

The Acts of Peter (1 Acts)

LAST GENERATION VERSION

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Chapter 1

Introduction

The previous account,¹ O Theophilus, I indeed produced concerning all that Jesus began to do and to teach ² until the day He was taken up, having commissioned through the Breath the Emissaries whom He chose,² ³ to whom also He presented Himself alive after His suffering with many proofs through forty days,³ being displayed to them and discussing the things concerning the Kingdom of God. ⁴ And being assembled together with them He charged them not to depart from Jerusalem but to await “the promise of the Father, which you heard from Me,”⁴ ⁵ that “John indeed immersed in water, but you will be immersed in the holy Breath⁵ not many days from now.” ⁶ These indeed, then, having assembled together were asking⁶ Him saying, “Master, are you at this time restoring the Kingdom to Israel?” ⁷ But He said to them, “It is not from⁷ you to learn the times or appointments which the Father placed in His own jurisdiction.⁸ ⁸ But you will receive power at the arrival of the holy Breath upon you. And you will be witnesses to Me both in Jerusalem and in all Judea, and in Samaria, and unto the ends of the land.”⁹ ⁹ And having said these things, while they looked on He was lifted up and a cloud received Him from their eyes. ¹⁰ And as they were straining [their eyes] into the sky from His departure, look, two men had stood beside them in white garments ¹¹ who also said, “This Jesus, the one having been lifted from you into the sky, will come like this in the same manner you saw Him going into

¹ Luke identified himself as the author of the Gospel, which was addressed to the same person, Theophilus.

² Luke made a point of stating that Jesus commissioned His Emissaries through the agency of the holy Breath. This is in direct contrast to what Peter did (vss. 15-26) prior to the arrival of the holy Breath. See esp. vss. 24-25.

³ Jesus rose on “Firstfruits,” the first day of the 50-day (seven-week) countdown to Pentecost. This puts the ascension on a Thursday (inclusive reckoning) or a Friday (exclusive reckoning).

⁴ Luke 24:49

⁵ Luke 3:16

⁶ The imperfect tense implies that their questioning Jesus concerning the time of His return continued for a period of time. Compare Matt. 24:3.

⁷ οὐχ ὑμῶν ἐστὶν (“not FROM you”) it is important to understand that ὑμῶν (from you) is in the genitive case not the dative case (meaning “for you” or “to you”) as in most translations. The sense is that the information regarding when the Kingdom will arrive would not come to believers from (through) the Apostles. This is because it was “sealed until the time of the end” as explained in Dan. 12:4 (LXX) “And thou, Daniel, close the words, and seal the book to the time of the end; until many are taught, and knowledge is increased.”

⁸ Dan. 12:4,9-11; Mark 13:32; Luke 12:38-48

⁹ Matt. 24:14; Luke 24:46-48

the sky.”¹⁰ 12 Then they returned to Jerusalem from the mountain called Olivet which is near Jerusalem being a Sabbath’s journey.¹¹ 13 And when they entered, they went up into the upstairs dwelling where they were residing, including Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon the Zealot, and Judas of James. 14 These all were persevering unanimously in prayer and petition together with the women and Mary the mother of Jesus, and together with His brothers

Peter’s Impetuosity Appointment of a 12th Apostle

15 And in those days, having stood up in the midst of the disciples (there was besides a throng in the same [place] about a hundred and twenty names), 16 Peter said, “Men, brothers, it was necessary for this Scripture to be fulfilled which the holy Breath spoke through the mouth of David concerning Judas, the one having become guide to those having arrested Jesus, 17 since he was having been numbered together with us, and chanced upon the lot¹² of this administration. 18 This one indeed then bought a field out of the wages of injustice, and having fallen headlong, burst in the midst, and all his intestines spilled out. 19 And it became known to all those dwelling in Jerusalem, so as the field to be called in their own dialect, “*akel-dama*,” that is “field of blood.” 20 For it has been written in the scroll of Psalms, “*Let his dwelling become desolate, and let no one be dwelling in it, and let another take his office.*”¹³ 21 Then, of those men having accompanied us the whole time in which the Master Jesus went in and out among us, 22 beginning from the baptism of John until the day He was taken up from us, it is necessary for one of these to become a witness together with us¹⁴ of His resurrection.¹⁵ 23 And they

¹⁰ “*This same Jesus*” emphasizes Jesus’ full humanity in the same way as His being called “the Son of Man” in other passages that refer to His ascension, His return, and His Kingdom (Matt. 13:41; Matt. 16:27-28; Mat. 19:28; Matt. 24:27,37,39,44; Matt. 25:13,31; Matt. 26:64). That Jesus Emissaries testified as eyewitnesses of His ascension was just as important as testimony about His resurrection. Witnessing His ascension proved that Jesus was fulfilling Psalm 110:1, “*The LORD said unto my Lord, Sit at my right hand, until I make Your enemies Your footstool.*” This explains why Jesus could not deliver the Kingdom immediately (Acts 2:32-36; Acts 5:30-31).

¹¹ The Sanhedrin had used the distance from Jerusalem to the Mount of Olives to set the standard for maximum allowed journey on the Sabbath day. Since all Jews were required to attend the festivals in Jerusalem, and could easily see the Mount of Olives from the Temple, this standard could easily be estimated and applied by all Jews.

¹² Peter referred to Jesus’ choosing Judas using terminology which referred to the casting of lots. This was originally a practice of the priests through which God would make known His choice (Lev. 16:8-10), and was later used to determine the inheritance of the tribes (Num. 26:55-56). Jesus did not determine His disciples by “lot” but by hearing the Father’s voice directly (cf. Luke 6:13 & John 17:6,11-12). Thus Peter was mistaken on this critical point which seems to have motivated his “casting lots” to choose Judas’ successor (vss. 23-26).

¹³ Psalm 109:8

¹⁴ Luke, as Paul’s companion, seems to have included this incident to show Peter’s impetuous behavior, since the appointment of Matthias to replace Judas became the main excuse for the Judaizers’ rejection of Paul and their constant undermining of Paul’s ministry (2 Acts 15 & Galatians). Luke puts Peter’s presumptuous behavior on full display, not with a direct challenge, but by simply detailing his words and actions, of which his previous impetuous and ill-informed behavior had been sternly rebuked by Jesus (Matt. 16:22-23; John 18:10-11). The validity of Peter’s

nominated two, Joseph called Bar-Sabas (who was surnamed, Justus), and Matthias. 24 And having prayed,¹⁶ they said, “You, Master,¹⁷ heart-knower of all, indicate out of these two the one whom You chose 25 to receive the lot of this administration and commission out of which Judas violated to go unto his own place.” 26 And they gave their lots, and the lot fell on Matthias, and he was voted¹⁸ among the eleven Emissaries.

Chapter 2

The Day of Pentecost

appointment of a successor to Judas ought to be challenged for the following reasons: First, they had just been instructed by Jesus to wait for the arrival of the Breath of Truth before exercising any authority as Jesus’ Emissaries (Luke 24:48-49; Acts 1:4-5). The promised “Breath of Truth” would guide them into all truth and would communicate Jesus’ will to them (Jn. 16:13-14). Consequently, Peter’s premature actions were done without the direction or involvement of God’s holy Breath and Jesus’ own choice. Second, Jesus had forty days (v. 3) following His resurrection to appoint a successor to Judas if He intended to replace Judas immediately. Third, Peter took upon himself the authority that had been given to the priesthood under the Law of Moses to cast lots to determine the will of God (Lev. 16:8; 1 Chron. 24:31; Neh. 10:34). No such authority had been granted the Emissaries to discern divine decisions by using the “lot.” Fourth, by choosing two names themselves, they necessarily limited the outcome to one of the two whom they had personally chosen. Fifth, Peter’s interpretation of Psalm 109:8 (“*let another take his office*”) takes David’s Psalm (which referred to David’s enemies) out of context and makes an application which strains the text. Sixth, Jesus Himself chose Saul of Tarsus to be His own Emissary on the Damascus Road, the story being told in detail three different times in Acts (1 Acts 9:1-19; 2 Acts 22:1-16; 2 Acts 26:9-18). John’s statement in Revelation 21:14 limits the number of “the Emissaries of the Lamb” to Twelve. Paul referred to himself in terms that clearly implied that he was rightly numbered among the Twelve. “*Paul, an Emissary, (not from men nor by a man, but by Jesus Anointed and God the Father. ...)*” Gal. 1:1). This statement contrast Paul’s direct appointment by Jesus Himself with the appointment by mere “men,” that is the actions of Peter in the upper room. (See also: 1 Cor. 4:9; 1 Cor. 9:5; 1 Cor. 15:7-10; 2 Cor. 11:5; 2 Cor. 12:11). Seventh, nothing is said of Matthias after Pentecost. Mention of “the Twelve” after Pentecost (Acts 6:2) does not justify excluding Paul from the “the Twelve” since it is clear that this was a technical term for the Emissaries whom Jesus had *personally* chosen even when there were only eleven (cf. John 20:24; 1 Cor. 15:5). Eighth, in this incident Peter and the others addressed Jesus directly in prayer (vs. 24) which went against what Jesus had told them after His resurrection, that they should “ask Me nothing” but should instead only ask the Father in Jesus’ name (John 16:21-23).

¹⁵ Acts 2:32 Peter considered the primary qualification for the Emissaries of Jesus was to give eyewitness testimony to His resurrection, a role that could not be passed on to future generations. This makes the Catholic doctrine of “Apostolic Succession,” which is often justified from Peter’s actions by Catholic apologists, untenable.

¹⁶ The aorist participle indicates that they first prayed, and then addressed the following words to Jesus.

¹⁷ The term Master” (κύριος / Lord) is commonly used of both the Father and the Son in Scripture. The use of “Master Jesus” in verse 21 strongly suggests they were actually addressing Jesus directly prior to the Breath coming upon them. Otherwise, their saying, “*indicate out of these two the one whom You choose*” would mean the Father’s choice, not Jesus’ choice, thus making Matthias not “an Emissary of Jesus Anointed,” but an Emissary of the Father. Compare their prayer after Pentecost (Acts 4:29-30) where their prayer to κύριος was clearly the Father. See also Jesus instructions in John 16:21-23 concerning asking Him nothing, but instead asking the Father in Jesus’ name. Here they did not follow Jesus’ instructions.

¹⁸ συγκατεψηφίσθη – lit. “to cast a vote together.” This term implies that they took a vote after the lot fell on Matthias. Whether that vote was only of the eleven or the entire group of 120 is not indicated.

And in the arrival¹⁹ of the Fiftieth Day,²⁰ they were all like-minded in the same place. 2 And suddenly a loud noise occurred out of the sky even as of a powerful carrying wind, and filled the whole house where they were sitting. 3 And tongues as of fire appeared to them, being divided,²¹ and sat upon each one of them. 4 And they all were filled from²² the holy Breath.²³ And they began to speak with different languages, according as the Breath was giving to them to enunciate.²⁴

The Fulfillment of Isaiah's Prophecy²⁵

5 But there were Judeans²⁶ residing in Jerusalem, devout men²⁷ from every nation under the sky.²⁸ 6 And this sound having occurred, the crowd gathered and was confused because each one was hearing his own dialect from their speaking.²⁹ 7 Yet they were all astounded and were wondering, saying to one another, Look! Are not all these who are speaking Galileans? 8 And how do we hear each of us his own dialect in which we were born – 9 Parthians, and Medes, and Elamites, and those dwelling in Mesopotamia, Judea, besides also Cappadocia, Pontus, and Asia, 10 Phrygia, besides also Pamphylia, Egypt, and the parts of Libya around Cyrene, and the repatriated Romans, both Judeans besides also proselytes, 11 Cretans and Arabs – we hear them speaking with our own languages the wondrous [things] of God!³⁰ 12 And they were all astounded and

¹⁹ τῷ συμπληροῦσθαι – lit. to fill to capacity

²⁰ The “Fiftieth Day” was the conclusion of the seven-Sabbaths plus one day countdown from “Firstfruits” (Lev. 23:10,15-16). Day one of this 50-day countdown was called τῇ μιᾷ σαββάτων (“the first [day] of the Sabbaths”) and was the day of Jesus’ resurrection (Luke 24:1; Acts 20:7). The fiftieth day was also called the “Feast of Weeks” (Deut. 16:9-16; 2 Chron. 8:13) and celebrated the giving of the 10 Commandments at Mt. Sinai.

²¹ This was a sign of the “pillar of fire” that descended on Mt Sinai on the first “Pentecost,” and then remained above the Tabernacle.

²² “holy Breath” is in the genitive case which implies source, thus the preposition “from.” The dative case would imply instrumentation, as the preposition “with” or “in.” Compare Acts 1:5.

²³ The same was said by Luke concerning John the Baptist (Luke 1:15), Elizabeth (Luke 1:41), Zacharias (Luke 1:67), Jesus (Luke 4:1), and Paul (Acts 9:17; Acts 13:9). In each case, being “filled with the holy Breath” produced a supernatural manifestation.

²⁴ The Greek word means to enunciate plainly.

²⁵ This was the fulfillment of Isaiah 28:11-12. Paul acknowledged this prophecy as the purpose for the gift of languages (1 Cor. 14:21-22).

²⁶ This term is used of ethnic Israelites (cf. v. 10)

²⁷ These were “devout” in keeping the Law of Moses, which required travel to Jerusalem three times a year for the Festivals including Pentecost (Deut. 16:16).

²⁸ Many Israelites settled in foreign lands after the Babylonian Exile, yet continued to practice the Mosaic Law.

²⁹ That is, each one was able to pick out his own dialect being spoken by one of the brethren.

³⁰ Exactly what they were saying is recorded in Isaiah’s prophecy. “For with stammering lips and another tongue He will speak to this people, to whom He said, ***‘This is the rest with which You may cause the weary to rest,’*** and, ***‘This is the refreshing’;*** Yet they would not hear” (Isa. 28:11-12). The word “this” above refers to Peter’s sermon (Acts 2:14-40), but is immediately followed by the prophecy of the destruction of Jerusalem by the Romans (Isa. 28:13 – 29:13). The “rest” and the “refreshing” are described fully in Isaiah 55.

confused, saying one toward another, “What does this intend to be?” 13 But others mocking said that “They are [some] having been intoxicated from sweet wine.”

The Arrival of the Kingdom according to Joel

14 But Peter having stood together with the eleven lifted his voice and enunciated to them: “Men, Judeans, and all those residing in Jerusalem! Let this be known to you and listen to my declarations. 15 (For these are not intoxicated as you presume, since it is the third hour of the day). 16 But here³¹ is what has been declared through the prophet, Joel: 17 ‘And it shall be in the last days,’³² says God, ‘I will pour out from My Breath upon all flesh. And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, 18 and surely on My male-servants and on My female-servants in those days I will pour out from My Breath and they will prophesy. 19 Also, I will give wonders in the sky above, and signs on the land below, blood and fire and vapor of smoke. 20 The sun shall be turned into darkness and the moon into blood³³ before arrives the Day of the Master,’³⁴ great and awesome.³⁵ 21 And it shall be [that] everyone who may surname himself³⁶ the name of the Master will be delivered’.”³⁷

Peter Preaches the Deliverance through “the Name of the Master” – Jesus

³¹ The demonstrative pronoun τοῦτό often translated “this” can refer to something previous (antecedent) or to a referent about to be stated. Here it refers to Joel’s prophecy which immediately follows. Thus Peter was not saying that Joel prophesied directly about the events that were then occurring on the Day of Pentecost. Rather, Peter used the word “but” to turn their attention away from the current situation to what God had promised through Joel regarding the outpouring of His holy Breath upon all of His covenant people in the coming Kingdom, something that was much greater than what they were observing. That promise included prophesying, dreams, and visions, but not the sign of “languages.” At the end of his sermon, Peter referred to “this that you both see and hear” as merely a foretaste of what is to come when Joel’s prophecy is fulfilled (vs. 33).

³² Peter substituted “in the last days.” Both the Hebrew and LXX have “after this” (Joel. 2:28), in which “this” refers to the arrival of the Kingdom, when God restores Israel and dwells among them permanently. “And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and that there is none else beside me; and my people shall no more be ashamed forever. And it shall come to pass afterward, [μετὰ ταῦτα – “after this”] that I will pour out of my Spirit upon all flesh ... (Joel 2:27-28 LXX). It is quite clear from Joel that the fulfillment of this prophecy concerns the Kingdom, and not the Day of Pentecost. Thus “the last days” in Peter’s quote refers to the Kingdom not to Pentecost.

³³ Isa. 13:9-10; Joel 1:15; Joel 2:1; Matt. 24:29-31; Rev. 6:12

³⁴ Isa. 2:12; Isa. 13:9; 1 Thess. 5:2; 2 Pet. 3:10

³⁵ The same descriptive terms are found in Joel 2:11 LXX.

³⁶ The Greek word (middle voice) means to surname one’s self. (See: Gen. 4:26 LXX & marg. note in KJV). The Israelites were called by God’s name because of their covenant with God (2 Chron. 7:14). Christians take the name of Jesus the Anointed in baptism. See Acts 22:16 where this statement in Joel. 2:32 is clearly linked with baptism. See also Acts 2:38, where baptism is “upon” the name of Jesus alone.

³⁷ Joel 2:28-32a Peter broke off the quote without the final sentence which reads in the LXX: “Because in Mount Zion and in Jerusalem shall be the escapee, according as the Master said, and the evangelized whom the Master has invited.” The next chapter begins with these words: “For, behold, in those days and at that time, when I shall have turned the captivity of Juda and Jerusalem, ... (Joel 3:1 LXX). Thus the prophecy of Joel speaks exclusively of the Kingdom, including the signs that accompany the arrival of the Messiah on “the Day of the Master.”

22 “Men, Israelites, hear these words: Jesus the Nazarene, a Man from God,³⁸ having been proven unto you with powers and miracles and signs which God did through Him³⁹ in your midst just as you yourselves have also observed, 23 this one handed over by the determined counsel and prior knowing⁴⁰ of God, you have taken, crucifying [Him] by the hands of the lawless,⁴¹ you murdered, 24 whom God resurrected, having loosed the pains of death⁴² since it was powerless to hold Him under it. 25 For David speaks into Him,⁴³ *‘I foresaw the Master before Me continually, because He is from my right (side) so that I should not be shaken. 26 Therefore my heart was gladdened and my tongue praises. Yet my flesh also shall still rest in hope, 27 because you will not abandon my soul into the grave⁴⁴ nor will You allow your consecrated one to see decay.’*⁴⁵ 28 You make known to Me the paths of life; You will fill Me with gladness of Your face.’⁴⁶ 29 Men, brothers, allow me speak with boldness to you concerning the patriarch David, that he also died and was entombed and his tomb is among us until this day. 30 Being then a prophet, and having observed that God swore to him an oath, [that] out of the fruit of his loin⁴⁷ according to the flesh He would resurrect the Anointed to sit upon his throne,⁴⁸ 31 having perceived this before, he spoke concerning the resurrection of the Anointed, that His soul was not abandoned to the grave, nor did His flesh see decay. 32 God resurrected this Jesus, of whom we all are witnesses. 33 Then being exalted to the right [hand] of God and

³⁸ The Majority Text and Textus Receptus have ἄνδρα ἀπὸ τοῦ θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς ... (“a Man from the God, having been proven to you ...”), but the Alexandrian Text has ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς (“a Man having been proven from God unto you ...”). All copies use the preposition ἀπὸ (from beside), even though many translations incorrectly render it as “by.” The question is whether the prepositional phrase “from God” modifies “a Man” or the perfect participle “having been approved.” The Textus Receptus and Majority text favor the former, that is “a Man from God.” The Alexandrian Text favors the latter, that is “approved from God.” This textual variant regarding word order suggests that there was some uncertainty on the part of early copyists. However, the preposition itself – ἀπὸ (from) – favors the latter interpretation, and this agrees with other similar passages such as John 3:2; John 16:30. If Luke meant “by God” we would expect ὑπὸ τοῦ θεοῦ, as in Acts 10:33,41,42, Acts 26:6. This interpretation agrees with other similar passages such as John 3:2; John 16:30; & Acts 10:38.

³⁹ John 3:1-2; John 14:7-11; Acts 10:38

⁴⁰ This “prior knowing” refers to God’s complete knowledge of the hard hearts of the leadership of Israel as they opposed Jesus. (See notes on 1 Pet. 1:2)

⁴¹ The Romans

⁴² This statement shows that “death” is not a glorious state for the righteous, not even for Jesus Himself. Death is man’s enemy, holding him in this ignoble state until the resurrection of the body. See 1 Cor. 15:54-57.

⁴³ That is, David spoke prophetically the words of Christ.

⁴⁴ ἄδην – lit. “the unseen,” abstract, as the common grave of the dead. Victory over ἄδην occurs at the resurrection (1 Cor. 15:54-55).

⁴⁵ These two statements form a parallelism in the Hebrew original. That is, the second statement repeats the same concept as the first statement using other words.

⁴⁶ Psalm 16:8-11 LXX

⁴⁷ Psalm 132:11. Note however that this Psalm has κοιλίας (womb) rather than ὀσφύος (loin). See also Luke 1:31,42.

⁴⁸ 1 Chron. 17:11-15; Psalm 89:3-4,20-37

receiving the promise of the holy Breath,⁴⁹ He outpoured⁵⁰ this which you now see and hear from beside the Father.⁵¹ 34 For David did not ascend into the skies!⁵² But he said, *'The Master said to my Master, sit out from My right [hand] 35 until I should place your enemies under your feet.'*⁵³ 36 Therefore, let the whole house of Israel know for certain that God also made Him 'Master' and 'Anointed,' this Jesus whom you crucified!"

Repentance and Immersion for the Release from Sins

37 Yet having heard, they were pierced to the heart and they said to Peter and the rest of the Emissaries, "Men, brothers, what shall we do?" 38 And Peter said to them, "Repent, and each of you⁵⁴ be immersed upon the name⁵⁵ of Jesus Anointed⁵⁶ for⁵⁷ the release from sins, and you shall receive the gift of the holy Breath. 39 For the promise⁵⁸ is to you, and to your children, and to all those unto afar, even as many as the Master our God should call. 40 With more and other words he was testifying and pleading

⁴⁹ Note that it is the Anointed one who received the promise of the holy Breath described in Isaiah 11:1-5, which gives Him the right to reign as King upon the Throne of David.

⁵⁰ Jesus promised that He would send the holy Breath upon His disciples (John 16:7).

⁵¹ The full manifestation of the holy Breath is reserved for the Kingdom, as Joel's prophecy plainly shows when read in context (see notes on vss. 16-21). That is when the holy Breath will be poured upon "all flesh." However, what Peter's audience had observed and heard was a sample or preview upon a select few of what will be universal upon God's people in the Kingdom.

⁵² John 3:13; John 13:33

⁵³ Psalm 110:1 LXX. This Psalm is referenced in the New Testament more than any other passage. Matt. 22:42-46; Matt. 26:64; Mark 12:36; Mark 14:62; Mark 16:19; Luke 20:41-44; Luke 22:69; Acts 5:31; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:13; Heb. 8:1; Heb. 10:12-13; Heb. 12:2; 1 Pet. 3:22.

⁵⁴ Peter stressed that individual release from sins was necessary. It was not enough to rely on the prophecies of collective restoration of Israel. Jesus made the same point to Nicodemus (John 3:3,5).

⁵⁵ ἐπὶ τῷ ὀνόματι – lit. "upon the name." The preposition ἐπὶ with an object in the dative case implies "on the basis of." From earliest times, immersion for the remission of sins was administered contingent upon the candidate's "good confession" that "Jesus is the Anointed one, the Son of God." This was itself an affirmation that Jesus was the subject of Psalm 2, the one who had been literally "begotten" out of God Himself (Psalm 2:7; John 8:42), yet was also the "Anointed King" (Psalm 2:2,6,8-9) of David's seed who would sit upon David's Throne and reign forever (Isa. 9:6-7). This "good confession" and its corresponding immersion in water was the "rock" upon which Jesus would build His universal assembly (Matt. 16:16-18; Acts 8:36-38; 1 Tim. 6:12).

⁵⁶ There is no example, acknowledgement, or hint of the alleged Trinitarian baptismal formula ever being used in the New Testament. All of the baptisms recorded were upon the name of Jesus alone (Acts 8:16; Acts 10:48; Acts 19:5; Acts 22:16). The baptismal confession was exclusively that "Jesus is the Christ, the Son of God." Paul's works also attribute water baptism to be joining with the death and resurrection of Jesus alone (Rom. 6:3-9) and being placed in the "Body of Christ" (1 Cor. 12:12-13). See note on Matt. 28:19.

⁵⁷ The preposition εἰς points to reaching a goal, result, or destination. It never looks backwards, as some have mistakenly claimed. Its object is the intended result, in this case "the release of sins." That this release from sins is the immediate result of one's immersion is also taught in Mark 16:16; Luke 3:3; John 3:5; Acts 22:16; Rom. 6:2-8; Eph. 5:26; Titus 3:5. That salvation always follows immersion is also proven by the grammar of Mark 16:16.

⁵⁸ That is the promise quoted from Joel 2 in vss. 17-21, which in context refers to God's Breath being poured out upon "all flesh" in the Kingdom. The promise of Joel's prophecy is therefore resurrection to an inheritance in the Kingdom.

saying, “Be rescued from this perverse generation.”⁵⁹ 41 Then those indeed having gladly received his word were immersed and were added that day about three-thousand souls.

The First Christian Assembly at Jerusalem

42 And they were persevering in the teaching of the Emissaries, and in fellowship, and in breaking of bread, and in prayers. 43 Yet fear occurred in every soul, even as many miracles and signs were occurring through the Emissaries. 44 But all those believing were toward the same [place], and they had everything in common.⁶⁰ 45 And they were selling [their] acquisitions and possessions, and were distributing them to all according as any had need. 46 And continuing likeminded daily in the holy place, and breaking bread according to house, they were receiving nourishment in exuberance and simplicity of heart, 47 praising God and holding grace toward⁶¹ all the people. Yet the Master was adding daily to the assembly those being delivered.

Chapter 3

The Lame Man healed in the Name of Jesus the Anointed

But Peter and John were going to the Temple for the hour of prayer – the ninth [hour].⁶² 2 And a certain man, being lame from his mother’s womb, was being carried, whom they were placing daily toward the entrance to the sanctuary that is called “Beautiful” for to request donations from those going into the sanctuary, 3 who having seen Peter and John about to enter the sanctuary, asked donations. 4 But Peter, looking intently at him together with John, said, “Look at us.” 5 So he was attentive to them, hoping to receive something from them. 6 But Peter said, “I do not possess silver and gold, but what I have, this I give to you. In the name of Jesus Anointed the Nazarene, get up and walk.” 7 And seizing his right hand, he lifted him up. And instantly his feet and ankles were strengthened. 8 And leaping forth, he stood and walked and entered together with them into the sanctuary, walking and leaping and praising God. 9 And all the people saw him walking and praising God, 10 and they were recognizing him, that this was the

⁵⁹ The word “generation” literally means “that which has been generated,” as a tribe or ethnicity (cf. Luke 16:8). The term “perverse generation” refers to apostate Israel, and was drawn from the Song of Moses (Deut. 32:5; Psalm 78:8; Prov. 30:11-14). Jesus referenced this also in His condemnation of the leaders of Israel (Matt. 12:39,45; Matt. 16:4; Matt. 17:17; Mark 8:38; Mark 9:19).

⁶⁰ “everything in common” does not mean that they had no personal possessions, but as the next sentence explains, those with surplus sold possessions they did not need and donated the funds to be distributed to the needy among them. (See: Acts 4:32 – 5:11).

⁶¹ Many translations incorrectly have “with” as though the grace was extended by the people to these Christians. The preposition is πρὸς (toward) and the “people” are the object of the preposition. Also the verb ἔχοντες (holding) is in the active voice, meaning the Christians were active not passive. Compare Luke 2:52, where the opposite is indicated by the preposition παρὰ (from) rather than πρὸς (toward).

⁶² 3:00pm

one sitting for donations at the Beautiful Gate of the sanctuary. And they were filled with awe and amazement over what had happened to him. 11 Yet upon the lame one having been healed, clinging to Peter and John, all the people ran together amazed toward them at the portico, the one called Solomon's.

Peter Preaches Jesus at the Temple

12 So having observed [this], Peter responded to the people: "Men, Israelites, why are you amazed over this? Or why are you staring at us as if by our own power or devoutness we have made him to walk? 13 The God of Abraham and Isaac and Jacob, the God of our fathers, glorified His Servant⁶³ Jesus whom you handed over and disowned Him in the presence of Pilate [who] had decided to release Him. 14 But you disowned the holy and just one, and you requested a man, a murderer, to be granted to you. 15 But you killed the Founder⁶⁴ of Life,⁶⁵ whom God aroused out from among the dead, of which we are witnesses. 16 And upon the faith of His name this one whom you see and you have observed was strengthened. His name and the faith that is through Him gave to him this complete health before you all. 17 And now, brothers, I have observed that you did this according to ignorance even as also your leaders. 18 But what God announced before through the mouth of all His prophets – the Anointed one to suffer⁶⁶ – He thus fulfilled. 19 Repent therefore, and turn to the blotting out of your sins so that the appointed times of refreshing⁶⁷ may come from the face of the Master, 20 and He may send the one having been before announced to you, Jesus Anointed, 21 whom the sky is required to receive⁶⁸ until the appointed times of the restoration of all things which God spoke through the mouth of all His holy prophets from the age. 22 For indeed Moses spoke to the fathers that *'The Master your God shall stand up for you a Prophet like me out from your brothers. You shall hear from Him according to all, as much as He should say to you.* 23 *Yet it shall be [that] every soul, whoever should not hear that Prophet, shall be utterly destroyed out from among the people.'*⁶⁹ 24 But also all the prophets from Samuel and following, as many as spoke, also foretold those days.⁷⁰ 25 You are sons of the prophets and of the covenant which God covenanted with our fathers saying to Abraham, *'And in your Seed all the kindreds of the Land shall be blessed.'*⁷¹ 26 To you first⁷²

⁶³ Isa. 42:1; Isa. 49:1-13; Isa. 52:13-15

⁶⁴ 1 Acts 5:31; Heb. 2:10; Heb. 12:2

⁶⁵ John 1:4; 1 John 1:1

⁶⁶ Psalm 22; Isa. 53

⁶⁷ Isa. 44:1-5

⁶⁸ Psalm 110:1

⁶⁹ Deut. 18:15,18-19

⁷⁰ The days of "restoration of all things" – The Kingdom – when those who refused to hear Jesus must be destroyed.

⁷¹ Gen. 12:3; Gen. 18:18; Gen. 22:18; Gen. 26:4; Gen. 28:14

⁷² Rom. 1:16; Rom. 2:9-10

God, having elevated His Servant Jesus, sent Him, blessing you in the turning away each one⁷³ from your sins."

Chapter 4

Arrest of Peter and John

Yet at their speaking to the people, the priests and officers of the sanctuary and Sadducees stood among them, 2 being exasperated because of their teaching the people and proclaiming in Jesus the resurrection from among the dead. 3 And they laid their hands on them and placed them in custody for the morrow, for it was already evening. 4 But many of those hearing the word believed and the number of men became⁷⁴ about five-thousand. 5 And it happened that the rulers, elders, and scribes [were] to gather on the next day unto Jerusalem, 6 along with Annas the chief priest, and Caiaphas, and John, and Alexander, and as many as were from the chief-priestly clan. 7 And standing them in the midst, they were interrogating [them], "In what power or in what name have you done this?"

Jesus Speaks through Peter⁷⁵

8 Then Peter, being filled with the holy Breath, said to them: "Rulers of the people, and elders of Israel, 9 if we are being interrogated today concerning the good-deed for the infirm man, and by whom he has been delivered, 10 let it be known to you all and to all the people of Israel that in the name of Jesus Anointed, the Nazarene, whom you crucified, whom God aroused from among the dead, in this [name] this man has stood before you sound. 11 This one is "the Stone," having been scorned by you builders, the one having become unto the head of the corner.⁷⁶ 12 And the deliverance is not in any other, for there is no other name under the sky, having been given among men, in which we must be delivered."

Peter and John Threatened

⁷³ Acts 2:38

⁷⁴ The word ἐγενήθη ("became," or "came to be") suggests that this refers to the total number of disciples swelling to about 5,000. There were originally 120 (Acts 1:15); then 3,000 were added on Pentecost (Acts 2:41); and more were being added daily (Acts 2:47).

⁷⁵ It is clear from v. 8 that Peter was full of the holy Breath when he delivered this speech. This was in fulfillment of Jesus' promise in Mark 13:11 that the holy Breath would give the words to speak in this situation. Yet it is also clear from the parallel account in Luke 21:12-15 that the words spoken through Peter's mouth via the holy Breath came from Jesus Himself. For this reason the text is in red. See also Acts 7:1-53 & Acts 13:2,9-11.

⁷⁶ Psalm 118:22

13 But observing the boldness of Peter and John, and having assumed that they are ordinary uneducated men, they were marveling, and were recognizing them that they were with Jesus. 14 And observing the man having been cured having stood together with them, they had nothing to retort. 15 But having ordered them to go out of the Sanhedrin, they conferred toward one another, 16 saying, "What will we do to these men? For indeed that an obvious sign has occurred through them, apparent to all those dwelling in Jerusalem, and we are powerless to deny! 17 But so that it should not be disseminated among the people further, we should threaten them with the threat to no longer speak concerning this name to anyone of men. 18 And having called them, they commanded them not to speak anything or to teach upon the name of Jesus. 19 But Peter and John having responded to them said,⁷⁷ "If it is just before God to listen to you rather than to God, you judge. 20 For we are powerless not to tell what we have seen and heard."⁷⁸ 21 Yet they, having threatened them, released them finding no means how they might punish them because of the people, since all were honoring God concerning what had occurred, 22 for the man upon whom this sign of healing occurred was [lame] over forty years.

The Reaction and Prayer of the Jerusalem Assembly

23 So having been released, they came to their own and reported everything the chief priests and elders said. 24 And those hearing, lifted [their] voices toward God in like-mind and said: "Sovereign Master, You are God, the one having created the sky, the land, and the sea, and everything in them, 25 who spoke through the mouth of David⁷⁹ Your servant saying: *'Why should the nations conspire, and the people plot vain things? 26 The kings of the land stood up, and the rulers were brought together concerning the same [thing] against the Master and against His Anointed.'*⁸⁰ 27 For truly concerning your holy Servant Jesus, whom You anointed,⁸¹ were brought together both Pontius Pilate along with the gentiles and people of Israel 28 to do whatever Your hand and Your counsel [had] previously determined to occur.⁸² 29 And now, Master, take notice concerning their threats, and grant to your servants to speak your word with boldness 30 in the outstretching of Your hand unto healing, and signs and miracles to occur through the name of Your holy Servant,⁸³ Jesus." 31 And [upon] their having petitioned, the place in which

⁷⁷ See note on verse 8.

⁷⁸ It is important to note that Jesus commanded obedience to the governing authorities (Matt. 23:1-3). Yet the defiance by Peter and John was only through the direct intervention of Jesus Himself through the holy Breath (see vs. 8).

⁷⁹ Some manuscripts add "our father" which is obviously incorrect since most Israelites did not trace their ancestry through David, only a small segment of the tribe of Judah.

⁸⁰ Psalm 2:1-2 LXX

⁸¹ Acts 10:38

⁸² Acts 2:23

⁸³ Isa. 42:1-4; Isa. 49:5-6; Isa. 52:13-15; Isa. 53:11

they were having assembled was shaken, and they were all filled from the holy Breath,⁸⁴ and they were speaking the word of God with boldness.

Sharing of Resources

32 Yet the heart and soul of the multitude of those believing was one. And no one was claiming any of his possessions to be his own. But everything to them was shared. 33 And with great power the Emissaries were giving testimony of the resurrection of the Master Jesus, and great grace was upon them all. 34 For no one was impoverished among them, for whoever owned lands or houses, selling them, were bringing the proceeds from the transactions 35 and were depositing beside the feet of the Emissaries. And it was distributed to each according as anyone had need.⁸⁵ 36 And Joseph,⁸⁶ whom the Emissaries called “Barnabas” (which is translated “Son of Consolation”), a Levite, a Cyprian native, 37 selling a field belonging to him brought the money and placed it beside the feet of the Emissaries.

Chapter 5

The Tragic Judgment upon Ananias and Sapphira⁸⁷

But a certain man named Ananias, together with Sapphira, his wife, sold a property 2 and embezzled from the price (his wife also having been aware) and having brought some portion placed [it] beside the feet of the Emissaries. 3 But Peter said, “Ananias, why has the Adversary filled your heart to lie to the holy Breath, and to embezzle from the price of the property? 4 [While] remaining [unsold], did it not remain yours? And having been sold [the funds] were within your authority. What is this thing that you purposed in your heart? You did not lie to men but to God! 5 And Ananias hearing these words, having fallen, expired.⁸⁸ And great fear came upon all those hearing these things. 6 And the young men, having stood up, wrapped him, and having carried him out, they buried him. 7 But it occurred after an interval of about three hours his wife came in, not having perceived what had happened. 8 And Peter asked her, “Tell me, did you received of this amount for the property?” And she said, “Yes, of that much.” 9

⁸⁴ See note on Acts 2:4

⁸⁵ Verse 34 explains the meaning of verse 32. The Jerusalem assembly did not live in a commune, nor give up all personal property. Rather, donations were given voluntarily to a common fund administered through the inspired Apostles by the holy Breath. As chapter 5:1-11 shows, the holy Breath did not tolerate abuse of this system. While this system was beneficial and ordained by God for this particular occasion because the destruction of Jerusalem had been predicted and was impending, it was not implemented among the largely Gentile assemblies. Rather, personal responsibility in providing for one’s own family was commanded and the local assembly was not to be burdened except for widows over 60 who were without family support (1 Tim. 5:3-16; 2 Thess. 4:9-12; 2 Thess. 3:6-15).

⁸⁶ The oldest manuscripts have Ἰωσήφ (Joseph) but the majority have Ἰωσῆς (Josés).

⁸⁷ This event was no doubt intended to set an example and precedent in the same way that the tragedy of Achan set a similar example for Israel (Josh. 7)

⁸⁸ ἐξέψυχεν – lit. to exhale the final breath

And Peter said to her, "What [is this] that was agreed by you to test the Breath of the Master? Look, the feet of those having buried your husband are at the door, and they will carry you out." 10 And immediately she fell at his feet and expired. And coming in the young men found her dead, and carrying her out, they buried her beside her husband. 11 And great fear came upon the entire assembly, and upon all those hearing these things.

News of Healings Spread

12 Yet many signs and miracles occurred among the people through the hands of the Emissaries. And they were all like-minded in Solomon's Portico.⁸⁹ 13 And of the remainder, no one dared to join them, but the people were extoling them. 14 However, those believing unto the Master were being added, multitudes of both men and women 15 inasmuch as to carry the sick into the squares, and to place them on cots and pallets so that the shadow of Peter, if passing by, might overshadow any of them. 16 And a multitude were coming from the surrounding cities into Jerusalem carrying the sick and those being molested under unclean breaths⁹⁰, all of whom were being cured.

Persecution of the Emissaries of Jesus

17 But the chief priest arose (and all those with him being of the sect of the Sadducees) were filled with jealousy, 18 and laid their hands on the Emissaries and placed them in public custody. 19 But a messenger of the Master⁹¹ opened the doors of the prison during the night, leading them out, and told them, 20 "Go, and having stood in the sanctuary, speak to the people all the statements of this Life." 21 And hearing [this], they entered into the sanctuary in the early [morning] and taught. But the chief priest and those with him called together the Sanhedrin and all the leadership of the sons of Israel and they sent unto the prison to bring them. 22 But the deputies coming did not find them in the jail. But returning they reported 23 saying that, "indeed we found the prison having been locked with all security and the guards having stood before the doors, but having opened we found no one inside!" 24 Yet as they heard these words, both the priest and the officer of the sanctuary and the chief priests were bewildered concerning them what may become of this. 25 But someone arriving reported to them saying that "Look! The men whom you placed in the prison are in the sanctuary, having stood and are teaching the people!" 26 Then the officer, having come along with the deputies, led them (not with force for they feared the people, so that they should not be stoned). 27 So leading them, they stood in the Sanhedrin. And the chief priest inquired

⁸⁹ This was a very large area of the Temple pavement that had an elaborate roof.

⁹⁰ demonic spirits

⁹¹ A messenger from Jesus Himself

of them 28 saying, “Did we not charge you with an order not to teach upon this name? And look, you have filled Jerusalem from your teaching, and you intend to bring the blood of this man upon us!”

Jesus again Speaks to the Sanhedrin through Peter

29 But Peter and the Emissaries said,⁹² “It is necessary to obey God rather than men. 30 The God of our fathers awakened Jesus whom you man-handled, hanging upon timber. 31 God exalted this Founder⁹³ and Savior to His right [hand], to give repentance to Israel and release from sins. 32 And we are His witnesses of these statements⁹⁴ and the holy Breath which God gave to those obeying Him.” 33 But those hearing were indignant, and they were conspiring to kill them. 34 But a certain Pharisee named Gamaliel, a law-teacher honored by all the people, having stood up in the Sanhedrin, ordered the Emissaries to [wait] outside for a bit. 35 So he said to them, “Men, Israelites, take heed to yourselves concerning what you are about to do to these men. 36 For before these days Theudas stood up claiming himself to be someone, to whom was joined a number of men, about four-hundred, who was killed and all who were persuaded to him were disbanded and came to nothing. 37 After this Judas the Galilean stood up in the days of the census and drew away enough people after him. And he was destroyed and all who were persuaded to him were scattered. 38 And now I tell you, withdraw from these men and release them because if this counsel or work might be out from men, it will be demolished. 39 But if it is out from God, you are unable to destroy it, and at such time you will be found God’s opponents.” 40 And they were persuaded unto him, and having called the Emissaries, whipping [them], they ordered [them] not to speak concerning the name of Jesus, and released them. 41 Then they were going forth rejoicing from the face of the Sanhedrin because they were deemed worthy to be dishonored concerning His name. 42 So every day in the sanctuary and according to house they were not ceasing, teaching and evangelizing Jesus the Anointed.

Chapter 6

The Original Deacons

Yet during these days of multiplying of the disciples, a complaint of the Hellenists⁹⁵ occurred toward the Hebrews that their widows were being neglected in the daily distribution. 2 So the Twelve, having called the multitude of the disciples, said, “It is not proper for us [to be] leaving the word of God to serve tables. 3 So then, brothers, select

⁹² Luke 21:12-15 Jesus promised to give His Apostles the words to speak when they were brought before rulers.

⁹³ Acts 3:15; Heb. 2:10; Heb. 12:2

⁹⁴ vs. 20

⁹⁵ “Hellenists” in Judea were Jews who had fully adopted the language and secular dress of the Greeks. For this reason more traditional Jews who spoke primarily Aramaic looked down on them.

seven men having reputation out from among yourselves, full of the holy Breath and wisdom, whom we will appoint over this service. 4 But we will persevere in prayer and the service of the word.” 5 And the statement was pleasing in the sight of the whole multitude and they chose Steven, a man full of faith and holy Breath, and Philip, and Prochoros, and Nicanor, and Timon, and Parmenas, and Nicolas⁹⁶ a proselyte⁹⁷ of Antioch,⁹⁸ 6 whom they stood before the Emmisaries. And having prayed, they placed their hands on them. 7 And the word of God was increasing, and the number of the disciples in Jerusalem multiplied exceedingly and a throng of priests were being obedient to the Faith.

Accusations made against Steven

8 And Steven, full of faith and power, was doing miracles and great signs among the people. 9 But some arose, from the synagogue of so-called “Freed-men,” and of Cyrenians, and of Alexandrians, and of those from Cilicia and Asia, debating with Steven. 10 And they were powerless to withstand the wisdom and the breath with which he spoke. 11 Then they incited men, saying that, “We have heard him speaking blasphemous statements unto Moses and God.” 12 So they agitated the people and the elders and the scribes, and having confronted [him], they seized and escorted him to the Sanhedrin. 13 They also stood up false witnesses saying, “This man does not cease speaking blasphemous statements against this Holy Place and the Law. 14 For we have heard from him saying that Jesus the Nazarene will demolish this place and will change the customs which Moses entrusted to us.” 15 And having stared at him, all those sitting in the Sanhedrin observed his face, as though the face of a [heavenly] messenger.

⁹⁶ This Nicolas of Antioch later apostatized from the Faith by mixing Greek philosophy with Christianity. He eventually drew away many of the Gentile disciples after him. (Irenaeus, *Against Heresies*, Bk. I, ch. xxvi:3; Bk. III, ch. ix). Jesus later condemned the heresy of the “Nicolaitans” (Rev. 2:6,15).

⁹⁷ A “proselyte” was a Greek who had previously converted to Judaism. It is remarkable that Nicolas was included in the original seven at this early stage. Yet, allowing the congregation to choose turned out to be a disaster in this case.

⁹⁸ Antioch was the capitol of the old Syrian (Seleucid) kingdom, and was named after Antiochus Epiphanies who sought to forcibly Hellenize the Jews.

Chapter 7*Jesus Speaks to the Sanhedrin through Steven*

Yet the High Priest said, "Are these things so?" ⁹⁹ 2 And he answered, ⁹⁹ "Men, brothers, and fathers, listen. The God of glory¹⁰⁰ appeared¹⁰¹ to our father Abraham being in Mesopotamia, before he dwelled in Haran,¹⁰² 3 and said to him, "Go out from your land and out from your relatives and go unto the land which I will show you."¹⁰³ 4 Then having gone out of the land of the Chaldeans he stayed in Haran. And [from] there, after his father died, He settled him into this land unto which you now dwell. 5 And He did not give to him any inheritance in it, not even the space of a foot, and He promised to give it to him for ownership, also to his **Seed**¹⁰⁴ after him, there not being any child with him. 6 Yet God spoke thus, that his seed "will be a sojourner in a foreign land (and they will enslave him¹⁰⁵ and mistreat him), four-hundred years. 7 And the nation to which they may be slaving I will judge," said God, "and after these things they will come out"¹⁰⁶ and "they will serve Me in this place."¹⁰⁷ 8 And He gave to him the covenant of circumcision,¹⁰⁸ and thus he begot Isaac and circumcised him on the eighth day.¹⁰⁹ And Isaac [begot] Jacob, and Jacob [begot] the twelve patriarchs. 9 And the patriarchs, being jealous of Joseph, sold [him] into Egypt. And God was with him 10 and freed him out of all his afflictions, and gave grace and wisdom to him in view of Pharaoh king of Egypt. And he appointed him governor over Egypt and his whole house. 11 Yet a famine came over the whole land of Egypt and Canaan, and great affliction, and our fathers found no food. 12 But Jacob, having heard [of] grain being in Egypt, sent our fathers out first. 13 And in the second [trip] Joseph was made known to his brothers, and Joseph's family became known to Pharaoh. 14 Yet Joseph sending [them], called his father Jacob and all his progeny

⁹⁹ It is clear from v. 55 that Steven was full of the holy Breath when he delivered this speech. This was in fulfillment of Jesus' promise in Mark 13:11 that the holy Breath would give the words to speak in this situation. Yet it is also clear from the parallel account in Luke 21:12-15 that the words spoken through Steven's mouth via the holy Breath originated from Jesus Himself. Thus, Steven's entire defense was the words of Jesus Himself spoken from the Father's side (cf. v. 56). For this reason the text is in red. See also note on Acts 13:2 where a similar situation occurred.

¹⁰⁰ The Messiah is the "King of Glory."

¹⁰¹ ὥφθη – to see with the eyes. Cf. John 1:18

¹⁰² This initial appearance to Abraham was before he lived in Haran. According to Genesis 12:1-4, Abraham was 75 years old when he left Haran after his father died. Since Paul stated that the Law was given 430 years after the initial promise to Abraham (Gal. 3:17 cf. Exod. 12:40 LXX), Abraham was 70 years old when God appeared to him in Mesopotamia. He was 100 years old when Isaac was born (Gen. 21:5). Thus the 400 years began at Isaac's birth.

¹⁰³ This quote places this statement prior to Abraham's living in Haran, and clarifies the timing in Gen. 12:1-4.

¹⁰⁴ See Gal. 3:16 & footnotes

¹⁰⁵ Lit. "it" (neuter), referring back to "seed" which is neuter. This refers to Isaac and his descendants, Jacob, and the twelve tribes. The 400 years is counted from Isaac's birth.

¹⁰⁶ Gen. 15:13-14

¹⁰⁷ Exod. 3:12

¹⁰⁸ Gen. 17:9-14

¹⁰⁹ Gen. 21:4

among seventy-five souls. 15 And Jacob went down to Egypt, and he died and our fathers. 16 And they were carried to Shechem and were placed in the tomb which Abraham purchased for a price of silver from the sons of Hamor at Shechem. 17 And according as the time of the promise neared of which God swore to Abraham, the people grew and multiplied in Egypt 18 until stood up another king of [Egypt], who had not observed Joseph. 19 This one, dealing shrewdly with our kin, mistreated our fathers to cast out their babies for [them] not to be rescued. 20 In this appointed time Moses was begotten (and was handsome [even] to God), and was nurtured three months in his father's house. 21 But his having been placed out, Pharaoh's daughter lifted him up and nurtured him as her own son. 22 And Moses was disciplined in all the wisdom of the Egyptians and was skilled in words and in deeds. 23 Yet as forty-years' time was completed for him it came upon his heart to visit his brothers, the sons of Israel. 24 And observing someone being abused, he defended [him] and did vengeance to the one abusing, striking the Egyptian. 25 But he was expecting his brothers to understand that God provides deliverance to them through his hand. Yet they did not understand. 26 And on the next day he was observed by them, by fighting ones, and he pleaded with them unto peace saying, "Men, brothers, why are you injuring one another?" 27 But the one injuring his companion pushed him away, saying, "Who appointed you a ruler and judge over us? 28 Are you willing to kill me in the way you killed the Egyptian yesterday?" 29 So Moses fled at this statement and became a foreigner in the land of Midian where he procreated two sons. 30 And forty years having been completed, **the Messenger of the Lord** was shown to Him in the wilderness of Mount Sinai in the blaze of fire of the bush. 31 So Moses, seeing, marveled at the sight. But at his approaching to investigate, the voice of the Master came to him. 32 *"I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob."*¹¹⁰ And Moses, becoming terrified, was not daring to look. 33 Also the Master said to him, *"Loose the sandal of your feet for the place in which you have stood is holy land."*¹¹¹ 34 *"In observing, I perceived the evil treatment of My people in Egypt and I hear their groaning, and I descended to extricate them. And now come here, I will send you to Egypt."*¹¹² 35 This [is] that Moses whom they denounced saying, *"Who appointed you a ruler and judge?"* This one God commissioned ruler and deliverer with the hand of **the Messenger** having been shown to him in the bush. 36 This one led them out, doing miracles and signs in the land of Egypt and in the Red Sea and in the wilderness forty years. 37 This is that Moses, the one saying to the sons of Israel: *"The Lord your God will raise up to you a **Prophet** like me out from your brothers. You shall hear from Him."*¹¹³ 38 This is the one

¹¹⁰ Exod. 3:6

¹¹¹ Exod. 3:5

¹¹² Exod. 3:7-8

¹¹³ Deut. 18:15 (see also vss. 18-19).

having come in the assembly of our fathers in the wilderness with **the Messenger**,¹¹⁴ the one speaking to him in Mount Sinai, who received the living oracles to give us, 39 to whom our fathers were not willing to become obedient, but they rejected and turned their hearts unto Egypt, 40 saying to Aaron, *"Make for us gods who will go before us. For we have not perceived what has become of him, this Moses who led us out of the land of Egypt."*¹¹⁵ 41 And in those days they made a calf and offered sacrifice to the idol and they were rejoicing in the works of their hands. 42 But God turned and gave them up to serve the host of heaven just as it has been written in the scroll¹¹⁶ of the prophets: *"Did not you offer to Me victims and sacrifices forty years in the wilderness, house of Israel, 43 and you took up the tabernacle of Molech¹¹⁷ and the constellation of your god Remphan,¹¹⁸ images which you made to worship them? Also I will exile you beyond Babylon¹¹⁹."*¹²⁰ 44 The Tabernacle of the Testimony was with our fathers in the wilderness according as the One speaking to Moses instructed, to make it according to the pattern which he had seen,¹²¹ 45 which also our fathers, having received, brought in with Joshua in the possession of the nations, which God expelled from the presence of our fathers until the days of David 46 who found favor before God. And he requested to find a tent for the God of Jacob. 47 But Solomon built Him a house. 48 Yet the Most High does not dwell in hand-made temples, according as the prophet says: 49 *"The heaven [is] to Me a throne, and the land [is] my footstool. What House will you build for Me"* says the Master, or *"where [is] the place My rest? 50 Has not My hand made all these things?"*¹²² 51 Stiff-necked and uncircumcised in heart and ears, you always resist the holy Breath! Just as your fathers [did], you also [do]. 52 Which of the prophets did your fathers not persecute? And they murdered those prophesying about the coming of **the Just One**, of whom now you have become betrayers and murderers, 53 [you] who received the Law through the instrument of messengers¹²³ and did not guard [it]!

Steven's Martyrdom

54 So hearing these things, they were cut to the heart and they were gnashing their teeth over him. 55 But [Steven], being full of the holy Breath, straining intently towards

¹¹⁴ The Messenger of God who appeared to Moses in the burning bush, who also gave the Law on Mt. Sinai, was the Son of God (Mal. 3:1; Gal. 4:14; Re. 1:1-2).

¹¹⁵ Exod. 32:1

¹¹⁶ Note that "scroll" is singular and "prophets" is plural. The minor prophets were contained in a single scroll.

¹¹⁷ The sun god

¹¹⁸ Saturn

¹¹⁹ The Hebrew and LXX have "Damascus."

¹²⁰ Amos 5:25-27 LXX

¹²¹ Exod. 25:9,40; Exod. 26:30; Heb. 8:5

¹²² Isa. 66:1-2 LXX cf. 2 Chron. 2:5-6

¹²³ Deut. 33:2 LXX; Psalm 68:17; Gal. 3:19; Heb. 2:2

heaven, saw the glory of God and Jesus having stood out from the right [hand] of God 56 and said, "Look, I see heaven having been opened and the Son of Man having stood out from the right [hand] of God."¹²⁴ 57 Yet crying out with a loud noise, they stopped their ears and rushed together upon him. 58 And casting him out of the city, they were stoning [him]. And the witnesses laid their garments beside the feet of a young man called Saul. 59 And they were stoning Steven while [he was] calling and saying, "Master, Jesus, receive my breath."¹²⁵ 60 And falling to the knees, he cried out with a loud voice, "Master, do not hold this sin against them." And having said this, he fell asleep.

Chapter 8

Saul's Persecution of the Jerusalem Assembly

1 Yet Saul was endorsing his killing. And in that day a great persecution occurred over the assembly in Jerusalem. And all were dispersed throughout the area of Judea and Samaria except the Emissaries. 2 And devout men carried Steven [away] and made great mourning over him. 3 But Saul was decimating the assembly, and dragging men and women, he was delivering them to prison. 4 Then indeed those having been dispersed traversed, proclaiming the word.

Philip's Preaching in Samaria

5 Yet Philip, having gone into a city of Samaria, was proclaiming the Anointed to them. 6 So the crowds were heeding with unity the things being spoken by Philip in hearing and seeing the signs which he was doing. 7 For from those having unclean breaths, many were coming out, shrieking with a loud voice. And many, having been paralyzed and lame, were healed. 8 And great joy occurred in that city. 9 But a certain man named Simon¹²⁶ had previously been doing magic in the city and amazing the nation of Samaria, himself claiming to be someone great, 10 to whom all heeded from small to great saying, "This man is the great power of God." 11 So they were heeding him since the magic had amazed them for a considerable time. 12 But when they believed Philip proclaiming the message concerning the Kingdom of God and the name of Jesus Anointed, they were being baptized both men and women. 13 Yet Simon himself also believed, and having been baptized, was following Philip observing the powers and signs occurring, being amazed.

Peter and John sent to administer Spiritual Gifts

¹²⁴ Psalm 110:1

¹²⁵ Job 34:14-15; Psalm 104:29; Eccl. 3:18-21; Eccl. 12:7

¹²⁶ Simon Magus (the magician) later became an enemy of Christianity, and is accredited by early Christians writers as introducing the earliest form of Gnosticism.

14 But the Emissaries in Jerusalem, having heard that Samaria had received the word of God, sent to them Peter and John 15 who having come down, prayed concerning them so they may receive the holy Breath. 16 For it was not as yet having seized¹²⁷ upon any of them, but only having been immersed, they belonged unto the name of the Master Jesus.¹²⁸ 17 Then they were placing their hands on them and they were receiving the holy Breath. 18 But Simon, having observed that the holy Breath is given¹²⁹ through the placing of the Emissaries' hands, offered money to them 19 saying, "Give me also this authority so that on whomever I should place hands he may receive the holy Breath." 20 But Peter said to him, "May your silver perish together with you, because you supposed that the gift of God¹³⁰ is to be acquired through money! 21 There is no part or portion for you in this matter for your heart is not right in the sight of God. 22 Repent therefore from this evil of yours and request of God if perhaps the notion of your heart will be forgiven to you, 23 for I see you are unto bile of bitterness and the bond of injustice." 24 But Simon answering said, "You implore to the Master concerning me so that nothing you have said should come upon me." 25 Those indeed then having witnessed and having spoken the word of the Master, besides preaching [in] many villages of the Samaritans, returned to Jerusalem.

The Conversion of the Ethiopian Eunuch

26 Yet a messenger from the Master spoke to Philip saying, "**Arise and go towards the south on the road descending from Jerusalem to Gaza**" (which is desolate). 27 And having arisen, he went and look, a man, an Ethiopian eunuch, an officer of Candace the queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship. 28 Besides he was returning and sitting upon his chariot [and] was reading the prophet Isaiah. 29 And the Breath said to Philip, "**Approach and be joined to this chariot.**" 30 So Philip, running towards [him] heard him reading the prophet Isaiah and said, "Surely you must know what you are reading!" 31 But he said, "How can I unless someone should guide me?" So he invited Philip, having stepped up, to sit together with him. 32 Yet the context of the Scripture which he was reading was this: "*He was led as a sheep to slaughter, and as a lamb before his shearers is silent, thus He did not open His*

¹²⁷ The word implies an outward manifestation. This indicates that receiving the holy Breath was used for receiving the gifts or supernatural outward manifestations of the holy Breath. See vss. 18-19.

¹²⁸ That is they had taken Jesus' name in baptism. (Acts 2:38)

¹²⁹ The present tense indicates an ongoing phenomenon beyond merely what Simon observed. This statement written by Luke shows that the normal mechanism for delivery of the spiritual gifts was through the Apostles themselves. This is consistent with Mark 16:16-20; Acts 19:6; Rom. 1:11; 2 Tim. 1:6; Heb. 2:3-4. The inference is that when the Apostles were no longer present, the supernatural gifts would no longer be given.

¹³⁰ The "gift of God" was the Apostolic ability to impart spiritual gifts. This is why it was necessary to send for two of the Apostles, Peter and John, to come to Samaria and distribute the spiritual gifts. Philip was not one of the Apostles, but only an appointed deacon and did not possess the Apostolic gift (2 Cor. 12:12).

mouth. 33 In His humiliation His judgment was taken away, and who shall declare His generation, because His life is taken from the land?"¹³¹ 34 So the eunuch answering said to Philip, "I implore you; who is the prophet speaking this about, concerning himself or about someone else?" 35 So Philip opened his mouth and beginning from this Scripture he preached Jesus to him. 36 And as they were traveling along the road, they came upon some water. And the eunuch said, "Look water! What prevents me to be immersed?" 37 [So Philip said, "If you believe out of your whole heart it is allowed." And he said, "I believe the Son of God to be Jesus Anointed!"]¹³² 38 And he ordered the chariot to stop and they both descended into the water, both Philip and the eunuch, and he immersed him. 39 But when they stepped up out of the water, the Breath of the Master snatched away Philip and the eunuch saw him no more, for he went his way rejoicing. 40 But Philip was found in Azotus; and passing through, he was evangelizing all the cities until he was to come into Caesarea.

Chapter 9

The Conversion of Saul (Paul)

But Saul, still exhaling of threat and murder unto the disciples of the Master, having approached the chief-priest, 2 requested letters from him unto Damascus for the synagogues so that if he should find any from "The Way,"¹³³ both men and women, he may bring them to Jerusalem having been bound. 3 But in the journey, he happened to become near to Damascus. And suddenly a light from heaven enveloped him. 4 And having fallen upon the ground he heard a voice saying to him, "**Saul, Saul, why are you pursuing Me?**" 5 So he said, "Who are you Master?" And the Master said, "**I am Jesus whom you are pursuing.**"¹³⁴ 6 **But arise and enter into the city and you will be told what you must do.**" 7 And the men journeying together with him had stood speechless, indeed hearing the voice but seeing no one.¹³⁵ 8 Yet Saul was lifted from the ground, and having opened his eyes, [he] was not seeing anyone. So leading him by hand, they escorted him into Damascus 9 and he was three days without seeing, and he ate and drank nothing. 10 But there was a certain disciple in Damascus named Ananias. And the Master said to him in a vision, "**Ananias!**" So he said, "Master, look, [it is] I." 11 So

¹³¹ Isaiah 53:7-8 LXX

¹³² Verse 37 is not found in the oldest Greek copies of Acts, p45 being the oldest. However it was quoted as Scripture prior to p45 by Irenaeus (Against Heresies, Bk. III, ch. xii:8), and thereafter by several other early writers who most likely relied on early Latin copies.

¹³³ "The Way" was what the Apostles and earliest Jewish believers called their Faith, taken from Jesus' statement in John 14:6. (See also: 2 Acts 18:25-26; 19:9,23)

¹³⁴ The Textus Receptus adds "'It is hard for you to kick against the goads.' So he, trembling and astonished, said, 'Lord, what do You want me to do?' Then the Lord said to him," But neither the oldest nor the majority of mss. include this statement.

¹³⁵ See notes on Acts 22:9 & 26:14

the Master [said] to him, "Having arisen, go over to the street called 'Straight' and inquire in the house of Judas for a Tarsian named Saul, for look, he is praying 12 and he saw in a vision a man named Ananias having come in and having placed his hand on him so that he may see." 13 But Ananias replied, "Master, I have heard from many concerning this man, how much harm he did to your saints in Jerusalem. 14 And he is here having authority from the chief priests to shackle all of those calling your name to themselves."¹³⁶ 15 Yet the Master said to him, "Go, because this one is a chosen instrument for Me, to carry My name before the nations and kings, besides the sons of Israel. 16 For I will show to him how much he must suffer concerning My name." 17 So Ananias went and entered into the house, and having placed the hands upon him, said, "Brother Saul, the Master has commissioned me – Jesus, the one shown to you in the road in which you were coming – so that you may see and should be filled of the holy Breath. 18 And immediately fell from his eyes as if peels, and he looked up. Besides arising immediately, he was baptized. 19 And receiving nourishment, he was strengthened. So Saul remained with the disciples in Damascus certain days. 20 And immediately he was proclaiming the Anointed one in the synagogues, that this One is the Son of God. 21 Yet all those hearing were amazed and were saying, "Is not this the one having ravaged in Jerusalem those calling this name to themselves? And here, for this [purpose] he had come, so that having bound them he may lead them towards the chief priests!" 22 But Saul was more enabled, and was perplexing the Judeans dwelling in Damascus, proving that this is the Anointed One. 23 But since many days had transpired, the Judeans plotted to kill him. 24 Yet their plot [against him] was made known to Saul, and they were watching the gates day and night how they might kill him. 25 So the disciples, having taken him by night, let him down through the wall, lowering him in a basket. 26 So Saul, having come to Jerusalem, was trying to be joined to the disciples, and all were afraid of him, not believing that he is a disciple. 27 And Barnabas, having taken him, led him to the Emissaries and related to them how he saw the Master on the road and that He spoke to him, and how he was bold in Damascus in the name of Jesus. 28 And he was with them going in and out in Jerusalem, speaking boldly in the name of the Master Jesus.¹³⁷ 29 He was speaking and debating with the Hellenists, but they were plotting to kill him. 30 So realizing this, the brothers led him down to Caesarea, and they shipped him off to Tarsus. 31 Then indeed the assemblies through all Judea and Galilee and Samaria had peace, being edified and proceeding in the fear of the Master and the comfort of the holy Breath, were increasing.

Peter & the Healing of Aeneas

¹³⁶ That is taking the name of Christ in baptism

¹³⁷ Some early mss. omit Jesus.

32 Yet it happened [that] Peter, passing throughout the whole [area] to come also to the saints inhabiting Lydda. 33 And he found there a man named Aeneas, having been paralyzed, was lying on a cot for eight years. 34 And he said to him, "Jesus the Anointed heals you. Stand up and collect [the cot] to yourself!" And immediately he stood up. 35 And everyone dwelling in Lydda and Sharon saw him, and some turned to the Master.

Peter & the Raising of Tabitha from the Dead

36 Yet in Joppa there was a certain disciple named Tabitha (which is translated Gazelle). She was filled with good deeds and alms which she was doing. 37 So it happened in those days that she died. And having washed her, they placed her in an upper chamber. 38 Yet Lydda, being near to Joppa, the disciples, having heard that Peter is there, sent two men toward him, entreating [him] not to delay coming to them. 39 So Peter, having arisen, came together with them, whom having arrived, they brought into the upper chamber. And beside him stood all the widows lamenting and displaying tunics and garments, whatever Gazelle was making while with them. 40 But Peter, sending them all outside, kneeled and prayed, and turning towards the body said, "Tabitha, arise." And she opened her eyes, and having seen Peter, she sat up. 41 So having given to her a hand, he stood her up. And having called the saints and the widows, he presented her alive. 42 So it became known throughout all Joppa and many believed on the Master. 43 Yet he happened to remain in Joppa many days [residing] with a certain Simon, a tanner.

Chapter 10

Cornelius sends for Peter

Yet a certain man named Cornelius was in Caesarea, a centurion from the regiment called Italian, 2 devout and fearing God together with his entire household, performing many alms for the people and praying to God continually. 3 [He] saw in a vision about the ninth hour a messenger of God coming toward him and saying to him, "Cornelius!" 4 But he, staring at him and having become afraid, said, "What is it, my master." So he said to him, "Your prayers and your alms ascended for a memorial before God. 5 And now, send men to Joppa and call [for] Simon who is called Peter. 6 This one lodges with a certain Simon a tanner, whose house is beside the sea." 7 So as the messenger who was speaking departed, Cornelius summoned two of his servants and a devout soldier from those attending to him, 8 and having explained everything to them, he sent them to Joppa. 9 Yet the next day, as they are traveling and approaching the city, Peter went up upon the roof to pray about the sixth hour. 10 And he became hungry and desired to eat. But while they were preparing, a trance fell upon him, 11 and he sees the sky having been opened, and descending over him [was] a certain vessel like a large sheet

having been bound with four corners, and being let down over the land, 12 in which was all [kinds of] quadrupeds of the land, wild animals, reptiles, and birds of the sky. 13 And a voice came toward him, *“Arise Peter, kill and eat.”* 14 But Peter said, “Not so, Master, since I never ate anything common or unclean.” 15 And the voice came again toward him a second time, *“What God cleansed you [must] not consider common.”*¹³⁸ 16 Yet this occurred three times, and the vessel was again taken up into the sky. 17 But as Peter was wondering within himself what the vision he saw might mean, look, the men having been sent from Cornelius, having inquired about the home of Simon, stood at the gate. 18 And having shouted, they were asking if Simon, the one called Peter, is lodging. 19 But Peter, contemplating concerning the vision, the Breath said to him, *“Look, three men are seeking you. 20 But arise, get down and go together with them, doubting nothing, for I have sent them.”* 21 So Peter, stepping down to the men, said, “Look, I am the one you seek. For what reason are you here?” 22 And they said, “Cornelius, a centurion, a just man and fearing God, being witnessed by the whole nation of the Judeans, was instructed by a holy messenger to summon you unto his house and to hear declarations from you.” 23 Then inviting them in, he lodged them. So on the next day, Peter went together with them and some of the brothers from Joppa accompanied him, 24 and on the next day they entered Caesarea. But Cornelius was expecting them, having called together his relatives and close friends.

Peter Meets Cornelius

25 So as Peter began to enter, Cornelius having met him [and] having fallen at [his] feet, worshipped. 26 But Peter raised him up saying, “Arise, I also am a man.” 27 And conversing with him, he came in and finds many having assembled. 28 Besides he was saying to them, “You realize how improper it is for a Judean man to be joined or to approach toward a foreigner! And God showed me not to call any man common or unclean. 29 Therefore, having been summoned, I also came without protest. I ask then, for what reason did you summon me?” 30 And Cornelius was answering, “From the fourth day until this hour I was fasting, and at the ninth hour [I was] praying in my house. And look, a man stood before me in shining apparel 31 and says, “Cornelius, your prayer was heard and your alms remembered before God. 32 Send, then, to Joppa and summon Simon who is called Peter. He is lodging in the house of Simon a tanner beside the sea, who having come will speak to you. 33 Then immediately I sent to you. Indeed you did well having come. Now then, we all are present before God to hear everything you have been commanded by God.”

¹³⁸ Peter understood this vision to mean both that Gentile believers were considered “clean” (v. 28) and that eating non-kosher foods prepared by Gentiles was permitted (Acts 11:3).

Peter's Sermon to Cornelius' Household

34 So Peter, having opened his mouth, said, "Truly I perceive that God does not discriminate, 35 but in every nation those who fear Him and work justice are acceptable to Him. 36 The Message which He sent to the sons of Israel, proclaiming peace through Jesus Anointed, (this one is Master of all), 37 you have perceived, the announcement having come down the whole of Judea, beginning from Galilee after the immersion which John proclaimed: 38 Jesus from Nazareth, as God anointed Him with the holy Breath and power, passed through doing good and healing all those being oppressed by the Slanderer because God was with Him. 39 And we are witnesses of all that He did both in the territory of the Judeans and in Jerusalem, whom they murdered, having hung Him on a tree. 40 This one God raised up the third day and grants Him to be shown, 41 not to all the people, but to witnesses having been preselected by God, to us who ate and drank together with Him after His resurrection out from among the dead. 42 And He charged us to announce to the people and to witness that He is the one having been appointed by God [as] the Judge of the living and the dead. 43 To Him all the prophets witness [that] the whole [collective]¹³⁹ of the believing unto Him [is] to receive remission of sins through His name.

Cornelius' Household receives Spiritual Gifts and Immersion

44 [While] Peter [was] still speaking these declarations, the holy Breath fell upon all those hearing the word. 45 And the believers from among the circumcision were astonished, as many as came with Peter, because also upon the gentiles the gift of the holy Breath had been poured out. 46 For they were hearing them speaking in languages and magnifying God. 47 Then Peter answered, "Who is able to forbid¹⁴⁰ water for any of these not to be immersed, whoever took the holy Breath just like us?"¹⁴¹ 48 So he instructed them to be immersed in the name of Jesus Anointed.¹⁴² Then they asked him to remain certain days.¹⁴³

Chapter 11

¹³⁹ See note on John 3:8

¹⁴⁰ Able to forbid δύναται κωλύσαι - same clause as Peter's statement in Acts 11:17, "Was I someone able to forbid God?" This statement shows that Peter was completely surprised that God's promise of spiritual gifts accompanying baptism was equally for the gentiles just as he had already witnessed with the Samaritans (Acts 8:14-18). The norm was that spiritual manifestations were to be given through the Apostles' hands immediately after water baptism (Acts 19:5-6). This question was directed toward the Jewish believers who had accompanied Peter, who, along with Peter, had not as yet realized that gentiles would be their equals in every way under the New Covenant.

¹⁴¹ Acts 2:4

¹⁴² This reading is attested by the oldest manuscripts and a significant number of latter manuscripts. All other immersions in Acts are in the name of Jesus alone. See Acts 2:38; Acts 8:16; Acts 19:5.

¹⁴³ During this time Peter and the others ate non-kosher foods prepared by Gentiles (Acts 11:3, cf. Gal. 2:11-13).

Peter confronted by the Jerusalem Assembly

Yet the Emissaries and brothers who were throughout Judea heard that the gentiles also received the word of God. 2 And when Peter went up to Jerusalem, those of the circumcision were disputing with him, 3 saying that "You went in to uncircumcised men and ate with them!" 4 But Peter, having begun, was recounting to them in order saying, 5 "I was in the city of Joppa praying, and in a trance I saw a vessel descending something like a large sheet with four corners being let down out from the sky and [it] came unto me, 6 staring into which, I was considering and I saw quadrupeds of the land and wild animals and reptiles and birds of the sky. 7 Yet I heard a voice saying to me, 'Arise Peter, kill and eat.' 8 But I said, 'Not so, Master, since nothing common or unclean has ever entered into my mouth.' 9 But the voice answered me out of the sky a second time, 'What God cleansed you [must] not consider common.' 10 Yet this occurred three times and it was again pulled up into the sky. 11 And look, immediately three men stood at the house in which I was [staying]. 12 And the Breath told me to go together with them doubting nothing. These six brothers also came together with me and we entered into the man's house. 13 So he explained to us how he saw the messenger having stood in his house and saying, 'Send men unto Joppa and summon Simon who is called Peter 14 who will speak statements to you in which you shall be delivered, you and all your household.' 15 But as I began to speak, the holy Breath fell upon them just as upon us in the beginning. 16 And I was reminded of the saying of the Master just as He said, 'John indeed immersed in water, but you shall be immersed in the holy Breath.' 17 If then God gave to them the equivalent gift as also to us, having believed on the Master Jesus Anointed, was I someone able to forbid¹⁴⁴ God?" 18 So having heard these things, they quieted and were glorifying God, saying, "So then, God gave to the nations also repentance unto life!"

The Founding of the Assembly in Antioch, Syria

19 Indeed, then, those having been dispersed from the persecution occurring over Steven traveled as far as Phoenicia and Cypress and Antioch, speaking the word exclusively to Judeans. 20 However, some out from them [were] Cyprian men and Cyrenians, who having entered into Antioch, were speaking to the Hellenists, proclaiming the Master Jesus. 21 And the hand of the Master was with them, besides a great number having believed, turned to the Master. 22 But the account concerning them was heard unto the ears of the assembly in Jerusalem. And they sent Barnabas to travel to Antioch, 23 who having arrived and having observed the grace of God, rejoiced and was encouraging everyone with purpose of heart to continue with the Master, 24 since he was a good man and full of the holy Breath and of faith, and a

¹⁴⁴ κωλύσαι - same as in Acts 10:47

considerable throng was added to the Master. 25 But Barnabas departed unto Tarsus to seek Saul. 26 And finding him, he escorted him to Antioch 27 and caused them to gather with the assembly a whole year and to teach a great many [people], and to reveal¹⁴⁵ firstly in Antioch the disciples as “Christians.” 28 But one from among them named Agabus stood up and announced through the Breath [that] a great famine was about to happen over the whole country,¹⁴⁶ which also occurred upon [the reign of] Claudius Caesar.¹⁴⁷ 29 So accordingly as any of the disciples were prospering, each of them designated [something] for service to send to the brothers dwelling in Judea, 30 which they also did, sending to the elders through the hands of Barnabas and Saul.

Chapter 12

Martyrdom of James, and Peter’s Imprisonment and Deliverance

Yet according to that appointed time Herod the king reached out hands to harass some from the assembly. 2 And he killed James the brother of John with a sword. 3 And having seen that it pleases the Judeans, he proceeded to capture Peter also (but these were the days of Unleavened Bread), 4 whom having also arrested, he placed into prison, having delivered to four quads of soldiers¹⁴⁸ to guard him, intending to turn him over to the people after the Passover. 5 Then Peter was indeed kept in the prison, yet earnest prayer was occurring by the assembly to God concerning him. 6 But when Herod was about to lead him, in that night Peter was sleeping between two soldiers, having been bound with two chains, besides the guards before the door [who] were keeping the prison. 7 And look! A messenger of the Master stood [by] and light shone in the room. So hitting Peter on the side, he aroused him saying, “Get up quickly!” And the chains fell off from his hands. 8 So the messenger said to him, “Get dressed and tie on your sandals.” So he did this. And he said to him, “Throw on your cloak and follow me.” 9 And having come out, he was following him, and he had not perceived that it was true what was happening through the messenger, but he was supposing to see a vision. 10 Yet having passed the primary prison and a second, they came upon the iron gate leading into the city, which spontaneously was opened to them. And having come out, they proceeded [down] one street. And immediately the messenger departed from him. 11 And Peter, having come to himself, said, “Now I have certainly observed that the Master sent out His messenger and delivered me out of the hand of Herod and all the expectation of the people of Judeans.” 12 So having considered, he came upon the

¹⁴⁵ χρηματίσαι literally means to reveal something hidden, and usually refers to divine revelation (cf. Matt. 2:12; Matt. 2:22; Luke 2:26; Acts 10:22; Heb. 8:5; Heb. 11:7; Heb. 12:25). This verse indicates that the name “Christians” was given by divine revelation.

¹⁴⁶ The land of Israel

¹⁴⁷ AD 44 Josephus Antiquities of the Jews, Bk. XX, ch. ii-vi

¹⁴⁸ 16 soldiers

house of Mary the mother of John (who is surnamed Mark) where several, having come together, [were] also praying. 13 And at Peter's having knocked at the door of the entrance, a maiden [came] to answer named Rhoda. 14 And having recognized Peter's voice, she did not open the gate for joy, but having rushed in, she announced Peter to have stood before the gate. 15 But they said to her, "You are crazy." Yet she was insisting this is so. And they said, "It is his messenger." 16 But Peter was continuing knocking. So, having opened [the door], they saw him and wondered. 17 So Peter, having gestured with his hand to silence, explained to them how the Master led him out of the prison. And he said, "Report these things to James and the brothers." So having departed, he went to another place. 18 But having become morning, there was no small commotion among the soldiers [concerning] what could have become of Peter. 19 Yet Herod, having sought him and not having found [him], having interrogated the guards, ordered [them] to be executed. And having come down from Judea into Caesarea, he was staying [there].

The Death of Herod Agrippa¹⁴⁹

20 But Herod was furious with the Tyrians and Sidonians. But they, being likeminded, were present with him, and having persuaded Blastus the king's chamberlain, they requested peace because [their] territory was supplied by the king's [territory]. 21 So on a set day, Herod, having dressed in royal attire, and having been seated on the stage, was addressing them. 22 And the people were exclaiming, "The voice of a god and not of a man!" 23 But immediately a messenger of the Master struck him since by this he did not give the glory to God. And having becoming maggot-infested, he expired. 24 Yet the word of God was growing and was multiplying. 25 So, Barnabas and Saul returned from Jerusalem having completed the service, taking along John, the one having been called Mark.

¹⁴⁹ AD 44 Josephus gives a similar account of Herod Agrippa's death (Josephus, Antiquities, Bk. XIX, ch. viii:2)