

εἶπεν δὲ Πέτρος· ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, ὃ δὲ ἔχω τοῦτο σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγειρε καὶ περιπάτει.

## NET Bible Notes

3:6 But Peter said, “I have no silver or gold,

**tn** Or “I have no money.” LN 6.69 classifies the expression ἀργύριον καὶ χρυσίον as an idiom that is a generic expression for currency, thus “money.”

but what I do have I give you. In the name

**sn** *In the name.* Note the authority *in the name* of Jesus the Messiah. His presence and power are at work for the man. The reference to “the name” is not like a magical incantation, but is designed to indicate the agent who performs the healing. The theme is quite frequent in Acts (2:38 plus 21 other times).

of Jesus Christ

**tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

the Nazarene, stand up and

**tc** The words “stand up and” (ἔγειρε καί,) are not in a few MSS (κ B D sa), but are included in A C E Ψ 095 33 1739  $\mathfrak{A}$  lat sy mae bo. The external testimony is thus fairly evenly divided, with few but significant representatives of the Alexandrian and Western textual clusters supporting the shorter reading. Internally, the words look like a standard scribal emendation, and may have been motivated by other healing passages where Jesus gave a similar double command (cf. Matt 9:5; Mark 2:9, [11]; Luke 5:23; [6:8]; John 5:8). On the other hand, there is some motivation for deleting ἔγειρε καί here, namely, unlike Jesus’ healing miracles, Peter raises (ἤγειρεν,) the man to his feet (v. 7) rather than the man rising on his own. In light of the scribal tendency to harmonize, especially in immediate context, the longer reading is slightly preferred.

walk!”