

Acts 6

written and compiled by Gary Kukis

Acts 6:1–15

Schism in the Early Church/Selection of Deacons/Stephen

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 6 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 6: First Church Problem**

- Grecian widows cared for
- Stephen arrested



Preface: Acts 6 is a very short chapter. The Apostles decide that they are spending too much time doing perfunctory things (like serving tables), which interferes with their ability to study and teach. So they appoint 7 deacons (one of those deacons being Philip, who will be featured prominently in Acts 8).

In the second half of Acts 6, Stephen, one of the chosen deacons, has the ability to do signs and wonders before the people. While evangelizing, a number of Jews stand up to debate with him publically. Since they found themselves losing the debate, they haul Stephen before the **Sanhedrin** on trumped up charges. This narrative is continued in Acts 7.

Bible Summary: The disciples chose seven men to distribute food. Some from the synagogue disputed with Stephen. They took him before the council.¹

The “Key” & Main Points of Chapter 6 (a chart); from [Slide Player](#); accessed June 30, 2022.

This should be the most extensive examination of Acts 6 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	Roman Emperor
c. 29–36 AD	Acts 22:3; Phil 3:5	Saul in the school of Gamaliel, Jerusalem	Tiberius (14-37 AD)
31–35 AD	Acts 6–7	Selection of 7 deacons Arrest and stoning of Stephen Saul present at Stephen's stoning	

Time and Place as per Modern Literal Version 2020:

Autumn 36 AD. Temple at Jerusalem. Pontius Pilate deposed. [Kukis note: I have no idea what the MLV means by *Pilate deposed*.]

Quotations:

Outline of Chapter 6:

Preface
Introduction

vv. 1–7 **Selection of the First Seven Deacons**

¹ From <https://biblesummary.info/acts> accessed December 14, 2021.

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
	Acts 1	Acts 5	Acts 7
<p>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.</p>			
<p>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.</p>			
Definition of Terms			
Angel, Angels, Elect Angels, and Fallen Angels	<p>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).</p>		
Apostle, Apostles, Apostleship	<p>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?).</p>		
Bible Doctrine	<p>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).</p>		
(The) Church ; Local Church	<p>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);</p>		
Church Age	<p>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).</p>		
Disciple, Disciples	<p>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).</p>		

Definition of Terms	
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Filled with the Spirit; Filled with the Holy Spirit	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. This is not <i>an experience</i> . That is, you will not feel differently when filled with the Holy Spirit. See the Doctrine of the Filling of the Holy Spirit (Grace Bible Church of Baytown) (Maranatha Church) (Word of Truth Ministries) From Grace Notes (HTML) (PDF) R. B. Thieme, Jr. (Rebound and Keep Moving) (Rebound Revisited).
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 .
The Jewish Faith; Judaism	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.
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	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).

Definition of Terms	
Pastor, Pastor-teacher	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).
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>
Religion, Religious	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).
Roman Empire	The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace').</i>
Sanhedrin	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.
Scribe, scribes	A scribe is one who transcribes the Law, replacing old and worn out manuscripts with newer ones; or preparing manuscripts for distribution. Scribes also taught the Mosaic Law, and, apparently, with a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41).
Signs and Wonders; Signs and Miracles	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).

Definition of Terms	
Spiritual gift; spiritual gifts	Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of same comes with spiritual growth. See the Doctrine of Spiritual Gifts (Dr. Grant C. Richison) (Ron Adema) (Ron Snider).
Spiritual Maturity	Spiritual maturity is achieved through spiritual growth. One grows spiritually by using the rebound technique (1 John 1:9) and by hearing, understanding and believing the teaching of the Word of God (aka, Operation Z). R. B. Thieme, Jr. has coined several terms which mean roughly the same thing: the edification complex structure of the soul and supergrace. See Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Doctrine of the Edification Complex of the Soul (HTML) (PDF) (WPD).
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 6

Introduction: Acts 6 helps us to realize that the nascent **church** did not find its footing or its specific doctrines right from the beginning. The primary responsibility for the early church was to evangelize the people of Jerusalem (and elsewhere) using the existing Word of God, which was the Old Testament. If we are at about A.D. 30 at this point in time (perhaps as late as A.D. 32 or even 36), the church is still in beginning stages and the **Apostles** all appear to be in one place—Jerusalem.

Previously, we have read the words, *and they were all with one accord*. That is going to change with this chapter. They will have some strong differences at the beginning of this chapter, but those differences will be solved in a different way than you might think. Instead of gathering and debating the issue at hand, they gather and elect specific men—not Apostles—to handle the task about which they are arguing.

The second part of this chapter looks at Stephen, one of the men chosen as a deacon. It will turn out that Stephen has a very deep knowledge of the Word of God (which will become more clear in the chapter which follows). This understanding of **Bible doctrine** is one of the qualifications for choosing a deacon (v. 3).

This chapter confirms what has occurred in past chapters. The ability to perform a miracle will not convince all people. Stephen, in v. 8, clearly performs great **signs and wonders**; yet his message will be rejected by people who see these signs and wonders themselves (vv. 11–14).

There is a clear purpose for signs and wonders in the ministry of Jesus and in the early church; but if someone is stuck in **negative volition**, the miracles will not change them. The signs will not change their minds, even when presented with logical arguments that they themselves cannot defeat (v. 10).

Stephen will be hauled in before the Sanhedrin in this chapter, and false witnesses will have been called against him. The result of that trial, and Stephen's response, are all found in the very lengthy **Acts 7** ([HTML](#)) ([PDF](#)) ([WPD](#)). There really ought not to be two separate chapters, Acts 6 and Acts 7. This chapter 6 is really an introduction followed by a fantastic sermon. Even though Acts 7 is a lengthy 60 verses, it should have been 15 verses longer (the length of Acts 6).

A title or one or two sentences which describe Acts 6.

Titles and/or Brief Descriptions of Acts 6 (by Various Commentators)

New Matthew Bible: *Ministers (or deacons) are ordained in the congregation to do service in necessary things of the body so that the apostles may attend only to the word of God. Stephen is accused.*²

Kretzmann's Commentary: *To remedy an urgent need, the congregation at Jerusalem, at the suggestion of the apostles, elects seven deacons to minister to the poor and the widows, one of whom, Stephen, testifies for Christ and is arraigned before the Sanhedrin.*³

[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 6 (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 6

Why is the selection of deacons legitimate; but the voting for a 12th Apostle (Acts 1) not?

Some of these questions may not make sense unless you have read Acts 6. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

² From <https://www.biblegateway.com/passage/?search=Acts%206&version=NMB> accessed August 24, 2023.

³ From <https://www.studydrive.org/commentaries/eng/kpc/acts-6.html> accessed August 26, 2023.

It is important to understand what has gone before.

The Prequel to Acts 6

[Chapter Outline](#)

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

The Principals of Acts 6

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 6

Place

Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Date; duration; size; number

By the Numbers	
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 6	

Chapter Outline
Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

Outlines and Summaries of Acts 6 (Various Commentators)	

Chapter Outline
Charts, Maps and Short Doctrines

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

A Synopsis of Acts 6 from the Summarized Bible	
Contents:	The first deacons. Third persecution. Stephen before the council.
Characters:	God, Jesus, Holy Spirit, apostles, Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, Nicolas, priests, Moses, elders, scribes.
Conclusion:	Those who are called to preach the Word of God must not neglect this special ministry for church activities that should be carried on by others. Those engaged in the work of Christ's church regardless of how menial may be their task, must be free from scandal, men that can be trusted, possessed of discretion and filled with the Holy Ghost.
Key Word:	Deacons, Acts 6:3.
Strong Verses:	Acts 6:4.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 6 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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.
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.⁴ 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.

Benjamin Brodie has a nice translation for Acts, which I will include. At some point, I will simply drop out the Bond Slave version, which is not really much different from the King James Version.

Also, at the completion of every verse, I will add in the Kukis mostly literal translation of that entire verse. At the end of every passage, I will add both the Kukis mostly literal translation and the Kukis paraphrase.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

Chapter Outline

Charts, Graphics and Short Doctrines

Several times in the book of Acts, we read, *And the church was of one mind and one accord*. With Acts 6:1, that begins to change.

Selection of the First Seven Deacons

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.

⁴ This is one of the reasons I named my translations *Kukis this* and *Kukis that*.

Kukis slavishly literal:

And in the days these a continued increasing of the disciples. There became a grumbling of the Hellenists face to face with the Hebrews, that were being overlooked in the service, the daily (ration) the widows of them.

Acts
6:1

Kukis mostly literal translation:

In these days, the disciples [of Jesus] continued increasing. [However,] there developed a complaint from the Hellenists [Greek-speaking converts] with the Hebrews, that their widows were being overlooked in the daily relief aid.

Kukis paraphrase

During that time, the disciples of Jesus continued to increase in numbers. However, partially as a result of this increase, there was a complaint leveled by the Greek-speaking converts (some of these being Hellenist Jews) against the Jewish believers, that the Hellenist widows were being overlooked in the daily rations and aid.

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 text 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 translation⁵ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)

And in the days these a continued increasing of the disciples. There became a grumbling of the Hellenists face to face with the Hebrews, that were being overlooked in the service, the daily (ration) the widows of them.

Complete Apostles' Bible

Now in those days, as the disciples were increasing in number, there arose a complaint from the Greek speaking Jews against the Aramaic speaking Jews, because their widows were being overlooked in the daily distribution.

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Douay-Rheims 1899 (Amer.)	And in those days, the number of the disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministration.
Holy Aramaic Scriptures ⁶	And in those days, when The Talmiyde {The Disciples/The Students} were increasing, The Yawnaye Talmiyde {The Greek Disciples} were complaining about The Ebraye {The Hebrews}; that their widows were neglected in the daily ministration.
James Murdock's Syriac NT	And in those days, when the disciples had become numerous, the Grecian disciples murmured against the Hebrew, because their widows were neglected in the daily ministration to the needy.
Original Aramaic NT ⁷	And in those days when the disciples had multiplied, the Hellenist disciples complained against the Hebrews*, that their widows were disregarded in the daily ministry.

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	Now in those days, when the number of the disciples was increasing, protests were made by the Greek Jews against the Hebrews, because their widows were not taken care of in the distribution of food every day.
Bible in Worldwide English	At that time more and more people joined the disciples. Then there was trouble about a certain matter. The Jews who spoke the Greek language complained against the other Jews. They said that each day when the food was being divided, their women whose husbands were dead did not get their part.
Easy English	The believers choose seven men At that time, more and more people became disciples of Jesus. Among the believers, some were Jews who spoke the Greek language. Others were Jews who spoke the Aramaic language. The Jews who spoke Greek had a problem with the other Jews. They said, 'The widows in our group do not receive the right help. Each day, when you give out the food and money, our widows receive less than they should get.'
Easy-to-Read Version–2008	More and more people were becoming followers of Jesus. But during this same time, the Greek-speaking followers began to complain against the other Jewish followers. They said that their widows were not getting their share of what the followers received every day.
God's Word™	At that time, as the number of disciples grew, Greek-speaking Jews complained about the Hebrew-speaking Jews. The Greek-speaking Jews claimed that the widows among them were neglected every day when food and other assistance was distributed.
Good News Bible (TEV)	Some time later, as the number of disciples kept growing, there was a quarrel between the Greek-speaking Jews and the native Jews. The Greek-speaking Jews claimed that their widows were being neglected in the daily distribution of funds.

⁶ From <https://theholyscriptures.weebly.com/>

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

J. B. Phillips

The first deacons are chosen

About this time, when the number of disciples was continually increasing, the Greeks complained that in the daily distribution of food the Hebrew widows were being given preferential treatment.

*The Message***The Word of God Prospered**

During this time, as the disciples were increasing in numbers by leaps and bounds, hard feelings developed among the Greek-speaking believers—"Hellenists"—toward the Hebrew-speaking believers because their widows were being discriminated against in the daily food lines.

NIRV

Seven Leaders Are Chosen

In those days the number of believers was growing. The Greek Jews complained about the non-Greek Jews. They said that the widows of the Greek Jews were not being taken care of. They weren't getting their fair share of food each day.

New Life Version

Church Leaders Are Chosen

In those days the group of followers was getting larger. Greek-speaking Jews in the group complained against the Jews living in the country around Jerusalem. The Greek-speaking Jews said that their women whose husbands had died were not taken care of when the food was given out each day.

Thought-for-thought translations; dynamic translations; paraphrases:Casual English Bible⁸**ACTS 6****WHEN THE CHURCH STARTED GRUMBLING****SOUP KITCHEN: FIRST NON-PREACHING MINISTRY**

In time, the number of believers [1] in Jerusalem started growing again. Greek-speaking believers who had moved to the Jewish homeland [2] said their needy widows weren't getting a fair share of the free food, compared to what the local Hebrew-speaking widows were getting.

¹6:1 More literally, the believers were called "disciples." Not to be confused with the original 12 disciples of Jesus.

²6:1 The literal term for "Greek-speaking believers" is "Hellenists." That refers to people who spoke Greek as their first language. Greek was the international language of the day, much as English is widely used throughout the world today. For most Jerusalem locals, their main language was either Hebrew or Aramaic. Bible experts estimate that only about 10 to 20 percent of the Jews living in Jerusalem were Hellenist Jews who had moved there. Jews from other countries often moved to the Jewish homeland for the same reasons many Jews do that today.

Contemporary English V.

A lot of people were now becoming followers of the Lord. But some of the ones who spoke Greek started complaining about the ones who spoke Aramaic. They complained that the Greek-speaking widows were not given their share when the food supplies were handed out each day.

The Living Bible

But with the believers multiplying rapidly, there were rumblings of discontent. Those who spoke only Greek complained that their widows were being discriminated against, that they were not being given as much food in the daily distribution as the widows who spoke Hebrew. So the Twelve called a meeting of all the believers. A portion of v. 2 is included for context.

New Berkeley Version

New Living Translation

Seven Men Chosen to Serve

But as the believers^[a] rapidly multiplied, there were rumblings of discontent. The Greek-speaking believers complained about the Hebrew-speaking believers, saying that their widows were being discriminated against in the daily distribution of food.

⁸ From <https://www.casualenglishbible.com/>

The Passion Translation	[a] Greek <i>disciples</i> ; also in 6:2, 7. During those days the number of Jesus' followers kept multiplying greatly. But a complaint was brought against those who spoke Aramaic by the Greek-speaking Jews, who felt their widows were being overlooked during the daily distribution of food.
Plain English Version ⁹	The Christians picked 7 men to be church workers At that time, a lot of people believed in Jesus and started to follow him. Some of them talked in the Greek language, and some of them talked in the Jewish language, called Hebrew. The Christians that talked Greek complained about the Christians that talked Hebrew. They said that the people that looked after the widows didn't give enough food or money to the widows that talked Greek.
UnfoldingWord Simplified T.	During that time, many more people were becoming believers. The non-native Jews began to complain about the native born Israelites, because the widows among them were not receiving their fair share of food every day.
Williams' New Testament ¹⁰	In those days, as the number of the disciples was increasing, complaint was made by the Greek-speaking Jews against the native Jews that their widows were being neglected in the daily distribution of food.

Partially literal and partially paraphrased translations:

American English Bible	Now, back in those days when the disciples were increasing, the Greek-speaking Jews started grumbling about the Hebrew-speaking Jews, because their widows were being overlooked in the daily distribution.
Beck's American Translation Breakthrough Version	In these days, as the students were increasing, grumbling came from the Greek-speaking Jews to the Hebrew-speaking Jews because their widows were being overlooked in the daily serving.
Common English Bible	Selection of seven to serve About that time, while the number of disciples continued to increase, a complaint arose. Greek-speaking disciples accused the Aramaic-speaking disciples because their widows were being overlooked in the daily food service.
Len Gane Paraphrase ¹¹	At that time, when the number of the disciples was growing rapidly, there arose a complaint by the Greeks against the Hebrews, because their widows were neglected in the daily charitable aid.
A. Campbell's Living Oracles	Now, in these days, the number of the disciples being multiplied, there arose a murmuring of the Hellenists that is, Jews who used the Greek language against the Hebrews, because their widows were neglected in the daily ministrations.
New Advent (Knox) Bible	At this time, as the number of the disciples increased, complaints were brought against those who spoke Hebrew by those who spoke Greek; their widows, they said, were neglected in the daily administration of relief.[1]
NT for Everyone	[1] 'Those who spoke Greek'; that is, Jews who had been brought up outside Palestine, and Gentiles who had become proselytes to the Jewish religion, and afterwards Christian.
20 th Century New Testament	Problems of Family Living Around that time, as the number of disciples increased, the 'Hellenists' raised a dispute with the 'Hebrews' because their widows were being overlooked in the daily distribution of food. About this time, when the number of the disciples was constantly increasing, complaints were made by the Jews of foreign birth against the native Jews, that their widows were being overlooked in the daily distribution.

⁹ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

¹⁰ William's New Testament - 1937 by Charles B. Williams.

¹¹ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Back then, while the number of disciples grew at an incredible rate, some Grecians muttered about the Hebrews, because their widows were neglected by their activities.
Ferrar-Fenton Bible	The Election of Deacons. But about this time, when the number of the disciples kept increasing, a complaint came from the Hellenists (or Grecian Jews) against the Hebrews, because their widows were neglected in the distribution of relief.
Free Bible Version ¹²	At this time, when the number of believers was increasing rapidly, the Greek-speaking believers started arguing with the Aramaic-speaking believers*. They complained that their widows were being discriminated against in the daily distribution of food.
God's Truth (Tyndale)	In those days as the number of the disciples grew, there arose a grudge among the Greeks against the Hebrews, because their widows were despised in the daily ministrations.
International Standard V	Seven Men are Chosen to Help the Apostles In those days, as the number of the disciples was growing larger and larger, a complaint was made by the Hellenistic Jews against the Hebraic Jews that their widows were being neglected in the daily distribution of food.
Montgomery NT	Now in these days while the number of the disciples was multiplying, the Grecian Jews began to murmur against the Hebrews, because their widows were habitually overlooked in the distribution of alms.
UnfoldingWord Literal Text	Now in these days, when the number of the disciples was multiplying, a complaint by the Grecian Jews began against the Hebrews, because their widows were being overlooked in the daily distribution of food.
Urim-Thummim Version	And in those days, when the number of the disciples increased, there arose a secret debate among the Grecians against the Hebrews, because their widows were overlooked in the daily administration.
Weymouth New Testament	About this time, as the number of disciples was increasing, complaints were made by the Greek-speaking Jews against the Hebrews because their widows were habitually overlooked in the daily ministrations.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹³	The choosing of the seven <ul style="list-style-type: none"> In those days, as the number of disciples grew, the so-called Hellenists complained against the so-called Hebrews, because their widows were being neglected in the daily distribution. Extensive footnote for Acts 6:1 placed in Addendum . 9:29
The Heritage Bible	And in those days, the disciples multiplying, there was a grumbling of the Greeks ¹ against the Hebrews because their widows were overlooked in the daily ministry. ¹ 6:1 Greeks, Hellenists, (Greek Jews).
New American Bible (2011)	The Need for Assistants. <ul style="list-style-type: none"> * At that time, as the number of disciples continued to grow, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution.^a * [6:1–7] The Hellenists...the Hebrews: the Hellenists were not necessarily Jews from the diaspora, but were more probably Palestinian Jews who spoke only Greek. The Hebrews were Palestinian Jews who spoke Hebrew or Aramaic and who may

¹² From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹³ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

also have spoken Greek. Both groups belong to the Jerusalem Jewish Christian community. The conflict between them leads to a restructuring of the community that will better serve the community's needs. The real purpose of the whole episode, however, is to introduce Stephen as a prominent figure in the community whose long speech and martyrdom will be recounted in Acts 7.

a. [6:1] 2:45; 4:34–35.

New Catholic Bible

Jerusalem, First Center of Diffusion^[a]

Chapter 6

Institution of the Seven Deacons.^[b] 1 In those days, as the number of disciples grew, the Hellenists made a complaint against the Hebrews,^[c] asserting that their own widows were being neglected in the daily distribution of food.

[a] Acts 6:1 The community at Jerusalem lived in the impetus of the Resurrection and of the Spirit. It could not stay by itself and remain sheltered from the threats of religious authorities. Its energy made it go out into the world and tell the good news.

[b] Acts 6:1 The Church decides on the ministers needed in order to maintain her freedom to pray and preach. The “deacons,” all of whom have Greek names, are not limited to an economic function; we also see them in the service of the Gospel, as in the case of Stephen (Acts 6:8) and Philip (Acts 8:6; 21:8), who also baptizes (Acts 8:12-13). The laying on of hands is a sign of the official investiture of those who have been appointed by the choice of the assembly.

[c] Acts 6:1 Hellenists . . . Hebrews: although the Church at this time was composed of Jews, these were of two types: Hellenists and Hebrews. The Hellenists were Greek-speaking Jews born outside Palestine who followed a Grecian philosophy. Hebrews spoke Aramaic and followed Jewish customs.

Revised English Bible—1989

The church moves outwards

DURING this period, when disciples were growing in number, a grievance arose on the part of those who spoke Greek, against those who spoke the language of the Jews; they complained that their widows were being overlooked in the daily distribution.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Around this time, when the number of *talmidim* was growing, the Greek-speaking Jews began complaining against those who spoke Hebrew that their widows were being overlooked in the daily distribution.

Holy New Covenant Trans.

More and more people were becoming students of Jesus. But during this same time, the Greek-speaking Jewish students had an argument with the Aramaic-speaking students. They claimed that their widows were not getting their share of the things which the widows received each day.

The Scriptures 2009

And in those days, when the taught ones were increasing, there arose a grumbling against the Hebrews by the Hellenists, because their widows were overlooked in the daily serving.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹⁴

...in but the days these increasing the students becomes Complaint [of] the men (hellenized) to the hebrews for were overlooked in the service the [one] daily The Widows [of] them...

Alpha & Omega Bible

NOW AT THIS TIME WHILE THE DISCIPLES WERE INCREASING [in number], A COMPLAINT AROSE ON THE PART OF THE HELLENISTIC JEWS AGAINST THE [native] HEBREWS, BECAUSE THEIR WIDOWS WERE BEING OVERLOOKED IN THE DAILY SERVING of food.

¹⁴ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Awful Scroll Bible	Moreover from-within those days, the number of disciples are increasing, there comes to be a grumbling of the Jews in Greece, with regards to the Hebrews, since their widows were off,- from- being -beheld-the-experience from-within the daily ministrations.
Concordant Literal Version	Now in these days, the disciples multiplying, there came to be a murmuring of the Hellenists against the Hebrews, that their widows were overlooked in the daily dispensation."
exeGesés companion Bible	<u>THE MINISTRY OF TABLES</u> And in these days, as the number of the disciples multiplies, there becomes a murmuring of the Hellenists against the Hebrews, because they overlook the widows in the daily ministry.
Orthodox Jewish Bible	Now in these yamim of the Messianic talmidim being increased, there was a complaint by the Greek-speaking Yehudim keneged (against) the Sabra Yehudim mitzad (as to) their Greek-speaking Jewish almanot being overlooked in the daily support.
Rotherham's Emphasized B.	§ 11. Murmuring among the Disciples: Seven chosen to minister. Chapter 6. But in these days <the disciples multiplying > there arose a murmuring of the Grecian Jews against the Hebrews, in that their widows were being overlooked in the daily ministry.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Choosing of the Seven Now about this time, when the number of disciples was increasing, a complaint was made by the ^[a] Hellenists (Greek-speaking Jews) against the ^[b] native Hebrews, because their widows were being overlooked in the daily serving of food. [a] Jews born outside the Holy Land who spoke the Greek language and had adopted much of the Greek culture. [b] Native-born Jews who spoke Hebrew and/or Aramaic and lived according to Jewish custom.
An Understandable Version	Now during the days when the disciples were multiplying in number [in Jerusalem. See verse 7], some Greek-[speaking] Jews began to complain to the Hebrews that their widows were being neglected in the daily distribution [of food].
The Expanded Bible	Seven Leaders Are Chosen The number of ·followers [disciples] was ·growing [multiplying]. But during ·this same time [those days], the ·Greek-speaking followers [^L Hellenists; ^C Jewish Christians who spoke primarily Greek and had returned to Israel after living abroad] ·had an argument with [began grumbling/complaining against] the ·other followers [^L Hebrews; ^C Aramaic speaking Jewish Christians born in Israel]. The Greek-speaking widows were ·not getting their share [being neglected/overlooked in the distribution] of the food that was given out every day.
Jonathan Mitchell NT	Now in these days, during a progressive multiplying (= increasing the number) of the disciples (students; learners; apprentices), a discontented muttering of grumbling and complaints occurred (was birthed) from the Hellenists (Greek-speaking Jews, and/or, folks of the Hellenistic culture) aimed toward the Hebrews (the Hebrew-speaking folks, and/or folks living in accord with the Jewish culture) because their widows kept on being overlooked (= neglected and disregarded) in the daily attending service of dispensing hospitality and serving meals.
Syndein/Thieme	And in those days, when the number of the disciples {'mathetes' in the Greek means pupil- a disciple was a 'student of doctrine'} was multiplied there arose a

quarrel of the Hellenists {Greek-speaking Jews} against the Hebrews {followers of the Mosaic Law}, because their widows were neglected in the daily ministrations.

{Note: locally in Jerusalem, the church was growing and divisions were there based on backgrounds of the believers. First was economic status - rich versus poor. Next, There were cultural differences - there were followers of Greek culture and followers of the old Jewish ways. Also there were political differences - backers of Herod, the Sadducees, Pharisees, etc. Whoever was passing out the charity - called 'serving tables' - was not caring for those THEY did not like.}

Translation for Translators

The believers neglected the Greek-speaking widows.

Acts 6:1

During that time, many more people were becoming believers. *Some of them were from other countries and spoke only the Greek language, but most of them had always lived in Israel and spoke the Hebrew language.* Those who spoke Greek began to complain about those who spoke Hebrew. They were saying, "When you Hebrew-speaking believers distribute food or money to widows every day, you are not giving fair amounts to the widows who speak Greek!"

The Voice

Things were going well, and the number of disciples was growing. But a problem arose. The Greek-speaking believers became frustrated with the Hebrew-speaking believers. The Greeks complained that the Greek-speaking widows were being discriminated against in the daily distribution of food.

Bible Translations with a Lot of Footnotes:

Lexham Bible

The First Seven Deacons Appointed

Now in these days, as [*Here "as" is supplied as a component of the temporal genitive absolute participle ("were increasing")] the disciples were increasing in number, [*The words "in number" are not in the Greek text but are implied] a complaint arose by the Greek-speaking Jews [Literally "Hellenists"] against the Hebraic Jews [Literally "Hebrews"] because [Or "that"] their widows were being overlooked in the daily distribution of food. [*The words "of food" are not in the Greek text but are implied].

NET Bible®

The Appointment of the First Seven Deacons

Now in those¹ days, when the disciples were growing in number,² a complaint arose on the part of the Greek-speaking Jews³ against the native Hebraic Jews,⁴ because their widows⁵ were being overlooked⁶ in the daily distribution of food.⁷

¹tn Grk "these." The translation uses "those" for stylistic reasons.

²tn Grk "were multiplying."

³tn Grk "the Hellenists," but this descriptive term is largely unknown to the modern English reader. The translation "Greek-speaking Jews" attempts to convey something of who these were, but it was more than a matter of language spoken; it involved a degree of adoption of Greek culture as well.

⁵tn The Greek-speaking Jews were the Hellenists, Jews who to a greater or lesser extent had adopted Greek thought, customs, and lifestyle, as well as the Greek language. The city of Alexandria in Egypt was a focal point for them, but they were scattered throughout the Roman Empire.

⁴tn Grk "against the Hebrews," but as with "Hellenists" this needs further explanation for the modern reader.

⁵sn The care of widows is a major biblical theme: Deut 10:18; 16:11, 14; 24:17, 19-21; 26:12-13; 27:19; Isa 1:17-23; Jer 7:6; Mal 3:5.

⁶tn Or "neglected."

⁷tn Grk "in the daily serving."

⁵sn The daily distribution of food. The early church saw it as a responsibility to meet the basic needs of people in their group.

The Spoken English NT¹⁵***The Believers Choose Seven Managers for the Food Distribution Work***

Around that time,^a as the number of followers was growing, a grievance arose. The Greek-speaking Jews complained to the Hebrew speakers that their widows were being overlooked in the daily distribution.

a. Lit. "And in these days."

Wilbur Pickering's New T.

Enter deacons

Now in those days, as the disciples were multiplying, a complaint arose from the Hellenists against the Hebrews, because their widows¹ were being overlooked in the daily distribution.

(1) Wait a minute! Where did all those foreign widows come from? (There must have been a fair number, to have caused the problem.) Would a widow have traveled alone from Asia to Jerusalem to attend the Passover? Had their husbands died in Jerusalem? I would imagine more probably the latter, since time was passing and there were many thousands of believers; people would be dying, getting married, etc. as usual.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And in these days, the disciples increasing [in number], there came to be a complaint from the Greek-speaking Jews towards the Hebrews, because their widows were being overlooked in the daily service [fig., distribution of food].
Benjamin Brodie's trans.	Now during these days when the number of student-disciples was increasing, a complaint arose from the Hellenists [Jews from Greece] against the Hebrews [Jews from Israel], that their widows were being neglected during the daily distribution .
Context Group Version	Now in these days, when the number of the apprentices was multiplying, there arose a murmuring of the Grecian Judeans against the Hebrews, because their widows were neglected in the daily service.
English Standard Version	Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution.
Far Above All Translation ¹⁶	And in those days as the disciples increased in number, a complaint came from the Greek speakers against the Hebrew speakers, that their widows had been overlooked in the daily ministering to their needs.
Green's Literal Translation	But in those days, the disciples having multiplied, a murmuring of the Hellenists toward the Hebrews occurred, because their widows were being overlooked in the daily serving.
Literal New Testament	BUT IN THOSE DAYS MULTIPLYING THE DISCIPLES THERE AROSE A MURMURING OF THE HELLENISTS AGAINST THE HEBREWS, BECAUSE WERE OVERLOOKED IN THE MINISTRATION DAILY WIDOWS. THEIR [I just cut and paste; this may be a typo on their part.]
Modern English Version	The Seven Helpers Now in those days, as the disciples were multiplied, there was murmuring among the Hellenists against the Hebrews, because their widows were overlooked in the daily distribution.
Modern Literal Version 2020	{Autumn 36 AD. Temple at Jerusalem. Pontius Pilate deposed.} Now in these days, while the disciples are multiplying, a murmuring came* out from the Grecian Jews aimed toward the Hebrews, because their widows were being left-unattended in the daily service.
New European Version	Administrative problems

¹⁵ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁶ Online: <http://www.faraboveall.com/> by Graham Thomason.

	Now in those days, when the number of the disciples was multiplying, there arose a murmuring amongst the Greek speaking Jews against the Hebrews, because their widows were neglected in the daily distribution.
New Matthew Bible	In those days, as the number of the disciples grew, there arose a grudge among the Greeks against the Hebrews, because their widows were neglected in the daily distribution.
Niobi Study Bible	Seven (Anointed Brethren) Chosen to Serve And in those days when(n) the number of the disciples was multiplied, there(n) arose a murmuring of the Grecians(n) against the Hebrews(n), because their(n) widows were neglected in the daily(n) ministrations.
Revised Geneva Translation	And in those days, as the number of the disciples grew, there arose murmuring of the Hellenists toward the Hebrews because their widows were being neglected in the daily ministry.
Webster's Translation	And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.
World English Bible	Now in those days, when the number of the disciples was multiplying, a complaint arose from the Hellenists against the Hebrews, because their widows were neglected in the daily service.
The gist of this passage:	There is a dispute in the church when it comes to taking care of the widows in the congregation.

Acts 6:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tais (ταῖς) [pronounced <i>taic̄</i>]	<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
hēmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
tautais (ταύταις) [pronounced <i>TAOW-tace</i>]	<i>for these, in these [things], by these</i>	feminine plural, demonstrative pronoun; dative, locative or instrumental case	Strong's #3778
This phrase is variously translated <i>in these days, in those days, at this time, during that time, about that time.</i>			
plēthunō (πληθύνω) [pronounced <i>play-THOO-noh</i>]	<i>increasing; growing, abounding, multiplying, being multiplied</i>	masculine plural, present active participle, genitive/ablative case	Strong's #4129

Acts 6:1a

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
mathêtês (μαθητῆς) [pronounced math-ay-TAYÇ]	<i>disciple, a learner, pupil, student, follower</i>	masculine plural noun; genitive/ablative case	Strong's #3101

Translation: In these days, the disciples [of Jesus] continued increasing.

From the very beginning, from the giving of the Holy Spirit, the Christian church has grown. It continues to grow even today, although the rate of growth changes.

In previous passages, we are given some numbers; here, we are simply told that the number of **disciples** is increasing.

Acts 6:1b

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; there came to be, there arose, there developed.</i>			
gongusmós (γογγυσμός) [pronounced gong-goos-MOSS]	<i>complaining, grumbling, murmuring, muttering; quiet displeasure, secret debate</i>	masculine singular noun, nominative case	Strong's #1112
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
Hellēnistês (Ἑλληνιστῆς) [pronounced hel-lay-nis-TACE]	<i>those imitating mannerisms, language, religion of the Greeks; Jews in foreign lands who speak Greek, Grecian; transliterated, Hellenist</i>	masculine plural proper noun, grouping; genitive/ablative case	Strong's #1675.
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

Acts 6:1b

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
Hebraios (Ἑβραῖος) [pronounced heb-RAH-yoss]	<i>Hebræan, Hebrew, Jew; transliterated, Hebrew, Hebraic</i>	masculine plural noun, proper adjective grouping; accusative case	Strong's #1445

This is a reference to, all **Jewish** Christians, whether they spoke Aramaic or Greek; in a narrower sense, those who live in Palestine and use the language of the country.

Translation: [However,] there developed a complaint from the Hellenists [Greek-speaking converts] with the Hebrews,...

You may recall that, in previous chapters, everyone is gathered and they are all in one accord. This time, that is not the case. We have some disagreements taking place.

The Hellenists—those who spoke Greek and were converted—were probably a mixture of **Jew** and gentile (but most of them—possibly all of them—were Jewish). Most sources indicate that these are all **Jews**, but who have been completely Hellenized (that is, they have taken on the Greek language and culture).

Acts 6:1c

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
paratheōréō (παραθεωρέω) [pronounced par-ath-eh-oh-REH-oh]	<i>to overlook, to disregard, to neglect; to examine things placed beside each other, to compare</i>	3 rd person plural, imperfect passive indicative	Strong's #3865

This word is only found here in the NT.

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 6:1c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diakonia (διακονία) [pronounced <i>dee-ak-on-EE-ah</i>]	<i>attendance (as a servant); aid, (official) service (especially of the Christian teacher, or technically of the diaconate); (ad-) minister (-ing, -tration, -try), office, relief, service (-ing)</i>	feminine singular noun, accusative case	Strong's #1248
Thayer full definitions: 1) service, ministering, especially of those who execute the commands of others; 2) of those who by the command of God proclaim and promote religion among men; 2a) of the office of Moses; 2b) of the office of the apostles and its administration; 2c) of the office of prophets, evangelists, elders etc.; 3) the ministration of those who render to others the offices of Christian affection especially those who help meet need by either collecting or distributing of charities; 4) the office of the deacon in the church; 5) the service of those who prepare and present food.			
tê (τῆ) [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
kathēmerinós (καθημερινός) [pronounced <i>kath-ay-mer-ee-NOSS</i>]	<i>daily (ration, portion)</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #2522
hai (αἱ) [pronounced <i>high</i>]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
This is the second hapax legomenon in this verse.			
chêra (χήρα) [pronounced <i>KHAY-rah</i>]	<i>widow; lacking a husband</i>	feminine singular noun; nominative case	Strong's #5503
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...that their widows were being overlooked in the daily relief aid.

A reasonable question arises here: *where did all of these widows come from?* This tells us that the church grew massively, day-by-day, month-by-month. The widows referred to did not necessarily begin as a believing couple and the husband died. Nor is the persecution, at this point, great enough to account for many husbands being killed by the Romans or Jews. The simple explanation is, many women, who were already widows, believed in Jesus Christ.

In the ancient world, in almost any circumstances, widowed women had a tough go of it. There were even more factors at work against them with God's warning discipline coming down on Jerusalem (the early church functioned almost entirely out of Jerusalem¹⁷). Many efforts continued in order to help support those believers living in

¹⁷ We will be carefully combing this book to determine at what point that changed.

Jerusalem. We have the distribution of foods here; and later, there will be a large offering gathered up by churches throughout the **Roman empire** specifically for the church in Jerusalem.

The problem which arose was, one group of believers seemed to be receiving different treatment from another group.

Acts 6:1 In these days, the disciples [of Jesus] continued increasing. [However,] there developed a complaint from the Hellenists [Greek-speaking converts] with the Hebrews, that their widows were being overlooked in the daily relief aid. (Kukis mostly literal translation)

On several occasions, in previous chapters, we have read that all of the early church was of one mind and of one accord. That is not the case here.

The particular group of believers believed that those in their sub-group were being discriminated against.

Acts 6:1 During that time, the disciples of Jesus continued to increase in numbers. However, partially as a result of this increase, there was a complaint leveled by the Greek-speaking converts (some of these being Hellenist Jews) against the Jewish believers, that the Hellenist widows were being overlooked in the daily rations and aid. (Kukis paraphrase)

And having called, the twelve, the many of the disciples, they said, “Not pleasing is [this situation] to us, forsaking the Word of God to serve tables. But visit, brothers, men from you [all], being well reported of, seven [of them], full of a Spirit (Holy) and wisdom, whom we will place on the task this [one]. And we to the prayer and the ministering of the Word we will persevere.”

Acts
6:2–4

The twelve, having called many of the disciples [together], said, “[This situation] is not agreeable to us, [that we are] forsaking the [study and teaching of the] Word of God in order to serve tables. But, brothers, seek seven men from among you [all], [who have] a good report, [men who are] full of the [Holy] Spirit and wisdom. We will place [these men] on this task, while we will be devoted to prayer and to the ministry of the Word.”

The twelve called a business meeting, which included many of the disciples. The twelve said to them, “What is happening right now is not agreeable to us. We are forsaking the teaching of the Word of God in order to man the food tables. Therefore, my brothers, seek out seven men from among you who have a good report, who are regularly filled with the Holy Spirit and who are spiritually wise. We will turn this task of feeding the hungry parishioners over to them, so that we might concentrate on prayer and the teaching of Bible doctrine.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And having called, the twelve, the many of the disciples, they said, “Not pleasing is [this situation] to us, forsaking the Word of God to serve tables. But visit, brothers, men from you [all], being well reported of, seven [of them], full of a Spirit (Holy) and wisdom, whom we will place on the task this [one]. And we to the prayer and the ministering of the Word we will persevere.”

Complete Apostles Bible Then the twelve summoned the multitude of the disciples and said, "It is not pleasing to us that we should forsake the word of God to serve tables.

	Therefore, brothers, select seven men from among you, of good reputation, full of the Holy Spirit and wisdom, whom we may appoint for this need. But we will faithfully engage in prayer and in the ministry of the word."
Douay-Rheims 1899 (Amer.)	Then the twelve, calling together the multitude of the disciples, said: It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word.
Holy Aramaic Scriptures	And The Twelve Shlikhe {Sent Ones} called for all The Kensha {The Assembly} of The Talmiye {The Disciples/The Students}, and said unto them, "It isn't fitting that we should leave The Miltha d'Alaha {The Word of God} and should be serving tables. Now then, brothers, examine and choose seven men from you concerning whom is a good Testimony, and who are full of The Rukha d'MarYa {The Spirit of The Lord-YHWH}, and Wisdom. And establish them concerning this matter. And we will be constantly in Prayer, and in The Ministry of The Word."
James Murdock's Syriac NT	And the twelve legates convoked the whole company of the disciples, and said to them: It is not proper, that we should neglect the word of God, and serve tables. Therefore brethren, search out, and elect from among you, seven men of whom there is good testimony, men full of the Spirit of the Lord, and of wisdom; that we may place them over this business: and we will continue in prayer, and in the ministration of the word.
Original Aramaic NT	And the twelve Apostles called the whole assembly of the disciples and they said to them, "It is not acceptable for us to forsake the word of God and to serve tables." "Search therefore, my brothers, and choose seven men among you upon whom is the testimony and who are full of The Spirit of THE LORD JEHOVAH and wisdom, and we shall appoint them over this matter." "And we shall continue in prayer, and in the Ministry of the word."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Apostles sent for all the disciples and said, It is not right for us to give up preaching the word of God in order to make distribution of food. Take then from among you seven men of good name, full of the Spirit and of wisdom, to whom we may give control of this business. Then we will give all our time to prayer and the teaching of the word.
Bible in Worldwide English	Then the twelve apostles called all of the disciples together. They said, It is not right for us to stop preaching Gods word to divide the food. So then, brothers, you choose seven men who you know are good men. Choose men who are full of the Holy Spirit and are wise. We will give them the work to divide the food. But we ourselves will keep on talking with God and telling his word.
Easy English	The 12 apostles heard about the problem. They told all the believers to meet together with them. The apostles said, 'Our work is to teach people God's message about Jesus. We do not have time to give out the food and money to people as well. So, friends, please choose seven men from among you. You must know that each of them is full of the Holy Spirit. They must also be very wise. We will ask these seven men to do this work for us. Then we will have more time to pray. We will also have more time to teach people God's message.'
Easy-to-Read Version–2008	The twelve apostles called the whole group of followers together. The apostles said to them, "It would not be right for us to give up our work of teaching God's word in order to be in charge of getting food to people. So, brothers and sisters, choose seven of your men who have a good reputation. They must be full of wisdom and

the Spirit. We will give them this work to do. Then we can use all our time to pray and to teach the word of God."

God's Word™

The twelve apostles called all the disciples together and told them, "It's not right for us to give up God's word in order to distribute food. So, brothers and sisters, choose seven men whom the people know are spiritually wise. We will put them in charge of this problem. However, we will devote ourselves to praying and to serving in ways that are related to the word."

Good News Bible (TEV)

So the twelve apostles called the whole group of believers together and said, "It is not right for us to neglect the preaching of God's word in order to handle finances. So then, friends, choose seven men among you who are known to be full of the Holy Spirit and wisdom, and we will put them in charge of this matter. We ourselves, then, will give our full time to prayer and the work of preaching."

J. B. Phillips

The twelve summoned the whole body of the disciples together and said, "It is not right that we should have to neglect preaching the Word of God in order to look after the accounts. You, our brothers, must look round and pick out from your number seven men of good reputation who are both practical and spiritually-minded and we will put them in charge of this matter. Then we shall devote ourselves whole-heartedly to prayer and the ministry of the Word."

The Message

So the Twelve called a meeting of the disciples. They said, "It wouldn't be right for us to abandon our responsibilities for preaching and teaching the Word of God to help with the care of the poor. So, friends, choose seven men from among you whom everyone trusts, men full of the Holy Spirit and good sense, and we'll assign them this task. Meanwhile, we'll stick to our assigned tasks of prayer and speaking God's Word."

NIRV

So the 12 apostles gathered all the believers together. They said, "It wouldn't be right for us to give up teaching God's word. And we'd have to stop teaching to wait on tables. Brothers and sisters, choose seven of your men. They must be known as men who are wise and full of the Holy Spirit. We will turn this important work over to them. Then we can give our attention to prayer and to teaching God's word."

New Life Version

So the twelve missionaries called a meeting of the many followers and said, "It is not right that we should give up preaching the Word of God to hand out food. Brothers, choose from among you seven men who are respected and who are full of the Holy Spirit and wisdom. We will have them take care of this work. Then we will use all of our time to pray and to teach the Word of God."

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

Casual English Bible

The Twelve called a meeting of the entire group. They said, "The 12 of us need to spend our time teaching you what Jesus taught us. We shouldn't spend our time serving food, which is work other people could do. So here's what we're asking, friends. We want you to pick seven men. They should be well-respected, wise, and full of God's Spirit. We'll give them the job of running this ministry program for the needy. This way, we can spend more time praying and more time teaching you what Jesus taught us."

Contemporary English V.

The twelve apostles called the whole group of followers together and said, "We should not give up preaching God's message in order to serve at tables. My friends, choose seven men who are respected and wise and filled with God's Spirit. We will put them in charge of these things. We can spend our time praying and serving God by preaching."

Goodspeed New Testament

So the Twelve called in the whole body of disciples and said to them, "It is not desirable that we should give up preaching the word of God to keep accounts. You, brothers, must pick out from your number seven men of good standing, who are wise and full of the Spirit, and we will put them in charge of this matter, while we devote ourselves to prayer and to delivering the message."

The Living Bible	"We should spend our time preaching, not administering a feeding program," they said. "Now look around among yourselves, dear brothers, and select seven men, wise and full of the Holy Spirit, who are well thought of by everyone; and we will put them in charge of this business. Then we can spend our time in prayer, preaching, and teaching." A portion of v. 2 was placed with the previous passage for context.
New Berkeley Version New Living Translation	. So the Twelve called a meeting of all the believers. They said, "We apostles should spend our time teaching the word of God, not running a food program. And so, brothers, select seven men who are well respected and are full of the Spirit and wisdom. We will give them this responsibility. Then we apostles can spend our time in prayer and teaching the word."
The Passion Translation	The twelve apostles called a meeting of all the believers and told them, "It is not advantageous for us to be pulled away from the word of God to wait on tables. We want you to carefully select from among yourselves seven godly men. Make sure they are honorable, full of the Holy Spirit and wisdom, and we will give them the responsibility of this crucial ministry of serving. That will enable us to give our full attention to prayer and preaching the word of God."
UnfoldingWord Simplified T.	So, after the twelve apostles had heard what they were saying, they summoned all the other believers in Jerusalem to meet together. Then the apostles said to them, "We would not be doing right if we stopped preaching and teaching God's message in order to distribute food to people! So, fellow believers, carefully choose seven men from among you, men whom you know that the Spirit of God directs and who are very wise. Then we will instruct them to do this work. As for us, we will keep on using our time to pray and to preach and teach the message about Jesus."
Plain English Version	So Jesus's 12 special workers called all the other Christians to a meeting. They said, "We 12 men have been giving out the money and food, but now that job is too big for us. We haven't got the time to do that job and then teach people God's word properly. We have to keep on teaching people God's word, so somebody else has to give out the money and food. So, friends, you pick 7 of your own men to do that job. They can give the money and food to the widows. You have to pick men that other people say are good men. They have to be men that God's Holy Spirit controls properly, and they have to be men that always think properly. We will let those men take over that work. They will give money and food to the widows, while we will keep on praying and teaching God's word."
Radiant New Testament	So the 12 apostles gathered all the disciples together. They said, "It wouldn't be right for us to give up teaching God's word in order to wait on tables. Brothers and sisters, choose seven men from among you who are wise and filled with the Holy Spirit. We'll turn this important work over to them. Then we can devote our efforts to prayer and to teaching God's word."
William's New Testament	So the Twelve called together the whole body of the disciples, and said, "It is not desirable that we should leave off preaching the word of God to wait on tables. So, brothers, you must select from your number seven men of good standing, full of the Spirit, and of good practical sense, and we will assign them to this business, while we will go on devoting ourselves to prayer and the word of God."

Partially literal and partially paraphrased translations:

American English Bible	As a result, the 12 called all the disciples to them and said: 'The thought of our having to abandon the word of God to serve tables is displeasing to us. 'So brothers, find seven qualified males among you who are filled with wisdom and the Breath [of God], and we'll appoint them to handle these needs, 4so we can continue in our prayers and in serving the word.'
Beck's American Translation .	

Breakthrough Version	After the Twelve called for the large number of the students, they said, "It is not a thing satisfying us, leaving God's message to be serving tables. Brothers, keep an eye on seven men from you who are witnessed <i>by you</i> to be full of the Spirit and insight, whom we will put in charge over this need. But we will stay close to the prayer and the serving of the message."
Common English Bible	The Twelve called a meeting of all the disciples and said, "It isn't right for us to set aside proclamation of God's word in order to serve tables. Brothers and sisters, carefully choose seven well-respected men from among you. They must be well-respected and endowed by the Spirit with exceptional wisdom. We will put them in charge of this concern. As for us, we will devote ourselves to prayer and the service of proclaiming the word."
Len Gane Paraphrase	Then the twelve called the group of the disciples and said, "It is not fitting that we should leave the Word of God and serve tables. "Therefore brothers, look among you for seven men with a honest testimony, full of the Holy Spirit and wisdom, whom we can appoint over this matter. "But we will give ourselves to prayer and to the ministry of the Word."
A. Campbell's Living Oracles	And the twelve, having called the multitude of the disciples together, said, It is by no means agreeable, that we should leave the word of God to attend tables; therefore, brethren, look out from among yourselves seven men of an attested character, full of spirit and wisdom, whom we may set over this business; we will constantly attend to prayer, and to the ministry of the word.
New Advent (Knox) Bible	So the twelve called together the general body of the disciples, and said, It is too much that we should have to forgo preaching God's word, and bestow our care upon tables. Come then, brethren, you must find among you seven men who are well spoken of, full of the Holy Spirit and of wisdom, for us to put in charge of this business, while we devote ourselves to prayer, and to the ministry of preaching.
NT for Everyone	So the Twelve called the whole crowd of disciples together. 'Listen,' they said. 'It wouldn't be right for us to leave the word of God to wait on tables. So, brothers and sisters, choose seven men from among yourselves who are well spoken of and filled with the spirit and wisdom. We will put them in charge of what needs to be done in this matter. We will continue to pay attention to prayer and to the ministry of the word.'
20 th Century New Testament	The Twelve, therefore, called together the general body of the disciples and said to them: "It is not well for us to see to the distribution at the tables and neglect God's Message. Therefore, Brothers, look for seven men of reputation among yourselves, wise and spiritually-minded men, and we will appoint them to attend to this matter; While we, for our part, will devote ourselves to Prayer, and to the delivery of the Message."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So the Twelve summoned all the disciples and said, "It is unacceptable for us to neglect the word of God in order to wait on tables. Therefore, brothers, select from among you seven men confirmed to be full of the Spirit and wisdom. We will appoint this responsibility to them and devote ourselves to prayer and the ministry of the word."
Conservapedia Translation	So the twelve called the throngs of disciples in and said, "it is not reasonable to abandon God's word and serve tables." "So, brothers, find among yourselves seven men who are known to be honest, full of the Divine Guide and his wisdom, who we can put in charge of this." "But we will continue to pray assiduously and do the ministry of the Lord's word."
Revised Ferrar-Fenton Bible	The twelve then convened the body of the disciples, and said, "It is not desirable that we should have to neglect the Divine teaching, in order to attend to mere money matters; therefore, brothers, choose from among yourselves seven men of

	attested character, full of spirit and wisdom, whom we may appoint to look after this business. But we will ourselves constantly attend to prayer, and to the office of teaching."
Free Bible Version	The twelve apostles called all the believers together, and told them, "It's not appropriate for us to give up spreading the word of God so we can wait at tables. Brothers, choose from among you seven trustworthy men full of the Spirit and wisdom. We will hand this responsibility over to them. We ourselves will give our full attention to prayer and the ministry of spreading the word."
God's Truth (Tyndale)	Then the twelve called the multitude of the disciples together and said: it is not meet (worthy) that we should leave the word of God and serve at the tables. Wherefore brethren look you out among you seven men of honest report and full of the holy ghost and wisdom, which we may appoint to this needful business. But we will give ourselves continually to prayer and to the ministration of the word.
International Standard V	So the Twelve called the whole group of disciples together and said, "It is not desirable for us to neglect messages from [Lit. neglect the word of] God in order to wait on tables. Therefore, brothers, appoint seven men among you who have a good reputation, who are full of the Spirit and wisdom, and we will put them in charge of this work. Then we will devote ourselves to prayer and to the ministry of the word."
Montgomery NT	Then the Twelve called the general body of the disciples together, and said to them. "It is not fitting for us to leave off preaching the Word of God, and minister at tables. "So, brothers, find from among your own number seven men of good reputation who are full of the Spirit and of wisdom, and we will appoint them over this business. "But we will give ourselves to prayer and to the ministry of the Word."
NIV, ©2011 Riverside New Testament	. Then the twelve called the body of disciples together and said, "We do not wish to leave the message of God and wait on tables. Therefore, brethren, pick out seven men from among you, men of reputation, full of the Spirit and of wisdom, and we will appoint them to look after this need. But we will devote ourselves to prayer and to the service of the message."
Urim-Thummim Version	Then the 12 called the association of the disciples to them and said, it is not fitting that we should leave the Word of Elohim to serve tables. Therefore brethren, pick out from among yourselves 7 men of honest report, full of the Sacred Spirit and wisdom, who we may appoint over this business. But we will give ourselves continually to prayer, and to the administration of the Word.
Weymouth New Testament	So the Twelve called together the general body of the disciples and said, "It does not seem fitting that we Apostles should neglect the delivery of God's Message and minister at tables. Therefore, brethren, pick out from among yourselves seven men of good repute, full of the Spirit and of wisdom, and we will appoint them to undertake this duty. But, as for us, we will devote ourselves to prayer and to the delivery of the Message."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So the Twelve summoned the whole body of disciples together and said, "It is not right that we should neglect the word of God to serve at tables. So, friends, choose from among yourselves seven respected men full of Spirit and wisdom, that we may appoint them to this task. As for us, we shall give ourselves to prayer and to the ministry of the Word." 18:17-26 2:42; 20:24; 21:19
The Heritage Bible	And the twelve having called the multitude of the disciples to them, said, It is absolutely not appropriate for us to leave behind the word of God to serve tables. Therefore, brothers, look for seven men of you, witnesses full of the Holy Spirit and wisdom, whom we may place over this need.

New American Bible (2011)	<p>And we will be in constant readiness in prayer and the ministry of the word.</p> <p>* So the Twelve called together the community of the disciples and said, "It is not right for us to neglect the word of God to serve at table.* Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word."</p> <p>* [6:2–4] The essential function of the Twelve is the "service of the word," including development of the kerygma by formulation of the teachings of Jesus.</p> <p>* [6:2] To serve at table: some commentators think that it is not the serving of food that is described here but rather the keeping of the accounts that recorded the distribution of food to the needy members of the community. In any case, after Stephen and the others are chosen, they are never presented carrying out the task for which they were appointed (Acts 6:2–3). Rather, two of their number, Stephen and Philip, are presented as preachers of the Christian message. They, the Hellenist counterpart of the Twelve, are active in the ministry of the word.</p>
New Catholic Bible	<p>And so the Twelve called together the entire community of disciples and said, "It is not right for us to neglect the word of God in order to wait on tables. Therefore, brethren, we direct you to select from among you seven^[d] men of good reputation, men filled with the Spirit and with wisdom, to whom we may assign this task. We will then be able to devote ourselves to prayer and to the ministry of the word."</p> <p>[d] Twelve . . . seven: the Twelve are representative of the twelve tribes of Israel; the Seven represent the Gentiles dwelling in Canaan (see Acts 13:19; Deut 7:1).</p>
New Jerusalem Bible	<p>So the Twelve called a full meeting of the disciples and addressed them, 'It would not be right for us to neglect the word of God so as to give out food; you, brothers, must select from among yourselves seven men of good reputation, filled with the Spirit and with wisdom, to whom we can hand over this duty. We ourselves will continue to devote ourselves to prayer and to the service of the word.'</p>
NRSV (Anglicized Cath. Ed.)	<p>And the twelve called together the whole community of the disciples and said, 'It is not right that we should neglect the word of God in order to wait at tables. [Or <i>keep accounts</i>] Therefore, friends, [Gk <i>brothers</i>] select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, while we, for our part, will devote ourselves to prayer and to serving the word.'</p>
Revised English Bible–1989	<p>The Twelve called the whole company of disciples together and said, "It would not be fitting for us to neglect the word of God in order to assist in the distribution. Therefore, friends, pick seven men of good repute from your number, men full of the Spirit and of wisdom, and we will appoint them for this duty; then we can devote ourselves to prayer and to the ministry of the word."</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>So the Twelve called a general meeting of the <i>talmidim</i> and said, "It isn't appropriate that we should neglect the Word of God in order to serve tables. Brothers, choose seven men from among yourselves who are known to be full of the Spirit and wisdom. We will appoint them to be in charge of this important matter, but we ourselves will give our full attention to praying and to serving the Word."</p>
Hebraic Roots Bible	<p>And having called near the assembly of the disciples, the twelve said, It is not good that we should neglect the Word of YAHWEH and serve tables. Examine therefore my brothers and pick seven men among you that have a good witness and who are full of the Spirit of YAHWEH and wisdom, and we will set them over this issue. But we shall continue steadfast in prayer and the service of the Word!</p>
Holy New Covenant Trans.	<p>The twelve delegates called the whole community of students together. They said to them, "It is wrong for us to quit teaching God's message to serve tables instead. So, brothers, pick out seven of your own men. They must be known to be full of</p>

The Scriptures 2009	wisdom and full of the Spirit. We will confirm them to be over this work. Then we will use all of our time to pray and to teach the message of God." So the twelve summoned the group of the taught ones and said, "It is not pleasing for us to leave the Word of Elohim and serve tables.
Tree of Life Version	"Therefore, brothers, seek out from among you seven men who are known to be filled with the Set-apart Spirit and wisdom, whom we shall appoint for this duty, but we shall give ourselves continually to prayer and to serving the Word." So the Twelve called together the whole group of the disciples and said, "It is not right for us to neglect the word of God in order to serve tables. So, brothers, select from among you seven reputable men, full of the Spirit and wisdom, whom we may put in charge of this duty. But we will devote ourselves to prayer and to the service of the Word."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Calling but The twelve [Men] the crowd [of] the students say not Pleasing is us leaving the word [of] the god to serve [to] tables watch! (carefully) but Brothers men from you* being testified seven full [of] spirit and [of] wisdom whom* [We] will appoint on the need this We but [to] the prayer and [to] the service [of] the word will devote...
Alpha & Omega Bible	SO THE TWELVE SUMMONED THE MULTITUDE OF THE DISCIPLES AND SAID, "IT IS NOT DESIRABLE FOR US TO NEGLECT THE WORD OF THEOS (<i>The Alpha & Omega</i>) IN ORDER TO SERVE TABLES. "THEREFORE, BRETHERN, SELECT FROM AMONG YOU SEVEN MEN OF GOOD REPUTATION, FULL OF THE SPIRIT AND OF WISDOM, WHOM WE MAY PUT IN CHARGE OF THIS TASK. "BUT WE WILL DEVOTE OURSELVES TO PRAYER AND TO THE SERVICE OF THE WORD."
Awful Scroll Bible	And the twelve, calling- the assemblage of disciples -to, said, "It is not agreeable for us, accordingly-forsaking the Word of God, to serve tables. "Therefore brothers, be looking-over out of yous, seven men being honorably testified, filled of the Awful Breath and wisdom, whom we will set-down over this-same need. (")But we will steadfast-by to wishing-with-regards-to, and to the ministry of the Word."
Concordant Literal Version	Now the twelve, calling the multitude of the disciples to them, say, "It is not pleasing for us, leaving the word of God, to be serving at tables." Now, brethren, pick out seven attested men from among you, full of the spirit and of wisdom, whom we will place over this need." Yet we shall be persevering in prayer and the dispensation of the word."
exeGesés companion Bible	And the twelve call the multitude of the disciples to them, and say, It is not pleasing to leave the word of Elohim, and minister tables: so, brothers, scope out seven men of witness full of the Holy Spirit and wisdom to seat over this need: but we continue in prayer and to the ministry of the word.
Orthodox Jewish Bible	And the Sheneym Asar, having called the multitude of the talmidim together, said, "It is not desirable for us to neglect the dvar Hashem in order to serve tishen.

"But select from among you Achim b'Moshiach, that is, shivah anashim, being of shem tov (good reputation) and full of the Ruach Hakodesh and chochmah, whom we will appoint over this duty; [SHEMOT 18:21; NECHEMYAH 13:13]

"But we will be devoted to tefillah and to the avodas kodesh service of the Dvar of the Besuras HaGeulah."

Rotherham's Emphasized B. And the Twelve, calling near the throng of the disciples, said—

It doth not seem ||right|| that |we|, forsaking the word of God, should be ministering unto tables.

But look out for yourselves, brethren, seven men from among you, who can be well-attested, full of Spirit and wisdom,—whom we will appoint over this need;

But ||we|| <unto prayer and unto the ministry of the word> will give constant attention.

Expanded/Embellished Bibles:

The Amplified Bible

So the ^[c]Twelve called the disciples together and said, "It is not appropriate for us to neglect [teaching] the word of God in order to serve tables and manage the distribution of food. Therefore, brothers, choose from among you seven men with good reputations [men of godly character and moral integrity], full of the Spirit and of wisdom, whom we may put in charge of this task. But we will [continue to] devote ourselves [steadfastly] to prayer and to the ministry of the word."

[c] See note Matt 10:2.

Matthew 10:2 In general usage the word "apostle" (Gr apostolos) means "sent one" or "messenger." In this passage and others in reference to the "twelve," the word "apostles" is used in a technical sense of the twelve disciples, and later Paul, whom Jesus chose. An apostle was one who witnessed Christ's resurrection (Acts 1:21, 22; 1 Cor 9:1, 2). They validated their apostleship by performing "signs and wonders and miracles" (2 Cor 12:12), and were the foundation of the church.

An Understandable Version

So, the twelve apostles called the whole group of disciples together and said to them, "It is not right that we should neglect preaching the word of God in order to serve meals [*to people*]. Brothers, select from among you seven men with good reputations, who are full of the Holy Spirit and wisdom, whom we can appoint to take care of this matter. But we will continue earnestly in prayer and the preaching of God's word."

The Expanded Bible

The ·twelve apostles [Twelve] called the whole group of ·followers [^Ldisciples] together and said, "It is not right for us to ·stop our work of teaching God's word [^Lleave/abandon the word of God] in order to serve tables. So, ·brothers and sisters [or brothers; ^Cuncertain whether women would have been included in that culture], choose seven of your own men who ·are good [have a good reputation], full of the Spirit and full of wisdom. We will ·put [appoint] them in charge of this ·work [responsibility; ^Lneed]. Then we [apostles] can ·continue [devote ourselves] to pray and to ·teach [^Lthe ministry/service of] the word of God."

Jonathan Mitchell NT

So the twelve, after summoning the full multitude of the disciples (students) to themselves, said to them, "It is not acceptable (satisfactory; approvable) [for] us to be constantly serving [food] at tables (also: = supervising the distribution of supplies), thus neglecting (or: completely abandoning; leaving down) the Word of God (or: the Word which is God; the Word coming from God)!

"Thus, brothers (= fellow believers and member of the community), look about carefully upon and inspect so as to select from your [ranks] seven adult men [who are] constantly being attested and certified by witnesses [to be] full of Breath-effect (or: [the] Spirit; Attitude) and of wisdom, whom we will proceed situating (setting or placing down) upon this need.

P. Kretzmann Commentary	<p>"Yet we ourselves will continue enduring strongly focused on and loyally persist in the thought, speaking and action aimed at having goodness, ease and well-being (or: with prayer) and the attending service of the Word (and: the dispensing pertaining to the Idea and from the Message which originates in the Logos)."</p> <p>Then the Twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the Word of God and serve tables.</p> <p>Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.</p> <p>But we will give ourselves continually to prayer and to the ministry of the Word.</p> <p>Kretzmann's commentary for Acts 6:1–4 has been placed in the Addendum.</p>
Syndein/Thieme	<p>Then the twelve {eleven true apostles and the one they 'elected'} called the multitude of the disciples unto them, and said, "It is not fitting that we should leave the word of God, and serve tables."</p> <p>{Note: This is an important message to Men with the gift of communication (pastor/teacher today). Their job is to study and teach, study and teach. But the administration (in this case the distribution of funds) HAS to be done fairly, without personal bias.}</p> <p>Wherefore, brethren, observe carefully among you for seven Noble Men having stability of character, full of the Holy Spirit {habitually filled with the Spirit} and wisdom {application of doctrine to experience}, whom we {the apostles} may appoint over this business.</p> <p>{Note: Future tense of 'may appoint' indicates this is setting a precedent in the future -will always be this way in the Church Age. The administrators are not chosen by a popular vote, they are appointed by the leader of the local church.}</p> <p>{The job of the Apostle while that temporary gift existed . . . and the job of the pastor-teacher today is to study and teach doctrine - with prayers thrown in.}</p> <p>But we {Apostles and Pastors} will give ourselves to prayer, and to the teaching of the Word.</p>
Translation for Translators	<p>The apostles told the other believers to choose men to care for those widows.</p> <p style="text-align: center;"><i>Acts 6:2-4</i></p> <p><i>So, after the twelve apostles had heard what they were complaining about, they summoned all the other believers in Jerusalem to meet together. Then the apostles said to those other believers, "We (exc) would not be doing right if we stopped preaching and teaching God's message about Jesus in order to distribute food [MTY] and money to the widows! So, fellow believers, carefully choose seven men from among you, men whom you know that the Spirit of God controls completely and who are very wise. Then we (exc) will appoint them to do this work, and we (exc) will devote our time to pray and to preach and teach the message about Jesus."</i></p>
The Voice	<p>The twelve convened the entire community of disciples.</p> <p>The Twelve: We could solve this problem ourselves, but that wouldn't be right. We need to focus on proclaiming God's message, not on distributing food. So, friends, find seven respected men from the community of faith. These men should be full of the Holy Spirit and full of wisdom. Whomever you select we will commission to resolve this matter so we can maintain our focus on praying and serving—not meals—but the message.</p> <hr/> <p>Life in the new community isn't perfect. However, the believers don't allow their linguistic and social barriers to divide the church; instead, the emissaries seize this opportunity to create greater unity between disparate groups. They appoint seven leaders, mostly Greek-speaking (based on their names), to oversee the distribution of food. This movement toward unity will be a challenge to the future church that will so easily be divided by any problem, real or perceived.</p>

Lexham Bible

So the twelve summoned the community of disciples and [*Here “and ” is supplied because the previous participle (“summoned”) has been translated as a finite verb] said, “It is not desirable that we neglect the word of God to serve tables.

So, brothers, select from among you seven men of good reputation, [Literally “well spoken of”] full of the Spirit and wisdom, whom we will put in charge of this need.

But we will devote ourselves to prayer and to the ministry of the word.”

NET Bible®

So the twelve⁸ called⁹ the whole group¹⁰ of the disciples together and said, “It is not right for us to neglect the word of God to wait on tables.¹¹ But carefully select from among you, brothers,¹² seven¹³ men who are well-attested,¹⁴ full of the Spirit and of wisdom, whom we may put in charge¹⁵ of this necessary task.¹⁶ But we will devote ourselves to prayer and to the ministry of the word.”

^{8sn} The twelve refers to the twelve apostles.

^{9tn} Grk “calling the whole group...together, said.” The participle προσκαλεσάμενοι (proskalesamenoι) has been translated as a finite verb due to requirements of contemporary English style.

^{10tn} Or “the multitude.”

^{11tn} Grk “to serve tables.”

^{12tn} It is not clear from a historical standpoint (but it is unlikely) that women would have been involved in the selection process too. For this reason the translation “brothers” has been retained, rather than “brothers and sisters” (used in contexts where both male and female believers are clearly addressed).

^{13sn} Seven. Jewish town councils often had seven members (Josephus, Ant. 4.18.14 [4.214]).

^{14tn} Or “are of good reputation” (BDAG 618 s.v. μαρτυρέω 2.b).

^{15tn} The translation “put in charge” is given by BDAG 492 s.v. καθίστημι 2.

^{16tn} Grk “of this need”; translated “necessary work” or “needed task” by L&N 42.22.

Wilbur Pickering’s New T.

So summoning the multitude of the disciples the twelve said: “It is not advantageous that we should forsake the Word of God to serve at tables.

Therefore, brothers, select from among you seven men² of good reputation, full of Holy Spirit and wisdom, whom we will appoint over this need.

But we will give ourselves continually to prayer and to the ministry of the Word.”³

(2) The term here refers only to males.

(3) Prayer and the ministry of the Word—how many pastors, missionaries, ‘apostles’ and such today would fit that description? Don’t you suppose we ought to start moving back in that direction?

Literal, almost word-for-word, renderings:

Analytical-Literal Translation So the twelve having summoned the congregation of the disciples, said, “It is not desirable [for] us, having left the word of God, to be serving tables.

“Therefore, brothers [and sisters], look for seven men from [among] you_p, being well spoken of, full of [the] Holy Spirit and wisdom, whom we shall appoint over this need [or, necessity].

“But we will give ourselves continually to prayer and to the ministry of the word.”

Benjamin Brodie’s trans.

So, the Twelve, after calling together a large number of student-disciples [disciples are students, apostles are teachers], announced: “It is not acceptable for us [as apostles who teach] to abandon the Word of God [as table waiters] for the purpose of serving meals.

Therefore, brethren, please select from among yourselves seven men who are well spoken of, filled with the Spirit and wisdom, whom we will appoint to take charge over this service.

But we [apostles] will continue to be busily engaged in prayer and ministry of the Word .

Charles Thomson NT	Wherefore the twelve having called together the multitude of the disciples said, It is not proper that we should leave the word of God to attend tables: look out therefore, brethren, from among yourselves seven men of good reputation, full of a holy spirit and wisdom, whom we may appoint to this office. And as for us, we will continue in the constant exercise of prayer, and in the ministration of the word.
Context Group Version	And the twelve called the multitude of the apprentices to them, and said, It is not fit that we should forsake the word of God to serve tables. But, brothers, find (pl) seven men of good report from among you (pl), full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer, and in the service of the word.
Far Above All Translation	And when the twelve had called the company of disciples, they said, "It is not appropriate that we should abandon the word of God and serve at tables. So, brothers, select seven <i>well</i> -attested men from your <i>company</i> , full of holy spirit and wisdom, for us to appoint in this matter. But we will continue resolutely in prayer and the ministry of the word."
Literal New Testament	AND HAVING CALLED TO [THEM] THE TWELVE THE MULTITUDE OF THE DISCIPLES, SAID, NOT SEEMLY IT IS [FOR] US, LEAVING THE WORD OF GOD, TO ATTEND TABLES. LOOK OUT THEREFORE, BRETHREN, MEN FROM AMONG YOURSELVES, BORN WITNESS TO SEVEN, FULL OF [THE] SPIRIT HOLY AND WISDOM, WHOM WE WILL APPOINT OVER THIS BUSINESS; BUT WE TO PRAYER AND THE MINISTRY OF THE WORD WILL STEADFASTLY CONTINUE.
Literal Standard Version	And in these days, the disciples multiplying, there came a murmuring of the Hellenists at the Hebrews, because their widows were being overlooked in the daily ministry, and the Twelve, having called near the multitude of the disciples, said, "It is not pleasing that we, having left the word of God, minister at tables; look out, therefore, brothers, seven men of you who are testified well of, full of the Holy Spirit and wisdom, whom we may set over this necessity, and we to prayer, and to the ministry of the word, will give ourselves continually." V. 1 is included for context.
Modern Literal Version 2020	Now the twelve called the multitude of the disciples and said, It is not pleasing to God for us to have left the word of God to serve tables. Therefore brethren, elect ^o out-of you ^o seven men, who are well testified of, full of the Holy Spirit and of wisdom, whom we might designate over this need. But we will be persevering in prayer and in the service of the word.
New American Standard	So the twelve summoned the congregation [Lit <i>multitude</i>] of the disciples and said, "It is not desirable for us to neglect the word of God in order to serve tables. 3 Instead, brothers and sisters, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. 4 But we will devote ourselves to prayer and to the ministry [Or <i>service</i>] of the word."
New Matthew Bible	Then the twelve called all of the disciples together and said, It is not right that we should leave the word of God and serve at the tables. Therefore, brethren, choose from among you seven men of good reputation, and full of the Holy Spirit and wisdom, whom we may appoint to this needful business. But we will give ourselves continually to prayer and to the ministry of the word.
Webster's Translation	Then the twelve called the multitude of the disciples, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.
The gist of this passage:	The Apostles began to realize that they spent so much time in administrative tasks that they could not devote enough time to studying and teaching. Therefore, they suggest that the people choose some deacons to handle these tasks.

Acts 6:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proskaleomai (προσκαλέομαι) [pronounced <i>pros-kal- EH-om-ahee</i>]	<i>calling toward oneself, being summoned, inviting, calling (for, to, unto)</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong's #4341
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
dôdeka (δώδεκα) [pronounced <i>DOH- dek-ah</i>]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
plêthos (πλῆθος) [pronounced <i>PLAY- thoss</i>]	<i>the many; a large number, a multitude of; the throng, populace; congregation; people</i>	neuter singular noun, accusative case	Strong's #4128
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
mathêtês (μαθηταί) [pronounced <i>math-ay- TIE</i>]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; genitive/ablative case	Strong's #3101

Translation: *The twelve, having called many of the disciples [together],...*

The twelve Apostles (which included Matthias, even though he is not really the 12th Apostle) called many of the disciples in for a business meeting. There were some things which needed to be discussed.

What appeared to precipitate this meeting was the problem cited in v. 1: *During that time, the disciples of Jesus continued to increase in numbers. However, partially as a result of this increase, there was a complaint leveled by the Greek-speaking converts (some of these being Hellenist Jews) against the Jewish believers, that the Hellenist widows were being overlooked in the daily rations and aid.* (Kukis paraphrase)

This meeting that is called is not, however, designed to figure out how to make sure no one feels cheated. In a roundabout way, what they discuss may solve that problem.

Acts 6:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, aorist active indicative	Strong's #3004
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
arestos (ἄρεστός) [pronounced ar-ehs-TOSS]	<i>pleasing, agreeable; desirable; fit; reasonable</i>	neuter singular adjective, nominative case	Strong's #701
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)
hēmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
kataleipō (καταλείπω) [pronounced kat-al-I-PO]	<i>forsaking, leaving [behind], the one abandoning, reserving; leaving down</i>	masculine plural, aorist active participle; accusative case	Strong's #2641
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
του (του) [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
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
diakoneō (διακονέω) [pronounced dee-ak-on-EH-oh]	<i>to serve, to attend to, to be an attendant, to wait upon (mentally or as a host, friend or [figuratively] teacher); technically to act as a Christian deacon; to (ad-) minister (unto), to function in the office of a deacon</i>	present active infinitive	Strong's #1247
trapezes (τράπεζες) [pronounced TRAP-eh-zehs]	<i>tables, counters; figuratively for what is on the tables: foods, money</i>	feminine plural noun; dative, locative or instrumental case	Strong's #5132

Translation: ...said, “[This situation] is not agreeable to us, [that we are] forsaking the [study and teaching of the] Word of God in order to serve tables.

Now, remember the complaints? One group of people believed that they were being slighted. This took up a great deal of time from the Apostles. They needed to deal with this.

One of them says, “We are setting aside the studying and teaching of the Word of God in order to feed the hungry.” And not only were the Apostles doing this, but they found themselves getting in the midst of some disputes. This is not the job of those who teach the Word of God.

The Apostles will not say, “So, therefore, we are ending the *feed the hungry* program.” They have come up with a wise solution.

Acts 6:2 **The twelve, having called many of the disciples [together], said, “[This situation] is not agreeable to us, [that we are] forsaking the [study and teaching of the] Word of God in order to serve tables.** (Kukis mostly literal translation)

This ought to be the verse on the plaque of every **pastor-teacher**. *Serving tables* is but one example of things that a pastor-teacher need not be involved in.

Acts 6:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
episkeptomai (ἐπισκέπτομαι) [pronounced ep-ee-SKEP-tohm-ahēe]	<i>visit; look out for; go [out] to see; inspect; come to help; select</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #1980
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands</i>	masculine plural noun; accusative case	Strong's #435
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.			
humōn (ὑμῶν) [pronounced hoo-MONE]	<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)
martureō (μαρτυρέω) [pronounced mar-too-REH-oh]	<i>being a witness, testifying (literally or figuratively); charging, giving [evidence], bearing record, having (obtain) a good (honest) report, being well reported of, having testimony, (being, bearing, giving, obtaining) witness</i>	masculine plural, present passive participle, accusative case	Strong's #3140

Acts 6:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hepta (ἑπτὰ) [pronounced hep-TAH]	seven	indeclinable singular noun	Strong's #2033

Translation: *But, brothers, seek seven men from among you [all], [who have] a good report,...*

“You men,” one Apostle says, referring to the other disciples, choose 7 men to handle these responsibilities. First of all, they should have a good reputation; they must be honest.” The reason for this is, funds would be handled.

Although the number 7 has some meaning in the Bible, this is not some magic number that we need to hold to. What seems logical is, the tasks described usually required about 7 people to do them. Every church is a different size and a different make up. When people are chosen for certain tasks, you simple choose the number of people who are appropriate (be that 1, 7 or 13).

Acts 6:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêrês (πλήρης) [pronounced PLAY- race]	complete, full, covered over; fully permeated with	masculine plural adjective; accusative case	Strong's #4134
pneuma (πνεῦμα) [pronounced PNYOO- mah]	spirit, Spirit; breath; wind [blast], air	neuter singular noun, genitive/ablative case	Strong's #4151
The Byzantine Greek text and Scrivener Textus Receptus have this additional word:			
hagios (ἅγιος) [pronounced HA-gee- oss]	holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated	neuter singular adjective; genitive/ablative case	Strong's #40
The Westcott Hort text and Tischendorf's Greek text do not have this word. It is more likely that a word drops out of the text rather than is inserted into the text.			
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
sophia (σοφία) [pronounced soh-EE- ah]	wisdom [spiritual, human, cosmic]	feminine singular noun; genitive/ablative case	Strong's #4678

Translation: *...[men who are] full of the [Holy] Spirit and wisdom.*

“We need men who are mature believers who are regularly **filled with the Holy Spirit**, is what is called for,” was the proposition being made.

So, these are not grunt jobs given out to the lowest on the totem pole; these are responsibilities for the mature believers in the Jerusalem church.

What appears to be the case is, there are several gatherings taking place of the Jerusalem church. Recall in the previous chapter that some are meeting at the **Temple**; others are meeting at various homes.

So there is no misunderstanding here, it is not up to the **local church** to find things for every person to do. There were things that needed to be attended to, and the desire here is to match the **spiritual gift** with the tasks (it is very likely that this early church did not have a doctrine of **spiritual gifts**). We are probably only a few years into this ministry.

Acts 6:3a-b **But, brothers, seek seven men from among you [all], [who have] a good report, [men who are] full of the [Holy] Spirit and wisdom.** (Kukis mostly literal translation)

The Apostles are leaving this task to those at the meeting. They are not choosing seven people themselves.

Acts 6:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hous (οὓς) [pronounced <i>hooç</i>]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
kathistêmi (καθίστημι) [pronounced <i>kath-IHS-tay-mee</i>]	<i>to set [place, put] [one over a thing; one to administer an office]; to appoint [put in charge, ordain]; to set down, to constitute, to declare</i>	1 st person plural, future active indicative	Strong's #2525
The Byzantine Greek text gives the 1 st person plural, aorist active subjunctive as the actual reading, indicating that the future active indicative is, in their view, an alternate reading. The difference here is καταστησομεν (future active indicative) as over against καταστησωμεν (aorist active subjunctive). The difference is a single letter which, if read aloud, might mistake one reading for the other. The other three texts to which I refer say nothing about this alternate reading.			
επί (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
tês (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
chreia (χρεία) [pronounced <i>KHRI-ah</i>]	<i>necessity, necessary, need; duty, business; task; an occasion; a demand, requirement; use; want</i>	feminine singular noun; genitive/ablative case	Strong's #5532
tautês (ταύτης) [pronounced <i>TAO-tace</i>]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778

Translation: **We will place [these men] on this task,...**

The Apostles say, "We will put these men to work on these various tasks."

My assumption is, people will come forward who have the gift, have the **spiritual maturity**, and the moving of the Holy Spirit. These men might not even realize that all of these things are taking place.

Acts 6:4			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
proseuchê (προσευχή) [pronounced pros-yoo-KHAY]	<i>prayer (worship); earnestly praying; by implication an oratory (chapel)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4335
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
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
diakonia (διακονία) [pronounced dee-ak-on-EE-ah]	<i>attendance (as a servant); aid, (official) service (especially of the Christian teacher, or technically of the diaconate); (ad-) minister (-ing, -tration, -try), office, relief, service (-ing)</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1248
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
proskartereō (προσκαρτερέω) [pronounced pros-kar-ter-EH-oh]	<i>to be devoted to, to persevere, to be constantly diligent, (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to, to attend, to give self, to continue (in, instant in, with, upon), to wait on (continually)</i>	1 st person plural, future active indicative	Strong's #4342

Translation: ...while we will be devoted to prayer and to the ministry of the Word.”

The Apostles—and I think it is safe to assume that we are speaking of all twelve here—are in Jerusalem, studying and teaching. It is possible that they began to branch off and teach at different locations in Jerusalem.

Acts 6:3c–4 We will place [these men] on this task, while we will be devoted to prayer and to the ministry of the Word.” (Kukis mostly literal translation)

Acts 6:2–4 The twelve, having called many of the disciples [together], said, “[This situation] is not agreeable to us, [that we are] forsaking the [study and teaching of the] Word of God in order to serve tables. But, brothers, seek seven men from among you [all], [who have] a good report, [men who are] full of the [Holy] Spirit and wisdom. We will place [these men] on this task, while we will be devoted to prayer and to the ministry of the Word.” (Kukis mostly literal translation)

Acts 6:2–4 The twelve called a business meeting, which included many of the disciples. The twelve said to them, “What is happening right now is not agreeable to us. We are forsaking the teaching of the Word of God in order to man the food tables. Therefore, my brothers, seek out seven men from among you who have a good report, who are regularly filled with the Holy Spirit and who are spiritually wise. We will turn this task of feeding the hungry parishioners over to them, so that we might concentrate on prayer and the teaching of Bible doctrine.” (Kukis paraphrase)

And is agreeable the word before all the congregation. And they selected Stephen, a man full of faith and a Spirit Holy, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaus, an immigrant, an Antiochian, whom they placed before the Apostles, and praying, they laid upon them the hands.

Acts
6:5–6

This thing is agreeable to all the people [lit., *congregation*] [there]. They chose Stephen, a man filled with faith and the Holy Spirit; and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, an immigrant from Antioch. They placed these men [lit., *whom*] before the Apostles, and praying, they laid their hands upon them.

The decision to appoint other men to help with the distribution of aid was met with strong approval from the people there. They chose Stephen, a man who had doctrine in his soul and was often filled with the Spirit; and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolaus, who was from Antioch (he immigrated to Jerusalem). These men were placed before the Apostles, who prayed publically over these men, and laid their hands upon them to show identification and trust.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And is agreeable the word before all the congregation. And they selected Stephen, a man full of faith and a Spirit Holy, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaus, an immigrant, an Antiochian, whom they placed before the Apostles, and praying, they laid upon them the hands.
Complete Apostles Bible	And the word was pleasing before all the congregation, and they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, whom they set before the apostles; and when they had prayed, they laid their hands on them.
Douay-Rheims 1899 (Amer.)	And the saying was liked by all the multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip and Prochorus and Nicanor, and Timon and Parmenas and Nicolas, a proselyte of Antioch.
Holy Aramaic Scriptures	These they set before the apostles: and they praying, imposed hands upon them. And this word was pleasing before all the Ama {the People}, and they chose Estephanus {Stephen}, a man who was full of Haymanutha {Faith} and The Rukha d'Qudsha {The Spirit of Holiness}, and Philipus {Philip}, and Prakarus {Prochorus},

and Nicanur {Nicanor}, and Timon {Timon}, and Parmena {Parmenas}, and Niqalus {Nicolas}, an Antiukia {Antiochene} proselyte.

These stood before The Shlikhe {The Sent Ones}, and when they had prayed, they placed The Hand upon them.

James Murdock's Syriac NT And this proposal was acceptable before all the people. And they elected Stephen, a man who was full of faith and of the Holy Spirit; and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas an Antiochian proselyte.

These stood before the legates; and when they had prayed, they laid the hand on them.

Original Aramaic NT And this statement was pleasing before all the people, and they chose Estephanaus, a man who was full of faith and of The Spirit of Holiness, and Philippus, Procuos, Nicanor, Timon, Parmena and Nicholas, an Antiochene proselyte.

They presented these before the Apostles, and when they had prayed, they placed hands on them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And this saying was pleasing to all of them: and they made selection of Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas of Antioch, who had become a Jew:

These they took to the Apostles, who, after prayer, put their hands on them.

Bible in Worldwide English This pleased all the people. The men they chose were Stephen, a man who believed God and was full of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus from Antioch who had joined the Jews. These men were brought before the apostles. When the apostles had talked with God, they put their hands on their heads to bless them.

Easy English The whole group of believers was happy with the apostles' words. So first they chose a man called Stephen. Stephen believed strongly in God and he was full of the Holy Spirit. The believers also chose six other men: Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas. Nicolas was from Antioch. He was not born as a Jew, but he had joined the Jews later. The group of believers put these seven men in front of the apostles. The apostles prayed for each man and they put their hands on them. They gave them authority to do this special work.

Easy-to-Read Version–2008 The whole group liked the idea. So they chose these seven men: Stephen (a man with great faith and full of the Holy Spirit), Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus (a man from Antioch who had become a Jew). Then they put these men before the apostles, who prayed and laid their hands on them.

God's Word™ The suggestion pleased the whole group. So they chose Stephen, who was a man full of faith and the Holy Spirit, and they chose Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, who had converted to Judaism in the city of Antioch. The disciples had these men stand in front of the apostles, who prayed and placed their hands on these seven men.

Good News Bible (TEV) The whole group was pleased with the apostles' proposal, so they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a Gentile from Antioch who had earlier been converted to Judaism. The group presented them to the apostles, who prayed and placed their hands on them.

J. B. Phillips This brief speech met with unanimous approval and they chose Stephen, a man full of faith and the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas of Antioch who had previously been a convert to the Jewish faith. They

brought these men before the apostles, and they, after prayer, laid their hands upon them.

The Message

The congregation thought this was a great idea. They went ahead and chose— Stephen, a man full of faith and the Holy Spirit,

Philip,

Procorus,

Nicanor,

Timon,

Parmenas,

Nicolas, a convert from Antioch.

Then they presented them to the apostles. Praying, the apostles laid on hands and commissioned them for their task.

NIRV

This plan pleased the whole group. They chose Stephen. He was full of faith and of the Holy Spirit. Philip, Procorus, Nicanor, Timon and Parmenas were chosen too.

The group also chose Nicolas from Antioch. He had accepted the Jewish faith. The group brought them to the apostles. Then the apostles prayed and placed their hands on them.

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

Casual English Bible

The group agreed this was a great idea. They picked Stephen, a man of faith and full of the Holy Spirit. They also chose Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a convert [3] from Antioch. The group presented these men to the apostles, who put their hands [4] on the men and prayed for them.

³6:5Nicolas was not a Jew by birth. He converted to the Jewish religion. The others were apparently born Jews. The names of all seven are Greek names that were not common among local Jews. Some Bible experts say this suggests the group of believers was trying to go out of its way to accommodate the Greek-speaking Jews who complained they were not getting their fair share of food.

⁴6:6Often called “laying on of hands,” this was a Jewish ritual that went back at least to the time of Moses, when he transferred leadership of the Jewish people to Joshua (Numbers 27:18).

Contemporary English V.

This suggestion pleased everyone, and they began by choosing Stephen. He had great faith and was filled with the Holy Spirit. Then they chose Philip, Prochorus, Nicanor, Timon, Parmenas, and also Nicolaus, who worshiped with the Jewish people in Antioch. These men were brought to the apostles. Then the apostles prayed and placed their hands on the men to show that they had been chosen to do this work.

Goodspeed New Testament

This plan met the approval of the whole body, and they selected Stephen, a man full of faith and of the holy Spirit, with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, who had been a convert to Judaism. They brought these men before the apostles, and they prayed and laid their hands upon them.

The Living Bible

This sounded reasonable to the whole assembly, and they elected the following: Stephen (a man unusually full of faith and the Holy Spirit), Philip, Prochorus, Nicanor, Timon, Parmenas, Nicolaus of Antioch (a Gentile convert to the Jewish faith, who had become a Christian).

These seven were presented to the apostles, who prayed for them and laid their hands on them in blessing.

New Berkeley Version
New Living Translation

Everyone liked this idea, and they chose the following: Stephen (a man full of faith and the Holy Spirit), Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas of Antioch (an earlier convert to the Jewish faith). These seven were presented to the apostles, who prayed for them as they laid their hands on them.

The Passion Translation	Everyone in the church loved this idea. So they chose seven men. One of them was Stephen, who was known as a man full of faith and overflowing with the Holy Spirit. Along with him they chose Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas from Antioch, who had converted to Judaism. All seven stood before the apostles, who laid their hands on them and prayed for them, <i>commissioning them to this ministry.</i>
Plain English Version	All the Christians agreed with those 12 men. So they picked Stephen. He was a man that really trusted God, and that God's Holy Spirit controlled properly. And they picked Philip, and Procorus, and Nicanor, and Timon, and Parmenas, and Nicolas. Nicolas was from a city called Antioch. He was not born a Jew, but he turned to God and started to follow the Jewish ceremonies, and after that, he believed in Jesus. They brought those 7 men to Jesus's 12 special workers, and those 12 men prayed for God to help those 7 men, and they put their hands on their heads to show that they were giving those 7 men that job.
UnfoldingWord Simplified T.	What the apostles recommended pleased all of the other believers. So they chose Stephen, a man who strongly believed in God and whom the Holy Spirit controlled completely. They also chose Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas, who was from the city of Antioch. Nicolas had accepted the Jewish religion before he had believed in Jesus. The believers brought these seven men to the apostles. Then the apostles prayed for those men and placed their hands on the heads of each one of them to cause them to do that work.
William's New Testament	This suggestion was approved by the whole body, and so they selected Stephen, a man full of faith and of the Holy Spirit, Philip, Procorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, who was a convert to Judaism. They presented these men to the apostles, and after they had prayed, they laid their hands upon them.

Partially literal and partially paraphrased translations:

American English Bible	Well, what they suggested sounded good to the whole group, so they selected Stephen (a man who was filled with faith and Holy Breath), as well as Philip, ProChorus, NiCanor, Timon, ParMenas, and NicoLaus (a proselyte from AntiOch). Then they took them before the Apostles, who prayed over them and laid their hands on them.
Beck's American Translation . Breakthrough Version	And the message satisfied them in the sight of all the large number, and they selected Stephen (a man full of trust and the Sacred Spirit), Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas (a convert from Antioch), whom they stood in the sight of the missionaries, and when they prayed, they placed their hands on them.
Common English Bible	This proposal pleased the entire community. They selected Stephen, a man endowed by the Holy Spirit with exceptional faith, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus from Antioch, a convert to Judaism. The community presented these seven to the apostles, who prayed and laid their hands on them.
Len Gane Paraphrase	This answer pleased the whole group, and they chose Stephen, a man full of faith and the Holy Spirit and Philip, Prochorus, Nicanor, Timon, Parmenas, Nicholas--a proselyte of Antioch. [These] they set before the apostles, and after they had prayed, they laid [their] hands on them.
A. Campbell's Living Oracles	And the speech was pleasing to all the multitude, and they elected Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nichanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch; whom they presented before the Apostles; and they, having prayed, laid hands on them.
20 th Century New Testament	This proposal was unanimously agreed to; and the disciples chose Stephen--a man full of faith and of the Holy Spirit--and Philip, Prochorus, Nicanor, Timon, Parmenas,

and Nicholas of Antioch, a former convert to Judaism; And they brought these men to the Apostles, who, after praying, placed their hands on them.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	This speech was well received by all, and they chose Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas (an evangelist from Antioch), who were full of faith and the Divine Guide. They brought them to the apostles, and after praying, put their hands on them.
Free Bible Version	Everybody was happy with the arrangement, and they chose Stephen, (a man full of trust in God and of the Holy Spirit), Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, (originally a Jewish convert from Antioch). These men were presented to the apostles who prayed for them and placed their hands on them in blessing.
Montgomery NT	This plan commended itself to the whole body, and they selected Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch. These men they presented to the apostles who, when they had prayed, laid their hands upon them.
Leicester A. Sawyer's NT	And the proposition pleased all the multitude, and they elected Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus, and Nicanor and Timon, and Parmenas, and Nicolaus a proselyte of Antioch, and set them before the Apostles; and they having prayed imposed hands on them.
Urim-Thummim Version	And the saying pleased the association: and they chose Stephen, a man full of faith and of the Sacred Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Who they set before the Apostles: and when they had prayed, they laid their hands on them.
Weymouth New Testament	The suggestion met with general approval, and they selected Stephen, a man full of faith and of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch. These men they brought to the Apostles, and, after prayer, they laid their hands upon them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The whole community agreed and they chose Stephen, a man full of faith and Holy Spirit; Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolaus of Antioch who was a proselyte. They presented these men to the apostles who first prayed over them and then laid hands upon them. Num 27:18
The Heritage Bible	And the word pleased all the multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, Whom they stood before the face of the apostles, and praying, they laid their hands on them.
New American Bible (2011)	The proposal was acceptable to the whole community, so they chose Stephen, a man filled with faith and the holy Spirit, also Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a convert to Judaism. ^b They presented these men to the apostles who prayed and laid hands on them.*. * [6:6] They...laid hands on them: the customary Jewish way of designating persons for a task and invoking upon them the divine blessing and power to perform it. b. [6:6] 1:24; 13:3; 14:23.
New Catholic Bible	The entire community found this proposal to be acceptable, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch who was a convert to Judaism.

They then presented these men to the apostles, who prayed and laid hands on them.^[e]

[e] *Laid hands on them*: the Jewish practice of assigning someone for a task and calling down God's blessing on that person to carry it out (Num 27:18, 23; Deut 34:9).

Revised English Bible—1989 This proposal proved acceptable to the whole company. They elected Stephen, a man full of faith and of the Holy Spirit, along with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas of Antioch, who had been a convert to Judaism, and presented them to the apostles, who prayed and laid their hands on them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	What they said was agreeable to the whole gathering. They chose Stephen, a man full of faith and the <i>Ruach HaKodesh</i> , Philip, Prochoros, Nikanor, Timon, Parmenas and Nicholas, who was a proselyte from Antioch. They presented these men to the emissaries, who prayed and laid their hands on them.
Hebraic Roots Bible	And the saying was pleasing before all the multitude. And they chose out Stephen, a man full of faith and the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte from Antioch, each of whom they made stand before the apostles. And having prayed, they laid hands upon them.
Holy New Covenant Trans.	The whole community liked this idea. So they chose these men: Stephen (a man of great faith and full of the Holy Spirit), Philip, Prochorus, Nicanor, Timon, Parmenas, Nicolas (a man from Antioch who had become a Jew). Then they put these men before the delegates who prayed and placed their hands on them.
The Scriptures 2009	And the word pleased the entire group. And they chose Stephanos, a man filled with belief and the Set-apart Spirit, and Philip, and Prochoros, and Nikanor, and Timon, and Parmenas, and Nikolaos, a convert from Antioch, whom they set before the emissaries. And when they had prayed, they laid hands on them.
Tree of Life Version	The statement pleased the whole group; and they chose Stephen, a man full of faith and the Ruach ha-Kodesh, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch. They placed these men before the emissaries; and after praying, they laid hands on them.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and pleases The Word before every the crowd and [They] choose stephen man {Who is} Full [of] faith and [of] spirit pure and philip and prochorus and nicanor and timon and parmenas and nicolaus convert antiochian whom* [They] stand before the delegates and Praying [Men] lay [on] them the hands...
Alpha & Omega Bible	THE STATEMENT FOUND APPROVAL WITH THE ENTIRE MULTITUDE; AND THEY CHOSE STEPHEN, A MAN FULL OF FAITH AND OF THE HOLY GHOST, AND PHILIP, PROCHORUS, NICANOR, TIMON, PARMENAS AND NICOLAS, A CONVERT FROM ANTIOCH. AND THESE THEY BROUGHT BEFORE THE APOSTLES; AND AFTER PRAYING, THEY LAID THEIR HANDS ON THEM.
Awful Scroll Bible	And the consideration pleases them beheld-from-among the entire assemblage. And they choose for themselves Stephen, a man full of confidence and of the Awful Breath, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolaus, a proselyte from Antioch, whom they stood beheld-from-among the sent-out ones. And wishing-with-regards-to, they lay- their hands -on them.
Concordant Literal Version	And, pleased by the word spoken before the entire multitude, they choose Stephen, a man full of faith and holy spirit, and Philip and Prochoros and Nicanor and Timon and Parmenas and Nicholas, a proselyte of Antioch,

	whom they stand before the apostles. And, praying, they place their hands on them."
exeGesés companion Bible	And the word pleases in sight of the whole multitude: and they select Stephanos, a man full of trust and of the Holy Spirit, and Philippos and Prochorus and Nicanor and Timon and Parmenas and Nicolas a proselyte - an Antiochan: whom they set in the sight of the apostles: and as they pray, they put their hands on them.
Orthodox Jewish Bible	And this dvar found approval before all the multitude and they chose Stefanos, a man full of emunah (faith) and of the Ruach Hakodesh, and they also chose Philippos and Prochorus and Nikanor and Timon and Parmenas and Nicholas, a ger (proselyte) of Antioch Whom they placed before the Moshiach's Shlichim. And having davened, Moshiach's Shlichim gave them s'michah, laying their hands on them. [BAMIDBAR 8:10; 27:18]
Rotherham's Emphasized B.	And the word [was pleasing] in the sight of all' the throng; and they selected Stephen, a man full of faith and Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicholaus, a proselyte of Antioch; whom they set before the Apostles, and [praying] they laid upon them their hands.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The suggestion pleased the whole congregation; and they selected ^[d] Stephen, a man full of faith [in Christ Jesus], and [filled with and led by] the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas (Nikolaos), a proselyte (Gentile convert) from Antioch. They brought these men before the apostles; and after praying, they laid their hands on them [to dedicate and commission them for this service]. [d] These seven men had Greek names, so they may have been Greek in ancestry, language, or way of life; however, Stephen, in his defense before the Sanhedrin (ch 7), exhibited an extensive knowledge of Jewish history.
An Understandable Version	This arrangement pleased the whole group, so they selected Stephen, a man full of faith and the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolaus, a proselyte [<i>i.e., convert to the Jewish religion</i>] from Antioch. [Then] they presented these men to the apostles, who prayed for them while placing their hands on them [to signify their appointment].
The Expanded Bible	The whole group ·liked [was pleased with] the idea, so they chose these seven men: Stephen (a man ·with great [^L full of] faith and full of the Holy Spirit), Philip [^C not the apostle of the same name], Procorus, Nicanor, Timon, Parmenas, and Nicolas (a man from Antioch [^C a major city in Syria] who ·had become a follower of the Jewish religion [^L was a prosylete; ^C a Gentile convert to Judaism]). Then they ·put [presented] these men before the apostles, who prayed and laid their hands [^C a ritual of blessing and/or conferring of authority] on them.
Jonathan Mitchell NT	And the idea (word; thought) brought satisfaction in the eyes (in the sight; = in the judgment and view) of all the full multitude, and so they selected (picked out; chose) Stephen, an adult man full of trust (and: faith; or: trustworthiness) and set-apart Breath-effect (or: Holy Spirit; or: a consecrated attitude), as well as Philip, Prochorus, Nikanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch, whom they made stand before the sent-forth folks. Then, while envisioning goodness and speaking well-being (or: praying), they placed [their] hands on them.

Syndein/Thieme

And the message pleased the whole multitude. And they chose Stephen, a man full of faith {maximum faith rest technique} and of the Holy Spirit; and Philip; and Prochorus; and Nicanor {means Victorious}; and Timon {means Worthy}; and Parmenas {lived a long life then was a Martyr}; and Nicolas, a proselyte of Antioch. {Note: Stephen is subject of next chapter. He is one of the first deacons and the first martyr of the Church Age. Philip is a deacon now and an evangelist also - see Acts 8. Prochorus is a Greek name and means 'leader of a chorus' - the best of the dancers - assume then is a member of the Hellenist Jewish party. Nicolas later turned apostate - he was a gentile that became legalistic and was circumcised. He started a great cult later. Rev Chapter 2: 6 and 15.}

Whom they stood before the apostles and when they had prayed, they laid their hands on them.

{Note: this is a matter of identification - they are now identified with the leadership of the church}.

Translation for Translators

The apostles appointed seven men to care for the widows' needs.

Acts 6:5-6

What the apostles recommended pleased all of the *other* believers. So they group chose Stephen. He was a man who strongly believed *in God* and whom the Holy Spirit controlled completely. *They also chose* Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas who was from Antioch city. Nicolas had accepted the Jewish religion *before he had believed in Jesus*. They brought these seven men to the apostles. Then after the apostles prayed *for those men*, they placed their hands on *the heads of each one of them to appoint them to do that work*.

The Voice

The whole community—*Greek-speaking and Hebrew-speaking*—was very pleased with this plan, so they chose seven men: Stephen (a man full of faith and full of the Holy Spirit), Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas (a Greek-speaking convert from Antioch). These men were presented to the apostles, who then prayed for them and commissioned them by laying their hands on them.

Bible Translations with Many Footnotes:

Lexham Bible

And the statement pleased the whole group, and they chose Stephen (a man full of faith and of the Holy Spirit), and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus (a convert from Antioch), whom they stood before the apostles. And they prayed and [*Here “and” is supplied because the previous participle (“prayed”) has been translated as a finite verb] placed their [*Literally “the”; the Greek article is used here as a possessive pronoun] hands on them.

NET Bible®

The¹⁷ proposal pleased the entire group, so¹⁸ they chose Stephen, a man full of faith and of the Holy Spirit, with¹⁹ Philip,²⁰ Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a Gentile convert to Judaism²¹ from Antioch.²² They stood these men before the apostles, who prayed²³ and placed²⁴ their hands on them.

¹⁷tn Grk “And the.” 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.

¹⁸tn The translation “so” has been used to indicate the logical sequence in English.

¹⁹tn “With” is smoother English style for an addition like this. Because of differences between Greek and English style, καί (kai), which occurs between each name in the list, has not been translated except preceding the last element.

²⁰sn Philip. Note how many of the names in this list are Greek. This suggests that Hellenists were chosen to solve the problem they had been so sensitive about fixing (cf. 6:1).

²¹tn Or “a proselyte.”

²²map For location see JP1-F2; JP2-F2; JP3-F2; JP4-F2.

^{23tn} Literally this is a participle in the Greek text (προσευξάμενοι, proseuxamenoι). It could be translated as a finite verb (“and they prayed and placed their hands on them”) but much smoother English results if the entire coordinate clause is converted to a relative clause that refers back to the apostles.

^{sn} Who prayed. The prayer indicates their acceptance and commissioning for ministry (cf. Deut 34:9).

^{24tn} Or “laid.”

The Spoken English NT

And that idea pleased the whole group. They chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus,^e Nicanor,^f Timon,^g Parmenas,^h and Nicolaus,ⁱ a proselyte^j from Antioch.^k They presented these men to the apostles, and the apostles prayed and laid their hands on them.^l

^{e.} Prn. prok-o-ras.

^{f.} Prn. nik-kay-nor.

^{g.} Prn. tye-man.

^{h.} Prn. par-men-as.

^{i.} Prn. nik-ko-lay-as.

^{j.} Prn. pross-a-lyte.

^{k.} Prn. ant-ee-okk.

^{l.} Laying hands on a person in prayer seems to be a way of conferring the Holy Spirit on them (see Acts 8:17). Since Stephen already is “filled with the Holy Spirit,” perhaps in this case the Spirit is being invoked to empower the seven for this particular ministry.

Wilbur Pickering’s New T.

The statement pleased the whole multitude; and they chose Stephen, a man full of faith and Holy⁴ Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicholas, a proselyte from Antioch,⁵ whom they set before the Apostles; and after praying they laid hands on them.

(4) Perhaps 3% of the Greek manuscripts, of inferior quality, omit “Holy” (as in NIV and NASB.).

(5) Nicholas is declared to be a foreigner, but some of the other names also sound foreign, so the plaintiffs were well represented. Here we see love and grace in action.

Literal, almost word-for-word, renderings:

A Faithful Version

And this declaration was pleasing to all the multitude; and they chose Stephen, a man full of faith and the Holy Spirit; and Philip; and Prochorus; and Nicanor; and Timon; and Parmenas; and Nicolas, who was a proselyte of Antioch. And they set them before the apostles; and after praying, they laid their hands on them.

Analytical-Literal Translation

And the word was pleasing before the whole congregation. And they chose Stephen, a man full of faith and of [the] Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaus, a proselyte [i.e. convert to Judaism] from Antioch, whom they set before the apostles. And having prayed, they laid [their] hands on them.

Benjamin Brodie’s trans.

Now in the opinion of the entire assembly, the proposed solution was appealing and responsive, so they selected Stephen, a man filled with doctrine and the Holy Spirit, as well as Philip and Prochorus and Nicanor and Timon and Parmenes and Nicolas, a proselyte [of righteousness] from Antioch, Whom [all seven candidates] they stood before the apostles and after praying, they laid hands upon them .

Far Above All Translation

And the proposition found favour in the sight of the whole company, and they chose Stephen, a man full of faith and holy spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas, a proselyte from Antioch. And they set them before the apostles, who prayed and laid their hands on them.

Modern Literal Version 2020 And the speech pleased everyone of the multitude and they themselves chose Stephen, a man full of faith and of the Holy Spirit and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaus a Jewish-convert from Antioch; whom they stood in the sight of the apostles and having prayed, they laid their hands upon them.

New American Standard The announcement [Lit word] found approval with the whole congregation [Lit multitude]; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas [Gr *Nikolaos*], a proselyte [i.e., a Gentile convert to Judaism] from Antioch. And they brought these men before the apostles; and after praying, they laid their hands on them.

New European Version And the decision pleased the whole crowd; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch. They set them before the apostles, and when they had prayed, they laid their hands upon them.

The gist of this passage: 5-6 Seven men were chosen and approved.

Acts 6:5a			
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
aréskō (ἀρέσκω) [pronounced <i>ar-EHS-koh</i>]	<i>to please, to be agreeable; to strive to please; to accommodate one's self to the opinions desires and interests of others</i>	3 rd person singular, aorist active indicative	Strong's #700
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
logos (λόγος, ου, ὁ) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, nominative case	Strong's #3056
enôpion (ἐνώπιον) [pronounced <i>en-OH-pee-on</i>]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
pantos (παντός) [pronounced <i>pan-TOSS</i>]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	neuter singular adjective, genitive/ablative case	Strong's #3956
του (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
plêthos (πλήθος) [pronounced <i>PLAY-thoss</i>]	<i>the many; a large number, a multitude of; the throng, populace; congregation; people</i>	neuter singular noun, genitive/ablative case	Strong's #4128

Translation: This thing is agreeable to all the people [lit., congregation] [there].

The *thing* here is the proposal that men be chosen to handle some of the day-to-day duties, like the handing out of food and aid to the needy. Although this was specifically for that reason, this can be expanded to include all of the necessary work that needed to be done which would allow the Apostles to study and teach.

Application: For every church, no matter where it takes place, there are a dozen tasks which need to be taken care of, and these cannot fall upon the **pastor**. The pastor's job is to study and teach. He cannot be emptying the waste baskets, printing up the church bulletins, turning the lights on and off, paying the bills, etc. For a small church, this may involve a pastor's right hand man; it may even fall upon the pastor's wife (there are congregations of as few as 4 or 5 or 6 congregants). In any case, the pastor cannot do it all.

Now, I hesitate to use the term *menial jobs*, as all jobs have repetitious work involved which might be classified as menial. I would rather use the term necessary tasks. For today's world, that would mean providing a reasonably clean meeting place with electricity (and hopefully, heating or cooling).

I have known churches to meet in pastor's homes and in public buildings (sometimes, the rent is nothing). There is absolutely nothing wrong with this; and this does not mean that the pastor is a failure or in the wrong place or not functioning with the right gift. When R. B. Thieme, Jr. was teaching at Berachah Church, and sometimes you could not find a seat, it is easy for the pastor to assume that he is in the right place doing the right thing. But it is much harder for the pastor-teacher who has a congregation of 4 or 5, and these include his wife and some relatives. That requires great strength of faith and immeasurable faithfulness (this is also required of the congregation).

In every church, whether small, medium or large, there is a support staff which is needed. The Apostles realize that they cannot do it all; and all around them, there are human resources.

Application: If you are a believer in a small church, you may even want to volunteer for some small tasks. When I was a janitor, I often listened to Christian radio, and so I went to the radio station and asked them who cleaned their offices. It turns out no one did, apart from those who worked there. So I came in once a week and did some cleaning as my contribution. I am saying that because, in some instances, members of the congregation need to show initiative. In the example that we are studying, the need was assessed and dealt with the Apostles and members of their congregation. But this is a record of what happened; it is not the blueprint which all local churches must follow.

Principle: The book of Acts is a *record* of the *evolution* of the early church. This does not mean that what we read must be reproduced in all local churches established after the fact.

Acts 6:5b			
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, while</i>	conjunction	Strong's #2532
eklegomai (ἐκλέγομαι) [pronounced <i>ek-LEHG-om-ahēe</i>]	<i>to select, to make a choice, to choose (out); the chosen</i>	3 rd person plural, aorist middle indicative	Strong's #1586
Stéphanos (Στέφανος) [pronounced <i>STEHF-an-oss</i>]	<i>crown, crowned; transliterated, Stephen, Stephanos</i>	masculine singular proper noun, accusative case	Strong's #4736
anēr (ἄνθρωπος) [pronounced <i>ah-NAIR</i>]	<i>man, male; adult male; husband, betrothed</i>	masculine singular noun; accusative case	Strong's #435

Acts 6:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πλήρης (πλήρης) [pronounced <i>PLAY-race</i>]	<i>complete, full, covered over; fully permeated with</i>	masculine singular adjective; accusative case	Strong's #4134
πίστις (πίστις) [pronounced <i>PIHS-tihs</i>]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
πνεῦμα (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
ἅγιος (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40

Translation: They chose Stephen, a man filled with faith and the Holy Spirit;...

Of the 7 men chosen, one was Stephen, who will become known for his testimony/sermon which will result in his death.

Interestingly enough, the disciples really had no plan for who would rise up after them. As I have suggested before, the Apostles probably believed that Jesus was going to return in their lifetimes.

Although Stephen was chosen to handle some administrative work, it will become clear that he has the gift of evangelism (and possibly of pastor-teacher).

Acts 6:5c			
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, while</i>	conjunction	Strong's #2532
Φίλιππος (Φίλιππος) [pronounced <i>FIHL-ip-poss</i>]	<i>lover of horses; transliterated Philip, Philippos</i>	masculine singular proper noun; accusative case	Strong's #5376
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Πρόχορος (Πρόχορος) [pronounced <i>PROKH-or-oss</i>]	<i>leader of the chorus, before the dance; transliterated, Prochorus</i>	masculine singular proper noun, accusative case	Strong's #4402
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 6:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Nikánōr (Νικάνωρ) [pronounced <i>nihk-AN-ore</i>]	<i>conqueror, victorious</i> ; transliterated, <i>Nicanor</i>	masculine singular proper noun, accusative case	Strong's #3527

Translation: ...and Philip, Prochorus, Nicanor,...

We do not know who these 3 men are, apart from this election here.

Acts 6:5d			
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, while</i>	conjunction	Strong's #2532
Τίμων (Τίμων) [pronounced <i>tee'-mone</i>]	<i>honourable, valuable</i> ; transliterated, <i>Timon</i>	masculine singular proper noun, accusative case	Strong's #5096
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Parmenâs (Παρμενᾶς) [pronounced <i>par-men-AHS</i>]	<i>constant, abiding</i> ; transliterated, <i>Parmenas</i>	masculine singular proper noun, accusative case	Strong's #3937
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Nikólaos (Νικόλαος) [pronounced <i>nik-OHL-ah-oss</i>]	<i>victor of the people, victorious over people</i> ; transliterated, <i>Nicolaus</i>	masculine singular proper noun, accusative case	Strong's #3532
prosêlutos (προσήλυτος) [pronounced <i>pros-Ā-loo-toss</i>]	<i>a stranger, foreigner, alien, immigrant, one who comes from his people to another people; convert, proselyte</i>	masculine singular noun; accusative case	Strong's #4339
Antiocheús (Ἀντιοχεύς) [pronounced <i>an-tee-okh-YOOS</i>]	<i>an Antiochian, a native of Antioch</i> , transliterated, <i>Antiochene</i>	masculine singular proper noun grouping, accusative case	Strong's #491

Translation: ...Timon, Parmenas, and Nicolaus, an immigrant from Antioch.

We know almost nothing about these men as well, except for the last one, Nicolaus. He is described as a *prosêlutos* (προσήλυτος) [pronounced *pros-Ā-loo-toss*], which means, *a stranger, foreigner, alien, immigrant, one who comes from his people to another people; convert, proselyte*. Strong's #4339. This word only occurs 4x in the New Testament. Twice, it certainly means *proselyte* (Matthew 23:15 Acts 13:43). In one case, this simply refers to a person who has come from somewhere else (Acts 2:10¹⁸). What further tilts the scales is, this is the

¹⁸ An argument could be made for this to mean *proselyte* in this instance.

Greek word upon which *proselyte* is made. On the one hand, in some clear instances, this means *proselyte*. In other instances, this is not quite as clear.

In this instance, it is possible that Nicolaus is simply an immigrant; but it is possible that he was drawn to Jerusalem for the Jewish **religion** or for the new faith being developed there. Or, he may have made the transition from **Judaism** to Christianity (this new movement is not yet called that).

Acts 6:5 **This thing is agreeable to all the people** [lit., *congregation*] [there]. They chose Stephen, a man filled with faith and the Holy Spirit; and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, an immigrant from Antioch. (Kukis mostly literal translation)

You should recall from **Acts 1** ([HTML](#)) ([PDF](#)) ([WPD](#)) that the Apostles chose a 12th **Apostle**, as Judas was dead. I mentioned that we would never hear from this man again. It is unclear about these men. Stephen will certainly take center stage in **Acts 7** ([HTML](#)) ([PDF](#)) ([WPD](#)); and Nicolaus may have gone rogue (forming the Nicolodians). But, for the most part, those who administrate in a church have rather quiet and nondescript lives as administrators. This is how it should be. Believers need not always be out in front calling to others, "Look at me!"

Acts 6:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hous (οὓς) [pronounced <i>hooz</i>]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
histēmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<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
enōpion (ἐνώπιον) [pronounced <i>en-OH-pee-on</i>]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
tōn (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
apostoloi (ἀπόστολοι) [pronounced <i>ap-OSS-tol-oy</i>]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; genitive/ablative case	Strong's #652

Translation: They placed these men [lit., *whom*] before the Apostles,...

These men were chosen and placed before the Apostles. The Apostles are not involved in choosing these men; but they will affirm the selection of them.

Acts 6:6b			
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, while</i>	conjunction	Strong's #2532

Acts 6:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proseúchomai (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i>]	<i>praying face to face with, praying to God; having prayed</i>	masculine singular, aorist (deponent) middle/passive participle; nominative case	Strong's #4336
epitithēmi (ἐπιτίθημι) [pronounced <i>ep-ee-TITH-ay-mee</i>]	<i>to lay upon, put (up) on, to lay {something down}, to set; to put or lay upon; to add to; in the middle voice: to have put on, bid to be laid on; to lay or throw one's self upon; to attack one, to make an assault on one</i>	3 rd person plural, aorist active indicative	Strong's #2007
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
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
cheires (χεῖρες) [pronounced <i>khīr-ehs</i>]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; accusative case	Strong's #5495

Translation: ...and praying, they laid their hands upon them.

The Apostles prayed and laid their hands upon these men. I believe that the laying on of hands indicates a transfer of authority, as well as a testimony of trust. In the secular world, this authority might be marked by a badge or by a certain number of stripes or by a colored dot on a building ID card. At this time, in the early church, this conferral of responsibility was marked by the laying on of hands. It is something which could be seen from a distance away. This also is in conformity with the very expressive nature of the Jewish culture.

Also, in the early church, there was a great deal of persecution, as we just studied in **Acts 5** ([HTML](#)) ([PDF](#)) ([WPD](#)). The laying on of hands might have served a secondary function to indicate that these were trustworthy men.

Acts 6:6 They placed these men [lit., whom] before the Apostles, and praying, they laid their hands upon them. (Kukis mostly literal translation)

Acts 6:5–6 This thing is agreeable to all the people [lit., congregation] [there]. They chose Stephen, a man filled with faith and the Holy Spirit; and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, an immigrant from Antioch. They placed these men [lit., whom] before the Apostles, and praying, they laid their hands upon them. (Kukis mostly literal translation)

Acts 6:5–6 The decision to appoint other men to help with the distribution of aid was met with strong approval from the people there. They chose Stephen, a man who had doctrine in his soul and was often filled with the Spirit; and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolaus, who was from Antioch (he immigrated to Jerusalem).

These men were placed before the Apostles, who prayed publically over these men, and laid their hands upon them to show identification and trust. (Kukis paraphrase)

The pertinent question would be, the Apostles in Acts 1 were with one accord in one place, but then they all elected another *Apostle* (who was not a legitimate Apostle). Yet here, when it is clear that there is a division between two groups which has arisen, the Apostles choose 7 men to act in a servile capacity, giving them an office and responsibility which are not spoken of anywhere else previously. Superficially, the choice of the Apostle should be valid and the choice of these 7 deacons should not. But, case in point, should this not be the other way around?

This is what is both fascinating and challenging about exegeting narrative. On the one hand, exegeting a narrative is often fairly simple (not as simply with Luke, but still reasonably simple). And, now and again, the commentator has to make judgment calls (like 12th Apostles, no good; 7 deacons, excellent idea).

Here is the question: the Apostles elect a 12th Apostle in Acts 1. Here in Luke 6, they election a number of deacons. Aren't these both right?

The Election of an Apostle versus the Election of Deacons

1. There are at least three reasons why the election of the Apostle seems valid.
 - 1) There were 12 Apostles; one is gone, time to replace him.
 - 2) Second reason is, the local church is of one mind and one accord (Acs 1:14).
 - 3) Thirdly, there seems to be Scriptural support for this election.
2. There appear to be two reasons why this is not valid:
 - 1) There is no directive anywhere to elect another group of believers.
 - 2) The Apostles are clearly not of one mind and one purpose (Acts 6:1)
3. Interestingly enough, it is actually just the opposite. The election of the 12th Apostle was bogus; but the election of 7 deacons was legit.
4. At this point, there are not a lot of customs or restrictions upon the local church. Most of those things are found in the Pauline epistles.
- 5.

finish this

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And the Word of God was growing and was increasing the number of the disciples in Jerusalem exceedingly. And a great crowd of the priests hearkened to the faith.

Acts
6:7

The Word of God continued growing while the number of disciples in Jerusalem was increasing greatly. Also, a large company of priests listened [and submitted] to the faith.

All of this time, the Word of God began growing as the number of disciples in Jerusalem was multiplying. There was even a large contingent of Jewish priests who heard the gospel and submitted to the faith.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **And the Word of God was growing and was increasing the number of the disciples in Jerusalem exceedingly. And a great crowd of the priests hearkened to the faith.**

Complete Apostles Bible	And the word of God was growing, and the number of the disciples in Jerusalem was being multiplied exceedingly, and a great many of the priests were obeying the faith.
Douay-Rheims 1899 (Amer.)	And the word of the Lord increased: and the number of the disciples was multiplied in Jerusalem exceedingly. A great multitude also of the priests obeyed the faith.
Holy Aramaic Scriptures	And The Word of Alaha {God} was increased, and the number of The Talmiyde {The Disciples/The Students} was greatly multiplied in Urishlem {Jerusalem}, and many Ama {People} from the Yehudaye {the Judeans/the Jews} were obedient to The Haymanutha {The Faith}.
James Murdock's Syriac NT	And the word of God increased, and the number of disciples was enlarged at Jerusalem greatly; and many people from among the Jews, were obedient to the faith.
Original Aramaic NT	And the word of God was magnified and the number of the disciples was multiplied greatly in Jerusalem, and many people of the Judeans were obeying the faith.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the word of God was increasing in power; and the number of the disciples in Jerusalem became very great, and a great number of priests were in agreement with the faith.
Bible in Worldwide English	The word of God spread further and further, and many people in Jerusalem believed. Many of the priests also believed.
Easy English	So more and more people heard the message from God. The number of people in Jerusalem who believed in Jesus grew more and more. Many of the Jewish priests also believed the message about Jesus.
	A very large number of priests lived in Jerusalem and they worked in the temple.
Easy-to-Read Version–2008	The word of God was reaching more and more people. The group of followers in Jerusalem became larger and larger. Even a big group of Jewish priests believed and obeyed.
<i>God's Word</i> ™	The word of God continued to spread, and the number of disciples in Jerusalem grew very large. A large number of priests accepted the faith.
Good News Bible (TEV)	And so the word of God continued to spread. The number of disciples in Jerusalem grew larger and larger, and a great number of priests accepted the faith.
J. B. Phillips	So the Word of God gained more and more ground. The number of disciples in Jerusalem very greatly increased, while a considerable proportion of the priesthood accepted the faith.
NIRV	So God's word spread. The number of believers in Jerusalem grew quickly. Also, a large number of priests began to obey Jesus' teachings.

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

Casual English Bible	God's message continued to spread. A lot more people in Jerusalem joined the group—this included many Jewish priest.
Contemporary English V.	God's message spread, and many more people in Jerusalem became followers. Even a large number of priests put their faith in the Lord.
The Living Bible	God's message was preached in ever-widening circles, and the number of disciples increased vastly in Jerusalem; and many of the Jewish priests were converted too.
New Berkeley Version	.
The Passion Translation	God's word reigned supreme and kept spreading. The number of Jesus' followers in Jerusalem quickly grew and increased by the day. Even a great number of Jewish priests became believers and were obedient to the faith!

Plain English Version	At that time, the Christians kept on telling God's word to more people, and a lot more people in Jerusalem believed in Jesus. Even a big mob of the men that looked after the Jewish ceremonies believed in Jesus.
Radiant New Testament	So God's word kept spreading. The number of disciples in Jerusalem grew quickly, and a large number of priests began to obey Jesus' teachings.
UnfoldingWord Simplified T.	So the believers continued to tell many people the message from God. The number of people in Jerusalem who believed in Jesus was increasing greatly. Among them were many Jewish priests who were following the message about how they should trust in Jesus.
William's New Testament	So God's message continued to spread, and the number of the disciples in Jerusalem continued to grow rapidly; a large number, even of priests, continued to surrender to the faith.

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, the word of God kept spreading and the number of disciples in JeruSalem kept on multiplying. For even a large number of Priests started obeying the faith!
Beck's American Translation	.
Breakthrough Version	And God's message was growing, and the number of the students in Jerusalem was increasing terribly. Even a big crowd of the priests were obeying the trust.
Common English Bible	God's word continued to grow. The number of disciples in Jerusalem increased significantly. Even a large group of priests embraced the faith.
New Advent (Knox) Bible	By now the word of God was gaining influence, and the number of disciples in Jerusalem was greatly increasing; many of the priests had given their allegiance to the faith.
NT for Everyone	The word of God increased, and the number of disciples in Jerusalem grew by leaps and bounds. This included a large crowd of priests who became obedient to the faith.
20 th Century New Testament	So God's Message spread, and the number of the disciples continued to increase rapidly in Jerusalem, and a large body of the priests accepted the Faith.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So the word of God continued to spread. The number of disciples in Jerusalem grew rapidly, and a great number of priests became obedient to the faith.
Conservapedia Translation	The word of God spread, and the number of disciples grew exponentially in Jerusalem, with a multitude of priests obedient and faithful. The Gospels refer not just to numbers being "added" but repeatedly "multiplied." This has no precedent in non-Christian religion.
Revised Ferrar-Fenton Bible	And the message of God extended; and in Jerusalem the number of disciples greatly increased; besides which, very many of the priests were subdued to the faith.
Free Bible Version	The word of God continued to spread, and the number of disciples in Jerusalem greatly increased, with a large number of priests committing themselves to trusting in Jesus.
International Standard V	So the word of God [Other mss. read of the Lord] continued to spread, and the number of disciples in Jerusalem continued to grow rapidly. Even a large number of priests became obedient to the faith.
Riverside New Testament	The message of God continued to spread and the number of the disciples in Jerusalem increased greatly, and even a great body of the priests were obedient to the faith.
Urim-Thummim Version	And the Word of Elohim increased; and the number of the disciples grew greatly in Jerusalem, and a large company of priests also submitted to the Faith.

Weymouth New Testament Meanwhile God's Message continued to spread, and the number of the disciples in Jerusalem very greatly increased, and very many priests obeyed the faith.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Word of God continued to spread, and the number of the disciples in Jerusalem increased greatly and even many priests accepted the faith.
2:41

The Heritage Bible And the word of God grew, and the number of the disciples multiplied in Jerusalem exceedingly, and a large crowd of the priests were attentively hearing the faith.

New American Bible (2011) The word of God continued to spread, and the number of the disciples in Jerusalem increased greatly; even a large group of priests were becoming obedient to the faith.^c
c. [6:7] 9:31; 12:24; 16:5; 19:20; 28:30–31.

New Jerusalem Bible The word of the Lord continued to spread: the number of disciples in Jerusalem was greatly increased, and a large group of priests made their submission to the faith.

Revised English Bible–1989 The word of God spread more and more widely; the number of disciples in Jerusalem was increasing rapidly, and very many of the priests adhered to the faith.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible So the word of God continued to spread. The number of *talmidim* in Yerushalayim increased rapidly, and a large crowd of *cohanim* were becoming obedient to the faith.

Hebraic Roots Bible And the Word of YAHWEH was increasing, and the number of the disciples in Jerusalem was multiplying exceedingly. Even a great crowd of the priests were attending to the faith!

Holy New Covenant Trans. God's message was influencing more and more people. The community of students in Jerusalem became larger and larger. Even many of the Jewish priests were obedient to the faith.

The Scriptures 2009 And the Word of Elohim spread, and the number of the taught ones increased greatly in Yerushalayim, and a great many of the priests were obedient to the belief.

Tree of Life Version The word of God kept on spreading, and the number of disciples in Jerusalem greatly multiplied; even a great number of the kohanim were becoming obedient to the faith.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and The Word [of] the god grew and was increased The Number [of] the students in jerusalem extremely Much also Crowd [of] the priests obeyed the faith...

Alpha & Omega Bible THE WORD OF THEOS (*The Alpha & Omega*) KEPT ON SPREADING; AND THE NUMBER OF THE DISCIPLES CONTINUED TO INCREASE GREATLY IN JERUSALEM, AND A GREAT MANY OF THE PRIESTS WERE BECOMING OBEDIENT TO THE FAITH.

Awful Scroll Bible And the Word of God, was growing, and the number of disciples, were being multiplied from-within Jerusalem greatly, and a large multitude of the priests were listening-by to the confidence.

Concordant Literal Version And the word of God grows, and the number of the disciples in Jerusalem multiplied tremendously. Besides, a vast throng of the priests obeyed the faith."

exeGesés companion Bible And the word of Elohim grows;
and the number of the disciples in Yeru Shalem multiplies extremely;
and a vast multitude of the priests obey the trust.

Orthodox Jewish Bible	And the Dvar Hashem was increasing, and the number of talmidim was being greatly multiplied in Yerushalayim, and a kama (quite a number) of the kohanim were obeying the [Orthodox Jewish Messianic] emunah (faith).
Rotherham's Emphasized B.	And the word of God went on growing, and the number of the disciples in Jerusalem continued to multiply [exceedingly]; a great' multitude of the priests also were becoming obedient unto the faith.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And the message of God kept on growing and spreading, and the number of disciples continued to increase greatly in Jerusalem; and a large number of the priests were becoming obedient to the faith [accepting Jesus as Messiah and acknowledging Him as the Source of eternal salvation].
An Understandable Version	So, the message of God increased [<i>in its influence</i>] and the disciples multiplied in number greatly in Jerusalem, [<i>so that even</i>] a large number of [<i>Jewish</i>] priests became obedient to [<i>the message of</i>] the faith.
The Expanded Bible	The word of God was continuing to spread. The ·group [number] of ·followers [disciples] in Jerusalem [quickly; or greatly] ·increased [multiplied], and a great number of the Jewish priests ·believed and obeyed [^L become obedient to the faith].
Jonathan Mitchell NT	And so the Word of God (or: God's thought, idea, message and Logos) kept on progressively growing and increasing (also: = God's Reason was spreading out like a growing Vine), and thus the number of disciples (students; learners; apprentices) continued tremendously multiplying (= increasing in number) within Jerusalem. Furthermore, a vast throng of the priests [note: these would have been Sadducees] kept on submissively listening to and hearing (thus: paying attention to and obeying) the Faith [note: noun with the article, thus this would signify trust and belief in the resurrected Jesus as the Christ the message of faith that was then being proclaimed].
Syndein/Thieme	And the word of God increased {the Apostles could study and teach, study and teach}. And the number of the disciples multiplied in Jerusalem greatly. And a great company of the priests {the gospel got through to even the very legalistic Jewish Priesthood} were obedient to the faith.
Translation for Translators	The number of people who were becoming believers increased greatly. <i>Acts 6:7</i> <i>So the believers continued to tell many people the message from God. ◀The number of people in Jerusalem who believed in Jesus was increasing greatly./More and more people in Jerusalem were believing in Jesus.▶ Among them were many Jewish priests who were believing the message about Jesus.</i>
The Voice	The message of God continued to spread, and the number of disciples continued to increase significantly there in Jerusalem. Even priests in large numbers became obedient to the faith.

Bible Translations with Many Footnotes:

Lexham Bible	And the word of God kept spreading, and the number of disciples in Jerusalem was increasing greatly, and a large number of priests began obeying [*The imperfect tense has been translated as ingressive here (“began obeying”)] the faith.
NET Bible®	The word of God continued to spread, ²⁵ the number of disciples in Jerusalem ²⁶ increased greatly, and a large group ²⁷ of priests became obedient to the faith. ²⁵ tn Grk “kept on spreading”; the verb has been translated as a progressive imperfect. ²⁶ map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4. ²⁷ tn Grk “a great multitude.”

The Spoken English NT	^{sn} A large group. Many Jews, even some religious leaders, were responding. Now, the word of God was spreading, and the number of followers of Jesus in Jerusalem was growing quickly. A large number of the priests had also accepted the faith. ^m
Wilbur Pickering's New T.	^{m.} Or "were also obeying the faith." Well the Word of God kept spreading, and the number of disciples in Jerusalem kept multiplying at a great rate, and a large company of the priests were obeying the faith.

Literal, almost word-for-word, renderings:

A Faithful Version	And the Word of God spread, and the number of the disciples in Jerusalem was multiplied exceedingly, and a great multitude of the priests were obedient to the faith.
Benjamin Brodie's trans.	And the Word of God continued to spread and the number of student-disciples in Jerusalem increased [multiplied] greatly. Furthermore, a significant [large percentage] group of priests listened to and obeyed the faith [Bible doctrine, the kingdom gospel, content of belief].
Context Group Version	And the word of God increased; and the number of the apprentices multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the trust.
English Standard Version	And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith.
Far Above All Translation	And the word of God grew and the number of disciples in Jerusalem increased greatly, and a large contingent of the priests were obedient to the faith.
Green's Literal Translation	And the Word of God was increasing, and the number of the disciples in Jerusalem was multiplying exceedingly. Even a great crowd of the priests were attending to the faith!
Legacy Standard Bible	And the word of God kept on spreading, and the number of the disciples continued to multiply greatly in Jerusalem, and a great many [Lit crowd] of the priests were becoming obedient to the faith.
Modern Literal Version 2020	And the word of God was growing, and the number of the disciples were being extremely multiplied in Jerusalem, and a large crowd of the priests were obedient* to the faith.

The gist of this passage: The number of believers multiply. Even priests are believing in Jesus.

Acts 6:7a			
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
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
logos (λόγος, ου, ὁ) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, nominative case	Strong's #3056

Acts 6:7a			
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
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
auxanô (αὐξάνω) [pronounced owx-AN-oh]	<i>to grow, to increase, to enlarge</i>	3 rd person singular, imperfect active indicative	Strong's #837

Translation: The Word of God continued growing...

Notice what is key to the growth of the church—it is first and foremost the Word of God. There was no New Testament at this time. The Apostles studied the Old Testament, they prayed for guidance, and they were able to relate it to the events of their day. This is key. They did not begin teaching new doctrines never heard of before. They began with the accepted Word of God and built upon that. Now, this is rather tricky, when you realize that the church is not found anywhere in the Old Testament.

This was done for both gentile and Jewish believers. When Paul writes to decidedly gentile churches (for instance, Romans, he does not dispense with the Old Testament and begin teaching them *the Christian faith*; he quotes from the Scriptures a great number of times. These Scriptures are not simply thrown in because these letters are addressed to Jewish believers as well; but they are used because they are the Word of God.

Acts 6:7b			
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, while</i>	conjunction	Strong's #2532
plêthunô (πληθύνω) [pronounced play-THOO-noh]	<i>to increase; to grow, to abound, to multiply</i>	3 rd person singular, imperfect active indicative	Strong's #4129
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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
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 6:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mathêtês (μαθηταί) [pronounced <i>math-ay-TIE</i>]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; genitive/ablative case	Strong's #3101
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
Hierousalê̄m (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i>]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
sphódra (σφόδρα) [pronounced <i>SFOD-rah</i>]	<i>very (much), exceedingly, extremely, greatly, to a high degree</i>	neuter plural of sphodros (violent, of uncertain derivation); used as an adverb	Strong's #4970

Translation: ...while the number of disciples in Jerusalem was increasing greatly.

Despite the persecution and warnings from the **religious** types, the number of converts continued to grow. In fact, they increased greatly.

Acts 6:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	masculine singular adjective, nominative case	Strong's #4183
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
ochlos (ὄχλος) [pronounced <i>OKH-loss</i>]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun, nominative case	Strong's #3793
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
hiereis (ἱερεῖς) [pronounced <i>hee-er-ICE</i>]	<i>priests, those who offer sacrifices and in execute the sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, they are purified by the blood of Christ</i>	masculine plural noun; nominative case	Strong's #2409

Acts 6:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupakouô (ὑπακούω) [pronounced hoop-ak-OO-oh]	1) to listen, to harken; 1a) of one who on the knock at the door comes to listen who it is, (the duty of a porter); 2) to harken to a command; 2a) to obey, be obedient to, submit to	3 rd person plural, imperfect active indicative	Strong's #5219
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
pistis (πίστις) [pronounced PIHS-tihs]	faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction	feminine singular noun; dative, locative or instrumental case	Strong's #4102

Translation: Also, a large company of priests listened [and submitted] to the faith.

Despite all of the animosity that Jesus received from the religious class, some of them began to listen to the proclamation of Jesus and believe in Him.

You may recall from **Acts 5** ([HTML](#)) ([PDF](#)) ([WPD](#)) that there was a private meeting of **priests** (mostly) that we sat in on. So someone from that meeting had to have told Luke about it. Acts 6:7 confirms that priests believed in Jesus (I use the term *priests* in the religious sense; not in the doctrinal sense of all believers being priests).

Acts 6:7 The Word of God continued growing while the number of disciples in Jerusalem was increasing greatly. Also, a large company of priests listened [and submitted] to the faith. (Kukis mostly literal translation)

Acts 6:7 All of this time, the Word of God began growing as the number of disciples in Jerusalem was multiplying. There was even a large contingent of Jewish priests who heard the gospel and submitted to the faith. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Stephen, One of the Deacons, Is Arrested

And Stephen, full of grace [faith] and power, was doing wonders and signs—great (ones) with the people. But has raised up some of the [people] out from the synagogue of the speaking libertines, and from Cyrenians, and from Alexandrians, and the [ones] from Cilicia and Asia disputing with the Stephen and they were unable to oppose the wisdom and Spirit by which he spoke.

Acts 6:8–10

Stephen, [who was] filled with grace [faith] and power, did miracles and great signs with the people. However, [there] stood up some of the [people] from the synagogue being called Libertines, and [some] Cyrenians, Alexandrians, [and ones] from Cilicia and Asia (minor) who kept disputing with Stephen. However, they were unable to oppose [his] wisdom or the Spirit by which he spoke.

One of the chosen deacons, Stephen, was filled with grace, faith and power. In fact, he did miracles as well as great signs among the people. Nevertheless, he had opposition. Some from the synagogue called the Libertine stood up against him, along with some Cyrenians, Alexandrians, and people from Cilicia and Asia Minor. They continued to challenge him. However, they were unable to match his wisdom or to overcome the Spirit by which he spoke.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And Stephen, full of grace [faith] and power, was doing wonders and signs—great (ones) with the people. But has raised up some of the [people] out from the synagogue of the speaking libertines, and from Cyrenians, and from Alexandrians, and the [ones] from Cilicia and Asia disputing with the Stephen and they were unable to oppose the wisdom and Spirit by which he spoke.
Complete Apostles Bible	And Stephen, full of faith and power, was performing great wonders and signs among the people. But there arose some men from what was called the Synagogue of the Freedmen, both of the Cyrenians and the Alexandrians, and of those from Cilicia and Asia, debating with Stephen. And they were not able to withstand the wisdom and the Spirit with which he spoke.
Douay-Rheims 1899 (Amer.)	And Stephen, full of grace and fortitude, did great wonders and signs among the people. Now there arose some, of that which is called the synagogue of the Libertines and of the Cyrenians and of the Alexandrians and of them that were of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit that spoke.
Holy Aramaic Scriptures	Now, Estephanus {Stephen} was full of Taybutha {Grace} and Khayla {Power}, and he performed signs and miracles among the Ama {the People}. And there arose men from The Kenushtha {The Synagogue}, who were called the Lubertinu {The Libertines/The Freedmen}: Qurinaye {Cyrenians} and Aleksandraye {Alexandrians}, and from Qiliqia {Cilicia}, and from Asia {i.e. Asia-minor}. And they were disputing with Estephanus {Stephen}, and they were not able to rise to oppose The Wisdom and The Rukha {The Spirit} who spoke in him.
James Murdock's Syriac NT	And Stephen was full of grace and energy; and he wrought signs and prodigies among the people. And there rose up some of the synagogue which is called that of the freed men, Cyrenians, and Alexandrians, and persons from Cilicia and from Asia; and they disputed with Stephen. And they could not withstand the wisdom and the Spirit that spoke by him.
Original Aramaic NT	But Estephanaus was full of grace and power and was doing signs and wonders among the people. And there arose men from the synagogue which was called the Libertine, and Cyrenians and Alexandrians, and from Qiliqia and from Asia, disputing with Estephanaus. And they were not able to withstand the wisdom and The Spirit who was speaking in him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Stephen, full of grace and power, did great wonders and signs among the people.
	But some of those who were of the Synagogue named that of the Libertines, and some of the men of Cyrene and of Alexandria and those from Cilicia and Asia, had arguments with Stephen.
	But they were not able to get the better of him, for his words were full of wisdom and of the Spirit.
Bible in Worldwide English	Stephen received much blessing and power from God. He did many wonderful things and signs among the people. But some of the Jews argued with Stephen, and said he was wrong. (They belonged to the meeting place of the Free Men. They were Jews who came from Cyrene, Alexandria, Cilicia and Asia Minor.) They did not agree with Stephen. But they could not say anything against his wise words and the Spirit by whom he spoke.
Easy English	<p>The important Jews take hold of Stephen</p> <p>God helped Stephen in many special ways. God's power was with him. He did many miracles among the people which showed that God was with him. But some men spoke against Stephen. They did not agree with what he taught people. These men were from one of the Jewish meeting places in Jerusalem. People called them, 'The Group of Free Men'. These men were Jews from the cities called Cyrene and Alexandria. Some of them were from towns in Cilicia and Asia. They began to argue with Stephen. But the Holy Spirit helped Stephen to be very wise when he spoke. So these men could not say that he was wrong.</p>
Easy-to-Read Version–2008	Stephen received a great blessing. God gave him power to do great wonders and miraculous signs among the people. But some of the Jews there were from the synagogue of Free Men, as it was called. The group included Jews from Cyrene, Alexandria, Cilicia, and Asia. They started arguing with Stephen. But the Spirit was helping him speak with wisdom. His words were so strong that these Jews could not argue with him.
<i>God's Word™</i> Good News Bible (TEV)	Stephen, a man richly blessed by God and full of power, performed great miracles and wonders among the people. But he was opposed by some men who were members of the synagogue of the Freedmen (as it was called), which had Jews from Cyrene and Alexandria. They and other Jews from the provinces of Cilicia and Asia started arguing with Stephen. But the Spirit gave Stephen such wisdom that when he spoke, they could not refute him.
J. B. Phillips	<p>The attack on the new deacon, Stephen</p> <p>Stephen, full of grace and spiritual power, continued to perform miracles and remarkable signs among the people. However, members of a Jewish synagogue known as the Libertines, together with some from the synagogues of Cyrene and Alexandria, as well as some men from Cilicia and Asia, tried debating with Stephen, but found themselves quite unable to stand up against either his practical wisdom or the spiritual force with which he spoke.</p>
<i>The Message</i>	Stephen, brimming with God's grace and energy, was doing wonderful things among the people, unmistakable signs that God was among them. But then some men from the meeting place whose membership was made up of freed slaves, Cyrenians, Alexandrians, and some others from Cilicia and Asia, went up against him trying to argue him down. But they were no match for his wisdom and spirit when he spoke.
NIRV	<p>Stephen Is Arrested</p> <p>Stephen was full of God's grace and power. He did great wonders and signs among the people. But members of the group called the Synagogue of the Freedmen began to oppose him. Some of them were Jews from Cyrene and Alexandria. Others were Jews from Cilicia and Asia Minor. They all began to argue with</p>

Stephen. But he was too wise for them. That's because the Holy Spirit gave Stephen wisdom whenever he spoke.

New Life Version

Stephen Is Brought in Front of the Religious Leaders' Court

Stephen was a man full of faith and power. He did many great things among the people. But some men came from their place of worship who were known as the Free people. They started to argue with Stephen. These men were from the countries of Cyrene and Alexandria and Cilicia and Asia. Stephen spoke with wisdom and power given by the Holy Spirit. They were not able to say anything against what he said.

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

Casual English Bible

STEPHEN UNDER ARREST

Stephen, a gracious and strong-minded man, began performing incredible miracles among the people. One day, Stephen got into an argument with some Jews from the Freed Slaves Synagogue, [5] as people came to call it. The men who started this argument came from Cyrene, Alexandria, Cilicia, and the Roman province of Asia. [6] All of those men together, however, couldn't get the better of Stephen. He pulled his words from a bank of wisdom and from God's Spirit.

⁵6:9 This was apparently a synagogue made up mainly of former slaves who had been freed. Some Bible experts speculate some of these Jews may have descended from Jews whom Roman general Pompeii enslaved when he invaded the Jewish homeland about 100 years earlier, in 63 BC. Synagogues weren't just a place of worship on Saturday, the Sabbath. They were the Jewish community center—a place where Jews got together throughout the week, for teaching, prayer, and even social events.

⁶6:9 Cyrene was a city in what is now the North African country of Libya. The man who carried the cross of Jesus came from there (Luke 23:26). Alexandria, home of a preacher named Apollos, was a city in Egypt (Acts 18:24). The apostle Paul came from the region of Cilicia (Acts 21:39), in what is now southern Turkey. Asia was an important region in what is now Western Turkey, along the coast. Ephesus was perhaps the most important city in that area.

Contemporary English V.

God gave Stephen the power to work great miracles and wonders among the people. But some Jews from Cyrene and Alexandria were members of a group who called themselves "Free Men." They started arguing with Stephen. Some others from Cilicia and Asia also argued with him. But they were no match for Stephen, who spoke with the great wisdom that the Spirit gave him.

The Living Bible

Stephen, the man so full of faith and the Holy Spirit's power,^[a] did spectacular miracles among the people.

But one day some of the men from the Jewish cult of "The Freedmen" started an argument with him, and they were soon joined by Jews from Cyrene, Alexandria in Egypt, and the Turkish provinces of Cilicia, and Asia Minor. But none of them was able to stand against Stephen's wisdom and spirit.

[a] full of faith and the Holy Spirit's power, literally, "full of grace and truth"; see v. 5.

New Berkeley Version

Goodspeed New Testament

Stephen, greatly strengthened by God's favor, did remarkable signs and wonders among the people. But members of the synagogue known as that of the Libyans, Cyreneans, and Alexandrians, and men from Cilicia and Asia undertook to debate with Stephen, but they could not meet his wisdom and the inspiration with which he spoke.

The Passion Translation

Stephen, who was a man full of grace and supernatural power, performed many astonishing signs and wonders and mighty miracles among the people. This upset some men belonging to a sect who called themselves the Men Set Free. They were Libyans, Egyptians, and Turks. They all confronted Stephen to argue with him. But

Plain English Version	the Holy Spirit gave Stephen remarkable wisdom to answer them. His words were prompted by the Holy Spirit, and they could not refute what he said.
UnfoldingWord Simplified T.	<p>The Jewish leaders grabbed Stephen</p> <p>8God helped Stephen to be good to everybody, and he gave Stephen the power to do great things, to show people that God was great. But some Jewish men started arguing with him. Those Jewish men were from Cyrene, Alexandria, Cilicia and Asia. They used to meet together at a Jewish meeting house called the meeting house of the free men. But God's Holy Spirit helped Stephen to think properly and gave him the right words to say. His words were so strong that those men couldn't win any argument.</p>
William's New Testament	<p>God was giving Stephen power to do many amazing miracles among the people that showed that the message about Jesus was true. However, some people opposed Stephen. They were Jews from a group that regularly met together in a synagogue that was called the Freedmen's Synagogue, and also people from the cities of Cyrene and Alexandria and from the provinces of Cilicia and Asia. They all began to argue with Stephen. But they were not able to prove that what he said was wrong, because God's Spirit enabled him to speak very wisely.</p> <p>Now Stephen, full of grace and power, went on performing great signs and wonders among the people. But members of the synagogue known as that of the Libyans, Cyreneans, and Alexandrians, and men from Cilicia and Asia, got to debating with Stephen, but they could not cope with his good practical sense and the spiritual power with which he usually spoke.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Stephen was especially filled with joy and power, and he was performing great omens and signs among the people. But then certain men came from the so-called Synagogue of Freed Men (along with some Cyrenians, Alexandrians, Kilikians, and [people from the province of] Asia) and started arguing with him.</p> <p>Well, because their arguments couldn't stand up against the wisdom and Breath [of God] that he was speaking with, they persuaded some men to say that they'd heard him say blasphemous things against Moses and God, which riled up the people.</p> <p>Vv. 11–12 are included for context.</p>
Beck's American Translation . Breakthrough Version	<p>Stephen, full of generosity and ability, was doing wonderful things and huge indicators among the group. Some of the people from the synagogue called "of Libertines (<i>Latin for free people</i>), Cyrenians, Alexandrians, and the people out of Cilicia and Western Turkey," stood up posing questions to Stephen. And they couldn't stand in opposition to the insight and the Spirit with which he was speaking.</p>
Common English Bible	<p>Arrest and murder of Stephen</p> <p>Stephen, who stood out among the believers for the way God's grace was at work in his life and for his exceptional endowment with divine power, was doing great wonders and signs among the people. Opposition arose from some who belonged to the so-called Synagogue of Former Slaves. Members from Cyrene, Alexandria, Cilicia, and Asia entered into debate with Stephen. However, they couldn't resist the wisdom the Spirit gave him as he spoke.</p>
Len Gane Paraphrase	<p>Stephen, full of faith and power, did great wonders and miracles among the people. Then certain of the synagogue, named "The Libertines", along with Cyrenians, Alexandrians, and from Cilician and Asia got up and started arguing with Stephen, but they were not able to resist the wisdom and the spirit by which he spake.</p>
New Advent (Knox) Bible	<p>And Stephen, full of grace and power, performed great miracles and signs among the people. There were those who came forward to debate with him, some of the synagogue of the Freedmen[2] (as it is called), and of the Cyreneans and</p>

Alexandrians, and of those who came from Cilicia and Asia; but they were no match for Stephen's wisdom, and for the Spirit which then gave utterance.[3]

[2] 'The Freedmen'; according to some Greek manuscripts, 'the Libyans'.

[3] Some Latin manuscripts have 'the Spirit with which he spoke', which is the natural (though not the only possible) rendering of the Greek.

NT for Everyone

Stephen Becomes a Target

Stephen was filled with grace and power, and performed great signs and wonders among the people. But some from the 'Freemen's Synagogue', as it was named, and from Cyrene, Alexandria, Cilicia and Asia, stood up and disputed with Stephen. They could not, however, resist the wisdom and the spirit with which he spoke.

20th Century New Testament

Meanwhile Stephen, divinely helped and strengthened, was showing great wonders and signs among the people. But some members of the Synagogue known as that of Libertines, Cyrenians, Alexandrians, and Visitors from Cilicia and Roman Asia, were roused to action and began disputing with Stephen; Yet they were quite unable to withstand the wisdom and the inspiration with which he spoke.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

Stephen, who was full of God's faith and power, performed great wonders and signs for the people. Some people from the synagogue of the Libertines, Cyrenians, Alexandrians, Cilicia and Asia, began arguing with Stephen. But they could not reproach the wisdom and the spirit of his words.

Revised Ferrar-Fenton Bible

Arrest of Stephen.

Stephen, especially, full of active benevolence, produced great and wonderful evidences for the people.

Some of those, however, belonging to the synagogue known as that of the Libertinites, as well as of the Cyrenians, Alexandrians, together with some from Cilicia and Asia Minor, debated with Stephen. But they were not able to withstand the intelligence and the spirit with which he spoke.

Free Bible Version

Stephen, full of grace and God's power, performed wonderful miracles among the people. But some started arguing with him. They were from the synagogue called "the Free,"* as well as Cyrenians, Alexandrians, and people from Cilicia and Asia Minor. But they weren't able to stand against Stephen's wisdom or the Spirit with which he was speaking.

International Standard V

Stephen is Arrested

Now Stephen, full of grace and power, was performing great wonders and signs among the people. But some men who belonged to the Synagogue of the Freedmen (as it was called), as well as some Cyrenians, Alexandrians, and men from Cilicia and Asia, stood up and began to debate with Stephen. But they could neither refute the wisdom nor withstand the Spirit by which he kept speaking.

Montgomery NT

Meanwhile Stephen, full of grace and power, wrought great wonders and signs among the people. But certain men from the so-called "Synagogue of the Freedmen" and certain Cyrenians, and Alexandrians, Cilicians, and men from Roman Asia, started to dispute with Stephen, but were unable to withstand the wisdom and spirit with which he used to speak.

NIV, ©2011

Stephen Seized

Now Stephen, a man full of God's grace and power, performed great wonders and signs among the people. Opposition arose, however, from members of the Synagogue of the Freedmen (as it was called)—Jews of Cyrene and Alexandria as well as the provinces of Cilicia and Asia—who began to argue with Stephen. But they could not stand up against the wisdom the Spirit gave him as he spoke.

Leicester A. Sawyer's NT

And Stephen, full of grace and power, performed prodigies and great miracles among the people. But some members of the synagogue called that of the Libertines and Cyrenians and Alexandrians and of those from Cilicia and Asia,

Urim-Thummim Version	arose and disputed with Stephen, and were not able to resist the wisdom and spirit with which he spoke. And Stephen, full of belief and power, did great miracles and signs among the people. Then there arose certain ones from the synagogue, which is called [the synagogue] of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the Wisdom and the Spirit by which he spoke.
Weymouth New Testament	And Stephen, full of grace and power, performed great marvels and signs among the people. But some members of the so-called 'Synagogue of the Freed-men,' together with some Cyrenaeans, Alexandrians, Cilicians and men from Roman Asia, were roused to encounter Stephen in debate. They were quite unable, however, to resist the wisdom and the Spirit with which he spoke.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The story of Stephen**

• Stephen, full of grace and power, did great wonders and miraculous signs among the people. Some persons then came forward, who belonged to the so-called Synagogue of Freedmen from Cyrene, Alexandria, Cilicia and Asia. They argued with Stephen but they could not match the wisdom and the spirit with which he spoke.

An extensive [footnote](#) on Stephen is placed in the [Addendum](#).

The Heritage Bible

And Stephen, full of faith and miracle working power, did great wonders and signs among the people.

And some of the synagogue stood up, called the Libertines, and Cyrenians, and Alexandrians, and those from Cilicia and Asia, jointly investigating with Stephen.

And they absolutely did not have strength to stand against the wisdom and the Spirit by which he spoke.

New American Bible (2011)

Accusation against Stephen.

* Now Stephen, filled with grace and power, was working great wonders and signs among the people. Certain members of the so-called Synagogue of Freedmen, Cyrenians, and Alexandrians, and people from Cilicia and Asia, came forward and debated with Stephen, but they could not withstand the wisdom and the spirit with which he spoke.^d

* [6:8–8:1] The summary (Acts 6:7) on the progress of the Jerusalem community, illustrated by the conversion of the priests, is followed by a lengthy narrative regarding Stephen. Stephen's defense is not a response to the charges made against him but takes the form of a discourse that reviews the fortunes of God's word to Israel and leads to a prophetic declaration: a plea for the hearing of that word as announced by Christ and now possessed by the Christian community. The charges that Stephen depreciated the importance of the temple and the Mosaic law and elevated Jesus to a stature above Moses (Acts 6:13–14) were in fact true. Before the Sanhedrin, no defense against them was possible. With Stephen, who thus perceived the fuller implications of the teachings of Jesus, the differences between Judaism and Christianity began to appear. Luke's account of Stephen's martyrdom and its aftermath shows how the major impetus behind the Christian movement passed from Jerusalem, where the temple and law prevailed, to Antioch in Syria, where these influences were less pressing.

d. [6:10] Lk 21:15.

New Catholic Bible

Accusation against Stephen.^[f] Stephen, a man filled with grace and power, began to work great wonders and signs among the people. Then certain members of the so-called Synagogue of Freedmen, people from Cyrene and Alexandria, as well as others from Cilicia and Asia, came forward to debate with Stephen. However, they

were unable to refute him because of his wisdom and the Spirit who inspired his speech.

[f] The first Christian martyr has his gaze fixed on Christ in profound attachment to his person (Acts 7:55) and in an interior imitation of Christ's suffering and death. Unlike the Passion of Jesus, however, that of Stephen is accompanied by a lengthy discourse that has as its basic theme God present in the midst of humanity in Jesus Christ. The lengthy interpretation of the history of Israel, made up of citations from the Old Testament, is less a demonstration than an indictment of a religion that is locked into its past.

New Jerusalem Bible

Stephen was filled with grace and power and began to work miracles and great signs among the people. Then certain people came forward to debate with Stephen, some from Cyrene and Alexandria who were members of the synagogue called the Synagogue of Freedmen, and others from Cilicia and Asia. They found they could not stand up against him because of his wisdom, and the Spirit that prompted what he said.

Revised English Bible—1989

Stephen, full of grace and power, began to do great wonders and signs among the people. Some members of the synagogue called the Synagogue of Freedmen, comprising Cyrenians and Alexandrians and people from Cilicia and Asia, came forward and argued with Stephen, but could not hold their own against the inspired wisdom with which he spoke.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Now Stephen, full of grace and power, performed great miracles and signs among the people. But opposition arose from members of the Synagogue of the Freed Slaves (as it was called), composed of Cyrenians, Alexandrians and people from Cilicia and the province of Asia. They argued with Stephen, but they could not stand up against his wisdom or the Spirit by which he spoke.

Hebraic Roots Bible

And Stephen, full of faith and power, was doing wonders and great signs among the people. But some of those of the synagogue called Libertines, rose up, also some Cyrenians and Alexandrians, and some of those from Cilicia and Asia Minor, disputing with Stephen. And they had no strength to stand against the wisdom and the Spirit by which he spoke.

Holy New Covenant Trans.

Since Stephen was full of God's help in time of need and power, he was working miracles among the people to show great proofs from God. But some Jews stood up and argued with Stephen. They were from a house of worship called "A house of worship for Freed Men." (This house of worship was also for Jews from the cities of Cyrene and Alexandria.) Jews from Cilicia and Asia were with them. They all came and argued with Stephen but the Spirit was helping Stephen speak with wisdom. His words were so powerful that the Jews could not argue with him.

The Scriptures 2009

And Stephanos, filled with belief and power, did great wonders and signs among the people. But some of those of the so-called Congregation of the Freedmen (Cyrenians, Alexandrians, and those from Kilikia and Asia), rose up, disputing with Stephanos, but they were unable to resist the wisdom and the Spirit by which he spoke.

Tree of Life Version

Now Stephen, full of grace and power, was doing great wonders and signs among the people. But some men from what was called the Synagogue of the Freedmen—both Cyrenians and Alexandrians, as well as some from Cilicia and Asia—stood up and began arguing with Stephen. But they could not withstand the wisdom and the Ruach by whom he was speaking.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Stephen but Full [of] favor and [of] power made wonders and signs great in the people stand (up) but (Some) Ones [of] the [men] from the assembly the [one] being said [her] [of] freedmen and [of] cyrenians and [of] alexandrians and [of] the [men] from cilicia and [of] asia Discussing [with] the stephen and not [They] had (ability) to resist the wisdom and the spirit [by] which [He] spoke...
Alpha & Omega Bible	AND STEPHEN, FULL OF GRACE AND POWER, WAS PERFORMING GREAT WONDERS AND SIGNS AMONG THE PEOPLE. BUT SOME MEN FROM WHAT WAS CALLED THE SYNAGOGUE OF THE FREEDMEN, BOTH CYRENIANS AND ALEXANDRIANS; AND SOME FROM CILICIA AND ASIA, ROSE UP AND ARGUED WITH STEPHEN. BUT THEY WERE UNABLE TO COPE WITH THE WISDOM AND THE SPIRIT WITH WHICH HE WAS SPEAKING.
Awful Scroll Bible	Moreover Stephen, full of confidence and of power, was performing great wonders and signs from-among the people. But there rises-up some, out of the drawing-together, that being called "Libertine", also of the Cyrenians and of the Alexandrians, and from Cilicia and Asia, searching-together-with Stephen. And they were prevailing not, to stand-against the wisdom and the Breath, with which he was speaking.
Concordant Literal Version exeGeses companion Bible	. <u>THIRD PERSECUTION</u> And Stephanos, full of trust and dynamis, does mega omens and signs among the people: and some of the synagogue rise - worded, Libertines and Cyrenians and Alexandrians and of them of Cilicia and of Asia; and they dispute with Stephanos: and they are not able to withstand the wisdom and the spirit by which he speaks.
Orthodox Jewish Bible	And Stefanos, full of the Chen v'Chesed Hashem and ko'ach (power), was effecting otot and moffim gedolim among the people. But some of the men from the shul called the Beit Knesset of the Meshuchrarim (the Freedmen) and the Cyrenians and the Alexandrians, and the ones from Cilicia and Asia, rose up and argued with Stefanos, And they were not able to contradict the chochmah and the Ruach Hakodesh with which he was speaking.
Rotherham's Emphasized B.	§ 12. Stephen stirs up Opposition. Now Stephen [full of favour and power] began to do great wonders and signs among the people. But there rose up certain of those out of the synagogue which is called [the synagogue] of them of Libertium and Cyrene and Alexandria, and certain of them from Cilicia and Asia,— disputing with Stephen; and they could not withstand the wisdom and the Spirit with which he was speaking.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now Stephen, full of grace (divine blessing, favor) and power, was doing great wonders and signs (attesting miracles) among the people. However, some men from what was called the Synagogue of the Freedmen (freed Jewish slaves), both Cyrenians and Alexandrians, and some from Cilicia and [the province of] Asia, rose up and questioned and argued with Stephen. But they were not able to successfully withstand and cope with the wisdom and the intelligence [and the power and inspiration] of the Spirit by whom he was speaking.
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- An Understandable Version **And Stephen** [*i.e.*, one of the seven men chosen to minister to widows, verse 5], who was full of [God's] favor and power, performed great wonders and [miraculous] signs in front of the [Jewish] people. But several men from the synagogue, made up of freed slaves from Cyrene, Alexandria, Cilicia and Asia, began arguing with Stephen. But they could not stand up to the wisdom and [power of] the Holy Spirit by which Stephen spoke.
- The Expanded Bible **Stephen Is Accused**
 Stephen was richly blessed by God who gave him the power [full of grace and power] to do great miracles [wonders] and signs among the people. But some people were [rose up] against him. They belonged to the synagogue of Free Men [Jews who were freed slaves] (as it was called), which included people from Cyrene, Alexandria [both in North Africa], Cilicia, and Asia [both in Asia Minor, present-day Turkey]. They all came [rose up; came forward] and argued [debated; disputed] with Stephen.
 But the Spirit was helping him to speak with wisdom, and his words were so strong that they could not argue with him [they could not resist the wisdom and Spirit/spirit by which he spoke]. So they secretly urged [or bribed] some men to say, "We heard Stephen speak [speaking blasphemous words] against Moses and against God." V. 11 is included for context.
- Jonathan Mitchell NT Now Stephen, full of grace and power (and: favor and ability), repeatedly performed great miracles and signs among the people.
 Yet certain men rose up – from the [members] of the synagogue being normally termed "Freedmen" (or: Libertines; Jews who had been enslaved in the Syrian wars but were later freed), also [composed] of Cyrenians, Alexandrians and people from Cilicia, as well as [the province] of Asia – repeatedly arguing and debating (or: inquiring and discussing together) with Stephen, and yet they were not continuing strong [enough] to withstand (= hold their own position against) the wisdom and the spirit in which (or: with which; or: the Breath-effect or Spirit by which) he continued speaking.
- P. Kretzmann Commentary **And Stephen, Full of faith and power, did great wonders and miracles among the people.**
 Kretzmann's **commentary** for Acts 6:5–8 has been placed in the **Addendum**.
Verses 9-15
The Testimony of Stephen. Acts 6:9-15
 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.
 And they were not able to resist the wisdom and the spirit by which he spoke.
 And Stephen, full of grace and power {Power of the Holy Spirit}, kept on doing astounding things and miracles among the people {unbelievers}.
 {Note the temporary gift of miracles was strictly for the use of bringing unbelievers together to give the gospel a hearing -all temporary gifts ended when 'that which is perfect is complete - 'that' being in the neuter tense then refers to the completed canon of scriptures.}
 Then there arose certain of the synagogue - which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia - and tried to refute with Stephen.
 {Note: This synagogue was the meeting place of choice for the foreign born Jews who returned to Jerusalem. The Libertines were the pro-Roman group. They were Jews who were liberated slaves whose families lived in Rome and grew up under the influence of Roman culture - first to resist Christianity - did not bode well for the Christians of the day! The Cyrenians took over the Carthaginian trade when Rome destroyed Carthage. Rest are better known.}
- Syndein/Thieme

{Side note: Saul of Tarsus {later known as the Apostle Paul} would have been considered part of the Cilicia crowd.}

And they did not have the information nor the mental ability to stand against the wisdom and the spirit by which he {Stephen} spoke.

Translation for Translators

People opposed Stephen, but could not refute his arguments.

Acts 6:8-10

God was enabling Stephen to do many things by God's power. He was doing many amazing miracles among the *Jewish* people. However, some people opposed Stephen. They were Jews from a group *that regularly met together in a Jewish meeting place that was {that people} called the Freedmen's Meeting Place. Those people were from Cyrene and Alexandria cities and also from Cilicia and Asia provinces.* They all began to argue with Stephen. But they were not able *to refute what he said/to prove that what he said was wrong*, because God's Spirit enabled him to speak very wisely.

The Voice

Stephen continually overflowed with extraordinary grace and power, and he was able to perform a number of miraculous signs and wonders in public view. But eventually a group arose to oppose Stephen *and the message to which his signs and wonders pointed.* (These men were from a group called the Free Synagogue and included Cyrenians, Alexandrians, Cilicians, and Asians.) The Holy Spirit gave Stephen such wisdom in responding to their arguments that they were humiliated; *in retaliation, they spread a vicious rumor: "We heard Stephen speak blasphemies against Moses and God."* V. 11 is included for context.

Bible Translations with Many Footnotes:

Lexham Bible

Stephen Arrested

Now Stephen, full of grace and power, was performing great wonders and signs among the people. But some of those from the Synagogue of the Freedmen (as it was called), [Literally "called"] both Cyrenians and Alexandrians, and those from Cilicia and Asia, [A reference to the Roman province of Asia (modern Asia Minor)] stood up and [*Here "and" is supplied because the participle ("disputed") has been translated as a finite verb in keeping with English style] disputed with Stephen. And they were not able to resist the wisdom and the Spirit with which he was speaking.

NET Bible®

Stephen is Arrested

Now Stephen, full of grace and power, was performing great wonders and miraculous signs²⁸ among the people. But some men from the Synagogue²⁹ of the Freedmen (as it was called),³⁰ both Cyrenians and Alexandrians, as well as some from Cilicia and the province of Asia,³¹ stood up and argued with Stephen. Yet³² they were not able to resist³³ the wisdom and the Spirit with which he spoke.

²⁸tn The miraculous nature of these signs is implied in the context. Here the work of miracles extends beyond the Twelve for the first time.

²⁹sn A synagogue was a place for Jewish prayer and worship, with recognized leadership (cf. Luke 8:41). Though the origin of the synagogue is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period. A town could establish a synagogue if there were at least ten men. In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present (see the Mishnah, m. Megillah 3-4; m. Berakhot 2).

³⁰tn Grk "the so-called Synagogue of the Freedmen." The translation of the participle λεγομένης (legomenh") by the phrase "as it was called" is given by L&N 87.86. "Freedmen" would be slaves who had gained their freedom, or the descendants of such people (BDAG 594-95 s.v. λιβερτι νος).

³¹tn Grk "Asia"; in the NT this always refers to the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to

the west of the region of Phrygia and Galatia. The words “the province of” are supplied to indicate to the modern reader that this does not refer to the continent of Asia.

^{32tn} Grk “and.” The context, however, indicates that the conjunction carries an adversative force.

^{33sn} They were not able to resist. This represents another fulfillment of Luke 12:11-12; 21:15.

The Spoken English NT

Stephen is Arrested and Brought in Front of the High Council

Stephen was full of grace and power, and used to do great wonders and miracles in public.^o But some people from the “Synagogue^p of Freedmen” stood against him. And so did some Cyrenians^q and Alexandrians^s, and people from Cilicia^r and Asia Minor. They used to argue with Stephen. But they wouldn’t be able to resist his wisdom, and he would speak with the power of the Spirit.^t

^o. Lit. “amidst the people [spiritual gift].”

^p. Prn. sinn-a-gogg.

^q. Prn. sye-ree-nee-ans.

^r. Prn. sil-liss-ee-ans.

^s. Lit. “and.”

^t. Lit. “...the wisdom and the power of the Spirit with which he spoke.”

Wilbur Pickering’s New T.

While Stephen, full of faith⁶ and power, was doing great wonders and signs among the people.⁷

Stephen in a kangaroo court

Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and those from Cilicia and Asia), disputing with Stephen. And they weren’t able to withstand the wisdom and the Spirit with which he spoke. (7) Wouldn’t signs and wonders already be miraculous, without being “great”? Stephen was something else! Please notice that Stephen was not an Apostle, so the doing of miracles was not limited to them. Stephen and Philip (chapter 8) were deacons.

Literal, almost word-for-word, renderings:

A Faithful Version

And Stephen, full of faith and power, worked wonders and great signs among the people.

Then certain arose among those of the synagogue who were called Libertines, and of the Cyrenians and Alexandrians, and of those from Cilicia and Asia; and they were disputing with Stephen. But they were not able to resist the wisdom and the spirit by which he spoke.

Benjamin Brodie’s trans.

Now Stephen, full of grace and power, performed great miracles and signs among the people on a continuous basis,

Then certain men came forward from the synagogue (which is called the synagogue of the Libertines [Freedmen] and Cyrenians and Alexandrians and those from Celicia and Asia) and engaged in a debate [heckling] with Stephen.

But they were not strong enough [in logic or wisdom] to stand up against [resist] the wisdom and the Spirit [spiritual gift] by which he spoke .

Context Group Version

And Stephen, full of favor and power, did great wonders and signs among the people. But there arose certain of those that were from the community center called [the community center] of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. And they were not strong enough to withstand the wisdom and the Spirit by which he spoke.

Far Above All Translation
Legacy Standard Bible

Stephen Accused of Blasphemy

And Stephen, full of grace and power, was doing great wonders and signs [Or *attesting miracles*] among the people. But some men from what was called the

Synagogue of the Freedmen, *including* both Cyrenians and Alexandrians, and some from Cilicia and Asia, [West coast province of Asia Minor] rose up and were arguing with Stephen. But they were unable to oppose the wisdom and the Spirit by whom he was speaking.

Modern Literal Version 2020

And Stephen, full of faith and power, was doing* great wonders and signs among the people. But some stood up of the ones who were from the synagogue the one being called* the Synagogue of the Freedmen both those from Cyrene and from Alexandria, and the ones from Cilicia and Asia, debating together-with Stephen. And they were not strong-enough to stand against the wisdom and the Spirit by which he was speaking.

Niobi Study Bible

Stephen Accused of Blasphemy

And Stephen, full(n) of faith and power, did(n) great wonders and miracles among the people.

Then there(n) arose certain from the synagogue(n) which is called the Synagogue of the Libertines, and Cyrenians(n) and Alexandrians(n), and those of Cilicia(n) and of Asia(n), and they disputed(n) with Stephen.

And they were not able(n) to resist the wisdom and the Spirit (n) by which he spoke.

The gist of this passage:

Stephen, one of the recently elected deacons, was able to work great signs and wonders; and he was an outstanding debater.

Acts 6:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Stéphanos (Στέφανος) [pronounced STEHF-an-oss]	<i>crown, crowned; transliterated, Stephen, Stephanos</i>	masculine singular proper noun, accusative case	Strong's #4736
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
plêrês (πλήρης) [pronounced PLAY-race]	<i>complete, full, covered over; fully permeated with</i>	masculine singular adjective; nominative case	Strong's #4134
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485
Instead of <i>grace</i> , the Byzantine Greek text and the Scrivener Textus Receptus both have:			
pistis (πίστις) [pronounced PIHS-tih]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
The Westcott Hort text and Tischendorf's Greek text both have <i>grace</i> instead.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 6:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; genitive/ablative case	Strong's #1411

Translation: Stephen, [who was] filled with grace [faith] and power,...

One of the men selected to be a deacon was Stephen. Quite frankly, this was not his spiritual gift.

The early church enjoyed many sign gifts, and Stephen apparently was blessed with a great many gifts. The fact that he was filled with grace suggests that God the Holy Spirit gave him many gifts.

Acts 6:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, imperfect active indicative	Strong's #4160
τέρατα (τέρατα) [pronounced TEHR-at-ah]	<i>wonders, miracles, prodigies, omens</i>	neuter plural noun, accusative case	Strong's #5059
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
σημεῖα (σημεῖα) [pronounced say-MY-ah]	<i>signs, marks, tokens, miracles</i>	neuter plural noun; accusative case	Strong's #4592
μέγας (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	neuter plural adjective; accusative case	Strong's #3173
ἐν (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῷ (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
λαός (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 or instrumental case	Strong's #2992

Translation: ...did miracles and great signs with the people.

Stephen did many **signs and miracles** before the people.

When we studied the book of Luke, many, if not all, of the miracles of Jesus were done for more than simply their wow factor. That is, when Jesus performed a miracle, it often seemed to be related to a point of doctrine or it illustrated something about the spiritual life. It would be reasonable to suppose that was the case with Stephen.

Interestingly enough, there are very few miracles which are specified beyond healings and tongues. Since Stephen was able to perform miracles and great signs, it makes sense that he did more than healings. However, what exactly is not specified.

Acts 6:8 **Stephen, [who was] filled with grace [faith] and power, did miracles and great signs with the people.** (Kukis mostly literal translation)

Acts 6:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<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 plural, aorist active indicative	Strong's #450
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tines (τινες) [pronounced tihn-ehs]; tina (τινα) [pronounced tihn-ah]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
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
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
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
sunagôgê (συναγωγή) [pronounced soon-ag-oh-GAY]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine singular noun, genitive/ablative case	Strong's #4864
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

Acts 6:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λέγω (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>	feminine singular, present passive participle, genitive/ablative case	Strong's #3004
Libertīnos (Λιβερτίνος) [pronounced lib-er-TEE-noss]	<i>one who has been liberated from slavery, a freedman, or the son of a freed man; often translated Freedmen, Libertine (a transliteration)</i>	masculine plural proper noun grouping; genitive/ablative case	Strong's #3032

Thayer: *Libertine, denotes Jews (according to Philo) who had been made captives of the Romans under Pompey but were afterwards set free; and who although they had fixed their abode in Rome, had built at their own expense a synagogue at Jerusalem which they frequented when in that city, The name Libertines adhered to them to distinguish them from free born Jews who had subsequently taken up their residence at Rome. Evidence seems to have been discovered of the existence of a "synagogue of the Libertines" at Pompeii.¹⁹*

Translation: However, [there] stood up some of the [people] from the synagogue being called Libertines,...

Stephen, despite the great gifts given him by God, had strong opposition. There were people who attended a specific synagogue who opposed him.

Acts 6:9b			
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, while</i>	conjunction	Strong's #2532
Κυρῆναῖοι (Κυρηναῖοι) [pronounced koo-ray-NAH-yoi]	<i>men of Cyrene, Cyrenæans, inhabitants of Cyrene, Cyrenians</i>	masculine plural proper noun, accusative case	Strong's #2956

Translation: ...and [some] Cyrenians,...

There were men specifically from Cyrene who were in opposition to Stephen.

Acts 6:9c			
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, while</i>	conjunction	Strong's #2532

¹⁹ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #3032.

Acts 6:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Alexandreis (Ἀλεξανδρεῖς) [pronounced <i>al-ex-and-RICE</i>]	<i>Alexandrians, inhabitants of Alexandria, natives or residents of Alexandria in Egypt</i>	masculine plural proper noun, nominative case	Strong's #221

Translation: ...*Alexandrians*,...

There were people from Alexandria who were in opposition to Stephen.

Acts 6:9d

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, while</i>	conjunction	Strong's #2532
tōn (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
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
Kilikía (Κιλικία) [pronounced <i>kil-ik-EE-ah</i>]	<i>the land of Celix; transliterated, Cilicia</i>	feminine singular proper noun location; genitive/ablative case	Strong's #2791
Thayer: <i>[Cilicia is] a maritime province in the southeast of Asia Minor, boarding on Pamphylia in the west, Lycaonia and Cappadocia in the north and Syria in the east. Its capital, Tarsus, was the birth place of Paul.</i> ²⁰			
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Asia (Ἄσία) [pronounced <i>as-EE-ah</i>]	<i>orient; transliterated, Asia</i>	feminine singular proper noun location, accusative case	Strong's #773

Thayer: *Asia proper or proconsular Asia embracing Mysia, Lydia, Phrygia, and Caria, corresponding closely to Turkey today.*

Translation: ...*[and ones] from Cilicia and Asia (minor)*...

Stephen was opposed by men who came out of Cilicia and Asia Minor (which is present-day Turkey).

The believer, unfortunately, always has enemies; and these enemies are vicious and angry. On occasion, the believer can make enemies because he is self-righteous; but even when we manage to do everything right, we have enemies who are against us.

²⁰ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #2791.

Because of this, God gives us this promise: **No weapon that is formed against you shall prevail; and every tongue that shall rise against you in judgment, you shall condemn. This is the inheritance [or, *heritage*] of the servants of the LORD, and their [imputed and functional] righteousness is from Me," says the LORD.** (Isaiah 54:17; AFV; I added the bracketed material)

Acts 6:9e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
suzētēō (συζητέω) [pronounced sood-zay-TEH-oh]	<i>disputing (with), investigating jointly, discussing (together), examining (together), seeking (together with), enquiring, questioning (with), reasoning (together)</i>	masculine plural, present active participle, nominative case	Strong's #4802
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
Stéphanos (Στέφανος) [pronounced STEHF-an-oss]	<i>crown, crowned; transliterated, Stephen, Stephanos</i>	masculine singular proper noun, accusative case	Strong's #4736

Translation: ...who kept disputing with Stephen.

The various people kept on disputing with Stephen. As we are going to find out, Stephen knew the Old Testament Scriptures well. He was able to cite them and relate it to his place and time.

Acts 6:9 However, [there] stood up some of the [people] from the synagogue being called Libertines, and [some] Cyrenians, Alexandrians, [and ones] from Cilicia and Asia (minor) who kept disputing with Stephen. (Kukis mostly literal translation)

It is interesting that there are several groups of people, not really referenced before; who seem to be specifically having differences with Stephen. We are not really given a reason for this; it is simply stated.

Acts 6:10			
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, while</i>	conjunction	Strong's #2532
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ischuō (ἰσχύω) [pronounced is-KHOO-oh]	<i>to be able, to be of the strength [to], to have, to exercise, to force, to avail, to prevail, be whole, can do, could, might</i>	3 rd person plural, imperfect active indicative	Strong's #2480
With the negative, this means, <i>is unable to</i> .			
anthístēmi (ἀνθίστημι) [pronounced anth-IHS-tay-mee]	<i>to oppose, to stand against, to resist, to withstand</i>	aorist active infinitive	Strong's #436

Acts 6:10			
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
sophia (σοφία) [pronounced soh-EE-ah]	<i>wisdom [spiritual, human, cosmic]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4678
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
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>	neuter singular definite article; locative, dative, or instrumental case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
hō (ὧ) [pronounced hoh]	<i>to whom, for which, by which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739
lalêô (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, imperfect active indicative	Strong's #2980

Translation: However, they were unable to oppose [his] wisdom or the Spirit by which he spoke.

Although Stephen's opposition was great, he was able to out argue them and the Holy Spirit gave him great strength.

It is fascinating to me that there are 6 other deacons, 11+1 Apostles, and hundreds of disciples, but here, in this narrative, it sounds like Stephen alone is being attacked. Given all that happens in this chapter and the next, it appears that Stephen receives the brunt of a full-frontal attack. Whether he was somehow alone when this occurred, or whether he was seen as a particular threat to Judaism, we don't know.

Acts 6:10 However, they were unable to oppose [his] wisdom or the Spirit by which he spoke. (Kukis mostly literal translation)

Even though there was great opposition to Stephen, they seemed to have very little luck. We don't know any of the details, but we will, in the next chapter, be treated to a very lengthy and well-prepared sermon by Stephen.

Believers in the Church Age are given two power options, and we might think of this as electrical wire, which requires two wires, a hot and a neutral, in order to be functional. The hot wire is the Holy Spirit, which provides the power. However, this power is not any good without the second wire, the neutral wire, the knowledge of Bible doctrine. In your home, both of these wires run to the lights of your home. If only one of those wires is making contact with the light in your home, then you have no light. It does not matter where the breakdown of the

connection is, whether it is the hot wire (the Holy Spirit) or the neutral wire (knowledge of Bible doctrine). There is no light (production) without both wires being fully engaged (connected).

Illustration: When I was three years old and my father was building our house, I decided to take part in this endeavor, so I found a piece of scrap wood and nailed it to the subfloor. My father saw the humor in this, but you know what he did not do? He did not leave that piece of scrap wood nailed to the subfloor. He did not try to stretch the carpet over that scrap wood, so that he could show that bulge in the carpet and proudly announce, "My son Gary did that. Be careful not to trip right there." He would have removed that piece of wood so that he didn't trip over it while working. Now, I had the tools, I had the raw materials, and I had perhaps watched my father build the house for 30 minutes or an hour. What I lacked was the knowledge. As a result, even though I had some interest in the building process, there was not a thing which I built for that house. At best, under the carpet, somewhere, there is a small nail hole to show that I had been there.

Acts 6:8–10 Stephen, [who was] filled with grace [faith] and power, did miracles and great signs with the people. However, [there] stood up some of the [people] from the synagogue being called Libertines, and [some] Cyrenians, Alexandrians, [and ones] from Cilicia and Asia (minor) who kept disputing with Stephen. However, they were unable to oppose [his] wisdom or the Spirit by which he spoke. (Kukis mostly literal translation)

Acts 6:8–10 One of the chosen deacons, Stephen, was filled with grace, faith and power. In fact, he did miracles as well as great signs among the people. Nevertheless, he had opposition. Some from the synagogue called the Libertine stood up against him, along with some Cyrenians, Alexandrians, and people from Cilicia and Asia Minor. They continued to challenge him. However, they were unable to match his wisdom or to overcome the Spirit by which he spoke. (Kukis paraphrase)

Then they bribed men, saying that "We have heard him speaking words blasphemous upon Moses and the God."

Acts
6:11

They also bribed men [to] say, "We have him speaking blasphemous words against Moses and God."

The religious hierarchy also induced men to say, "We have heard Stephen speak abusively about Moses and against God."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Then they bribed men, saying that "We have heard him speaking words blasphemous upon Moses and the God."
Complete Apostles Bible	Then they secretly instigated men to be saying, "We have heard him speaking blasphemous words against Moses and God."
Douay-Rheims 1899 (Amer.)	Then they suborned men to say they had heard him speak words of blasphemy against Moses and against God.
Holy Aramaic Scriptures	Afterwards, they sent men and ordered that they should say, "We heard that he spoke words of blasphemy concerning Mushe {Moses}, and concerning Alaha {God}."
James Murdock's Syriac NT	Then they sent men, and instructed them to say: We have heard him speak words of blasphemy, against Moses and against God.
Original Aramaic NT	And they sent men and instructed them to say, "We have heard him speak words of blasphemy against Moses and against God."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then they got men to say, He has said evil against Moses and against God, in our hearing.
Bible in Worldwide English	So they paid some people to say, We have heard him say wrong things about Moses and God.
Easy English	Then those men secretly gave money to some bad men. They told them to say to the Jewish leaders, 'We heard this man, Stephen, say bad things against Moses and against God.'
Easy-to-Read Version–2008	So they told some men to say, "We heard Stephen say bad things against Moses and against God!"
<i>God's Word</i> TM	.
Good News Bible (TEV)	So they bribed some men to say, "We heard him speaking against Moses and against God!"
J. B. Phillips	In desperation they bribed men to allege, "We have heard this man making blasphemous statements against Moses and against God."
<i>The Message</i>	So in secret they bribed men to lie: "We heard him cursing Moses and God."
NIRV	Then in secret they talked some men into lying about Stephen. They said, "We heard Stephen speak evil things against Moses and against God."

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

Casual English Bible	So the Jews convinced some other men to testify against Stephen. The men said, "We heard him slander Moses and God, like nobody's business. He said forbidden things about them."
Contemporary English V.	So they talked some men into saying, "We heard Stephen say terrible things against Moses and God!"
The Living Bible	.
New Berkeley Version	.
Goodspeed New Testament	So they instigated people to say, "We have heard him use abusive language about Moses and about God."
New Living Translation	So they persuaded some men to lie about Stephen, saying, "We heard him blaspheme Moses, and even God."
The Passion Translation	So the Men Set Free conspired in secret to find those who would bring false accusations against Stephen and lie about him by saying, "We heard this man speak blasphemy against Moses and God."
Plain English Version	So they talked to some other men in secret and paid them money to tell lies about Stephen. Then those other men said, "We heard Stephen say really bad things about Moses, and about God."
Radiant New Testament	Then they secretly talked some men into lying about Stephen. Those men claimed, "We heard Stephen speak about Moses and God as if they weren't holy."
UnfoldingWord Simplified T.	So they secretly persuaded some men to falsely accuse Stephen. Those men said, "We heard him say bad things about Moses and God."
William's New Testament	So they instigated men to say, "We have heard him speaking abusive words against Moses and God."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Then they secretly brought in men, saying, "We have listened to him speaking statements hurtful to Moses and God."
Common English Bible	Then they secretly enticed some people to claim, "We heard him insult Moses and God."

Len Gane Paraphrase	So they sneakingly got men who said, "We have heard him say blasphemous words against Moses and God."
A. Campbell's Living Oracles	Then they suborned men to say, We heard him speak reproachful words against Moses, and against God.
New Advent (Knox) Bible	Thereupon they employed agents to say they had heard him speaking blasphemously of Moses, and of God.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then they prompted some men to say, "We heard Stephen speak words of blasphemy against Moses and against God."
Conservapedia Translation	So they paid men deceitfully claim, "We've heard him speak blasphemies against God and Moses." suborn antiquated
Revised Ferrar-Fenton Bible	They accordingly bribed men to say, "We have heard him utter slanderous statements against both Moses and God."
Free Bible Version Montgomery NT	.
Riverside New Testament	Then they instigated some to say, "We have heard him speaking blasphemy against Moses and against God;" and in this way they excited the people.
The Spoken English NT	Then they got some men to tell lies about him. They said, have heard him saying blasphemous things towards Moses and God.
Urim-Thummim Version Weymouth New Testament	.
	Then they privately put forward men who declared, "We have heard him speak blasphemous things against Moses and against God."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As they were unable to face the truth, they bribed some men to say, "We heard him speak against Moses and against God."
The Heritage Bible	Then they suborned ¹¹ men, saying that, We have heard him speaking words of blasphemy against Moses, and against God. ¹¹ 6:11 suborned , <i>hupoballo</i> , to throw in by stealth, introduce by collusion.
New Jerusalem Bible	So they procured some men to say, 'We heard him using blasphemous language against Moses and against God.'
Revised English Bible–1989	They then put up men to allege that they had heard him make blasphemous statements against Moses and against God.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So they secretly persuaded some men to allege, "We heard him speak blasphemously against Moshe and against God."
Hebraic Roots Bible	Then they induced some men to be saying, We have heard him speaking blasphemous words against Moses and Elohim!
Holy New Covenant Trans.	So they secretly paid some men to say, "We heard Stephen say some evil things against Moses and against God!"
The Scriptures 2009	Then they instigated men to say, "We have heard him speak blasphemous words against Mosheh and Elohim."

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...then [They] cause (secretly) men besaying for [We] have heard him speaking words profane to moses and the god...
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Alpha & Omega Bible	.
Awful Scroll Bible	As-when-at-that time, they put-under men speaking out that, "We have heard him speaking injuries-to-the-enlightened-exposure, against the sayings of Moses and God!"
Concordant Literal Version	Then they suborned men, saying that, "We have heard him speaking declarations, blaspheming Moses and God."
exeGesés companion Bible	So they instigate men, who word, We heard him speak blasphemous rhema as to Mosheh and Elohim!
Orthodox Jewish Bible	Then they secretly induced anashim to say, "We have heard him commit Chillul Hashem in the words he spoke keneged (against) Moshe Rabbenu and Hashem." [MELACHIM ALEF 21:10]
Rotherham's Emphasized B.	Then they set on men who were saying— We have heard him speaking profanea things against Moses and God.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then [to attack him another way] they secretly instructed men to say, "We have heard this man [Stephen] speak blasphemous (slanderous, sacrilegious, abusive) words against Moses and <i>against</i> God."
An Understandable Version	Then they enlisted men to say [<i>i.e., to testify falsely against Stephen, verse 13</i>], heard him criticizing Moses and [<i>even</i>] God.
The Expanded Bible	So they secretly urged [or bribed] some men to say, "We heard Stephen speak [speaking blasphemous words] against Moses and against God."
Jonathan Mitchell NT	At that point they underhandedly and secretly induced men to be saying, one after another, "We have heard him repeatedly speaking blasphemous (or: slanderous; defaming; harmful; abusive; light-hindering; villainous) gush-effects (or: declarations) unto Moses and God (or: directed into [the Law with its religion and culture, which is represented by] Moses, and [into] God)."
Syndein/Thieme	Then they bribed men, which said {gave false witness}, "We have heard him speak blasphemous words against Moses, and against God."
Translation for Translators	People persuaded some men to falsely accuse Stephen. <i>Acts 6:11-14</i> Then that group secretly persuaded <i>some</i> men to <i>falsely accuse</i> Stephen. <i>saying</i> , "We (exc) heard him say bad things about Moses and God."
The Voice	.

Bible Translations with Many Footnotes:

NET Bible®	Then they secretly instigated ³⁴ some men to say, "We have heard this man ³⁵ speaking blasphemous words against Moses and God." ³⁴ tn Another translation would be "they suborned" (but this term is not in common usage). "Instigate (secretly), suborn" is given by BDAG 1036 s.v. ὑποβάλλω. ³⁵ tn Grk "heard him"; but since this is direct discourse, it is more natural (and clearer) to specify the referent (Stephen) as "this man."
New American Bible (2011)	Then they instigated some men to say, "We have heard him speaking blasphemous words against Moses and God." ^e e. [6:11] Mt 26:59–61; Mk 14:55–58; Acts 21:21.
Wilbur Pickering's New T.	.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then they secretly bribed men [to be] saying, "We have heard him speaking blasphemous words against Moses and God!"
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Benjamin Brodie's trans.	Then they secretly instigated men to commit perjury [induced to commit an evil and criminal act] by claiming: "We heard him speaking blasphemous [scandalous] words against Moses and God."
Context Group Version	Then they suborned men, who said, We have heard him speak slanderous words against Moses, and [against] God.
Far Above All Translation	Then they incited some men who said, have heard him speaking blasphemous words against Moses and God."
Modern Literal Version 2020	Then they instigated men, saying, We have heard him speak blasphemous declarations at Moses and God.
New Matthew Bible	Then they sent in men who said, We have heard him speak blasphemous words against Moses, and against God.
World English Bible	Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and God."

The gist of this passage: Some men were induced to make dishonest accusations against Stephen.

Acts 6:11a			
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
hupobállō (ὑποβάλλω) [pronounced hoop-ob-AL-loh]	<i>to throw or put under; to suggest to the mind, to bribe or induce (someone) unlawfully or secretly (to perform some misdeed, commit a crime, to give false testimony), to instigate secretly, to throw in stealthily, to introduce by collusion</i>	3 rd person plural, aorist active indicative	Strong's #5260
This is a hapax legomenon.			
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands</i>	masculine plural noun; accusative case	Strong's #435
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 passive participle, accusative 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

Translation: They also bribed men [to] say,...

Although the religious types appeared to listen to Gamaliel and his perfectly logical point of view [[Acts 5 \(HTML\)](#)] ([PDF](#)) ([WPD](#))], they could not control their own anger. They are unable to find fault with what Peter, the other Apostles and their followers are saying or doing. It appears that they bribed some men to make dishonest accusations against Stephen.

Application: Charley Brown may think that Lucy has given him good reason to be angry, but if he has to come up with false reasons to be angry, then the issue is not her at all.

Acts 6:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούῶ (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, perfect active indicative; attic form	Strong's #191
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
λαλέῶ (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine singular, present active participle, genitive/ablative case	Strong's #2980
ῥήματα (ῥήματα) [pronounced <i>HRAY-maht-ah</i>]	<i>words, speech, discourses, utterances; saying; things which is spoken; commands, orders, directions, proclamations; things, objects, matters, events; ideas</i>	neuter plural noun; accusative case	Strong's #4487
βλάσφημος (βλάσφημος) [pronounced <i>BLAS-fay-moss</i>]	<i>blasphemous, slandering, scurrilous, calumnious (against men), railing, abusive, (especially) impious (against God)</i>	neuter plural adjective, accusative case	Strong's #989
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; at; in the vicinity of, near, on; concerning, on, for [with respect to time]; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; possibly, against</i>	directional preposition	Strong's #1519
Mōseus/Mōsēs/ Mōusēs (Μωσεύς/ Μωσῆς/Μωϋσῆς) [pronounced <i>moce-YOOC, moh-SACE, mao-SACE</i>]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun, accusative case	Strong's #3475
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: ...“We have him speaking blasphemous words against Moses and God.”

What someone else says is hearsay and generally not allowed in our own courts. The religious hierarchy could not find enough reasons to take down Stephen or any of the other followers of Jesus.

Acts 6:11 They also bribed men [to] say, “We have him speaking blasphemous words against Moses and God.” (Kukis mostly literal translation)

Acts 6:11 The religious hierarchy also induced men to say, “We have heard Stephen speak abusively about Moses and against God.” (Kukis paraphrase)

They stirred up not only the people but also the elders and the scribes. And standing [there], they seized him and they departed to the Sanhedrin. And stood up witnesses lying (ones) saying, “The man this (one) is not ceasing speaking words down of the place the holy this (one) and the Law. For we have heard from him saying that, ‘Jesus the Nazarene He will throw down the place, this (one);’ and He will change the customs which gave to us Moses.”

Acts
6:12–14

They stirred up the people as well as the elders and the scribes. Confronting him [lit., *standing*], they grabbed him up and went to [the council of] the Sanhedrin. Lying witnesses stood up [and] said, “This man has not ceased speaking [blasphemous] words against this holy place and the Law. In fact [lit., *for*], we have heard him saying, ‘Jesus the Nazarene will destroy this [holy] place;’ and [that] He would [also] change the traditions which Moses gave us.”

These lying witnesses got the people upset, as well as the elders and the scribes. Confronting Stephen, the Temple guard grabbed him up and took him before the council of the Sanhedrin. Then these lying witnesses stood up and lied about Stephen. They said, “We heard this man claim that Jesus of Nazareth would destroy the Holy Temple and that He would change all of the traditions which Moses handed down to us.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) They stirred up not only the people but also the elders and the scribes. And standing [there], they seized him and they departed to the Sanhedrin. And stood up witnesses lying (ones) saying, “The man this (one) is not ceasing speaking words down of the place the holy this (one) and the Law. For we have heard from him saying that, ‘Jesus the Nazarene He will throw down the place this (one);’ and He will change the customs which gave to us Moses.”

Complete Apostles Bible And they aroused the people and the elders and the scribes; and coming upon him, they seized him, and led him to the council. And they put forward false witnesses saying, "This man does not cease to speak blasphemous words against the holy place and the law; for we have heard him saying that this Jesus the Nazarene will destroy this place and change the customs which Moses handed down to us."

Douay-Rheims 1899 (Amer.) And they stirred up the people and the ancients and the scribes. And running together, they took him and brought him to the council. And they set up false witnesses, who said: This man ceaseth not to speak words against the holy place and the law. For we have heard him say that this Jesus of Nazareth shall destroy this place and shall change the traditions which Moses delivered unto us.

Holy Aramaic Scriptures	And they disturbed the Ama {the People}, and the Qashishe {the Elders}, and the Saphre {the Scribes}, and they came and stood against him, and seized him, bringing him to the midst of The Council, and they raised up false witnesses, who said, "This man doesn't cease to speak words opposing The Namusa {The Law}, and concerning this Holy Place, for, we heard that he said that this Eshu Natsraya {Yeshua, the Nazarene}, he will destroy this place, and will change the customs which Mushe {Moses} delivered unto us."
James Murdock's Syriac NT	And they excited the people, and the Elders, and the Scribes; and they came, and rose upon him, and seized him, and carried him into the midst of the council. And they set up false witnesses, who said: This man ceaseth not to utter words contrary to the law, and against this holy place. For we have heard him say, that this Jesus the Nazarean will destroy this place, and will change the rites which Moses delivered to you.
Original Aramaic NT	They stirred up the people and the Elders and the Scribes and they came and they stood around him and they seized and brought him to the center of The Council. And they appointed false witnesses who said, "This man does not cease speaking words against The Written Law and against this holy place." "We have heard him say that Yeshua the Nazarene will destroy this place and will change the customs that Moses delivered to you."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the people, with the rulers and the scribes, were moved against him, and they came and took him before the Sanhedrin, And they got false witnesses who said, This man is for ever saying things against this holy place and against the law: For he has said in our hearing that this Jesus of Nazareth will put this place to destruction and make changes in the rules which were handed down to us by Moses.
Bible in Worldwide English	They talked to the people, the leaders, and the scribes, and made them angry. They went quickly and caught Stephen and took him into the court. They brought in the men who told lies about him. They said, This man is always saying wrong things about this holy place and the laws. We have heard him say that this Jesus of Nazareth will break down this place and that he will change the law which Moses gave us.
Easy English	This made the people become angry against Stephen. The important Jews and the teachers of God's Law also became very angry. So they took hold of Stephen. They took him to stand in front of the group of Jewish leaders. Then they brought in some men to say bad things about Stephen. The things that these men said were not true. They said about Stephen, 'This man is always saying bad things about the temple. He says bad things against God's Law. We also heard him talk about Jesus, the man who comes from Nazareth. He said that Jesus will destroy this place. He also said that Jesus will change the way that Moses taught us to live.'
Easy-to-Read Version—2008	By doing this, these Jews upset the people, the older Jewish leaders, and the teachers of the law. They became so angry that they came and grabbed Stephen and took him to a meeting of the high council. The Jews brought some men into the meeting to tell lies about Stephen. These men said, "This man is always saying things against this holy place and against the Law of Moses. We heard him say that Jesus from Nazareth will destroy this place and change what Moses told us to do."
<i>God's Word™</i>	In this way they stirred up the people, the elders, and the teachers of the Law. They seized Stephen and took him before the Council. Then they brought in some men

to tell lies about him. "This man," they said, "is always talking against our sacred Temple and the Law of Moses. We heard him say that this Jesus of Nazareth will tear down the Temple and change all the customs which have come down to us from Moses!"

Good News Bible (TEV)
J. B. Phillips

At the same time they worked upon the feelings of the people, the elders and the scribes. Then they suddenly confronted Stephen, seized him and marched him off before the Sanhedrin. There they brought forward false witnesses to say, "This man's speeches are one long attack against this holy place and the Law. We have heard him say that Jesus of Nazareth will destroy this place and change the customs which Moses handed down to us."

The Message

That stirred up the people, the religious leaders, and religion scholars. They grabbed Stephen and took him before the High Council. They put forward their bribed witnesses to testify: "This man talks nonstop against this Holy Place and God's Law. We even heard him say that Jesus of Nazareth would tear this place down and throw out all the customs Moses gave us."

NIRV

So the people were stirred up. The elders and the teachers of the law were stirred up too. They arrested Stephen and brought him to the Sanhedrin. They found witnesses who were willing to tell lies. These liars said, "This fellow never stops speaking against this holy place. He also speaks against the law. We have heard him say that this Jesus of Nazareth will destroy this place. He says Jesus will change the practices that Moses handed down to us."

New Life Version

In this way they got the people talking against Stephen. The leaders of the people and the teachers of the Law came and took him to the religious leaders' court. The people were told to lie and say, "This man keeps on talking against this place of worship and the Law of Moses. We have heard him say, 'Jesus of Nazareth is going to pull down this place. He is going to change what Moses taught us.'"

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

Casual English Bible

Cheerleaders for a riot, these men stoked the crowd into a frenzy—this included common folks along with elders and scholars known as scribes. The crowd grabbed Stephen and took him to the Jewish Council. [7] Called up to testify, the witnesses told their rehearsed lies. "This man won't stop saying terrible things about this sacred Temple and the law. We heard him say that Jesus the Nazarene [8] will tear down the Temple and change all of the customs Moses passed down to us from God."

⁷6:12The council was called the Sanhedrin. See the footnote for Acts 5:21.

⁸6:14Jesus came from the Galilean city of Nazareth (Luke 2:39).

Contemporary English V.

They turned the people and their leaders and the teachers of the Law of Moses against Stephen. Then they all grabbed Stephen and dragged him in front of the council. Some men agreed to tell lies about Stephen, and they said, "This man keeps on saying terrible things about this holy temple and the Law of Moses. We have heard him claim that Jesus from Nazareth will destroy this place and change the customs that Moses gave us."

Goodspeed New Testament

They aroused the people, the elders, and the scribes, and they set upon him and seized him, and brought him before the council. Then they brought forward false witnesses, who said, "This man is constantly saying things against this holy place and against the Law, for we have heard him say that Jesus of Nazareth will tear this place down and change the customs that have been handed down to us by Moses."

The Living Bible

This accusation roused the crowds to fury against Stephen, and the Jewish leaders [*the Jewish leaders*, literally, "the elders and the scribes."] arrested him and brought him before the Council. The lying witnesses testified again that Stephen was

constantly speaking against the Temple and against the laws of Moses. V. 14 will be placed with the next passage for context.

New Berkeley Version
New Living Translation

This roused the people, the elders, and the teachers of religious law. So they arrested Stephen and brought him before the high council. [Greek *Sanhedrin*; also in 6:15.]

The lying witnesses said, "This man is always speaking against the holy Temple and against the law of Moses. We have heard him say that this Jesus of Nazareth [Or *Jesus the Nazarene*.] will destroy the Temple and change the customs Moses handed down to us."

The Passion Translation

The Men Set Free agitated the crowd, the elders, and the religious scholars, then seized Stephen and forcefully took him before the supreme council. One after another, false witnesses stepped forward and accused Stephen, saying, "This man never stops denigrating our temple and our Jewish law. For we have heard him teach that Jesus of Nazareth will destroy the temple and change the traditions and customs that Moses handed down to us."

Plain English Version

They told those lies to their elders and law teachers, and to a lot of other people at God's ceremony house. Then all those leaders got angry, and they went out and grabbed Stephen, and they took him to the mob called the Jewish Leaders Council, for them to judge him. Those men from that meeting house of the free men got those liars to stand up and say, "Stephen keeps on talking against this ceremony house. And he keeps on talking against our Jewish law. You know, we heard him say that Jesus from Nazareth will knock down this house. He says that Jesus will change the way we live and stop us doing the things that Moses told us to do."

Radiant New Testament

This upset the people and the elders and the teachers of the law. They arrested Stephen and brought him to the Sanhedrin. They found witnesses who were willing to lie about him. The witnesses said, "This man never stops speaking against this holy temple and against the Law of Moses. We've heard him say that Jesus of Nazareth will destroy this place and change the practices that Moses handed down to us."

UnfoldingWord Simplified T.

So they made the other Jewish people angry at Stephen, including the elders and the teachers of the Jewish laws. Then they all seized Stephen and took him to the Jewish council. They also brought in some men and paid them money so they would give false testimony. They said, "This fellow keeps saying bad things about this holy temple and about the laws that Moses received from God. What we mean is that we have heard him say that this Jesus from the town of Nazareth will destroy this temple and will tell us to obey different customs than Moses taught our ancestors."

William's New Testament

By this means they excited the people, the elders, and the scribes, and so they rushed upon him, seized him, and brought him before the council. Then they put up false witnesses who said, "This man never stops saying things against this holy place and against the law, for we have heard him say that Jesus of Nazareth will tear this place down, and change the customs which Moses handed down to us."

Partially literal and partially paraphrased translations:

American English Bible

So, some of the elders and scribes came and arrested him, then they dragged him up before the **Jewish High Court**, where they produced some false witnesses who said:

'This man is speaking against this Holy Place and against the Law! For we heard him say that Jesus the Nazarene will tear this place down and change the customs that were given to us by Moses!'

Beck's American Translation .

Breakthrough Version	And together they shook up the group, the older men, and the Old Testament transcribers. And when they stood over him, they seized him and brought him into the council. And they set up lying witnesses, saying, "This man doesn't stop speaking statements against this Sacred Place and the law. You see, we have listened to him saying that this Jesus, the Nazarene, will tear this place down and change the customs that Moses handed down to us."
Common English Bible	They stirred up the people, the elders, and the legal experts. They caught Stephen, dragged him away, and brought him before the Jerusalem Council. Before the council, they presented false witnesses who testified, "This man never stops speaking against this holy place and the Law. In fact, we heard him say that this man Jesus of Nazareth will destroy this place and alter the customary practices Moses gave us."
Len Gane Paraphrase	They stirred up the people, elders, and scribes and came up to him, caught him, and brought him before the council. Then they set up false witnesses, who said, "This man does not stop speaking blasphemous words against this holy place and the law, for we have heard him say that this Jesus of Nazareth will destroy this place and change the traditions which Moses gave to us."
A. Campbell's Living Oracles	And they stirred up the people, and the elders, and the scribes, and setting upon him, they dragged him away with them, and brought him to the Sanhedrin. And they set up false witnesses, who said, This man is incessantly speaking against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change its customs, which Moses delivered to us.
New Advent (Knox) Bible	Having thus roused the feelings of the people, and of the elders and scribes, they set upon him and carried him off, and so brought him before the Council. There they put forward false witnesses, who declared, This man is never tired of uttering insults against the holy place, and the law. We have heard him say that the Nazarene, Jesus, will destroy this place, and will alter the traditions which Moses handed down to us.
20 th Century New Testament	And they stirred up the people, as well as the Councillors and the Teachers of the Law, and set upon Stephen, and arrested him, and brought him before the High Council. There they produced witnesses who gave false evidence. "This man," they said, "is incessantly saying things against this Holy Place and the Law; Indeed, we have heard him declare that this Jesus of Nazareth will destroy this Place, and change the customs handed down to us by Moses."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	They roused the mob, the elders, and the intellectuals, who seized him and brought him to the council. They brought perjurers, who claimed "He won't stop speaking blasphemies against this holy place and the law itself." "We've heard him say that Jesus of Nazareth will destroy this temple and change the very laws brought by Moses."
Revised Ferrar-Fenton Bible	And they incited the people, the elders, and the professors. And, coming upon him, they arrested him and brought him before the senate; and produced false witnesses asserting, "This man never ceases making statements against this Sacred Place and the Law; for we have heard him say that this Jesus the Nazarene will demolish this Place, and change the constitution which has been transmitted to us from Moses."
Free Bible Version God's Truth (Tyndale)	. Then sent they in men, which said: we have heard him speak blasphemous words against Moses, and against God. And they moved the people and the elders and the scribes: and came upon him and caught him, and brought him to the council, and brought forth false witnesses which said. This man ceases not to speak blasphemous words against this holy place and the law: for we heard him say: this

International Standard V	<p>Jesus of Nazareth shall destroy this place, and shall change the ordinances which Moses gave us.</p> <p>They stirred up the people, the elders, and the scribes. Then they rushed at Stephen, [Lit. him] grabbed him, and brought him before the Council. [Or Sanhedrin] They had false witnesses stand up and say, "This man never stops saying things against this Holy Place and against the Law. For we have heard him say that this Jesus from Nazareth [Or Jesus the Nazarene; the Gk. Nazoraios may be a word play between Heb. netser, meaning branch (see Isa 11:1), and the name Nazareth.] will destroy this place and change the customs that Moses handed down to us."</p>
Riverside New Testament	<p>They excited the people and the elders and the scribes, and coming suddenly upon Stephen they arrested him and led him to the Council. There they put forward false witnesses who said, "This man never ceases saying things against this holy place and the law. We have heard him say that this Jesus, the Nazarene, will destroy this place and will change the customs that Moses handed down to us."</p>
Urim-Thummim Version	<p>And they stirred up the people and the elders, and the scribes, and came upon him, and caught him and brought him to the council. And set up false witnesses that said, this man ceases not to speak blasphemous words against this Sacred Place, and the Law: For we have heard him saying that this Jesus of Nazareth will destroy this place, and will transform the customs that Moses delivered to us.</p>
Weymouth New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	<p>And they stirred up the people, and the elders, and the scribes, and coming upon him, they seized him, and led him into the Sanhedrin, And they stood false witnesses, saying, This man absolutely does not stop speaking words of blasphemy against this holy place and the law, Because we have heard him saying that he – Jesus, the Nazarene - will loosen down this place, and will change the customs which Moses gave over to us.</p>
New American Bible (2011)	<p>They stirred up the people, the elders, and the scribes, accosted him, seized him, and brought him before the Sanhedrin. They presented false witnesses* who testified, "This man never stops saying things against [this] holy place and the law. For we have heard him claim that this Jesus the Nazorean will destroy this place and change the customs that Moses handed down to us."^f</p> <p>* [6:13] False witnesses: here, and in his account of Stephen's execution (Acts 7:54–60), Luke parallels the martyrdom of Stephen with the death of Jesus. f. [6:14] Mt 26:59–61; 27:40; Jn 2:19.</p>
New Jerusalem Bible	<p>Having turned the people against him as well as the elders and scribes, they took Stephen by surprise, and arrested him and brought him before the Sanhedrin. There they put up false witnesses to say, 'This man is always making speeches against this Holy Place and the Law. We have heard him say that Jesus, this Nazarene, is going to destroy this Place and alter the traditions that Moses handed down to us.'</p>
Revised English Bible–1989	<p>They stirred up the people and the elders and scribes, set upon him and seized him, and brought him before the Council. They produced false witnesses who said, "This fellow is for ever saying things against this holy place and against the law. For we have heard him say this Jesus of Nazareth will destroy this place and alter the customs handed down to us by Moses."</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>They stirred up the people, as well as the elders and the <i>Torah</i>-teachers; so they came and arrested him and led him before the <i>Sanhedrin</i>. There they set up false</p>
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Hebraic Roots Bible	witnesses who said, "This man never stops speaking against this holy place and against the <i>Torah</i> ; for we have heard him say that Yeshua from Natzeret will destroy this place and will change the customs Moshe handed down to us." And they stirred up the people and the elders and the scribes. And coming on, they together seized him and led him into the Sanhedrin. And they stood up false witnesses, who were saying, This man does not cease speaking blasphemous words against this holy place and the Torah; for we have heard him saying that this Yahshua the Nazarene will destroy this place and will change the customs which Moses delivered over to us.
Holy New Covenant Trans.	In this way they stirred up the people, the Jewish elders, and the teachers of the law. They became so angry that they came and grabbed Stephen. Then they took him to the Jewish Council. They brought some men into the meeting. These men were told to tell lies about Stephen. The men said, "This man always says things against this holy place and against the law of Moses. We heard him say that Jesus from Nazareth will destroy this place. He also said that Jesus would change the customs which Moses passed down to us."
The Scriptures 2009	And they stirred up the people, and the elders, and the scribes, so they came upon him, seized him, and brought him to the council. And they set up false witnesses who said, "This man does not cease to speak blasphemous words against this set-apart place and the Torah, for we have heard him saying that this עשויה of Natsareth shall overthrow this place and change the institutes which Mosheh delivered unto us."
Tree of Life Version	They also incited the people, the elders, and the Torah scholars; and they rushed at Stephen, seized him, and led him away to the Sanhedrin. They set up false witnesses who said, "This man never stops speaking words against this holy place and the Torah. For we have heard him saying that this Yeshua ha-Natzrati will destroy this place and change the customs that Moses handed down to us."

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Accurate New Testament	[They] stir also the people and the [men] older and the clerics and Standing [Men] seize him and [They] lead {him} to the council [They] stand also witnesses false saying The Man This not stops Speaking words against the place the [one] pure this and the law [We] have heard for him saying for Jesus The Nazarene This will put (down) the place this and [He] will change the customs which* gives (over) [to] us Moses...
Alpha & Omega Bible Awful Scroll Bible	. They not only convulsively-move the people, but also the elders and the scribes, and standing-before him, they together-seize him, and brought him to the Sitting-together. And they set up false witnesses, speaking out, "This-same man ceases himself not, from speaking injurious- sayings -of-the-enlightened-exposure, against this-same awful place and of the Law! (")For we have heard him confirming, that this-same Jesus, the Nazarene, will break-down this-same place, and will change the customs which Moses gives-before us."
Concordant Literal Version	They stir up the people as well as the elders and the scribes, and standing by, they grip him, and led him into the Sanhedrin." Besides, they put false witnesses on the stand, who say, "This man does not cease speaking, making declarations against this holy place and the law, for we have heard him saying that this Jesus the Nazarene will be demolishing this place and will be changing the customs which Moses gives over to us."
exeGesés companion Bible	...- and they excite the people and the elders and the scribes.

And those standing by
 catch him and bring him to the sanhedrim;
 and set pseudo witnesses, who word,
 This human pauses not
 to speak blasphemous rhema
 against this holy place and the torah:
 for we heard him word,
 that this Yah Shua the Nazarene
 disintegrates this place,
 and changes the customs Mosheh delivered us.

Orthodox Jewish Bible

And they aroused the people and the Zekenim and the Sofrim and they came upon Stefanos and they seized him and they brought him to the Sanhedrin, And edei sheker (false witnesses) swore falsely, saying, "This man is not ceasing to speak words keneged (against) Makom HaKadosh HaZeh and the Torah. [SHEMOT 23:1; TEHILLIM 27:12]

"For we have heard him saying that this Yehoshua from Natzeret will destroy this place [the Beis Hamikdash] and will change the chukim of the Torah which Moshe Rabbenu handed down to us."

Rotherham's Emphasized B.

And they stirred upb the people and the elders and the scribes; and |coming upon him| they caught him away, and led him into the high-council. And they set up false witnesses, who said—

||This man|| ceaseth not speaking things against this^o holy place and the law; for we have heard him saying—||This Jesus the Nazarene|| will overthrow this place, and will change the customs which |Moses| delivered unto us.

^o Or (WH): "the."

Expanded/Embellished Bibles:

The Amplified Bible

And they provoked *and* incited the people, as well as the elders and the scribes, and they came up to Stephen and seized him and brought him before the Council (Sanhedrin, Jewish High Court). They presented false witnesses who said, "This man never stops speaking against this holy place and the Law [of Moses]; for we have heard him say that this Jesus the Nazarene will tear down this place and will change the traditions and customs which Moses handed down to us."

An Understandable Version

And they stirred up the people, the elders and the teachers of the Law of Moses and searched for him, seized him and brought him before the Council. They had arranged for the false witnesses to say, "This man will not stop speaking against the Temple and the Law of Moses, for we [ourselves] heard him saying that this Jesus from Nazareth would destroy the Temple and change the customs handed down to us by Moses."

The Expanded Bible

They ·stirred up [roused; incited] the people, the elders, and the teachers of the law. They ·came [or confronted] and grabbed Stephen and brought him to ·a meeting of the leaders [· the Sanhedrin; 4:15]. They brought in some ·people to tell lies about Stephen [·false witnesses], saying, "This man is always speaking against this holy place [^Cthe Temple] and the law of Moses. We heard him say that Jesus ·from Nazareth [or the Nazarene] will destroy this place and that Jesus will change the customs Moses gave us [^Cfor a similar charge leveled against Jesus see Matt. 26:61; Mark 14:58]."

Jonathan Mitchell NT

And so they stirred up (agitated; moved and shook together like an earthquake) the people – as well as the elders and the scholars (scribes; theologians of the Law) – and so, having been standing near upon [him], they, as a group, suddenly took him by force (gripped, seized and snatched him) then led [him] unto the Sanhedrin (High Council).

Here they set up (or: put on the stand) false witnesses, one after another saying, "This man is not ceasing from continually speaking gush-effects (or: declarations) down against this set-apart (or: holy; sacred) place and the Law.

"For instance, we have heard him repeatedly saying that Jesus the Nazarene will destroy (demolish; dismantle) this place and he will change the customs which Moses handed down to (and: for) us."

Syndein/Thieme
Translation for Translators

So, *by saying that*, they made the *other Jewish* people angry at Stephen, including the elders and the teachers of the *Jewish* laws. Then *they all* seized Stephen and took him to the Jewish Council. They also brought in some other men who accused Stephen falsely *about several things*. They said, "This fellow continually says bad things about this holy Temple and about the laws *that Moses received from God*. Specifically, we (exc) have heard him say that this Jesus from Nazareth town will destroy this Temple and will tell us to obey different customs than Moses *taught our ancestors*."

The Voice

Their rumor prompted an uprising that included common people, religious officials, and scholars. They surprised Stephen, grabbed him, and hauled him before the council. They convinced some witnesses to give false testimony.

False Witnesses: This fellow constantly degrades the holy temple and mocks our holy law. *With our own ears*, we've heard him say this Jesus fellow, this Nazarene *he's always talking about*, will actually destroy the holy temple and will try to change the sacred customs we received from Moses.

Bible Translations with Many Footnotes:

Lexham Bible

And they incited the people and the elders and the scribes, and they came up and [*Here "and " is supplied because the previous participle ("came up") has been translated as a finite verb] seized him and brought him [*Here the direct object is supplied from context in the English translation] to the Sanhedrin. [Or "council"] And they put forward false witnesses who said, "This man does not stop speaking words against the holy place [Some manuscripts have "this holy place"] and the law! For we have heard him saying that this Nazarene Jesus will destroy this place and will change the customs that Moses handed down to us."

NET Bible®

They incited the people, the³⁶ elders, and the experts in the law;³⁷ then they approached Stephen,³⁸ seized him, and brought him before the council.³⁹ They brought forward false witnesses who said, "This man does not stop saying things against this holy place⁴⁰ and the law.⁴¹ For we have heard him saying that Jesus the Nazarene will destroy this place and change the customs⁴² that Moses handed down to us."

³⁶tn Grk "and the," but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

³⁷tn Or "and the scribes." See the note on the phrase "experts in the law" in 4:5.

³⁸tn Grk "approaching, they seized him"; the referent (Stephen) has been specified in the translation for clarity.

³⁹tn Or "the Sanhedrin" (the highest legal, legislative, and judicial body among the Jews). Stephen suffers just as Peter and John did.

⁴⁰sn This holy place is a reference to the temple.

⁴¹sn The law refers to the law of Moses. It elaborates the nature of the blasphemy in v. 11. To speak against God's law in Torah was to blaspheme God (Deut 28:15-19). On the Jewish view of false witnesses, see Exod 19:16-18; 20:16; m. Sanhedrin 3.6; 5.1-5. Stephen's speech in Acts 7 may indicate why the temple was mentioned.

⁴²tn Or "practices."

^{sn} Will destroy this place and change the customs. Stephen appears to view the temple as a less central place in light of Christ's work, an important challenge to Jewish religion, since it was at this time a temple-centered state and religion. Unlike Acts 3-4, the issue here is more than Jesus and his resurrection. Now the impact of his resurrection and the temple's centrality has also become an issue. The "falseness" of the charge may not be that the witnesses were lying, but that they falsely read the truth of Stephen's remarks.

The Spoken English NT

And they stirred up the people and the elders and scripture experts. They came up and violently grabbed him. And they dragged him in front of the High Council. Then they put forward false witnesses who said, "This man never stops staying things against this Temple^u and against the Law of Moses. For example, we've heard him say that Jesus of Nazareth is going to tear down this place and change the customs that Moses handed down to us."

^u. Lit. "against this holy place." The High Council (the Sanhedrin) met in the Temple.

Wilbur Pickering's New T.

And they stirred up the people, and the elders and the scribes;⁸ and coming upon him they seized him, and brought him in to the Sanhedrin; and they put forward false witnesses who said: "This man never stops speaking blasphemous words against the holy place and the law; for we have heard him saying that this Jesus the Natsorean will destroy this place and change the customs that Moses delivered to us."⁹

(8) What follows is obviously a put up job; the Sanhedrin is waiting for him.

(9) Big deal! Those guys were really hard up.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And they incited the people and the elders and the scribes, and having come up [to him], they dragged him away and brought [him] to the High Council. And they put [forward] false witnesses, saying, "This man does not cease from speaking blasphemous words against the holy place [i.e. the temple] and the Law! "For we have heard him saying that this Jesus the Nazarene will tear down this place and will change the customs which Moses handed down to us."

Benjamin Brodie's trans.

And they stirred-up [instigated a riot] the people and the elders and the scribes emotionally and after planning their attack and stealthily approaching, they seized him violently and brought [dragged] him to the Sanhedrin.

And they presented false witnesses who claimed: "This man will not stop speaking words against this holy place and the law,

For we have heard him saying that Jesus, the Nazarene, this man will destroy this place and will change the customs which Moses handed down to us."

Context Group Version

And they stirred up the people, and the elders, and the scribes, and came on him, and seized him, and brought him into the Sanhedrin, and set up false witnesses, who said, This man does not cease to speak words against this special place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses handed over to us.

Far Above All Translation

And together they stirred up the people and the elders and the scribes, and they accosted *him* and seized him and led *him* to the Sanhedrin *council*. And they set up false witnesses who said, "This man does not stop speaking blasphemous words against the holy place and the law. For we have heard him saying, 'This Jesus the Nazarene will destroy this place and change the customs which Moses handed down to us.' "

Modern Literal Version 2020

And they agitated the people and the elders and the scribes. And having stood up against him, they seized him and led him into the council.

And false* witnesses stood up, saying, This man is not ceasing to speak blasphemous declarations against the holy place and the law. For* we have heard

New American Standard	him saying, that this Jesus the Nazarene will be tearing-down this place and will be changing the customs which Moses gave to us. And they stirred up the people, the elders, and the scribes, and they came up to him and dragged him away, and brought him before [Lit <i>into</i>] the Council [Or <i>Sanhedrin</i>]. They put forward false witnesses who said, “This man does not stop speaking [Lit <i>speaking words</i>] against this holy place and the Law; for we have heard him say that this Nazarene, Jesus, will destroy this place and change the customs which Moses handed down to us.”
New Matthew Bible	And they moved the people and the elders and the scribes, and came upon him and caught him, and brought him to the council. And they brought forth false witnesses, who said, This man does not cease to speak blasphemous words against this holy place and the law, for we heard him say that this Jesus of Nazareth will destroy this place, and will change the ordinances that Moses gave us.

The gist of this passage: Stephen is captured and brought before the Sanhedrin. False witnesses are brought forward in court making false claims about what Stephen has said.

Acts 6:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunkinéō (συγκινέω) [pronounced soong-kin-EH-oh]	<i>to stir up, to move together, to excite as a mass (to sedition), to throw into commotion</i>	3 rd person plural, aorist active indicative	Strong's #4787
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
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
presbutêros (πρεσβύτερος) [pronounced pres-BOO-tehr-oss]	<i>elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors</i>	masculine plural noun; accusative case	Strong's #4245

Acts 6:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τους (τούς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
grammateis (γραμματεῖς) [pronounced <i>gram-mat-TICE</i>]	<i>scribes; writers; secretaries; religious teachers/experts; town-clerks</i>	masculine plural noun, accusative case	Strong's #1122

Translation: They stirred up the people as well as the elders and the scribes.

Certain men in the upper echelon had paid off phony witnesses to make claims against Stephen which were not true. They came and spoke before the council of the Sanhedrin, and this upset the people who attended these things, the elders and the **scribes** (apparently not all of them realized that they were listening to lying witnesses).

After hearing this testimony, the ruling body decided that something needed to be done.

Essentially, this gathering acts like a grand jury. Now do you see the possible conflicts of interest? These men who decide that Stephen should be arrested and tried—these are the same men who would try him.

Perhaps you can see why in our American system is preferable. One group acts as the grand jury and decides if they see enough evidence to bring a person to court. If a person is brought to trial; then another entirely different group of people hear the case.

Acts 6:12b			
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, while</i>	conjunction	Strong's #2532
ephistēmi (ἐφίτημι) [pronounced <i>ehf-ISS-tay-mee</i>]	<i>standing [before, by, near, over], taking a stand; being present; coming [to, upon, near]; assaulting</i>	masculine plural, aorist active participle; nominative case	Strong's #2186
sunarpozō (συναρπάζω) [pronounced <i>soon-ahr-PAD-zoh</i>]	<i>to seize by force; to catch or lay hold of (one so that he is no longer his own master); to seize by force and carry away</i>	3 rd person plural, aorist active indicative	Strong's #4884
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: *Confronting him [lit., standing], they grabbed him up...*

The first word here means *standing, taking a stand*. This suggests that someone came and confronted Stephen. I would assume that this is the Temple guard (not all of them but 2–4 burly members). They took a hold of Stephen by force and took him.

Apparently, this was timed so that there were not a lot of congregants around.

Acts 6:12c			
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, while</i>	conjunction	Strong's #2532
ἀγὼ (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
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; at; in the vicinity of, near, on; concerning, on, for [with respect to time]; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; possibly, against</i>	directional preposition	Strong's #1519
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
sunédriōn (συνέδριον) [pronounced <i>soon-EHD-ree-on</i>]	<i>council, any assembly (especially of magistrates, judges, ambassadors), a joint session, the Jewish Sanhedrin; by analogy, a subordinate tribunal</i>	neuter singular noun, accusative case	Strong's #4892

Translation: *...and went to [the council of] the Sanhedrin.*

At this point, they (I assume the Temple guard) brought Stephen to the Sanhedrin for a more formal trial.

Acts 6:12 *They stirred up the people as well as the elders and the scribes. Confronting him [lit., standing], they grabbed him up and went to [the council of] the Sanhedrin.* (Kukis mostly literal translation)

Acts 6:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
histēmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<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
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037

Acts 6:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
matures (μάρτυρες) [pronounced MAHR-toos-EHS]	witnesses, spectators; martyrs	masculine plural noun, accusative case	Strong's #3144
pseudês (ψευδής) [pronounced psyoo-DACE]	lying, false, untrue, erroneous, deceitful, wicked	masculine plural adjective, accusative case	Strong's #5571

Translation: Lying witnesses stood up [and] said,...

These same lying witnesses stood up and gave their lying testimony again.

Acts 6:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced LEH-goh]	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	masculine plural, present passive participle, accusative case	Strong's #3004
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	man [in the generic sense], mankind, human being; man [in reference to gender]	masculine singular noun; nominative case	Strong's #444
houtos (οὗτος) [pronounced HOO-tos]	he; this, the one, this one, this thing	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
ou (οὐ) [pronounced oo]	no, not, nothing, none, no one	negation	Strong's #3756
paûô (παύω) [pronounced POW-oh]	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)	3 rd person singular, present middle indicative	Strong's #3973

Acts 6:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine singular, present active participle, nominative case	Strong's #2980
hrēmata (ῥήματα) [pronounced HRAY-maht-ah]	<i>words, speech, discourses, utterances; saying; things which is spoken; commands, orders, directions, proclamations; things, objects, matters, events; ideas</i>	neuter plural noun; accusative case	Strong's #4487
There are some additional words found in the Byzantine Greek text and in Scrivener Textus Receptus.			
blásp̄hēmos (βλάσφημος) [pronounced BLAS-fay-moss]	<i>blasphemous, slandering, scurrilous, calumnious (against men), railing, abusive, (especially) impious (against God)</i>	neuter plural adjective, accusative case	Strong's #989
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine singular, present active participle, nominative case	Strong's #2980
This replaces the previous occurrence of laléō (λαλέω) [pronounced lah-LEH-oh] in the Westcott Hort text and Tischendorf's Greek text.			
katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; genitive/ablative case	Strong's #5117
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	masculine singular adjective; genitive/ablative case	Strong's #40

The demonstrative pronoun below is found in brackets in the Westcott Hort text (my primary text); and, if memory serves, that means that there is a question about the reading, but that this is the preferred reading. This word is also found in the Scrivener Textus Receptus; but not in the Byzantine Greek text or in Tischendorf's Greek text.

Interestingly enough, the represents an uncommon alignment. The Westcott Hort text and the Tischendorf's Greek text generally agree; and the Byzantine Greek text and Scrivener Textus Receptus generally agree. This is one of those rare cases where this usual agreement does not hold.

Acts 6:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
In one set of texts, this reads: ... <i>the place the holy (place), this one; and...</i> The other set of texts read: ... <i>the place the holy (place); and...</i>			
Obviously, this appears to be much ado about nothing; and, in truth, most textual differences are just that.			
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)
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
του (του) [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
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551

Translation: ...“This man has not ceased speaking [blasphemous] words against this holy place and the Law.

The first charge is the weakest, that Stephen has not ceased to speak. However, the order was that he not speak about Jesus (and previously the Christians in court said, “No, wrong; we will speak about Jesus.”).

However, these lying witnesses add something to the charge. Stephen is not just speaking about Jesus, but he is speaking against the holy place and the Law. Some manuscripts say that Stephen is speaking blasphemous words against these institutions. It is more likely that words have fallen out of the existing text than words have been added in. Therefore, the word *blasphemous* probably belongs here.

What appears to be the case is, the lying witness says, “The place” and then he motions or looks over towards the Temple. That is so the people understanding his point.

When it comes to these alternate readings, one might be edified by the [Families of Manuscripts](#), which is in the [Addendum](#).

Acts 6:13 Lying witnesses stood up [and] said, “This man has not ceased speaking [blasphemous] words against this holy place and the Law. (Kukis mostly literal translation)

These false accusations help us to better understand why God did not make required wholesale changes from Israel to the church on day one or day two. God allowed for the local churches to be established, based upon many people in that region believing in Jesus Christ. And then, 10 to 20 years later, began to explain some of the unique features of the [Church Age](#) (which did, in some ways, set the [Mosaic Law](#) aside). The religious types in Jerusalem were not quite ready for this yet. Therefore, God taught Peter some specific Church Age doctrines; and He taught some others to Paul; but time was given first before many Church Age doctrines were taught and implemented.

Acts 6:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 st person plural, perfect active indicative; attic form	Strong's #191
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
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
légô (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, genitive/ablative 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

Translation: In fact [lit., for], we have heard him saying, ...

Now the lying witnesses start to get down to some even more insidious accusations. "We also heard him saying this..." What they will state is fake news.

Acts 6:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Nazōraïos (Ναζωραῖος) [pronounced nad-zo-RAH-yoss]	<i>from the Hebrew Nazarite = one separated; an inhabitant of Nazareth, of Nazareth; by extension, a Christian; transliterated Nazarene, Nazoræan</i>	proper singular noun, nominative case	Strong's #3480

Acts 6:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
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 active indicative	Strong's #2647
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
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place; [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117
touton (τούτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)

Translation: ...Jesus the Nazarene will destroy this [holy] place;'

Jesus did speak of the Temple being destroyed, but He did not say that He would have anything to do with the destruction. Jesus also said that His Temple, His body, would be destroyed, and that He would raise it up in 3 days. All that Jesus said was taken completely out of context. They gave His words a meaning which they knew was incorrect.

Acts 6:14c			
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, while</i>	conjunction	Strong's #2532
allássō (ἀλλάσσω) [pronounced al-LASS-so]	<i>to change, to make different, to exchange one thing for another, to transform</i>	3 rd person singular, future active indicative	Strong's #236
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
ethê (ἔθη) [pronounced ETH-ay]	<i>customs, manners, usages prescribed by law or habit, institutes, prescriptions, rites</i>	neuter plural noun, accusative case	Strong's #1485

Acts 6:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ha (ἧ) [pronounced <i>ha</i>]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
paradídōmai (παράδιδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i>]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person singular, aorist active indicative	Strong's #3860
hēmin (ἡμῖν) [pronounced <i>hay-MEEN</i>]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
Mōseus/Môsês/ Mōusês (Μωσεύς/ Μωσῆς/Μωϋσῆς) [pronounced <i>moce-YOOÇ, moh-SACE, mao-SACE</i>]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun, nominative case	Strong's #3475

This is the second mention of Moses in this very short chapter.

Translation: ...and [that] He would [also] change the traditions which Moses gave us.”

Now, this accusation is not too far off. However, Jesus and Peter and Stephen did not make changing the worship ceremonies of the Jews a big deal. This was not high on their list. They were teaching different things to their own disciples, who sometimes came to them teaching at or near the Temple.

Now, ten years down the line, with Paul's letter to the Galatians and to the Romans; and later with the Epistle to the Hebrews, there will be statements made which would certainly change the Mosaic traditions (after all, there is no reason at all to still offer up animal sacrifices, something which Jews today agree with).

Acts 6:14 In fact [lit., for], we have heard him saying, 'Jesus the Nazarene will destroy this [holy] place;' and [that] He would [also] change the traditions which Moses gave us.” Kukis mostly literal translation

It is accusations like these which help to explain why there was not an overhaul right from the beginning. This explains why Peter will be given limited information about the new **dispensation**.

This is another reason why Paul was to stay out of Jerusalem (for the most part). Regardless of his background and his strong feelings for his fellow Jews, God sent Paul primarily to the gentiles of his day.

Acts 6:12–14 They stirred up the people as well as the elders and the scribes. Confronting him [lit., standing], they grabbed him up and went to [the council of] the Sanhedrin. Lying witnesses stood up [and] said, “This man has not ceased speaking [blasphemous] words against this holy place and the Law. In fact [lit., for], we have heard him saying, 'Jesus the Nazarene will destroy this [holy] place;' and [that] He would [also] change the traditions which Moses gave us.” (Kukis mostly literal translation)

Acts 6:12–14 These lying witnesses got the people upset, as well as the elders and the scribes. Confronting Stephen, the Temple guard grabbed him up and took him before the council of the Sanhedrin. Then these lying witnesses stood up and lied about Stephen. They said, “We heard this man claim that Jesus of Nazareth would destroy the Holy Temple and that He would change all of the traditions which Moses handed down to us.” (Kukis paraphrase)

And had fixed (their eyes) upon him, all the ones sitting in the sanhedrin saw the face of him as if a face of an angel.

Acts
6:15

Having gazed upon him, all of the ones sitting in the sanhedrin [council meeting] saw the face of Stephen [lit., *him*] as if [it were the] face of an angel.

The sanhedrin members looked at Stephen and they saw his face as he were an angel.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And had fixed (their eyes) upon him, all the ones sitting in the sanhedrin saw the face of him as if a face of an angel.
Complete Apostles Bible	And looking intently at him, all those who sat in the council saw his face like the face of an angel.
Douay-Rheims 1899 (Amer.)	And all that sat in the council, looking on him, saw his face as if it had been the face of an angel.
Holy Aramaic Scriptures	And they all looked upon him; those who were sitting in The Kenushtha {The Synagogue/The Assembly}, and they saw his face, as the face of a Malaka {a Heavenly Messenger}.
James Murdock’s Syriac NT	And all they who were sitting in the council looked upon him, and they beheld his face, as the face of an angel.
Original Aramaic NT	And all of them who were sitting in the assembly stared at him, and they saw his face as the face of an Angel.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And all those who were in the Sanhedrin, looking at him, saw that his face was like the face of an angel.
Bible in Worldwide English	Then all the judges who sat in the court looked at him and they saw that his face was like the face of an angel.
Easy English	All the Jewish leaders who sat there in the meeting looked carefully at Stephen. They saw that his face was very bright, like the face of an angel.
Easy-to-Read Version–2008	Everyone there in the council meeting was staring at Stephen. They saw that his face looked like the face of an angel.
God’s Word™	.
Good News Bible (TEV)	All those sitting in the Council fixed their eyes on Stephen and saw that his face looked like the face of an angel.
J. B. Phillips	All who sat there in the Sanhedrin looked intently at Stephen, and as they looked his face appeared to them like the face of an angel.
The Message	As all those who sat on the High Council looked at Stephen, they found they couldn’t take their eyes off him—his face was like the face of an angel!

NIRV	All who were sitting in the Sanhedrin looked right at Stephen. They saw that his face was like the face of an angel.
New Life Version	The men sitting in the religious leaders' court were looking at Stephen. They all saw that his face looked like the face of an angel.

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

Casual English Bible	During the testimony, council members watched Stephen intently. His expression looked angelic. [9] ⁹ 6:15Literally, "his face was like the face of an angel." This is the only place in the Bible where this particular vague description shows up. Bible experts say it could mean that Stephen looked innocent or that his expression looked like that of someone close to God.
Contemporary English V.	Then all the council members stared at Stephen. They saw that his face looked like the face of an angel.
Goodspeed New Testament	Everyone who sat in the council fixed his eyes on him, and they saw that his face was like that of an angel.
The Living Bible	They declared, "We have heard him say that this fellow Jesus of Nazareth will destroy the Temple and throw out all of Moses' laws." At this point everyone in the Council chamber saw Stephen's face become as radiant as an angel's! V. 14 is included for context.
New Berkeley Version	.
New Living Translation	At this point everyone in the high council stared at Stephen, because his face became as bright as an angel's.
The Passion Translation	Every member of the supreme council focused his gaze on Stephen, for right in front of their eyes, <i>while being falsely accused</i> , his face glowed as though he had the face of an angel!
Plain English Version	All the men in the Jewish Leaders Council looked carefully at Stephen, and they saw that his face was shining, just like the face of one of God's angel messengers.
UnfoldingWord Simplified T.	All the people in the council room stared at Stephen and saw that his face resembled the face of an angel.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	Then as everyone who was sitting in the Jewish High Court was looking at him, they saw his face become like that of a messenger [of God].
Beck's American Translation	.
Breakthrough Version	And when all the people sitting in the council stared at him, they saw his face as if it were the face of an angel.
Common English Bible	Everyone seated in the council stared at Stephen, and they saw that his face was radiant, just like an angel's.
Len Gane Paraphrase	Then all those who sat in the council, looking closely at him, saw his face as it had been the face of an angel.
NT for Everyone	Everyone who was sitting in the Assembly looked hard at Stephen. They all saw that his face was like the face of an angel.
20 th Century New Testament	The eyes of all the members of the Council were riveted upon Stephen, and they saw his face looking like the face of an angel.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	All who were sitting in the Sanhedrin looked intently at Stephen, and they saw that his face was like the face of an angel.
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Conservapedia Translation	But those who were in the council, staring into his face, saw it was like the face of an angel.
Revised Ferrar-Fenton Bible	Then all who were seated in the senate, looking intently upon him, saw that his face had the appearance of the face of an angel.
Free Bible Version	Everyone sitting on the council looked closely at Stephen, and his face shone like the face of on angel.
International Standard V	Then everyone who was seated in the Council [Or Sanhedrin] glared at him and saw that his face was like the face of an angel.
Montgomery NT	Then all who were sitting in the council at once fixed their eyes upon him, and saw his face like the face of an angel.
Riverside New Testament	All who were sitting in the Council as they looked at him saw that his face was like the face of an angel.
Leicester A. Sawyer's NT	And all who sat in the Sanhedrin looking steadily at him saw his face like the face of an angel.
The Spoken English NT	And when all the people sitting on the Council looked hard at Stephen, they saw that his face was like the face of an angel.
Weymouth New Testament	At once the eyes of all who were sitting in the Sanhedrin were fastened on him, and they saw his face looking just like the face of an angel.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And all sitting in the sanhedrin, gazing steadfastly on him, saw his face as it had been the face of a <i>heavenly</i> messenger.
New Jerusalem Bible	The members of the Sanhedrin all looked intently at Stephen, and his face appeared to them like the face of an angel.
Revised English Bible—1989	All who were sitting in the Council fixed their eyes on him, and his face seemed to them like the face of an angel.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And having looked intently at him, all those having sat in the Sanhedrin, saw his face as if it were the face of an angel.
Holy New Covenant Trans.	Everyone sitting in the Jewish Council stared at Stephen. They saw that his face looked like the face of an angel.
The Scriptures 2009	And all who sat in the council, looking steadily at him, saw his face was like the face of a <i>heavenly</i> messenger.
Tree of Life Version	Watching him intently, everyone who was sitting in the Sanhedrin saw that his face was like the face of an angel.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Looking to him All The [Men] Sitting in the council see the face [of] him about face [of] messenger...
Alpha & Omega Bible	AND FIXING THEIR GAZE ON HIM, ALL WHO WERE SITTING IN THE COUNCIL SAW HIS FACE LIKE THE FACE OF AN ANGEL.
Awful Scroll Bible	And all they sitting-down from-within the Sitting-together, are focusing on him, they perceive his face if-as the face of an angelic messenger.
Concordant Literal Version	And looking intently at him, all those seated in the Sanhedrin perceived his face as if it were the face of a messenger."
exeGesés companion Bible	...- and all who sit in the sanhedrim stare to him, and see his face as the face of an angel.

Orthodox Jewish Bible And having stared intently at him, all the ones sitting in the Sanhedrin saw his ponem looking like the face of a malach.

Expanded/Embellished Bibles:

The Amplified Bible

The Expanded Bible

All the people [who sat] in the meeting [^LSanhedrin; 4:15] were watching Stephen closely [or stared intently at Stephen] and [or because they] saw that his face looked like the face of an angel.

Jonathan Mitchell NT

Then, staring intently at him (or: into [Stephen]), all the men presently sitting in the Sanhedrin (High Council) saw his face (and: countenance) as if [it were the] face of an "agent" (or: countenance and presence of [God's] messenger).

P. Kretzmann Commentary

And all that sat in the Council, looking steadfastly on him, saw his face as it had been the face of an angel.

Syndein/Thieme

Kretzmann's **commentary** for Acts 6:9–15 has been placed in the **Addendum**.

And all that sat in the council, stared intently in amazement on him, and saw his face as if it had been the face of an angel.

{Note: This is a similar statement to what was said about Moses in Exodus 34:30. Stephen was filled with the Spirit. He had such contentment and peace under the circumstances that his face just radiated or shined and they could not look away.}

Translation for Translators

The people saw Stephen's face shining like the face of an angel.

Acts 6:15

When all *the people* who were sitting in the Council room heard that, and as they all stared at Stephen, they saw that his face was *shining* [SIM] like the face of an angel.

The Voice

The entire council turned its gaze on Stephen *to see how he would respond*. They *were shocked* to see his face radiant *with peace*—as if he were a heavenly messenger.

Bible Translations with Many Footnotes:

Lexham Bible

And as they [*Here "as" is supplied as a component of the participle ("looked intently") which is understood as temporal] looked intently at him, all those who were sitting in the Sanhedrin [Or "council"] saw his face was like the face of an angel.

NET Bible®

All⁴³ who were sitting in the council⁴⁴ looked intently at Stephen⁴⁵ and saw his face was like the face of an angel.⁴⁶

^{43tn} Grk "And all." Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, *kaí* (*kai*) has not been translated here.

^{44tn} Or "Sanhedrin" (the highest legal, legislative, and judicial body among the Jews).

^{45tn} Grk "at him"; the referent (Stephen) has been specified in the translation for clarity.

^{46sn} His face was like the face of an angel. This narrative description of Stephen's face adds to the mood of the passage. He had the appearance of a supernatural, heavenly messenger.

Rotherham's Emphasized B.

And ||looking steadfastly at him|| |all' they who were sitting in the high-council| saw his face, as if the face of a messenger.^d

^d Ap: "Messenger."

Wilbur Pickering's New T.

All who sat in the council, looking intently at him, saw his face like the face of an angel.¹⁰

(10) I wonder how many of them had ever seen an angel, to know what one looked like. Perhaps his face had a supernatural shine.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And looking intently at him, all the ones sitting in the High Council saw his face like [the] face of an angel.
An Understandable Version	Then, as all the Council members stared at Stephen, his face appeared to them like an angel.
Berean Literal Bible	And having looked intently on him, all sitting in the Council saw his face as the face of an angel.
Benjamin Brodie’s trans.	Then all who were sitting in the Sanhedrin, as they fixed their eyes upon him [Stephen, the accused], saw his face as if it was the face of an angel [radiant countenance].
Charles Thomson NT	And all who sat in the Sanhedrim, looking stedfastly at him, beheld his countenance, like the countenance of an angel.
Far Above All Translation	.
Green’s Literal Translation	And having looked intently at him, all those having sat in the sanhedrin, saw his face as if it were the face of an angel.
Literal Standard Version	They also stirred up the people, and the elders, and the scribes, and having come on [him], they caught him, and brought [him] to the Sanhedrin; they also set up false witnesses, saying, “This one does not cease to speak evil sayings against this holy place and the Law, for we have heard him saying that this Jesus the Nazarean will overthrow this place, and will change the customs that Moses delivered to us”; and gazing at him, all those sitting in the Sanhedrin saw his face as it were the face of a messenger. Vv. 12–14 are included for context.
Modern Literal Version 2020	And all the ones sitting in the council, having stared toward him, saw his face was like the face of a messenger of God.
New American Standard	And all who were sitting in the Council [Or <i>Sanhedrin</i>] stared at him, and they saw his face, <i>which was</i> like the face of an angel.
NT (Variant Readings)	And all that sat in the sanhedrin, fastening their eyes on him, saw his face as it had been the face of an angel.

The gist of this passage: While looking at Stephen, his face appeared to shine like that of an angel.

Acts 6:15a			
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, while</i>	conjunction	Strong’s #2532
atenizō (ἀτενίζω) [pronounced <i>at-en-ID-zoh</i>]	<i>fixed [or fastened] the eyes on, gazing [intently] [upon]; looking [earnestly, steadfastly] [upon, towards, into anything]; metaphorically, fixing one’s mind on one</i>	masculine plural, aorist active participle; nominative case	Strong’s #816
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
αὐτόν (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: Having gazed upon him,...

These council members were hearing these accusations (many of them not realizing that they were simply made up), and they were very upset. They looked at the one being accused of such things.

Acts 6:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantes (πάντες) [pronounced PAHN- tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hoi (οἱ) [pronounced hoj]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
kathzomai (καθίζομαι) [pronounced kath- EHD-zom-ahēē]	<i>sitting [down], seating one's self</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #2516
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 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
sunédriōn (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 or instrumental case	Strong's #4892
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	3 rd person plural, aorist active indicative	Strong's #1492
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
prōsōpon (πρόσωπον, ου, τό) [pronounced PROS-oh-pon]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter singular noun; accusative case	Strong's #4383
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

Acts 6:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōseí (ὡσεὶ) [pronounced <i>hoh-SIGH</i>]	<i>as if, as it were, as, as though, like as</i> (when used comparatively); <i>approximately, roughly, about</i> (when used before words of number or measure to indicate and approximate value)	comparative or approximative adverb	Strong's #5616
prósōpon (πρόσωπον, οῦ, 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; accusative case	Strong's #4383
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; genitive/ablative case	Strong's #32

Translation: ...all of the ones sitting in the sanhedrin [council meeting] saw the face of Stephen [lit., *him*] as if [it were the] face of an angel.

The question which immediately occurs to me is, *what is described here is from whose point of view?* Did Stephen's face objectively transform in some way? That is, no matter who looked at him, they saw this transformation? Or was this completely subjective, some observed only by the members of the sanhedrin? And then, as Pickering so aptly points out, *who actually know what an **angel** looks like?* In the face of these questions, I am forced to the same conclusion as Pickering, that perhaps there was some sort of supernatural sheen to Stephen's face. I would think that this is objectively what is seen.

Obviously, the men here did not typically see angels at any time in their lives, but that change of Stephen's visage would have suggested nothing else but that to them.

Several times in the book of Acts, there are references made to the Apostles being capable of performing signs and miracles. These things are never really enumerated in the Scriptures, so we often limit them to healings and the casting out of demons. Let me suggest that what is taking place here is one of those miracles. *To what purpose, you ask?* Stephen has got a lot of information to lay out, so he needs for his audience to be temporarily stunned. They can still hear him; they are able to think; but the change in his face takes them by surprise, so they temporarily pull in their talons and give a listen to what he has to say.

Acts 6:15 **Having gazed upon him, all of the ones sitting in the sanhedrin [council meeting] saw the face of Stephen [lit., *him*] as if [it were the] face of an angel.** (Kukis mostly literal translation)

Acts 6:15 **The sanhedrin members looked at Stephen and they saw his face as he were an angel.** (Kukis paraphrase)

Unfortunately, the **High Priest** will have a question for Stephen, and Stephen will provide a very lengthy answer (52 verses). Well, somehow or another, it was decided adding that many verses to this chapter would be too much (beside the short narrative of Stephen being stoned); so this is continued into the next chapter.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text

First Verse

Chapter Summary

Addendum

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Exegetical Studies in Acts

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Acts 6 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 6

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 6

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Addendum

This footnote is for [Acts 6:1](#).

Footnote for Acts 6:1 (The Christian Community Bible)

• 6.1 Jesus did not spell out for his apostles how they were supposed to organize the Church. And a conflict arose between two social groups. The Jews, called Hebrews, had never left their land and they spoke Aramaic. The Hellenists were those who had lived abroad and who usually spoke Greek. They may have followed the Essene movement and refused to participate in Temple rituals. They felt uncomfortable with the liturgy and community life and their frustrations were growing. In fact, the apostles identified more readily with the Hebrews

Footnote for Acts 6:1 (The Christian Community Bible)

and it became necessary to give some autonomy to the Hellenists with their own people being in charge. This was probably the birth of a Greek-speaking church, with a Greek liturgy.

The community chose seven men. Since their authority had to come from Christ, it had to be passed on by the apostles. The candidates must be filled with faith and the Holy Spirit, because they are not only entrusted with material services. And even if it were only for material services the Church would have much to suffer from competent administrators who lacked the Spirit of the Gospel. Were these seven men the first deacons? Luke mentions nothing beyond service, and “deacon” denotes servant, usually steward.

In fact, this term, “deacons,” will from the start give the meaning of every ministry in the Church: ministry means “service” (1 Cor 12:15). Ministers are at the service of the community assembled by the Spirit to witness to the salvation given by Jesus. All through the centuries, the ministers of the Church would be tempted to misuse the role entrusted to them for the good of the community. Many will take advantage of their “service” to put themselves over the community: they will let others serve and honor them and will not hesitate to be called princes of the Church. What is true for those called to a high rank in the hierarchy is equally true for all those priests or lay people entrusted with lesser responsibilities: all must remember the words of Jesus (Lk 22:24-27).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This comes from [Acts 6:2–4](#).

Kretzmann's Commentary on Acts 6:1–4

Luke, having given an account of the second persecution which struck the apostles, returns once more to his history of the progress of the Christian Church. He introduces a new recital, a new paragraph, or section. It was in those days when the number of the disciples was multiplying, was growing very rapidly. that an internal danger arose in the very midst of the congregation. "The facility with which impure elements could become associated in the Church with the pure was proportioned to its numerical increase. And when the provision which was made for the poor became more and more ample, this circumstance itself may have attracted many needy persons." The disturbing, disquieting matter in this case was that an open murmuring and grumbling of dissatisfaction arose in the congregation. Two kinds of Jews were represented in the Church at Jerusalem, the Jews, or Hebrews proper, that had been born in Judea and had grown up in the midst of the old Jewish customs, and Grecian Jews, or Hellenists, Jews of foreign birth and Greek education, speaking the common Greek dialect and more or less acquainted with Greek habits of life. In general, the Hebrews and the Grecian Jews were united in the work of the congregation in full harmony, chap. 2:46; 4:32. External distinctions, of wealth, social position, language, habits of living, etc. , should never influence the harmonious activity of the Church in a disagreeable manner. But here a peculiar difficulty had arisen. Communism had in no way been introduced, but a very full provision had been made for the needy by the liberality of the wealthier members. The funds thus obtained were in charge of the apostles, chap. 4:35, who distributed them to the poor and to the widows. Under the circumstances: the rapid growth of the congregation, the increasing number of those that were dependent upon the bounty of the congregation, the fact that the Grecian Jews were not so well known in person to the apostles, an oversight was easily possible. One or more widows that felt themselves entitled to this service had been overlooked when the apostles made their daily rounds. And immediately the devil, the spirit of dissension and strife, inspired the thought that this was an intentional slight. Similar complaints and charges are sometimes made in our days also, and with as little ground. As long as fallible human beings are trying to serve other human beings that are just as fallible, mistakes are liable to happen, which should be adjusted without uncharitable grumbling. Whatever ground there may have been for dissatisfaction, the apostles, on their part, did not want the suspicion of partiality to rest upon them.

They therefore called a meeting of the entire congregation and laid the matter before all the disciples. It certainly

Kretzmann's Commentary on Acts 6:1–4

was not the right, the proper thing for them to abandon, to give up the Word of God, both in public preaching and in individual instruction, in order to serve at tables, to attend to a ministry which might well be done by others. Their chief, their principal work was the care of souls, the preaching of the Gospel. They proposed to the assembly, therefore, that they, as brethren, should look about for seven men. The qualifications of these men are stated by the apostles as being chiefly three. They must have a good reputation both within and without the Church, as men of integrity and blameless life; they must be filled with the Holy Ghost, who imparts to them the mercy of Christ and the power to lead a holy life; they must be filled with wisdom, with practical wisdom, with good common sense that enables men to manage complicated business affairs to the full satisfaction of all concerned. These men should be officially appointed to take care of the present need, to have charge of this business of the congregation. Note that the business side of a Christian congregation was emphasized in the first stated meeting of the first body that bore that title. "In that case this story is useful and good that we consider the example of the apostles well and learn what kind of men are to be used for that office, for which St. Stephen permitted himself to be used.

To have a good report is that one has kept himself honest and without reproach in all things, that one has not, as the world now commonly does, either been shamefully avaricious or squandered money and goods. Then also the Holy Ghost belongs here. For to have the Holy Ghost is nothing but being a Christian, to love the Word of God, to hear it gladly, to arrange one's life accordingly, and to maintain a good conscience. All these are the work and fruit of the Holy Ghost. But now it may well be that a person have both a good report and the Holy Ghost, and still not be fit for such office; therefore they say: Such people should also be wise, full of ability and practice. For this office needs practical heads, if otherwise it shall be exercised with use and propriety. Lazy, unwilling, careless, unfit people cannot be used for this office. " These qualifications should be kept in mind also in our days, whenever officers of the church are to be elected; there is too much thoughtless, haphazard choosing, with consequent dissatisfaction and harm to the congregation. While the men that were thus to be appointed should have charge of this special service, the supplying of those things which were necessary for the bodily sustenance of the poor and the widows, the apostles themselves wanted to devote all their time and energy to prayer and the ministry of the Word; in these matters they wanted to persevere to the exclusion of everything else. The Christian preachers of all times have the office of the ministry of the Word. That is the most important service in the kingdom of God; upon it depends the salvation of souls. It is by no means a small and insignificant matter to proclaim the Word of God before the whole congregation, and also to apply it in the individual cases. And, in addition to that, this ministry is a ministry of prayer. The responsibility of every soul in the congregation rests upon the pastor, and he will bring the needs of each and all before the heavenly Father in daily prayer and intercession. Services in the congregation that interfere with this chief business should be entrusted to other men, to whom the Lord has given the necessary qualifications.

From <https://www.studylight.org/commentaries/eng/kpc/acts-6.html> accessed August 24, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This comes from [Acts 6:8–10](#).

Kretzmann's Commentary on Acts 6:5–8

In laying their proposition before the congregation, the apostles, although the inspired teachers of the Church, made no arbitrary demands; there is no evidence of hierarchical aspirations. The congregation was to decide as to its course in this matter. But the wisdom of the solution was so obvious that the congregation did not hesitate to act upon it: The word was pleasant before them all. And so they proceeded to elect, choose, seven men that had the attributes named by the apostles: Stephen, of whom it is emphatically stated that he was full of faith, not faithfulness, but belief in the Savior, from which all virtues flow; Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, the last named being a Jewish proselyte hailing from Antioch. It is notable that all the names are Greek names, and although the argument is not conclusive, it is very probable that the generosity of the congregation prompted them to select only Grecian Jews and Greeks for the office. Selfishness and

Kretzmann's Commentary on Acts 6:5–8

jealousy were to be absolutely unknown in their midst. It is altogether in accordance with the Word and will of God if Christian congregations elect all their own officers and have charge of all their own affairs. And wherever there is danger of disruption, it is far better to yield in indifferent matters and to let charity alone rule. The newly elected deacons were then set before the apostles, who prayed over them with laying on of hands. This was a fine, significant ceremony, by which they were inducted into office, and is properly in use in the Christian Church to this day, but not by divine command.

By the appointment of these seven officers to have charge of the daily ministrations, the apostles gained much time for their important duties, for preaching and teaching and praying, with the result that their work was far more effective than before. The Word of God grew in power, in influence; the number of disciples in Jerusalem was greatly increased; and even a large number of priests were obedient to the faith, accepted the teaching of the faith in Jesus as their Savior. These priests, as the chief servants of the old forms, must have belonged to the most violent opponents of the Church, and their conversion signified a great victory of Christ in the midst of His enemies. It is especially notable that the wonderful change is ascribed to the Word of God, which effectually works wherever it is proclaimed. One of the most zealous exponents of the Word at this time was Stephen, one of the seven deacons that had been elected by the congregation. It is emphasized once more that he was full of faith and power. His faith in Jesus the Redeemer was soundly established. And out of this grew favor with God and man, virtue and power. "Power here means activity or act; as though he would say: He had such a great faith, therefore he also did much and was mighty in deed. For where there is the right faith, there the deed will also follow; and the greater the faith, the more active it is in doing." But it was a special manifestation of the Spirit's power which enabled Stephen to perform miracles and great signs among the people. God does His work in His own way, after His own methods, and He had need of Stephen at this time.

From <https://www.studylight.org/commentaries/eng/kpc/acts-6.html> accessed August 25, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This footnote is for [Acts 6:8–10](#).

Footnote for Acts 6:8 (The Christian Community Bible)

- 8. Philip will be mentioned in Acts 8:5 and 21:8. Stephen is the only one remembered here.

Being a Hellenist (see previous paragraph), Stephen did not share the blind faith of the Jewish people in their Temple and its rituals. He understood that the Church had to become free from the patterns of the past and move away from the Jews, if they refused to believe. Stephen's long discourse before the Sanhedrin (the Great Council) is an outstanding summary of the Old Testament. It emphasizes the increasing initiatives of God who calls, gives, promises, corrects and saves. Confronting this untiring love is the permanent rebellion of Israel who despises God and rejects those he sends. The prophet Hosea, eight centuries before Christ, already expressed the drama of the rejected love of God by his people (Hos 11:1-4). Stephen proclaims it again: this drama reached its culmination when Jesus, the Son of God-made-man, was nailed to the cross (Acts 2:23; 3:15; 4:10).

Stephen dies as Christ did. He becomes the first martyr (martyr means witness). He is a witness to Christ because he proclaims him, but even more so because he does as Christ did, he forgives his murderers.

Like Peter after Pentecost, Stephen still hopes for a conversion of the Jewish people: a minority at least will be converted. This hope will fade in time with the persecutions raised against the Church. The murder of Stephen would be the first sign leading the converted Jews to understand that apostolic work must be undertaken beyond the frontiers of the Jewish fortress.

Later, when it becomes clear that the Jewish community has rejected the Gospel, Paul will strive to build among

Footnote for Acts 6:8 (The Christian Community Bible)

pagan nations a network of communities, a new people of God. Then Paul and the other apostles will search for all those who, in any nation, have been predestined by God. They see the Church as a people of “saints.”

However, it again appears that many in the Church are not converted. As soon as the community grows and organizes itself, all the defects Jesus denounced in the Jewish Synagogue take place among the Christians and in the structures of the Church.

You always resist the Holy Spirit. This was and remains true in the Church that enjoys the assistance of the Spirit. The people of God always tend to take on the criteria and aims of any human group. Peace with those in political power, security for the future, unity and strength for the Christian organizations are more attractive than the words of the Gospel: sell all your belongings, preach on the roof tops, go to the poor, do not be called “father.”

The only way to escape from this return to “the Synagogue” is to do what the first Christians did after Stephen’s death: leave our beloved nest for the mission of proclaiming the whole Gospel.

Chapter Outline

Charts, Graphics and Short Doctrines

Families of Manuscripts

2 Major Manuscript Families (a graphic); from [Sound of Truth](#); accessed August 26, 2023.

You may want to view other graphics so that you don’t see this as the end-all and be-all version. See Jewel Davis on [Slide Player](#); and Dave Ahl on [Versions and Types](#).

There is a much more complex version in Norman Geisler and William Nix; *A General Introduction to the Bible*; Chicago; Moody Press, ©1986, pp. 406–407.

This graphic is an oversimplification of the truth, as is virtually every graphic on this issue; as is any treatise on this issue.

Brett Maragni, who I assume made this graphic, says that most conservative Bible scholars prefer the Alexandrian family of manuscripts; and he makes an [argument](#) for the Byzantine family.

Rather than go over his argument, I want to remind you, instead, how trivial the differences tend to be. When I think about it, or when my attention is called to a discrepancy in the text, I point it out, referring back to four specific manuscripts, telling you which has which reading. This was done back in Acts 6:3c, 3d, 8a, 13b (I made more of an effort for this chapter to find all of the alternate readings—I do not always do that). These four examples illustrate perfectly the problem-level of these different readings.

What is very common is, one family of manuscripts will have one set of readings; and another family will have another set of readings. This is not always the case, however, which situation comes up in v. 13b (if memory serves).

2 Major Manuscript Families

Byzantine Family

Alexandrian Family

Over 5,000 manuscripts
(About 95%)

Less than 200 manuscripts
(About 3-4%)

Earliest Date:
5th Century

Earliest Date:
2nd Century

Geneva Bible, KJV, NKJV
Closer in Location to WHERE the NT was written

ESV, NIV, NASB, NLT, HCSB
Closer in Date to WHEN the NT was written

We begin with the original manuscripts, and the New Testament manuscripts are actually 27 separate documents which joined together into a single book (the New Testament) after they were written.

For instance, Paul might send a letter to the Corinthians, so the primary text of this letter is sent to Corinth. They recognize the importance and authority of this letter, so mature believers at the church in Corinth copy this letter and they send it out to other local churches for their benefit.

In the first century, we have these 27 manuscripts being copied, recopied, shared, and sent all over. Starting in the 1st century, people began to wonder, which of these documents are authoritative. Church fathers often would cite this manuscript or that; and by doing so, they were assigning authority to the manuscript cited.

Other men, in that era and the centuries which followed, began to discuss, which manuscripts are authoritative and which should we continue to read and distribute?

The chief requirement was, the writing had to emanate from an Apostle (Matthew, John, or Paul) or from someone closely associated with an Apostle (Mark or Luke). There is at least one glaring exception to that, and that is the book of Hebrews. We do not know to this day who wrote it. I do not believe that any early church father assigned an author to the book of Hebrews (as they readily did with the gospels); and yet, they accepted it as authoritative (I am oversimplifying things here).

Obviously, this meant that the manuscript had to have its origins in about the middle of the first century. Anything written in the 2nd century was automatically rejected because it could not be authoritative. Now, maybe an early church father wrote something, and it was preserved for that reason; but it was not assigned the same authority as these 27 manuscripts were (and, at no time, were there simply 27 manuscripts floating around, as copies and copies of copies had been made and distributed).

Although too often this topic is oversimplified to the point where some claim that the Bible was essentially written in A.D. 300–400 by the Catholic church. Well, yes and no. Today, we know of perhaps two dozen people and groups who, in one way or another, contributed to this discussion, which writings were authoritative.

Now, in the 4th century A.D., it became more common for all of these writings to be gathered and distributed as a whole. This is true in part because the default language of that region was changing from Greek to Latin. Also, people of other languages (besides Greek and Latin) wanted copies of the Scripture in their language.

It would be around this time that we begin discussing manuscripts and families of manuscripts, bearing in mind that still this or that individual book or letter may still be copied and distributed totally apart from what was determined to be the canon of Scripture (that is, the 27 books which we accept today as the authoritative writings of the New Testament). In fact, the dominant sharing of manuscripts was more likely to be individual books and letters, in the first 300 years following the crucifixion.

Two Canonicity Charts (two graphics); from Norman Geisler and William Nix; *A General Introduction to the Bible*; Chicago; Moody Press, ©1986, p. 294. This book is a *must have* for any believer interested in the Bible.

This comes from [Acts 6:15](#).

Kretzmann's Commentary on Acts 6:9–15

The activity which Stephen displayed in the interest of his Lord was not confined to the congregation. The zeal of every true Christian will show itself in true missionary effort, in the attempt by testimony and by apology to gain believers for Christ. Stephen soon attracted the attention and excited the jealousy and enmity of the unbelieving Jews. Among the great number of synagogues in Jerusalem (rabbinic writers state that there were there were also such as were formed by Jews from certain countries in the Diaspora, since they would naturally be attracted to one another by language and customs. There was one whose membership consisted of Roman freedmen, former captive Jews that were brought to Rome by Pompey; another was made up of Jews hailing from Cyrene in Africa, a third of such as had lived in Alexandria; a fourth had members exclusively from Cilicia, a fifth such as hailed from the province of Asia on the Aegean Sea. All these synagogues sent representatives, probably to the Temple, where the public meetings of the congregation were held, to debate with Stephen in disputatious questioning. It is more than likely that among these men there was also Saul of Tarsus in Cilicia, a Pharisee of the Pharisees in orthodoxy and zeal. But whatever methods of argumentation these able debaters used, they were of no avail in this case; they were unable to withstand the wisdom and the spirit with which Stephen spoke. For it was the Holy Spirit Himself who was present and spoke in and through this disciple, Luke 21:15. The proofs which Stephen adduced in this battle of intellects were of such a nature that they could not be questioned by the opponents. They were routed all along the line and were obliged to retire in confusion.

This defeat in a field in which they had supposed themselves undisputed masters rankled in the minds of these enemies of Christ. And, open warfare having failed, they resorted to slander and violence. They deliberately suborned men, hired them to repeat certain statements under oath which were directed against Stephen. The latter had probably stated that the true believers are no longer under the Law and warned the unbelieving Jews of the judgment which was to strike the Holy City and the Temple. These words could easily be made to represent a blasphemy against the teaching of Moses in the sense of the Jews and against God. With this construction placed upon the statements of Stephen, it was an easy matter to stir up, to excite and move deeply, the fanatical Jews, the common people as well as the elders and the scribes. It was a part of the cunning design to gain the people first, since the Sanhedrin would more readily take action if they felt that the people were on their side in this matter, and no longer favored the apostles and their followers. Having thus prepared the way, they came upon Stephen suddenly, surprised him while he was still unaware of any hostile intention on their part, took him by force, and brought him before the Sanhedrin for trial. Whether the Council was in regular session or had convened in anticipation of this arrest, is immaterial. No sooner was Stephen arraigned than they brought forth their lying witnesses, who had been carefully drilled in the part they were to play. And the perjurers followed orders very strictly, testifying that they had heard the prisoner say that Jesus of Nazareth would utterly destroy this place, and would completely change the customs that had been transmitted to them by Moses. Note: The enemies of Jesus had evidently learned something from the trial of Christ and from subsequent experience. The Pharisees had definite charges framed against Stephen, and they produced witnesses that had been carefully drilled in their role. It was an intensely dramatic, impressive moment when the charges had been fully presented and all the testimony of the witnesses had been heard. The eyes of all the members of the Council were firmly fixed upon Stephen, expecting, of course, that he would answer upon the charges in one way or the other. And here God gave visible evidence that He supported His servant and would be with him to the end. For the judges saw Stephen's face as though it had been the face of an angel. This is not a description of extraordinary physical beauty, but of a supernatural brightness, like that on the face of Moses after he had spoken with God. Such a heavenly brilliance was fitting on the face of one to whom the glory of the Lord had been revealed. Note: Like Stephen, every Christian preacher that testifies fearlessly concerning Christ and His Word, may easily become involved in debate with the enemies of Christ. And when the unbelievers have been conquered by facts from the Word of God, they try to take revenge by threatening and blaspheming, and, if possible, they try to suppress the truth with violence. Many a witness for Christ has thus been branded as a blasphemer, a traitor, and a rebel in both spiritual and temporal courts.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-6.html> accessed August 26, 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 often sees different events as important.

There is so much overlap in the dates, that I will place this information here, but I will not include it in previous or later chapters. I may include portions of this in a later chapter.

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..

Chapter 3

Sedition of the Jews against Pontius Pilate. Concerning Christ. And what befel Paulina, and the Jews at Rome.

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

Josephus' History of this Time Period

the Jews, and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross;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 herself. 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,

Josephus' History of this Time Period

which was so injurious to the woman. He also demolished the temple of Isis: and gave order that her statue should be thrown into the river Tiber. While he only banished Mundus; but did no more to him, because he supposed that what crime he had committed was done out of the passion of love. And these were the circumstances which concerned the temple of Isis, and the injuries occasioned by her priests. I now return to the relation of what happened about this time to the Jews at Rome; as I formerly told you I would.

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.

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How the Samaritans made a tumult, and Pilate destroyed many of them. How Pilate was accused; and what things were done by Vitellius relating to the Jews, and the Parthians.

1. [An. 36.] But the nation of the Samaritans did not escape without tumults. The man who excited them to it was one who thought lying a thing of little consequence: and who contrived every thing so, that the multitude might be please. So he bid them to get together upon mount Gerizzim: which is by them looked upon as the most holy of all mountains: and assured them, that when they were come thither, he would shew them those sacred vessels which were laid under that place; because Moses put them there. (9) So they came thither armed; and thought the discourse of the man probable. And as they abode at a certain village, which was called Tirathaba, they got the rest together to them, and desired to go up the mountain in a great multitude together. But Pilate prevented their going up, by seizing upon the roads, with a great band of horsemen, and footmen: who fell upon those that were gotten together in the village: and when it came to an action, some of them they slew; and others of them they put to flight; and took a great many alive. The principal of which, and also the most potent of those that fled away, Pilate ordered to be slain.

2. But when this tumult was appeased, the Samaritan senate sent an embassy to Vitellius; a man that had been consul, and who was now president of Syria; and accused Pilate of the murder of those that were killed. For that they did not go to Tirathaba in order to revolt from the Romans; but to escape the violence of Pilate. So Vitellius sent Marcellus, a friend of his, to take care of the affairs of Judea; and ordered Pilate to go to Rome, to answer before the Emperor to the accusations of the Jews. So Pilate, when he had tarried ten years in Judea, made haste to Rome: and this in obedience to the orders of Vitellius; which he durst not contradict. But before he could get to Rome, Tiberius was dead. [A.D. 37, Mar. 16.]

3. [A.D. 36.] But Vitellius came into Judea, and went up to Jerusalem. It was at the time of that festival, which is called the passover. Vitellius was there magnificently received, and released the inhabitants of Jerusalem from all the taxes upon the fruits that were bought and sold: and gave them leave to have the care of the High Priest's vestments, with all their ornaments; and to have them under the custody of the priests in the temple. Which power they used to have formerly: although at this time they were laid up in the tower of Antonia, the citadel so called: and that on the occasion following. There was one of the [High] Priests, named Hyrcanus; and as there were many of that name, he was the first of them. This man built a tower near the temple: and when he had so done, he generally dwelt in it; and had these vestments with him: because it was lawful for him alone to put them on: and he had them there repositied when he went down into the city; and took his ordinary garments. The same things were continued to be done by his sons, and by their sons after them. But when Herod came to be King, he rebuilt this tower, which was very conveniently situated, in a magnificent manner: and because he was a friend to Antonius, he called it by the name of Antonia. And as he found these vestments lying there, he retained them in the same place: as believing that while he had them in his custody, the people would make no innovations against him. The like to what Herod did, was done by his son Archelaus, who was made King after him. After whom the Romans, when they entred on the government, took possession of these vestments of the High Priest; and had them repositied in a stone chamber, under the seal of the priests, and of the keepers of the temple: the captain of the guard lighting a lamp there every day. And seven days before a festival (10) they were delivered to them by the captain of the guard. When the High Priest, having purified them, and made use of them, laid them up again in the same chamber where they had been laid up before, and this the very next day after the feast was over. This was the practice at the three yearly festivals, and on the fast day. But Vitellius put those garments into our own power, as in the days of our forefathers; and ordered the captain of the guard not to trouble himself to enquire where they were laid, or when they were to be used. And this he did as an act of kindness, to oblige the nation to him. Besides which he also deprived Joseph, who was also called Caiaphas, of the High Priesthood; and appointed Jonathan, the son of Ananus, the former High Priest, to succeed him. After which, he took his journey back to Antioch.

4. Moreover Tiberius sent a letter to Vitellius, and commanded him, to make a league of friendship with Artabanus, the King of Parthia. For while he was his enemy he terrified him, because he had taken Armenia away from him, lest he should proceed farther: and told him he should no otherwise trust him, than upon his giving him hostages; and especially his son Artabanus. Upon Tiberius's writing thus to Vitellius; by the offer of great presents of money, he persuaded both the King of Iberia, (11) and the King of Albania, to make no delay, but to fight against Artabanus. And although they would not do it themselves, yet did they give the Scythians

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a passage through their countrey, and opened the Caspian gates to them, and brought them upon Artabanus. So Armenia was again taken from the Parthians; and the countrey of Parthia was filled with war; and the principal of their men were slain; and all things were in disorder among them. The King's son also himself fell in these wars; together with many ten thousands of his army. Vitellius had also sent such great sums of money to Artabanus's father's kinsmen, and friends, that he had almost procured him to be slain, by the means of those bribes which they had taken. And when Artabanus perceived that the plot laid against him was not to be avoided, because it was laid by the principal men; and those a great many in number; and that it would certainly take effect: when he had estimated the number of those that were truly faithful to him; as also of those who were already corrupted, but were deceitful in the kindness they professed to him; and were likely, upon trial, to go over to his enemies; he made his escape to the upper provinces. Where he afterward raised a great army out of the Dahæ and Sacæ, and fought with his enemies, and retained his principality.

5. [A.D. 33. or 34.] When Tiberius had heard of these things, he desired to have a league of friendship made between him and Artabanus. (12) And when, upon this invitation, he received the proposal kindly, Artabanus and Vitellius went to Euphrates: and as a bridge was laid over the river, they each of them came with their guards about them, and met one another on the midst of the bridge. And when they had agreed upon the terms of peace, Herod the tetrarch erected a rich tent, on the midst of the passage, and made them a feast there. Artabanus also, not long afterward, sent his son Darius, as an hostage, with many presents: among which there was a man seven cubits tall: a Jew he was by birth, and his name was Eleazar: who for his tallness was called a giant. After which Vitellius went to Antioch, and Artabanus to Babylon. But Herod [the tetrarch] being desirous to give Cesar the first information that they had obtained hostages, sent posts with letters; wherein he had accurately described all the particulars; and had left nothing for the consular Vitellius to inform him of. But when Vitellius's letters were sent, and Cesar had let him know, that he was acquainted with the affairs already; because Herod had given him an account of them before: Vitellius was very much troubled at it: and supposing that he had been thereby a greater sufferer than he really was, he kept up a secret anger upon this occasion, till he could be revenged on him: which he was after Caius had taken the government.

6. About this time it was that Philip, Herod's brother, departed this life, in the twentieth year of the reign of Tiberius: (13) after he had been tetrarch of Trachonitis, and Gaulanitis, and of the nation of the Bataneans also, thirty seven years. He had shewed himself a person of moderation and quietness in the conduct of his life and government. He constantly lived in that countrey which was subject to him. He used to make his progress with a few chosen friends. His tribunal also, on which he sat in judgment, followed him in his progress: and when any one met him, who wanted his assistance, he made no delay, but had his tribunal set down immediately, wheresoever he happened to be; and sat down upon it, and heard his complaint. He there ordered the guilty that were convicted to be punished: and absolved those that had been accused unjustly. He died at Julias: and when he was carried to that monument which he had already erected for himself before-hand, he was buried with great pomp. His principality Tiberius took: for he left no sons behind him: and added it to the province of Syria: but gave order that the tributes which arose from it should be collected, and laid up in that his Tetrarchy.

(9) Since Moses never came himself beyond Jordan, nor particularly to mount Gerizzim; and since these Samaritans have a tradition among them, related here by Dr. Hudson, from Reland; who was very skilful in Jewish and Samaritan learning; that in the days of Uzzi or Ozis the High Priest, 1 Chron. 6:6. the ark, and other sacred vessels were, by God's command, laid up or hidden in mount Gerizzim; it is highly probable, that this was the foolish foundation the present Samaritans went upon, in the sedition here described: and that we should read here, ζῶς instead of Μωϋσέως, in the text of Josephus. [See 2 Macc. 2:4, and 1 Chron. 6:14.]

(10) This mention of the High Priest's sacred garments, received 7 days before a festival, and purified in those seven days against a festival, as having been polluted by being in the custody of heathens, in Josephus; agrees well with the traditions of the Talmudists: as Reland here observes. Nor is there any question but the three feasts here mentioned, were the Passover; Pentecost; and Feast of Tabernacles: and the fast, so called by way of distinction, as Acts 27:9, was the Great Day of Expiation.

(11) Take here Tacitus's words [Annals VI.33]; confirming this history, and the present reading in Josephus. "The Iberians, says he, when they had taken the countrey, sent out by the Caspian road the Sarmatians [a Scythian nation] against the Armenians." As Dr. Hudson here informs us.

(12) Though Suetonius somewhat later [Caligula 14.2], and Dio much later [LIX.27.3], refer this league with the

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Parthians to the days of Caius, yet is the testimony of Josephus, I think, to be prefer'd. He being almost a contemporary historian, and no way inferior to either of them in exactness, and ascribes it to the end of the reign of Tiberius.

(13) This calculation from all Josephus's Greek copies, is exactly right. For since Herod died about September, in the 4th year before the Christian Æra: as I have proved in the VI Dissertations, pag. 339, 340, 341. and Tiberius began, as is well known, Aug. 19, A.D. 14. 'tis evident that the 37th year of Philip, reckoned from his father's death, was the 20th of Tiberius; or near the end of A.D. 33. (the very year of our Saviour's death also:) or however in the beginning of the next year A.D. 34. This Philip the tetrarch seems to have been the best of all the posterity of Herod: for his love of peace, and his love of justice.

Chapter 5.

Herod the tetrarch makes war with Aretas, the King of Arabia; and is beaten by him. As also concerning the death of John the Baptist. How Vitellius went up to Jerusalem: together with some account of Agrippa, and of the posterity of Herod the Great.

1. [A.D. 36.] About this time Aretas, the King of Arabia Petrea, and Herod had a quarrel on the account following. Herod the tetrarch had married the daughter of Aretas; and had lived with her a great while: but when he was once at Rome, he lodged with Herod, (14) who was his brother indeed, but not by the same mother: for this Herod was the son of the High Priest Simon's daughter. However he fell in love with Herodias, this last Herod's wife: who was the daughter of Aristobulus, their brother, and the sister of Agrippa the Great. This man ventured to talk to her about a marriage between them; which address when she admitted, an agreement was made for her to change her habitation, and come to him, as soon as he should return from Rome. One article of this marriage also was this, that he should divorce Aretas's daughter. So Antipas, when he had made this agreement, sailed to Rome. But when he had done there the business he went about, and was returned again; his wife having discovered the agreement he had made with Herodias, and having learned it before he had notice of her knowledge of the whole design; she desired him to send her to Macherus: which is a place in the borders of the dominions of Aretas and Herod: without informing him of any of her intentions. Accordingly Herod sent her thither: as thinking his wife had not perceived any thing. Now she had sent a good while before to Macherus, which was subject to her father; and so all things necessary for her journey were made ready for her by the general of Aretas's army; and by that means she soon came into Arabia, under the conduct of the several generals; who carried her from one to another successively; and she soon came to her father, and told him of Herod's intentions. So Aretas made this the first occasion of his enmity between him and Herod: who had also some quarrel with him about their limits, at the countrey of Gamalitis. So they raised armies on both sides; and prepared for war; and sent their generals to fight, instead of themselves. And when they had joined battel all Herod's army was destroyed; (15) by the treachery of some fugitives: who though they were of the tetrarchy of Philip, joined with Herod's army. 10 So Herod wrote about these affairs to Tiberius, who being very angry at the attempt made by Aretas, wrote to Vitellius, to make war upon him: and either to take him alive, and bring him to him in bonds; or to kill him, and send him his head. This was the charge that Tiberius gave to the president of Syria.

2. Now some of the Jews thought that the destruction of Herod's army came from God: and that very justly, as a punishment of what he did against John, that was called the baptist. For Herod slew him [About Feb. A.D. 32.]; who was a good man, and commanded the Jews to exercise virtue; both as to righteousness towards one another, and piety towards God; and so to come to baptism. For that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away, [or the remission] of some sins [only,] but for the purification of the body: supposing still that the soul was thoroughly purified before-hand by righteousness. Now when [many] others came in crouds about him; for they were very greatly moved [or pleased] by hearing his words; Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise rebellion: (for they seemed ready to do any thing he should advise:) thought it best, by putting him to death, to prevent any mischief he might cause; and not bring himself into difficulties by sparing a man who might make him repent of it when it would be too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Macherus; the castle I before mentioned; and was there put to death. Now the Jews had an opinion, that the destruction of this army was sent as a punishment upon Herod;

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and a mark of God's displeasure to him.

3. [A.D. 37.] So Vitellius prepared to make war with Aretas, having with him two legions of armed men. He also took with him all those of light armature, and of the horsemen which belonged to them, and were drawn out of those Kingdoms which were under the Romans; and made haste for Petra: and came to Ptolemais. But as he was marching very busily, and leading his army through Judea, the principal men met him; and desired that he would not thus march through their land. For that the laws of their country would not permit them to overlook those images which were brought into it: of which there were a great many in their ensigns. So he was persuaded by what they said; and changed that resolution of his which he had before taken in this matter. Whereupon he ordered the army to march along the great plain. While he himself, with Herod the tetrarch, and his friends went up to Jerusalem, to offer sacrifice to God: an ancient festival of the Jews being then just approaching. And when he had been there, and been honourably entertained by the multitude of the Jews, he made a stay there for three days: within which time he deprived Jonathan of the High Priesthood; and gave it to his brother Theophilus. But when on the fourth day, letters came to him, which informed him of the death of Tiberius, he obliged the multitude to take an oath of fidelity to Caius. He also recalled his army, and made them every one go home, and take their winter quarters there: since, upon the devolution of the empire upon Caius, he had not the like authority of making this war which he had before. It was also reported, that when Aretas heard of the coming of Vitellius to fight him, he said, upon his consulting the diviners, that it was impossible that this army of Vitellius's could enter Petra. For that one of the rulers would die; either he that gave orders for the war; or he that was marching at the other's desire, in order to be subservient to his will; or else he against whom this army was prepared. So Vitellius truly retired to Antioch: but Agrippa, the son of Aristobulus, went up to Rome, a year before the death of Tiberius; in order to treat of some affairs with the Emperor; if he might be permitted so to do. I have now a mind to describe Herod, and his family, how it fared with them; partly because it is suitable to this history to speak of that matter; and partly because this thing is a demonstration of the interposition of providence, how a multitude of children is of no advantage; no more than any other strength that mankind set their hearts upon; besides those acts of piety which are done towards God. For it happened, that within the revolution of an hundred years, the posterity of Herod, which were a great many in number, were, excepting a few, utterly destroyed. (16) One may well apply this for the instruction of mankind: and learn thence, how unhappy they were. It will also shew us the history of Agrippa; who, as he was a person most worthy of admiration; so was he from a private man, beyond all the expectation of those that knew him, advanced to great power and authority. I have said something of them formerly: 11 but I shall now also speak accurately about them.

4. Herod the Great had two daughters, by Mariamne, the [grand] daughter of Hyrcanus. (17) The one was Salampsio; who was married to Phasaelus her first cousin, who was himself the son of Phasaelus, Herod's brother: her father making the match. The other was Cypros; who was her self married also to her first cousin, Antipater, the son of Salome, Herod's sister. Phasaelus had five children by Salampsio: Antipater, Herod, and Alexander; and two daughters, Alexandra, and Cypros. Which last Agrippa the son of Aristobulus married. And Timius of Cyprus married Alexandra: he was a man of note, but had by her no children. Agrippa had by Cypros two sons, and three daughters: which daughters were named Bernice, Mariamne, and Drusilla: but the names of the sons were Agrippa, and Drusus. Of which Drusus died before he came to the years of puberty. But their father Agrippa was brought up with his other brethren, Herod, and Aristobulus. For these were also the sons of the son of Herod the Great, by Bernice: but Bernice was the daughter of Costobarus and of Salome, who was Herod's sister. Aristobulus left these infants, when he was slain by his father, together with his brother Alexander; as we have already related. But when they were arrived at years of puberty, this Herod, the brother of Agrippa, married Mariamne, the daughter of Olympias; who was the daughter of Herod the King; and of Joseph, the son of Joseph, who was brother to Herod the King; and had by her a son Aristobulus. But Aristobulus, the third brother of Agrippa, married Jotape, the daughter of Sampsigeramus, King of Emesa. (18) They had a daughter who was deaf: whose name also was Jotape. And these hitherto were the children of the male line. But Herodias, their sister, was married to Herod [Philip], the son of Herod the Great; who was born of Mariamne, the daughter of Simon the High Priest; who had a daughter Salome. After whose birth Herodias took upon her to confound the laws of our country, and divorced her self from her husband, while he was alive, and was married to Herod [Antipas], her husband's brother by the father's side. He was tetrarch of Galilee. But her daughter Salome was married to Philip, the son of Herod, and tetrarch of Trachonitis. And as he died

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childless, Aristobulus, the son of Herod, the brother of Agrippa, married her. They had three sons, Herod, Agrippa, and Aristobulus. And this was the posterity of Phasaelus, and Salampsio. But the daughter of Antipater by Cypros, was Cypros; whom Alexas Selcias, the son of Alexas married. They had a daughter Cypros. But Herod and Alexander, who, as we told you, were the brothers of Antipater, died childless. As to Alexander, the son of Herod the King, who was slain by his father, he had sons, Alexander and Tigranes; by the daughter of Archelaus King of Cappadocia. Tigranes, who was King of Armenia, was accused at Rome, and died childless. Alexander had a son of the same name with his brother Tigranes; and was sent to take possession of the Kingdom of Armenia by Nero. He had a son Alexander, who married Jotape, (19) the daughter of Antiochus, the King of Commagena. Vespasian made him King of an island in Cilicia. But these descendants of Alexander, soon after their birth, deserted the Jewish religion, and went over to that of the Greeks. But for the rest of the daughters of Herod the King, it happened that they died childless. And as these descendants of Herod, whom we have enumerated, were in being at the same time that Agrippa the Great took the Kingdom, and I have now given an account of them, it now remains that I relate the several hard fortunes which befel Agrippa, and how he got clear of them; and was advanced to the greatest height of dignity and power.

9 Philip constantly lived in the country subject to him, etc.: An excellent example this!

(14) This Herod seems to have had the additional name of Philip, as Antipas was named Herod Antipas. And as Antipas and Antipater seem to be, in a manner, the very same name, yet were the names of two sons of Herod the great: so might Philip the tetrarch, and this Herod-Philip be two different sons of the same father: all which Grotius observes on Matt. 14:3. Nor was it, as I agree with Grotius and others of the learned, Philip the tetrarch; but this Herod-Philip, whose wife Herod the tetrarch had married; and that in her first husband's life-time, and when her first husband had issue by her. For which adulterous and incestuous marriage John the Baptist justly reprov'd Herod the tetrarch; and for which reproof Salome, the daughter of Herodias by her first husband Herod-Philip, who was still alive, occasioned him to be unjustly beheaded.

10 Fugitives joined Herod's army: {Many online editions change this to read "by the treachery of some fugitives: who though they were of the tetrarchy of Philip, joined with Aretas's army". This on its face seems to make more sense, given Whiston's rather tortured syntax; but it is not what the Greek says. The sense is that the fugitives joined Herod's army, although they were not subjects of his tetrarchy; and that they did their treachery, whatever it was, from within. Antiquities 18:114: καὶ μάχης γενομένης διεφθάρη π ς ὁ ρώδου στρατὸς προδοσίας αὐτ γενομένης ὑπ ἄνδρ ν φυγάδων, οἱ ὄντες ἐκ τ ς Φιλίππου τετραρχίας ρώδῃ συνεστράτευσον.}

(15) Moses Chorenensis ascribes this great victory of Aretas in part to the succours sent him by Abgarus of Edessa. See the place, pag. 130, 131. [History of Armenia, IV.]

(16) Whether this sudden extinction of almost the entire lineage of Herod the great; which was very numerous, as we are both here, and in the next section informed; was not in part as a punishment for the gross incests they were frequently guilty of in marrying their own nephews and nieces, will deserve to be considered. See Levit. 18:6,7, 21:10. And Noldius, De Herod., N°. 269, 270.

11 Said something of the family of Herod formerly: VII.1.3.

(17) Correct here the common reading, as if Mariamne were the daughter of Hyrcanus, and read, what is the truth, from one of the MSS. that she was the daughter of Alexandra, who was the daughter of Hyrcanus. The ὁμοιοτέλευτον here and elsewhere occasions such omissions. For brother, ἀδελφός, Spanheim rightly says, we ought read brother's son, ἀδελφιδούς. See him Of the War, I.24.5.

(18) There are coins still extant of this Emesa, as Spanheim informs us.

(19) Spanheim also informs us of a coin still extant of this Jotape, daughter of the King of Commagena.

Chapter 6.

Of the navigation of King Agrippa to Rome, to Tiberius Cesar: and how, upon his being accused by his own freed man, he was bound. How also he was set at liberty by Caius, after Tiberius's death; and was made King of the tetrarchy of Philip.

1. [A.D. 36.] A little before the death of Herod the King, 12 Agrippa lived at Rome: and was generally brought up and conversed with Drusus, the Emperor Tiberius's son; and contracted a friendship with Antonia, the wife of Drusus the Great. Who had his mother Bernice in great esteem; and was very desirous of advancing her son.

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Now as Agrippa was by nature magnanimous and generous in the presents he made, while his mother was alive this inclination of his mind did not appear; that he might be able to avoid her anger for such his extravagance. But when Bernice was dead, and he was left to his own conduct, he spent a great deal extravagantly in his daily way of living; and a great deal in the immoderate presents he made; and those chiefly among Cesar's freed men; in order to gain their assistance. Insomuch that he was in a little time reduced to poverty; and could not live at Rome any longer. Tiberius also forbad the friends of his deceased son¹³ to come into his sight; because on seeing them he should be put in mind of his son; and his grief would thereby be revived.

2. For these reasons he went away from Rome, and sailed to Judea, but in evil circumstances: being dejected with the loss of that money which he once had; and because he had not wherewithal to pay his creditors; who were many in number, and such as gave him no room for escaping them. Whereupon he knew not what to do. So, for shame of his present condition, he retired to a certain tower at Malatha, in Idumea; and had thoughts of killing himself. But his wife Cypros perceived his intentions; and tried all sorts of methods to divert him from his taking such a course. So she sent a letter to his sister Herodias, who was now the wife of Herod the tetrarch, and let her know Agrippa's present design; and what necessity it was which drove him thereto, and desired her, as a kinswoman of his, to give him her help; and to engage her husband to do the same: since she saw how she alleviated these her husband's troubles all she could; although she had not the like wealth to do it withal. So they sent for him, and allotted him Tiberias for his habitation: and appointed him some income of money, for his maintenance: and made him a magistrate of that city, by way of honour to him. Yet did not Herod long continue in that resolution of supporting him: though even that support was not sufficient for him. For as once they were at a feast at Tyre, and in their cups, and reproaches were cast upon one another, Agrippa thought that was not to be born; while Herod hit him in the teeth with his poverty, and with his owing his necessary food to him. So he went to Flaccus, one that had been consul, and had been a very great friend to him at Rome formerly, and was now president of Syria.

3. Hereupon Flaccus received him kindly, and he lived with him. Flaccus had also with him there, Aristobulus; who was indeed Agrippa's brother; but was at variance with him. Yet did not their enmity to one another hinder the friendship of Flaccus to them both; but still they were honourably treated by him. However, Aristobulus did not abate of his ill will to Agrippa; till at length he brought him into ill terms with Flaccus. The occasion of bringing on which estrangement was this. The Damascenes were at difference with the Sidonians, about their limits. And when Flaccus was about to hear the cause between them, they understood that Agrippa had a mighty influence upon him. So they desired that he would be of their side: and for that favour promised him a great deal of money. So he was zealous in assisting the Damascens, as far as he was able. Now Aristobulus had gotten intelligence of this promise of money to him; and accused him to Flaccus of the same. And when, upon a thorough examination of the matter, it appeared plainly so to be, he rejected Agrippa out of the number of his friends. So he was reduced to the utmost necessity: and came to Ptolemais. And because he knew not where else to get a livelihood, he thought to sail to Italy. But as he was restrained from so doing by want of money; he desired Marsyas; who was his freed man; to find some method for procuring him so much as he wanted for that purpose: by borrowing such a sum of some person or other. So Marsyas desired of Peter, who was the freed man of Bernice, Agrippa's mother, and by the right of her testament was bequeathed to Antonia, to lend him so much upon Agrippa's own bond and security. But he accused Agrippa of having defrauded him of certain sums of money: and so obliged Marsyas, when he made the bond of twenty thousand Attick drachmæ, to accept of two thousand five hundred drachmæ (20) less than what he desired. Which the other allowed of; because he could not help it. Upon the receipt of this money, Agrippa came to Anthedon, and took shipping, and was going to set sail. But Herennius Capito, who was the procurator of Jamnia, sent a band of soldiers to demand of him three hundred thousand drachmæ of silver; which were by him owing to Cesar's treasury while he was at Rome: and so forced him to stay. He then pretended that he would do as he bid him. But when night came on, he cut his cables, and went off, and sailed to Alexandria. Where he desired Alexander the alabarch (21) to lend him two hundred thousand drachmæ. But he said he would not lend it to him: but would not refuse it Cypros; as greatly astonished at her affection to her husband, and at the other instances of her virtue; so she undertook to repay it. Accordingly Alexander paid them five talents at Alexandria; and promised to pay him the rest of that sum at Dicearchia [Puteoli]: and this he did out of the fear he was in that Agrippa would soon spend it. So this Cypros set her husband free, and dismissed him to go on with his navigation to Italy: while she and her children departed for Judea.

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4. And now Agrippa was come to Puteoli. Whence he wrote a letter to Tiberius Cesar, who then lived at Capreæ, and told him, that he was come so far in order to wait on him, and to pay him a visit: and desired that he would give him leave to come over to Capreæ. So Tiberius made no difficulty; but wrote to him in an obliging way in other respects, and withal told him, he was glad of his safe return, and desired him to come to Capreæ. And when he was come, he did not fail to treat him, as kindly as he had promised him in his letter to do. But the next day came a letter to Cesar from Herennius Capito, to inform him, that Agrippa had borrowed three hundred thousand drachmæ, and not paid it at the time appointed; but when it was demanded of him, he ran away, like a fugitive out of the places under his government: and put it out of his power to get the money of him. When Cesar had read this letter, he was much troubled at it; and gave order that Agrippa should be excluded from his presence, until he had paid that debt. Upon which he was no way daunted at Cesar's anger; but intreated Antonia, the mother of Germanicus; and of Claudius who was afterward Cesar himself, to lend him those three hundred thousand drachmæ; that he might not be deprived of Tiberius's friendship. So, out of regard to the memory of Bernice his mother; for those two women were very familiar with one another; and out of regard to his and Claudius's education together, she lent him the money: and, upon the payment of this debt, there was nothing to hinder Tiberius's friendship to him. After this Tiberius Cesar recommended to him his grandson,¹⁴ and ordered, that he should always accompany him when he went abroad. But upon Agrippa's kind reception by Antonia, he betook him to pay his respects to Caius, who was her grandson; and in very high reputation by reason of the good-will they bare his father.¹⁵ Now there was one Thallus, a freed man of Cesar's, of whom he borrowed a million of drachmæ: and thence repayed Antonia the debt he owed her. And by sending the overplus in paying his court to Caius, became a person of great authority with him.

5. Now as the friendship which Agrippa had for Caius was come to a great height, there happened some words to pass between them, as they once were in a chariot together, concerning Tiberius. Agrippa praying [to God] (for they two sat by themselves), that "Tiberius might soon go off the stage, and leave the government to Caius, who was in every respect more worthy of it." Now Eutyclus, who was Agrippa's freed man, and drove his chariot, heard these words: and at that time said nothing of them. But when Agrippa accused him of stealing some garments of his; (which was certainly true;) he ran away from him. But when he was caught, and brought before Piso, who was governor of the city; and the man was asked, why he ran away? he replied, that he had somewhat to say to Cesar, that tended to his security and preservation. So Piso bound him, and sent him to Capreæ. But Tiberius, according to his usual custom, kept him still in bonds; being a delayer of affairs, if there ever was any other King or tyrant that was so. (22) For he did not admit ambassadors quickly; and no successors were despatched away to governors or procurators of the provinces, that had been formerly sent, unless they were dead. Whence it was, that he was so negligent in hearing the causes of prisoners. Insomuch that when he was asked by his friends, what was the reason of his delay in such cases? he said, that "He delayed to hear ambassadors, lest upon their quick dismissal, other ambassadors should be appointed, and return upon him; and so he should bring trouble upon himself, in their publick reception and dismissal. That he permitted those governors who had been once sent to their governments [to stay there a long while,] out of regard to the subjects that were under them. For that all governors are naturally disposed to get as much as they can: and that those who are not to fix there, but to stay a short time, and that at an uncertainty when they shall be turned out, do the more severely hurry themselves on to fleece the people. But that if their government be long continued to them, they are, at last, satiated with the spoils; as having gotten a vast deal; and so become at length less sharp in their pillaging. But that if successors are sent quickly, the poor subjects who are exposed to them, as a prey, will not be able to bear the new ones: while they shall not have the same time allowed them wherein their predecessors had filled themselves, and so grew more unconcerned about getting more. And this because they are removed before they have had time [for their oppressions.] He gave them an example to shew his meaning. A great number of flies came about the sore places of a man that had been wounded. Upon which one of the standers-by pitied the man's misfortune; and, thinking he was not able to drive those flies away himself; was going to drive them away for him. But he prayed him to let them alone. The other, by way of reply, asked him, the reason of such a preposterous proceeding, in preventing relief from his present misery. To which he answered, If thou drivest these flies away, thou wilt hurt me worse. For as these are already full of my blood, they do not croud about me, nor pain me so much as before, but are somewhat more remiss: while the fresh ones that come almost famished, and find me quite tired down already, will be my destruction. For this cause therefore it is that I am my self careful not to send such new governours perpetually to those my

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subjects, who are already sufficiently harrassed by many oppressions, as may, like these flies, farther distress them. And so besides their natural desire of gain, may have this additional incitement to it, that they expect to be suddenly deprived of that pleasure which they take in it." And as a farther attestation to what I say of the dilatory nature of Tiberius, I appeal to this his practice it self. For although he was Emperour twenty two years, he sent in all but two procurators to govern the nation of the Jews, Gratus; and his successor in the government, Pilate. Nor was he in one way of acting with respect to the Jews; and in another with respect to the rest of his subjects. He farther informed them, that even in the hearing of the causes of prisoners he made such delays; "Because immediate death to those that must be condemned to die, would be an alleviation of their present miseries: while those wicked wretches have not deserved any such favour: but I do it, that by being harrassed with the present calamity, they may undergo greater misery."

6. On this account it was that Eutyclus could not obtain an hearing: but was kept still in prison. However, some time afterward, Tiberius came from Capreæ to Tusculanum: which is about an hundred furlongs from Rome. Agrippa then desired of Antonia that she would procure an hearing for Eutyclus, let the matter whereof he accused him prove what it would. Now Antonia was greatly esteemed by Tiberius on all accounts: from the dignity of her relation to him, who had been his brother Drusus's wife; and from her eminent chastity. For though she were still a young woman, she continued in her widowhood, and refused all other matches: although Augustus had enjoined her to be married to some body else. (23) Yet did she all along preserve her reputation free from reproach. She had also been the greatest benefactress to Tiberius when there was a very dangerous plot laid against him by Sejanus; a man who had been her husband's friend, and who had the greatest authority, because he was general of the army, and when many members of the senate, and many of the freed-men joined with him, and the soldiery was corrupted, and the plot was come to a great height. Now Sejanus had certainly gained his point, had not Antonia's boldness been more wisely conducted, than Sejanus's malice. For when she had discovered his designs against Tiberius, she wrote him an exact account of the whole; and gave the letter to Pallas, the most faithful of her servants, and sent him to Capreæ, to Tiberius. Who, when he understood it, slew Sejanus and his confederates. So that Tiberius, who had her in great esteem before, now looked upon her with still greater respect, and depended upon her in all things. So when Tiberius was desired by this Antonia to examine Eutyclus, he answered; "If indeed Eutyclus hath falsely accused Agrippa, in what he hath said of him, he hath had sufficient punishment, by what I have done to him already; but if, upon examination, the accusation appears to be true, let Agrippa have a care lest out of desire of punishing his freed man, he do not rather bring a punishment upon himself." Now when Antonia told Agrippa of this, he was still much more pressing that the matter might be examined into. So Antonia, upon Agrippa's lying hard at her continually to beg this favour, took the following opportunity. As Tiberius lay once at his ease upon his sedan, and was carried about; and Caius her grandson, and Agrippa were before him, after dinner; she walked by the sedan; and desired him to call Eutyclus, and have him examined. To which he replied, "O Antonia, the gods are my witnesses, that I am induced to do what I am going to do, not by my own inclination; but because I am forced to it by thy prayers." When he had said this, he ordered Macro, who succeeded Sejanus, to bring Eutyclus to him. Accordingly, without any delay, he was brought. Then Tiberius asked him, what he had to say against a man who had given him his liberty? Upon which he said, "O my Lord, this Caius, and Agrippa with him were once riding in a chariot, when I sat at their feet; and among other discourses that passed, Agrippa said to Caius, O that the day would once come, when this old fellow will die, and name thee for the governour of the habitable earth! For then this Tiberius, his grandson, would be no hindrance; but would be taken off by thee, and that earth would be happy, and I happy also." Now Tiberius took these to be truly Agrippa's words: and bearing a grudge withal at Agrippa, because, when he had commanded him to pay his respects to Tiberius, his grandson, and the son of Drusus; Agrippa had not paid him that respect, but disobeyed his commands, and transferred all his regard to Caius; he said to Macro, "Bind this man." But Macro not distinctly knowing which of them it was whom he bid him bind; and not expecting that he would have any such thing done to Agrippa, he forbore; and came to ask more distinctly what it was that he said? But when Cesar had gone round the hippodrome, he found Agrippa standing. "For certain, said he, Macro, this is the man I meant to have bound." And when he still asked, which of these is to be bound? he said, "Agrippa." Upon which Agrippa betook himself to make supplication for himself: putting him in mind of his son, with whom he was brought up, 16 and of Tiberius [his grandson] whom he had educated. But all to no purpose. For they led him about bound, even in his purple garments. It was also very hot weather; and they had had but little wine to their meal: so that he was very thirsty.

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He was also in a sort of agony; and took this treatment of him hainously. As he therefore saw one of Caius's slaves, whose name was Thaumastus, carrying some water in a vessel, he desired that he would let him drink. So the servant gave him some water to drink: and he drank heartily, and said, "O thou boy, this service of thine to me will be for thy advantage. For if I once get clear of these my bonds, I will soon procure thee thy freedom of Caius, who has not been wanting to minister to me now I am in bonds, in the same manner as when I was in my former state and dignity." Nor did he deceive him in what he promised him: but made him amends for what he had now done. For when afterward Agrippa was come to the Kingdom, he took particular care of Thaumastus, and got him his liberty from Caius, and made him the steward over his own estate: and when he died he left him to Agrippa his son, and to Bernice his daughter, to minister to them in the same capacity. The man also grew old in that honourable post, and therein died. But all this happened a good while later.

7. Now Agrippa stood in his bonds before the royal palace, and leaned on a certain tree for grief: with many others who were in bonds also. And as a certain bird sat upon the tree on which Agrippa leaned, the Romans call this bird Bubo [an owl]: one of those that were bound, a German by nation, saw him; and asked a soldier, Who that man in purple was? and when he was informed that his name was Agrippa; and that he was by nation a Jew; and one of the principal men of that nation; he asked leave of the soldier to whom he was bound, (24) to let him come nearer to him to speak with him: for that he had a mind to inquire of him about some things relating to his countrey: which liberty when he had obtained, and as he stood near him, he said thus to him by an interpreter, that "This sudden change of thy condition, O young man, is grievous to thee; as bringing on thee a manifold and very great adversity. Nor wilt thou believe me when I foretel how thou wilt get clear of this misery, which thou art now under: and how divine providence will provide for thee. Know therefore (and I appeal to my own countrey gods; as well as to the gods of this place, who have awarded these bonds to us;) that all I am going to say about thy concerns shall neither be said for favour, nor bribery; nor out of an endeavour to make thee chearful without cause. For such predictions, when they come to fail, make the grief at last, and in earnest more bitter than if the party had never heard of any such thing. However, though I run the hazzard of my own self, I think it fit to declare to thee the prediction of the gods. It cannot be that thou shouldest long continue in these bonds: but thou wilt soon be delivered from them; and wilt be promoted to the highest dignity, and power; and thou wilt be envied by all those who now pity thy hard fortune: and thou wilt be happy till thy death, and wilt leave that thine happiness to the children whom thou shalt have. But do thou remember, when thou seest this bird again, that thou wilt then live but five days longer. This event will be brought to pass by that God who hath sent this bird hither to be a sign unto thee. And I cannot but think it unjust to conceal from thee what I foreknow concerning thee: that by thy knowing before-hand what happiness is coming upon thee, thou mayst not regard thy present misfortunes. But when this happiness shall actually befall thee, do not forget what misery I am in my self: but endeavour to deliver me."¹⁷ So when the German had said this, he made Agrippa laugh at him, as much as he afterward appeared worthy of admiration. But now Antonia took Agrippa's misfortune to heart. However, to speak to Tiberius on his behalf she took to be a very difficult thing, and indeed quite impracticable, as to any hope of success. Yet did she procure of Macro that the soldiers that kept him should be of a gentle nature; and that the centurion who was over them, and was to diet with him, should be of the same disposition; and that he might have leave to bath himself every day:¹⁸ and that his freed men and friends might come to him; and that other things that tended to ease him might be indulged him. So his friend Silas came in to him: and two of his freed men, Marsyas and Stechus brought him such sorts of food as he was fond of: and indeed took great care of him. They also brought him garments, under pretence of selling them: and when night came on, they laid them under him: and the soldiers assisted them; as Macro had given them order to do before-shand. And this was Agrippa's condition for six months time: and in this case were his affairs.

8. [A.D. 37.] But for Tiberius, upon his return to Capreæ, he fell sick: at first his distemper was but gentle; but as that distemper increased upon him, he had small or no hopes of recovery. Hereupon he bid Euodus, who was that freed man whom he most of all respected, to bring the children¹⁹ to him; for that he wanted to talk to them before he died. Now he had at present no sons of his own alive. For Drusus, who was his only son, was dead: but Drusus's son Tiberius was still living: whose additional name was Gemellus. There was also living Caius, the son of Germanicus, who was the son of his brother [Drusus].²⁰ He was now grown up, and had a liberal education, and was well improved by it, and was in esteem and favour with the people, on account of the excellent character of his father Germanicus. Who had attained the highest honour among the multitude, by the firmness of his virtuous behaviour; by the easiness and agreeableness of his conversing with the multitude:

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and because the dignity he was in did not hinder his familiarity with them all, as if they were his equals. By which behaviour he was not only greatly esteemed by the people, and the senate; but by every one of those nations that were subject to the Romans. Some of which were affected when they came to him with the gracefulness of their reception by him: and others were affected in the same manner by the report of the others that had been with him. And upon his death there was a lamentation made by all men: not such an one as was to be made in way of flattery to their rulers, while they did but counterfeit sorrow; but such as was real. While every body grieved at his death, as if they had lost one that was near to them. And truly such had been his easy conversation with men, that it turned greatly to the advantage of his son among all. And among others, the soldiery were so peculiarly affected to him, that they reckoned it an eligible thing, if need were, to die themselves, if he might but attain to the government.

9. But when Tiberius had given order to Euodus to bring the children to him the next day in the morning, he prayed to his country gods to shew him a manifest signal, which of those children should come to the government. Being very desirous to leave it to his son's son: but still depending upon what God should foreshew concerning them, more than upon his own opinion and inclination. So he made this to be the omen; that the government should be left to him who should come to him first the next day. When he had thus resolved within himself, he sent to his grandson's tutor, and ordered him to bring the child to him early in the morning: as supposing that God would permit him to be made Emperor. But God proved opposite to his designation. For while Tiberius was thus contriving matters, and as soon as it was at all day, he bid Euodus to call in that child which should be there ready. So he went out, and found Caius before the door: for Tiberius was not yet come, but stayed waiting for his breakfast. For Euodus knew nothing of what his lord intended. So he said to Caius, "Thy father calls thee," and then brought him in. As soon as Tiberius saw Caius, and not before, he reflected on the power of God; and how the ability of bestowing the government on whom he would was intirely taken from him: and thence he was not able to establish what he had intended. So he greatly lamented that this power of establishing what he had before contrived was taken from him: and that his grandson Tiberius was not only to lose the Roman Empire by his fatality, but his own safety also: because his preservation would now depend upon such as would be more potent than himself: who would think it a thing not to be born that a kinsman should live with them; and so his relation would not be able to protect him. But he would be feared and hated by him who had the supreme authority: partly on account of his being next to the Empire; and partly on account of his perpetually contriving to get the government; both in order to preserve himself, and to be at the head of affairs also. Now Tiberius had been very much given to astrology, (25) and the calculation of nativities: and had spent his life in the esteem of what predictions had proved true, more than those whose profession it was. Accordingly when he once saw Galba coming in to him, he said to his most intimate friends, that "There came in a man that would one day have the dignity of the Roman Empire." So that this Tiberius was more addicted to all such sorts of diviners than any other of the Roman Emperors: because he had found them to have told him truth in his own affairs. And indeed he was now in great distress upon this accident that had befallen him; and was very much grieved at the destruction of his son's son, which he foresaw: and complained of himself, that he should have made use of such a method of divination before-hand; while it was in his power to have died without grief by this knowledge of futurity: whereas he was now tormented by his foreknowledge of the misfortune of such as were dearest to him, and must die under that torment. Now although he were disordered at this unexpected revolution of the government to those for whom he did not intend it, he spake thus to Caius, though unwillingly, and against his own inclination, "O child! although Tiberius be nearer related to me than thou art, I, by my own determination, and the conspiring suffrage of the gods, do give, and put into thy hand, the Roman Empire. And I desire thee never to be unmindful, when thou comest to it, either of my kindness to thee, who set thee in so high a dignity; or of thy relation to Tiberius. But as thou knowest that I am, together with, and after the gods the procurer of so great happiness to thee; so I desire that thou wilt make me a return for my readiness to assist thee, and wilt take care of Tiberius, because of his near relation to thee. Besides which thou art to know, that while Tiberius is alive, he will be a security to thee, both as to Empire, and as to thy own preservation: but if he die, that will be but a prelude to thy own misfortunes. For to be alone under the weight of such vast affairs, is very dangerous. Nor will the gods suffer those actions, which are unjustly done, contrary to that law which directs men to act otherwise, to go off unpunished." This was the speech which Tiberius made: which did not persuade Caius to act accordingly: although he promised so to do. But, when he was settled in the government, he took off this Tiberius: (26) as was predicted by the other Tiberius: as he was also himself

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in no long time afterward slain by a secret plot laid against him.

10. So when Tiberius had at this time appointed Caius to be his successor, he outlived but a few days, and then died: after he had held the government twenty two years, five months, and three days.²¹ Now Caius was the fourth Emperor. But when the Romans understood that Tiberius was dead, they rejoiced at the good news, but had not courage to believe it. Not because they were unwilling it should be true; for they would have given huge sums of money that it might be so; but because they were afraid, that if they had shewed their joy when the news proved false, their joy should be openly known, and they should be accused for it, and be thereby undone. For this Tiberius had brought a vast number of miseries on the best families of the Romans: since he was easily inflamed with passion in all cases: and was of such a temper, as rendered his anger irrevocable, till he had executed the same: although he had taken an hatred against men without reason. For he was by nature fierce in all the sentences he gave, and made death the penalty for the lightest offenses. Insomuch that when the Romans heard the rumour about his death gladly, they were restrained from the enjoyment of that pleasure by the dread of such miseries as they foresaw would follow, if their hopes proved ill grounded. Now Marsyas, Agrippa's freed man, as soon as he heard of Tiberius's death, came running to tell Agrippa the news; and finding him going out to the bath, he gave him a nod, and said in the Hebrew tongue, "The lion (27) is dead." Who understanding his meaning; and being overjoyed at the news, "Nay, said he, but all sorts of thanks and happiness attend thee for this news of thine. Only I wish that what thou sayst may prove true." Now the Centurion who was set to keep Agrippa, when he saw with what haste Marsyas came, and what joy Agrippa had from what he said, he had a suspicion that his words implied some great innovation of affairs: and he asked them about what was said. They at first diverted the discourse: but upon his farther pressing, Agrippa, without more ado, told him; for he was already become his friend. So he joined with him in that pleasure which this news occasioned; because it would be fortunate to Agrippa: and made him a supper. But as they were feasting, and the cups went about, there came one who said, that "Tiberius was still alive; and would return to the city in a few days." At which news the centurion was exceedingly troubled: because he had done what might cost him his life, to have treated so joyfully a prisoner, and this upon the news of the death of Cesar. So he thrust Agrippa from the couch whereon he lay, and said; "Dost thou think to cheat me by a lie about the Emperor without punishment? And shalt not thou pay for this thy malicious report at the price of thine head?" When he had so said, he ordered Agrippa to be bound again: (for he had loosed him before:) and kept a severer guard over him than formerly. And in this evil condition was Agrippa that night. But the next day the rumour increased in the city, and confirmed the news that Tiberius was certainly dead. Insomuch that men durst now openly and freely talk about it. Nay some offered sacrifices on that account. Several letters also came from Caius: one of them to the senate, which informed them of the death of Tiberius, and of his own entrance on the government: another to Piso, the governor of the city; which told him the same thing. He also gave order that Agrippa should be removed out of the camp, and go to that house where he lived before he was put in prison. So that he was now out of fear as to his own affairs, for although he were still in custody, yet it was now with ease to his own affairs. Now as soon as Caius was come to Rome, and had brought Tiberius's dead body with him, and had made a sumptuous funeral for him, according to the laws of his country, he was much disposed to set Agrippa at liberty that very day. But Antonia hindered him. Not out of any ill will to the prisoner; but out of regard to decency in Caius; lest that should make men believe that he received the death of Tiberius with pleasure, when he loosed one whom he had bound, immediately. However, there did not many days pass ere he sent for him to his house, and had him shaved, and made him change his raiment. After which he put a diadem upon his head, and appointed him to be King of the tetrarchy of Philip. He also gave him the tetrarchy of Lysanias, (28) and changed his iron chain for a golden one of equal weight. He also sent Marullus to be procurator of Judea.

11. [A.D. 38.] Now in the second year of the reign of Caius Cesar, Agrippa desired leave to be given him to sail home, and settle the affairs of his government: and he promised to return again, when he had put the rest in order, as it ought to be put. So, upon the Emperor's permission, he came into his own country, and appeared to them all unexpectedly as a King; and thereby demonstrated to the men that saw him, the power of fortune; when they compared his former poverty with his present happy affluence. So some called him an happy man, and others could not well believe that things were so much changed with him for the better.

12 Death of Herod the King: Tetrarch.

13 Tiberias's deceased son: Drusus.

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(20) Spanheim observes, that we have here an instance of the Attick quantity of use money; which was the eighth part of the original sum, or 12½ per cent.. For such is the proportion of 2,500 to 20,000.

(21) The governor of the Jews there. [The Greek ἀλαβάρης is of unknown origin, though I have my own ideas about it.]

14 Tiberius's grandson: Tiberius junior.

15 Caius's father: Germanicus.

(22) This dilatory temper of Tiberius's is confirmed by Tacitus, Annal. I.80. as Spanheim here observes. The same thing is observed by Suetonius also, in Tiber. § 41. and § 63. See the Note on Moses Chorenensis's history of Armenia, pag. 139.

(23) This high commendation of Antonia for marrying but once; given here, and supposed elsewhere, XVII.13.4. and this notwithstanding the strongest temptations, shews how honourable single marriages were, both among the Jews and Romans, in the days of Josephus, and of the Apostles; and takes away much of that surprize which the modern protestants have at those laws of the Apostles, where no widows, but those who had been the wives of one husband only; are taken into the church list: and no bishops, priests, or deacons are allow'd to marry more than once, without leaving off to officiate as clergymen any longer. See Luke 2:36. 1 Tim. 5:11,12, 3:2,12. Tit. 1:6; Constitut. Apost. II.1, 2. VI.17. Can. XVII. Grot. in Luc. ii:36 & Respons. ad Consult. Cassand. pag. 44. and Cotelet. in Constitut. VI.17. And Note that Tertullian owns this law, against second marriages of the clergy, had been once at least executed in his time; and heavily complains elsewhere that the breach thereof had not been always punished by the catholicks, as it ought to have been. Jerom speaking of the ill reputation of marrying twice, says that no such person could be chosen into the clergy in his days: which Augustine testifies also; and for Epiphanius, rather earlier, he is clear and full to the same purpose, and says that law obtained over the whole catholick church in his days. As the places in the forecited authors inform us.

16 Tiberius's son: Drusus.

(24) Dr. Hudson here takes notice, out of Seneca, Epistle Vth. [here; no local links on that site, sorry; which passage doesn't say it was a custom of Tiberius, but just that it was done, possibly by everyone] that this was the custom of Tiberius; to couple the prisoner, and the soldier that guarded him together, in the same chain.

17 Remember me when happiness shall befall thee: See Gen. 40:14, 15, 23.

18 Leave to bathe himself daily: See Constitut. Apostol. I.6.9.

19 Tiberius's children: Tiberius, his own grandson, and Caius his brother Drusus's grandson.

20 Germanicus the son of Tiberius's brother Drusus: So I correct Josephus's copy; which calls Germanicus his brother who was his brother's son.

(25) This is a known thing among the Roman historians and poets, that Tiberius was greatly given to astrology, and divination.

(26) Of the slaughter of this Tiberius, the grandson of Tiberius Cesar, by Caius Cesar, his brother Drusus's grandson, when was come to the Empire; See Philo's legation to this Caius, pag. 995. D. E. and pag. 996. [V.30-31] who assures us, that Caius obliged him to kill himself. Though I here prefer the testimony of Suetonius, who says that Caius sent a Tribune, who slew him suddenly, when he expected no such thing. In Caio, § 23. which best agrees with Josephus also.

21 Tiberius Emperor 22 years, 5 months, 3 days: Or 7 months and 7 days. Or 6 months and 3 days.

(27) This name of a lion is often given to tyrants, especially by the Jews, such as Agrippa, and probably his freed man Marsyas, in effect were. Ezek. 19:1-9. Esth. 14:13. 2 Tim. 4:17. They are also sometimes compared to, or represented by wild beasts: of which the lion is the principal. Dan. 7:3-8. Apoc. 13:1, 2.

(28) Although Caius now promised to give Agrippa the tetrarchy of Lysanias, yet was it not actually conferred upon him till the reign of Claudius, as we learn Antiq. XIX.5.1.

From: <http://penelope.uchicago.edu/josephus/ant-18.html> accessed August 26, 2023. Josephus *Antiquities*; Book XVIII, Chapter 3.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 6

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Deacons are selected	
<p>In these days, the disciples [of Jesus] continued increasing. [However,] there developed a complaint from the Hellenists [Greek-speaking converts] with the Hebrews, that their widows were being overlooked in the daily relief aid.</p>	<p>During that time, the disciples of Jesus continued to increase in numbers. However, partially as a result of this increase, there was a complaint leveled by the Greek-speaking converts (some of these being Hellenist Jews) against the Jewish believers, that the Hellenist widows were being overlooked in the daily rations and aid.</p>
<p>The twelve, having called many of the disciples [together], said, “[This situation] is not agreeable to us, [that we are] forsaking the [study and teaching of the] Word of God in order to serve tables. But, brothers, seek seven men from among you [all], [who have] a good report, [men who are] full of the [Holy] Spirit and wisdom. We will place [these men] on this task, while we will be devoted to prayer and to the ministry of the Word.”</p>	<p>The twelve called a business meeting, which included many of the disciples. The twelve said to them, “What is happening right now is not agreeable to us. We are forsaking the teaching of the Word of God in order to man the food tables. Therefore, my brothers, seek out seven men from among you who have a good report, who are regularly filled with the Holy Spirit and who are spiritually wise. We will turn this task of feeding the hungry parishioners over to them, so that we might concentrate on prayer and the teaching of Bible doctrine.”</p>
<p>This thing is agreeable to all the people [lit., <i>congregation</i>] [there]. They chose Stephen, a man filled with faith and the Holy Spirit; and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, an immigrant from Antioch. They placed these men [lit., <i>whom</i>] before the Apostles, and praying, they laid their hands upon them.</p>	<p>The decision to appoint other men to help with the distribution of aid was met with strong approval from the people there. They chose Stephen, a man who had doctrine in his soul and was often filled with the Spirit; and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolaus, who was from Antioch (he immigrated to Jerusalem). These men were placed before the Apostles, who prayed publically over these men, and laid their hands upon them to show identification and trust.</p>
<p>The Word of God continued growing while the number of disciples in Jerusalem was increasing greatly. Also, a large company of priests listened [and submitted] to the faith.</p>	<p>All of this time, the Word of God began growing as the number of disciples in Jerusalem was multiplying. There was even a large contingent of Jewish priests who heard the gospel and submitted to the faith.</p>
Stephen, the evangelist	
<p>Stephen, [who was] filled with grace [faith] and power, did miracles and great signs with the people. However, [there] stood up some of the [people] from the synagogue being called Libertines, and [some] Cyrenians, Alexandrians, [and ones] from Cilicia and Asia (minor) who kept disputing with Stephen. However, they were unable to oppose [his] wisdom or the Spirit by which he spoke.</p>	<p>One of the chosen deacons, Stephen, was filled with grace, faith and power. In fact, he did miracles as well as great signs among the people. Nevertheless, he had opposition. Some from the synagogue called the Libertine stood up against him, along with some Cyrenians, Alexandrians, and people from Cilicia and Asia Minor. They continued to challenge him. However, they were unable to match his wisdom or to overcome the Spirit by which he spoke.</p>

A Complete Translation of Acts 6	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
They also bribed men [to] say, "We have him speaking blasphemous words against Moses and God."	The religious hierarchy also induced men to say, "We have heard Stephen speak abusively about Moses and against God."
They stirred up the people as well as the elders and the scribes. Confronting him [lit., <i>standing</i>], they grabbed him up and went to [the council of] the Sanhedrin. Lying witnesses stood up [and] said, "This man has not ceased speaking [blasphemous] words against this holy place and the Law. In fact [lit., <i>for</i>], we have heard him saying, 'Jesus the Nazarene will destroy this [holy] place;' and [that] He would [also] change the traditions which Moses gave us."	These lying witnesses got the people upset, as well as the elders and the scribes. Confronting Stephen, the Temple guard grabbed him up and took him before the council of the Sanhedrin. Then these lying witnesses stood up and lied about Stephen. They said, "We heard this man claim that Jesus of Nazareth would destroy the Holy Temple and that He would change all of the traditions which Moses handed down to us."
Having gazed upon him, all of the ones sitting in the sanhedrin [council meeting] saw the face of Stephen [lit., <i>him</i>] as if [it were the] face of an angel.	The sanhedrin members looked at Stephen and they saw his face as he were an angel.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Acts 6			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1965 Acts (#402)	#22–23	Acts 6:1–15
Grace Notes by Warren Doud	Book of Acts https://www.gracenotes.info/acts/acts100.shtml		Acts 1–28
Dr. Peter Pett	Book of Acts https://www.studylight.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.studylight.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.

Word Cloud from the Kukis Paraphrase of Acts 6



Word Cloud from Exegesis of Acts 6²¹

These two graphics should be very similar; this means that the exegesis of Acts 6 has stayed on topic and has covered the information found in this chapter of the Word of God.

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	

²¹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.