

Acts 7

written and compiled by Gary Kukis

Acts 7:1–60

Stephen's Strong Message to the Sanhedrin/Stephen's Stoning

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).

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Acts 7:1](#)

[Acts 7:2–3](#)

[Acts 7:4–5](#)

[Acts 7:6–7](#)

[Acts 7:8](#)

[Acts 7:9–10](#)

[Acts 7:11–13](#)

[Acts 7:14](#)

[Acts 7:15–16](#)

[Acts 7:17–19](#)

[Acts 7:20–21](#)

[Acts 7:22](#)

[Acts 7:23–25](#)

[Acts 7:26](#)

[Acts 7:27–28](#)

[Acts 7:29](#)

[Acts 7:30–32](#)

[Acts 7:33–34](#)

[Acts 7:35–36](#)

[Acts 7:37](#)

[Acts 7:38–40](#)

[Acts 7:41](#)

[Acts 7:42–43](#)

[Acts 7:44–47](#)

[Acts 7:48–50](#)

[Acts 7:51–53](#)

[Acts 7:54](#)

[Acts 7:55–56](#)

[Acts 7:57–58](#)

[Acts 7:59–60](#)

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 7 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 7: Stephen's Defense**
 - Stephen's sermon
 - Stephen stoned



Preface: This chapter is dedicated to the first martyr of the church, Stephen. Stephen gives an extended message in the Bible (one of the longest messages that is given). At the end of his dissertation, the Sanhedrin calls for him to be killed and they stone him to death. This is not a deliberated verdict; they simple become emotionally charged and kill him.

At the end of the previous chapter, Stephen has been arrested and brought before the Sanhedrin. In this chapter, Acts 7, he will speak before the Sanhedrin, giving them an objective history of God's relationship with Israel. He talks about Abraham, Joseph, enslavement to Egypt, Moses (for most of this chapter), the Tent of Testimony, and David (he quotes a psalm which David wrote). Stephen ends by noting how their common ancestors persecuted

the prophets which God sent to them. The people of the Sanhedrin are angry, and they take Stephen outside the city and stone him to death (he is considered the first church martyr).

*Bible Summary: Stephen said, "Brothers, God called Abraham and appeared to Moses. You killed the Righteous One." They were enraged and stoned him.*¹

The “Key” & Main Points of Chapter 7 (a chart); from [Slide Player](#); accessed June 30, 2022.

This should be the most extensive examination of Acts 7 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*.]

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

Quotations:**Outline of Chapter 7:****Preface****Introduction**

vv.	1–53	Stephen’s Grand Speech before the Sanhedrin
vv.	2–8	Abraham
vv.	9–16	Joseph and His Family in Egypt
vv.	17–41	Moses
vv.	42–43	Isaiah and Amos
vv.	44–50	The Tent and the Temple
vv.	51–53	Killing the Prophets
vv.	54–60	Stephen is Stoned to Death

Chapter Summary**Addendum****Charts, Graphics and Short Doctrines:**

Preface	Preface
Preface	Brief Overview
Preface	The “Key” & Main Points of Chapter 10 (a chart)
Preface	Quotations
Introduction	Titles and/or Brief Descriptions of Acts 7 (by Various Commentators)
Introduction	Brief, but insightful observations of Acts 7 (various commentators)
Introduction	Fundamental Questions About Acts 7
Introduction	The Prequel to Acts 7
Introduction	The Principals of Acts 7
Introduction	The Places of Acts 7
Introduction	By the Numbers
Introduction	A Synopsis of Acts 7
Introduction	Outlines and Summaries of Acts 7 (Various Commentators)
Introduction	A Synopsis of Acts 7 from the Summarized Bible
Introduction	
Introduction	The Big Picture (Acts 4–9)
Introduction	
Introduction	Changes—additions and subtractions

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Summary	A Set of Summary Doctrines and Commentary
Summary	Why Acts 7 is in the Word of God
Summary	What We Learn from Acts 7
Summary	Jesus Christ in Acts 7
Summary	
Addendum	Kretzmann's Commentary on Acts 7:1–5
Addendum	The Doctrine of the Priest Nation (R. B. Thieme, Jr.)
Addendum	The General Characteristics of a Client Nation to God (R. B. Thieme, Jr.)
Addendum	General Principles of a Client Nation (R. B. Thieme, Jr.)
Addendum	Kretzmann's Commentary on Acts 7:6–8
Addendum	Extensive Commentary on the Possible Spurious Text of Acts 7:16
Addendum	Kretzmann's Commentary on Acts 7:9–16
Addendum	The Problem with Machpelah
Addendum	Where was Jacob buried? (By Ben van Noort)
Addendum	The Explanation of I. Howard Marshall
Addendum	Acts 7 and Genesis 50 (by John Wenham)
Addendum	How do you explain Acts 7:16 when it outright contradicts Genesis 25:8-10?
Addendum	How do you explain Acts 7:16 when it outright contradicts Genesis 25:8-10? (2)
Addendum	How do you explain Acts 17:6 when it outright contradicts Genesis 25:8-10? (3)
Addendum	Kretzmann's Commentary on Acts 7:17–22
Addendum	Kretzmann's Commentary on Acts 7:23–29
Addendum	Kretzmann's Commentary on Acts 7:30–34
Addendum	Kretzmann's Commentary on Acts 7:35–36
Addendum	The Abbreviated Doctrine of the Angel of Jehovah
Addendum	Kretzmann's Commentary on Acts 7:37–41
Addendum	The Doctrine of Idolatry (R. B. Thieme, Jr.)
Addendum	Kretzmann's Commentary on Acts 7:42–43
Addendum	Kretzmann's Commentary on Acts 7:44–50
Addendum	God's Name in the Christian Era: Categories A, B, and C (from the AEB)
Addendum	Kretzmann's Commentary on Acts 7:51–53
Addendum	Breath or Spirit? (from the 2001 Translation)
Addendum	Kretzmann's Commentary on Acts 7:54–56
Addendum	Kretzmann's Commentary on Acts 7:57–60
Addendum	
Addendum	A Complete Translation of Acts 7
Addendum	
Addendum	Doctrinal Teachers Who Have Taught Acts 7
Addendum	Word Cloud from the Kukis Paraphrase of Acts 7
Addendum	Word Cloud from Exegesis of Acts 7

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

Doctrines Covered or Alluded To			
	Circumcision	Circumcision and Regeneration	

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
	Genesis 46	Genesis 47	
The Book of Exodus	Exodus 12	Exodus 14	Exodus 17
Exodus 18	Exodus 26	Exodus 36	Exodus 40
Numbers 20	Acts 6		

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

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

Definition of Terms	
1 st Advent	The time period when Jesus was born and had His earthly ministry. This time period extends from His birth to His death, resurrection and ascension.
5 th Stage of National Discipline	This is the stage of discipline God brings upon Israel when the people are removed from their own land and taken into slavery by some foreign power. Thieme called this the 5 th Cycle of Discipline. The Five Cycles of Discipline (R. B. Thieme, Jr.) (Ken Ford) (Joe Griffin chart) (Lee Griffith) (Wisdom and Knowledge) (L. G. Merritt).
Abraham, Isaac, and Jacob	<p>Every person with the genes of Abraham, Isaac, and Jacob is considered to be a racial Jew. Abraham is considered to be the first Jew; and God made many promises to Abraham, most of which applied to the people who would come from him.</p> <p>Abraham had two sons—Ishmael and Isaac. Ishmael is a gentile (an Arab) and Isaac is a Jew (Hebrew). Isaac had twin sons: Jacob and Esau. Esau is a gentile (an Arab) while Jacob is a Jew. Technically, everyone descended from Jacob is a Jew.</p> <p>The key is regeneration and foreknowledge. Many believe that Ishmael and Esau were both unbelievers. I disagree; I believe that both men believed in the Revealed God. However, they simply did not consistently pass down the heritage of that faith to their sons and grandsons. Despite their many failings, Jacob and his 12 sons consistently passed down this spiritual heritage. God knew who would and who would not.</p>

Definition of Terms	
Abraham; Moses	Abraham is the first Hebrew (often called the founder of the Jewish race; but God founded the Jewish people Himself); and Moses is known as the father of the Jewish nation Israel. In the case of Moses, God also founded through Moses (and, to be accurate, the Hebrew nation Israel did not exist until Joshua took the people into the land of promise to conquer it. See Why God Chose Abraham (HTML) (PDF) (WPD); and Moses (HTML) (PDF) (WPD).
Angel, Angels, Elect Angels, and Fallen Angels	Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels. They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God. See the Angelic Conflict (HTML) (PDF) (WPD).
Angel of God, the	The Angel of the Lord [= the Angel of God = the Angel of Jehovah] is one of the preincarnate forms of Jesus Christ. The Angel of Jehovah is identified as Jehovah. Gen. 16:7-13 21:17-18 22:11-18 31:11-13 48:15,16 Ex. 3:2 cf. Acts 7:30-35 Ex. 13:21 14:19 Judg.2:1-4 5:23 6:11-23 13:3-22 2Sam. 24:16 Zech. 1:12-13. The Angel of Jehovah is distinguished from Jehovah. Gen. 24:7 40 Ex. 23:20 32:34 Num. 20:16 1Chron. 21:15-18 Isa. 63:9 Zech. 1:12-13. See the Doctrine of the Angel of Jehovah (HTML) (PDF) (WPD).
Angelic Conflict	<p>During human history, there is an invisible conflict being played out and tied to human history, which is call the <i>Angelic Conflict</i>. This began with the fall of Satan and has become integral to our own lives since Satan tempted the first woman to sin against God. The angels which fell with Satan are known as fallen angels or demons.</p> <p>Fundamental to the Angelic Conflict is God's essence. God created man to resolve this conflict.</p> <p>The two primary objectives of Satan with respect to man are (1) to keep people from believing in Jesus Christ and (2) to keep believers from growing spiritually and participating in the production of divine good. See the Angelic Conflict (HTML) (PDF) (WPD).</p>
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
Canaan, the Land of Promise	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terns, this would be the land between Egypt and Lebanon (roughly).

Definition of Terms	
Canon of Scripture, Canonicity	The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: Canonicity and Ancient Manuscripts (HTML) (PDF) (WPD); Canon of the New Testament (HTML) (PDF) (WPD); Canonicity (Wenstrom) (L.G. Merritt) (Spokane Bible Church) (Bible Hub) (Got Questions) (Got Questions #2) (Dr. Norman Geisler); and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's <i>Introduction to the Bible</i> . R. B. Thieme, Jr. did a marvelous job on this topic, which can be ordered from R. B. Thieme, Jr. Ministries (Canonicity).
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Crusader arrogance	Crusader arrogance is the self-righteousness arrogance that tries to straighten the world from its error and mistakes. A person places his personal standards above the law or any form of establishment or authority. When criminal arrogance interlocks with crusader arrogance, there is terrorism or revolution.
David's Greater Son	<i>David's Greater Son</i> is a reference to the Messiah Who would come from the loins of David. In the Davidic Covenant (2Samuel 7), Nathan (speaking on behalf of God) promises the David's son would rule after David dies. Although this is clearly a prophesy about Solomon, Nathan also says, "And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever." (2Samuel 7:16; ESV; capitalized). David prophesied about his own Son in Psalm 110:1 The LORD says to my Lord: "Sit at My right hand, until I make Your enemies Your footstool." ESV (capitalized) Jesus has an exchange with the religious types over this very topic in Matt. 22:41–46. The phrase, <i>David's Greater Son</i> , is not found in the Bible.
Disciple, Disciples	A disciple of Jesus would be simply a follower and/or a student of Jesus. However, this word is also applied specifically to the 12 men that Jesus chose (often called the Twelve, the 12 Disciples, or just the Disciples).
Divine Discipline	Divine discipline is the divinely-ordered corrective action through which God motivates His children to turn away from sin and to return to the post salvation spiritual life. We are disciplined when we are out of fellowship (by means of sin); and we get back into fellowship by naming our sins to God. See the Doctrine of Divine Discipline (Maranatha Church—Jack M. Ballinger) (Cherreguine Bible Doctrine Ministries) (Pastor Doug Laird) (Reasons for Christian Suffering by Dr. Robert D. Luginbill)

Definition of Terms	
Dying Grace	A state of peace and spiritual blessing when the believer is called home to be with the Lord, regardless of the amount of suffering. The peaceful awareness of God in death. BDR.org
The Exodus Generation	The Exodus generation is actually two generations of Israelites. Those who walked out of Egypt as adults (aged 20 and older) make up the older generation, whom I refer to as <i>Gen X</i> (ultimately they will be failures and die the sin unto death in the desert-wilderness). The younger generation is the <i>generation of promise</i> . They are either born in the desert-wilderness or they walked out of Egypt as children (aged 20 or younger). These men will walk into the land under the command of Joshua and take it. Often, the <i>Exodus generation</i> refers only to that older generation, <i>Gen X</i> .
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) <i>Rebound</i> (Kukis).
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).
God's Plan, the Plan of God; His plan	God's plan is essentially the divine decree (s). God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (HTML—Bolender) (PDF—Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
The Grace of God, God's Grace	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace , Understanding Grace , Grace in Prayer , Grace versus Legalism)
Grace Oriented Believer, The	This is the understanding of the believer that our lives depend upon the graciousness of God, and not upon our own efforts and works. Our spiritual growth is a result of grace, our production is a result of grace, and, quite obviously, our salvation is the result of grace. At no point can we, as individuals, take credit for what God has done for us and in our lives. See the Doctrine of Grace Orientation (Ron Adema) (Robert Dean) (Rick Hughes—audio) (Robert McLaughlin) (Utilization of Grace Orientation) (R. B. Thieme, Jr. as one of the problem solving devices)
Hebrew v. Jew	<i>Hebrew</i> is an Old Testament designation of the people descended from Abraham, Isaac, and Jacob. <i>Jew</i> is a later term, referring to the same people, which has its origins in the name <i>Judæa</i> . I primarily use the first term in OT studies and the second terms in NT studies (and for current references to the same people).

Definition of Terms	
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).
Human Spirit	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the Doctrine of the Human Spirit (HTML) (PDF) (WPD).
Immanence and Transcendence of God; immanent and transcendent	<i>Immanence</i> is where God is fully present in the physical world and thus accessible to His creatures in various ways. (<i>Immanence</i> is not to be confused with <i>imminence</i> , which refers to the timing of the Lord's return to earth.) <i>Immanence</i> means that God is present in all of His creation, yet He is distinct from it (that is, He also <i>transcends</i> it). <i>Transcendence</i> means that God transcends, goes outside of, exists above, or is wholly independent from the universe and all physical laws. God made the universe, but He is not confined by the universe nor is He subject to its physical laws. Immanence and Transcendence .
Israel	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i>). Context determines which thing is meant.
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.
Lake of Fire	The Lake of Fire was prepared for the devil and his angels. However, unbelievers will also be thrown into the Lake of Fire after the last judgment. See Got Questions (Hell as a Lake of Fire ; Difference between terms); DCLM download .

Definition of Terms	
Laws of divine establishment	<p>The laws of divine establishment are regulations and laws that will protect and prosper a nation. Hypothetically speaking, even a nation without Christians could follow the laws of divine establishment (although this would not occur in practice). The five divine institutions (the volition and function of the individual human soul, work, marriage, family and nation) are recognized and protected and there is a system of just laws and equitable enforcement of same. The result is law and order, freedom and prosperity. There is no freedom apart from law and order.</p> <p>The laws of divine establishment should also protect Christian activity, e.g. churches, evangelism, missionary activity, and Christian scholarship). Protection within the nation is provided by law, a police force and the courts; protection from without is provided by a well-trained military force. See the Laws of Divine Establishment (HTML) (PDF) (WPD).</p>
The Law of Moses, The Law, The Mosaic Law	<p>The Mosaic Law (often referred to as <i>the Law</i>) is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>
Messiah	<p>The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah; Messiah's Birth was Unique; Messianic Prophecies 1; Messianic Prophecies2)</p>
Negative Volition	<p>There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).</p>
Old Sin Nature; Sin Nature	<p>The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon²) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios—Word document) (Sin Nature)</p>

² You will have to do a search on this page.

Definition of Terms	
Omniscience (of God); omniscient	Omniscience means that God knows everything—whether past present or future, whether actual or possible. Jesus would have had access to this mark of Deity, but He may never have used it during His life on earth. See Grace Notes Essence of God (HTML) (PDF); Grace Bible Church (Omniscience); Got Questions (Omniscience).
Pharisee, Pharisees	The pharisees make up the primary religious sect found in the gospels and Acts. Their doctrines are based upon a legalistic interpretation of the Old Testament and heavily dependent upon traditions of earlier teachers. Jesus said that they followed the laws of men rather than teaching of Scripture (Matt. 15:9).
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>
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Redeem; Redemption; Redeemer	Redemption is the saving work of Christ whereby He purchased our freedom from the slave market of sin by means of His death on the cross. In Scripture, Jesus is often called our Redeemer. Doctrine of Redemption: (Jack Ballinger) (Ken Reed) (Wenstrom)
Regenerate; Regeneration	Regeneration simply means <i>to be born again</i> . We are born physically alive at birth. At some point in our lives, many of us choose to believe in Jesus Christ (in the Old Testament, people believed in God as He revealed Himself). When we have exercised faith in Jesus Christ, we are regenerated.
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).
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>

Definition of Terms	
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.
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).
Son of Man	<i>Son of Man</i> is a title for Jesus which emphasizes His humanity.
Soul , Human Soul , Souls	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics , Diagram , Soul and Depravity of the Soul , Battle for Soul Control , Soul Tragedy , Prospering Soul , Soul's Need for Daily Doctrine , Soul's Need #2); Grace Notes (Doctrine of the Soul ; PDF).
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 Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).
Spiritual Life , Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Spiritual Maturity	Spiritual maturity is achieved through spiritual growth. One grows spiritually by using the rebound technique (1John 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).

Definition of Terms	
The Tabernacle, Tent of Meeting	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace) ; Jesus—the Golden Lampstand (Grace Bible Church).
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).
Torah, The	The word <i>torah</i> is a Hebrew word that means <i>law</i> . This word is often applied to the first 5 books of the Bible. Occasionally, it may be used to refer to the entire Old Testament.
The Trinity	God exists in three Persons (God the Father, God the Son, God the Holy Spirit), All with the same divine essence. Doctrine of the Trinity in the Old Testament (HTML) (PDF) (WPD); Grace Notes (HTML) (PDF); Jack Ballinger (Maranatha Church); Grace Bible Church (Trinity ; Trinity Diagram ; Trinity Expressed); Doctrine of the Trinity (Grace Bible Church).
<p>Some of these definitions are taken from</p> <p>https://www.gotquestions.org/</p> <p>http://rickhughesministries.org/content/Biblical-Terms.pdf</p> <p>http://www.gbible.org/index.php?proc=d4d</p> <p>http://www.wordoftruthministries.org/terms-and-definitions/</p> <p>http://www.theopedia.com/</p>	
<div style="display: flex; justify-content: space-around;"> Chapter Outline Charts, Graphics and Short Doctrines </div>	

An Introduction to Acts 7

Introduction: Acts 7 should actually be appended to Acts 6:8–15 (Acts 6:8–7:50 ought to be a single chapter). In Acts 6, 7 deacons are selected, one of them being Stephen. It turns out that Stephen is quite an orator and God has given him many sign gifts. So he is brought before the Sanhedrin in Acts 6, along with many false witnesses who speak against him. His defense is found in Acts 7:2–53. Since the members of the Sanhedrin were unable to answer the things which Stephen says, they chased Stephen out of the court and stoned him to death outside of the city.

This chapter can be divided nicely into two sections: Stephens testimony (vv. 1–53) and the stoning of Stephen (vv. 54–60). Because Stephen summarizes the history of **Israel** and God, the first section of Acts 7 can be divided up into many subsections.

You may want to refer back to **Acts 6** ([HTML](#)) ([PDF](#)) ([WPD](#)), as the final verses provide the context for the question of the **High Priest** in Acts 7:1.

One of the fascinating aspects of Stephen's presentation before the council is, he will add a few tidbits of information here or there not found in the books or chapters which he is summarizing. This leads me to make the assumption that many of these things were known traditionally among the Israelite people, but had not necessarily been written down (I am thinking in particular about **Moses'** training to become the Pharaoh of Egypt; but that is not the only example).

Since most of this chapter is given over to Stephen's defense, let's delve further into that before beginning the actual exegesis. His overall argument is, "You know the history of the **Jewish** people and God. On many occasions, they rejected God and God's representatives—and that is exactly what you are doing here."

Stephen did not go through the Bible and pull out a few vignettes to make his point. He primarily concentrated on Moses and the **negative volition** of the people during the time of Moses. However, it was not about Moses throughout.

Stephen spoke about **Abraham** in vv. 2–8; how Israel ended up in Egypt (vv. 9–19); Moses as the deliverer of Israel (vv. 20–40); Israel's worship of false gods (vv. 41–43); the Tent of Testimony and the **Temple** (vv. 44–50); and the general stubbornness of the people (vv. 51–53).

In the end, the people who are trying Stephen, become so upset, that they simply stone Stephen to death, bypassing the laws of that era.

There are certain words and phrases which are repeated multiple times: *the God* (as the subject, as the One doing the action; 12x at least); *in the wilderness* (5 or 6x); *our fathers* (5 or 6x).

It has been my convention for any quote to use simply one pair of quotation marks, even though the quotation in this chapter will run from v. 2 to v. 53.

The Voice does something similar, where Stephen's name is given as the speaker back in v. 2; and they return to the narrative in v. 54.

You will note that there is not a lot of consistency in various translations when it comes to marking text which has been quoted from the Old Testament. They are different not in just the methods used (bolding, italics, small caps); but what is marked is also different from translation to translation. This is because fewer than half of the Old Testament references are direct quotes (either from the Hebrew or the Greek). Some translations indicates a direct OT quotation in some way; some indicate a paraphrase of an OT quote (such as, using 2nd person instead of 3rd person); some will not indicate a quote unless it speaks exactly to the speaker's context. This is why one source may tell you that there are 300 OT quotes in the New; and others might say, 305. The Stack Exchange gives this answer:

- Quotes: 302
- Allusions: 493
- Possible allusions: 138
- Total: 933³

Obviously, this is not a simple answer. Therefore, we should expect a great deal of disagreement when it comes to marking these verses.

A title or one or two sentences which describe Acts 7.

³ From <https://christianity.stackexchange.com> accessed August 28, 2023.

Titles and/or Brief Descriptions of Acts 7 (by Various Commentators)

New Matthew Bible: *Stephen makes answer to his accusation, rebukes the hard-necked Jews, and is stoned to death.*⁴

Kretzmann's commentary: *Stephen delivers an eloquent speech of defense, which angers the members of the Sanhedrin so that they cast him out of the city and stone him.*⁵

[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 7 (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 7

Some of these questions may not make sense unless you have read Acts 7. 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](#)

It is important to understand what has gone before.

The Prequel to Acts 7

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

⁴ From <https://www.biblegateway.com/passage/?search=Acts%207&version=NMB> accessed August 27, 2023.

⁵ From <https://www.studylight.org/commentaries/eng/kpc/acts-7.html> accessed August 27, 2023.

The Principals of Acts 7

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 7

Place	Description

Chapter Outline Charts, Graphics and Short Doctrines

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 7

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Acts 7 (Various Commentators)

Kretzmann's Commentary:⁶

Verses 1-5

The Defense of Stephen and His Death.

Stephen refers to the call of Abraham:

Verses 6-8

The promise to Abraham:

Verses 9-16

The story of Jacob and Joseph:

Verses 17-22

The birth and youth of Moses:

Verses 23-29

Moses attempts to deliver his people:

Verses 30-34

The call of Moses:

Verses 35-36

Moses the deliverer:

Verses 37-41

The disobedience of the Jews:

Verses 42-43

God's rejection of His people:

Verses 44-50

The Tabernacle and the Temple:

Verses 51-53

The peroration:

Verses 54-56

The glory of God revealed to Stephen:

Verses 57-60

The stoning of Stephen:

⁶ From <https://www.studylight.org/commentaries/eng/kpc/acts-7.html> accessed August 27, 2023.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

A Synopsis of Acts 7 from the Summarized Bible

Contents: Address of Stephen before the council. Stephen martyred.
Characters: God, Jesus, Holy Spirit, Stephen, Abraham, Isaac, Jacob, Joseph, Pharaoh, Moses, Pharaoh’s daughter, Aaron, Solomon, Saul.
Conclusion: Those who are filled with the Holy Ghost and the Word of God cannot but speak boldly against sin, and they will be made fit for anything, either to act for Christ or to suffer for Him. As their afflictions for Christ abound, their consolation in Him may yet more abound. Let us as we witness look constantly to Christ that we may be ever set above the fear of man.
Key Word: Testimony, Acts 7:1. Martyrdom, Acts 7:59.
Strong Verses: Acts 7:52, Acts 7:55, Acts 7:56.
Striking Facts: Acts 7:56. Colossians 3:1 tells us when Jesus ascended, He sat down in heaven. Stephen sees Him standing. He stood to welcome to heaven the first martyr. He will stand again when the hour of the rapture of the Church is at hand.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 7 (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.

The Big Picture (Acts 4–9)

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

The second translation is intended to be a reasonably literal translation. Often a specific subject is found in the English where the Green often includes just a pronoun (or the subject is simply part of the verb). This often does not make good English sense. In the past, I would include the proper noun and then place, in brackets behind it, *lit.*, *he* (or, whatever). Sometimes, there might be 2 or 3 insertions like this in a passage, and it can make the reading more belabored (mentally, I can easily read through a passage, and not even see the brackets, which are in a different text color). However, for others, the reading may seem somewhat convoluted. So I have started to simply place the proper name as a subject in the brackets (the brackets mean that it is not found in the original text). Many other translations do the same thing, but put these words in italics (like the KJV does). This way, I maintain good English text, but without distorting the Greek text which is there.

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.

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.

The [Dictionary of Terms](#) has been set up with hyperlinks so that, when you come across the first use of a technical term in this document, you can click on that hyper-linked word and it will take you to its entry in the Definition of Terms. You may also click on that hyperlinked word in the left column, and you will be taken back to where you were in the text originally.

At the completion of every verse, I will insert the Kukis mostly literal translation of that 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

Stephen's Grand Speech before the Sanhedrin

compare to the books of Genesis, Exodus, Joshua, Judges, Samuel, Kings, Isaiah and other prophets

Stephen will make a marvelous summation of the history of God and nation Israel, giving to the council the big picture that most Israelites refuse to see ("God gave you **the Law** and you did not keep it; God gave you the prophets and you stoned them to death.").

Throughout this marvelous testimony, Stephen continued drawing parallels between the angry members of the council, whose hate for Stephen continued to grow throughout his testimony.

The chapter divisions, as a whole, are pretty good throughout the Bible (the chapters and verses were established after the fact; that is, long after the Bible was written). But there are exceptions to this. Acts 7 is actually a continuation of Acts 6. The final few verses of Acts 6 read thus:

Acts 6:11 **Then they secretly instigated men who said, "We have heard him speak blasphemous words against Moses and God."**

Acts 6:12–14 **And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council, and they set up false witnesses who said, "This man never ceases to speak words against this holy place and the law, for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses delivered to us."**

Acts 6:15 **And gazing at him, all who sat in the council saw that his face was like the face of an angel.** (ESV)

So, Stephen stood before the court, his accusers having just leveled the charges listed above.

About half of Acts 6 should have been prefaced to Acts 7.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

But speaks the High Priest, if these things this one [or, *thus one*] has (and holds).

Acts
7:1

Kukis mostly literal translation:

Now the High Priest speaks, [asking] whether these things therefore [are true or if] he will keep on holding [onto his testimony of innocence].

Kukis paraphrase

Now the High Priest spoke to the Sanhedrin, asking whether these things which they just heard were true or if this man would continue to hold onto his version of the facts.

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 translation⁷ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

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

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

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	But speaks the High Priest, if these things this one [or, <i>thus one</i>] has (and holds).
Complete Apostles' Bible	Then the high priest said, "Are these things so?"
Douay-Rheims 1899 (Amer.)	Then the high priest said: Are these things so?
Holy Aramaic Scriptures ⁸	And The Rab Kahne {The Priest's Chief} asked him if these things were so.
James Murdock's Syriac NT	And the high priest asked him: Are these things so?
Original Aramaic NT ⁹	And The High Priest asked him, "Are these things so?"

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:

⁷ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁸ From <https://theholyscriptures.weebly.com/>

⁹ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Bible in Basic English	Then the high priest said, Are these things true?
Bible in Worldwide English	Then the high priest asked, Is this true?
Easy English	Stephen speaks to the Jewish leaders The most important priest said to Stephen, 'These men are saying things against you. Are these things true?'
Easy-to-Read Version–2008	The high priest said to Stephen, "Is all this true?"
<i>God's Word™</i>	Then the chief priest asked Stephen, "Is this true?"
J. B. Phillips	Stephen makes his defence from Israel's history: I. THE TIME OF ABRAHAM ^{1a} Then the High Priest said, "Is this statement true?"
<i>The Message</i>	Stephen, Full of the Holy Spirit Then the Chief Priest said, "What do you have to say for yourself?"
NIRV	Stephen Speaks to the Sanhedrin Then the high priest questioned Stephen. "Is what these people are saying true?" he asked.
New Life Version	Stephen Speaks about the God of Abraham The head religious leader asked Stephen, "Are these things true?"

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

Casual English Bible ¹⁰	ACTS 7 STEPHEN ACTS AS HIS OWN LAWYER STEPHEN'S PRICKLY HISTORY LESSON The high priest turned to Stephen and asked, "Is all of this true?" The high priest asked Stephen, "Are they telling the truth about you?" .
Contemporary English V. New Berkeley Version New Living Translation	Stephen Addresses the Council Then the high priest asked Stephen, "Are these accusations true?" The high priest asked, "Are these accusations true?"
The Passion Translation Plain English Version	Stephen told the Jewish leaders a long story The big boss of the Jewish ceremonies said to Stephen, "These men are saying bad things about you. We think that they are telling the true story about you, but what do you say?"
Radiant New Testament	Stephen Speaks to the Sanhedrin Then the high priest questioned Stephen. He asked, "Are these charges true?"
UnfoldingWord Simplified T.	Then the high priest asked Stephen, "Are the things that these people are saying about you true?"
Williams' New Testament ¹¹	The high priest asked, "Are these statements true?"

Partially literal and partially paraphrased translations:

American English Bible	So the High Priest asked him: 'Is all of this true?'
Beck's American Translation	.
Breakthrough Version	The head priest said, "If this is how he has these things..."
A. Campbell's Living Oracles NT for Everyone	Then the high priest said, Are these things indeed thus? Stephen Tells the Story The high priest addressed Stephen. 'Are these things true?' he said
20 th Century New Testament	Then the High Priest asked: "Is this true?"

¹⁰ From <https://www.casualenglishbible.com/>

¹¹ William's New Testament - 1937 by Charles B. Williams.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then the high priest asked Stephen, "Are these charges true?"
Free Bible Version ¹²	"Are these allegations true?" the high priest asked.
International Standard V	Stephen Defends Himself
Lexham Bible	Then the high priest asked, "Is this true?"
	Stephen's Defense
Leicester A. Sawyer's NT	And the high priest said, "Is it so concerning these things ?"
The Spoken English NT ¹³	And the chief priest said, Are these things then so?
	Stephen's Speech to the High Council
	The high priest said, "Is all this true?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹⁴	So the High Priest asked him: "Is it true?"
New American Bible (2011)	Stephen's Discourses.
	Then the high priest asked, "Is this so?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The <i>cohen hagadol</i> asked, "Are these accusations true?" and Stephen said: "Brothers and fathers, listen to me! The God of glory appeared to Avraham avinu in Mesopotamia before he lived in Haran and said to him, 'Leave your land and your family, and go into the land that I will show you.' [Genesis 12:1]
Hebraic Roots Bible	And the high priest said, Tell me then if you thus hold these things?
Holy New Covenant Trans.	Then the high priest asked Stephen, "Are these things true?"
Tree of Life Version	Then the kohen gadol said, "Are these things so?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁵	...says but The Priest (Chief) if These so has~ things...
Awful Scroll Bible	And said the chief-priest, "Whether is it therefore you hold these, the same-as-this?"
Concordant Literal Version	Now the chief priest said, "Are these thing so?"
exeGesés companion Bible	<u>THE MESSAGE OF STEPHANOS</u>
Orthodox Jewish Bible	And the archpriest says, If these be thus?
Rotherham's Emphasized B.	And the Kohen Gadol said, "Are these things so?"
	§ 13. Stephen's Defence and Martyrdom.
	Chapter 7.
	And the High-priest said—
	Are these things [so]?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Stephen's Defense
	Now the high priest [Probably Caiaphas. See 4:6.] asked [Stephen], "Are these charges true?"
An Understandable Version	Then the head priest asked [Stephen], these charges true?"
The Expanded Bible	Stephen's Speech
	The high priest said to Stephen, "Are these things [charges] true?"

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

¹³ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁴ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁵ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Jonathan Mitchell NT **Yet the head** (chief; ranking) **priest said** [D adds: to Stephen], **"Do these matters continue holding thus** (or: Are these things so; = Is this the case)?"

Syndein/Thieme **Then said the high priest, "Do you plead guilt or innocent?"**
 {Note: Instead of answering the question directly, Stephen gives a discourse in verses 2-47. It took a while for the Sanhedran to realize Stephen is revealing to them that Jesus is the God of Glory and the God of Abraham, but they eventually got it and got so angry they stoned him to death!}

Translation for Translators **Stephen started to answer the high priest's accusations by talking about Abraham.**

Acts 7:1-4

The Voice **High Priest:** *What do you have to say for yourself? Are these accusations accurate?*

Bible Translations with a Lot of Footnotes:

NET Bible® *Stephen's Defense Before the Council*
Then the high priest said, "Are these things true?"¹
^{1st} Grk "If it is so concerning these things" (see BDAG 422 s.v. ἔχω 10.a for this use).

Wilbur Pickering's New T. **Stephen's discourse**
Then the high priest said, "Can these things be so?"¹
 (1) The man knows it's all a farce, but he pretends astonishment.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Benjamin Brodie's trans. **Then the high priest said, "Do you so hold these [things]?"**
Then the chief priest asked: "Can these things [each claim added together into one accusation] be factual [true]?"

Far Above All Translation¹⁶ **Then the high priest said, these things so?**
AND SAID THE HIGH PRIEST, THEN THESE THINGS SO ARE?

Literal New Testament **AND SAID THE HIGH PRIEST, THEN THESE THINGS SO ARE?**

Modern Literal Version 2020 **Now the high-priest said, So then if these things are holding up, what now?**

Modern KJV **Then the high priest said, Then do you so hold these things?**

New Matthew Bible **Then the chief priest said, Is it really so?**

Niobi Study Bible **Stephen's Address: The Call of Abraham; The Trial and Death of Stephen**
Then said the high priest, "Are(n) these things so?"

A Voice in the Wilderness **Then the high priest said, Tell us whether you hold thus to these things?**

World English Bible **The high priest said, "Are these things so?"**

The gist of this passage: Stephen was accused in the previous chapter. The High Priest asks him if the charges are true.

Acts 7:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

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

Acts 7:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
archiereus (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i>]	<i>chief priest, high priest</i>	masculine singular noun; nominative case	Strong's #749

Translation: Now the High Priest speaks,...

The first part of this verse is easy to translate. Either the High Priest speaks or he says.

Acts 7:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>I</i>]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
tauta (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
houtō (οὕτω) [pronounced <i>HOO-toh</i>]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
echō (ἔχω) [pronounced <i>ECHKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active indicative	Strong's #2192

Translation: ...[asking] whether these things therefore [are true or if] he will keep on holding [onto his testimony of innocence].

Unlike most every other translation, I take this as a summation remark made to those in the Sanhedrin who would be casting their vote for or against Stephen. Furthermore, I don't see it as a quote, but as a summary of what he said.

That being said, these words are still very difficult to translate and lack any resemblance to what we read in most translations. Literally, what we read here is, *whether these things therefore he keeps on holding*. I have given this a fairly open-ended translation as if the High Priest is presenting two points of view: *whether the Sanhedrin is to accept these things just testified to or the testimony that Stephen holds to*. Obviously, in order to get to that translation, I have to insert a great many words.

Acts 7:1 Now the High Priest speaks, [asking] whether these things therefore [are true or if] he will keep on holding [onto his testimony of innocence]. (Kukis mostly literal translation)

Acts 7:1 Now the High Priest spoke to the Sanhedrin, asking whether these things which they just heard were true or if this man would continue to hold onto his version of the facts. (Kukis paraphrase)

Abraham
compare to Genesis 11–31

Vv. 2–8 correspond to Genesis 11–31, with an emphasis upon Genesis 12, 15, 17, 21, 23–25, 27–30. This begins with God’s commands to Abram, God’s promises to Abram, his move to **Canaan**, the birth of Isaac, the birth of Jacob and the births of the Patriarchs (Jacob’s twelve sons).

But the [Stephen] declared, “Brothers and fathers, listen: the God of the glory appeared to the fathers of us, Abraham being in the Two Rivers before, but living to him [was] in Charan. And He said face to face with him, ‘Go out from the land of yours and from the kindred of yours and come to the land which to you I will show.’ (Genesis 12:1)

Acts
7:2–3

[Stephen] then declared, “Brothers and fathers, listen [to these words]: the God of glory appeared to our fathers. [For instance,] Abraham was previously in Mesopotamia, but [later] his living [was] in Charan. [God] said directly to him, ‘Go out from your land and from your family and come to this land which I will show to you.’ (Genesis 12:1)

Stephen then declared aloud before the Sanhedrin and the audience which had gathered there, “Listen to these words, my brothers and fathers. In the past, the God of glory has appeared to our fathers (which is something which we will all affirm). For example, Abraham first lived in Mesopotamia and then he moved to Charan. When in Mesopotamia, and then again in Haran, God said to him, “Go out from your land here and your family, and come to this other land which I will show to you.’ (Genesis 12:1)

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [Stephen] declared, “Brothers and fathers, listen: the God of the glory appeared to the fathers of us, Abraham being in the Two Rivers before, but living to him [was] in Charan. And He said face to face with him, ‘Go out from the land of yours and from the kindred of yours and come to the land which to you I will show.’ (Genesis 12:1)
Complete Apostles Bible	And he said, "Men, brothers and fathers, listen: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, and said to him, 'Go out from your land and from your relatives, and come to a land which I will show you.'
Douay-Rheims 1899 (Amer.)	Who said: Ye men, brethren and fathers, hear. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charan. And said to him: Go forth out of thy country and from thy kindred: and come into the land which I shall shew thee.
Holy Aramaic Scriptures	He then said, “Men, brothers, and our fathers, listen! The Alaha {God} of Glory appeared unto our father Abraham when he was in Beth Nahrin {Mesopotamia}; while not yet coming to dwell in Kharan {Haran}, and had said unto him: ‘Go out from your land and from being with the sons of your lineage, and come unto the land which I will show you.’
James Murdock’s Syriac NT	And he said: Men, brethren, and our fathers, hear ye. The God of glory appeared to our father Abraham, when he was between the rivers, before he came to reside in Charran; and he said to him: Depart from thy country, and from thy kindred, and go to a land which I will show to thee.

Original Aramaic NT But he said, "Men, brothers and fathers, listen; The God of glory appeared to our father Abraham when he was in Bayth-Nahrayn,* when he had not come to dwell in Haran,
And he said to him, 'Depart from your land and from the presence of the people of your relatives and come to the land which I shall show you.'

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And he said, My brothers and fathers, give hearing. The God of glory came to our father Abraham, when he was in Mesopotamia, before he was living in Haran, And said to him, Go out of your land, and away from your family, and come into the land to which I will be your guide.

Bible in Worldwide English Stephen replied, Men, brothers and fathers, listen to me. When our father Abraham was in the country of Mesopotamia, before he lived in the country of Haran, the God who is great and wonderful came to him.
God said, "Leave your country and your family and come to the country that I will show you."

Easy English Stephen said, 'Men of Israel, my friends and leaders. Listen to what I say. Our great God appeared to our ancestor, Abraham, when he was still living in Mesopotamia. This happened before he went to Haran. 3 God said to Abraham, "Leave your own country and your own family and go to a different country. I will show you where that will be."
Abraham lived with his father in a city called Ur. Ur was in a country called Babylonia, which is now part of Iraq. Abraham moved with his father from Ur to live in Haran.

Easy-to-Read Version–2008 And Stephen said: "Brothers and fathers, hear me. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, and said to him, 'Go out from your land and from your kindred and go into the land that I will show you.'

Good News Bible (TEV) Stephen answered, "Brothers and fathers, listen to me! Before our ancestor Abraham had gone to live in Haran, the God of glory appeared to him in Mesopotamia and said to him, 'Leave your family and country and go to the land that I will show you.'

J. B. Phillips And Stephen answered, "My brothers and my fathers, listen to me. Our glorious God appeared to our forefather Abraham while he was in Mesopotamia before he ever came to live in Haran, and said to him, 'Get out of your country and from your relatives, and come to a land that I will show you.'

The Message Stephen replied, "Friends, fathers, and brothers, the God of glory appeared to our father Abraham when he was still in Mesopotamia, before the move to Haran, and told him, 'Leave your country and family and go to the land I'll show you.'

NIRV "Brothers and fathers, listen to me!" Stephen replied. "The God of glory appeared to our father Abraham. At that time Abraham was still in Mesopotamia. He had not yet begun living in Harran. 3 'Leave your country and your people,' God said. 'Go to the land I will show you.' (Genesis 12:1)

New Life Version Stephen said, "My brothers and fathers, listen to me. The great God showed Himself to our early father Abraham while he lived in the country of Mesopotamia. This was before he moved to the country of Haran. God said to him, 'Leave your family and this land where you were born. Go to a land that I will show you.'

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

Casual English Bible	Stephen said, "Brothers and fathers, listen. God himself, in all of his glory, appeared to our ancestor Abraham back when Abraham still lived in the land between the rivers, [1] before he moved to Haran. [2] God told him, 'Leave your land and your family. I want you to come to a land I'll show you.' ¹ 7:2Literally, "Mesopotamia," which is in what is now Iraq. ² 7:2A city in what is now southern Turkey, near the northern border of Syria.
Contemporary English V.	Stephen answered: Friends, listen to me. Our glorious God appeared to our ancestor Abraham while he was still in Mesopotamia, before he had moved to Haran. God told him, "Leave your country and your relatives and go to a land that I will show you."
The Living Bible	This was Stephen's lengthy reply: "The glorious God appeared to our ancestor Abraham in Iraq ^[a] before he moved to Syria, and told him to leave his native land, to say good-bye to his relatives and to start out for a country that God would direct him to. [a] <i>Iraq</i> , literally, "Mesopotamia." Syria, literally, "Haran," a city in the area we now know as Syria.
New Berkeley Version The Passion Translation	. Stephen replied, "My fellow Jews and fathers, listen to me. The God of glory appeared to our ancestor Abraham while he was living in Iraq and before he moved to Haran in Syria. God said to him, 'Go! Leave behind your country and your relatives. Begin your journey and come to the land that I will show you.'
Plain English Version	Then Stephen said, "Listen to me, my countrymen and my leaders. Think about the story about our grand-fathers that lived a long time ago. Our great God came to our grand-father Abraham, while he was still living in Mesopotamia country, where the Chaldia mob lived. God said to him, 'Leave your country and your family. Go to the country that I will show you.'
Radiant New Testament	Stephen replied, "Brothers and fathers, listen to me! The God of glory appeared to our father Abraham while he was still living near the Euphrates River, before he moved to Harran. 'Leave your country and your people,' God told him, 'and go to the land that I will show you.'
UnfoldingWord Simplified T.	Stephen replied, "Fellow Jews and respected leaders, please listen to me! The glorious God whom we worship appeared to our ancestor Abraham while he was still living in the region of Mesopotamia, before he moved to the city of Haran. God said to him, 'Leave this land where you and your relatives are living, and go into the land which I will direct you to.'
William's New Testament	He answered: "Listen, brothers and fathers. The glorious God appeared to our forefather Abraham while he was in Mesopotamia before he ever made his home in Haran, and said to him, 'Leave your country and your kinsmen and come to Whatever country I may show you.'

Partially literal and partially paraphrased translations:

American English Bible	And [Stephen] said: 'Men... Brothers... Fathers... Listen! Our father AbraHam saw the Glorious God while he was in MesoPotamia, before he moved to Haran . 'And [God] said to him: <i>'Leave your land and your relatives and go to the land that I'm going to show you.'</i> [Genesis 12:1]
Beck's American Translation Breakthrough Version	. But he was declaring, "Men, brothers and fathers, listen. The God of the magnificence was seen by our father Abraham as he was in Mesopotamia before <i>the time</i> for him to even reside in Haran.

	And He said to him, 'Come out from your land and from your relatives, and come here into the land that I will show you.'
Common English Bible	Stephen responded, "Brothers and fathers, listen to me. Our glorious God appeared to our ancestor Abraham while he was still in Mesopotamia, before he settled in Haran. God told him, 'Leave your homeland and kin, and go to the land that I will show you.' [Gen 12:1]
Len Gane Paraphrase	He [Stephen] said, "Men, brothers, and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia before he lived in Haran, and said to him, 'Get out of your country and from your kinfolk and come to the land that I show you.'
A. Campbell's Living Oracles	And he said, Brethren, and fathers, hearken: the God of glory appeared to our father Abraham, while he was in Mesopotamia, before he dwelt in Charran; and said to him, "Depart from your country and from your kindred, and come into a land which I will show you."
New Advent (Knox) Bible	And he answered, Brethren and fathers, listen to me. When the God of glory appeared to our father Abraham, it was while he was still in Mesopotamia, before he took up his dwelling in Charan. Leave thy country, he said, and thy kindred, and come to the land to which I direct thee.[1]
NT for Everyone	[1] Gen. 12.1. 'My brothers and fathers,' replied Stephen, 'please give me a hearing. 'The God of glory appeared to our father Abraham when he was in Mesopotamia, before he moved to live in Haran. "Leave your land and your family," he said to him, "and go to the land which I will show you."
20 th Century New Testament	And, upon that, Stephen spoke as follows: "Brothers and Fathers, hear what I have to say. God, who manifests himself in the Glory, appeared to our ancestor Abraham when he was in Mesopotamia, and before he settled in Haran, and said to him-- 'Leave your country and your kindred, and come into the country that I will show you.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	He replied, "Men, brothers, fathers, listen! Glorious God appeared to our father, Abraham, when he was in Mesopotamia, before he went to Charran," "and said to him, 'Get out of your country, and away from your people, and go to the land which I'll show you.'"
Free Bible Version	"Brothers and fathers, listen to me!" Stephen replied. "God in his glory appeared to our father Abraham when he was living in Mesopotamia, before he moved to Haran. "God told him, 'Leave your country and your relatives, and go to the country that I'm going to show you.'
International Standard V	Stephen replied: "Listen, brothers and fathers! "The glorious God appeared to our ancestor Abraham while he was in Mesopotamia before he settled in Haran. God [Lit. He] told him, 'Leave your country and your relatives and go to the land I will show you.' [Gen 12:1]
Urim-Thummim Version	And he replied, Men, brethren and fathers, consider this; The Elohim of glory appeared to our forefather Abraham when he was in Mesopotamia, before he lived in Charran, and said to him, Get yourself out of your country and from your relations, and come into the land that I will show you.
Weymouth New Testament	The reply of Stephen was, "Sirs--brethren and fathers--listen to me. God Most Glorious appeared to our forefather Abraham when he was living in Mesopotamia, before he settled in Haran, and said to him, "'Leave your country and your relatives, and go into whatever land I point out to you.'

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And he said, Men, brothers, and fathers, hear: The God of glory appeared to our father Abraham, being in Mesopotamia, before he was permanently housed in Haran,

And said to him, Go out from your country, and out from your kindred, and come into the land which I shall show you. Genesis 12:1

New American Bible (2011)

^a And he replied, * "My brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia,* before he had settled in Haran, and said to him, 'Go forth from your land and [from] your kinsfolk to the land that I will show you.'^b

* [7:2–53] Stephen's speech represents Luke's description of Christianity's break from its Jewish matrix. Two motifs become prominent in the speech: (Acts 7:1) Israel's reaction to God's chosen leaders in the past reveals that the people have consistently rejected them; and (Acts 7:2) Israel has misunderstood God's choice of the Jerusalem temple as the place where he is to be worshiped.

* [7:2] God...appeared to our father Abraham...in Mesopotamia: the first of a number of minor discrepancies between the data of the Old Testament and the data of Stephen's discourse. According to Gn 12:1, God first spoke to Abraham in Haran. The main discrepancies are these: in Acts 7:16 it is said that Jacob was buried in Shechem, whereas Gn 50:13 says he was buried at Hebron; in the same verse it is said that the tomb was purchased by Abraham, but in Gn 33:19 and Jos 24:32 the purchase is attributed to Jacob himself.

a. [7:2] Gn 11:31; 12:1; Ps 29:3.

b. [7:3] Gn 12:1.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible

And he said, Men, brothers, and fathers, listen! The Elohim of glory appeared to our father Abraham, being in Beth-Nahrain (The land of the two rivers Tigris and Euphrates) before he lived in Haran, and said to him, "Go out from your land and from your kinsmen, and come into a land which I will show to you." (Gen. 12:1)

Holy New Covenant Trans.

Stephen answered, "My Jewish fathers and brothers, listen to me. Our glorious God appeared to Abraham, our ancestor, while he was in Mesopotamia. This was before he lived in Haran.

God said to Abraham, 'Leave your country and your relatives! Go to another country. I will show you where to go.'

The Scriptures 2009

And he replied, "Men, brothers and fathers, listen: The Elohim of esteem appeared to our father Abraham when he was in Aram Naharayim, before he dwelt in Haran, **and said to him, 'Come out of your land and from your relatives, and come here, into a land that I shall show you.'** Gen. 12:1.

Tree of Life Version

Stephen declared, "Brothers and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran. He said to him, 'Leave your country and your relatives, and come here to the land that I will show you.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...The [Man] but said Men Brothers and Fathers hear! {me} The God [of] the recognition is seen [by] the father [of] us abraham being in the mesopotamia before than to dwell him in haran and [He] says to him proceed! from the earth [of] you and from the family [of] you and come! to the earth whom ever [to] you [I] will show...

Alpha & Omega Bible	AND HE SAID, "HEAR ME, BRETHERN AND FATHERS! THE THEOS (<i>The Alpha & Omega</i>) OF GLORY APPEARED TO OUR FATHER ABRAHAM WHEN HE WAS IN MESOPOTAMIA (Syria), BEFORE HE LIVED IN HARAN, AND SAID TO HIM, 'LEAVE YOUR COUNTRY AND YOUR RELATIVES, AND COME INTO THE LAND THAT I WILL SHOW YOU.' †(Gen. 12:1)
Awful Scroll Bible	And he was exposing-the-light to them, "Men, brothers and fathers be giving ear! The God of Splendor is being appeared to our father Abraham, being from-within Mesopotamia, before either he is to dwell-along from-within Haran, (")and said, with respects to him, 'Be gone-out of your land, and from your kindred-with you, and be yourself coming into a land, which might would I show to you.
Concordant Literal Version	Now he averred, "Men, brethren, and fathers, hear! The God of glory was seen by our father Abraham, being in Mesopotamia, ere he dwelt in Charan, and said to him, 'Come out of your land and from your relationship and come hither into the land which I would be showing to you.'"
exeGesese companion Bible	And he says, Men, brothers and fathers, hearken; the Elohim of glory appeared to our father Abraham being in Mesopotamia, ere he settled in Haran, and said to him, You, go from your land and from your kindred; and come to the land I show you.
Orthodox Jewish Bible	And Stefanos said, "Achim and Avot, hear me! Elohei Hakavod appeared to Avraham Avinu while he was in Mesopotamia before he lived in Charan [TEHILLIM 29:3; BERESHIS 11:31; 15:7] "And Hashem said to Avram, 'Depart from your country and from your people and come to the land which I shall show you.' [Gn 12:1; 48:4]
Rotherham's Emphasized B.	And [he] said— Brethren and fathers, hearken! The God of Glory ^e appeared unto our father Abraham, while he was in Mesopotamia, before he dwelt in Haran,—and said unto him— <i>Get thee forth, out of thy land, and from among thy kindred, and come unto the land which^f [unto thee] I will point out.</i> ^g
	^e Ps. xxix. 3. ^f Mt: "whichsoever...hall." ^g Gen. xii. 1; xlviii. 4.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And he answered, "Brothers and fathers, listen to me! The God of glory [the Shekinah, the radiance of God] appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, and He said to him, 'LEAVE YOUR COUNTRY AND YOUR RELATIVES, AND COME TO THE LAND THAT I WILL SHOW YOU.'
An Understandable Version	And he answered, "Brothers and fathers, listen to me: Our glorious God appeared to our forefather Abraham when he was in Mesopotamia, [<i>even</i>] before he lived in Haran and told him, 'Leave your country and relatives and go to the country where I will lead you.'
The Expanded Bible	Stephen answered, "Brothers [^L Men, brothers] and fathers, listen to me. ·Our glorious God [The God of glory] appeared to Abraham, our ·ancestor [patriarch; L father], in Mesopotamia before he lived in Haran [^C a city in Syria where Abraham resided before reaching the Promised Land; Genesis 11:31]. God said to Abraham, 'Leave your country and your relatives, and go to the land I will show you [Genesis 12:1].'
Jonathan Mitchell NT	So he affirmed, "Men... brothers and fathers, listen, and now hear! The God of the glory (or: The God of the manifestation which called forth praise; or: The God which

Syndein/Thieme	<p>pertains to, and is, the glory [of Israel] was perceived (or: seen) by our father (or: forefather; patriarchal ancestor) Abraham – [he] being in Mesopotamia, before the [situation for] him to settle down (= take up residence) within Haran – 'and He said to him, "At once go forth from out of the midst of your land and your relationships with family (or: your relatives and the fellowship of kinfolds; your common origin), and then come on into the Land which I would then be pointing out and showing to you.'" [Gen. 12:1]</p> <p>And he said, Public Men {title of honor to the members of the Court}, brethren {fellow Jews racially}, and fathers {Rome's appointed leaders of the people}, listen carefully, "The God of Glory appeared unto our father Abraham, being in Mesopotamia, before he dwelt according to the norm or standard of human viewpoint in Haran."</p> <p>{Note: While Abraham was still a Gentile Abraham had believed in the Lord and it was accredited to his account for righteousness . . . he accepted Christ as his savior! Abraham was not 'born' a Jew, but regenerated and a new race began . . . when he accepted Christ as his savior. But NOT all Israel is Israel . . . is therefore explained. Unbelievers are not part of the body of Christ - Jew or Gentile.}</p> <p>And said unto him, "Get yourself out of your country {he obeyed}, and from your kindred {away from his father, and Lot, etc. - he did NOT obey - his first failure}, and come into the land {another failure. Abraham did not go directly to Palestine} which I shall show you."</p>
Translation for Translators	<p>Stephen replied, "Fellow Jews and respected leaders, <i>please</i> listen to me! The glorious God <i>whom we(inc) worship</i> appeared to our ancestor Abraham while he was still <i>living</i> in Mesopotamia <i>region</i>, before he moved to Haran <i>town</i>. God said to him, 'Leave this land where you (<i>sg</i>) and your relatives <i>are living</i>, and go into the land to which I will lead you.'</p>
The Voice	<p>Stephen: Brothers, fathers, please listen to me. Our glorious God revealed Himself to our common ancestor Abraham, when he lived far away in Mesopotamia before he immigrated to Haran. God gave him this command: "Leave your country. Leave your family and your inheritance. Move into unknown territory, where I will show you a new homeland." [Genesis 12:1]</p> <p>Everything from this point forward to v. 53, Stephen will be speaking. Sometimes I will remember to include that fact in reproducing <i>the Voice</i> and sometimes not.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>So he said, "Men—brothers and fathers—listen: The God of glory appeared to our father Abraham while he [^{*Here "while" is supplied as a component of the participle ("was") which is understood as temporal]} was in Mesopotamia, before he settled in Haran, and said to him, 'Go out from your land and from your relatives and come to the land that I will show you.'</p>
NET Bible®	<p>So he replied,² "Brothers and fathers, listen to me. The God of glory appeared to our forefather³ Abraham when he was in Mesopotamia, before he settled in Haran, and said to him, 'Go out from your country and from your relatives, and come to the land I will show you.'⁴</p> <p>^{2tn} Grk "said." ^{3tn} Or "ancestor"; Grk "father." ^{4sn} A quotation from Gen 12:1.</p>
The Spoken English NT	<p>Gentlemen-brothers and fathers, listen. The God of glory appeared to our ancestor Abraham when he was in Mesopotamia.^a This was before he settled in Haran.^b God said to him, Leave your land and your people, and come to the land that I'm going to show you.^c</p> <p>a. Prn. mess-o-po-tay-mee-a. b. Prn. har-an.</p>

c. Gen. 12:1.

Wilbur Pickering’s New T.

So he said: “Men, brothers and fathers, listen:² The God of glory appeared to our father Abraham when he was in Mesopotamia, before he resided in Haran, and said to him, ‘Leave your country and your relatives, and come into a land that I will show you.’

(2) Stephen knows he’s in a kangaroo court, so he wastes no time with the ridiculous charge; he delivers a prophetic, and condemnatory, sermon.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

But he said, "Men, brothers and fathers, pay attention! The God of glory appeared to our father Abraham, being in Mesopotamia, before he lived in Haran, and said to him, 'Go out from your [native] land and from your relatives, and come into a land which I shall show to you.' [Gen 12:1]

Benjamin Brodie’s trans.

And he replied: “Men, brethren [fellow countrymen], and fathers, please listen. The God of glory appeared to our forefather [ancestor], Abraham, when he was in Mesopotamia, before he settled himself in Charran, And said face-to-face to him: ‘Leave your country [home of idolatry] and your relatives [idolaters] and come into the land [Canaan, later becomes Israel] which I intend to show you [point out].’

Far Above All Translation

At this he said, “Men, brothers, and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia before he lived in Haran. And he said to him, ‘Go out of your country and away from your wider family and come to *the* land which I will show you.’

Modern Literal Version 2020

Now he said, Men, brethren and fathers, listen^o: the God of glory was seen by our father Abraham, while being in Mesopotamia, before he was to dwell in Haran, and said to him, Come out-of your land and from your relatives and come-here into the land whatever I will be showing you. {Gen 12:1,2,4}

The gist of this passage:

Stephen begins to tell about Abraham, whom the Glorious God told to leave Mesopotamia and move to the land that God would show him.

2-3

Acts 7:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
phêmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one’s thoughts, to declare; to say [what is on one’s mind], speak [your mind]</i>	3 rd person singular, imperfect indicative	Strong’s #5346

Translation: [Stephen] then declared,...

Sometimes, when we see just a definite article just out there all by itself, we can look back in the context and see what that same definite article was affixed to before (that is, the same definite article with the same morphology). Previously, the definite article was associated with the High Priest. Well, it would make little sense, given all that

we read here, for the High Priest to ask a question/make a statement; but not give Stephen a chance to respond. Therefore, we assume that it is Stephen who responds to the question/statement of the High Priest.

When one man is questioning another on the stand, there are just two people there, we reasonably assume that there is an exchange between the two men.

In this narrative, the High Priest is given very little space within which to express himself. However, what Stephen will say will start here in v. 2 and go all the way through v. 53. This is one of the longest discourses found in the Word of God given by one man. No doubt that Peter and Paul have spoken in sermons just as long, but I am referring to the recorded length. The Lord's upper room discourse and the sermon on the mount were certainly longer; but off hand, I cannot think of anyone other than the Lord with a recorded sermon of this length.

You will notice that Stephen essentially ignores the confusing question/statement by the High Priest, and he pursues a whole other set of topics. He will explain the history of Israel to this negative crowd, and relate this history to Jesus Christ.

Acts 7:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pateres (πατέρες) [pronounced <i>pat-EHR-ehs</i>]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; vocative	Strong's #3962
ακούῶ (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>hear; hear and pay attention to; listen to; hear and understand</i>	2 nd person plural, aorist active imperative	Strong's #191

Translation: ...**“Brothers and fathers, listen [to these words]:...**

Given the vocatives found here, I would suggest that Stephen is relatively young—probably less than 40 years old. So there would be one group of men with whom he is a contemporary; and another group of men who are older and considered to be the elders. His contemporaries he calls *brothers* and the *elders* he calls *fathers*. There is no disrespect in the words that Stephen is choosing.

What appears to be the case is, Stephen is given a chance to defend himself, but, instead, he speaks about the Lord Jesus Christ, using the vehicle of the history of Israel.

Even though we do not read this at the beginning, it is reasonable to assume that Stephen is filled with the Holy Spirit; but that what he says comes from his own mentality, which is filled with **Bible doctrine**. He is able to take the history that all of these men are familiar with and properly interpret it.

Acts 7:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
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
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; genitive/ablative case	Strong's #1391
optánomai (ὀππάνομαι) [pronounced op-TAHN-oh-my]	<i>to appear; an appearance of; to allow oneself to be seen</i>	3 rd person singular, aorist passive indicative	Strong's #3700
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
pateres (πατέρες) [pronounced pat-EHR-ehs]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3962
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...the God of glory appeared to our fathers.

In the past, God has revealed Himself to their fathers (the ancestors of Stephen and the people who are listening to him). Everyone there believes this to be true.

Stephen calls God the *God of Glory*, because God is glorified by His interactions with mankind.

At this point in time—the **Church Age** when we all live—God interacts with us by His Word. God has not left out a few important things which He must then, from time to time, relay to various believers throughout the Church Age. God is not talking to anyone directly since A.D. 90 (or A.D. 100; whenever He guided John through the vision of Revelation). Had God continued speaking directly to man, then these words would have been preserved under God's direction. However, everything that we need to know up to this moment in time is found in His Word.

Throughout the Church Age, people have claimed to have talked with God (and received audible responses from Him). One believer—a very young evangelist—has even claimed to have splash fights with the Lord Jesus Christ

in the River Jordan (or the River of Life—I forget the exact details). The writings of such men can be collected and read. There will be not one single instance where you will say, “Thank goodness that God talked to Charley Brown. I was totally lost by the **canon of Scripture** thus far, but God’s words to Charley Brown straightened everything out for me.” But God never spoke to that young evangelist; He has not spoken to Joseph Smith (not directly or through books written in reformed Egyptian hieroglyphics which required magic glasses to read); or to anyone else.

God’s complete, connected thought for man is the text of the Bible. Nothing will take place in the Church Age that God did not already make provision for.

I can guarantee you that, at best, someone who claims that God talks directly to him is an innocuous nobody; or, he is the leader of a dangerous cult. God does not talk to anyone. The canon of Scripture is closed. No books are being added to it—not the book of Mormon and not any other book or collection of writings.

But, in the Old Testament, God did appear, in various forms to various people—and the Bible records what was said by God to that person and to his generation. That is all found in the Old Testament and a little bit in the New.

Acts 7:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
Abraam (Ἀβραάμ) [pronounced <i>ab-rah-AHM</i>]	<i>father of a multitude</i> ; transliterated <i>Abraham</i>	indeclinable proper masculine noun	Strong’s #11
ὄν/ousa/on (ὄν/οὔσα/ὄν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; dative, locative or instrumental case	Strong’s #5607 (present participle of Strong’s #1510)
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong’s #1722
tê (τῇ) [pronounced <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
Mesopotamia (Μεσοποταμία) [pronounced <i>mes-op-ot-am-EE-ah</i>]	<i>between two rivers</i> ; transliterated, <i>Mesopotamia</i>	feminine singular proper noun location, accusative case	Strong’s #3318
This is the entire country which lies between the Euphrates and the Tigris Rivers.			
prin (πρίν) [pronounced <i>prihn</i>]	<i>before, formerly</i>	adverb	Strong’s #4250

Translation: [For instance,] Abraham was previously in Mesopotamia,...

Abraham is a father of all of the **Jews** there. Originally, he lived in Mesopotamia (this is where Iraq is today).

My memory is this: Abraham lived in Mesopotamia, and God came to him there and said, “You need to go west to Canaan. That is the land which I will give to you and to your descendants.”

Abraham did go west, but he traveled with members of his family (God said, separate from them), and he stopped in Haran (Charan), not going any further for awhile. God did not tell him to walk halfway to the **land of promise** and then take a break.

Acts 7:2e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save;</i> when used twice, it can mean, <i>either,</i> <i>or</i>	disjunctive particle	Strong's #2228
katoikéō (κατοικέω) [pronounced <i>kah-toy-KEH-oh</i>]	<i>to live, to reside, to dwell;</i> this is a word which usually refers to one's semi-permanent dwelling	aorist active infinitive	Strong's #2730
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
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with;</i> <i>among; about, after, against; before,</i> <i>between; through; under; when, while,</i> <i>where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Charrhán (Χαρράν) [pronounced <i>khar-HRAN</i>]	<i>a mountaineer; transliterated, Haran,</i> <i>Charan, Charran</i>	indeclinable proper noun; location	Strong's #5488

Thayer: [*Charan is*] a city in Mesopotamia, of great antiquity and made famous by the defeat of Crassus.¹⁷

Translation: ...but [later] his living [was] in Charan.

Abraham began to move westward, but he took some of his family with him. Apparently his father influenced him to stop halfway there in Charan. Abraham stopped here and did not get back into God's geographical will until his father died, and Abraham went back on the road, headed west to Canaan.

Acts 7:2 [Stephen] then declared, "Brothers and fathers, listen [to these words]: the God of glory appeared to our fathers. [For instance,] Abraham was previously in Mesopotamia, but [later] his living [was] in Charan. (Kukis mostly literal translation)

New European Version Commentary: *Stephen's point is that God had a relationship with Abraham when Abraham didn't even live in the land of Israel; and without any temple building. That relationship was based around the promises God gave him, of eternal inheritance of the land in the Kingdom of God, due to the work of his "seed", or descendant, who was to be Jesus.*¹⁸

¹⁷ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #5488.

¹⁸ From <https://www.n-e-v.info/acts7.html> accessed August 27, 2023.

Acts 7:3a			
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
εἶπὼ (ἔπρω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
πρὸς (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
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: [God] said directly to him,...

God spoke directly to Abraham, back when he was still in Mesopotamia (if memory serves).

This verse is a quote from Genesis 12:1.

Acts 7:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐξέρχομαι (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>go out, come out, go away; retire; proceed from, be descended from</i>	2 nd person singular, aorist active imperative	Strong's #1831
ἐκ (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
τῆς (τῆς) [pronounced <i>tayç</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
γῆ (γῆ, γῆς, ἡ) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093
σου (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...'Go out from your land...

God tells Abraham to leave the land where he lived, which is in Mesopotamia.

Acts 7:3c			
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
τῆς (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
suggeneia (συγγένεια) [pronounced <i>soong-GHEHN-i-ah</i>]	<i>a kinship, relationship; kindred, relations collectively, family, relative, relatives</i>	feminine singular noun; genitive/ablative case	Strong's #4772
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...and from your family...

God also told Abraham to move away from his family.

Application: Something needs to be made very clear—*no one is telling you to move away from your family!* Now, I say this as a person who moved away from his family. So that there is no misunderstanding, even though I moved to the Houston area, there is no one in Berachah Church who said, “You need to move here to Houston; this is the only place that you can advance. Leave all of your family members behind.” Such a conversation *never* occurred and would never occur. And if any group of Christians, when you are a recent convert, tells you, “Come join with us. We have a great set up here (a farm, a church building out in the country, whatever);” do not go there under any circumstance. It is never the job of the church to tell you what to do when it comes to the geographical will of God. Tens of thousands of people have been touched by the ministry of R. B. Thieme, Jr. At no time has he ever encouraged anyone to move to Houston. In fact, it is my understanding that he has never asked a person to attend his church.

Application: If some sort of a church organization tries to separate you from your family and friends from the get go, then you need to cut off all ties to that organization. They are dangerous and functioning outside the will of God. Some people God will remove from their family; other people will remain in the hometown where they grew up. God moves people around; a church organization does not have that responsibility.

With regards to Abraham, God told him directly what to do.

Acts 7:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
deũro (δεũρο) [pronounced <i>DYOO-roē</i>]	<i>(urging or calling) here! come!; here (to this place); now</i>	2 nd person singular, imperative; also used as an adverb	Strong's #1204

Acts 7:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093
hên (ἧν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
deiknuô (δεικνύω) [pronounced dike-NOO-oh]	<i>1) to show, expose to the eyes; 2) metaphorically; 2a) to give evidence or proof of a thing; 2b) to show by words or teach</i>	1 st person singular, future active indicative	Strong's #1166

Translation: ...and come to this land which I will show to you.' (Genesis 12:1)

God told Abraham, "Come to this land which I will show to you." Once Abraham landed in Canaan, then God would let him wander all around that land, with the knowledge that his descendants would occupy that land for a very long time.

Acts 7:3 [God] said directly to him, 'Go out from your land and from your family and come to this land which I will show to you.' (Genesis 12:1) (Kukis mostly literal translation)

Acts 7:2–3 [Stephen] then declared, "Brothers and fathers, listen [to these words]: the God of glory appeared to our fathers. [For instance,] Abraham was previously in Mesopotamia, but [later] his living [was] in Charan. [God] said directly to him, 'Go out from your land and from your family and come to this land which I will show to you.'" (Genesis 12:1) (Kukis mostly literal translation)

Some claim that there is a contradiction here. It is claimed that in Genesis 12:1, God speaks to Abraham in Charan to tell him to move to Canaan; but the passage here seems to suggest that God spoke to Abraham in Mesopotamia (Iraq). This is not difficult to explain.

God first came to Abraham when he was in Ur of the Chaldees (which is Mesopotamia) and told him to leave his family and travel with his wife to Canaan. Instead, Abraham travels with his family from Ur and he stops in Charan (Haran) about halfway to Canaan. What is likely the case is, his father said, “Look at this beautiful land and all this water. We do not need to go any further.” So they stayed there until his father died. God speaks to Abraham again, telling him to leave his family (not Sarah) and go to Canaan. Some of the extended family is left behind in Charan (both Isaac and Jacob would travel back to here to get wives from this extended family).

We put this together quoting the passages just named, along with Genesis 11:31 **Terah [Abram’s father] took Abram his son and Lot [Abram’s nephew] the son of Haran, his grandson [Lot is the grandson of Terah], and Sarai his daughter-in-law, his son Abram’s wife, and they went forth together from Ur of the Chaldeans to go into the land of Canaan, but when they came to Haran, they settled there.** (ESV; bracketed material from me) This verse holds everything together (and sometimes, such an explanatory verse may be missing). What is key is, they were heading toward the land of Canaan, but they did not get that far. They were heading for the land of Canaan, because God told Abram to go there.

Acts 7:2–3 **Stephen then declared aloud before the Sanhedrin and the audience which had gathered there, “Listen to these words, my brothers and fathers. In the past, the God of glory has appeared to our fathers (which is something which we will all affirm). For example, Abraham first lived in Mesopotamia and then he moved to Charan. When in Mesopotamia, and then again in Haran, God said to him, “Go out from your land here and your family, and come to this other land which I will show to you.” (Genesis 12:1) (Kukis paraphrase)**

Then, going out from the land of Chaldeans, he lived in Charan. Thereafter, after the dying of the father of his, He resettled him to the land—this [land] in which you [all] now reside. And He has not given him an inheritance in her—not a step of a foot. And He announced to give to him for a possession her, and to the seed of his after him (not being to him a child).

Acts
7:4–5

Then, having gone out from the land of the Chaldeans, [Abraham] lived in Charan. After his father died, [God] resettled him to the land—[to] this [land] in which you [all] now reside. Yet [God] did not give to an inheritance in it—not even a step of [one’s] foot. Nevertheless, [God] promised to give him [this land] as a possession, and to his descendants after him, [even though at that time, Abraham] had no son.

In partial obedience, Abraham went out from the land of the Chaldeans, but he did not go all the way to Canaan. He lived for awhile in Charan, until his father—who had gone with him—died. After that, God guided Abraham to the land in which you all now reside. Nevertheless, at that time, God did not give Abraham even a square foot of this land that he could call his own. That being said, God promised this same land to Abraham and to his descendants after him, even though, at that time, Abraham had no sons.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **Then, going out from the land of Chaldeans, he lived in Charan. Thereafter, after the dying of the father of his, He resettled him to the land—this [land] in which you [all] now reside. And He has not given him an inheritance in her—not a step of a foot. And He announced to give to him for a possession her, and to the seed of his after him (not being to him a child).**

Complete Apostles Bible **Then he went forth from the land of the Chaldeans and settled down in Haran. And from there, after his father was dead, He moved him to this land in which you now dwell.**

And He gave him no inheritance in it, not even a place to put his foot on, and He promised to give it to him for a possession, and to his descendants after him, though he had no child.

Douay-Rheims 1899 (Amer.) Then he went out of the land of the Chaldeans and dwelt in Charan. And from thence, after his father was dead, he removed him into this land, wherein you now dwell.

Holy Aramaic Scriptures And he gave him no inheritance in it: no, not the pace of a foot. But he promised to give it him in possession, and to his seed after him, when as yet he had no child. And then, Abraham went out from the land of the Kaldaye {the Chaldaeans}, and came to dwell in Kharan {Haran}, and from there, after his father had died, Alaha {God} moved him unto this land, in which you are dwelling today, and didn't give unto him an inheritance in it, not even a step of his foot, and professed that He would give it unto him as an inheritance, for him, and for his seed, while there was no son for him.

James Murdock's Syriac NT And then Abraham departed from the land of the Chaldeans, and came and dwelt in Charran. And from there, after his father had died, God removed him to this land, in which ye this day dwell.

Original Aramaic NT And he did not give him an inheritance in it, not even a foot-track: but he promised that he would give it him, as an inheritance to him and to his seed, when as yet he had no son.

And then Abraham went out from the land of the Chaldeans and came and dwelt in Haran, and from there, when his father had died, God removed him to this land in which you dwell today.

And he gave him no inheritance in it, not even a footprint, and he promised to give it to him to inherit for himself and for his seed when he had no son.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Then he came out of the land of the Chaldaeans, and went into Haran; and from there, when his father was dead, he was guided by God into this land, where you are living now:

And God gave him no heritage in it, not even enough to put his foot on: but he gave him an undertaking that he would give it to him and to his children after him, though he had no child at that time.

Bible in Worldwide English Then Abraham came out of the country of the Chaldeans and lived for a while in the country of Haran. After his father died, God led him from there to this country where you are living now.

But God did not give any of the land to Abraham, not even a small part. But he promised that the land would belong to him. After him it would belong to his children, even though he did not have a child then.

Easy English So Abraham left his country where the Chaldean people lived. He went to Haran and he stayed there. While he was there, his father died. Then God said to him, "Leave this place." God then sent him to live in Canaan. This is where we are living now.

The land that God led Abraham to was called Canaan. This country is now called Israel. Jerusalem is the capital city.

At that time, God did not give Abraham any part of Canaan for his own family. He did not give Abraham even a very small piece of ground. But God made a promise to Abraham. He said, "This land will become your own country. It will also be your descendants' country." When God said this to him, Abraham did not yet have any children.

Easy-to-Read Version–2008	"So Abraham left the country of Chaldea. He went to live in Haran. After his father died, God sent him to this place, where you live now. But God did not give Abraham any of this land, not even a foot of it. But God promised that in the future he would give Abraham this land for himself and for his children. This was before Abraham had any children.
Good News Bible (TEV)	And so he left his country and went to live in Haran. After Abraham's father died, God made him move to this land where you now live. God did not then give Abraham any part of it as his own, not even a square foot of ground, but God promised to give it to him, and that it would belong to him and to his descendants. At the time God made this promise, Abraham had no children.
J. B. Phillips	That was how he came to leave the land of the Chaldeans and settle in Haran. And it was from there after his father's death that God moved him into this very land where you are living today. Yet God gave him no part of it as an inheritance, not a foot that he could call his own, and yet promised that it should eventually belong to him and his descendants—even though at the time he had no descendant at all.
<i>The Message</i>	"So he left the country of the Chaldees and moved to Haran. After the death of his father, he immigrated to this country where you now live, but God gave him nothing, not so much as a foothold. He did promise to give the country to him and his son later on, even though Abraham had no son at the time.
NIRV	"So Abraham left the land of Babylonia. He settled in Harran. After his father died, God sent Abraham to this land where you are now living. God didn't give him any property here. He didn't even give him enough land to set his foot on. But God made a promise to him and to all his family after him. He said they would possess the land. The promise was made even though at that time Abraham had no child.
New Life Version	He went from the land of the Chaldeans and lived in Haran. After his father died, he came to this country where you now live. God did not give him any land to own, not even enough to put his feet on. But He promised that the land would be his and his children's after him. At that time he had no children.

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

Casual English Bible	"So Abraham left the land of the Chaldean people, and he lived for many years in Haran. After Abraham's father died, God told him to move on to this land where we're living now. Yet, God didn't give him anything to inherit here—not so much as a tiny plug of ground. God did, however, promise to give this land to his descendants—even though Abraham didn't have any children at the time. [3] ^{37:5} Abraham was 100 years old when his wife Sarah finally gave birth to their son, Isaac (Genesis 21:5).
Contemporary English V.	Then Abraham left the land of the Chaldeans and settled in Haran. After his father died, Abraham came and settled in this land where you now live. God didn't give him any part of it, not even a square foot. But God did promise to give it to him and his family forever, even though Abraham didn't have any children.
The Living Bible	So he left the land of the Chaldeans and lived in Haran, in Syria, until his father died. Then God brought him here to the land of Israel, 5 but gave him no property of his own, not one little tract of land. "However, God promised that eventually the whole country would belong to him and his descendants—though as yet he had no children!
New Berkeley Version The Passion Translation	. "So Abraham left southeastern Iraq and began his journey. He settled in Haran in Syria and stayed there until his father passed away. Then God had him move to the land of Israel with only a promise. Although God gave him no parcel of land he could call his own, not even a footprint, yet he promised Abraham that he and his descendants would one day have it all. And even though as yet Abraham had no child.

Plain English Version	Abraham listened to God, and he left that country, and he went to live in Haran country. He lived there until his father died. Then God brought him here, to this country that you live in now. But God didn't give any of this country to Abraham. He didn't even give him a little bit of it. But God promised him that later on the people born into his family would own all of this land. At that time, Abraham didn't even have any kids.
Radiant New Testament	"So Abraham left that land and settled in Harran. After Abraham's father died, God sent him to this land where you are now living. God didn't give him any property here, not even enough to set a foot on. But God promised him that the whole land would belong to him and to his family after him, even though Abraham had no children at that time.
UnfoldingWord Simplified T.	So Abraham left that land, which was also called Chaldea, and he arrived in Haran and lived there. After his father died, God told him to move to this land in which you and I are now living. At that time God did not give Abraham any land to own here, not even a small plot of this land. But God promised that he would later give this land to him and his descendants, and that it would always belong to them. However, at that time Abraham did not have any children who would inherit it.
William's New Testament	So he left the country of the Chaldeans and for a time made his home in Haran. Then after the death of his father, God had him move to this country in which you now live. He gave him no property in it, not even a foot of land, and yet He promised to give it to him and his descendants after him, as a permanent possession, although he had no child at that time.

Partially literal and partially paraphrased translations:

American English Bible	'So he went to the land of the Chaldeans and started living in Haran. Then after his father died, [God] caused him to move to the land where you now live. 'However, He didn't give him any land as his inheritance... Not a foot's width! Yet [God] did promise him a land that he could own and pass on to his descendants, even though at the time when he didn't have any children.
Beck's American Translation Breakthrough Version	Then after he went out from the land of the Chaldeans, he resided in Haran. And from there, after the time for his father to die, He relocated him to this land in which you now reside. And He did not give him an inheritance in it, not even a footstep. And He promised to give it to him for a permanent possession and to his seed after him (he, who did not have a child).
Len Gane Paraphrase	"So he left the land of the Chaldeans and lived in Haran. From there, after his father had died, he moved him into this land where you now live. "He gave him no inheritance in it, no, not even enough to set his foot on, yet he promised that he would give it to him as a possession and to his descendants after him even though he still had no child.
A. Campbell's Living Oracles	Then departing from the land of the Chaldeans, he dwelt in Charran: and from thence, after his father died, he caused him to remove his habitation into this land, in which you now dwell. And he gave him no inheritance in it, not so much as the breadth of his foot: nevertheless he promised to give it for a possession to him, even to his seed after him, when he had no child.
New Advent (Knox) Bible	So it was that he left the country of the Chaldaeans, and lived in Charan; it was only after his father's death that he was bidden to remove thence into this land where you now dwell. There, God gave him no inheritance, not so much as a foot's space; he only promised the possession of it to him and to his posterity after him, although at this time he had no child.

NT for Everyone

So he left the land of the Chaldeans and went to live in Haran. Then, from there, after his father's death, God moved him on to this land in which you now live. God didn't give him an inheritance here, not even a place to stand up in. Instead, he promised (when Abraham still had no child) that he would give it as a possession to his seed after him.

20th Century New Testament

On this, Abraham left the country of the Chaldaeans and settled in Haran; and from there, after his father's death, God caused him to migrate into this very country, in which you are now living.

God did not at that time give him any part of it, not even a foot of ground. But he promised to 'give him possession of it and his descendants after him, though at that time he had no child.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

"So he left the land of the Chaldeans and stayed in Charran. Since then, when his father had died, he came to this land, where we now live."

"But God didn't let him inherit it, not even to set foot on. Instead, he promised it would be his to possess, and his children's after him, though he had none."

Revised Ferrar-Fenton Bible

"Leaving, therefore, the land of the Chaldean, he resided in Churran; and from there, after the death of his father, he removed into this country in which you are now dwelling. But He gave him no estate in it; no, not even the breadth of a foot: yet He had promised to give it into his possession, and to his descendants after him, although he was as yet childless.

Free Bible Version

International Standard V

So he left the country of the Chaldeans and settled in Haran. Then after the death of his father, God had him move to this country where you now live. God [Lit. He] gave him no property here, [Lit. in it] not even a foot of land, yet he promised to give it to him and to his descendants [Lit. seed] after him as a permanent possession, even though he had no child.

Montgomery NT

"So he left Chaldea and settled in Haran, and from there, after his father's death, God moved him to this land which you inhabit.

"But he gave him no inheritance in it, no, not a single square yard of ground; yet he promised to bestow the land as a permanent possession on him and his posterity—he at that time being childless.

Urim-Thummim Version

Then he came out of the land of the Chaldaeans and lived in Charran: and from there after his dad died, Elohim removed him into this land where you now reside. And he gave him no inheritance in it, no, not so much as to set his foot on: still he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

So he left the land of the Chaldeans and settled in Haran. After the death of his father, God made him move to this land in which you now dwell. 5And there he did not give him anything that was his own, not even the smallest portion of land to put his foot on, but promised to give it to him in possession and to his descendants, though he had no child.

The Heritage Bible

Then going out of the land of the Chaldaeans, he was permanently housed in Haran, and from there, after the death of his father, he4 transferred him into this land, into which you now are permanently housed.

And he gave him absolutely no inheritance in it, not even a footbreadth, and promised to give it to him for a possession, and to his seed after him, there being absolutely no child to him.

- New American Bible (2011) So he went forth from the land of the Chaldeans and settled in Haran. And from there, after his father died, he made him migrate to this land where you now dwell.^c Yet he gave him no inheritance in it, not even a foot's length, but he did promise to give it to him and his descendants as a possession, even though he was childless.^d
 c. [7:4] Gn 12:5; 15:7.
 d. [7:5] Gn 12:7; 13:15; 15:2; 16:1; Dt 2:5.
- Revised English Bible—1989 Thereupon he left the land of the Chaldeans and settled in Harran. From there, after his father's death, God led him to migrate to this land where you now live. He gave him no foothold in it, nothing to call his own, but promised to give it as a possession for ever to him and to his descendants after him, though he was then childless.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible So he left the land of the Kasdim and lived in Haran. After his father died, God made him move to this land where you are living now. He gave him no inheritance in it, **not even space for one foot**; [Deuteronomy 2:5] yet he promised to **give it to him as a possession and to his descendants after him**, [Genesis 12:7; 13:15; 15:4, 7, 18–21; 17:8; 24:7; 48:4] even though at the time he was childless.
- Hebraic Roots Bible Then going out from the land of the Chaldeans, he lived in Haran. And after his father died, Elohim moved him from there into this land in which you now live. And He did not give him an inheritance in it, not even a foot step, yet He promised that He would give it to him as an heirloom to him and to his seed while he had no son. (Gen. 17:8)
- Holy New Covenant Trans. "So Abraham left the country of Chaldea and went to live in Haran. After Abraham's father died, God sent him to this same land where you live now. But God did not give Abraham any of this land — not even a foot of it! God promised that in the future He would give this land to Abraham and his descendants; it would belong to them. (This was before Abraham had any children.)
- The Scriptures 2009 "Then he came out of the land of the Kasdim and dwelt in Haran. And from there, after the death of his father, He removed him to this land in which you now dwell. "And He gave him no inheritance in it, **not a foot of it**. Deut. 2:5 But He promised to give it to him for a possession, and to his seed after him,^a Gen. 12:7, Gen. 17:8 when as yet he had no child.
- Tree of Life Version ^aAlso see Gen. 13:15, Gen. 15:4, Gen. 15:7, Gen. 15:18-21, Gen. 24:7, Gen. 48:4. Then he left the land of the Chaldeans and settled in Haran. From there, after his father died, God moved him to this land where you now live. He gave him no inheritance in it—not even a foothold—yet He promised 'to give it to him as a possession to him and to his descendants after him,' even though he had no child.

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...then Proceeding from earth [of] chaldeans [He] dwells in haran (and) onward after the+ to die the father [of] him [He] resettles him to the earth this to whom You* now dwell and not [He] gives [to] him inheritance in her not {He gives} step [of] foot and [He] promises to give [to] him to possession her and [to] the seed [of] him after him not being [to] him child...
- Alpha & Omega Bible "THEN HE LEFT THE LAND OF THE CHALDEANS AND SETTLED IN HARAN. FROM THERE, AFTER HIS FATHER DIED, [Theos] HAD HIM MOVE TO THIS COUNTRY IN WHICH YOU ARE NOW LIVING. "BUT HE GAVE HIM NO INHERITANCE IN IT, NOT EVEN A FOOT OF GROUND, AND YET, EVEN WHEN HE HAD NO CHILD, HE PROMISED THAT HE WOULD GIVE IT TO HIM AS A POSSESSION, AND TO HIS DESCENDANTS AFTER HIM.

Awful Scroll Bible	<p>(")As-when-at-that time, coming-out from the land of the Chaldeans, he dwells-along from-within Haran, and-from-there, after his father was to die-away, He afterwards-resides in this-same land, in which you now accordingly-dwell.</p> <p>(")And He grants him no lawful-allotment from-within it, yet-not a step of a foot, but He heralds-beforehand to grant it to him for a holding-down, and to his seed after him; he being with no child.</p>
Concordant Literal Version	<p>Then, coming out of the land of the Chaldeans, he dwells in Charan, and thence, after the death of his father, He exiles him into this land in which you are now dwelling. "</p> <p>And He does not give him any allotment to enjoy in it, nor even a platform for a foot. "And He promises to give it to him for a tenure and to his seed after him, there being no child of his."</p>
exeGesés companion Bible	<p>Then he comes from the land of the Kesediyim and settles in Haran: and from there, after his father dies, he exiles him to this land wherein you now settle: and he gave him no inheritance therein - no, not even a foot bamah: yet he pre-evangelized to give it to him for a possession, and to his sperma after him - he having no child.</p>
Orthodox Jewish Bible	<p>"Then having departed from the land of the Chaldeans, he settled in Charan. And from there, after the maveit of his Av, he was settled by Hashem here in this land in which we now are living. [BERESHIS 12:5]</p> <p>"And Hashem did not give to him a nachalah (inheritance) in it nor AD MIDRACH KAF REGEL ("even enough to put your foot on" DEVARIM 2:5); and yet, even when he had no ben, the havtachah (promise) of Hashem to him was ES HAARETZ HAZOT E'TEN ("This land I will give") to him and to his zera (seed) after him. [DEVARIM 2:5; BERESHIS 12:7; 13:15; 17:8; 26:3; 48:4]</p>
Rotherham's Emphasized B.	<p> Then coming forth out of the land of the Chaldeans he dwelt in Haran; and <from thence_ when his father was dead> he removed him into this land_ in which ye now dwell; and gave him no inheritance therein, [<i>not even a place to set his foot on</i>]^a; and yet promised to give it unto him in possession_ and unto his seed after him,^b when as yet he had not a child .</p> <p>^a Deu. ii. 5. ^b Gen. xii. 7; xvii. 8; xlviii. 4; Deu. xxxii. 49.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Then he left the land of the Chaldeans and settled in Haran. And from there, after his father died, God sent him to this country in which you now live. But He did not give him inheritable property, not even enough ground to take a step on, yet He promised that HE WOULD GIVE IT TO HIM AS A POSSESSION, AND TO HIS DESCENDANTS AFTER HIM.</p>
An Understandable Version	<p>"So, he left Chaldea [<i>i.e., Mesopotamia</i>], and lived in Haran, and after his father died he was sent [<i>by God</i>] to this country where you people now live. But God gave him no inheritance [<i>here at that time</i>], no, not even a place [<i>of his own</i>] to stand on. Yet God promised that He would [<i>someday</i>] give it to him and to his descendants after him [<i>i.e., the Israelites</i>], as a [<i>permanent</i>] possession, even though [<i>at that time</i>] he had no child yet.</p>
The Expanded Bible	<p>So Abraham left the ·country [land] of Chaldea [^c another name for southern Mesopotamia, the location of Ur] and went to live in Haran. After Abraham's father [^c Terah] died, God sent him to this place where you now live. God did not give</p>

- Jonathan Mitchell NT Abraham any of this land [^L an inheritance in it], not even a foot of it [^L a foot's length]. But God promised that he would give this land to him [^L as a possession] and his descendants [^L seed; Gen. 12:2], even before Abraham had a child.
"At that point, after going forth out of the land of [the] Chaldeans, he settled down and took up residence in Haran. Then from there – after the [occurrence for] his father to die off – He caused him to change residence into this Land in which you yourselves are at this time presently residing (continuing settled down).
"And yet He did not give to him an allotted permanent inheritance [for him] to possess and enjoy – 'not even a raised public platform or step for a foot (or: = a space, or a chance, for a foot to step)!' [Deut. 2:5] And yet He promised to 'give it to him – [leading] into a holding it down for a possession – and also to his seed (= offspring; descendants), after him,' [Gen. 12:7; etc.] while there was not presently being a child by and for him.
- P. Kretzmann Commentary Then came he out of the land of the Chaldeans and dwelt in Charran; and from thence, when his father was dead, He removed him in to this land, wherein ye now dwell.
And He gave him none inheritance in it, no, not so much as to set his foot on; ye the promised that He would give it to him for a possession and to his seed after him when as ye the had no child.
Kretzmann's **commentary** for Acts 7:1–5 has been placed in the **Addendum**.
- Syndein/Thieme "Then he came out of the land of the Chaldaeans, but he dwelt in Haran. And from thence, when his father was dead, He removed him into this land {Palestine}, wherein you now dwell."
{Note: Part of Stephen's message is that Abraham was temporarily out of fellowship - Haran means 'the dried up place' and Haran represents 'human viewpoint'. An appropriate name for one out of fellowship! And the Sanhedran do not yet realize Stephen is calling them the ones that are full of human viewpoint and are 'dried up' - or as Christ chastised them in Matthew 23 starting in verse 13 - and described them as 'religious hypocrites - "White-washed tombstones full of dead men's bones" - beautiful on the outside, dead on the inside.}
"And He gave him none inheritance in it, no, not so much as to set his foot on. Yet He promised that He would give it to him for a possession, and to his seed after him - when as yet he had no child!"
- Translation for Translators So Abraham left that land, *which was also called Chaldea*, and he arrived in Haran and lived there. After his father died, God told him to move to this land in which you *and I* are now living."
God promised to give the land to Abraham and his descendants.
Acts 7:5
"At that time God did not give Abraham any *land here*, not even a small plot of this land that would belong to him. God promised that he would *later* give this land to him and his descendants, and that it would always belong *to them*. *However*, at that time Abraham did not have any children *who would inherit it/receive it after he died*."
- The Voice **Stephen:** First, he left Chaldea *in southern Mesopotamia* and settled in Haran until his father died. Then God led him still farther from his original home—until he settled here, in our land. *But at that point*, God still hadn't given him any of this land as his permanent possession—not even the footprint under his sandal actually belonged to him yet. But God did give Abraham a promise—a promise that yes, someday, the entire land would indeed belong to him and his descendants. *Of course, this promise was all the more amazing because* at that moment, Abraham had no descendants at all.

Lexham Bible

Then he went out from the land of the Chaldeans and [*Here “and” is supplied because the previous participle (“went out”) has been translated as a finite verb] settled in Haran. And from there, after his father died, he caused him to move to this land in which you now live.

And he did not give him an inheritance in it—not even a footstep [Literally “a step of a foot”]—and he promised to give it [*Here the direct object is supplied from context in the English translation] to him for his possession, and to his descendants after him, although he did not have [Literally “not being to him”] [*Here “although” is supplied in the translation as a component of the participle (“was”) which is understood as concessive] a child.

NET Bible®

Then he went out from the country of the Chaldeans and settled in Haran. After his father died, God⁵ made him move⁶ to this country where you now live. He⁷ did not give any of it to him for an inheritance,⁸ not even a foot of ground,⁹ yet God¹⁰ promised to give it to him as his possession, and to his descendants after him,¹¹ even though Abraham¹² as yet had no child.

⁵tn Grk “he”; the referent (God) has been specified in the translation for clarity.

⁶tn The translation “made him move” for the verb μετακίζω (metoikizw) is given by L&N 85.83. The verb has the idea of “resettling” someone (BDAG 643 s.v.); see v. 43, where it reappears.

⁷tn Grk “And he.” 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.

⁸tn Grk “He did not give him an inheritance in it.” This could be understood to mean that God did not give something else to Abraham as an inheritance while he was living there. The point of the text is that God did not give any of the land to him as an inheritance, and the translation makes this clear.

⁹tn Grk “a step of a foot” (cf. Deut 2:5).

¹⁰tn Grk “he”; the referent (God) has been specified in the translation for clarity.

¹¹sn An allusion to Gen 12:7; 13:15; 15:2, 18; 17:8; 24:7; 48:4. On the theological importance of the promise and to his descendants after him, see Rom 4 and Gal 3.

¹²tn Grk “he”; the referent (Abraham) has been specified in the translation for clarity.

¹³tn Grk “that his”; the discourse switches from indirect to direct with the following verbs. For consistency the entire quotation is treated as second person direct discourse in the translation.

The Spoken English NT

Then he went out from the land of the Chaldeans^d and settled in Haran. He moved from there after the death of his father, and came to this land-where you now live. And God didn't give him any inheritance^e in it-not even one square yard.^f Yet God promised to give it to him as a possession-to him and his descendants,^g even though Abraham was childless.

^d. Prn. kal-dee-ans.

^e. In the ancient Middle East, inheritance was chiefly in the form of land to live on and cultivate for food.

^f. Lit. “not even a footstep,” which is to say, not even a single pace's worth. See Deut. 2:5 for this expression.

^g. Gen. 12:7; Gen. 13:15; Gen. 15:2; Gen. 15:18; Gen. 17:8; Gen. 24:7; Gen. 48:4.

Wilbur Pickering's New T.

Then he left the land of the Chaldeans and resided in Haran.³ From there, after his father died,⁴ God moved him to this land in which you now live;⁵ yet He did not give him an inheritance in it, not even a footstep. He promised to give it to him for a possession, that is to his seed after him, though he had no child.⁶

(3) But he took his father and a nephew along. ‘Our father Abraham’—the Jews began their history with Abraham, who started out with incomplete obedience.

(4) There went fifteen years of his life. And he took his nephew Lot along, who would be a big headache (he fathered the Moabites and the Ammonites—not good

news—under circumstances that would not have happened had he been left in Haran).

(5) Stephen ties his hearers into the story.

(6) Abraham was 100 when he begot Isaac, who was 60 when he begot Jacob and Esau. Abraham died at 175, so lived to see his two grandsons. But before Isaac there was Ishmael

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"Then having come out from the land of [the] Chaldeans, he settled in Haran; and from there, after the death of his father, He relocated him to this land in which you ^s now live. "And He gave him no inheritance in it, not even a stride of a foot [worth of land], and [yet] He promised to give it to him for a possession and to his seed [fig., offspring] after him, no child being to him [fig., though he had no child].
Benjamin Brodie's trans.	Subsequently, after departing from the land of the Chaldeans, he settled in Charran, and from there, after his father died, He transferred [God moved or relocated] him [Abraham] into this land [Israel] in which you are now residing. However, He did not give him an inheritance in it, not even a foot of ground [inheriting the land and possessing it are not the same thing]. Yet he had promised to give it to him and his offspring after him as a possession when he did not have a child .
Context Group Version	Then he came out of the land of the Chaldaeans, and dwelt in Haran: and from there, when his father was dead, [God] removed him into this land, in which you (pl) now dwell: and he gave him no inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when [as yet] he had no child.
Legacy Standard Bible	Then he left the land of the Chaldeans and settled in Haran [Gr Charran]. From there, after his father died, God had him move to this country in which you are now living. But He gave him no inheritance in it, not even a foot of ground, and He promised that HE WOULD GIVE IT TO HIM AS A POSSESSION, AND TO HIS SEED AFTER HIM, even when he had no child. The LSB presents this second reference as a quote; the NASB (upon which the LSB is based) does not.
Literal New Testament	THEN GOING OUT FROM [THE] LAND OF CHALDEANS, HE DWELT IN HARAN, AND THENCE AFTER DIED FATHER, HIS HE REMOVED HIM INTO THIS LAND IN WHICH YE NOW DWELL. AND NOT HE DID GIVE TO HIM AN INHERITANCE IN IT, NOT EVEN A FOOT'S TREAD; AND PROMISED TO HIM TO GIVE FOR A POSSESSION IT, AND TO SEED HIS AFTER HIM, THERE NOT BEING TO HIM A CHILD.
Modern Literal Version 2020	hen after he went forth out-of the land of the Chaldeans, he dwelt in Haran and after his father died, God exiled him from there into this land in which you ^s are now dwelling. {Gen 13:14-18} And he gave him no inheritance in it, not even a step of his foot, and he promised to give it to him and to his seed after him *for his territory, even not being a child yet to him. {Gen 15:13, 14}
New Matthew Bible	Then he came out of the land of Chaldea, and dwelt in Haran. And after that, as soon as his father was dead, God brought him into this land, in which you now dwell. And he gave him no inheritance in it, no not the breadth of a foot, but promised that he would give it to him to possess, and to his seed after him, when as yet he had no child.
NT (Variant Readings)	Then came he out of the land of the Chaldeans, and dwelt in Haran: and from thence, when his father was dead, [God] removed him into this land, wherein ye now dwell:

and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised **that he would give it to him in possession, and to his seed after him**, when [as yet] he had no child.

World English Bible

Then he came out of the land of the Chaldaeans, and lived in Haran. From there, when his father was dead, God moved him into this land, where you are now living. He gave him no inheritance in it, no, not so much as to set his foot on. He promised that he would give it to him for a possession, and to his offspring after him, when he still had no child.

The gist of this passage:

God moved Abraham to the land of Canaan, and promised him and his descendants this land, even though, at that point, Abraham did not own a square foot of land nor did he have any descendants.

Acts 7:4a			
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
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine singular, aorist active participle; nominative case	Strong's #1831
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
gê (γῆ, γῆς, ῆ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093
Chaldaïoi (Χαλδαῖοι) [pronounced khal-DIE-yoy]	<i>clod breakers; transliterated, Chaldeans</i>	masculine plural proper noun grouping, nominative case	Strong's #5466

Translation: Then, having gone out from the land of the Chaldeans,...

Stephen describes the history of Israel accurately to the people adjudicating his case. Abraham, at God's command, went out from the land of the Chaldeans (this is where Iraq is today).

God spoke to Abraham at least twice before he landed in Canaan. When he lived in Ur of the Chaldees, God told him to move west to Canaan. And later, when Abraham had stopped in Haran (halfway between Ur and Canaan), God again told him to get him and move to Canaan.

Acts 7:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katoikéō (κατοικέω) [pronounced kah-toy-KEH-oh]	<i>to live, to reside, to dwell; this is a word which usually refers to one's semi-permanent dwelling</i>	3 rd person singular, aorist active indicative	Strong's #2730

Acts 7:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Charrhán (Χαρράν) [pronounced <i>khar-HRAN</i>]	<i>a mountaineer; transliterated, Haran, Charan, Charran</i>	indeclinable proper noun; location	Strong's #5488

Translation: ...[Abraham] lived in Charan.

Abraham gave God partial obedience. He did move westward, but he did not leave his entire family behind. He took his father and Lot with him. It appeared that other family members traveled with him as well (if I recall correctly, this would be Laban and his family¹⁹).

Acts 7:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akeîthen (ἀκεῖθεν) [pronounced <i>kak-Ī-thehn</i>]	<i>likewise from that place (or time), and thereafter, and afterward; and from there, (and) (from) thence also</i>	adverb	Strong's #2547
It appears that this adverb is used only by Luke in Luke 11:53 ²⁰ and Acts 7:4 27:12.			
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
apothnêskô (ἀποθνήσκω) [pronounced <i>op-ohth-NACE-koh</i>]	<i>to die [naturally or violently], to perish. Used of temporal death, eternal death and the death of plants and animals.</i>	aorist active infinitive	Strong's #599
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
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; accusative case	Strong's #3962

¹⁹ We would deduce this from later events in Abraham's life.

²⁰ This might be disputed.

Acts 7:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: After his father died,...

Abraham was told to remove himself from his family, but he traveled with his father, with his nephew Lot, and with Laban and his family.

Abraham appears to be close to his father and to his nephew Lot. When Abraham's father dies, he is motivated to follow God's directions fully.

Acts 7:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μετοικίζω (μετοικίζω) [pronounced meht-oy-KIHD-zoh]	<i>to resettle; to transfer settlers; to colonize; to exile; to cause to remove into another land</i>	3 rd person singular, aorist active indicative	Strong's #3351
αυτον (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
εις (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
τήν (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
γῆ (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093

Translation: ...[God] resettled him to the land...

With God's guidance and leading, Abraham went further west to the land of the Canaanites.

Acts 7:4e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tautên (ταύτην) [pronounced TAOW-tayn]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
nun (νῦν) [pronounced noon]	<i>now, at this time, the present (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
katoikéō (κατοικέω) [pronounced kah-toy-KEH-oh]	<i>to live, to reside, to dwell; this is a word which usually refers to one's semi-permanent dwelling</i>	2 nd person plural, present active indicative	Strong's #2730

Translation: ...—[to] this [land] in which you [all] now reside.

Stephen concludes this sentence by saying, "This land right here, where you are living right now."

Acts 7:4 Then, having gone out from the land of the Chaldeans, [Abraham] lived in Charan. After his father died, [God] resettled him to the land—[to] this [land] in which you [all] now reside. (Kukis mostly literal translation)

Stephen accurately describes God moving Abraham to Canaan (Abraham had to go along with it; that is, his free will had to be engaged).

Acts 7:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active indicative	Strong's #1325
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
klēronomía (κληρονομία) [pronounced <i>klay-rohn-ohm-EE-ah</i>]	<i>inheritance, heirship, (concretely) a patrimony or (genitive case) a possession</i>	feminine singular noun, accusative case	Strong's #2817
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autê (αὐτῇ) [pronounced <i>ow-TAY</i>]	<i>her, it; to her, for her, by her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
oude (οὐδέ) [pronounced <i>oo-DEH</i>]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
bēma (βῆμα) [pronounced <i>BAY-mental attitude</i>]	<i>a step, pace, the space which a foot covers, a foot-breath; a platform, tribune; of the official seat of a judge, judgment seat</i>	neuter singular noun, accusative case	Strong's #968
These two sets of meanings seem quite distinct from one another.			
pous (πούς) [pronounced <i>pooce</i>]	<i>foot, feet [of men or beast]</i>	masculine singular noun; genitive/ablative case	Strong's #4228

Translation: Yet [God] did not give to an inheritance in it—not even a step of [one's] foot.

Nevertheless, God did not give Abraham any portion of land that was his, or even a square foot.

Abraham did purchase a plot of land on which to bury his wife, but the idea here is, there was no parcel of land that Abraham owned himself on which to live and grow.

Depending on the Bible which you refer, this short phrase may or may not be presented as a quotation from the Old Testament (some translations bold the words, others put them all in italics, and others put them in small caps). Your Bible might does one of those things, but they do not do it here. You may wonder, *why?*

Stephen here is quoting from Deuteronomy 2:5 **Do not contend with them, for I will not give you any of their land, no, not so much as for the sole of the foot to tread on**, because I have given Mount Seir to Esau as a possession. (ESV; capitalized) Contextually, this is a promise which God made to the Israelites concerning the sons of Esau.

The people of Israel were about to cross through the land of Esau (these are essentially the first cousins of Israel), and God warns them to be circumspect in their interactions with the tribe of Esau, as God has not given them any part of the land. A more complete context is this: Deuteronomy 2:2–6 **Then the LORD said to me, 'You have been traveling around this mountain country long enough. Turn northward and command the people, "You are about to pass through the territory of your brothers, the people of Esau, who live in Seir; and they will be afraid of you. So be very careful. Do not contend with them, for I will not give you any of their land, no, not so much as for the sole of the foot to tread on, because I have given Mount Seir to Esau as a possession. You shall purchase food from them with money, that you may eat, and you shall also buy water from them with money, that you may drink.** (ESV; capitalized) Moses is speaking to the people of Israel, telling them what God said directly to him.

What appears to be the case is, Stephen has been studying Genesis through Deuteronomy and he knew that God never gave Abraham any land, except a plot where he entombed his wife (and many others were buried there as well). What he quotes was not about Abraham; but it was also true of Abraham. Much of the story of Abraham recorded in Genesis is him walking throughout the land that God promised to give to him and his descendants (which is the topic of what follows).

V. 5b-c also has an Old Testament reference, which may or may not be presented as such.

Acts 7:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
επαγγελῶ (ἐπαγγέλλω) [pronounced <i>ehp-ang-EHL-low</i>]	<i>to announce that one is about to do or furnish something; to promise (of one's own accord) to engage voluntarily; to profess an art, to profess one's skill in something</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1861
δίδωμι (δίδωμι) [pronounced <i>dīhd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	aorist active infinitive	Strong's #1325

Acts 7:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῶ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
eis (εἰς) [pronounced ICE]	<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
katáschēsis (κατάσχεσις) [pronounced kat-AS-khes-ihs]	<i>possession; a holding back, hindering; a holding fast; a holding down, something occupied</i>	feminine singular noun, accusative case	Strong's #2697
autēn (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular personal pronoun, accusative case	Strong's #846

Translation: Nevertheless, [God] promised to give him [this land] as a possession,...

God on several occasions promised Abraham that this land would be his as a possession. Several of these passages will be quoted after the next phrase.

Acts 7:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
sperma (σπέρμα) [pronounced SPHER-mah]	<i>seed, sperm; offspring, descendant; remnant</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4690
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
meta (μετά) [pronounced meht-AH]	<i>after, behind</i>	preposition with the accusative	Strong's #3326

Acts 7:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...and to his descendants after him,...

God also promised this land to Abraham's descendants.

Acts 7:5b-c **Nevertheless, [God] promised to give him [this land] as a possession, and to his descendants after him,...** (Kukis mostly literal translation)

Because this does not appear to be a direct quote but simply a summarization of several passages, I have not presented this as an **Old Testament passage quoted** in the **New**. In case you did not understand my color-coding, there it is.

This promise was made throughout the Scriptures. It was made directly to Abraham, to Isaac and to Esau; and it was certainly quoted elsewhere in the Bible.

Genesis 12:7 **Then the LORD appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the LORD, who had appeared to Him.** (ESV; capitalized)

Genesis 13:14–17 **The LORD said to Abram, after Lot had separated from him, "Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever. I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. Arise, walk through the length and the breadth of the land, for I will give it to you."** (ESV; capitalized)

Genesis 15:18–21 **On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites."** (ESV; capitalized)

So what we have in Acts 7:5b-c is not an exact quotation, but simply a statement of fact, something which all of the audience of Stephen agrees to.

Acts 7:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ὄν/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO- sah/on]	<i>being, be, is, are; coming; having</i>	neuter singular, present participle; genitive/ablative case	Strong's #5607 (present participle of Strong's #1510)

Acts 7:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
teknon (τέκνον) [pronounced TEK-non]	<i>child, daughter, son; metaphorically, citizens; those produced</i>	neuter singular noun; genitive/ablative case	Strong's #5043

Translation: ...[even though at that time, Abraham] had no son.

Abraham and his wife Sarah, at this point when this promise is made, did not have any children at all. Isaac will be born in Genesis 21.

Acts 7:5 Yet [God] did not give to an inheritance in it—not even a step of [one's] foot. Nevertheless, [God] promised to give him [this land] as a possession, and to his descendants after him, [even though at that time, Abraham] had no son. (Kukis mostly literal translation)

God's promises must have seemed to be somewhat odd. He gives this land to Abraham and to his descendants, and yet, Abraham owns no part of this land himself (no part that he can live on); and he has not sons to which this land can be passed.

I think that the Voice does a nice job with this passage: **Stephen:** First, he left Chaldea in southern Mesopotamia and settled in Haran until his father died. Then God led him still farther from his original home—until he settled here, in our land. But at that point, God still hadn't given him any of this land as his permanent possession—not even the footprint under his sandal actually belonged to him yet. But God did give Abraham a promise—a promise that yes, someday, the entire land would indeed belong to him and his descendants. Of course, this promise was all the more amazing because at that moment, Abraham had no descendants at all.

Acts 7:4–5 Then, having gone out from the land of the Chaldeans, [Abraham] lived in Charan. After his father died, [God] resettled him to the land—[to] this [land] in which you [all] now reside. Yet [God] did not give to an inheritance in it—not even a step of [one's] foot. Nevertheless, [God] promised to give him [this land] as a possession, and to his descendants after him, [even though at that time, Abraham] had no son. (Kukis mostly literal translation)

Stephen is remarking as to God's omniscience. God was giving this land—that land where Stephen and the courts were now standing—to Abraham and to his descendants. God made these promises before Abraham owned even a square foot of land or even before he had a son to inherit this land.

Acts 7:4–5 In partial obedience, Abraham went out from the land of the Chaldeans, but he did not go all the way to Canaan. He lived for awhile in Charan, until his father—who had gone with him—died. After that, God guided Abraham to the land in which you all now reside. Nevertheless, at that time, God did not give Abraham even a square foot of this land that he could call his own. That being said, God promised this same land to Abraham and to his descendants after him, even though, at that time, Abraham had no sons. (Kukis paraphrase)

God's plan takes place in steps.
It does not happen all at once.

Let me remark about Stephen's reasoning here. Why would he mention that God gave Abraham the land; but, when he got there, God did not even give him a square foot. Why is that an important consideration? The key is, God does

not complete **His plan** all at once. Despite making these promises to Abraham, that did not mean that Abraham would come to this land and God would, right then and there, give him a large section of land. **God's plan** takes place in steps. It does not happen all at once. One of the problems that these **religious** types are having with Jesus as the **Messiah** is, they are looking for a military leader to free them from being under the thumb of Rome. Jesus, in the **1st advent**, was not that. God's plan takes time.

God promised Abraham the land of Canaan; but God did not give Abraham any chunk of that land. There are a number of promises connected with the coming Messiah. Not all of them have come to pass yet.

And said this the God that, 'Will be the seed of his a foreigner is a land another and they will enslave him and they will mistreat [him] years four hundred. And the people to whom, if they serve (as slaves) I will judge—even I,' the God said, 'And after these things, they will go out and they will serve Me in the place this.'

Acts
7:6–7

Accordingly, God said, 'His seed will be a foreigner in another land and they will enslave him and they will maltreat [him for] 400 years. And I, even I, will judge the people to whom they serve as slaves.' [Then] God said, 'And after these things [take place], [My people] will go out [of Egypt] and they will serve Me in this place [where we are].'

God prophetically promised that, "The seed of Abraham will be a stranger in a strange land, and the people there will enslave My people and they will treat them despicably for 400 years. But I will certainly judge the people that My people serve as slaves.' Then God promised, 'After all of these things take place, then My people will exodus from Egypt and they will serve Me in the land of Canaan.'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And said this the God that, 'Will be the seed of his a foreigner is a land another and they will enslave him and they will mistreat [him] years four hundred. And the people to whom, if they serve (as slaves) I will judge—even I,' the God said, 'And after these things, they will go out and they will serve Me in the place this.'
Complete Apostles Bible	But God spoke in this way: that his offspring would dwell in a foreign land, and that they would enslave them, and they would treat them badly four hundred years. 'And the nation which they will serve, I will judge,' said God, 'and after these things they will come out and serve Me in this place.'
Douay-Rheims 1899 (Amer.)	And God said to him: That his seed should sojourn in a strange country, and that they should bring them under bondage and treat them evil four hundred years. And the nation which they shall serve will I judge (said the Lord): and after these things they shall go out and shall serve me in this place.
Holy Aramaic Scriptures	And Alaha {God} had spoke with him, when He said unto him: 'Your seed will be strangers in a foreign land, and they will be enslaved, and will be mistreated for four hundred years. And unto the Ama {the People} whom they will be in servitude, I will judge, says Alaha {God}. And after this, they will go out, and will work for Me, in this place.'
James Murdock's Syriac NT	And God conversed with him, and said to him: Thy seed will be a sojourner in a foreign land; and they will reduce it to servitude, and will treat it ill, during four hundred years. And the nation, to whom they perform bondservice, I will judge saith God. And afterwards, they will go out, and will worship me in this land.
Original Aramaic NT	And God was speaking with him when he said to him, 'Your seed will be a stranger in a foreign land, and they will enslave him and will afflict him four hundred years;'

'And that people whom they serve in slavery, I will judge.' God said, 'After these things, they will go out and they will serve me in this place.'

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And God said that his seed would be living in a strange land, and that they would make them servants, and be cruel to them for four hundred years. And I will be the judge, said God, of that nation which made them servants: and after that, they will come out and give me worship in this place.
Bible in Worldwide English	This is what God told Abraham. He told him that his children would travel and live in another land. They would be slaves to the people there. They would have a hard time for four hundred years. And God said, "I will judge the people who make them slaves. After that, they will come out of that land and serve me here."
Easy English	This is what God said to him: "Your descendants will live in a foreign country for 400 years. The people in that country will cause your descendants to be their slaves. They will be very cruel to them. But I will punish those people who cause your descendants to work as slaves for them. After I have done that, your descendants will leave that country. They will come to this place and worship me here." That is what God said to Abraham.
	We can read about God's promise to Abraham in Genesis 12. Abraham's descendants worked in Egypt for 400 years. Then Moses led them out of that country to the country which became Israel. Moses was standing on Sinai mountain when God spoke to him. We can read about this in Exodus 3.
Easy-to-Read Version–2008	"This is what God said to him: 'Your descendants will live in another country. They will be strangers. The people there will make them slaves and mistreat them for 400 years. But I will punish the nation that made them slaves.' And God also said, 'After those things happen, your people will come out of that country. Then they will worship me here in this place.'
Good News Bible (TEV)	This is what God said to him: 'Your descendants will live in a foreign country, where they will be slaves and will be badly treated for four hundred years. But I will pass judgment on the people that they will serve, and afterward your descendants will come out of that country and will worship me in this place.'
J. B. Phillips	And this is the way in which God spoke to him: he told him that his descendants should live as strangers in a foreign land where they would become slaves and be ill-treated for four hundred years, 'And the nation to whom they will be in bondage I will judge,' said God: 'and after that they shall come out and serve me in this place.' "Further, he gave him the agreement of circumcision, so that when Abraham became the father of Isaac he circumcised him on the eighth day. A portion of v. 8 is included for context.
<i>The Message</i>	God let him know that his offspring would move to an alien country where they would be enslaved and brutalized for four hundred years. 'But,' God said, 'I will step in and take care of those slaveholders and bring my people out so they can worship me in this place.'
NIRV	Here is what God said to him. 'For 400 years your family after you will be strangers in a country not their own. They will be slaves and will be treated badly. But I will punish the nation that makes them slaves,' God said. 'After that, they will leave that country and worship me here.' (Genesis 15:13,14)
New Life Version	This is what God said, 'Your children's children will be living in a strange land. They will live there 400 years. They will be made to work without pay and will suffer many hard things. I will say to that nation that it is guilty for holding them and making

them work without pay. After that they will go free. They will leave that country and worship Me in this place.'

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

Casual English Bible	God also told Abraham that his descendants would immigrate to a foreign land and live there for 400 years, during which time they would get abused and enslaved. But God said, 'I will punish the nation that turns them into slaves. After that, Abraham's descendants will leave that land and come back here to worship me in this very place.' [4] ^{47:7} Stephen is referring to stories that show up in Genesis 12:7; 15:13-14; Exodus 3:12.
Contemporary English V.	God said that Abraham's descendants would live for a while in a foreign land. There they would be slaves and would be mistreated four hundred years. But he also said, "I will punish the nation that makes them slaves. Then later they will come and worship me in this place."
Goodspeed New Testament	This was what God said: 'His descendants will be strangers, living in a foreign land, and they will be enslaved and misused for four hundred years, and I will sentence the nation that has enslaved them,' God said, 'and afterward they will leave that country and worship me on this spot.'
New Berkeley Version New Living Translation	. God also told him that his descendants would live in a foreign land, where they would be oppressed as slaves for 400 years. 'But I will punish the nation that enslaves them,' God said, 'and in the end they will come out and worship me here in this place.' Gen 12:7; 15:13-14; Exod 3:12.
The Passion Translation	God spoke with him and gave him this promise: 'Your descendants will live in a foreign land with a people who will make slaves of them and oppress them for four hundred years. But I will judge the nation that enslaves them, and your descendants will be set free to return to this land to serve and worship me.'
Plain English Version	But God told him, 'You will have grand-kids, and more grand-kids after them. Your family will go to a country that belongs to other people, to live there. Those people will treat your family really bad and make them work hard for no pay. They will do that for 400 years. But after that, I will do payback to those other people, for treating your grand-kids really bad like that. Then your grand-kids will come out from that country, and they will show respect to me here in this place.'
UnfoldingWord Simplified T.	Later God told Abraham, 'Your descendants will go and live in a foreign country. They will live there for four hundred years, and during that time their leaders will mistreat your descendants and force them to work as slaves. 'But I will punish the people who make them work as slaves. After that, your descendants will leave that land, and they will come and worship me in this land.'
William's New Testament	This is what God promised: 'His descendants will be strangers living in a foreign land, and its people will enslave and oppress them for four hundred years.' But God further promised: 'I will pass sentence on the nation that enslaves them, and after that they will leave that country and worship me on this very spot.'

Partially literal and partially paraphrased translations:

American English Bible	'Moreover, God spoke to him and told him that his descendants would also have to live in a foreign land where they'd be oppressed and serve as slaves for 400 years. 'But God said that thereafter, He would pass judgment on the nation [that makes them] slaves... And then [his descendants] would come here and serve Him.
Beck's American Translation Breakthrough Version	. God spoke like this: that his seed will be a local foreigner in another land, and they will enslave and do bad to it for four hundred years.

	'And the nation in which they will be slaves, I will judge,' said God. 'And after these things, they will come out and minister to Me in this place.'
Common English Bible	God put it this way: <i>His descendants will be strangers in a land that belongs to others, who will enslave them and abuse them for four hundred years. [Gen 15:13] And I will condemn the nation they serve as slaves, God said, and afterward they will leave [Gen 15:14] that land and serve me in this place.</i>
Len Gane Paraphrase	"God said it in this way so that his descendants would live in a foreign land and that they would be brought into bondage and vexed for 400 years. "The nation to whom they would be vexed by, 'I will punish,' God said, 'and after that they will come out of there and serve me in this place.'
A. Campbell's Living Oracles	And God spoke thus-that his seed should "sojourn in a foreign land, and that they should enslave and abuse them four hundred years. And the nation to which they are enslaved (said God) I will judge; and afterward they shall come out, and serve me in this place."
New Advent (Knox) Bible	And this is what God told him, that his descendants would live as strangers in a foreign land, where they would be enslaved and ill-used for four hundred years. But I will pass judgement, the Lord said, on the nation which enslaves them; and at last they will escape, and settle down to worship me here.[2]
20 th Century New Testament	[2] vv. 6, 7: Gen. 15.13; perhaps with a reminiscence of Ex. 3.12 added at the end. God's words were these--'Abraham's descendants shall live in a foreign country, where they will be enslaved and ill-treated for four hundred years. But I myself will judge the nation, to which they will be enslaved,' God said, 'and after that they shall leave the country and worship me in this place.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"God told him that his descendants would travel in a strange land and be enslaved and mistreated for four hundred years." "I will the judge the nation which enslaves them,' said God. After they escape they will serve me here."
Revised Ferrar-Fenton Bible	God, however, spoke thus: That HIS RACE SHOULD LODGE IN A FOREIGN COUNTRY, AND THEY WILL ENSLAVE AND OPPRESS IT FOUR HUNDRED YEARS. ² AND THE NATION BY WHICH THEY ARE ENSLAVED, said God, I WILL JUDGE; AND AFTER THAT THEY SHALL COME OUT AND WORSHIP ME IN THIS PLACE. ³ 2 Gen 15.13 3 Exod 3.12
Free Bible Version	God also told him that his descendants would live in a foreign country, and that they would be enslaved there, and would be mistreated for four hundred years. God said, 'I will punish the nation that enslaves them. Eventually they will leave and come here to worship me.'
God's Truth (Tyndale)	God verily spoke on this wise, that his seed should be a dweller in a strange land and that they should keep them in bondage and entreat them evil four hundred years. But the nation to whom they shall be in bondage will I judge, said God.
International Standard V	"This is what God promised: His descendants would be strangers in a foreign country, and its people [Lit. they] would enslave them and oppress them for 400 years. 'But I will punish the nation they serve,' said God, 'and afterwards they will leave and worship me in this place.' [Gen 15:13-14; Exod 3:12]
Riverside New Testament	God spoke thus, 'His descendants will sojourn in a land not their own, and they will be enslaved and maltreated four hundred years.' And God said, 'That nation by which they are enslaved I will judge, and after that they shall come out and serve me in this place.'

Leicester A. Sawyer's NT	And God said thus; that his posterity should be a stranger in a foreign land, and they shall enslave it and treat it injuriously four hundred years; and the nation which they shall serve will I judge, said God, and after that they shall come forth and serve me in this place.
UnfoldingWord Literal Text	But God spoke to him like this, that his descendants would be strangers in a foreign land, and that the inhabitants there would make them slaves and treat them badly for four hundred years. ' But I will judge the nation that they serve,' said God,' and after that they will come out and worship me in this place.'
Urim-Thummim Version	And Elohim thus spoke that his seed would live in a foreign land; and that they would be brought into bondage, enslaved with oppression for 400 years. And the nation who they will be in bondage to I will judge said Elohim: and after that will they come out, and serve me in this place.
Weymouth New Testament	And God declared that Abraham's posterity should for four hundred years make their home in a country not their own, and be reduced to slavery and be oppressed. "And the nation, whichever it is, that enslaves them, I will judge,' said God; 'and afterwards they shall come out, and they shall worship Me in this place.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So God spoke: 'Your descendants shall live in a strange land, they shall be enslaved and maltreated for four hundred years. So I shall call the nation which they serve as slaves to render an account for it. They will come out and worship me in this place.'
The Heritage Bible	Gen 15: 13-14 And God spoke in this way, that his seed would be a foreign resident in a land not his own, and bring them into servitude, and treat them evil four hundred years. And the race whom they serve I will judge, God said, and after these things they will come out, and officially minister to me in this place.
New American Bible (2011)	And God spoke thus, ^e 'His descendants shall be aliens in a land not their own, where they shall be enslaved and oppressed for four hundred years; but I will bring judgment on the nation they serve,' God said, 'and after that they will come out and worship me in this place.' ^f e. [7:6–7] Gn 15:13–14. f. [7:7] Ex 3:12.
New Jerusalem Bible	The actual words God used when he spoke to him are that his descendants would be exiles in a land not their own, where they would be enslaved and oppressed for four hundred years. "But I will bring judgement on the nation that enslaves them," God said, "and after this they will leave, and worship me in this place."
Revised English Bible–1989	This is what God said: 'Abraham's descendants shall live as aliens in a foreign land, held in slavery and oppression for four hundred years. And I will pass judgement', he said, 'on the nation whose slaves they are; and after that they shall escape and worship me in this place.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	What God said to him was, ' Your descendants will be aliens in a foreign land, where they will be in slavery and oppressed for four hundred years. But I will judge the nation that enslaves them,' God said, ' and afterwards they will leave and worship me in this place. ' [Genesis 15:13–14, 16]
Hebraic Roots Bible	And YAHWEH spoke thus, that his seed would be an alien in another land, and they would enslave it and oppress it four hundred years. (Gen. 15:13)

	And YAHWEH said, I will judge the nation to which you will be in bondage. And after these things they will come out and will serve Me in this place. (Gen. 15:14; Ex. 3:12)
Holy New Covenant Trans.	This is what God said to him: 'Your descendants will live as strangers in another country. The people there will make them slaves and do evil things to them for 400 years. I will judge that nation which will make them slaves.' And God also said, 'After those things happen, your children will come out of that country to worship Me in this place.'
The Scriptures 2009	"And Elohim spoke in this way: that his seed would be sojourning in a foreign land, and that they would be enslaved and mistreated four hundred years. Gen. 15:13. 'And the nation to whom they shall be enslaved, I shall judge,' Gen. 15:13 said Elohim, 'and after that they shall come out and serve Me in this place.' Gen. 15:14, Exodus 3:12.
Tree of Life Version	"But God spoke in this way, that his 'descendants would be foreigners in a land belonging to others, and they would enslave and mistreat them for four hundred years. But I will judge the nation they serve as slaves,' God said, 'and afterward they shall come out and serve Me in this place.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...speaks but so The God for will be The Seed [of] him Neighboring in earth foreign and [They] will enslave it and [They] will hurt {it} years four hundred and the nation whom if [They] will serve will judge I The God says and after these [They] will proceed and [They] will serve me in the place this...
Alpha & Omega Bible	"BUT THEOS (<i>The Alpha & Omega</i>) SPOKE TO THIS EFFECT, THAT HIS DESCENDANTS WOULD BE STRANGERS IN A FOREIGN LAND, AND THAT THEY WOULD BE ENSLAVED AND MISTREATED FOR FOUR HUNDRED YEARS. "AND WHATEVER NATION TO WHICH THEY WILL BE IN BONDAGE I MYSELF WILL JUDGE,' SAID THEOS (<i>The Alpha & Omega</i>), 'AND AFTER THAT THEY WILL COME OUT AND SERVE ME IN THIS PLACE.' †(Gen. 15:13, Exodus 3:12)
Awful Scroll Bible	(")Moreover, God speaks the same-as-this that, his seed will reside-among from-within another's land, and they will enslave them and will afflict them four hundred years. (")And the nation to whom whether- they -shall enslave to, I will pass judgment on', said God, 'and after the same-as-these they will come-out, and will serve Me from-within this-same place.
Concordant Literal Version	Yet God speaks thus, that his seed shall be sojourner in an alien land, and they shall enslave it and illtreat it four hundred years." And the nation for whichsoever they should be slaving shall I judge, said God. And after these things they shall be coming out and offering divine service to Me in this place."
exeGesés companion Bible	And Elohim spoke thus, that his sperma becomes a settler in the land of another; and to bring them into servitude and vilify them four hundred years. And the goyim to whomever they be servient, I judge, says Elohim: and after that, they come and liturgize me in this place.
Orthodox Jewish Bible	"And Hashem spoke thus, that GER YIHIYEH ZAR'ACHA ("your seed will be strangers (aliens)") in another's [i.e., foreign] land and them they will enslave and

they will mistreat them ARBA ME'OT SHANAH ("four hundred years"). [Gn 15:13f; Ex 1:8 11; 12:40]

"V'GAM ES HAGOY ASHER YA'AVODU DAN ANOCHI ("And whatever nation to which they shall be in bondage I myself will judge") said Hashem, VACHAREI KHEN YETZU ("And after that they will come out") and serve me in this place." [BERESHIS 15:13,14; SHEMOT 3:12]

Rotherham's Emphasized B. But God |spake thus|—

His seed shall be a sojourner in a foreign land, and they will bring it into bondage, and ill-treat it four-hundred years; and ||the nation unto which they shall be in bondage|| will ||I|| judge^c—

said God;

and ||after these things|| shall they come forth, and render divine service unto me, in this place.^d

^c Gen. xv. 13, 14; Exo. ii. 22.

^d Exo. iii. 12.

Expanded/Embellished Bibles:

The Amplified Bible

And this is, in effect, what God spoke [to him]: That his DESCENDANTS WOULD BE ALIENS (strangers) IN A FOREIGN LAND, AND THAT THEY WOULD BE ENSLAVED AND MISTREATED FOR FOUR HUNDRED YEARS. 'And I will judge any nation to whom they will be in bondage,' said God, 'AND AFTER THAT THEY WILL COME OUT AND SERVE ME [in worship] IN THIS PLACE.'

An Understandable Version

And God had spoken about this [beforehand] by saying that Abraham's descendants would live in a foreign country and that they would [eventually] be ill-treated as slaves for four hundred years.

And God said, 'I will judge the nation [i.e., Egypt] that enslaves them and [then] after my people are liberated, they will serve me in this place [i.e., Pales-tine].'

The Expanded Bible

This is what God said to him: 'Your ·descendants [^L seed] will be ·strangers [foreigners; resident aliens] in a ·land they don't own [foreign land; land belonging to others; ^c Egypt]. The people there will make them slaves and will ·mistreat [oppress] them for four hundred years. But I will ·punish [judge] the nation where they are slaves. Then ·your descendants [^L they] will leave that land and will worship me in this place [Gen. 15:13–14; Ex. 3:12].'

Jonathan Mitchell NT

"But God also spoke thus [other MSS: to him]: that his 'seed (descendants) would be alien residents (sojourners) in a foreign land – and [the foreign people] will proceed to be enslaving them and will continue treating [them] badly [for] four hundred years.

"And yet I Myself will proceed to be judging the nation to (or: for) which they will continue performing as slaves,' said God, 'and after these things they will proceed coming out (or: going forth from the midst), and then they will continue rendering sacred service to (or: hired service for) Me – in this place.' [Gen. 15:13-14, 16]

Syndein/Thieme

And God spoke thusly, "That his seed should sojourn in a strange land {Egypt}. And that they should bring them into bondage, and entreat them evil four hundred years."

{Note: 75 people go into bondage . . . 400 years later 2 million exit.} [Kukis note: 75 people moved to Egypt as free men; and they were welcomed there. Later, they (actually, their descendants) were made slaves. The note should have been worded, 75 people go into Egypt...400 years later, 2 million exit after spending a portion of that time in slavery to Egypt.]

"And the nation to whom they shall be in bondage will I judge" said God. "And after that shall they come forth, and serve Me in this place."

Translation for Translators

God told Abraham that later on he would deliver his descendants from Egypt.

Acts 7:6-7

“Later God told Abraham, ‘Your descendants will go and live in a foreign country. They will live there for 400 years, and during that time their leaders will mistreat your descendants and force them to work as slaves.’ But God also said, ‘I will punish the people who make them work as slaves. Then, after that, your descendants will leave that land and they will come and worship me in this land.’ ”

The Voice

Stephen: God said that Abraham’s descendants would first live in a foreign country as resident aliens, *as refugees*, for 400 years. During this time, they would be enslaved and treated horribly. *But that would not be the end of the story.* God promised, “I will judge the nation that enslaves them,” [Genesis 15:14] and “I will bring them to this mountain to serve Me.” [Exodus 3:12]

Bible Translations with Many Footnotes:

Lexham Bible

But God spoke like this: ‘His descendants will be foreigners in a foreign land, and they will enslave them and mistreat them [*Here the direct object is supplied from context in the English translation] four hundred years, and the nation that [Literally “to which”] they will serve as slaves, I will judge,’ God said, ‘and after these things they will come out [Verses 6–7 are a quotation from Gen 15:13–14] and will worship me in this place.’ [The final phrase is an allusion to Exod 3:12]

NET Bible®

But God spoke as follows: ‘Your¹³ **descendants will be foreigners¹⁴ in a foreign country, whose citizens will enslave them and mistreat them for four hundred years.¹⁵ But I will punish¹⁶ the nation they serve as slaves,**’ said God, ‘**and after these things they will come out of there¹⁷ and worship¹⁸ me in this place.¹⁹**’

¹³tn Grk “that his”; the discourse switches from indirect to direct with the following verbs. For consistency the entire quotation is treated as second person direct discourse in the translation.

¹⁴tn Or “will be strangers,” that is, one who lives as a noncitizen of a foreign country.

¹⁵sn A quotation from Gen 15:13. Exod 12:40 specifies the sojourn as 430 years.

¹⁶tn BDAG 568 s.v. κρίνω 5.b.α states, “Of. the emphasis is unmistakably laid upon that which follows the Divine Judge’s verdict, upon the condemnation or punishment: condemn, punish ... Ac 7:7 (Gen 15:14).”

¹⁷tn The words “of there” are not in the Greek text, but are implied.

^{sn} A quotation from Gen 15:14.

¹⁸tn Or “and serve,” but with religious/cultic overtones (BDAG 587 s.v. λατρεύω).

¹⁹sn An allusion to Exod 3:12.

The Spoken English NT

And God put it this way:

Your^h descendants are going to live as foreigners in a foreign land. They’re going to enslave your descendants and mistreat them for four hundred years.ⁱ

And God said, And I’m going to judge the nation that they are going to serve as slaves. After that they’re going to leave, and they’re going to serve me in this place.^j

h. Lit. “His.”

i. Gen. 15:13-14.

j. Gen. 15:13-14; Exodus 3:12.

Wilbur Pickering’s New T.

Further, God spoke like this: that his offspring would be aliens in a foreign land—and that they would be enslaved and oppressed—four hundred years.⁷

‘I will judge the nation to which they will be in bondage’, said God,⁸ ‘and after that they will come out and serve Me in this place’.

(7) Stephen cites Gen. 15:13, which should be understood as a chiasmus, a frequent structure in the Bible:

- a. his offspring would be aliens in a foreign land
- b. and they would be enslaved
- b. and oppressed
- a. four hundred years.

A careful comparison of the relevant texts shows that the 400 years includes from the weaning of Isaac to the Exodus (1891 to 1491 BC); since Jacob moved to Egypt in 1706, Abraham's descendants were aliens in Canaan for 185 years, then were aliens in Egypt, where they came to be enslaved, for 215 years (the Exodus was 144 years after Joseph's death, so the period of slave labor was presumably somewhat less, perhaps around 100 years). (I owe the understanding given above to Dr. Floyd N. Jones.)

(8) And He did, with a vengeance. By wiping out the Egyptian army God guaranteed that Egypt would not be a threat to the developing nation of Israel for hundreds of years.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"And God spoke in this way: that his seed [fig., offspring] will be a stranger in a foreign land, and they will enslave it [i.e., his seed] and will oppress [it] four hundred years. [Gen 15:12] 'And the nation to which they shall serve as slaves I will judge,' said God; 'and after these [things] they will come out and will sacredly serve Me in this place.' [Gen 15:14; Exod 3:12]
Benjamin Brodie's trans.	Therefore [because of His earlier promise], God proclaimed as follows: 'Your descendants [Isaac] will be strangers in a foreign [hostile] land and they [the Egyptians] will enslave and mistreat them for four hundred years [generational discipline].' Furthermore, God announced: 'The nation which they will be subjected to as slaves [Egypt], I Myself will judge [condemn and execute sentence upon], and after these things, they will come out [be released from Egypt] and they will worship Me in this place.'
Bond Slave Version	And God spoke on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they will be in bondage will I judge, said God: and after that will they come forth, and serve me in this place.
Context Group Version	And God spoke in this way, that his seed should sojourn in a strange land, and that they should make them slaves, and treat them ill, four hundred years. And I will judge the ethnic group {or nation} to which they will serve as slaves, God said: and after that they shall come out, and serve me in this place.
English Standard Version	And God spoke to this effect—that his offspring would be sojourners in a land belonging to others, who would enslave them and afflict them four hundred years. 'But I will judge the nation that they serve,' said God, 'and after that they shall come out and worship me in this place.'
Far Above All Translation	And God spoke as follows, that his seed would be foreigners in another country, and they would enslave them and treat them badly for four hundred years. 'And the nation which they will serve I will judge,' said God, 'and after that they will come out and serve me in this place.'
Legacy Standard Bible	But God spoke in this way, that his SEED WOULD BE SOJOURNERS IN A FOREIGN LAND, AND THAT THEY WOULD BE ENSLAVED AND MISTREATED [Lit <i>enslave them and mistreat them</i>] FOR FOUR HUNDRED YEARS. 'AND I MYSELF WILL JUDGE THE NATION TO WHICH THEY WILL BE ENSLAVED,' said God, 'AND AFTER THAT THEY WILL COME OUT AND SERVE [Or <i>worship</i>] ME IN THIS PLACE.'
Literal Standard Version	And God spoke thus, that his seed will be sojourning in a strange land, and they will cause it to serve, and will do it evil [for] four hundred years, And the nation whom they will serve I will judge, said God; And after these things they will come forth and will do Me service in this place.

Modern Literal Version 2020 Now God spoke thus: That his seed will be a foreigner in an alien land, and they will enslave it and will be mistreating them four hundred years. And God said, I will be judging the nation to which they would be enslaved, and they will be coming forth and will be giving-divine service to me in this place after these things. {Gen 17:10-14}

Modern KJV And God spoke in this way, that his seed would be a tenant in another land, and that they would enslave it and oppress it four hundred years. And God said, "I will judge the nation to whom they shall be in bondage," and "after these things they will come out and will serve Me in this place."

New Matthew Bible God spoke in this way: that his seed would be a dweller in a strange land, and that they would keep them in bondage and ill-treat them for four hundred years. But the nation to whom they will be in bondage, I will judge, said God. And after that, they will come forth and serve me in this place.

NT (Variant Readings) And God spoke in this manner, that **his seed should sojourn in a strange land, and that they should bring them into bondage, and treat them ill, four hundred years. And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.**
Gen. 17:8; 15:13; 15:14, Exo. 3:12

The gist of this passage: Stephen then speaks of Israel living in Egypt, in which country they are enslaved; and which country they leave, hafter 400 years.

6-7

Acts 7:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced lah-LEH-oh]	to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized	3 rd person singular, aorist active indicative	Strong's #2980
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
hoútō (οὕτω) [pronounced HOO-toh]	this one; thus; so, in this manner, in this way; accordingly; therefore	demonstrative adverb	Strong's #3779
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, nominative case	Strong's #2316
hóti (ὅτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote	demonstrative or causal conjunction	Strong's #3754

Translation: Accordingly, God said,...

Stephen has been talking about Abraham, whom God made a number of promises to. Related to the first promises, God said other things to Abraham.

I have found that the very worst way to indicate with punctuation that we are talking about an Old Testament citation is using a set of quotation marks. This is because the Old Testament is often cited by someone speaking, so that is one set of quotation marks within another set; and very often, there is some one being quoted in the citation (like God, for instance). That gives us three sets of quotation marks, which are very difficult to keep up with. I color code these citations; others use bold or italics or small caps to mark them out.

Acts 7:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esomai (ἔσομαι) [pronounced <i>EHS-om-ah-ee</i>]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
sperma (σπέρμα) [pronounced <i>SPHER-mah</i>]	<i>seed, sperm; offspring, descendant; remnant</i>	neuter singular noun; nominative case	Strong's #4690
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
πάροικος (πάροικος) [pronounced <i>PAHR-oy-koss</i>]	<i>foreigner, dwelling near, neighbouring; a stranger, an alien, a foreigner, one who lives in a place without the right of citizenship</i>	neuter singular adjective, nominative case	Strong's #3941
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
gê (γῆ, γῆς, ἡ) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1093
allótrios (ἀλλότριος) [pronounced <i>al-LOT-ree-oss</i>]	<i>another's, belonging to another, a stranger's, not one's own; by extension foreign, not akin, hostile, alien</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #245

Translation: ...'His seed will be a foreigner in another land...

There will come a time when Israel will be a *stranger in a strange land*.²¹ God promised that to Abraham, hundreds of years before it took place.

In the back of my mind, I am thinking about the continued use of the neuter singular noun sperma (σπέρμα) [pronounced *SPHER-mah*], and the continued use of the 3rd person singular verbs and suffixes which follow. Is

²¹ For those of you who read science fiction, did you know that this title came from the Bible?

God treating Israel as a single person? Or is God identifying so much with Israel, that this is as if God is with them the entire time? At this point, this is just under consideration.

Acts 7:6c			
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
δουλόω (δουλόω) [pronounced <i>doo-LOW-oh</i>]	<i>to enslave (literally or figuratively), to bring into (be under) bondage, to be given as a slave, to become (make) (one) a servant</i>	3 rd person plural, future active indicative	Strong's #1402
αὐτό (αὐτό) [pronounced <i>ow-TOH</i>]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846

Translation: ...and they will enslave him...

By invitation, the sons of Jacob (and Jacob) will move to Egypt, but they will be, at some point, enslaved.

Originally, the relatives of Joseph were warmly welcomed into nation Egypt. They were honored and respected. See **Genesis 46** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Genesis 47** ([HTML](#)) ([PDF](#)) ([WPD](#)). However, at some point, they were enslaved, which is found in the opening chapters of the book of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)).

Acts 7:6d			
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
κακόω (κακόω) [pronounced <i>kak-OH-oh</i>]	<i>to harm, to mistreat, to injure; to make evil affected, to entreat evil, to harm, hurt figuratively, to exasperate</i>	3 rd person plural, future active indicative	Strong's #2559
εἶτη (εἶτη) [pronounced <i>EHT-ay</i>]	<i>years</i>	neuter plural noun; accusative case	Strong's #2094
τετρακόσια (τετρακόσια) [pronounced <i>tet-rak-OSS-ee-ah</i>]	<i>four hundred</i>	neuter plural adjective, accusative case	Strong's #5071

Translation: ...and they will maltreat [him for] 400 years.

The Israelites in Egypt will be maltreated for 400 years.

There is a school of thought that this period of time for Jacob and his descendants only lasted for 215 years. This is a false concept, discussed in great detail in the book of Exodus. See **Exodus 12** ([HTML](#)) ([PDF](#)) ([WPD](#)). This is covered extensively in vv. 40–41.

Acts 7:6 Accordingly, God said, 'His seed will be a foreigner in another land and they will enslave him and they will maltreat [him for] 400 years. (Kukis mostly literal translation)

Acts 7:7a			
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, along with, while</i>	conjunction	Strong's #2532
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ethnos (ἔθνος, ους, τό) [pronounced <i>EHTH-noss</i>]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, accusative case	Strong's #1484
ᾧ (ᾧ) [pronounced <i>hoh</i>]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
εάν (ἐάν) [pronounced <i>eh-AHM</i>]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
δουλεύῃ (δουλεύω) [pronounced <i>dool-YOO-oh</i>]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	3 rd person plural, future active indicative	Strong's #1398
κρινῶ (κρίνω) [pronounced <i>KREE-no</i>]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	1 st person singular, future active indicative	Strong's #2919
ἐγώ (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473

Translation: *And I, even I, will judge the people to whom they serve as slaves.'*

God promises that He will judge those who enslave the **Hebrew** people. They are subjected to numerous judgments which cause the Pharaoh to finally let the people of God go. In fact, they are told to leave.

Acts 7:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Acts 7:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

Translation: [Then] God said,...

When we find the words *God said*, this can refer to an actual quotation of God or simply to the established Old Testament as the Word of God.

Acts 7:7c			
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
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
tauta (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 rd person plural, future (deponent) middle indicative	Strong's #1831

Translation: ...'And after these things [take place], [My people] will go out [of Egypt]...

After these things take place is a reference to the 10 judgments which God brings against Egypt. Pharaoh will demand that the people leave Egypt after this.

Acts 7:7d			
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
latreuô (λατρεύω) [pronounced <i>lat-RYOO-oh</i>]	<i>to serve [minister] (to God), to render religious homage; to do the service</i>	3 rd person plural, future active indicative	Strong's #3000

Acts 7:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toē]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; dative, locative and instrumental cases	Strong's #3588
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5117
toutō (τούτῳ) [pronounced TWO-toh]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)

Translation: ...and they will serve Me in this place [where we are].'

Egypt enslaved the Israelites in order to serve them. God frees the Israelites, but they will serve God in the land which He gives to them.

Israel will serve God as a priest nation (see [Doctrine of the Priest Nation](#) in the [Addendum](#)) and as a client nation (see [Characteristics of a Client Nation](#) and the [General Principles of a Client Nation](#)—both taken from notes from R. B. Thieme, Jr.'s Bible classes).

By serving God, they will both produce and preserve the Scriptures (God's Word to man). They will engage in multiple types (the animal sacrifices and the feast days are all typical—that is, they refer to future events, or to the Messiah, or to the judgment of Jesus on the cross).

Acts 7:7 And I, even I, will judge the people to whom they serve as slaves.' [Then] God said, 'And after these things [take place], [My people] will go out [of Egypt] and they will serve Me in this place [where we are].' (Kukis mostly literal translation)

Acts 7:6–7 Accordingly, God said, 'His seed will be a foreigner in another land and they will enslave him and they will maltreat [him for] 400 years. And I, even I, will judge the people to whom they serve as slaves.' [Then] God said, 'And after these things [take place], [My people] will go out [of Egypt] and they will serve Me in this place [where we are].' (Kukis mostly literal translation)

It is quite fascinating to me that Stephen believed the best response to these people was a summary of very important historical events in the history of nation Israel. Where Stephen is going with this will tear this religious types a new one, so to speak.

I am certain that none of the Apostles know where Stephen is headed with all of this. It is possible that Stephen himself is not fully aware of where he is going. He is going to state solid, irrefutable past events, things to which every person in that room (or open-air court) would agree to.

So far we know that God makes promises to Israel and God fulfills those promises.

Acts 7:6–7 God prophetically promised that, “The seed of Abraham will be a stranger in a strange land, and the people there will enslave My people and they will treat them dispeciably for 400 years. But I will certainly judge the people that My people serve as slaves.’ Then God promised, ‘After all of these things take place, then My people will exodus from Egypt and they will serve Me in the land of Canaan.’ (Kukis paraphrase)

And He gave to him a covenant of circumcision, and so he sired Isaac and he circumcised him on the day the eighth. And Isaac [sired] Jacob and Jacob [sired] the twelve patriarchs.

Acts
7:8

[God] gave to [Abraham] the contract of circumcision. He sired Isaac and circumcised him on the eighth day. Then Isaac [sired] Jacob and Jacob [had] the twelve patriarchs.

God gave to Abraham the responsibility of circumcising his son. When Abraham fathered Isaac, then Abraham saw to it that he was circumcised on the eighth day. Isaac then fathered Jacob and Jacob sired his twelve sons, who are known as the patriarchs. All of them were appropriately circumcised.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He gave to him a covenant of circumcision, and so he sired Isaac and he circumcised him on the day the eighth. And Isaac [sired] Jacob and Jacob [sired] the twelve patriarchs.
Complete Apostles Bible	Then He gave him the covenant of circumcision; and so Abraham begot Isaac and circumcised him on the eighth day; and Isaac begot Jacob, and Jacob begot the twelve patriarchs.
Douay-Rheims 1899 (Amer.)	And he gave him the covenant of circumcision. And so he begot Isaac and circumcised him the eighth day: and Isaac begot Jacob: and Jacob, the twelve patriarchs.
Holy Aramaic Scriptures	And He gave unto him The Covenant of Circumcision, and afterwards he gave birth to Iskhaq {Isaac}, and circumcised him in the eighth day. And Iskhaq {Isaac} gave birth to Yaqub {Jacob}, and Yaqub {Jacob} gave birth to our twelve fathers.
James Murdock’s Syriac NT	And he gave them the covenant of circumcision. And then he begat Isaac, and circumcised him the eighth day. And Isaac begat Jacob: and Jacob begat our twelve fathers.
Original Aramaic NT	And he gave him the covenant of circumcision, and then he begot Isaac and circumcised him on the eighth day and Isaac begot Jacob and Jacob begot our twelve fathers.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he made with him the agreement of which circumcision was the sign. And so Abraham had a son, Isaac, and gave him circumcision on the eighth day; and Isaac had a son, Jacob, and Jacob was the father of the twelve heads of the families of Israel.
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Bible in Worldwide English	God made the agreement of circumcision with Abraham. Abraham had a son Isaac. He made the mark of circumcision on the child's body and circumcised him on the eighth day. Isaac had a son Jacob, and Jacob had twelve sons who were our fathers.
Easy English	Then God made an covenant with Abraham that his descendants would be his special people. God said, "You must circumcise all your baby boys." Later, Abraham became the father of Isaac. Abraham circumcised Isaac when he was eight days old. Then Isaac became the father of Jacob. Jacob himself had 12 sons. These sons became the 12 ancestors of the families of Israel.
Easy-to-Read Version–2008	<p>Jacob is also sometimes called Israel. We can read the names of Jacob's 12 sons in Genesis 35:23-26.</p> <p>"God made an agreement with Abraham; the sign for this agreement was circumcision. And so when Abraham had a son, he circumcised him when he was eight days old. His son's name was Isaac. Isaac also circumcised his son Jacob. And Jacob did the same for his sons who became the twelve great ancestors of our people.</p>
Good News Bible (TEV)	Then God gave to Abraham the ceremony of circumcision as a sign of the covenant. So Abraham circumcised Isaac a week after he was born; Isaac circumcised his son Jacob, and Jacob circumcised his twelve sons, the famous ancestors of our race.
<i>The Message</i>	"Then he made a covenant with him and signed it in Abraham's flesh by circumcision. When Abraham had his son Isaac, within eight days he reproduced the sign of circumcision in him. Isaac became father of Jacob, and Jacob father of twelve 'fathers,' each faithfully passing on the covenant sign.
NIRV	Then God made a covenant with Abraham. God told him that circumcision would show who the members of the covenant were. Abraham became Isaac's father. He circumcised Isaac eight days after he was born. Later, Isaac became Jacob's father. Jacob had 12 sons. They became the founders of the 12 tribes of Israel.
New Life Version	"He made a promise with Abraham. It was kept by a religious act of becoming a Jew. Abraham had a son, Isaac. On the eighth day Abraham took Isaac and had this religious act done to him. Isaac was the father of Jacob. Jacob was the father of our twelve early fathers.

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

Casual English Bible	God made an agreement with Abraham. It was a sacred contract that Abraham had to sign and seal with his own blood, in the ritual of circumcision. After that, Abraham became the father of Isaac, who was circumcised on the eighth day of his life. Isaac became the father of Jacob. And Jacob became the father of our 12 great ancestors. [5]
Contemporary English V.	⁵ 7:8Jacob's sons became the founding fathers of the 12 tribes of Israel. God said to Abraham, "Every son in each family must be circumcised to show that you have kept your agreement with me." So when Isaac was eight days old, Abraham circumcised him. Later, Isaac circumcised his son Jacob, and Jacob circumcised his twelve sons.
New Berkeley Version New Living Translation	. "God also gave Abraham the covenant of circumcision at that time. So when Abraham became the father of Isaac, he circumcised him on the eighth day. And the practice was continued when Isaac became the father of Jacob, and when Jacob became the father of the twelve patriarchs of the Israelite nation
The Passion Translation	"Then God entered into covenant with Abraham, which included the requirement of circumcision. So when he became the father of Isaac, he circumcised him eight days after his birth.

Plain English Version	Then God promised to look after Abraham, and Abraham agreed to follow him. God told Abraham that his mob had to do a young man operation on all their boys, to show that they agreed with God. After that, Abraham had a son called Isaac, and 8 days later Abraham did a young man operation on him. After that, Isaac grew up and had a son called Jacob, and he did that operation on him too. And Jacob did the same for his 12 sons, and those 12 men became our grand-fathers that lived a long time ago.
Radiant New Testament	Then God made a covenant with Abraham. God told him that circumcision would show who was part of the agreement. When Abraham became the father of Isaac, he circumcised him eight days after he was born. Later, Isaac became the father of Jacob, and Jacob had 12 sons whose families later grew to become the 12 tribes of Israel.
UnfoldingWord Simplified T.	Then God commanded that every male in Abraham's household and all of his male descendants should be circumcised to show that they all belonged to God. Later Abraham's son, Isaac, was born, and when Isaac was eight days old, Abraham circumcised him. Later Isaac's son, Jacob, was born. Jacob was the father of the twelve men whom we Jews call the patriarchs, our forefathers.
William's New Testament	And with Abraham He made the sacred compact of circumcision, and he became the father of Isaac and circumcised him on the eighth day, and Isaac became the father of Jacob, and Jacob of the twelve patriarchs.

Partially literal and partially paraphrased translations:

American English Bible	So he made a Sacred Agreement with [AbraHam] [that required] circumcision . 'And after that, [AbraHam] went on to father IsaAc, whom he circumcised on the 8th day... As IsaAc did to Jacob, and Jacob did to the 12 family heads.
Beck's American Translation Breakthrough Version	And He gave him a treaty of circumcision. And this is how he had a son, Isaac, and circumcised him the eighth day, Isaac did the same to Jacob, and Jacob did the same to the twelve head fathers.
Common English Bible	God gave him the covenant confirmed through circumcision. Accordingly, eight days after Isaac's birth, Abraham circumcised him. Isaac did the same with Jacob, and Jacob with the twelve patriarchs.
A. Campbell's Living Oracles	And he gave him the institution of circumcision; and so he begot Isaac, and circumcised him on the eighth day: and Isaac begot Jacob, and Jacob begot the twelve patriarchs.
New Advent (Knox) Bible	Then he made a covenant with Abraham, the covenant that ordained circumcision. So it was that he became the father of Isaac, whom he circumcised seven days afterwards, and Isaac of Jacob, and Jacob of the twelve patriarchs.
20 th Century New Testament	Then God made with Abraham the Covenant of Circumcision; and under it Abraham became the father of Isaac, and circumcised him when he was eight days old; and Isaac became the father of Jacob; and Jacob of the Twelve Patriarchs.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	And He gave him a covenant by circumcision. And Isaac being afterwards born, he circumcised him the eighth day; then Isaac, Jacob; and Jacob the twelve patriarchs.
Free Bible Version	God also gave Abraham the circumcision covenant*, and so when Isaac was born, Abraham circumcised him on the eighth day. Isaac was the father of Jacob, and Jacob the father of the twelve patriarchs.
International Standard V	Later, God [Lit. he] gave Abraham [Lit. him] the covenant of circumcision. Later, he fathered Isaac and circumcised him on the eighth day. Then Isaac fathered Jacob, and Jacob fathered [The Gk. lacks fathered] the twelve patriarchs.

Montgomery NT	"Then he gave him a covenant of circumcision, and under this covenant he became the father of Isaac, whom he circumcised on the eighth day, and Isaac became the father of Jacob, and Jacob became the father of the twelve Patriarchs.
Riverside New Testament	God gave Abraham the covenant of circumcision. So Abraham circumcised his son Isaac on the eighth day, and Isaac circumcised his son Jacob, and Jacob circumcised his sons, the twelve patriarchs.
Urim-Thummim Version	And he gave him the Covenant of Circumcision: and so Abraham gendered Isaac, and circumcised him the 8th day; and Isaac gendered Jacob; and Jacob gendered the 12 patriarchs.
Weymouth New Testament	"Then He gave him the Covenant of circumcision, and under this Covenant he became the father of Isaac--whom he circumcised on the eighth day. Isaac became the father of Jacob, and Jacob became the father of the twelve Patriarchs.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	Then he gave him the covenant of circumcision, and so he became the father of Isaac, and circumcised him on the eighth day, as Isaac did Jacob, and Jacob the twelve patriarchs. ⁹ g. [7:8] Gn 17:10–14; 21:2–4.
New Catholic Bible	Then he gave him the covenant of circumcision. And so, when he became the father of Isaac, he circumcised him on the eighth day, as Isaac did for Jacob, and Jacob did for the twelve patriarchs.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	And he gave him <i>b'rit-milah</i> . So he became the father of Yitz'chak and did his <i>b'rit-milah</i> on the eighth day, and Yitz'chak became the father of Ya'akov, and Ya'akov became the father of the Twelve Patriarchs.
Holy New Covenant Trans.	God set up a covenant with Abraham; the sign was circumcision. And so when Abraham had a son, Abraham circumcised him when he was eight days old. His son's name was Isaac. Isaac also circumcised his son Jacob and Jacob did the same for his sons. These sons later became the twelve fathers.
The Scriptures 2009	"And He gave him the covenant of circumcision. And so he brought forth Yitsḥaq and circumcised him on the eighth day. And Yitsḥaq brought forth Ya'aqob, and Ya'aqob brought forth the twelve ancestors.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and [He] gives [to] him contract [of] circumcision and so [He] births the isaac and [He] circumcises him [on] the day the [one] eighth and isaac the jacob and jacob the twelve forefathers...
Awful Scroll Bible	(")And He grants to him a Caused-to-be-set-forth of the cutting-around, and the same-as-this he begets Isaac, and cut-around him on the eighth day, and Isaac - Jacob, and Jacob - the two and ten leaders-of-the-lineage.
exeGesés companion Bible	And he gives him the covenant of circumcision: and thus births Yischaq, and circumcises him the eighth day; and Yischaq, Yaaqov; and Yaaqov, the twelve patriarchs.
Orthodox Jewish Bible	"And he gave to him bris milah. And thus Avraham Avinu became the father of Yitzchak and he did his bris milah on the Yom HaShemini and Yitzchak became the father of Ya'akov and Ya'akov of the Sheneym Asar HaAvot. [BERESHIS 17:9-14; 21:2-4; 25:26; 29:31-35; 30:5-13, 17-24; 35:16-26].

Rotherham's Emphasized B. **And he gave unto him a covenant of circumcision^e; and [thus] he begat Isaac, and circumcised him on the eighth day,^f and Isaac, Jacob, and Jacob, the twelve' patriarchs.**

^e Gen. xvii. 9 f.

^f Gen. xxi. 4.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>And God gave Abraham a covenant [a formal agreement to be strictly observed] of [which] circumcision [was the sign]; and so [under these circumstances] Abraham became the father of Isaac, and circumcised him on the eighth day; and Isaac [became the father] of ^[b]Jacob, and Jacob [became the father] of the ^[c]twelve patriarchs.</p> <p>[b] Jacob's name was changed to Israel (Gen 32:28). [c] Ancestral fathers of the twelve tribes: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin.</p>
An Understandable Version	<p>And God gave Abraham the Agreement which required circumcision [as an identifying mark] so when Abraham fathered Isaac he circumcised him when he was eight days old. Then Isaac had a son, Jacob; and Jacob had [as sons] the twelve patriarchs [i.e., ruling fathers of families].</p>
The Expanded Bible	<p>God made an agreement [covenant; ^Ca treaty-like relationship] with Abraham, the sign of which was circumcision [Gen. 17:9–14]. And so when Abraham had his son [became the father of; ^Tbegat] Isaac, Abraham circumcised him when he was eight days old. Isaac also circumcised his son Jacob [or became the father of Jacob], and Jacob did the same for his sons, [or became the father of] the twelve ancestors of our people [patriarchs; ^Cthe twelve sons of Jacob who were the "fathers" of the twelve tribes of Israel].</p>
Jonathan Mitchell NT	<p>"He also gave to him a full arrangement of circumcision (a covenant which is circumcision; or: a settlement that pertains to, has the characteristics of, is marked with, and is disposed by circumcision). And thus, he generated (effected the birth of) Isaac, and then circumcised him on the eighth day and [likewise] Isaac [generated] Jacob, and then Jacob the twelve patriarchs.</p>
P. Kretzmann Commentary	<p>And He gave him the covenant of circumcision; and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.</p>
Syndein/Thieme	<p>Kretzmann's commentary for Acts 7:6–8 has been placed in the Addendum.</p> <p>"And He gave him the covenant of circumcision. And so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs."</p>
Translation for Translators	<p>{Note: Joseph and his 11 brothers were the 12 patriarchs}.</p> <p>God commanded the ceremony of circumcision for Abraham and his descendants.</p> <p style="text-align: center;"><i>Acts 7:8</i></p> <p>"Then God commanded Abraham that every male in his household and all of his male descendants should be circumcised to show that they all belonged to God and that they would obey what he had told Abraham to do. Later Abraham's son, Isaac, was born, and when Isaac was eight days old, Abraham circumcised him. Later Isaac's son, Jacob, was born, and Isaac similarly circumcised him. And Jacob similarly circumcised his twelve sons. They are the twelve men from whom we (inc) Jews have all descended."</p>
The Voice	<p>Stephen: God gave him the covenant ritual of circumcision as a sign of His sacred promise. When Abraham fathered his son, Isaac, he performed this ritual of circumcision on the eighth day. Then Isaac fathered Jacob, and Jacob fathered the twelve patriarchs.</p>

Bible Translations with Many Footnotes:

Lexham Bible	And he gave him the covenant of circumcision, and so he became the father of Isaac and circumcised him on the eighth day, and Isaac did so with [*Here the words “did so with ” are not in the Greek text but are implied; in view of the “covenant of circumcision” mentioned earlier in the verse, it is probable that circumcision and not just fatherhood is involved] Jacob, and Jacob did so with [*Here the words “did so with ” are not in the Greek text but are implied; see the note on the same phrase earlier in this verse] the twelve patriarchs.
NET Bible®	Then God ²⁰ gave Abraham ²¹ the covenant ²² of circumcision, and so he became the father of Isaac and circumcised him when he was eight days old, ²³ and Isaac became the father of ²⁴ Jacob, and Jacob of the twelve patriarchs. ²⁵ ^{20tn} Grk “he”; the referent (God) has been specified in the translation for clarity. ^{21tn} Grk “him”; the referent (Abraham) has been specified in the translation for clarity. ^{22sn} God gave...the covenant. Note how the covenant of promise came before Abraham’s entry into the land and before the building of the temple. ^{23tn} Grk “circumcised him on the eighth day,” but many modern readers will not understand that this procedure was done on the eighth day after birth. The temporal clause “when he was eight days old” conveys this idea more clearly. See Genesis 17:11-12. ^{24tn} The words “became the father of” are not in the Greek text due to an ellipsis, but must be supplied for the English translation. The ellipsis picks up the verb from the previous clause describing how Abraham fathered Isaac. ^{25sn} The twelve patriarchs refers to the twelve sons of Jacob, the famous ancestors of the Jewish race (see Gen 35:23-26).
The Spoken English NT	And God gave Abraham the covenant of circumcision. ^k And so Abraham had Isaac, and circumcised him on the eighth day. And Isaac circumcised Jacob, and Jacob circumcised the twelve patriarchs. ^{k.} Prn. sir-kum-sizz-yen.
Wilbur Pickering’s New T.	And He gave him a covenant of circumcision; ⁹ and so he begot Isaac and circumcised him on the eighth day; ¹⁰ and Isaac did the same to Jacob, and Jacob to the twelve patriarchs. (9) Women whose husbands are circumcised do not get cervical cancer—the procedure is not a sadistic bit of gore; there is a medical reason for it. (10) Modern medicine has verified that on the eighth day of a male’s life his defenses against infection are at their peak—it’s the best day in his whole life for minor surgery. Now then, 3900 years ago who but the Creator could know that?

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"And He gave to him a covenant of circumcision, and in this way he fathered Isaac and circumcised him on the eighth day; and Isaac [fathered] Jacob, and Jacob the twelve patriarchs.
Benjamin Brodie’s trans.	Then He entrusted him with a covenant, the rite of circumcision, and in this manner, he became the father of Isaac and circumcised him on the eighth day. Then Isaac <i>fathered</i> Jacob, and Jacob <i>fathered</i> the twelve patriarchs [first generation of Israelites].
Context Group Version	And he gave him the covenant of circumcision: and in this way [Abraham] fathered Isaac, and circumcised him the eighth day; and Isaac [begot] Jacob, and Jacob the twelve patriarchs.
Modern Literal Version 2020	And he gave him the covenant* of circumcision and so he fathered Isaac and he circumcised him on the eighth day, and to Isaac was born Jacob and to Jacob the twelve patriarchs. {Gen 21:4, 25:20-26, 46:8-26}
New American Standard	And He gave him the [Or a] covenant of circumcision; and so Abraham fathered Isaac, and circumcised him on the eighth day; and Isaac <i>fathered</i> Jacob, and Jacob, the twelve patriarchs.

World English Bible

He gave him the covenant of circumcision. So Abraham became the father of Isaac, and circumcised him the eighth day. Isaac became the father of Jacob, and Jacob became the father of the twelve patriarchs.

The gist of this passage: God gave Abraham, and, therefore, the Jewish race, the sign of circumcision.

Acts 7:8a			
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
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active indicative	Strong's #1325
αὐτῷ (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
diathêkê (διαθήκη) [pronounced <i>dee-ath-AY-kay</i>]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; accusative case	Strong's #1242
peritomê (περιτομή) [pronounced <i>per-it-om-AY</i>]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, genitive/ablative case	Strong's #4061

Thayer definitions: 1) *circumcised*; 1a) *the act or rite of circumcision, "they of the circumcision" is a term used of the Jews*; 1a1) *of Christians gathered from among the Jews*; 1a2) *the state of circumcision*; 1b) *metaphorically*; 1b1) *of Christians separated from the unclean multitude and truly consecrated to God*; 1b2) *the extinction of passions and the removal of spiritual impurity.*

Translation: [God] gave to [Abraham] the contract of circumcision.

Every Israelite was to be known by circumcision. God began this covenant with Abraham.

You may recall that when Moses was put in an ark and set in the river, when the daughter of the king found him, she knew immediately that he was an Israelite. This is because he was circumcised.

See the Doctrine of **Circumcision** ([HTML](#)) ([PDF](#)) ([WPD](#)) and the relationship between **Circumcision and Regeneration** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 7:8b			
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
hoútō (οὕτω) [pronounced <i>HOO-toh</i>]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
gennâō (γεννάω) [pronounced <i>gen-NAH-oh</i>]	<i>to sire [father] [a child], to bear [a child]; metaphorically, it means to engender, cause to arise, excite; in a Jewish sense, of one who brings others over to his way of life, to convert someone</i>	3 rd person singular, aorist active indicative	Strong's #1080
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
Isaak (Ἰσαάκ) [pronounced <i>ee-sah-AHK</i>]	<i>to laugh; laughter; transliterated Isaac</i>	indeclinable proper singular noun	Strong's #2464

Translation: He sired Isaac...

Abraham father Isaac.

You may recall that there was a long period of time before Sarah gave birth to Abraham's first son. She was 90 and Abraham was 100. God gave Abraham the ability to copulate and the ability to impregnate (which ability Abraham kept for a very long time).

Now, 13 years prior to fathering Isaac, Abraham's wife, Sarah, suggested that he impregnate their slave girl from Egypt. Abraham went along with this scheme and became the father of Ishmael.

All of the children born to Abraham or to Isaac, but outside of the line of **Abraham, Isaac, and Jacob** were Arabs, and their descendants are with us today. Despite the hatred between Arabs and **Jews**, they are the closest relatives that the Jews have, outside of the Jewish race.

Acts 7:8c			
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
peritemnô (περιτέμνω) [pronounced <i>per-ee-TEHM-noh</i>]	<i>to cut around, to circumcise</i>	3 rd person singular, aorist active indicative	Strong's #4059
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

Acts 7:8c			
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
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2250
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
ogdoos (ὄγδοος) [pronounced OHG-doh-oss]	<i>[the] eighth</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3590

Translation: ...and circumcised him on the eighth day.

Abraham fathered Isaac and then circumcised him on the eighth day, as God required.

Every time that Isaac urinated, he was reminded that he belonged to the God of Abraham.

Circumcision was a sign of **regeneration**.

Acts 7:8d			
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
Isaak (Ἰσαάκ) [pronounced ee-sah-AHK]	<i>to laugh; laughter; transliterated Isaac</i>	indeclinable proper singular noun	Strong's #2464
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
Iakôb (Ἰακώβ) [pronounced ee-ak-OBE]	<i>heel-catcher or supplanter; transliterated, Jacob</i>	indeclinable proper noun/masculine	Strong's #2384

Translation: Then Isaac [sired] Jacob...

Isaac fathered twins, only one of which is named here. Jacob is a Jew; his older brother Esau is an Arab (a gentile).

Acts 7:8e			
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
Iakôb (Ἰακώβ) [pronounced <i>ee-ak-OBE</i>]	<i>heel-catcher or supplanter; transliterated, Jacob</i>	indeclinable proper noun/masculine	Strong's #2384
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
dôdeka (δώδεκα) [pronounced <i>DOH-dek-ah</i>]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427
patriárchai (πατριάρχαι) [pronounced <i>pat-ree-ARKH-ī</i>]	<i>patriarchs, founders of a tribe, progenitors, (significant) ancestors</i>	masculine plural noun, accusative case	Strong's #3966

Translation: ...and Jacob [had] the twelve patriarchs.

All of the patriarchs come from the line of Abraham, Isaac, and Jacob; they are all Jews. Jacob has 12 sons, and they make up the twelve tribes of Israel.²² All of them were circumcised.

Acts 7:8 [God] gave to [Abraham] the contract of circumcision. He sired Isaac and circumcised him on the eighth day. Then Isaac [sired] Jacob and Jacob [had] the twelve patriarchs. (Kukis mostly literal translation)

God's plan takes time. It does not happen all at once. This is one of the points that Stephen was making.

Acts 7:8 God gave to Abraham the responsibility of circumcising his son. When Abraham fathered Isaac, then Abraham saw to it that he was circumcised on the eighth day. Isaac then fathered Jacob and Jacob sired his twelve sons, who are known as the patriarchs. All of them were appropriately circumcised. (Kukis paraphrase)

Joseph and His Family in Egypt

compare to Genesis 33–35 39–50

Vv. 9–16 correspond with Genesis 39–50, with some references back to Genesis 33–35.

²² Joseph is a double tribe, so there are actually thirteen tribes in Israel.

And the patriarchs were boiling with envy (and hatred) towards Joseph; they delivered [him] to Egypt. And was the God with him and He delivered him out from troubles. And He gave to him grace and wisdom before Pharaoh, king of Egypt. And he set him a leader over Egypt and [over] all the house of his.

Acts
7:9–10

But the [other] patriarchs, boiling with envy (and hatred) towards Joseph, delivered [him] over to Egypt. Nevertheless, God was with him and He delivered him out of [his] troubles. And [God] gave him grace and wisdom before Pharaoh, king of Egypt, so that he set him [as] governor over Egypt and [over] his house.

But eleven of Jacob's sons were envious of and angry with Joseph, so they delivered him over to Egypt as a slave. Nevertheless, God remained with Joseph and helped to deliver him out of his difficulties. God also gave grace to Joseph and wisdom to him when he was before Pharaoh. As a result, Pharaoh set Joseph over his own household and over Egypt as a governor.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the patriarchs were boiling with envy (and hatred) towards Joseph; they delivered [him] to Egypt. And was the God with him and He delivered him out from troubles. And He gave to him grace and wisdom before Pharaoh, king of Egypt. And he set him a leader over Egypt and [over] all the house of his.
Complete Apostles Bible	"And the patriarchs, being jealous of Joseph, sold him into Egypt; and God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh, king of Egypt; and he made him ruler over Egypt and all his house.
Douay-Rheims 1899 (Amer.)	And the patriarchs, through envy, sold Joseph into Egypt. And God was with him, And delivered him out of all his tribulations: and he gave him favour and wisdom in the sight of Pharaoh, the king of Egypt. And he appointed him governor over Egypt and over all his house.
Holy Aramaic Scriptures	And they, our fathers, were jealous with Yuseph {Joseph}, and sold him unto Mitsriyn {Egypt}, and Alaha {God} was with him, and had delivered him from all his afflictions, and gave him Taybutha {Grace} and Wisdom before Pherun {Pharaoh}, the King of Mitsriyn {Egypt}, and raised him head over Mitsriyn {Egypt}, and over all his house.
James Murdock's Syriac NT	And those our fathers envied Joseph, and sold him into Egypt: but God was with him, and delivered: him from all his afflictions; and gave him favor and wisdom before Pharaoh, king of Egypt, and he made him chief over Egypt, and over all his house.
Original Aramaic NT	And our fathers were jealous of Joseph and they sold him into Egypt and God was with him. And he saved him from all his sufferings and he gave him grace and wisdom before Pharaoh The King of Egypt and he appointed him Ruler over Egypt and over his whole house.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the brothers, moved with envy against Joseph, gave him to the Egyptians for money: but God was with him, And made him free from all his troubles, and gave him wisdom and the approval of Pharaoh, king of Egypt, who made him ruler over Egypt and all his house.
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Bible in Worldwide English	Because they were jealous, they sold Joseph to be a slave in the country of Egypt. But God was with Joseph. He took him out of all his troubles. He blessed him and made him wise in the eyes of Pharaoh, the king of Egypt. Pharaoh made him president in Egypt and a ruler over all the people of his house.
Easy English	One of Jacob's sons was called Joseph. Jacob was more kind to Joseph than to his other sons. For this reason, Joseph's brothers did not like him. So one day they took Joseph and they sold him as a slave. The men that bought Joseph took him to Egypt. There he became the slave of an important man. All this time, God took care of Joseph. God saved him from all his troubles and he helped him to live in a wise way. Because of that, Pharaoh, the king of Egypt, liked Joseph. He saw that Joseph was very wise. So Pharaoh gave Joseph authority to rule Egypt and everyone in the king's own house.
Easy-to-Read Version–2008	"These ancestors of ours became jealous of their brother Joseph and sold him to be a slave in Egypt. But God was with him and saved him from all his troubles. Pharaoh was the king of Egypt then. He liked Joseph and respected him because of the wisdom God gave him. Pharaoh gave Joseph the job of being a governor of Egypt. He even let him rule over all the people in Pharaoh's house.
Good News Bible (TEV)	"Jacob's sons became jealous of their brother Joseph and sold him to be a slave in Egypt. But God was with him and brought him safely through all his troubles. When Joseph appeared before the king of Egypt, God gave him a pleasing manner and wisdom, and the king made Joseph governor over the country and the royal household.
J. B. Phillips	Stephen's defence: ii. THE PATRIARCHS "Isaac became the father of Jacob, and Jacob the father of the twelve patriarchs. Then the patriarchs in their jealousy of Joseph sold him as a slave into Egypt. But God was with him and saved him from all his troubles and gave him favour and wisdom in the eyes of Pharaoh the king of Egypt. Pharaoh made him governor of Egypt and put him in charge of his own entire household. A portion of v. 8 was placed with this passage for context.
<i>The Message</i>	"But then those 'fathers,' burning up with jealousy, sent Joseph off to Egypt as a slave. God was right there with him, though—he not only rescued him from all his troubles but brought him to the attention of Pharaoh, king of Egypt. He was so impressed with Joseph that he put him in charge of the whole country, including his own personal affairs.
NIRV	"Jacob's sons were jealous of their brother Joseph. So they sold him as a slave. He was taken to Egypt. But God was with him. He saved Joseph from all his troubles. God made Joseph wise. He helped him to become the friend of Pharaoh, the king of Egypt. So Pharaoh made Joseph ruler over Egypt and his whole palace.
New Life Version	.

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

Casual English Bible	JOSEPH SOLD DOWN THE RIVER "Our ancestors got jealous of their brother Joseph. So they sold him as a slave and sent him off to Egypt. God went with him. God rescued him. Not only did God pull him up out of the misery, but God gave him wisdom and then put him on the good side of Pharaoh, king of Egypt. The king promoted Joseph, assigning him the job of running the palace and governing the whole country of Egypt.
Contemporary English V.	These men were our ancestors. Joseph was also one of our famous ancestors. His brothers were jealous of him and sold him as a slave to be taken to Egypt. But God was with him and rescued him from all his troubles. God made him so wise that the

Egyptian king Pharaoh thought highly of him. The king even made Joseph governor over Egypt and put him in charge of everything he owned.

New Berkeley Version
New Living Translation

“These patriarchs were jealous of their brother Joseph, and they sold him to be a slave in Egypt. But God was with him and rescued him from all his troubles. And God gave him favor before Pharaoh, king of Egypt. God also gave Joseph unusual wisdom, so that Pharaoh appointed him governor over all of Egypt and put him in charge of the palace.

The Passion Translation

“Isaac then became the father of Jacob, who was the father of our twelve patriarchs. Jacob’s sons became jealous of their brother Joseph and sold him to be a slave in Egypt. But God’s favor and blessing rested upon Joseph, and in time, God rescued him from all his oppression and granted him extraordinary favor before Pharaoh, the king of Egypt. Pharaoh appointed him as the overseer of his nation and even of his own palace. [I have no idea why TPT moved the end of v. 8 into v. 9.]

Plain English Version

Joseph was one of those 12 men. His brothers were jealous of him, and they sold him to some people that took him to Egypt. He had to work there for no pay. But God was with Joseph and looked after him there in Egypt. Joseph got a lot of trouble there, but God saved him from all that trouble. God helped Joseph to think properly about everything. God showed Egypt’s big boss that Joseph was really good. So the big boss made Joseph the boss over all the people in Egypt, and he made Joseph the boss over his big house too.

Radiant New Testament

“Jacob’s sons were jealous of their brother Joseph, so they sold him as a slave, and he was taken to Egypt. But God was with Joseph, and he saved him from all his troubles. God helped Pharaoh, the king of Egypt, see how wise Joseph was and how good it would be to have him in his court. Pharaoh made Joseph ruler over Egypt and his whole palace.

UnfoldingWord Simplified T.

You know that Jacob's older sons became jealous because their father favored their younger brother Joseph. So they sold him to merchants, who took him to Egypt, where he became a slave. But God helped Joseph; He protected him whenever people caused him to suffer. He enabled Joseph to be wise, and he caused Pharaoh, the king of Egypt, to think well of Joseph. So Pharaoh appointed him to rule over Egypt and to look after all of Pharaoh's property.

William's New Testament

And the patriarchs became jealous of Joseph and sold him as a slave into Egypt. But God was with him and delivered him from all his troubles, and allowed him to win favor and to show wisdom before Pharaoh, king of Egypt, and so he appointed Joseph governor of Egypt and of his whole household.

Partially literal and partially paraphrased translations:

American English Bible

‘However, these family heads soon became jealous of [their brother] JoSeph, and they sold him into Egypt. But God was with him and He carried him through all of his problems. Then He made him likeable and wise in the eyes of Pharaoh, the king of Egypt. **So [Pharaoh] appointed [Joseph] to govern Egypt**, as well as [to be over] his entire house.

Beck’s American Translation
Breakthrough Version

And when the head fathers were jealous of Joseph, they gave *him* away to Egypt, and God was with him. And He took him out of all his hard times and gave him generosity and insight directly in front of Pharaoh, a king of Egypt. And He put him in charge, leading over Egypt and over his whole house.

Len Gane Paraphrase

"The Patriarchs motivated by envy, sold Joseph into Egypt, but God was with him, delivered him out of all his afflictions, and gave him favor and wisdom in Pharaoh's, king of Egypt's, eyes. He made him governor over Egypt and all his house.

A. Campbell's Living Oracles

And the patriarchs, moved with envy, sold Joseph into Egypt: nevertheless, God was with him, and delivered him but of all his afflictions, and gave him favor and

	wisdom in the sight of Pharaoh, king of Egypt; and he constituted him ruler over Egypt and all his house.
New Advent (Knox) Bible	The patriarchs, out of jealousy, sold Joseph as a slave, to be taken to Egypt. In Egypt, God was with him; he rescued him from all his afflictions, and won him favour and a name for wisdom with Pharaoh, king of Egypt, who made him ruler over Egypt and over all the royal household.
NT for Everyone	'Now the patriarchs became angry with Joseph, and were jealous of him. They sold him into Egypt. But God was with him, and rescued him from all his troubles and gave him grace and wisdom before Pharaoh, king of Egypt, making him ruler over Egypt and over all his household.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"But the jealous patriarchs sold Joseph as a slave in Egypt, but God stayed with him." "God brought him safe from all of his trials, and blessed him with wisdom, which was seen by the Pharaoh of Egypt, who made Joseph governor of Egypt and his household."
Revised Ferrar-Fenton Bible	But the patriarchs, hating Joseph, sold him into Egypt: yet God was with him, and rescued him from all his troubles, and gave him favour and wisdom in the presence of Pharaoh, king of Egypt; and he appointed him prime minister over Egypt and all his household.
God's Truth (Tyndale)	And the Patriarchs having indignation sold Joseph into Egypt. And God was with him, and delivered him out of all his adversities, and gave him favour and wisdom in the sight of Pharaoh king of Egypt which made him governor over Egypt, and over all his household.
International Standard V	"Joseph's brothers [Lit. The patriarchs] became jealous of him and sold Joseph as a slave [The Gk. lacks as a slave] in Egypt. However, God was with him and rescued him from all his troubles. He granted him favor and wisdom before Pharaoh, king of Egypt, who appointed him ruler of Egypt and of his whole household.
Riverside New Testament	"The patriarchs becoming jealous of Joseph sold him into Egypt. But God was with him and delivered him out of all his trials, and gave him favor and wisdom before Pharaoh, king of Egypt, who made him governor over the land of Egypt and all his own house.
Urim-Thummim Version	And the patriarchs, moved by anger, sold Joseph into Egypt: but Elohim was with him, And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him Governor over Egypt and all his house.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	"And the patriarchs, jealous of Joseph, sold him into slavery in Egypt; but God was with him ^h and rescued him from all his afflictions. He granted him favor and wisdom before Pharaoh, the king of Egypt, who put him in charge of Egypt and [of] his entire household. ⁱ h. [7:9] Gn 37:11, 28; 39:2, 3, 21, 23. i. [7:10] Gn 41:37–43; Ps 105:21; Wis 10:13–14.
New Jerusalem Bible	'The patriarchs were jealous of Joseph and sold him into slavery in Egypt. But God was with him, and rescued him from all his miseries by making him so wise that he won the favour of Pharaoh king of Egypt, who made him governor of Egypt and put him in charge of his household.
Revised English Bible–1989	"The patriarchs out of jealousy sold Joseph into slavery in Egypt, but God was with him and rescued him from all his troubles. He gave him wisdom which so

commended him to Pharaoh king of Egypt that he appointed him governor of Egypt and of the whole royal household.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Now the Patriarchs grew jealous of Yosef and sold him into slavery in Egypt . But <i>ADONAI</i> was with him; [Genesis 37:11, 28; 39:1–3, 21, 23] he rescued him from all his troubles and gave him favor and wisdom before Pharaoh, king of Egypt, who appointed him chief administrator over Egypt and over all his household. [Genesis 41:37–44]
Hebraic Roots Bible	And being jealous of Joseph, the patriarchs sold him into Misrayin. But YAHWEH was with him, and plucked him out from all his afflictions, and gave him favor and wisdom before Pharaoh the king of Misrayin. And Pharaoh appointed him to be ruling over Misrayin and all his household.
Holy New Covenant Trans.	"These fathers, Joseph's brothers, became jealous of him. They sold Joseph to be a slave in Egypt; but God was with him. Joseph had many troubles there but God rescued him from them all. Pharaoh, the king of Egypt, liked Joseph and respected him because of the wisdom and help in time of need which God gave Joseph. Pharaoh gave Joseph the job of being governor of Egypt. He even allowed Joseph to rule over all the people in Pharaoh's house.
The Scriptures 2009	"And the ancestors, becoming jealous, sold Yosēph into Mitsrayim. But Elohim was with him , Gen. 37:11, Gen. 37:28, Gen. 39:2, Gen. 39:21. and delivered him out of all his afflictions, and gave him favour Gen. 39:21 and wisdom before Pharaoh, sovereign of Mitsrayim. And he appointed him governor over Mitsrayim and all his house. Gen. 41:37-46.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and The Forefathers Envyng the josph give {him} to egypt and was The God with him and [He] rescues him from all the afflictions [of] him and [He] gives [to] him favor and wisdom before pharaoh king [of] egypt and [He] appoints him {to be} ruling to egypt and to all the house [of] him...
Alpha & Omega Bible	"THE PATRIARCHS BECAME JEALOUS OF JOSEPH AND SOLD HIM INTO EGYPT. Yet THEOS (<i>The Alpha & Omega</i>) WAS WITH HIM, AND RESCUED HIM FROM ALL HIS AFFLICTIONS, AND GRANTED HIM FAVOR AND WISDOM IN THE SIGHT OF PHARAOH, KING OF EGYPT, AND HE MADE HIM GOVERNOR OVER EGYPT AND ALL HIS HOUSEHOLD.
Awful Scroll Bible	(")And the leaders-of-the-lineage envying, themselves extended-away Joseph to Egypt, but God was with him, (")even Himself took- him -out of all his oppressions, and grants to him favor and wisdom, from-within-opposite Pharaoh, the governing leader of Egypt, and he sets-him -down, ruling over Egypt and the whole of his house.
Concordant Literal Version	And the patriarchs, being jealous of Joseph, gave him up into Egypt. And God was with him, and extricates him out of all his afflictions, and gives him favor and wisdom in front of Pharaoh, king of Egypt, and constitutes him governor over Egypt and over his whole house."
exeGesés companion Bible	And with zeal the patriarchs give Yoseph into Misrayim: and Elohim is with him and releases him from all his tribulations, and gives him charism and wisdom in the sight of Paroh sovereign of Misrayim; and he seats him governor

Orthodox Jewish Bible	<p>over Misrayim and all his house.</p> <p>"And the Avot had kinah toward Yosef and sold him into Mitzrayim (Egypt), and Hashem was with him. [Gn 37:4,11:28; 37:28; Ps 105:17; Gn 39:1,2,21,23; 45:4; Hag 2:4]</p> <p>"And Hashem delivered Yosef from all his tzoros and gave to him Chen v'Chesed Hashem and chochmah before Pharaoh king of Mitzrayim (Egypt) and he appointed him his grand vizier to rule over Mitzrayim and over his whole bais. [Gn 41:37-45; Ps 105:20-22].</p>
Rotherham's Emphasized B.	<p>And [the patriarchs] <i>being jealous of Joseph</i>^g gave him up into Egypt^h; and God was with him ,ⁱ and rescued him out of all' his tribulations, and gave him favour and wisdom before Pharaoh king of Egypt; and he appointed him governor over Egypt and all' his house.^j</p> <p>^g Gen. xxxvii. 11. ^h Gen. xlv. 4. ⁱ Gen. xxxix. 2 f, 21. ^j Gen. xii. 40 f, 43, 46; Ps. cv. 21.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>"The [ten elder] patriarchs, overwhelmed with jealousy, sold [their younger brother] Joseph into [slavery in] Egypt; but God was with him, and He rescued him from all his suffering, and gave him favor and wisdom in the sight of Pharaoh, king of Egypt, and he made Joseph governor over Egypt and over his entire household.</p>
An Understandable Version	<p>"[And when] these patriarchs, [still living in Canaan as young men], became jealous of [their brother] Joseph, they sold him [as a slave to traveling merchants who took him] to Egypt. But God was with him [during all that time], and rescued him from all his troubles and granted him favor and wisdom in the sight of Pharaoh, king of Egypt, who made him a governor over Egypt and his [i.e., the king's] household.</p>
The Expanded Bible	<p>"Jacob's sons [^l The patriarchs] became jealous of Joseph and sold him to be a slave in Egypt. But God was with him and ·saved [rescued; delivered] him from all his ·troubles [afflictions]. God gave Joseph ·wisdom to gain the favor of [^l favor and wisdom before] Pharaoh, king of Egypt. The king made him governor of Egypt and put him in charge of ·all the people in his palace [^l his whole household].</p>
Jonathan Mitchell NT	<p>"Then the patriarchs, becoming jealous of Joseph, gave [him] away by selling [him] into Egypt – and yet God continued being with him –</p> <p>"And so He took him up out (extricated him) from the midst of all his pressures (or: squeezing compressions; tribulations; afflictions), and then 'gave to him grace and favor, as well as wisdom, before (in front of; in the sight of) Pharaoh, king of Egypt, who established him (appointed and placed him down) [as the] one to continue exercising leadership upon and being governor over Egypt, as well as his whole house (or: household and palace affairs).' [Gen. 41:37-44]</p>
Syndein/Thieme	<p>"And the patriarchs - moved with envy {Jealousy is one of the worst sins} - sold Joseph into Egypt {into slavery}. But God was with him, and delivered him out of all his afflictions, and gave him grace and wisdom in the sight of Pharaoh king of Egypt. And he {king} made him governor {Prime Minister} over Egypt and all his house."</p>
Translation for Translators	<p>God helped Joseph, so Pharaoh appointed him to govern Egypt. <i>Acts 7:9-10</i></p> <p>"You know that Jacob's older sons became jealous because their father favored their younger brother Joseph. So they sold him to merchants/traders who took him [MTY] to Egypt. There he became a slave of an official who lived there. But God helped Joseph. He protected him whenever people caused him to suffer. He enabled Joseph to be wise; and he caused Pharaoh, the king of Egypt, to think well</p>

of Joseph. So Pharaoh appointed him to rule over Egypt and to look after all of Pharaoh's property [MTY]."

The Voice

Stephen: The patriarchs were jealous of *their brother* Joseph, so they sold him as a slave into Egypt. Even so, God was with him; and *time after time*, God rescued Joseph from whatever trials befell him. God gave Joseph the favor and wisdom to *overcome each adversity* and eventually to win the confidence and respect of *his captors, including Pharaoh*, the king of Egypt himself. So Pharaoh entrusted his whole nation and his whole household to Joseph's stewardship.

Bible Translations with Many Footnotes:

Lexham Bible

And the patriarchs, because they [*Here "because" is supplied as a component of the participle ("were jealous of") which is understood as causal] were jealous of Joseph, sold him [*Here the direct object is supplied from context in the English translation] into Egypt. And God was with him, and rescued him from all his afflictions and granted him favor and wisdom in the sight of Pharaoh king of Egypt. And he appointed him ruler over Egypt and all [Some manuscripts have "over all"] his household.

NET Bible®

The²⁶ patriarchs, because they were jealous of Joseph, sold²⁷ him into Egypt. But²⁸ God was with him, and rescued him from all his troubles, and granted him favor and wisdom in the presence of Pharaoh, king of Egypt, who made²⁹ him ruler over Egypt and over all his household.

²⁶tn 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.

²⁷tn The meaning "sell" for the middle voice of ἀποδίδωμι (apodidwmi) is given by BDAG 110 s.v. 5.a. See Gen 37:12-36, esp. v. 28.

²⁸tn Though the Greek term here is καί (kai), in context this remark is clearly contrastive: Despite the malicious act, God was present and protected Joseph.

²⁹tn Or "appointed." See Gen 41:41-43.

The Spoken English NT

Now, the patriarchs were envious of Joseph, and sold him into slavery in Egypt. But^m God was with him, and rescued him from all his troubles. And God gave Joseph favor and wisdom in the eyes of Pharaoh, the king of the Egyptians. And Pharaoh appointed him governor of Egypt and of his whole estate.
m. Lit. "And."

Wilbur Pickering's New T.

down to Egypt

"The patriarchs, being envious, sold Joseph into Egypt; yet God was with him and delivered him out of all his adversities, and gave him favor and wisdom before Pharaoh, king of Egypt; and he made him governor over Egypt and all his house.

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.

Now these patriarchs [founding fathers], filled with jealousy [envy], sold Joseph in Egypt, but God was with him, And delivered him [Joseph] out from all of his afflictions [difficult circumstances, oppressions], and gave him favor [goodwill] and wisdom in the sight of Pharaoh, the king of Egypt. Consequently [due to his favorability rating], he appointed him to an official position of leadership and responsibility over Egypt and his entire household

Context Group Version

And the patriarchs, moved with possessiveness against Joseph, sold him into Egypt: and God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh king of Egypt; and he appointed him governor over Egypt and over all his house.

Modern Literal Version 2020

And the patriarchs, having been jealous of Joseph, gave him into Egypt. And God was with him, and liberated him from all his afflictions and gave him favor and

wisdom in front of Pharaoh, king of Egypt, who designated him leader over Egypt and his whole house. {Gen 37:23-25, 36}

New King James Version

The Patriarchs in Egypt

“And the patriarchs, becoming envious, sold Joseph into Egypt. But God was with him and delivered him out of all his troubles, and gave him favor and wisdom in the presence of Pharaoh, king of Egypt; and he made him governor over Egypt and all his house.

The gist of this passage: Nine of the brothers were involved in selling Joseph into slavery, so that he would eventually end up in Egypt. However, God was with Joseph.

9-10

Acts 7:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kāi</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoi</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
patriárchai (πατριάρχαι) [pronounced <i>pat-ree-ARKH-ī</i>]	<i>patriarchs, founders of a tribe, progenitors, (significant) ancestors</i>	masculine plural noun, nominative case	Strong's #3966
zêlóō (ζηλώω) [pronounced <i>dzay-LOH-oh</i>]	<i>to be zealous, to burn with zeal; to boil with envy (hatred, anger); to desire earnestly, pursue</i>	3 rd person singular, present active indicative	Strong's #2206
zêlóō (ζηλώω) [pronounced <i>dzay-LOH-oh</i>]	<i>being zealous, burning with zeal; boiling with envy (hatred, anger); earnestly desiring, pursuing</i>	masculine plural, aorist active participle, nominative case	Strong's #2206
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
Iôsêph (Ἰωσήφ) [pronounced <i>ee-o-SAFE</i>]	<i>let him add; transliterated Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501

Translation: But the [other] patriarchs, boiling with envy (and hatred) towards Joseph,...

Jacob treated his son Joseph (the second youngest) with preference, and this angered his other sons. They were envious of him and felt hatred towards him.

Acts 7:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apodidōmi (ἀποδίδωμι) [pronounced <i>ap-od- EED-oh-mee</i>]	<i>to give [away, up, over, back]; to deliver (again), to give (again), (re-) pay (-ment be made), to perform, to recompense, to render, to requite, to restore, to reward, to sell, to yield</i>	3 rd person plural, aorist middle indicative	Strong's #591
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
Aiguptos (Αἴγυπτος) [pronounced <i>EI-goop- toss</i>]	<i>double straits; transliterated, Egypt us; translated, Egypt</i>	proper noun, which appears to be a masculine singular; accusative case	Strong's #125

Translation: ...delivered [him] over to Egypt.

The brothers, at first, were going to simply kill Joseph. However, the oldest brother, who should have wielded greater influence for good than he did, got the brothers to agree to sell Joseph into slavery. However, they smeared Joseph's signature cloak with animal blood, and told his father that he was dead.

Joseph was sold to Egypt as a slave.

The exact steps here was, Joseph was sold to a traveling set of traders from Midian (if memory serves), and they purchased Joseph with the intention of selling him to someone in Egypt.

Acts 7:9a-b **But the [other] patriarchs, boiling with envy (and hatred) towards Joseph, delivered [him] over to Egypt.** (Kukis mostly literal translation)

Acts 7:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
ἦν (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh- OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Acts 7:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
autou (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

Translation: Nevertheless, God was with him...

Despite the circumstances and being betrayed by his jealous brothers, God was with Joseph.

Acts 7:10a			
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
exairēō (ἐξαιρέω) [pronounced <i>ex-ahēe-REH-oh</i>]	<i>to deliver, to tear out; middle voice, to select; figuratively, to release, to pluck out, to rescue</i>	3 rd person singular, aorist middle indicative	Strong's #1807
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
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
pasōn (πασῶν) [pronounced <i>pah-SOW</i>]	<i>from the whole, of all; all things, everything</i>	feminine plural adjective, genitive/ablative case	Strong's #3956
thlipseis (θλίψεις) [pronounced <i>THLIP-sice</i>]	<i>troubles, pressures, oppressions, tribulations, afflictions; pressures and difficulties brought about by outside conditions—by conditions outside your control</i>	feminine plural noun, genitive/ablative case	Strong's #2347

Translation: ...and He delivered him out of [his] troubles.

Joseph had a number of difficult situations in Egypt, as a slave. He was falsely accused and thrown into jail. Nevertheless, God delivered him from these troubles.

Acts 7:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active indicative	Strong's #1325
αὐτὸ (αὐτῶ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
charis (χάρις) [pronounced <i>KHAHR-ic</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
sophia (σοφία) [pronounced <i>sohf-EE-ah</i>]	<i>wisdom [spiritual, human, cosmic]</i>	feminine singular noun; accusative case	Strong's #4678
enantion (ἐναντίον) [pronounced <i>en-an-TEE-on</i>]	<i>before, in the presence of; over against, opposite; metaphorically: opposed as an adversary, hostile, antagonistic; an opponent</i>	preposition/adverb	Strong's #1726
Pharaō (Φαραώ) [pronounced <i>far-ah-OH</i>]	<i>his nakedness; Egyptian king; transliterated, Pharaoh</i>	masculine singular proper noun, indeclinable	Strong's #5328
basileus (βασιλεύς) [pronounced <i>bahs-ee-loose</i>]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, genitive/ablative case	Strong's #935
Aiguptos (Αἴγυπτος) [pronounced <i>Ei-goop-toss</i>]	<i>double straits; transliterated, Egypt us; translated, Egypt</i>	proper noun, which appears to be a masculine singular; accusative case	Strong's #125

Translation: And [God] gave him grace and wisdom before Pharaoh, king of Egypt,...

God gave Joseph both **grace** and wisdom before Pharaoh.

In grace, God worked out circumstances that Joseph would appear before Pharaoh and solve a seriously problem for him (which involved a prophetic dream).

Pharaoh was impressed with the young man's demeanor and wisdom.

Acts 7:10c			
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
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>	3 rd person singular, aorist active indicative	Strong's #2525
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
hêgeomai (ἡγέομαι) [pronounced <i>hayg-EH-ohm-ah-ee</i>]	<i>leading, commanding (with official authority), having the rule over, being chief (count, esteem, governor, judge); figuratively, considering; accounting; supposing, thinking</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #2233
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
Aiguptos (Αἴγυπτος) [pronounced <i>EI-goop-toss</i>]	<i>double straits; transliterated, Egypt us; translated, Egypt</i>	proper noun, which appears to be a masculine singular; accusative case	Strong's #125

Translation: ...so that he set him [as] governor over Egypt...

Pharaoh made Joseph governor over Egypt. At that time, there was prosperity followed by famine, and Joseph navigated these two conditions for Pharaoh.

Acts 7:10d			
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
holos (ὅλος, η, ον) [pronounced <i>HOH-loss</i>]	<i>whole, entire, complete; altogether, wholly, all</i>	masculine singular adjective; accusative case	Strong's #3650
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Acts 7:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oikos (οἶκος) [pronounced OY-koss]	house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants	masculine singular noun, accusative case	Strong's #3624
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and [over] his house.

Joseph was also placed over Pharaoh's house.

Slavery in the ancient world was not a dead-end job. Some slaves who showed great promise and loyalty were promoted to higher offices and responsibilities. Joseph will essentially become second-in-command in Egypt.

Acts 7:9c-10 **Nevertheless, God was with him and He delivered him out of [his] troubles. And [God] gave him grace and wisdom before Pharaoh, king of Egypt, so that he set him [as] governor over Egypt and [over] his house.** (Kukis mostly literal translation)

Acts 7:9–10 **But the [other] patriarchs, boiling with envy (and hatred) towards Joseph, delivered [him] over to Egypt. Nevertheless, God was with him and He delivered him out of [his] troubles. And [God] gave him grace and wisdom before Pharaoh, king of Egypt, so that he set him [as] governor over Egypt and [over] his house.** (Kukis mostly literal translation)

The parallel that Stephen is inferring here is, the brothers reject Joseph out of jealousy. They did not appreciate who he was. He will turn out to be the savior for the entire family of Jacob. The older, established religious types were unable to see Jesus for Who He is. They were jealous of Him and they wanted harm to come to Him.

Acts 7:9–10 **But eleven of Jacob's sons were envious of and angry with Joseph, so they delivered him over to Egypt as a slave. Nevertheless, God remained with Joseph and helped to deliver him out of his difficulties. God also gave grace to Joseph and wisdom to him when he was before Pharaoh. As a result, Pharaoh set Joseph over his own household and over Egypt as a governor.** (Kukis paraphrase)

There is more of a story to this famine than Stephen speaks about. Joseph supernaturally predicted that it would happen. He was raised to a high position in order to help Egypt to prepare for the famine, which he did (as the famine would be preceded by seven years of prosperity). Joseph's foreknowledge was based upon his ability to hear and understand the dream of Pharaoh. When he explained it, it made perfect sense to Pharaoh.

But came famine to all the Egypt and Canaan and afflictions great, and did not find feed the fathers of us. But hearing Jacob [that there] is wheat in Egypt he sent the fathers of us first. And in the second made known Joseph the brothers of him. And known had become [known] to Pharaoh the lineage of Joseph.

Acts
7:11–13

But famine came to all Egypt and Canaan, along with great afflictions, and our fathers could not find [any] feed. But Jacob, having heard [that there] is wheat in Egypt, sent our fathers [on their] first [trip to Egypt during the famine]. On the second [trip], Joseph made himself known to his brothers, and [as a result] Joseph's family became [known] to Pharaoh.

Famine came to all of Egypt and Canaan, along with a great many other afflictions. Our fathers could not find feed for their livestock. However, Jacob heard that there was wheat in Egypt, so he sent his sons (our fathers) down to Egypt to purchase some. The second time they went down to Egypt, Joseph made himself known to his brothers and also introduced his family to Pharaoh.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But came famine to all the Egypt and Canaan and afflictions great, and did not find feed the fathers of us. But hearing Jacob [that there] is wheat in Egypt he sent the fathers of us first. And in the second made known Joseph the brothers of him. And known had become [known] to Pharaoh the lineage of Joseph.
Complete Apostles Bible	And a famine came over all the land of Egypt and Canaan, and great affliction, and our fathers could find no provisions.. And Jacob, hearing that there was grain in Egypt, he sent out our fathers first. And the second visit Joseph was made known to his brothers, and Joseph's family became known to Pharaoh.
Douay-Rheims 1899 (Amer.)	Now there came a famine upon all Egypt and Chanaan, and great tribulation: and our fathers found no food. But when Jacob had heard that there was corn in Egypt, he sent our fathers first. And at the second time, Joseph was known by his brethren: and his kindred was made known to Pharaoh.
Holy Aramaic Scriptures	And there was famine and great affliction in all Mitsriyn {Egypt}, and in the land of Kanan {Canaan}, and there wasn't enough for our fathers. And when Yaqub {Jacob} had heard that there was grain in Mitsriyn {Egypt}, he sent our fathers first, and when they had gone the second time, Yuseph {Joseph} made his soul known unto his brothers, and the lineage of Yuseph {Joseph} was made known unto Pherun {Pharaoh}.
James Murdock's Syriac NT	And there was a famine and great distress in all Egypt, and in the land of Canaan, and our fathers lacked food. And when Jacob heard that there was bread-stuff in Egypt, he sent our fathers a first time. And when they went the second time, Joseph made himself known to his brethren; and the kindred of Joseph was known to Pharaoh.
Original Aramaic NT	And there was a famine and great distress in all of Egypt and in the land of Canaan, and there was nothing to satisfy our fathers. When Jacob heard that there was produce in Egypt, he sent our fathers first. And when they went the second time, Joseph made himself known to his brothers and the family of Joseph was made known to Pharaoh.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now there was no food to be had in all Egypt and Canaan, and there was great trouble: and our fathers were not able to get food. But Jacob, hearing that there was grain in Egypt, sent out our fathers the first time. And the second time his brothers had a meeting with Joseph, and Pharaoh had knowledge of Joseph's family.
Bible in Worldwide English	For a long, long time there was no rain in Egypt and Canaan. And so there was very little food. This caused much trouble. Our fathers had nothing to eat. Then Jacob heard that there was food in Egypt. He sent his sons on their first trip to buy some. They were our fathers of long ago. The second time they went, Joseph told his brothers who he was. And Pharaoh found out who Joseph's family was.
Easy English	Then there was a famine everywhere in Egypt and in Canaan. Everyone was very hungry and they suffered a lot. Our ancestors also had no food to eat. Jacob heard news that Pharaoh had stored a lot of wheat in Egypt. So he sent his sons there to buy food from Pharaoh. This was the first time that they went to Egypt. Later, Jacob sent his sons back to Egypt for a second time. This time, Joseph told his brothers who he really was. As a result, Pharaoh came to know about Joseph's family.
Easy-to-Read Version–2008	But all the land of Egypt and of Canaan became dry. It became so dry that food could not grow, and the people suffered very much. Our people could not find anything to eat. "But Jacob heard that there was food in Egypt. So he sent our people there. This was their first trip to Egypt. Then they went there a second time. This time Joseph told his brothers who he was. And Pharaoh learned about Joseph's family.
<i>God's Word™</i>	Then a famine throughout Egypt and Canaan brought a lot of suffering. Our ancestors couldn't find any food. When Jacob heard that Egypt had food, he sent our ancestors there. That was their first trip. On the second trip, Joseph told his brothers who he was, and Pharaoh learned about Joseph's family.
Good News Bible (TEV)	Then there was a famine all over Egypt and Canaan, which caused much suffering. Our ancestors could not find any food, and when Jacob heard that there was grain in Egypt, he sent his sons, our ancestors, on their first visit there. On the second visit Joseph made himself known to his brothers, and the king of Egypt came to know about Joseph's family.
J. B. Phillips	"Then came the famine over all the land of Egypt and Canaan which caused great suffering, and our forefathers could find no food. But when Jacob heard that there was corn in Egypt he sent our forefathers out of their own country for the first time. It was on their second visit that Joseph was recognised by his brothers, and his ancestry became plain to Pharaoh.
<i>The Message</i>	"Later a famine descended on that entire region, stretching from Egypt to Canaan, bringing terrific hardship. Our hungry fathers looked high and low for food, but the cupboard was bare. Jacob heard there was food in Egypt and sent our fathers to scout it out. Having confirmed the report, they went back to Egypt a second time to get food. On that visit, Joseph revealed his true identity to his brothers and introduced the Jacob family to Pharaoh.
NIRV	"There was not enough food for all Egypt and Canaan. This brought great suffering. Jacob and his sons couldn't find food. But Jacob heard that there was grain in Egypt. So he sent his sons on their first visit. On their second visit, Joseph told his brothers who he was. Pharaoh learned about Joseph's family.
New Simplified Bible	»A famine and great suffering came over all the land of Egypt and Canaan. Our fathers found no food. « When Jacob heard there was food in Egypt, he sent our fathers on their first visit. »The second time Joseph got acquainted with his brothers and Pharaoh was told about Joseph's family.

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

Casual English Bible	<p>“A famine swept over Egypt and Canaan, [6] decimating the land and terrorizing the people. Our ancestors ran out of food. Jacob heard there was grain down in Egypt. So he sent our ancestors to buy some. Joseph didn’t tell his brothers who he was until they came back for a second visit. That’s also when Pharaoh got to meet Joseph’s family.</p> <p>⁶7:11Canaan was the ancient name for what is now roughly the nation of Israel and the Palestinian National Authority.</p>
Contemporary English V.	<p>Everywhere in Egypt and Canaan the grain crops failed. There was terrible suffering, and our ancestors could not find enough to eat. But when Jacob heard that there was grain in Egypt, he sent our ancestors there for the first time. It was on their second trip that Joseph told his brothers who he was, and Pharaoh learned about Joseph's family.</p>
New Berkeley Version New Living Translation	<p>.</p> <p>“But a famine came upon Egypt and Canaan. There was great misery, and our ancestors ran out of food. Jacob heard that there was still grain in Egypt, so he sent his sons—our ancestors—to buy some. The second time they went, Joseph revealed his identity to his brothers, [Other manuscripts read <i>Joseph was recognized by his brothers.</i>] and they were introduced to Pharaoh.</p>
The Passion Translation	<p>“Then a devastating famine came over all of Egypt and Canaan, bringing great misery to the people, including our ancestors, who couldn’t find food. But when Jacob learned that there was food in Egypt, he sent his sons, our ancestors, on their first trip to purchase grain for their family. On their second trip to Egypt, Joseph revealed his identity to his brothers, and because of this, Pharaoh learned about Joseph’s family and where he came from.</p>
UnfoldingWord Simplified T.	<p>While Joseph was doing that work, there was a time when there was very little food in Egypt and also in Canaan. People were suffering. At that time Jacob and his sons in Canaan also could not find enough food. When Jacob heard people report that there was grain that people could buy in Egypt, he sent Joseph's older brothers to go there to buy grain. They went and bought grain from Joseph, but they did not recognize him. Then they returned home. When Joseph's brothers went to Egypt the second time, they again bought grain from Joseph. But this time he told them who he was. And so Pharaoh learned that Joseph's people were Hebrews and that those men who had come from Canaan were his brothers.</p>
Plain English Version	<p>After a long time there was a dry time for all those countries. There was no rain, so no food grew in Egypt. And there was no food in Canaan, the country that our grand-fathers were living in. They had no food, and they were very hungry. Then Jacob heard that there was food in Egypt. So he sent his sons to Egypt to get food. Those men were our grand-fathers that lived a long time ago. When they got to Egypt they met Joseph, but he looked so different that they didn’t know him. Then they bought some food and took it home.</p> <p>After that, Jacob sent them to Egypt again to get more food, and this time Joseph told them, ‘I am your brother.’ And Egypt’s big boss heard that Joseph had some brothers.</p>
Radiant New Testament	<p>“Then there was a famine in all of Egypt and Canaan. This brought great suffering. Jacob and his sons couldn’t find any food. But Jacob heard that there was grain in Egypt, so he sent his sons down to get some. They had to go back again, and at that time Joseph showed his brothers who he was. Pharaoh learned where Joseph was from, and Joseph then sent for his father Jacob and his whole family. There were 75 people in all. V. 14 is included for context.</p>
William's New Testament	<p>Then a famine spread all over Egypt and Canaan, and with it great suffering, and our forefathers could not find the simplest food. But Jacob heard that there was food in Egypt and sent our forefathers on their first visit down there. On their</p>

second visit Joseph made himself known to his brothers, and thus Joseph's race was revealed to Pharaoh.

Partially literal and partially paraphrased translations:

American English Bible	'Then a famine came upon Egypt and Canaan, which created such a difficult time that our ancestors couldn't find any food. But when Jacob heard that there was grain in Egypt, he sent our ancestors down there for the first time. And it was on their second visit that Joseph made himself known to his brothers... Which was when Joseph's ethnic background first became known to Pharaoh.
Beck's American Translation Breakthrough Version	But a famine came over all of Egypt and Canaan and very hard times. And our fathers were not finding feed <i>for their cattle</i> . When Jacob heard that there was grain in Egypt, he sent our fathers off first. And during the second time, Joseph was made known to his brothers, and Joseph's family became shown to Pharaoh.
Len Gane Paraphrase	"Then a famine passed over all the land of Egypt and Haran [causing] great affliction, for our fathers found no food. "When Jacob heard that there was grain in Egypt, he sent our fathers first, and the second time Joseph made himself known to his brothers, and Joseph's kinfolk was made known to Pharaoh.
A. Campbell's Living Oracles	And a famine came upon all the land of Egypt and Canaan, and great affliction; and our fathers did not find sustenance. But Jacob, hearing that there was corn in Egypt, sent our fathers first; and the second time Joseph was made known to his brethren; and the family of Joseph was made known to Pharaoh.
New Advent (Knox) Bible	And now a famine came upon all Egypt and Chanaan, cruelly afflicting them, till our fathers could procure no food. So Jacob, hearing that there was corn in Egypt, sent out our fathers on their first journey; and on their second journey Joseph made himself known to them, and Pharaoh learned about Joseph's kindred.
NT for Everyone	But then there was a famine over the whole of Egypt and Canaan, which resulted in great hardship. Our ancestors couldn't find food to eat. Jacob, however, heard that there was grain in Egypt, and sent our ancestors there on an initial visit. On their second trip, Joseph made himself known to his brothers, and revealed to Pharaoh what family he was from.
20 th Century New Testament	Then a famine spread over the whole of Egypt and Canaan, causing great distress, and our ancestors could find no food. Hearing, however, that there was corn in Egypt, Jacob sent our ancestors there on their first visit. In the course of their second visit, Joseph revealed himself to his brothers, and his family became known to Pharaoh.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"A famine swept over Egypt and Chanaan, and our forefathers were starved for lack of food." "Jacob heard that there was a surplus of corn in Egypt, so he sent our fathers there." "Then Joseph was revealed to his brothers again, and his family introduced to the Pharaoh."
Free Bible Version	"Now a famine occurred throughout Egypt and Canaan. It caused terrible misery, and our forefathers had no food. When Jacob heard there was grain in Egypt he sent our forefathers down on their first visit. During their second visit, Joseph revealed to his brothers who he was, and Pharaoh discovered Joseph's family background.
International Standard V	"But a famine spread throughout Egypt and Canaan, and with it great suffering, and our ancestors couldn't find any food. But when Jacob heard that there was grain

in Egypt, he sent our ancestors on their first trip. On their second trip, Joseph made himself known to his brothers, and Joseph introduced his family [Lit. Joseph's family became known] to Pharaoh.

Montgomery NT

"Then there came a famine over the whole of Egypt and Canaan, and great distress, so that our ancestors could not find food.

"But Jacob heard that there was food in Egypt, and sent our ancestors there on their first visit.

"On their second visit Joseph made himself known to his brothers, and Pharaoh was informed of Joseph's parentage.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And there came a famine over all the land of Egypt and Canaan, and great tribulation, and our fathers absolutely did not find food.

And Jacob having heard there was grain in Egypt, sent out our fathers first.

And in the second *time* Joseph was made known to his brothers, and Joseph's kin were manifested to Pharaoh.

New American Bible (2011)

Then a famine and great affliction struck all Egypt and Canaan, and our ancestors could find no food;^j

but when Jacob heard that there was grain in Egypt, he sent our ancestors there a first time.^k

The second time, Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh.^l

j. [7:11] Gn 41:54–57; 42:5.

k. [7:12] Gn 42:1–2.

l. [7:13] Gn 45:3–4, 16.

New Catholic Bible

"Then a severe famine struck all of Egypt and Canaan, causing severe affliction, and our ancestors could find no food. However, when Jacob learned that there was grain available in Egypt, he sent our ancestors there on their first visit. During their second visit, Joseph made himself known to his brothers, and his ancestry became known to Pharaoh.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Now there came a famine that caused much suffering **throughout Egypt and Kena'an** [Genesis 41:54; 42:5] But when Ya'akov heard that there was grain in Egypt, he sent our fathers there the first time. The second time, Yosef **revealed his identity to his brothers**, [Genesis 45:1] and Yosef's family became known to Pharaoh.

Hebraic Roots Bible

But a famine came over all the land of Misrayin and Canaan, and great affliction. And our fathers did not find food. But hearing grain was in Misrayin, Jacob sent our fathers out first. And at the second time, Joseph was made known to his brothers, and Joseph's race became known to Pharaoh.

Holy New Covenant Trans.

But the whole land of Egypt and the land of Canaan became dry. It became so dry that crops could not grow there. This made the people suffer terribly. Our ancestors could find nothing to eat. But Jacob heard that there was wheat stored in Egypt. So he sent our ancestors there. (This was their first trip to Egypt.)

"Then they went there a second time. On this visit, Joseph told his brothers who he was. And Pharaoh learned about Joseph's family.

The Scriptures 2009

"Then a scarcity of food and great distress came over all the land of Mitsrayim and Kena'an, Gen. 41:54, Gen. 42:5 and our fathers found no food.

"But Ya'aqob heard that there was grain in Mitsrayim, Gen. 42:2 and he sent out our fathers the first time, and at the second time Yosëph was made known to his brothers, and Yosëph's race became known to the Pharaoh..

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...comes but Famine to all the egypt and canaan and {comes} Affliction Great and not found foods The Fathers [of] us Hearing but jacob being grains to egypt sends the fathers [of] us firstly and in the [one] second is revealed joseph [to] the brothers [of] him and Apparent becomes [to] the pharaoh The Offspring [of] the joseph.
Alpha & Omega Bible	"NOW A FAMINE CAME OVER ALL EGYPT AND CANAAN, AND GREAT AFFLICTION WITH IT, AND OUR FATHERS COULD FIND NO FOOD. "BUT WHEN JACOB HEARD THAT THERE WAS GRAIN IN EGYPT, HE SENT OUR FOREFATHERS THERE THE FIRST TIME. "ON THE SECOND VISIT JOSEPH MADE HIMSELF KNOWN TO HIS BROTHERS, AND JOSEPH'S FAMILY WAS DISCLOSED TO PHARAOH.
Awful Scroll Bible	(")What is more, there comes a famine, over the whole land of Egypt and Canaan, and great oppression, and our fathers were not finding food. (")And Jacob hearing there is being grain from-within Egypt, segregates-out our fathers the first time. (")But from-within the second time, Joseph is being known-between his brothers, and Joseph's kindred become exposed to Pharaoh.
Concordant Literal Version	Now a famine came on the whole of Egypt and Canaan, and the affliction was great, and our fathers found no provender." Now Jacob, hearing that there are stores of grain in Egypt, delegates our fathers first." And in the second time Joseph is made re-known to his brethren, and Joseph's race became apparent to Pharaoh."
exeGesés companion Bible	But a famine comes over all the land of Misrayim and Kenaan - and mega tribulation: and our fathers find no forage: but Yaaqov hears there is grain in Misrayim, and apostolizes our fathers first: and at the second Yoseph becomes known to his brothers; and the genos of Yoseph manifests to Paroh.
Orthodox Jewish Bible	"Now a famine came over all Mitzrayim (Egypt) and Canaan and tzarah gedolah (great tribulation) and Avoteinu were not finding okhel. [Gn 41:54; 42:2,5] "And when Ya'akov Avinu heard that there was grain in Mitzrayim (Egypt), he sent Avoteinu there pa'am harishonah (the first time). [BERESHIS 42:1,2] "And on the second visit Yosef was recognized by his Achim, and Yosef's mishpochah became known to Pharaoh. [Gn 45:1 4, 16].
Rotherham's Emphasized B.	<i>And there came a famine upon all Egypt^k and Canaan^l and great tribulation, and [our fathers] could not find pasture. But Jacob, [hearing there was corn in Egypt]^m sent off our fathers [first]; and [the second time] Joseph was made known unto his brethren,ⁿ and [the race of Joseph] was made [manifest] unto Pharaoh.</i> ^k Gen. xii. 54 f. ^l Gen. xiii. 5. ^m Gen. xiii. 2. ⁿ Gen. xiv. 1.

Expanded/Embellished Bibles:

The Amplified Bible "Now a famine came over all Egypt and Canaan, bringing great distress and our fathers could not find food [for their households and livestock]. But when Jacob

heard that there was grain in Egypt, he sent our fathers *there* the first time. And on the second *visit* Joseph identified himself to his brothers, and Joseph's family *and* background were revealed to Pharaoh.

An Understandable Version

"Now a great famine occurred all over Egypt and Canaan, causing extreme hardships, and our forefathers did not have enough to live on. But when Jacob heard that there was grain in Egypt, he sent his sons [*down there*] on their first trip. On their second trip Joseph identified himself to his brothers, and Pharaoh was made aware of his origins.

The Expanded Bible

"Then all the land of Egypt and Canaan experienced a famine, and the people suffered very much. ·Jacob's sons, our ancestors, [[†] Our fathers] could not find anything to eat. But when Jacob heard there was grain in Egypt, he sent ·his sons [[†] our fathers] there. This was their first trip to Egypt [Gen. 42]. When they went there a second time [Gen. 43—45], Joseph ·told his brothers who he was [made himself known to his brothers], and ·the king [[†] Pharaoh] learned about Joseph's family.

Jonathan Mitchell NT

"Now a famine came upon the whole of Egypt and Canaan,' [Gen. 41:54] and [there was] great pressure (stress and affliction), and so our fathers (forefathers; ancestors) kept on not finding provisions (foodstuffs and sustenance-effects for people or provender and pasture for cattle).

"So upon hearing of there being [stores of] grain in Egypt, Jacob sent out our fathers on a first mission (or, with other MSS: Thus, at hearing of there being grain, Jacob sent forth our ancestors into Egypt a first [time]).

"Then during the second [mission] 'Joseph was made known to his brothers,' [Gen. 45:1] and so Joseph's race (family stock; kindred group) came to be apparent and manifest to Pharaoh.

Translation for Translators

There was a famine in Canaan, so Jacob's family moved to Egypt.

Acts 7:11-15a

"While Joseph was doing that work, there was a time ◀when there was very little food/of famine▶ throughout Egypt and also throughout Canaan. People did not have enough food to eat. People were suffering. *At that time* Jacob and his sons *in Canaan* also could not find enough food. When Jacob heard *people report that* there was grain/food *that people could buy* in Egypt, he sent Joseph's older brothers *to go there to buy grain*. *They went and bought grain from Joseph, but they did not recognize him. Then they returned home.* When Joseph's brothers went to Egypt the second time, *they again bought grain from Joseph*. But this time he told them who he was. And people told Pharaoh that Joseph's people were Hebrews *and that those men who had come from Canaan were his brothers*.

The Voice

Stephen: *Some time later, a terrible famine spread through the entire region—from Canaan down to Egypt—and everyone suffered greatly. Our ancestors, living here in the region of Canaan, could find nothing to eat. Jacob heard that Egypt had stores of grain; so he sent our forefathers, his sons, to procure food there. Later, when they returned to Egypt a second time, Joseph revealed his true identity to them. He also told Pharaoh his family story.*

Bible Translations with Many Footnotes:

Lexham Bible

And a famine came over all Egypt and Canaan and great affliction, and our fathers could not find food.

So when [^{*}Here "when " is supplied as a component of the participle ("heard") which is understood as temporal] Jacob heard there was grain in Egypt, he sent out our fathers first.

And on the second visit [^{*}The word "visit " is not in the Greek text but is implied] Joseph was made known to his brothers, and the family of Joseph became known to Pharaoh.

NET Bible®

Then a famine occurred throughout³⁰ Egypt and Canaan, causing³¹ great suffering, and our³² ancestors³³ could not find food. So when Jacob heard that there was

grain³⁴ in Egypt, he sent our ancestors³⁵ there³⁶ the first time. On their second visit Joseph made himself known to his brothers again, and Joseph's family³⁷ became known to Pharaoh.

^{30tn} Grk "came upon all Egypt."

^{31tn} Grk "and," but logically causal.

^{32sn} Our. Stephen spoke of "our" ancestors (Grk "fathers") in an inclusive sense throughout the speech until his rebuke in v. 51, where the nation does what "your" ancestors did, at which point an exclusive pronoun is used. This serves to emphasize the rebuke.

^{33tn} Or "forefathers"; Grk "fathers."

^{34tn} Or possibly "food," since in a number of extrabiblical contexts the phrase σιτία και ποτά (sitia kai pota) means "food and drink," where solid food is contrasted with liquid nourishment (L&N 3.42).

^{35tn} Or "forefathers"; Grk "fathers."

^{36tn} The word "there" is not in the Greek text. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

^{37tn} BDAG 194 s.v. γένος 2. gives "family, relatives" here; another alternative is "race" (see v. 19).

The Spoken English NT

Then there came a famine over all of Egypt and Canaan.ⁿ

There was great suffering,^o and our ancestors couldn't find anything to eat.

Then Jacob heard that there was food^p in Egypt. He sent off our twelve ancestors on their first visit.

On their second visit, Joseph was recognized by his brothers, and Pharaoh learned about Joseph's family.^q

^{n.} Prn. kay-nen. Gen. 41:37-39; Gen. 41:40-44; Gen. 41:54; Gen. 42:5.

^{o.} Lit. "...Canaan, and great trouble/affliction."

^{p.} Or "grain."

^{q.} Lit. "and Joseph's family became known to Pharaoh."

Wilbur Pickering's New T.

And a famine came upon all the land of Egypt and Canaan, even a great affliction, and our fathers couldn't find food. But upon hearing that there was wheat in Egypt, Jacob first sent our fathers. On the second *trip* Joseph was made known to his brothers, and Joseph's family was presented to Pharaoh..

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.

Then a famine came over all Egypt and Canaan, accompanied by great affliction [dire circumstances, torment]. For example, our fathers were not able to obtain food. So, when Jacob heard that there was grain in Egypt, he dispatched our fathers for the first time.

Now on the second trip, Joseph was recognized by his brothers and Joseph's genealogy became evident to Pharaoh .

Bond Slave Version

Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known to Pharaoh. Now there came a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was grain in Egypt, he sent out our fathers the first time. And at the second time Joseph was made known to his brothers; and Joseph's race became obvious to Pharaoh.

Context Group Version

Modern Literal Version 2020

Now a famine and great affliction came upon the whole land of Egypt and Canaan and our fathers were finding no sustenances. {Gen 41:54-57}

But after Jacob heard of grain being in Egypt, he sent our fathers out the first *time*. {Gen 42:1, 2}

And Joseph was recognized at the second *meeting* by his brethren, and Joseph's race became apparent to the Pharaoh. {Gen 43:2, 45:16}

The gist of this passage: A famine came over Egypt and Canaan, but Joseph had the foresight to save a lot of grain in massive granaries. His brothers came twice to buy grain; and Joseph revealed himself to them the second time.

11-13

Acts 7:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρχομαι (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active indicative	Strong's #2064
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
limos (λιμός) [pronounced lee-MOSS]	<i>famine, hunger, scarcity of harvest</i>	masculine singular noun, nominative case	Strong's #3042
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; accusative case	Strong's #3650
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Aiguptos (Αἴγυπτος) [pronounced El-goop-toss]	<i>double straits; transliterated, Egypt us; translated, Egypt</i>	proper noun, which appears to be a masculine singular; accusative case	Strong's #125
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Chanaán (Χαναάν) [pronounced khan-ah-an]	<i>lowland; transliterated, Canaan</i>	proper noun location; indeclinable	Strong's #5477

Translation: But famine came to all Egypt and Canaan,...

There are a great many things taking place in both Egypt and Canaan. Joseph, having been taken to Egypt as a young slave, had risen to a great position of power in Egypt. God had provided him with some extraordinary

powers with regards to understanding prophetic dreams (prophetic dreams and the ability to understand those dreams are not things which are available to us today).

Previous to this, Joseph heard two prophetic dreams while in jail, and he both understood them and told the dreamers what they meant. He was right on both counts, but he depended on one of the men to get him out of jail. That man—whose job it was to remember people—forgot all about Joseph. However, about 2 years later, Pharaoh had a weird dream and it became clear that no one in the land understood it. Then his assistant, the chief cup bearer, the man who had been in jail with Joseph, suddenly remembered Joseph correct interpreting his dreams.

“I think I know a man that you might want to meet, Pharaoh,” he said.

Joseph was brought out of jail and, after being cleaned up, met Pharaoh. As a former slave in jail, Joseph was the lowest of the low. Now he was meeting the most powerful man in Egypt. Joseph told Pharaoh what his dreams meant—that he would have 7 years of prosperity followed by 7 years of famine. Joseph also provided Pharaoh a brilliant solution to these coming circumstances. As a result, Joseph was raised to a very high position in Egyptian government.

The study of this section of Genesis is quite fascinating, because we have things happening in Egypt and things happening in Canaan, and things happening along the trip to and from—but the narrative remains constant, given from the 3rd person omniscient point of view. It is a fascinating study, as there was no person who was a part of every event recorded in these final chapters of Genesis. I believe that the way that this narrative is recorded provides us with an excellent theory as to the writing of Genesis (I am one of the few who rejects Mosaic authorship of Genesis²³).

Acts 7:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
thlipsis (θλίψις) [pronounced <i>THLIP-siss</i>]	<i>trouble, pressure, oppression, tribulation, affliction; pressure and difficulty brought about by outside conditions—by conditions outside your control</i>	feminine singular noun, nominative case	Strong's #2347
megas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; nominative case	Strong's #3173

Translation: ...along with great afflictions,...

With a famine, there are many other things which affect the people and their animals. People endured all kinds of suffering during the years of the famine.

²³ One thing which stands out are the different writing styles found in the book of Genesis. The narrative where a servant goes to fetch a wife for Isaac is written unlike anything else in the 50 chapters of Genesis.

Acts 7:11c			
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
οὐχ (οὐχ) [pronounced <i>ookh</i>]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person plural, imperfect active indicative	Strong's #2147
chortasmata (χορτάσματα) [pronounced <i>khohr-TAHS-maht-ah</i>]	<i>feed, fodder for animals, grains, foods, sustenance (whether for men or flocks)</i>	neuter plural noun, accusative case	Strong's #5527
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
pateres (πατέρες) [pronounced <i>pat-EHR-ehs</i>]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; nominative case	Strong's #3962
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...and our fathers could not find [any] feed.

After some time, the sons of Jacob could no longer find any animal feed in their region.

Acts 7:11 But famine came to all Egypt and Canaan, along with great afflictions, and our fathers could not find [any] feed. (Kukis mostly literal translation)

This famine affect both regions. Egypt was a country with a very well-organized government at the time, and Canaan was a land with diverse tribes, all of which held some specific chunks of land.

Acts 7:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούō (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine singular, aorist active participle; nominative case	Strong's #191
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 7:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iakôb (Ἰακώβ) [pronounced ee-ak-OBE]	<i>heel-catcher or supplanter; transliterated, Jacob</i>	indeclinable proper noun/masculine	Strong's #2384
ôn/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	neuter plural, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
sitos (σίτος) [pronounced SEE-toss]	<i>wheat, grain, corn</i>	masculine singular noun, accusative case	Strong's #4621
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Aiguptos (Αἴγυπτος) [pronounced El-goop-toss]	<i>double straits; transliterated, Egypt us; translated, Egypt</i>	proper noun, which appears to be a masculine singular; accusative case	Strong's #125

Translation: But Jacob, having heard [that there] is wheat in Egypt,...

Jacob heard that there was wheat to be had in Egypt. No doubt, he had his feelers out to the world, trying to determine how to continue to maintain his livestock. They had to have feed.

Acts 7:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exapostellô (ἐξαποστέλλω) [pronounced ex-ap-oss-TEHL-loh]	<i>to send forth [on a mission], to send [away, out], to dispatch, to dismiss</i>	3 rd person singular, aorist active indicative	Strong's #1821
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
pateres (πατέρες) [pronounced pat-EHR-ehs]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; accusative case	Strong's #3962
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Acts 7:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proton (πρῶτον) [pronounced PRO-ton]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)

Translation: ...sent our fathers [on their] first [trip to Egypt during the famine].

Upon hearing about the wheat that was available in Egypt, Jacob sent his sons down to Egypt to buy some. This was the first trip.

Stephen, of course, calls these men (Jacob and his sons) *their fathers*. Every Jew is descended from these twelve men (the eleven sons who are with Jacob and Joseph, who is in Egypt).

Acts 7:12 **But Jacob, having heard [that there] is wheat in Egypt, sent our fathers [on their] first [trip to Egypt during the famine].** (Kukis mostly literal translation)

Stephen gives no further details of the first trip, but this narrative of Genesis (Genesis 39–50) is one of the greatest chain of events in human history.

Acts 7:13a

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
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
deuteros (δεύτερος, -α, -ον) [pronounced DYOO-ter-oss]	<i>the second, the other of two; (ordinal) second (in time, place or rank; also adverbially): - afterward, again, second (-arily, time)</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #1208
gnōrizō (γνωρίζω) [pronounced gnoh-RID-zoh]	<i>to make known; subjectively to know; to certify, to declare, to give to understand</i>	3 rd person singular, aorist passive indicative	Strong's #1107

The Byzantine Greek text, Scrivener Textus Receptus and Tischendorf's Greek text have this verb instead:

anagnōrizomai (ἀναγνωρίζομαι) [pronounced an-ag-no-RIHD-zom-ahēe]	<i>to come to know; to recognize; to be recognized; to make known</i>	3 rd person singular, aorist middle/passive indicative	Strong's #319 hapax legomenon
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Acts 7:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This might be the more accurate verb, given the ana prefix (which can mean, <i>a repetition</i>). This is someone who looks, and then looks a second time (and maybe even a third time). Remember that Joseph was following the grooming customs of the Egyptians, which was a much cleaner look. So when Joseph reveals himself, we would expect his brothers—who had seen him before—look at him again and maybe again.			
Let me suggest that this is the middle rather than the passive voice, where the subject participates in the actions. So the information is revealed to the brothers; but they look carefully at Joseph to confirm this in their own minds.			
ἰὸςῆφ (Ἰ'ωσήφ) [pronounced ee-o-SAFE]	<i>let him add; transliterated Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501
τοῖς (τοῖς) [pronounced toiç]	<i>the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ἀδελφοί (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, dative, locative or instrumental case	Strong's #80
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: On the second [trip], Joseph made himself known to his brothers,...

There were a number of things which happened when Jacob's sons went to Egypt the first time, but Stephen glosses over that and moves to the second trip, when Joseph makes himself known to his brothers.

Many of the fine points of these interactions are left out of Stephen's narrative.

Stephen is focusing on Joseph, the son who was rejected by his brothers, who became the savior of all of them (notice the parallel to the Lord).

Acts 7:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
φανερός (φανερός) [pronounced fahn-er-OSS]	<i>apparent, manifest, plain, known, publically known, eminent</i>	neuter singular adjective, nominative case	Strong's #5318

Acts 7:13b			
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
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Pharaô (Φαραώ) [pronounced far-ah-OH]	<i>his nakedness; Egyptian king; transliterated, Pharaoh</i>	masculine singular proper noun, indeclinable	Strong's #5328
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
génos (γένος) [pronounced GEHN-oss]	<i>offspring, posterity, family, lineage, birth, kindred; nation, people; kind, sort, species</i>	neuter singular noun, nominative case	Strong's #1085
Iôsêph (Ἰωσήφ) [pronounced ee-o-SAFE]	<i>let him add; transliterated Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501

Translation: ...and [as a result] Joseph's family became [known] to Pharaoh.

Some might try to understand this as Pharaoh finding out that Joseph is Jewish, but that means virtually nothing at this time in history, as there are very few Jews in the world. They are not a thing. Jacob and his family do not even fully appreciate that they are God's chosen men.

All that is really happening here is, Joseph introduces his entire family to Pharaoh.

Acts 7:13 *On the second [trip], Joseph made himself known to his brothers, and [as a result] Joseph's family became [known] to Pharaoh.* (Kukis mostly literal translation)

Joseph looked and spoke like an Egyptian. Therefore, his brothers did not recognize him (they never expected to see Joseph again).

Acts 7:11–13 *But famine came to all Egypt and Canaan, along with great afflictions, and our fathers could not find [any] feed. But Jacob, having heard [that there] is wheat in Egypt, sent our fathers [on their] first [trip to Egypt during the famine]. On the second [trip], Joseph made himself known to his brothers, and [as a result] Joseph's family became [known] to Pharaoh.* (Kukis mostly literal translation)

Joseph, by what he had done in Egypt, was the savior of his family. Without Joseph, his family would have died out in Canaan.

Acts 7:11–13 *Famine came to all of Egypt and Canaan, along with a great many other afflictions. Our fathers could not find feed for their livestock. However, Jacob heard that there was wheat in Egypt, so he sent his sons*

(our fathers) down to Egypt to purchase some. The second time they went down to Egypt, Joseph made himself known to his brothers and also introduced his family to Pharaoh. (Kukis paraphrase)

But having sent forth, Joseph summoned the father of him and all the family by souls [who are] seventy-five.

Acts
7:14

Having sent out [an invite], Joseph summoned his father and all of [his] family, [which numbered] 75 souls.

Joseph told his brothers to return to Canaan and ask for his father and the rest of the family (75 people in all) to come to Egypt.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But having sent forth, Joseph summoned the father of him and all the family by souls [who are] seventy-five.
Complete Apostles Bible	Then Joseph sent and summoned his father Jacob and all his relatives, seventy-five people.
Douay-Rheims 1899 (Amer.)	And Joseph sending, called thither Jacob, his father, and all his kindred, seventy-five souls.
Holy Aramaic Scriptures	And Yuseph {Joseph} had sent for and brought his father Yaqub {Jacob} and all his lineage, and they were being in number *seventy and five souls. *Septuagint reading here. Stephen was a "Hellenistic Jewish Christian, who would have used the Greek translation of the Scriptures, which alone has this number recorded in it. The Hebrew and the Aramaic translation of it, reads 'seventy souls.'
James Murdock's Syriac NT	And Joseph sent and brought is father Jacob, and all his family; and they were in number seventy and five souls.
Original Aramaic NT	Joseph sent and brought his father Jacob and all his family, and they were seventy five souls in number,...

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Joseph sent for Jacob his father and all his family, seventy-five persons.
Bible in Worldwide English	Then Joseph sent for Jacob his father and all the family to come. There were seventy-five people.
Easy English	After this, Joseph sent a message to his father, that he should also come to Egypt with his whole family. At that time, there were 75 people in Jacob's family.
Easy-to-Read Version–2008	Then Joseph sent some men to tell Jacob, his father, to come to Egypt. He also invited all his relatives, a total of 75 people.
God's Word™	Joseph sent for his father Jacob and his relatives, 75 people in all.
Good News Bible (TEV)	So Joseph sent a message to his father Jacob, telling him and the whole family, seventy-five people in all, to come to Egypt.
J. B. Phillips	Then Joseph sent and invited to come and live with him his father and all his kinsmen, seventy-five people in all.
The Message	Then Joseph sent for his father, Jacob, and everyone else in the family, seventy-five in all. That's how the Jacob family got to Egypt.
NIRV	After this, Joseph sent for his father Jacob and his whole family. The total number of people was 75.

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

Casual English Bible	Joseph sent for his father, Jacob, and the rest of his relatives—75 in all.
Contemporary English V.	Joseph sent for his father and his relatives. In all, there were seventy-five of them.
New Berkeley Version	.
The Passion Translation	“Joseph sent for his father, Jacob, and his entire family, a total of seventy-five people, to come and reside in Egypt. .
Plain English Version	Then Joseph sent his brothers to get his father Jacob, and all his family, to come and live in Egypt. So all 75 of them went to Egypt.
UnfoldingWord Simplified T.	Then after Joseph sent his brothers back home, they told their father Jacob that Joseph wanted him and his entire family to come to Egypt. At that time Jacob's family consisted of seventy-five people.

Partially literal and partially paraphrased translations:

Beck's American Translation .	.
Breakthrough Version	When Joseph sent people out, he summoned Jacob (his father) and all of his relatives (in souls, seventy-five).
Len Gane Paraphrase	"Then Joseph sent and called for his father, Jacob, to [come] to him as well as all his kinfolk--a total of 75 souls.
A. Campbell's Living Oracles	And Joseph sent, and invited his father Jacob, and all his kindred, amounting to seventy-five souls.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"Then Joseph had his father brought to him with his extended family, seventy five people."
Free Bible Version	Joseph sent for his father and all his relatives—seventy-five in total.
God's Truth (Tyndale)	Then sent Joseph and caused his father to be brought and all his kin, three score and fifteen souls.
International Standard V	Then Joseph invited his father Jacob and all his relatives to come to him in Egypt [The Gk. lacks in Egypt] --75 persons in all.
Riverside New Testament	Then Joseph sent and invited down Jacob his father and all his relatives, seventy-five persons, and Jacob went down into Egypt and died there — he and our fathers. V. 15 is included for context.
The Spoken English NT	Then Joseph sent for his father Jacob, and for his whole extended family of seventy-five people.
UnfoldingWord Literal Text	Then sending his brothers back, Joseph called for Jacob, his father, and all his relatives, seventy- five souls in all.
Weymouth New Testament	Then Joseph sent and invited his father Jacob and all his family, numbering seventy-five persons, to come to him, and Jacob went down into Egypt. There he died, and so did our forefathers, and they were taken to Shechem and were laid in the tomb which Abraham had bought from the sons of Hamor at Shechem for a sum of money paid in silver. Vv. 15–16 are included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Joseph commanded that his father Jacob be brought to him with the whole of his family of seventy-five persons.
The Heritage Bible	And Joseph setting <i>some</i> apart and sending <i>them</i> , summoned his father Jacob to him, and all the kindred, seventy-five souls.
New American Bible (2011)	Then Joseph sent for his father Jacob, inviting him and his whole clan, seventy-five persons; ^m and Jacob went down to Egypt. And he and our ancestors died ⁿ and were brought back to Shechem and placed in the tomb that Abraham had purchased for a sum of money from the sons of Hamor at Shechem. ^o Vv. 15–16 are included for context.

m. [7:14] Gn 45:9–11, 18–19; 46:27; Ex 1:5 LXX; Dt 10:22.
 n. [7:15] Gn 46:5–6; 49:33.
 o. [7:16] Gn 23:3–20; 33:19; 49:29–30; 50:13; Jos 24:32.

New Jerusalem Bible Joseph then sent for his father Jacob and his whole family, a total of seventy-five people.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible And sending, Joseph called his father Jacob and all his kindred, And they were seventy and five souls in number. (Gen. 46:27)
 Holy New Covenant Trans. Then Joseph sent some men to invite Jacob, his father, to come to Egypt. He also invited all of his relatives (75 persons altogether).
 The Scriptures 2009 “And Yosēph sent and called his father Ya'aqob and all his relatives to him, seventy-five people.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament Sending but joseph calls jacob the father [of] him and every the family in lives seventy five...
 Alpha & Omega Bible THEN JOSEPH SENT WORD AND INVITED JACOB HIS DAD AND ALL HIS RELATIVES TO COME TO HIM= SEVENTY-FIVE PERSONS.
 Awful Scroll Bible (“)And segregating-away, Joseph himself calls-among his father Jacob, and all his kindred-with him, from-among seventy five lives.
 Concordant Literal Version Now Joseph, dispatching them, calls for Jacob, his father, and the entire relationship among seventy-five souls.”
 exeGeses companion Bible So Yoseph apostolizes,
 and calls his father Yaaqov and all his kindred to him
 - seventy-five souls.
 Orthodox Jewish Bible "And having sent, Yosef summoned Ya'akov his Abba and all his mishpochah, SHIVIM (Seventy, BERESHIS 46:27) nefashot (souls). [Gn 45:9,10; 46:26,27; Ex 1:5; Dt 10:22]

Expanded/Embellished Bibles:

An Understandable Version Joseph then sent [to Canaan] for his father Jacob and all seventy-five of his relatives.
 The Expanded Bible Then Joseph sent messengers to invite [summon; call] Jacob, his father, to come to Egypt along with all his relatives (seventy-five persons altogether).
 Jonathan Mitchell NT "So now Joseph, dispatching [them], called (or: summoned) Jacob, his father, and all [his] relatives (the group of common birth) from that place consisting of seventy-five souls (= people) [note: Stephen follows the LXX here].
 Translation for Translators Then after Joseph sent *his brothers back home*, they told their father Jacob *that Joseph wanted him and his entire family to come to Egypt. At that time «Jacob's family consisted of 75 people/there were 75 people in Jacob's family» [SYN]. So when Jacob heard that, he and all his family went to live in Egypt.*” A portion of v. 15 is included for context.

Bible Translations with Many Footnotes:

Lexham Bible So Joseph sent and [*Here “and ” is supplied because the previous participle (“sent”) has been translated as a finite verb] summoned his father Jacob and all his [*Literally “the”; the Greek article is used here as a possessive pronoun] relatives, seventy-five persons in all.
 NET Bible® So Joseph sent a message³⁸ and invited³⁹ his father Jacob and all his relatives to come, seventy-five people⁴⁰ in all.

^{38tn} The words “a message” are not in the Greek text, but are implied.

^{39tn} Or “Joseph had his father summoned” (BDAG 121 s.v. ἀποστέλλω 2.b).

^{40tn} Grk “souls” (here an idiom for the whole person).

Wilbur Pickering’s New T.

Joseph sent and summoned his father Jacob and all his relatives, seventy-five souls.¹¹

(11) Comparing this verse with Gen_46:26-27 we get three numbers: 66, 70 and 75. The 66, being ‘out of his loins’, of course excludes Jacob himself and the wives (Joseph is already there). The 70 includes Jacob, Joseph and his two sons. The 75 excludes Jacob and Joseph, but includes nine wives; some had evidently already died in Canaan.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"Then having sent [word], Joseph summoned his father Jacob and all relatives, seventy five souls [fig., persons] in [all].
Benjamin Brodie’s trans.	Consequently, Joseph, by sending a message, summoned Jacob, his father, and every relative, about seventy-five souls .
Bond Slave Version	Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.
Context Group Version	And Joseph sent, and called to him Jacob his father, and all his family, seventy five lives.
Far Above All Translation	Then Joseph sent them off, calling for his father Jacob and all his kin seventy-five people.
Green’s Literal Translation	And sending, Joseph called his father Jacob and all his kindred, "seventy five" "souls" "in all ". Gen. 46:27
Literal Standard Version	And there came a scarcity on all the land of Egypt and Canaan, and great tribulation, and our fathers were not finding sustenance, and Jacob having heard that there was grain in Egypt, sent forth our fathers a first time; and at the second time was Joseph made known to his brothers, and Joseph’s family became disclosed to Pharaoh, and Joseph having sent, called for his father Jacob, and all his relatives—with seventy-five souls— and Jacob went down to Egypt, and died, himself and our fathers, and they were carried over into Sychem, and were laid in the tomb that Abraham bought for a price in money from the sons of Emmor, of Sychem. Vv. 11–13, 15–16 are included for context.
Modern Literal Version 2020	But Joseph himself, having sent them, called Jacob, his father, and all the relatives, in souls, seventy-five.
Modern KJV	And seeing, Joseph called his father Jacob, and all his kindred, seventy-five souls.
New King James Version	Then Joseph sent and called his father Jacob and all his relatives to him, seventy-five [Or seventy, Ex. 1:5] people.

The gist of this passage:

Joseph sends for his brothers and father, along with their families, to come to Egypt.

Acts 7:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellō (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>ordering (one) to go to a place, the appointed one; sending [out, forth, away], dismissing; allowing one to depart, sending off; to driving away; setting apart; sent ones</i>	masculine singular, aorist active participle, nominative case	Strong's #649
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
lôshêph (Ἰωσήφ) [pronounced ee-o-SAFE]	<i>let him add; transliterated Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501
metakaléō (μετακαλέω) [pronounced met-ak-al-EH-oh]	<i>to call elsewhere, to call from one place to another; to summon, to call to oneself</i>	3 rd person singular, aorist middle indicative	Strong's #3333
lakôb (Ἰακώβ) [pronounced ee-ak-OBE]	<i>heel-catcher or supplanter; transliterated, Jacob</i>	indeclinable proper noun/masculine	Strong's #2384
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
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; accusative case	Strong's #3962
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: Having sent out [an invite], Joseph summoned his father...

Joseph had revealed to his brothers who he was (they certainly did not recognize him or expect to see him). He sent them back, but asked them to return with their father and with the rest of their families.

Acts 7:14b			
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
pasōn (πασῶν) [pronounced pah-SOW]	<i>from the whole, of all; all things, everything</i>	feminine singular adjective, accusative case	Strong's #3956

Acts 7:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τῆν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
suggeneia (συγγένεια) [pronounced soong-GHEHN-i-ah]	<i>a kinship, relationship; kindred, relations collectively, family, relative, relatives</i>	feminine singular noun; accusative case	Strong's #4772
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
psuchai (ψυχῶν) [pronounced psoo-KHEYE]	<i>breath [of lives]; [eternal, immortal, rational, living] souls; lives, vitality, spirits; the seat of feelings, desires, affections</i>	feminine plural noun; dative, locative or instrumental case	Strong's #5590
hebdomêkonta (ἑβδομήκοντα) [pronounced hehb-dohm-AY-kohn-tah]	<i>seventy</i>	indeclinable numeral adjective	Strong's #1440
pente (πέντε) [pronounced PEHN-teh]	<i>five</i>	Indeclinable noun	Strong's #4002

Translation: ...and all of [his] family, [which numbered] 75 souls.

Altogether, there were 75 people.

The math for this has been done in several different ways.

In one place, we are told there are 70; but here, 75. What's the deal? Those who would be brought from Canaan to Egypt in this one trip would have been 70. Five others are already there in Egypt: Joseph, his wife, his two children; and Benjamin, his younger brother (he is not mentioned in this narrative, but Joseph kept him there in Egypt). Altogether, there were 75 people at this point in time which would be considered the family of Jacob; and the sum total of all the Jewish people on the earth at this time.

Wilbur Pickering: *Comparing this verse with Gen. 46:26-27 we get three numbers: 66, 70 and 75. The 66, being 'out of his loins', of course excludes Jacob himself and the wives (Joseph is already there). The 70 includes Jacob, Joseph and his two sons. The 75 excludes Jacob and Joseph, but includes nine wives; some had evidently already died in Canaan.*²⁴

Acts 7:14 **Having sent out [an invite], Joseph summoned his father and all of [his] family, [which numbered] 75 souls.** (Kukis mostly literal translation)

²⁴ Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Acts 7:14 (footnote).

The Israelites would leave the land of promise as a small extended family, but they will return to this land 440 years later as a nation.

Acts 7:14 Joseph told his brothers to return to Canaan and ask for his father and the rest of the family (75 people in all) to come to Egypt. (Kukis paraphrase)

There is a great deal of discussion to be included on Acts 7:16, as it may contain an error or two.

But goes down Jacob to Egypt and he expired, he and the fathers of us. And they are transported to Shechem and they are placed in the tomb which purchased Abraham, of a price of silver from the sons of Hamor in Shechem.

Acts
7:15–16

Jacob went down to Egypt and he died [there], he and our fathers. And [their bodies] are transported to Shechem and they are placed in the tomb which Abraham purchased, [with] an [agreed upon] price [paid with] silver [paid to] the sons of Hamor in Shechem.

Jacob went down to Egypt, with all of his descendants and they all died there. However, some of their bodies were transported back to the land, to Shechem and to Machpelah. Jacob was placed in the tomb which Abraham purchased from the sons of Hamor. Joseph and his brothers were eventually laid to rest in the tomb in Shechem, the one purchased by Jacob. Both Abraham and Jacob spent an agreed upon amount in order to secure these two burial tombs.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But goes down Jacob to Egypt and he expired, he and the fathers of us. And they are transported to Shechem and they are placed in the tomb which purchased Abraham, of a price of silver from the sons of Hamor in Shechem.
Complete Apostles Bible	So Jacob went down to Egypt; and he died, he and our fathers. And they were brought back to Shechem, and were placed in the tomb which Abraham bought for a price of silver from the sons of Hamor, the father of Shechem.
Douay-Rheims 1899 (Amer.)	So Jacob went down into Egypt. And he died, and our fathers. And they were translated into Sichem and were laid in the sepulchre that Abraham bought for a sum of money of the sons of Hemor, the son of Sichem.
Holy Aramaic Scriptures	And Yaqub {Jacob} had descended unto Mitsriyn {Egypt}, and had died there; he and our fathers, and he had moved unto Shkim {Sychem}, and was put in the tomb which Abraham had bought with the silver from the son of Khamur {Hamor}.
James Murdock's Syriac NT	And Jacob went down into Egypt; and he died there, he and our fathers. And he was transported to Sychem, and was deposited in the sepulchre which Abraham bought with money of the sons of Emmor.
Original Aramaic NT	(And Jacob went down to Egypt and died there, he and our fathers,) And he was moved to Shechem and was placed in a tomb,* which Abraham had bought with silver from the sons of Hamor.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jacob went down to Egypt, and came to his end there, and so did our fathers; And they were taken over to Shechem, and put to rest in the place which Abraham got for a price in silver from the sons of Hamor in Shechem.
Bible in Worldwide English	So Jacob went to Egypt. There he and our fathers died. They were taken back to the place called Shechem and buried. Abraham had bought a grave from the family of Hamor in Shechem. He had paid money for it.
Easy English	So Jacob went to Egypt with all his family. Jacob and his 12 sons, our ancestors, lived there until they died. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>The kings of the country of Egypt were always called Pharaoh. We can read the story of Joseph in Genesis 37-50.</p> </div> <p>When the people of Israel left Egypt, they carried with them the dead bodies of Joseph and his family. They took them back to Shechem and they buried them in a hole for dead people there. Abraham had bought that ground in Shechem from the family of a man called Hamor. He had paid Hamor the right money for it.’</p> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>Shechem was the place in Canaan where Jacob and his family had lived. Jacob and Joseph knew that one day their families would return to Shechem. So Jacob asked his family to take his dead body back to Shechem. We can read about this in Genesis 49:29-33. Much later, Joseph also asked his family to take his dead body back to Shechem. We can read about this in Genesis 50:25 and Joshua 24:32.</p> </div>
Easy-to-Read Version–2008	So Jacob went down to Egypt. He and our other ancestors lived there until they died. Later, their bodies were moved to Shechem, where they were put in a tomb. It was the same tomb that Abraham had bought in Shechem from the sons of Hamor. He paid them with silver. Purchased
Good News Bible (TEV)	Then Jacob went to Egypt, where he and his sons died. Their bodies were taken to Shechem, where they were buried in the grave which Abraham had bought from the clan of Hamor for a sum of money.
J. B. Phillips	So Jacob came down to Egypt and both he and our fathers ended their days there. After their deaths they were carried back into Shechem and laid in the tomb which Abraham had bought with silver from the sons of Hamor in Shechem.
<i>The Message</i>	“Jacob died, and our fathers after him. They were taken to Shechem and buried in the tomb for which Abraham paid a good price to the sons of Hamor.
NIRV	Then Jacob went down to Egypt. There he and his family died. Some of their bodies were brought back to Shechem. They were placed in a tomb Abraham had bought. He had purchased it from Hamor’s sons at Shechem. He had purchased it for a certain amount of money.
New Life Version	Jacob moved down to Egypt and died there. Our early fathers died there also. They were brought back to the city of Shechem where they were buried. Abraham paid money for the grave from the sons of Hamor in Shechem.

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

Casual English Bible	Jacob moved his family down to Egypt. He lived there and died there. So did his 12 sons, the founding fathers of our nation. “Their bodies were carried back to Shechem for burial in a tomb that Abraham had bought with silver from the sons of Hamor. [7] ⁷ 7:16There’s a tradition in Shechem that says the sons of Jacob were buried there. Bible experts are perplexed about where Jacob was buried, however. Genesis 50:13 says he was buried at Machpelah near what is now the city of Hebron. But Joshua 24:32 says he was buried at Shechem. That’s about 50 miles (80 km) north of Hebron. [Kukis note: In Genesis 50:13, it is Jacob is who buried in Machpelah; and Joshua 24:32 is where Joseph is buried.]
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Contemporary English V.	His father went to Egypt and died there, just as our ancestors did. Later their bodies were taken back to Shechem and placed in the tomb that Abraham had bought from the sons of Hamor.
The Living Bible	So Jacob came to Egypt, where he died, and all his sons. All of them were taken to Shechem and buried in the tomb Abraham bought from the sons of Hamor, Shechem's father.
New Berkeley Version New Living Translation	. So Jacob went to Egypt. He died there, as did our ancestors. Their bodies were taken to Shechem and buried in the tomb Abraham had bought for a certain price from Hamor's sons in Shechem.
The Passion Translation	Eventually, Jacob died there, along with all of his sons, our forefathers. Their bones were later carried back to the promised land and buried in Shechem, in the tomb Abraham had purchased for a sum of money from the sons of Hamor.
Plain English Version	That's how Jacob and his family went to Egypt, and they lived there until they died. Later, their grand-kids took their bodies back to the place called Shekem, and they buried them in a cave. A long time before that, Jacob's grand-father Abraham bought that cave from Hamor's family. He paid the full price for that cave."
UnfoldingWord Simplified T.	So when Jacob heard that, he and all his family went to live in Egypt. Later on, Jacob died there, and our other ancestors, his sons, also died there. Their bodies were brought back to our land and were buried in the tomb that Abraham had bought from Hamor's sons in the city of Shechem.
William's New Testament	Then Joseph sent and invited his father Jacob and all his kinsmen, seventy-five in all; and Jacob came down to Egypt. There he and our forefathers died and were carried back to Shechem and laid in the tomb which Abraham had bought with a sum of money from the sons of Hamor in Shechem. V. 14 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	'Thereafter, JoSeph sent for his father Jacob and all of his relatives (some 75 people); and Jacob went down to Egypt, where he died, as did the rest of our ancestors... 'And their bodies were taken to SheChem, where they were laid in the tomb that AbrahAm had bought with silver from Hamor's sons in SheChem. [spurious text]. V. 14 is included for context. [Kukis note: You cannot throw text out simply because you don't like it. Nevertheless, they make some good points. The link deals with this text specifically.] Because this is a problem passage, I will include their comments also in the Addendum .
Beck's American Translation Breakthrough Version	. And Jacob walked down to Egypt. And he and our fathers passed away, and they were transferred to Shechem and placed in the grave that Abraham bought with a price of silver coins from the side of Emmor's sons in Shechem.
Common English Bible	So Jacob went down to Egypt, where he and our ancestors died. Their bodies were brought back to Shechem and placed in the tomb that Abraham had purchased for a certain sum of money from Hamor's children, who lived in Shechem.
Len Gane Paraphrase	"So Jacob went down to Egypt and died as did our fathers then they crossed over to Shechem and were laid in the tomb that Abraham bought for a sum of money from the sons of Emmor, the [father] of Shechem.
A. Campbell's Living Oracles	So Jacob went down into Egypt, and died, he and our fathers: and they were carried over to Sychem, and were laid in the sepulcher which Abraham purchased, for a sum of money, of the sons of Emmor, the father of Sychem.
New Advent (Knox) Bible	Then Joseph sent for his father Jacob, and for his family, seventy-five souls in all; and Jacob went down into Egypt, where he and our fathers died. They were removed afterwards to Sichem; and it was in the grave which Abraham had bought

for a sum of money from the sons of Hemor, the man of Sichem, that they were buried.[3]

[3] There is a discrepancy between this account and that given in Genesis, which suggests either that St Stephen's memory played him false in the course of an extempore speech, or that there was some early corruption in the text. According to Gen. 50.13, Jacob was buried in the grave bought by Abraham at Hebron, not at Sichem. Joseph was buried at Sichem (Jos. 24.32).

20th Century New Testament Then Joseph sent an urgent invitation to his father Jacob and to his relations, seventy-five persons in all;
And so Jacob went down into Egypt. There he died, and our ancestors also, And their bodies were removed to Shechem, and laid in the tomb which Abraham had bought for a sum of money from the sons of Hamor in Shechem. V. 14 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"So Jacob traveled to Egypt, and lived there, with our forefathers, until he died." "He was carried to Sychem and laid in the tomb Abraham had purchased from Emmor's sons at a price."
Revised Ferrar-Fenton Bible	Jacob accordingly went down to Egypt, where he died, as well as our forefathers; and they removed him to Sychem, and placed in the tomb which Abraham had purchased for a sum of money from the sons of Emmor of Sychem.
Free Bible Version	Jacob traveled to Egypt, and died there—as did our forefathers. Their bodies were brought back to Shechem and placed in the tomb that Abraham had bought with silver from the sons of Hamor in Shechem.
God's Truth (Tyndale)	And Jacob descended into Egypt and died both he and our fathers, and were translated into Sichem, and were put in the sepulchre that Abraham bought for money of the sons of Emor, at Syihem.
International Standard V	So Jacob went down to Egypt. Then he and our ancestors died. They were brought back to Shechem and laid in the tomb that Abraham had bought at a high price [Lit. Abraham for a sum of money] from Hamor's descendants in Shechem.
Lexham Bible	And Jacob went down to Egypt and died, he and our fathers. And they were brought back to Shechem and buried in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.
Montgomery NT	"Then Joseph sent and invited Jacob his father and all his family, numbering seventy-five souls, to come to him; "and Jacob went down into Egypt. "There he died, and our ancestors also, and they were carried across to Shechem, and laid in the tomb which Abraham had purchased for a sum of money from the sons of Hamor in Shechem. V. 14 is included for context.
Urim-Thummim Version	So Jacob went down into Egypt and died, he and our fathers, And was carried over into Sychem, and laid in the tomb that Abraham bought for a sum of money from the sons of Emmor (the father) of Sychem.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jacob went down into Egypt, and expired, he and our fathers, And were transferred into Sychem, and placed in the burial place that Abraham bought for a certain value of silver alongside of the sons of Emmor of Sychem.
New Catholic Bible	"Jacob migrated to Egypt, and after he and our ancestors had died there, they were brought back to Shechem and placed in the tomb that Abraham had purchased from the sons of Hamor at Shechem for a sum of money.

New Jerusalem Bible	Jacob went down into Egypt and after he and our ancestors had died there, their bodies were brought back to Shechem and buried in the tomb that Abraham had bought for money from the sons of Hamor, the father of Shechem.
NRSV (Anglicized Cath. Ed.)	Then Joseph sent and invited his father Jacob and all his relatives to come to him, seventy-five in all; so Jacob went down to Egypt. He himself died there as well as our ancestors, and their bodies [Gk <i>they</i>] were brought back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.
Revised English Bible–1989	Joseph sent for his father Jacob and the whole family, seventy-five persons in all; and Jacob went down into Egypt. There he and our fathers ended their days. Their remains were later removed to Shechem and buried in the tomb for which Abraham paid a sum of money to the sons of Hamor at Shechem. V. 14 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	And Ya'akov went down to Egypt; there he died, as did our other ancestors. Their bodies were removed to Sh'khem and buried in the tomb Avraham had bought from the family of Hamor in Sh'khem for a certain sum of money.
Hebraic Roots Bible	And Jacob went down into Misrayin and died, he and our fathers. And they were moved into Shechem, and were put in the tomb which Abraham bought for a price of silver from the sons of Hamor of Shechem.
Holy New Covenant Trans.	So Jacob went down to Egypt. He and our ancestors died there. Later their bodies were moved to Shechem. They were placed in a grave there. (It was the same grave in Shechem that Abraham had bought from the sons of Hamor. He paid them with silver.)
The Scriptures 2009	“And Ya'aqob went down to Mitsrayim, and died, he and our fathers, Gen. 46:5; Gen. 49:33, Exodus 1:6. and they were brought over to Shekem and laid in the tomb that Abraham bought for a price of silver from the sons of Hamor, <i>the father</i> of Shekem.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and descends jacob to egypt and dies He and {die} The Fathers [of] us and [They] are removed to shechem and [They] are placed in the tomb which buys abraham [from] payment [of] silver from the sons {of} hamor in shechem...
Alpha & Omega Bible	“AND JACOB WENT DOWN TO EGYPT AND THERE HE AND OURFOREFATHERS DIED. “(Later) THEY WERE REMOVED TO SHECHEM AND LAID IN THE TOMB WHICH ABRAHAM HAD PURCHASED FOR A SUM OF MONEY FROM THE SONS OF HAMOR IN SHECHEM.
Awful Scroll Bible	(“)And Jacob walked-down into Egypt, and comes to his end, he and our fathers. (“)And they were being placed- him -after, in Shechem, and are being laid him from-within the tomb, which Abraham buys for a value of silver coins, from the sons of Emmor, they of Shechem.
Concordant Literal Version	And Jacob descended into Egypt, and he deceases, he and our fathers, and they were transferred to Shechem and placed in the tomb which Abraham purchases for a price, in silver, from the sons of Hamor in Shechem.”
exeGesés companion Bible	And Yaaqov descends into Misrayim and dies - he, and our fathers, and are transplaced to Shechem and placed in the tomb Abraham bought for a price of silver from the sons of Hamor of Shechem.

Orthodox Jewish Bible	"And Ya'akov Avinu went down to Mitzrayim (Egypt) and he died, as did Avoteinu. [Gn 46:5 7; 49:33; Ex 1:6] "And they were brought back to Shechem and were placed in the kever (tomb) which Avraham bought for a sum of silver from the banim of Chamor in Shechem. [Gn 23:16-20; 33:18, 19; 50:13; Josh 24:32]
Rotherham's Emphasized B.	And Joseph, sending forth, called for Jacob his father, and all' the kindred, consisting of seventy-five souls ^o ; and Jacob went down {into Egypt}. And he died, [he] and our fathers ^p ; and were brought over into Shechem, and laid in the tomb which Abraham had purchased, for a price of silver, of the sons of Hamor in Shechem. ^q ^o Deu. x. 22. ^p Exo. i. 6. ^q Jos. xxiv. 32; Gen. i. 13.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And Jacob (Israel) went down into Egypt, and there [Jacob was buried in Abraham's tomb at Machpelah in Canaan.] he died, as did our fathers; and [from Egypt] [e]their bodies [Lit <i>they</i> , i.e. the bodies of Joseph and his brothers.] were taken back to Shechem and placed in the tomb which Abraham had purchased for a sum of money from the sons of Hamor in Shechem.
An Understandable Version	So, Jacob went down to Egypt and died there, along with our forefathers. Their bodies were carried back [from Egypt] to Shechem and buried in the tomb that Abraham had purchased in Shechem from the sons of Hamor for a sum of silver. [Note: "Shechem" was a town in Israel, the country which in New Testament times was known as Samaria]
The Expanded Bible	So Jacob went down to Egypt, where he and his sons [our fathers] died. 16 Later their bodies were moved to Shechem and put in a grave there. (It was the same grave Abraham had bought for a sum of money [silver] from the sons of Hamor in Shechem.) [C Stephen combines two accounts, Abraham's purchase of a field in Hebron (Gen. 23:3–20) and Jacob's purchase of a field in Shechem (Josh. 24:32).]
Jonathan Mitchell NT	"Thus Jacob walked down into Egypt. Later he came to his end – he and our fathers – "and they were transferred into Shechem, then they were placed within the memorial tomb which Abraham [in the person of Jacob] purchased for a price (or: a certain sum) – in silver – from the sons of Hamor, in Shechem.
P. Kretzmann Commentary	So Jacob went down into Egypt, and died, he and our fathers, and were carried over into Sychem, and laid in the sepulcher that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem. Kretzmann's commentary for Acts 7:9–16 has been placed in the Addendum .
Translation for Translators	When Jacob and his sons died, people buried them in Canaan. <i>Acts 7:15b-16</i> "Later on, Jacob died there, and our other ancestors, his sons, also died there. But the bodies of Jacob and Joseph were brought {they brought the bodies of Jacob and Joseph} back to our land, and Jacob's body was buried {they buried Jacob's body} in the tomb that Abraham had bought, and they buried Joseph's body in Shechem in the ground that Jacob had bought from Hamor's sons." The first half of v. 15 was placed with the previous passage for context.
The Voice	Stephen: Joseph then invited his father Jacob and all his clan to come and live with him in Egypt. So Jacob came, along with 75 extended family members. After their deaths, their remains were brought back to this land so they could be buried in the same tomb where Abraham had buried Sarah (he had purchased the tomb for a certain amount of silver from the family of Hamor in the town of Shechem) v. 14 is included for context.

Bible Translations with Many Footnotes:

NET Bible®	<p>So Jacob went down to Egypt and died there,⁴¹ along with our ancestors,⁴² and their bones⁴³ were later moved to Shechem and placed in the tomb that Abraham had bought for a certain sum of money⁴⁴ from the sons of Hamor in Shechem.</p> <p>^{41tn} The word “there” is not in the Greek text. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.</p> <p>^{42tn} Or “forefathers”; Grk “fathers.”</p> <p>^{43tn} “and they.”</p> <p>^{44sn} See Gen 49:29-32.</p>
The Spoken English NT	<p>So Jacob came down to Egypt. And he died, as did our ancestors the patriarchs. And they were transported to Shechem^r and buried there, in the tomb that Abraham had purchased^s from the sons of Hamo^t at^u Shechem.</p> <p>^{r.} Prn. shee-kem.</p> <p>^{s.} Lit. “bought for a price of silver.”</p> <p>^{t.} Prn. hay-mer.</p> <p>^{u.} Some mss have, “of Shechem.”</p>
Wilbur Pickering’s New T.	<p>So Jacob went down to Egypt; and he died, he and our fathers; and they were transferred to Shechem and placed in the tomb that Abraham bought for a sum of money from the sons of Hamor of Shechem.¹²</p> <p>(12) The only record we have of someone buying from Hamor is Jacob (Gen. 33:19); Abraham bought from Ephron (Gen. 23:17)—Shechem and Hebron are presumably different places. Assuming that Stephen’s statement is correct (if he was full of the Spirit as he spoke, vs. 55), then presumably Abraham actually bought both places, though Moses only records one, and Jacob was obliged to re-buy one or bought a larger area around it. A variety of historical records existed, made during OT times, that were not included in the Canon and of which we have no copies—but they were still available in Stephen’s day. (For instance, Jude [v. 14] cites Enoch—we have no Hebrew copy of Enoch’s prophecy today, but Jude must have had access to one.)</p>

Literal, almost word-for-word, renderings:

A Faithful Version	<p>And Jacob went down into Egypt; and he and our fathers died, And were carried over to Sychem, and were placed in the tomb that Abraham had bought for a sum of money from the sons of Emmor of Sychem.</p>
Analytical-Literal Translation	<p>"So Jacob went down into Egypt and came to the end [of his life], he and our fathers.</p> <p>"And they were transferred into Shechem and were laid in the tomb which Abraham bought for a sum of money from the sons of Hamor, the [father] of Shechem.</p>
Benjamin Brodie’s trans.	<p>So, Jacob went down into Egypt, then died, he and our fathers, And they [our fathers] were transported to Sychem and were placed in the tomb: he in that which Abraham had purchased for a set quantity [agreed-upon sum] of silver coins and they [in that which was bought by Jacob] from the sons of Hemmor in Sychem .</p>
Charles Thomson NT	<p>So Jacob went down to Egypt and died, he and our fathers, and were conveyed to Sychem, and deposited in the sepulchre which Abraham bought for a sum of money of the sons of Emmer the Sychemite.</p>
Green’s Literal Translation	<p>And Jacob went down into Egypt and expired, he and our fathers. And they were moved into Shechem, and were put in the tomb which Abraham bought for a price of silver from the sons of Hamor of Shechem.</p>
Legacy Standard Bible	<p>And Jacob went down to Egypt and there he and our fathers died. And from there they were removed to Shechem [Gr <i>Sychem</i>] and placed in the tomb which</p>

Abraham had purchased for a sum of money from the sons of Hamor [Gr *Emmor*] in Shechem [Gr *Sychem*].

Modern Literal Version 2020 Now Jacob went-down into Egypt and died*, he himself and our fathers; {Exodus 1:1-6}

and were transferred to Shechem and were placed in the tomb which Abraham purchased from set price of silver from the sons of Hamor in Shechem. {Jos 24:32}

NT (Variant Readings) And Jacob went down into Egypt; and he died, himself and our fathers; and they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of °Hamor in Shechem.

°Byz.-Hamor, the [father] of Shechem.

The gist of this passage: Jacob and his sons all went down to Egypt. However, each one of them made provision for his body to be buried in Canaan.

15-16

Acts 7:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katabainô (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	3 rd person singular, aorist active indicative	Strong's #2597
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
lakôb (Ἰακώβ) [pronounced <i>ee-ak-OBE</i>]	<i>heel-catcher or supplanter; transliterated, Jacob</i>	indeclinable proper noun/masculine	Strong's #2384
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
Aiguptos (Αἴγυπτος) [pronounced <i>EI-goop-toss</i>]	<i>double straits; transliterated, Egypt us; translated, Egypt</i>	proper noun, which appears to be a masculine singular; accusative case	Strong's #125

Translation: Jacob went down to Egypt...

Originally, his second to the youngest son, Joseph, was sold into slavery by his older envious brothers. God was with Joseph and, despite his many diverse experiences in Egypt, he rose to the rank of prime minister over the land. He was probably second to the king.

He had guided his nation through 7 years of prosperity and was guiding them through 7 years of famine. Egypt was the only place in that general region that had grain. On the second trip down to Egypt by the sons of Jacob, Joseph revealed himself to his brothers and told them all to come and live there, and to bring their father.

Jacob believed his son to be dead, so it was quite a shock to find out that he was alive in Egypt. He agreed to move to Egypt with the rest of his family.

Acts 7:15b

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
teleutaō (τελευτάω) [pronounced <i>tel-yoo-TAH-oh</i>]	<i>to finish life, to expire, to suffer demise, to be dead, to be decease; to finish, to bring to an end, close; to have an end, to come to an end</i>	3 rd person singular, aorist active indicative	Strong's #5053

Translation: ...and he died [there],...

Jacob and all of his descendants moved to Egypt and they remained there until they died.

Acts 7:15c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
pateres (πατέρες) [pronounced <i>pat-EHR-ehs</i>]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; nominative case	Strong's #3962
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...he and our fathers.

Jacob first died, and then his sons died after him.

Acts 7:15 **Jacob went down to Egypt and he died [there], he and our fathers.** (Kukis mostly literal translation)

Acts 7:16a

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

Acts 7:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metatithêmi (μετατίθημι) [pronounced <i>meht-at-IHTH-ay-mee</i>]	<i>to transfer; to be taken up, to transport, to carry over, to change, to remove, to translate, to turn; (by implication) to exchange, (reflexively) to change sides, or (figuratively) to pervert</i>	3 rd person plural, aorist passive indicative	Strong's #3346
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
Suchém (Συχέμ) [pronounced <i>soo-KHEM</i>]	<i>shoulder (literal early rising); diligence; transliterated, Shechem</i>	masculine singular proper noun location; Indeclinable	Strong's #4966

Translation: And [their bodies] are transported to Shechem...

By *their bodies*, we are apparently referring to the other Patriarchs, and those bodies were placed in Shechem (although we do not appear to have any Old Testament confirmation of this? Seems like I have read that there is a long-standing tradition that this took place—see the [Addendum](#) to confirm this).

When Stephen says that *they* were transported to Shechem, he was not referring to Jacob and to Joseph but to the bodies of the other Patriarchs. Jacob was returned to Canaan shortly after his death and the conventional mourning period in Egypt. Joseph was moved back when Moses and the people left Egypt and eventually went back to the land of their fathers. Apparently, either along with Moses (?), each tribe may have preserved the bones of their patriarch. We would have expected this with Jacob and with the other Patriarchs. Joseph would have been surprising to make this choice, and so he is mentioned in Genesis. Did the other Patriarchs make similar requests? Were their bodies moved like Jacob's, right after death; or were they preserved and moved like Joseph's was?

This appears to be known, as no one in Stephen's audience objects to what he is saying here.

Acts 7:16b			
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
tithêmi (τίθημι) [pronounced <i>TITH-ā-mee</i>]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute; to decree (when of God)</i>	3 rd person plural, aorist passive indicative	Strong's #5087
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 7:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; locative, dative, or instrumental case	Strong's #3588
mnêma (μνῆμα) [pronounced <i>MNAY-mah</i>]	<i>tomb, a monument or memorial to perpetuate the memory of any person or thing; a sepulchral monument; a sepulchrememorial</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3418
hō (ὧ) [pronounced <i>hoh</i>]	<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
ōnéomai (ὠνέομαι) [pronounced <i>oh-NEH-om-ahee</i>]	<i>to buy, to purchase</i>	3 rd person singular, aorist middle indicative	Strong's #5608
One of my sources calls this a deponent middle voice, but it is reasonable the Abraham purchases this for himself. This word is apparent derived from a word which means, <i>sum, price</i> .			
Abraam (Ἀβραάμ) [pronounced <i>ab-rah-AHM</i>]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11

Translation: ...and they are placed in the tomb which Abraham purchased,...

Stephen tells us that Jacob and Joseph were both placed in the tomb that Abraham purchased.

Acts 7:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
timê (τιμή, ἥς, ἣ) [pronounced <i>tih-MAY</i> or <i>tee-MAY</i>]	<i>price, value; honor, reverence, respect; the respect and honor one enjoys</i>	feminine singular noun, genitive/ablative case	Strong's #5092
argurion (ἀργύριον) [pronounced <i>ar-GOO-ree-on</i>]	<i>cash; specifically a silverling (that is, drachma or shekel); money, (piece of) silver (piece)</i>	neuter singular noun, genitive/ablative case	Strong's #694
para (παρά) [pronounced <i>paw-RAW</i>]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
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

Acts 7:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huiοι (υίοι) [pronounced hwee-OY]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; genitive/ablative case	Strong's #5207
Emmer (Έμμόρ) [pronounced em-MOHR]	<i>an ass; transliterated, Hamor, Emmor</i>	masculine singular proper noun person	Strong's #1697
en (έν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Suchém (Συχέμ) [pronounced soo-KHEM]	<i>shoulder (literal early rising); diligence; transliterated, Shechem</i>	masculine singular proper noun location; Indeclinable	Strong's #4966

Translation: ...[with] an [agreed upon] price [paid with] silver [paid to] the sons of Hamor in Shechem.

There, of course, was an agreed upon price paid for this land.

Acts 7:16 And [their bodies] are transported to Shechem and they are placed in the tomb which Abraham purchased, [with] an [agreed upon] price [paid with] silver [paid to] the sons of Hamor in Shechem. (Kukis mostly literal translation)

We actually have two pieces of land here, two purchases, and two burial grounds. Each patriarch determined where he wanted to be buried. I believe that Stephen is simply condensing this information. He condensed the story of Joseph dramatically and he will condense the information found in v. 16.

We might expand v. 16 to read: And [their bodies] are transported to Shechem [or to Machpelah] and they are placed in the tomb [s] which Abraham purchased, [with] an [agreed upon] price [in] silver [paid to Ephron the Hittite] [and which Jacob purchased from] the sons of Hamor in Shechem. (Kukis mostly literal expanded translation)

There are two primary burial plots for the patriarchs.

The Two Burial Plots		
	Machpelah	Shechem
Purchaser:	Abraham (Genesis 23:7–18)	Jacob (Genesis 33:18–19 Joshua 24:32)
Seller:	Ephron the Hittite (Genesis 25:9 49:30, 32 50:13)	The sons of Hamor the father of Shechem (Joshua 24:32 Acts 7:16)
Who is buried there:	Sarah (Genesis 23:19), Abraham (Genesis 25:9), Isaac, Rebecca, Leah (Genesis 49:31), Jacob (Genesis 49:30 50:7, 12–13)	Joseph (Joshua 24:32); some of all of Joseph's brothers (Acts 7:16)
Location:	Near Hebron (south of Jerusalem)	Shechem (Joshua 24:1–32), which is north of Jerusalem

As an aside, Levi and Simeon killed Hamor and Shechem for raping their sister (Genesis 34).²⁵

The big point that Stephen is making is, the patriarchs chose to be buried in the land of promise and not in Egypt.

There is a question that might occur to you: *why didn't Joseph and the others seek to be buried in Machpelah?* Let me suggest by choosing these two burial plots, they were marking off their territory. The land of promise will emanate, like an ellipse, from these two locus points.

Chapter Outline

Charts, Graphics and Short Doctrines

What is important in v. 16 is not who bought the land, and where the burial plots are and then who is in which plot; what is important is, all of the patriarchs and their father Jacob are buried in Canaan. That is the point that Stephen is making.

Acts 7:15–16 **Jacob went down to Egypt and he died [there], he and our fathers. And [their bodies] are transported to Shechem and they are placed in the tomb which Abraham purchased, [with] an [agreed upon] price [paid with] silver [paid to] the sons of Hamor in Shechem. (Kukis mostly literal translation)**

Acts 7:15–16 **Jacob went down to Egypt, with all of his descendants and they all died there. However, some of their bodies were transported back to the land, to Shechem and to Machpelah. Jacob was placed in the tomb which Abraham purchased from the sons of Hamor. Joseph and his brothers were eventually laid to rest in the tomb in Shechem, the one purchased by Jacob. Both Abraham and Jacob spent an agreed upon amount in order to secure these two burial tombs. (Kukis paraphrase)**

There are some problems here with Stephen's account, so let's deal with this methodically. I will use the ESV; capitalized and correct if necessary.

Where are the bodies buried?

Let's first gather up the relevant texts. First, the purchase of the properties.

Genesis 23:16–20 **Abraham listened to Ephron, and Abraham weighed out for Ephron the silver that he had named in the hearing of the Hittites, four hundred shekels of silver, according to the weights current among the merchants. So the field of Ephron in Machpelah, which was to the east of Mamre, the field with the cave that was in it and all the trees that were in the field, throughout its whole area, was made over to Abraham as a possession in the presence of the Hittites, before all who went in at the gate of his city. After this, Abraham buried Sarah his wife in the cave of the field of Machpelah east of Mamre (that is, Hebron) in the land of Canaan. The field and the cave that is in it were made over to Abraham as property for a burying place by the Hittites.**

Summary: Abraham bought a piece of land which included a cave from Ephron the Hittite and he buried his wife there. The field of Machpelah is east of Mamre (aka Hebron).

Genesis 33:18–19 **And Jacob came safely to the city of Shechem, which is in the land of Canaan, on his way from Paddan-aram, and he camped before the city. And from the sons of Hamor, Shechem's father, he bought for a hundred pieces of money the piece of land on which he had pitched his tent.**

Jacob also purchased some land. What is slightly confusing is, *Shechem* refers both to a son of Hamor and to a city founded by Hamor.

Now, where are the bodies buried? As per the text in Gen. 23, Abraham first buried his wife Sarah in the field of Machpelah.

²⁵ When you see critics accuse the Bible of taking rape lightly, point them in the direction of this passage.

Where are the bodies buried?

Abraham is buried there, buried by his sons Isaac and Ishmael (Gen. 25:9).

Genesis 49:29–33 Then he commanded them and said to them, "I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field at Machpelah, to the east of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite to possess as a burying place. There they buried Abraham and Sarah his wife. There they buried Isaac and Rebekah his wife, and there I buried Leah—the field and the cave that is in it were bought from the Hittites." When Jacob finished commanding his sons, he drew up his feet into the bed and breathed his last and was gathered to his people.

Genesis 50:12–13 Thus his sons did for him as he had commanded them, for his sons carried him to the land of Canaan and buried him in the cave of the field at Machpelah, to the east of Mamre, which Abraham bought with the field from Ephron the Hittite to possess as a burying place.

Summary: Abraham, Sarah, Isaac, Rebekah, and Leah are all buried in the cave bought by Abraham. Jacob was buried there as well, as per his request.

Exodus 13:19 Moses took the bones of Joseph with him, for Joseph had made the sons of Israel solemnly swear, saying, "God will surely visit you, and you shall carry up my bones with you from here."

Joshua 24:32 As for the bones of Joseph, which the people of Israel brought up from Egypt, they buried them at Shechem, in the piece of land that Jacob bought from the sons of Hamor the father of Shechem for a hundred pieces of money. It became an inheritance of the descendants of Joseph.

Now let's add in Acts 7:15–16 **And Jacob went down into Egypt, and he died, he and our fathers, and they were carried back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.**

Joseph's bones were apparently buried at Shechem, at the place purchased by his father Jacob.

There are a number of explanations given for these slight discrepancies. Here are 3 of them:

1. Stephen misspoke, slightly confusing two purchases of property and two separate burials.
2. Stephen intentionally combined the purchases of the properties and the two burials, as his entire audience knew what he was talking about. He did not have to stop and say, "Listen, you know there were two pieces of property, one bought by Abraham and the other bought by Jacob, right?"
3. The bones of Joseph were originally interred in Shechem and later placed in the cave east of Mamre.

Regarding the other patriarchs, we really do not know. Although it is logical that many of them were buried in the land of promise, we do not have their requests on record nor do we have a record of their bodies being taken from Egypt to Canaan. Given Joseph's **spiritual maturity**, we would have expected him to make such a request. Given the spiritual state of his older brothers, what they requested and what happened would be speculation at best (and arguments could be made for both sides—that their bodies remained in Egypt or that they requested their bones to be moved).

My opinion is, Stephen knew the distinctions, and simply combined the purchases and the burials, without laying out each and every detail, as the details were not really necessary to his overall speech.

See the **Addendum** for more coverage on this topic. This begins with a statement of the question **The Problem with Machpelah**, and this is followed by six possible answers.

Moses
compare the Book of Exodus

Stephen will summarize the book of Exodus in vv. 17–44. I may need to do a chart for this.

But just as is bringing near the time of the pledge, which declared the God to Abraham, has increased the people and multiplied in Egypt, until which he raised up a king, another (one), to Egypt, who had not known Joseph. This one dealing craftily with the offspring of us mistreated the fathers to make the children exposed of them to the [children] not staying alive.

Acts
7:17–19

As the times for the approaching of the [fulfillment of the] pledge, which [pledge] God had declared to Abraham, the people [continued] increasing and multiplying in Egypt. [Their population continued growing] until that another king arose over Egypt, [one] who did not know Joseph [so he enslaved all Israel]. [Then there was another (evil) king who] dealt cunningly with our offspring, doing harm to the fathers, to make their children suffer exposure [to the elements] and then [the children] died [as a result].

As the time of the fulfillment of the pledge drew near—the pledge which God gave to Abraham—the people were increasing and multiplying in Egypt. However, another king rose up there, one who had not known Joseph, and He enslaved the people. Another man, equally evil, dealt maliciously with the children being born to the Israelites. He did evil to their fathers, causing their children to remain outside exposed to the elements, so that many of them died.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But just as is bringing near the time of the pledge, which declared the God to Abraham, has increased the people and multiplied in Egypt, until which he raised up a king, another (one), to Egypt, who had not known Joseph. This one dealing craftily with the offspring of us mistreated the fathers to make the children exposed of them to the [children] not staying alive.
Complete Apostles Bible	Now when the time of the promise drew near which God swore to Abraham, the people increased and multiplied in Egypt, until there arose a different king, who did not know Joseph. This king took advantage of our race, and oppressed our fathers, to make their babies exposed, in order that they might not preserve their lives.
Douay-Rheims 1899 (Amer.)	And when the time of the promise drew near, which God had promised to Abraham, the people increased and were multiplied in Egypt. Till another king arose in Egypt, who knew not Joseph. This same, dealing craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive.
Holy Aramaic Scriptures	And when the time had arrived of the thing which was promised, by Alaha {God} swearing unto Abraham; the Ama {the People} had increased, and were made strong in Mitsriyn {Egypt}, until there arose another King over Mitsriyn {Egypt}, who had not been known unto Yuseph {Joseph}, and had acted guilefully against our lineage, and had ill-treated our fathers, and had commanded that they throw away our infants, so that they shouldn't live.

James Murdock's Syriac NT	And when the time arrived for that which God had promised to Abraham with an oath, the people had multiplied and become strong, in Egypt: until there arose another king over Egypt, who knew not Joseph. And he dealt craftily with our kindred, and ill-treated our fathers, and gave orders that their infants should be cast away, and should not live.
Original Aramaic NT	And when the time had arrived which God had promised to Abraham with an oath, the people had multiplied and had grown strong in Egypt, Until another King arose over Egypt who did not know Joseph. He was deceptive toward our race and did evil to our fathers and commanded to cast out their male infants that they would not live.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But when the time was near for putting into effect the undertaking which God had given to Abraham, the people were increasing in Egypt, Till another king came to power, who had no knowledge of Joseph. He, having evil designs against our nation, was cruel to our fathers, and they were forced to put out their young children, so that they might not go on living.
Bible in Worldwide English	Then it was almost time for God to do what he had promised to Abraham. The family of Jacob had become very large in Egypt. Then a new king who did not know Joseph ruled over Egypt. This king was not kind to our fathers but he gave them a hard time. They had to put their babies outside to die.
Easy English	Stephen then said, 'After many years, the time arrived for God to make his promise to Abraham become true. By this time, Jacob's family who still lived in Egypt had become very many. Now, a different king ruled Egypt. This new king did not know anything about Joseph and what he had done. He was very cruel to our ancestors and he caused them to suffer. When new babies were born, he said that our people must put them out of their homes. He said that because he wanted the babies to die.
Easy-to-Read Version–2008	"The number of our people in Egypt grew. There were more and more of our people there. The promise that God made to Abraham was soon to come true. Then a different king began to rule Egypt, one who knew nothing about Joseph. This king tricked our people. He treated them badly, making them leave their children outside to die.
<i>God's Word™</i>	"When the time that God had promised to Abraham had almost come, the number of our people in Egypt had grown very large. Then a different king, who knew nothing about Joseph, began to rule in Egypt. This king was shrewd in the way he took advantage of our people. He mistreated our ancestors. He made them abandon their newborn babies outdoors, where they would die.
Good News Bible (TEV)	"When the time drew near for God to keep the promise he had made to Abraham, the number of our people in Egypt had grown much larger. At last a king who did not know about Joseph began to rule in Egypt. He tricked our ancestors and was cruel to them, forcing them to put their babies out of their homes, so that they would die.
J. B. Phillips	"But as the time drew near for the fulfilment of the promise which God had made to Abraham, our people grew more and more numerous in Egypt. Finally another king came to the Egyptian throne who knew nothing of Joseph. This man cleverly victimised our race. He treated our forefathers abominably, forcing them to expose our infant children so that the race should die out.
<i>The Message</i>	"When the four hundred years were nearly up, the time God promised Abraham for deliverance, the population of our people in Egypt had become very large. And

there was now a king over Egypt who had never heard of Joseph. He exploited our race mercilessly. He went so far as forcing us to abandon our newborn infants, exposing them to the elements to die a cruel death.

NIRV

“In Egypt the number of our people grew and grew. It was nearly time for God to make his promise to Abraham come true. Then ‘a new king came to power in Egypt. Joseph didn’t mean anything to him.’ (Exodus 1:8) The king was very evil and dishonest with our people. He treated them badly. He forced them to throw out their newborn babies to die.

New Life Version

Stephen Speaks about the God of Moses

“The promise God had given Abraham was about to happen. At this time many more of our people were in the country of Egypt. Then another man became king in Egypt. He was a king who did not know Joseph. He was hard on our people and nation. He worked against our early fathers. He made them put their babies outside so they would die.

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

Casual English Bible

When it came time for God to deliver on the promise he made to Abraham, our people experienced a growth spurt in Egypt. That’s when a king rose to power in Egypt who didn’t know anything about Joseph. This king exploited our people and abused our ancestors. He forced our people to abandon their newborn babies to the elements—to leave them outside unattended, so they would die.

Contemporary English V.

Finally, the time came for God to do what he had promised Abraham. By then the number of our people in Egypt had greatly increased. Another king was ruling Egypt, and he didn’t know anything about Joseph. He tricked our ancestors and was cruel to them. He even made them leave their babies outside, so they would die.

The Living Bible

“As the time drew near when God would fulfill his promise to Abraham to free his descendants from slavery, the Jewish people greatly multiplied in Egypt; but then a king was crowned who had no respect for Joseph’s memory. This king plotted against our race, forcing parents to abandon their children in the fields.

New Berkeley Version
The Passion Translation

“The time drew near for God to fulfill the prophetic promise he had made to Abraham. Our Jewish people had increased greatly in number, multiplying many times over while in Egypt.

“Another king, who had forgotten how Joseph had made their nation great, arose to rule over Egypt. He was an abusive king who exploited our people with his smooth talk. With cruelty he forced our ancestors to give up their little boys as he committed infanticide!

Plain English Version

Stephen talked about Moses

Stephen kept on talking to the men of the Jewish Leaders Council. He said, “Remember, a long time before that, God told Abraham, ‘I will give you a big family, and they will become a great nation.’ And God also said, ‘Your family will move to another country, but after 400 years I will bring your family back and give them this country.’ So Abraham’s family lived in Egypt, and they had lots of kids and grand-kids, and those families grew into a big mob of people. Then it was almost time for God to bring them back to this country. Then, a new man became Egypt’s big boss. That new big boss didn’t know anything about Joseph. He tricked our family, and he was very hard on them. He made our mob throw their baby boys into the river to kill them.

Radiant New Testament

“But the number of our people who were in Egypt got bigger and bigger. The time was coming when God would make his promise to Abraham come true. Then ‘a new king came to power in Egypt, and Joseph didn’t mean anything to him.’ That

king was very dishonest with our people and he treated them badly. He even forced them to abandon their babies so they would die.

UnfoldingWord Simplified T. Our ancestors had become very numerous when it was almost time for God to rescue them from Egypt, as he had promised Abraham that he would do. Another king had begun to rule in Egypt. He did not know that Joseph had greatly helped the people of Egypt, long before his own time. That king cruelly tried to get rid of our ancestors. He oppressed them and caused them to suffer greatly. He even commanded them to throw their newborn babies outside their homes so that they would die.

William's New Testament As the time approached for realizing the promise which God had made to Abraham, the people multiplied and became more numerous in Egypt, until another king, who knew nothing about Joseph, ascended the throne. By taking a cunning advantage of our race he oppressed our forefathers by forcing them to expose their infants so that they should not live.

Partially literal and partially paraphrased translations:

American English Bible 'Well, by the time that God's promise to AbraHam had reached its fulfillment, the people had grown and multiplied in Egypt. And soon another king had arisen to rule over Egypt that was unfamiliar with JoSeph. So he treated our people treacherously and he forced our fathers to give up their young children to be killed...

Beck's American Translation .
Breakthrough Version Just as the time of the promise was coming near that God acknowledged to Abraham, the ethnic group grew and increased in Egypt until a time that a different king stood up over Egypt who did not know Joseph. After this king swindled our family, he did bad to our fathers, of the 'to be making their babies to be set out' kind for the 'to not survive' part, in which time, Moses was born and to God he was well behaved, who was raised three months in the father's house. V. 20 is included for context.

Common English Bible "When it was time for God to keep the promise he made to Abraham, the number of our people in Egypt had greatly expanded. But then *another king rose to power over Egypt who didn't know anything about Joseph*. [Exod 1:8] He exploited our people and abused our ancestors. He even forced them to abandon their newly born babies so they would die.

Len Gane Paraphrase "When the time for the promise drew close--that God had sworn to Abraham--the number of the people grew rapidly in Egypt, until another king arose who didn't know Joseph.

"He dealt deceitfully with our countrymen and treated our fathers badly, so that they threw out their young children, so they wouldn't live.

A. Campbell's Living Oracles And as the time of the promise drew near, which God had sworn to Abraham, the people grew and multiplied in Egypt; till another king arose, who knew not Joseph. He, forming craft designs against our kindred, treated our fathers injuriously, by causing their infants to be exposed, that their race might perish.

New Advent (Knox) Bible And when the time drew near for the fulfilment of the promise which God had made to Abraham, the people had increased and multiplied in Egypt. And now a new king arose in Egypt, one who knew nothing of Joseph; this king dealt treacherously with our race, using them so ill that they exposed their children, instead of rearing them.

NT for Everyone **Stephen and Moses**

'God had sworn an oath to Abraham,' Stephen continued. 'When the time drew near for this promise to be fulfilled, the people had increased and multiplied in Egypt, until another king arose over Egypt, one who had not known Joseph. He got the better of our people, and ill-treated our ancestors, forcing them to abandon their newborn children so that they would die.'

20th Century New Testament As the time drew near for the fulfillment of the promise which God had made to Abraham, the people increased largely in numbers in Egypt, until a new king, who knew nothing of Joseph, came to the throne. This king acted deceitfully towards our race and ill-treated our ancestors, making them abandon their own infants, so that they should not be reared.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>Moses, a Rejected Savior</p> <p>“As the time was approaching to fulfill the promise that God had made to Abraham, the people flourished and multiplied in Egypt until a different king who did not know Joseph ruled over Egypt. [Other mss omit <i>over Egypt</i>] He dealt deceitfully with our race and oppressed our ancestors by making them abandon their infants outside so that they wouldn’t survive.</p>
Conservapedia Translation	<p>"Once the time to make good God's promise to Abraham arrived, the population multiplied in Egypt,"</p> <p>"until another leader came to power, who didn't know Joseph."</p> <p>"He deceived our people and convinced our fathers to do evil, so that they expelled their young children, submitting them to death."</p>
Revised Ferrar-Fenton Bible	<p>But when the time approached which God had promised to Abraham, the people increased and multiplied in Egypt, until the time that a FOREIGN KING CONQUERED EGYPT, WHO KNEW NOTHING OF JOSEPH.¹ This man's policy was to exterminate our race. He outraged our fathers, by making them cast out their infants, with the object that our race might not be reproduced."</p> <p>1. Exod 1.8</p>
Free Bible Version	<p>“As the time approached regarding the promise that God had made to Abraham, the number of our people in Egypt increased. A new king came to the throne in Egypt who knew nothing about Joseph. He took advantage of our people and treated our ancestors badly, forcing them to abandon their babies so they would die.</p>
God’s Truth (Tyndale)	<p>When the time of the promise drew near (which God had sworn to Abraham) the people grew and multiplied in Egypt, till another king arose which knew not of Joseph. The same dealt subtly with our kindred and evil intreated our fathers, and made them to cast out their young children, that they should not remain alive.</p>
International Standard V	<p>“Now as the time approached for the fulfillment of the promise that God had made to Abraham, the people’s population increased a great deal in Egypt. Eventually, a different king who had not known Joseph became ruler of Egypt. [Other mss. lack of Egypt] By shrewdly scheming against our people, he oppressed our ancestors and forced them to abandon their infants to the elements, so that they wouldn’t live.</p>
Montgomery NT	<p>"There he died, and our ancestors also, and they were carried across to Shechem, and laid in the tomb which Abraham had purchased for a sum of money from the sons of Hamor in Shechem.</p> <p>"but as the time drew near for the fulfilment of the promise which God made to Abraham, the people multiplied and increased in Egypt;</p> <p>"until there arose a king who knew not Joseph.</p> <p>"He dealt craftily with our race, and oppressed our forefathers, by making them expose their infants so that they should not live. V. 16 is included for context.</p>
Riverside New Testament	<p>"As the time drew near for the fulfillment of the promise which God had made to Abraham, the people grew and multiplied in Egypt until there arose to rule over Egypt a different king, who did not know Joseph. He adopted a crafty policy toward our race and oppressed our fathers, forcing them to expose their babes so that they should not be kept alive.</p>
Leicester A. Sawyer’s NT	<p>But when the time of the promise which God made with an oath to Abraham was at hand, the people increased and became numerous in Egypt, till another king arose who knew not Joseph. This [king] dealt deceitfully with our race, and treated</p>

injuriously our fathers, causing their infants to be exposed that they might not be preserved alive.

Urim-Thummim Version	But when the time of the promise drew near that Elohim had adjured to Abraham, the people grew and multiplied in Egypt, until another king arose that knew not Joseph. The same dealt craftily with our race, and oppressed our forefathers so that they cast out their young infants, to the end that they might not live.
Weymouth New Testament	"But as the time drew near for the fulfilment of the promise which God had made to Abraham, the people became many times more numerous in Egypt, until there arose a foreign king over Egypt who knew nothing of Joseph. He adopted a crafty policy towards our race, and oppressed our forefathers, making them cast out their infants so that they might not be permitted to live.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As the time of promise drew near, which God had made to Abraham, the people increased and multiplied in Egypt until came another king who did not know Joseph. Dealing cunningly with our race, he forced our ancestors to abandon their newborn infants and let them die. 1:7
The Heritage Bible	And as the time of the promise drew near, which God swore to Abraham, the people grew and were multiplied in Egypt, Until another king stood up who absolutely did not know Joseph. This one was crafty against our kin, and treated our fathers evil to make them put out their infants, not to be kept alive.
New American Bible (2011)	"When the time drew near for the fulfillment of the promise that God pledged to Abraham, the people had increased and become very numerous in Egypt, ^p until another king who knew nothing of Joseph came to power [in Egypt]. ^q He dealt shrewdly with our people and oppressed [our] ancestors by forcing them to expose their infants, that they might not survive. p. [7:17] Ex 1:7. q. [7:18] Ex 1:8.
New Jerusalem Bible	'As the time drew near for God to fulfil the promise he had solemnly made to Abraham, our nation in Egypt became very powerful and numerous, there came to power in Egypt a new king who had never heard of Joseph. He took precautions and wore down our race, forcing our ancestors to expose their babies rather than letting them live.
NRSV (Anglicized Cath. Ed.) Revised English Bible–1989	"Now as the time approached for God to fulfil the promise he had made to Abraham, our people in Egypt grew and increased in numbers. At length another king, who knew nothing of Joseph, ascended the throne of Egypt. He employed cunning to harm our race, and forced our ancestors to expose their children so that they should not survive.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"As the time drew near for the fulfillment of the promise God had made to Avraham, the number of our people in Egypt increased greatly , until there arose another king over Egypt who had no knowledge of Yosef . [Exodus 1:7–8] With cruel cunning this man forced our fathers to put their newborn babies outside their homes, so that they would not survive.
Hebraic Roots Bible	And when the time arrived for the things that YAHWEH had promised by oaths to Abraham, the people increased and grew strong in Misrayin until "Another king rose up who did not know Joseph." (Ex. 1:8) And he plotted against our kindred and

dealt wickedly with our fathers, and commanded that their infant males be cast out so that they might not live.

Holy New Covenant Trans.	"In Egypt, our nation grew larger in number. (The promise which God made to Abraham was soon to come true.) There were more and more of our people in Egypt. Then a different king began to rule over Egypt. He knew nothing about Joseph. He persecuted our ancestors; he forced them to put their babies outdoors to die.
The Scriptures 2009	"But as the time of the promise drew near which Elohim had sworn to Abraham, the people increased and multiplied in Mitsrayim until another sovereign arose who did not know Yosëph. Exodus 1:8. "Having dealt treacherously with our race, this one mistreated our fathers, making them expose their babies, so that they should not live.
Tree of Life Version	"But as the time drew near for the promise God had sworn to Abraham, the people increased and multiplied in Egypt—until 'there arose another king over Egypt who knew nothing about Joseph.' Dealing with our people with cruel cunning, this king mistreated our fathers and forced them to abandon their infants so they would not survive..

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...as but approached The Time [of] the promise whom professes The God [to] the abraham grows The People and [He] is increased in Egypt until whom stands (up) King Another to egypt Who not had seen the joseph This Taking (Advantage) the offspring [of] us hurts the fathers [of] us the+ {him} to make the babies exposed [of] them to the+ not {them} to be preserved...
Alpha & Omega Bible	"BUT AS THE TIME OF THE PROMISE WAS APPROACHING WHICH THEOS (<i>The Alpha & Omega</i>) HAD ASSURED TO ABRAHAM, THE PEOPLE INCREASED AND MULTIPLIED IN EGYPT, UNTIL THERE AROSE ANOTHER KING OVER EGYPT WHO KNEW NOTHING ABOUT JOSEPH. †(Exodus 1:8) "IT WAS HE WHO TOOK SHREWD ADVANTAGE OF OUR RACE AND MISTREATED OUR FOREFATHERS SO THAT THEY WOULD EXPOSE THEIR INFANTS AND THEY WOULD NOT SURVIVE.
Awful Scroll Bible	(")Furthermore, accordingly-as-to the time of the heralding-beforehand was nearing, which God swears to Abraham, the people increase and are being multiplied from-within Egypt, (")until another governing leader rose-up, who had not perceived Joseph. (")This-same one accordingly-contriving with our kindred, afflicts our fathers to make their infants to be put-out, for them not to be coming-about-alive.
Concordant Literal Version	Now, as the time of the promise which God avows to Abraham drew near, the people grow and were multiplied in Egypt, until a different king rose over Egypt, who had not been acquainted with Joseph." This one, dealing astutely with our race, illtreats the fathers, causing their babes to be exposed that they should not live."
exeGesés companion Bible	But exactly at the time the pre-evangelism approaches - which Elohim had oathed to Abraham, the people grow and multiply in Misrayim - until another sovereign rises who knows not Yoseph. This one sophisticates with our genos and vilifies our fathers; so that they expose their infants to not live:...

Orthodox Jewish Bible	<p>"Now as the time of the havtachah (promise) was drawing near, which Hashem promised to Avraham Avinu, the people grew and were multiplied in Mitzrayim [Ex 1:7; Ps 105:24]</p> <p>"Until over Mitzrayim there appeared a MELECH CHADASH ASHER LO YADA ES YOSEF ("a new king who knew not Yosef"). [Ex 1:7,8]</p> <p>"This king exploited by his shrewdness our nation and mistreated Avoteinu so as to make their ollelim (infants) exposed in order not to keep them alive. [Ex 1:10-22]</p>
Rotherham's Emphasized B.	<p>Now <just as the time of the promise [was drawing near] wherewith God had agreed with Abraham> the people grew, and were multiplied in Egypt,—until there arose another sort of king over Egypt, who had not known Joseph. The same dealing craftily with our race ill-treated our fathers,^s so as to cause their babes to be exposed, to the end they might not be suffered to live.</p> <p>^rExo. i. 7 f.</p> <p>^sExo. i. 9 ff, 18.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>"But as the time [for the fulfillment] of the promise which God had made to Abraham was approaching, the [Hebrew] people increased and multiplied in Egypt, until [the time when] THERE AROSE ANOTHER KING OVER EGYPT WHO DID NOT KNOW JOSEPH [nor his history and the merit of his service to Egypt]. He shrewdly exploited our race and mistreated our fathers, forcing them to expose their [male] babies so that they would die.</p>
An Understandable Version	<p>"But as the time when [the fulfillment of] the promise [God had made] to Abraham approached, the number of people [i.e., Hebrews] in Egypt grew until a new king, who had not known Joseph, began to rule. This king exploited the Hebrews and mistreated our forefathers, even requiring that they abandon their [small] babies, leaving them to die [See Exodus 1:22].</p>
The Expanded Bible	<p>"The promise God made to Abraham [Gen. 15:12–16] was soon to come true, and the number of people in Egypt grew large [increased/flourished and multiplied]. Then a new [another] king, who did not know who Joseph was [or did not think Joseph was important], began to rule Egypt [arose; Ex. 1:8]. This king tricked [exploited; dealt treacherously with] our people [race] and was cruel to our ancestors [fathers], forcing them to leave [expose; abandon] their babies outside to die [such abandonment was a common ancient method of population control].</p>
Jonathan Mitchell NT	<p>"Now just as the time of the Promise (the succession of time pertaining to the Promise) – that which God covenanted in speaking the same Word, consenting agreement [p45, D & others: promised], to (for; in) Abraham – drew near, the People 'grew (increased in number) and was multiplied,' within Egypt, 'until which [time] 'a different king stood up upon Egypt – one who had not seen or known Joseph.' [Ex. 1:7-8]</p> <p>"This one, devising shrewdly (cleverly plotting to outwit and deal insidiously) against our race (family stock; kindred group), treated the fathers (the ancestors) badly – to be habitually making their infants (or: newborn babies) [to be] placed outside and exposed, unto the [result for them] to not continue to be kept alive as a living being (= to be abandoning their babies in the open so they would die) –...</p>
Syndein/Thieme	<p>"But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt."</p> <p>{Note: This means the Jews only prospered once they were under the pressure of slavery.}</p> <p>"Till another king arose . . . who knew not Joseph."</p> <p>"The same {new king} dealt subtly with our kindred {he tricked them and threw them into slavery}, and evil entreated our fathers, so that they cast out their young children . . . to the end they might not live."</p>

{Note: The Jews faith-resting in slavery do a very unusual thing - they prosper! They reproduce so greatly that the Pharaoh orders the death of all male Jewish children and Moses should have been killed as a baby.}

Translation for Translators

An Egyptian king who did not know about Joseph began to oppress the Israelites.

Acts 7:17-19

“Our ancestors had become very numerous when it was almost time for *God to rescue them* from Egypt, as he had promised Abraham that he would do. Another king had begun to rule in Egypt. He did not know that Joseph, *long before that time, had greatly helped the people of Egypt* [MTY]. That king cruelly tried to get rid of our ancestors. He oppressed them and caused them to suffer greatly. He *even commanded* them to leave their baby *boys* outside *their homes* so that they would die.”

The Voice

Stephen: Still God’s promise to Abraham had not yet been fulfilled, but the time for that fulfillment was drawing very near. In the meantime, our ancestors living in Egypt rapidly multiplied. Eventually a new king came to power—one who had not known Joseph *when he was the most powerful man in Egypt*. This new leader *feared the growing population of our ancestors* and manipulated them for his own benefit, eventually seeking to control their population by forcing them to abandon their infants so they would die.

Bible Translations with Many Footnotes:

Lexham Bible

“But as the time of the promise that God had made to Abraham was drawing near, the people increased and multiplied in Egypt until another king arose over Egypt who did not know Joseph. This man deceitfully took advantage of our [*Literally “the”; the Greek article is used here as a possessive pronoun] people and [*Here “and ” is supplied because the previous participle (“deceitfully took advantage of”) has been translated as a finite verb] mistreated our ancestors, causing them to abandon their infants [Literally “making their infants be abandoned”] so that they would not be kept alive.

NET Bible®

“But as the time drew near for God to fulfill the promise he had declared to Abraham,⁴⁵ the people increased greatly in number⁴⁶ in Egypt, until another king who did not know about⁴⁷ Joseph ruled⁴⁸ over Egypt.⁴⁹ This was the one who exploited⁵⁰ our people⁵¹ and was cruel to our ancestors,⁵² forcing them to abandon⁵³ their infants so they would die.⁵⁴

⁴⁵tn Grk “But as the time for the fulfillment of the promise drew near that God had declared to Abraham.” The order of the clauses has been rearranged to improve English style. See vv. 6-7 above.

⁴⁶tn Grk “the people increased and multiplied.”

⁴⁷tn Or simply “did not know.” However, in this context the point is that the new king knew nothing about Joseph, not whether he had known him personally (which is the way “did not know Joseph” could be understood).

⁴⁸tn Grk “arose,” but in this context it clearly refers to a king assuming power.

⁴⁹sn A quotation from Exod 1:8.

⁵⁰tn According to L&N 88.147 it is also possible to translate κατασοφισάμενος (katasofisameno) as “took advantage by clever words” or “persuaded by sweet talk.”

⁵¹tn Or “race.”

⁵²tn Or “forefathers”; Grk “fathers.”

⁵³tn Or “expose” (BDAG 303 s.v. ἔκθετος).

⁵⁴tn Grk “so that they could not be kept alive,” but in this context the phrase may be translated either “so that they would not continue to live,” or “so that they would die” (L&N 23.89).

The Spoken English NT	<p>As the time was getting close for the fulfillment of God's solemn promise to Abraham, our people grew very numerous^v in Egypt. Then^w came a different king, who hadn't known Joseph. This king took advantage of our clan, and forced our ancestors to leave their babies outdoors to die.^x</p> <p>^{v.} Lit. "As the time of the promise about which God had committed himself to Abraham drew near, the people [sg.] grew and multiplied"; see vv. 6-7 above and Genesis 15.</p> <p>^{w.} Lit. "...Egypt, until."</p> <p>^{x.} Lit. "he evilly forced the [some mss: "our"] ancestors to make their babies abandoned outdoors so they wouldn't survive."</p>
Wilbur Pickering's New T.	<p>enter Moses</p> <p>"Now as the time of the promise was approaching which God had sworn to Abraham, the people increased and were multiplied in Egypt, until a different¹³ king arose who had not known Joseph. This man took advantage of our race and oppressed our fathers, making them expose their babies so that they wouldn't stay alive.¹⁴</p> <p>(13) The word here suggests a different kind; either a different dynasty or a different race.</p> <p>(14) My rendering here is round about because the Text is round about.</p>

Literal, almost word-for-word, renderings:

A Faithful Version	<p>But when the time drew near for the fulfillment of the promise that God had sworn to Abraham, the people increased and multiplied in Egypt, Until another king arose who did not know Joseph. He dealt subtly with our kindred and treated our fathers harshly, making them cast out their infants so that they might not live.</p>
Benjamin Brodie's trans.	<p>But as the time of the promise which God had declared to Abraham approached, people [the earth's population] increased and were multiplied [by immigration] in Egypt,</p> <p>Until the time when there arose a king of a different kind over Egypt [a virulent anti-Semite], who never knew Joseph.</p> <p>This man, taking advantage of our ancestors by trickery, mistreated our fathers while simultaneously seizing their exposed and abandoned babies with the result that they might not remain alive .</p>
Charles Thomson NT	<p>And as the time approached for accomplishing the promise which God had made with an oath to Abraham, the people increased and multiplied in Egypt, until another king arose, who knew not Joseph.</p> <p>This king, mischievously politic against our family, ill treated our fathers, causing their children to be exposed that they might not be preserved alive.</p>
Context Group Version	<p>But as the time of the promise drew near which God assured to Abraham, the people grew and multiplied in Egypt, until there arose another king over Egypt, who didn't know Joseph. The same dealt craftily with our race, and ill-treated our fathers, that they should cast out their babies to the end they might not live.</p>
Far Above All Translation	<p>And as the time of the promise which God had sworn to Abraham drew near, the people grew and multiplied in Egypt, until another king arose, who had not known Joseph. This man, contriving to outwit our race, treated our fathers badly by having their babies put out in the open so that they would not survive.</p>
Green's Literal Translation	<p>But as the time of the promise drew near, which God swore to Abraham, the people increased and multiplied in Egypt, until "another king rose up" "who did not know Joseph." Ex. 1:8 Dealing slyly with our race, this one oppressed our fathers, causing their infants to be exposed so as not to be kept alive.</p>
Literal New Testament	<p>BUT AS DREW NEAR THE TIME OF THE PROMISE WHICH SWORE GOD TO ABRAHAM, INCREASED THE PEOPLE AND MULTIPLIED IN EGYPT UNTIL AROSE KING ANOTHER, WHO KNEW NOT JOSEPH</p>

HE HAVING DEALT SUBTILLY WITH RACE, OUR ILL TREATED OUR FATHERS; MAKING EXPOSED BABES THEIR THAT THEY MIGHT NOT LIVE.

Modern Literal Version 2020 Now just-as the time of the promise was drawing near, which God had sworn to Abraham, the people grew and were multiplied in Egypt, till a different king rose* up over Egypt, who did not know Joseph. {Exodus 1:7, 8} This one, having dealt craftily with our race, mistreated our fathers, to make* them place their babies outside in the elements, *that* they should not live. {Exo 2:2}

New American Standard "But as the time of the promise which God had assured to Abraham was approaching, the people increased and multiplied in Egypt, until ANOTHER KING AROSE OVER EGYPT WHO DID NOT KNOW JOSEPH. It was he who shrewdly took advantage of our nation and mistreated our fathers in order that they would abandon their infants *in the Nile*, so that they would not survive.

New Matthew Bible When the time of the promise drew near (which God had sworn to Abraham), the people grew and multiplied in Egypt, till another king arose who did not know of Joseph. This king dealt treacherously with our kindred, and ill-treated our fathers, and compelled them to cast out their young children so that they would not remain alive.

Niobi Study Bible **God Delivers Israel by Moses**
 "But when(n) the time of the promise drew nigh, which God had sworn to Abraham, the people(n) grew and multiplied in Egypt, until another king arose who knew not Joseph. The same dealt craftily with our kindred and illtreated our fathers, so that they cast out their young children, to the end that they might not live.

The gist of this passage: When the time drew near for God to fulfill His promise to Abraham, another king rose up over the Hebrew people and put them into slavery. Then another king, just as evil, rose up, and sought to control the Hebrew population by killing their children.

17-19

Acts 7:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced <i>kath-OCE</i>]	1) according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that	adverb	Strong's #2531
dé (δέ) [pronounce <i>deh</i>]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
eggizô (ἐγγίζω) [pronounced <i>eng-ID-zoh</i>]	to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close	3 rd person singular, imperfect active indicative	Strong's #1448
ho (ὁ) [pronounced <i>hoh</i>]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
chronos (χρόνος) [pronounced <i>CHROHN-oss</i>]	time; time as a succession of events; a duration of time	masculine singular noun; nominative case	Strong's #5550

Acts 7:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
epaggelia (ἐπαγγελία) [pronounced eh-pang-eh-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, genitive/ablative case	Strong's #1860

Translation: As the times for the approaching of the [fulfillment of the] pledge,...

God made a number of promises to Abraham (and to his son Isaac and grandson Jacob). Some of these promises were about to be fulfilled in Egypt.

When Abraham started off, he was just a man with a wife and no children. God promised to make many nations of him. Now, the sons of Abraham make up a nation of two million. They may be in slavery to Egypt, but they continue to grow.

According to God's perfect timing, promises need to be fulfilled (or show indications of being fulfilled).

Acts 7:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hês (ἧς) [pronounced hayc]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
homologeô (ὁμολογέω) [pronounced hoh-moh-loh-GEH-oh]	<i>to speak frankly; to affirm [admit, acknowledge]; to openly declare [profess]; to assent; to confess; to promise; to bind oneself to/with a promise</i>	3 rd person singular, aorist active indicative	Strong's #3670
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Acts 7:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Abraam (Ἀβραάμ) [pronounced <i>ab-rah-AHM</i>]	<i>father of a multitude</i> ; transliterated <i>Abraham</i>	indeclinable proper masculine noun	Strong's #11

Translation: ...which [pledge] God had declared to Abraham,...

Stephen (who is speaking at this time) mentions Abraham, as God first spoke these promises to him.

One set of promises which were given to Abraham went as follows: Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. As for you, you shall go to your fathers in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete." (Genesis 15:13–16; ESV; capitalized)

The sons of Abraham had been in Egypt for nearly 400 years.

God made these promises to Abraham a couple hundred years before they began to be fulfilled.

Throughout the Old and New Testaments, there are promises which are fulfilled soon after they are delivered, a few hundred years later, and, sometimes, thousands of years later. But, if God has promised something, then it will come to pass.

Acts 7:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auxanō (αὐξάνω) [pronounced <i>owx-AN-oh</i>]	<i>to grow, to increase, to enlarge</i>	3 rd person singular, aorist active indicative	Strong's #837
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
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; nominative case	Strong's #2992
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
plêthunō (πληθύνω) [pronounced <i>play-THOO-noh</i>]	<i>to increase; to grow, to abound, to multiply</i>	3 rd person singular, aorist passive indicative	Strong's #4129

Acts 7:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Aiguptos (Αἴγυπτος) [pronounced EI-goop-toss]	<i>double straits; transliterated, Egypt us; translated, Egypt</i>	proper noun, which appears to be a masculine singular; dative, locative or instrumental case	Strong's #125

Translation: ...the people [continued] increasing and multiplying in Egypt.

The people, while living in Egypt, kept on increasing in numbers. Even after being enslaved, the Jewish people continued to grow in numbers. In fact, they increased so quickly, that even the kings of Egypt became apprehensive.

Acts 7:17 **As the times for the approaching of the [fulfillment of the] pledge, which [pledge] God had declared to Abraham, the people [continued] increasing and multiplying in Egypt.** (Kukis mostly literal translation)

In order for the people of Israel to go into the land of promise and take it, they needed a full-sized nation. Right prior to Moses showing up in Egypt, Israel had grown to a full-sized nation.

Acts 7:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
achri/achris (ἄχρι/ἄχρις) [pronounced AHKH-ree/AHKH-rece]	<i>until, unto, while, till; up to, as far as; for, in, into</i>	preposition or conjunction	Strong's #891
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
anistēmi (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 singular, aorist active indicative	Strong's #450
basileus (βασιλεύς) [pronounced bahs-ee-loose]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, nominative case	Strong's #935
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	masculine singular correlative pronoun; adjective; nominative case	Strong's #2087

Acts 7:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
Aiguptos (Αἴγυπτος) [pronounced <i>EI-goop-toss</i>]	<i>double straits; transliterated, Egypt us; translated, Egypt</i>	proper noun, which appears to be a masculine singular; accusative case	Strong's #125

The Byzantine Greek text and Scrivener Textus Receptus do not have the words *over Egypt*.

Translation: [Their population continued growing] until that another king arose over Egypt,...

At some point, after the sons of Jacob moved to Egypt and established themselves there, there was another king who rose up.

When the family of Jacob moved to Egypt, there were 75 of them in all. At that time, they were greeted warmly and treated with love and respect. But things change.

The adjective describing *king* is *another of a different kind*. The new king over Egypt would not be like the king who warmly welcomed Israel into their fold.

Acts 7:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eidô (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	3 rd person singular, pluperfect active indicative	Strong's #1492
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
Iôsêph (Ἰωσήφ) [pronounced <i>ee-o-SAFE</i>]	<i>let him add; transliterated Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501

Translation: ...[one] who did not know Joseph [so he enslaved all Israel].

The king which rose up is one who did not know Joseph. We do not know that background for this king. Was he completely separate from the previous dynasty? Was this a king from elsewhere who took over? Or is he simply an unregenerate king?

Whatever the case, this king did not know Joseph. This means, even if he heard of Joseph, it meant nothing to him.

Acts 7:18 [Their population continued growing] until that another king arose over Egypt, [one] who did not know Joseph [so he enslaved all Israel]. (Kukis mostly literal translation)

V. 18 appears to be a quotation from Exodus 1:8.

Countries get the leaders that they deserve. It is 2023 and Joe Biden is president of the United States. This is the man that we deserve. This is how far we have fallen.

In my lifetime, there were two spiritual awakenings. In the mid to late 1950s, people heard the message of Billy Graham and responded to it. They heard about Jesus and they believed in Him.

In the midst of the hippy movement in the late 1960s there was also a revival of believers. Many had come out of the hippy movement or away from the drug movement, and, suddenly, faith in Jesus appeared to be a reasonable option.

I do not recall any large scale movement after that, apart from the excellent teaching of R. B. Thieme, Jr., who had an influx of believers from both movements.

Application: Believers with doctrine and believers who live by the **laws of divine establishment** recognize Donald Trump as being an excellent president; and it was easy to see that Joe Biden was almost his polar opposite. Had believers been more squared away, and had we been growing and multiplying, we would have had 8 years of Trump and possibly another 8 years of one of the other Trumps. However, during that time period, believers were not squared away and believers were not multiplying. In fact, if the stats are accurate, we began to lose numbers of those who believe in God. What we can logically expect is **divine discipline** for our nation.

Acts 7:19a			
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
katasophizomai (κατασοφίζομαι) [pronounced kaht-as- of-IHD-zom-ahee]	<i>circumventing by artifice or fraud, conquering by subtle devices; outwitting; overreaching; dealing craftily with</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #2686
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
génos (γένος) [pronounced GEHN- oss]	<i>offspring, posterity, family, lineage, birth, kindred; nation, people; kind, sort, species</i>	neuter singular noun, accusative case	Strong's #1085

Acts 7:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmōn (ἡμῶν) [pronounced hay- MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: [Then there was another (evil) king who] dealt cunningly with our offspring,...

The demonstrative pronoun here would, in most cases, indicate that we are still talking about the same bad king. However, we are simply talking about another bad king, one who is every bit as bad as the one who placed Israel into slavery. This king was so bad as to be no different from the evil of the first king mentioned.

Remember that much of what Stephen is saying is *spoken in shorthand*. That is, he takes a number of shortcuts which appear to conflate two different things. He is not confused by what he is doing and neither is his audience.

In v. 19, it appears that we are speaking of an incident recorded in Exodus 1, but I would understand this to refer to another incident (or several incidents) which conforms to the passage that we are reading. This incident is not found in the Old Testament, so it would be my guess that there was a long tradition about this.

We know from the first chapter of Exodus that the king did not want to deal with so many Jewish people. Or he wanted to curb their population growth. We read of one approach in Exodus 1; but this presents a different approach. It would make sense that, if a king saw the population growth of Israel as being a national crisis, it is reasonable to assume that more than one thing was tried to curb the number of births which the Hebrew women were having.

Acts 7:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakōō (κακώω) [pronounced kak-OH- oh]	<i>to harm, to mistreat, to injure; to make evil affected, to entreat evil, to harm, hurt figuratively, to exasperate</i>	3 rd person singular, aorist active indicative	Strong's #2559
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
pateres (πατέρες) [pronounced pat-EHR- ehs]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; accusative case	Strong's #3962

Translation: ...doing harm to the fathers,...

Some sort of harm was done to the fathers; or there was some kind of mistreatment of them.

I think this refer more to doing harm to the forefathers of those listening to Stephen right now.

Acts 7:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ποιεῖν (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>	present active infinitive	Strong's #4160
τα (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
βρέφη (βρέφη) [pronounced BREHF-ā]	<i>unborn children, embryos, foetuses; new-born children, infants, babes</i>	neuter plural noun; accusative case	Strong's #1025
ἐκθетος (ἐκθетος) [pronounced ek'-thet-os]	<i>exposed, put out, exposed to perish, having been cast out</i>	masculine plural adjective, accusative case	Strong's #1570
αὐτῶν (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...to make their children suffer exposure [to the elements]...

Somehow, as a result, their children were exposed to the elements. Many of them perished as a result. The Egyptians devised way to get the very young children out of doors, and many would die due to exposure.

Acts 7:19d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
μη (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ζωογονεῖν (ζωογονέω) [pronounced dzo-og-on-EH-oh]	<i>to keep alive; to give life to, to bring forth alive; to preserve; (by analogy) to rescue (passively, be saved) from death</i>	present passive infinitive	Strong's #2225

Translation: ...and then [the children] died [as a result].

Many of the children died as a result.

Acts 7:19 [Then there was another (evil) king who] dealt cunningly with our offspring, doing harm to the fathers, to make their children suffer exposure [to the elements] and then [the children] died [as a result]. (Kukis mostly literal translation)

We do not know the exact details of this intentional reduction of the sons of Israel. What we know is, somehow the king put the fathers into a position where their children were neglected and died—and it appears that exposure to the elements was the means for this.

There is a slightly different narrative presented in the book of Exodus. The ESV (capitalized) is used below:

A Brief Exegesis of Exodus 1:15–22

Scripture	Text/Commentary
Exodus 1:15–16 Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, "When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live."	Pharaoh first began a more subtle approach to the killing of the Hebrew male children. The midwives were charged with the responsibility of killing the sons of Hebrew parents.
It is difficult to determine the racial backgrounds of the two midwives. Are they Egyptian or Hebrew women? What is said in v. 19 suggests that they have had experience with Egyptian and with Hebrew women giving birth (which does not necessarily confine them to being one or the other).	
However, what is key is, these women are not <i>midwives of the Hebrews</i> (as some translation alleged, and this is because the first noun in a construct form <i>cannot have</i> a definite article). The first noun, in the Hebrew, has the definite article, so it should read, <i>the midwives the Hebrew ones</i> (the adjective <i>Hebrew</i> acts as an adjective).	
Exodus 1:17 But the midwives feared God and did not do as the king of Egypt commanded them, but let the male children live.	The midwives fears God more than they feared the Pharaoh, so they allowed the Hebrew male children to live.
Exodus 1:18 So the king of Egypt called the midwives and said to them, "Why have you done this, and let the male children live?"	The king realizes that male children of the Hebrew people are continuing to live, so he calls in the midwives and demands an explanation.
Exodus 1:19 The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them."	They midwives claim that these women are giving birth before the midwives even arrive; therefore, the parents know that their children are born healthy and alive.
The objection to these women being Hebrew is, <i>Pharaoh would not attempt to make them kill Hebrew children</i> . The Pharaoh had a great deal of power, and he could ruin or kill these women.	
Exodus 1:20 So God dealt well with the midwives. And the people multiplied and grew very strong.	God blesses the midwives for their stance.
Exodus 1:21 And because the midwives feared God, he gave them families.	God blesses the midwives with children.

A Brief Exegesis of Exodus 1:15–22

Scripture

Text/Commentary

Exodus 1:22 Then Pharaoh commanded all his people, "Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live."

This is what the Pharaoh flat-out mandated. It is unclear who this was directed toward, but I would suggest first and foremost and parents and the midwives.

Stephen appears to add a new way that Hebrew newborns were supposed to be killed, by exposure to the elements.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 7:17–19 *As the times for the approaching of the [fulfillment of the] pledge, which [pledge] God had declared to Abraham, the people [continued] increasing and multiplying in Egypt. [Their population continued growing] until that another king arose over Egypt, [one] who did not know Joseph [so he enslaved all Israel]. [Then there was another (evil) king who] dealt cunningly with our offspring, doing harm to the fathers, to make their children suffer exposure [to the elements] and then [the children] died [as a result].* (Kukis mostly literal translation)

It appears that Stephen is smooching two narratives together again. There is first the king who does not know who Joseph is or how he benefitted Israel. Then there is another king who arises later, a king who pushes the population of Hebrew people to reduce their population by killing their own children (or having midwives do this killing). It is unlikely that this is the same king, as enslaving a people and killing their children might be too much for any population to bear.

Acts 7:17–19 *As the time of the fulfillment of the pledge drew near—the pledge which God gave to Abraham—the people were increasing and multiplying in Egypt. However, another king rose up there, one who had not known Joseph, and He enslaved the people. Another man, equally evil, dealt maliciously with the children being born to the Israelites. He did evil to their fathers, causing their children to remain outside exposed to the elements, so that many of them died.* (Kukis paraphrase)

Egypt, for a period of time, was greatly blessed. Many Egyptians had believed in the **Revealed God**; many of them heard the book of Genesis recited by Jacob and his sons. Many believed in this God of whom they spoke. The small family of Hebrews were welcomed into Egypt and they were embraced by the people of Egypt.

God reciprocated. Even though there was a great drought, God saw to it that Egypt was preserved. This all took place by means of Joseph (the son of Jacob and the great grandson of Abraham).

However, as the Hebrew people increased, the Egyptians began to disdain them. This change of heart toward the Hebrew people meant a change of heart toward their God. So fewer Egyptians believed in the Revealed God.

At the time that Moses arrive on the scene (returning to Egypt), Egypt was at a very, very low point. Because of this, they could expect discipline from God (from the God that they rejected).

One of the charges against Stephen was, he taught men against the **Law of Moses**. He was trying to bypass or ignored the **Mosaic Law**. Therefore, Stephen is going to take considerable time to speak about Moses and who exactly he was in vv. 20–44 (that is the bulk of Stephen's message). So Stephen is not setting Moses aside; Stephen is going to talk about Moses at great length.

Whedon: Stephen was accused of blaspheming Moses, of seeking to abolish his law and change his customs; and so it is Moses upon whom he most fully dwells and builds his argument. He now

professes his faith regarding Moses. Moses was the founder of a great change, the human author of the law and the customs; and he was also assailed in his great mission by the opposition, persecutions, and apostasies of the Jews; and, finally, he was not only a type of Jesus, but as a prophet he predicted Jesus as his antitype. The claims of Jesus as such antitype thus premised, Stephen, had he been uninterrupted, would doubtless have fully shown. So far he had not dared utter his name.²⁶

Stephen is very careful about using the name of Jesus. As soon as he utters it, the scene will devolve into chaos. In fact, Stephen will not even speak the word *Jesus*, but he will reference the Righteous One in v. 52. As a result, the men of the council will become enraged in v. 54.

In which time was born Moses. And he was handsome to God, who was brought up month three in the house of the father. But having been exposed of him, took up him the daughter of Pharaoh, and she nourished him herself for a son.

Acts
7:20–21

[It was] at this [lit., *which*] time Moses was born. [Moses] was handsome before God, being brought up for three months in his father's house. However, having been placed outside, the daughter of Pharaoh took him up, and she nourished him herself [as she would her own] son.

It was in this period of time that Moses was born. Even as a child, Moses was handsome before God, having been brought up for 3 months in his father's home. However, he was placed outside in an ark in the Nile River but otherwise exposed to the elements. Soon thereafter, the Pharaoh's daughter found him and took him up out of the ark. She raised him herself as her own son.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	In which time was born Moses. And he was handsome to God, who was brought up month three in the house of the father. But having been exposed of him, took up him the daughter of Pharaoh, and she nourished him herself for a son.
Complete Apostles Bible	At this time Moses was born, and he was well pleasing to God; who was brought up in his father's house for three months. But when he was exposed, the daughter of Pharaoh took him up, and brought him up for herself as a son.
Douay-Rheims 1899 (Amer.)	At the same time was Moses born: and he was acceptable to God. Who was nourished three months in his father's house. And when he was exposed, Pharaoh's daughter took him up and nourished him for her own son.
Holy Aramaic Scriptures	In that time, that one, Mushe {Moses}, was given birth, and was dearly loved unto Alaha {God}, and grew up three months in his father's house. And when he was thrown away from his mother, Pherun's {Pharaoh's} daughter found him, and raised him for herself; for a son.
James Murdock's Syriac NT	At that time was Moses born; and he was lovely to God: and he was nursed three months in his father's house. And when he was cast out, by his people, the daughter of Pharaoh found him, and brought him up for her own son.
Original Aramaic NT	At that time Moses was born, and was dear to God and was raised three months in his father's house. When he was cast out by his mother, the daughter of Pharaoh found him and she raised him as her son.

²⁶ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Acts 7:20–43.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	At which time Moses came to birth, and he was very beautiful; and he was kept for three months in his father's house: And when he was put out, Pharaoh's daughter took him and kept him as her son.
Bible in Worldwide English	Moses was born during that time. He was a very fine baby. For three months he was raised in his own fathers home. When he was put outside to die, Pharaohs daughter took him. She raised him as her own son.
Easy English	It was at this time that Moses was born. He was a very beautiful baby. His parents took care of him for three months in their own home. Then they had to put him outside. But Pharaoh's daughter found him and she took him to her home. She took care of him as if he was her own son.
Easy-to-Read Version–2008	<p style="text-align: center;"> We can read this story about Moses in Exodus 2:1-10.</p> "This was the time when Moses was born. He was a very beautiful child, and for three months his parents took care of him at home. When they put him outside, Pharaoh's daughter took him. She raised him as her own son.
God's Word™	"At that time Moses was born, and he was a very beautiful child. His parents took care of him for three months. When Moses was abandoned outdoors, Pharaoh's daughter adopted him and raised him as her son.
Good News Bible (TEV)	It was at this time that Moses was born, a very beautiful child. He was cared for at home for three months, and when he was put out of his home, the king's daughter adopted him and brought him up as her own son.
J. B. Phillips	Stephen's defence: iii. GOD'S PROVIDENCE AND MOSES "It was at this very time that Moses was born. He was a child of remarkable beauty, and for three months he was brought up in his father's house, and then when the time came for him to be abandoned Pharaoh's daughter adopted him and brought him up as her own son. So Moses was trained in all the wisdom of the Egyptians, and became not only an excellent speaker but a man of action as well. V. 22 is included for context.
The Message	"In just such a time Moses was born, a most beautiful baby. He was hidden at home for three months. When he could be hidden no longer, he was put outside—and immediately rescued by Pharaoh's daughter, who mothered him as her own son. Moses was educated in the best schools in Egypt.
NIRV	"At that time Moses was born. He was not an ordinary child. For three months he was taken care of by his family. Then he was placed outside. But Pharaoh's daughter took him home. She brought him up as her own son.

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

Casual English Bible	BABY MOSES, RAISED A PRINCE IN EGYPT "That's when Moses was born—a child who was lovely, as far as God was concerned. For three months, the parents of Moses took care of him in their home. When they abandoned him, Pharaoh's daughter rescued him, adopted him, and raised him as her son.
Contemporary English V.	During this time Moses was born. He was a very beautiful child, and for three months his parents took care of him in their home. Then when they were forced to leave him outside, the king's daughter found him and raised him as her own son.

The Living Bible	“About that time Moses was born—a child of divine beauty. His parents hid him at home for three months, and when at last they could no longer keep him hidden and had to abandon him, Pharaoh’s daughter found him and adopted him as her own son, and taught him all the wisdom of the Egyptians, and he became a mighty prince and orator. V. 22 is included for context.
New Berkeley Version New Living Translation	. “At that time Moses was born—a beautiful child in God’s eyes. His parents cared for him at home for three months. When they had to abandon him, Pharaoh’s daughter adopted him and raised him as her own son.
The Passion Translation	“Then Moses came on the scene—a child of divine beauty. His parents hid him from Pharaoh as long as they could to spare his life. After three months they could conceal him no longer, so they had to abandon him to his fate. But God arranged that Pharaoh’s daughter would find him, take him home, and raise him as her own son.
Plain English Version	Moses was born while that man was the big boss. Moses was a very good little baby, and his mother and father looked after him in their house for 3 months. After that, they had to leave Moses out at the river, but the big boss’s daughter came along and found him, and she took him home and called him her own son.
Radiant New Testament	“At that time Moses was born, and he was very special to God. For three months his family took care of him, but then they had to leave him outside. But Pharaoh’s daughter found him, took him home, and brought him up as her own son.
UnfoldingWord Simplified T.	During that time Moses was born, and God saw that he was a very beautiful child. So his parents secretly cared for him in their house for three months. Then they had to put him outside the house, but Pharaoh’s daughter found him and cared for him as though he were her own son.
William’s New Testament	At this time Moses was born. He was a divinely beautiful child. For three months he was cared for in his father’s house. When he was exposed, Pharaoh’s daughter adopted him and brought him up as her own son.

Partially literal and partially paraphrased translations:

American English Bible	And that’s when Moses was born. ‘Well, [Moses] was beautiful to God, and he was nursed for three months in [his] father’s home. But when he was discovered, the daughter of Pharaoh picked him up and raised him as her own son.
Beck’s American Translation Breakthrough Version	. After this king swindled our family, he did bad to our fathers, of the 'to be making their babies to be set out' kind for the 'to not survive' part, in which time, Moses was born and to God he was well behaved, who was raised three months in the father’s house. When he was placed outside, the daughter of Pharaoh took him up and raised him herself for a son. V. 19 is included for context.
Common English Bible	That’s when Moses was born. He was highly favored by God, and for three months his parents cared for him in their home. After he was abandoned, Pharaoh’s daughter adopted and cared for him as though he were her own son.
Len Gane Paraphrase	"At this time Moses was born; he was a very lovely child reared at his father’s house for three months. "After he was put out, Pharaoh’s daughter took him up and reared him as her own son.
A. Campbell’s Living Oracles	In which time Moses was born, and was exceedingly beautiful; and he was bred up for three months in his father’s house: and being exposed, the daughter of Pharaoh took him up, and nourished him for her own son: and Moses was educated in all the wisdom of the Egyptians: and he was mighty in his speeches and actions. V. 22 is included for context.

New Advent (Knox) Bible	It was at this time that Moses was born, and, finding favour with God, was brought up in his father's house for three months; then, when he had been exposed, he was rescued by Pharaoh's daughter, who adopted him as her son.
NT for Everyone	'It was at that time that Moses was born, and he was a noble-looking child. He was nursed for three months in his father's house. But, when they abandoned him, Pharaoh's daughter claimed him and brought him up as her own son.
20 th Century New Testament	It was just at this time that Moses was born. He was an exceedingly beautiful child, and for three months was brought up in his own father's house; And, when he was abandoned, the daughter of Pharaoh found him and brought him up as her own son.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"During this time, Moses was born and was very virtuous. His father raised him for 3 months." "When he was expelled, the Pharaoh's daughter took him in, and raised him as her own son."
Revised Ferrar-Fenton Bible	Then it was that Moses was born, and was divinely fair. For three months he was nursed in his father's house; and on being thrown out, the daughter of Pharaoh took him, and adopted him as her own son.
God's Truth (Tyndale)	The same time was Moses born, and was a proper child in the sight of God, which was nourished up in his fathers house three months. When he was cast out, Pharaohs daughter took him up, and nourished him up for her own son.
International Standard V Montgomery NT	. "In this time Moses was born, a divinely beautiful child, who was brought up for three months in his father's house. "When he was exposed, Pharaoh's daughter took him up, and brought him up as her own son.
Weymouth New Testament	At this time Moses was born--a wonderfully beautiful child; and for three months he was cared for in his father's house. At length he was cast out, but Pharaoh's daughter adopted him, and brought him up as her own son.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	At that time Moses was born, and God looked kindly on him. For three months he was nursed in the home of his father; and when they abandoned him, Pharaoh's daughter took him and raised him as her own son.
The Heritage Bible	In which time Moses was born, and was handsome to God, who was reared three months in his father's house; And he being exposed, Pharaoh's daughter took him up, and reared him to herself for a son.
New American Bible (2011)	At this time Moses was born, and he was extremely beautiful. For three months he was nursed in his father's house; ^f but when he was exposed, Pharaoh's daughter adopted him and brought him up as her own son. ^s r. [7:20] Ex 2:2; Heb 11:23. s. [7:21] Ex 2:3–10.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	It was at this time that Moses was born. He was a fine child, and pleasing to God. For three months he was nursed in his father's house; then when he was exposed, Pharaoh's daughter adopted him and brought him up as her own son.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	In which time Moses was born and was beautiful to YAHWEH; who was reared three months in his father's house. And when he was cast out from his mother, the daughter of Pharaoh reared him as a son for herself.
Holy New Covenant Trans.	During this time Moses was born. He was no ordinary baby. For three months they took care of Moses in his father's house. When they put Moses outside, Pharaoh's daughter took him in. She raised him as if he were her own son.
The Scriptures 2009	"At that time Mosheh was born, and he was well-pleasing to Elohim. And he was reared three months in the house of his father. "But when he was exposed, the daughter of Pharaoh took him up and reared him as her own son.
Tree of Life Version	At this time Moses was born—extraordinary before God. For three months he was nurtured in his father's house. And when he was set outside, Pharaoh's daughter took him and raised him as her own son.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...in whom time is birthed Moses and [He] was Beautiful [to] the god Who is raised months three in the house [of] the father being exposed but him takes (away) him The Daughter {of} pharaoh and [She] raises him [for] herself to son...
Alpha & Omega Bible	"IT WAS AT THIS TIME THAT MOSES WAS BORN; AND HE WAS LOVELY IN THE SIGHT OF THEOS (<i>The Alpha & Omega</i>), AND HE WAS NURTURED THREE MONTHS IN HIS PARENT'S/DAD'S HOME. "AND AFTER HE HAD BEEN SET OUTSIDE, PHARAOH'S DAUGHTER TOOK HIM AWAY AND NURTURED HIM AS HER OWN SON.
Awful Scroll Bible	(")from-within which time Moses is being begot, and he was Godly distinguished, who was being nourished-up from-within his father's house three months. (")Moreover, being placed- him -out, Pharaoh's daughter herself took- him -up, and nourished- him -up for herself, as a son.
exeGesés companion Bible	...in which season Mosheh is birthed, and is exceedingly urbane to Elohim, and he is nurtured in the house of his father three months: and being exposed, the daughter of Paroh takes him and nurtures him as her own son:...
Orthodox Jewish Bible	At that time Moses was born, and was dear to God and was raised three months in his father's house. When he was cast out by his mother, the daughter of Pharaoh found him and she raised him as her son.
Rotherham's Emphasized B.	[In which season] [Moses] was born, and was exceeding goodly,— ^t who was nourished up three months ^u in the house of his father; but [when he was exposed] the daughter of Pharaoh rescued him, and nourished him for herself [as a son]. ^v ^t MI: "Goodly unto God." ^u Exo. ii. 2. ^v Exo. ii. 5, 10.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	It was at this [critical] time that Moses was born; and he was lovely in the sight of God, and for three months he was nourished in his father's house. Then when he was set outside [to die], Pharaoh's daughter rescued him <i>and</i> claimed him for herself, and cared for him as her own son.
An Understandable Version	"It was at that time that Moses was born, and he was a very handsome child. He was cared for in his father's home for three months and then, when he was

The Expanded Bible	<p>abandoned [as the Egyptians required], the daughter of Pharaoh took him in and cared for him as her own son.</p> <p>At this time Moses was born, and he was very beautiful [beautiful before/to God; or of high status in God's eyes]. For three months Moses was cared for in his father's house. When they put Moses outside [^L he was abandoned/exposed; ^C when Moses' mother "exposed" Moses to the elements, she was actually hiding him; Ex. 2:3–4], the king's [^L Pharaoh's] daughter adopted him and raised him as if he were her own son.</p>
Jonathan Mitchell NT	<p>"in the midst of which opportune situation and appointed season, Moses was born, and he was well-bred and refined (with the qualities of an urban person [as opposed to an ill-bred country urchin]) by God (or: handsome to God; attractive for God), and who was nursed and nurtured (reared up) for three months in his father's house. "So, at his being exposed by being placed outside [D adds: beside (E reads: into) the river], the daughter of Pharaoh took him up for herself, and then she nourished him and reared him into [being] her own son.</p>
Syndein/Thieme	<p>"In which time Moses was born, and was 'very, very beautiful as a child'/'an infant pertaining to a city' {asteios} and all his life at every stage of growth, and nourished up in his father's house three months."</p> <p>{Note: In the Hebrews series, RBT picks up the point that 'asteios', translated 'beautiful' here, is incorrect. Asteios means 'pertaining to a city'. So this should be translated 'Moses was born and was an 'infant pertaining to a city'. The 'New Jerusalem' was the analogy used for Surpassing Grace blessings in eternity future for Abraham and all Jewish Age SuperGrace believers. This is explained fully in Hebrews Chapter 11 in context.}</p>
Translation for Translators	<p>"And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son."</p> <p>{Note: She adopted him. Moses was the heir to the throne.}</p> <p>Moses, who grew up as an Egyptian, spoke and acted powerfully. <i>Acts 7:20-22</i></p>
The Voice	<p>"During that time Moses was born, and he was a very beautiful [LIT] <i>child</i>. So his parents <i>secretly</i> cared for him in their house for three months. Then they had to put him outside <i>the house, but</i> Pharaoh's daughter <i>found him and</i> adopted him and cared for him as <i>though he were</i> her own son.</p> <p>Stephen: Into this horrible situation <i>our ancestor</i> Moses was born, and he was a beautiful child in God's eyes. He was raised for three months in his father's home, and then he was abandoned <i>as the brutal regime required</i>. However, Pharaoh's daughter found, adopted, and raised him as her own son.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>At this time Moses was born, and he was beautiful to God. He [Literally "who"] was brought up for three months in his [[*]Literally "the"; the Greek article is used here as a possessive pronoun] father's house, and when [[*]Here "when" is supplied as a component of the temporal genitive absolute participle ("was abandoned")] he was abandoned, the daughter of Pharaoh took him up and brought him up as her own son. [Literally "for a son to herself"]</p>
NET Bible®	<p>At that time Moses was born, and he was beautiful⁵⁵ to God. For⁵⁶ three months he was brought up in his father's house, and when he had been abandoned,⁵⁷ Pharaoh's daughter adopted⁵⁸ him and brought him up⁵⁹ as her own son.</p> <p>^{55tn} Or "was well-formed before God," or "was well-pleasing to God" (BDAG 145 s.v. ἄστε ος suggests the meaning is more like "well-bred" as far as God was concerned; see Exod 2:2).</p> <p>^{56tn} Grk "who was brought up for three months." The continuation of the sentence as a relative clause is awkward in English, so a new sentence was started in the translation by changing the relative pronoun to a regular pronoun ("he").</p>

^{57tn} Or “exposed” (see v. 19).

^{58tn} Grk “Pharaoh’s daughter took him up for herself.” According to BDAG 64 s.v. ἀναιρέω, “The pap. exx. involve exposed children taken up and reared as slaves...The rendering ‘adopt’ lacks philological precision and can be used only in a loose sense (as NRSV), esp. when Gr-Rom. terminology relating to adoption procedures is taken into account.” In this instance both the immediate context and the OT account (Exod 2:3-10) do support the normal sense of the English word “adopt,” although it should not be understood to refer to a technical, legal event.

^{59tn} Or “and reared him” (BDAG 74 s.v. ἀνατρέφω b).

The Spoken English NT

At that time, Moses was born. And he was a child beautiful to God. For three months he was cared for in his father’s house, and then he was left outdoors. When that happened, Pharaoh’s daughter rescued him,^y and raised him as her own son.
^y Lit. “picked him up.”

Wilbur Pickering’s New T.

At that time Moses was born, and was well pleasing to God; he was nurtured in his father’s house for three months. When he was exposed Pharaoh’s daughter took him to herself and brought him up as her own son.

Literal, almost word-for-word, renderings:

A Faithful Version

During this time Moses was born, who was beautiful to God, and was brought up three months in his father's house. And after he was discovered, the daughter of Pharaoh took him up, and brought him up as her own son.

Analytical-Literal Translation

"This [king] having cunningly taken advantage of our race, oppressed our fathers to be making their infants exposed, for [them] not to be staying alive, in which time Moses was born, and he was beautiful to God, who was brought up three months in the house of his father.

"But being placed outside, the daughter of Pharaoh took him up and brought him up as a son for herself. V. 19 is included for context.

Benjamin Brodie’s trans.

During which time, Moses was born. Now he was handsome [well pleasing] in the sight of God, Who took care of [protected] him in the house of his father for three months.

And when he was abandoned [in a basket in the river], the daughter of Pharaoh adopted him and reared him as her own son .

Bond Slave Version

In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

Charles Thomson NT

In which era Moses was born (and was handsome even to God), who was reared three months in the home of his father."

Now, at his being exposed, Pharaoh's daughter lifts him up and rears him for herself, for a son."

Context Group Version

At which season Moses was born, and was exceeding fair; and he was fed three months in his father's house. And when he was cast out, Pharaoh's daughter took him up, and fed him for her own son.

Far Above All Translation

Now in this period Moses was born, and he was extremely handsome, and he was brought up for three months in his father's house.

But when he had been put out in the open, Pharaoh's daughter adopted him and brought him up as her own son.

Legacy Standard Bible

It was at this time that Moses was born, and he was lovely in the sight of God [Lit to God], and he was nurtured three months in his father’s home. And after he had been set outside, Pharaoh’s daughter took him away [Or *adopted him*] and nurtured him as her own son.

Literal Standard Version

And according as the time of the promise was drawing near, which God swore to Abraham, the people increased and multiplied in Egypt, until another king rose, who had not known Joseph;

this one, having dealt subtly with our family, did evil to our fathers, causing to expose their babies, that they might not live; in which time Moses was born, and he was fair to God, and he was brought up [for] three months in the house of his father; and he having been set outside, the daughter of Pharaoh took him up, and reared him to herself for a son; and Moses was taught in all wisdom of the Egyptians, and he was powerful in words and in works. Vv. 17–19 and 22 are included for context.

Modern Literal Version 2020 In which season, Moses was born and was handsome to God, and he was reared three months in his father’s house. {Exodus 1:7, 8, 10-22, 2:1-10}

Now after he was placed outside in the elements, Pharaoh’s daughter took him away and reared him *for a son for herself.

New Matthew Bible At this time Moses was born, and was loved by God. He was nursed in his father’s house for three months. When he was cast out, Pharaoh’s daughter took him up and reared him as her own son.

Revised Geneva Translation “At the same time, Moses was born, and was acceptable to God. He was nursed in his father’s house for three months.

“And when he was abandoned, Pharaoh’s daughter took him up, and brought him up as her own son.

The gist of this passage: Moses was born at the right time, being the right person for the job. He was kept hidden as a male child for three months, but there came a point where he could not be kept hidden any longer. He was placed in an ark in the Nile River, and the daughter of the Pharaoh found him and brought him up as her own child.

Acts 7:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong’s #1722
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
kairos (καιρός) [pronounced kī-ROSS]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun; dative, locative or instrumental case	Strong’s #2540
gennáō (γεννάω) [pronounced gen-NAH-oh]	<i>to sire [father] [a child], to bear [a child]; metaphorically, it means to engender, cause to arise, excite; in a Jewish sense, of one who brings others over to his way of life, to convert someone</i>	3 rd person singular, aorist passive indicative	Strong’s #1080

Acts 7:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Môseus/Môsês/ Môusês (Μωσεύς/ Μωσής/Μωϋσής) [pronounced <i>moce- YOOÇ, moh-SACE, mao-SACE</i>]	<i>drawing out</i> ; transliterated <i>Moses</i>	masculine singular proper noun, nominative case	Strong's #3475

Moses is the legislator of the Jewish people and in a certain sense the founder of the Jewish religion. He wrote the first five books of the Bible, commonly referred to as the Books of Moses.

Translation: [It was] at this [lit., which] time Moses was born.

I had some minor difficulties translating this passage. The classic choice here was between giving this phrase an understandable English sense or adhering more closely to the Greek.

It was during this period of time, when Pharaoh had his war on babies, that Moses was born.

In the book of Exodus, the midwives were ordered to kill the male babies as they were born. They did not follow these orders, so many male children were born.

Acts 7:20b

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
ἐν (ἐν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
asteios (ἄστειος) [pronounced <i>as-TEE- oss</i>]	<i>of the city; of polished manners; elegant (of body), handsome, comely, fair</i>	masculine singular adjective, nominative case	Strong's #791

This word is only found twice in the New Testament (Acts 7:20 Hebrews 11:23), and in both cases, it is applied to Moses. Stephen is using it based upon the Septuagint, where it is found in the corresponding passage (Exodus 2:2).

tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced <i>theh- OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: [Moses] was handsome before God,...

The adjective found here is the masculine singular *asteios* (ἀστεῖος) [pronounced *as-TEE-oss*] and it is used to describe Moses (it is found here, Hebrews 11:23 and Exodus 2:2 in the LXX). The meanings are somewhat confusing: *of the city; of polished manners; elegant (of body), handsome, comely, fair*. Strong's #791.

Thayer's Greek Lexicon²⁷

STRONGS NT 791: ἀστε ος

ἀστε ος, ἀστε ον (ἄστου a city);

1. **of the city; of polished manners** (opposed to ἄγροικος rustic), genteel (from Xenophon, and Plato down).

2. **elegant** (of body), **comely, fair** (Judith 11:23; Aristænet. 1, 4, 1 and 19, 8): of Moses (Exodus 2:2), Hebrews 11:23; with τ Θε added, unto God, God being judge, i. e. truly fair, Acts 7:20; cf. Winers Grammar, § 31, 4 a., p. 212 (199); (248 (232)); Buttman, 179 (156); (Philo, vit. Moys. i., § 3, says of Moses γεννηθείς ὁ πα ς εὐθύς ὄψιν ἐνεφηνεν ἀστειωτεραν ἢ κατ' ἰδιωτην). (Cf. Trench, § cvi.)

Bill Mounce²⁸ offers the definitions: *belonging to a city; well bred, polite, polished; hence, elegant, fair, comely*.

Wiktionary²⁹ suggests these meanings:

1. of the city, cosmopolitan
2. having polished manners; urbane, refined
3. elegant, witty, handsome, fair

I find this to be a very unusual thing for God the Holy Spirit to record; however, I would understand this to be God looking at Moses and considering all this is to come in his life, and how Moses will be incredibly faithful in his obedience to God.

It is certainly worthwhile to ask, *what is this word in the Hebrew?* It is the very common adjective *tôwb* (טוֹב) [pronounced *toh^bv*], which means, *pleasant, pleasing, agreeable, good, better; approved*. Strong's #2896 BDB #373. Now, the reason that we do not leave it there is because there are some very simple and common words that could have been used here, but they were not.

So, when God sees Moses, He does not simply say, "Oh, what a nice baby!" God sees what Moses will be throughout his entire life. For his era and place, Moses was raised to be very polish, refined and educated. Moses will spend much of the 40 years prior to his service to God as a shepherd. Moses is far, far more than that, and God sees this and recognizes it by using the word *asteios* (ἀστεῖος) [pronounced *as-TEE-oss*] rather than, say, *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*], which means, *good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy*. Strong's #18.

Acts 7:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
anatréphō (ἀνατρέφω) [pronounced <i>an-at-REHF-oh</i>]	<i>to bring up, to raise up, to nurture, to nourish (up); to rear (up)</i>	3 rd person singular, aorist passive indicative	Strong's #397

²⁷ From <https://biblehub.com/greek/791.htm> accessed August 30, 2023.

²⁸ From <https://www.billmounce.com/greek-dictionary/asteios> accessed August 30, 2023.

²⁹ From [wiktionary](https://www.wiktionary.org/); accessed August 30, 2023.

Acts 7:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mênes (μῆνες) [pronounced MAYN-ehs]	<i>months; times of the new moon</i>	masculine plural noun; accusative case	Strong's #3376
treis/tria (τρεις/τρία) [pronounced trice/TREE-ah]	<i>three</i>	masculine plural noun; accusative case	Strong's #5140
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3624
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962

Translation: ...being brought up for three months in his father's house.

Although male Hebrew children were not to be allowed to live, Moses was kept in his father's home for three months were he was quietly fed and nourished.

Although we do not have a record of people from Pharaoh walking through Goshen listening for children, it seems likely that such a position existed. Otherwise, could not a myriad of male children be quietly raised for years?

Acts 7:20 [It was] at this [lit., which] time Moses was born. [Moses] was handsome before God, being brought up for three months in his father's house. (Kukis mostly literal translation)

Acts 7:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ektíthēmi (ἐκτίθημι) [pronounced ek-TILTH-ay-mee]	<i>being exposed; casting out; being place (put) outside; setting up; exhibiting; figuratively, setting forth, declaring, expounding, explaining</i>	masculine singular, aorist passive participle, genitive/ablative case	Strong's #1620
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
anairéō (ἀναιρέω) [pronounced an-ah-ee-REH-oh]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	3 rd person singular, aorist middle indicative	Strong's #337
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
thugatêr (θυγάτηρ) [pronounced thoo-GAT-air]	<i>a daughter; a female descendant; a female child</i>	feminine singular noun, nominative case	Strong's #2364
Pharaô (Φαραώ) [pronounced far-ah-OH]	<i>his nakedness; Egyptian king; transliterated, Pharaoh</i>	masculine singular proper noun, indeclinable	Strong's #5328

Translation: However, having been placed outside, the daughter of Pharaoh took him up,...

A small water craft was built from natural materials and placed in the water. I believe that this was intentionally placed in the water with the expectation that the child would float to where the daughter of Pharaoh would bathe in the morning. I do not think that the ark was simply placed in some miscellaneous place, with sad family members watching the craft float off into the distance to some unknown destination.

Miriam, Moses' older sister, watched this little ark make its way to the intended target. The daughter of Pharaoh took Moses out of the ark and out of the water.

Acts 7:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
anatrēphō (ἀνατρέφω) [pronounced <i>an-at-REHF-oh</i>]	<i>to bring up, to raise up, to nurture, to nourish (up); to rear (up)</i>	3 rd person singular, aorist middle indicative	Strong's #397
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
heautais (ἑαυταῖς) [pronounced <i>hey-oo-TACE</i>]	<i>hers, her own; for herself, to her, in her, by her</i>	3 rd person feminine plural reflexive pronoun; dative, locative or instrumental case	Strong's #1438
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
huios (υἱός, οὐ, ό) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207

Translation: ...and she nourished him herself [as she would her own] son.

This phrase was also difficult to translate from the Greek, even though most of the words are common and simple. I took some liberties in the translation.

The meaning is quite clear: Pharaoh's daughter raised up little Moses as her own child.

Acts 7:21 However, having been placed outside, the daughter of Pharaoh took him up, and she nourished him herself [as she would her own] son. (Kukis mostly literal translation)

The New European Version Commentary: *The repetition of the word "nourished" shows how Moses was under two distinctly different influences as he grew up- those of God, and of the world; of Israel and of Egypt. We, and our children, have the same tension; it took Moses a long time to shake off the influence of Egypt and decide openly for God.*³⁰

Acts 7:20–21 [It was] at this [lit., which] time Moses was born. [Moses] was handsome before God, being brought up for three months in his father's house. However, having been placed outside, the daughter of Pharaoh took him up, and she nourished him herself [as she would her own] son. (Kukis mostly literal translation)

³⁰ From <https://www.n-e-v.info/acts7.html> accessed August 29, 2023.

Acts 7:20–21 It was in this period of time that Moses was born. Even as a child, Moses was handsome before God, having been brought up for 3 months in his father’s home. However, he was placed outside in an ark in the Nile River but otherwise exposed to the elements. Soon thereafter, the Pharaoh’s daughter found him and took him up out of the ark. She raised him herself as her own son. (Kukis paraphrase)

And was educated Moses [in] all wisdom of Egyptians and he was able in words and deeds of him.

Acts
7:22

Moses had been educated in all the wisdom of the Egyptians; and he was powerful in his words and deeds.

Moses received the finest education that Egypt had to offer. He was a powerful orator and he had many accomplishments on his record as a king-in-waiting.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And was educated Moses [in] all wisdom of Egyptians and he was able in words and deeds of him.
Complete Apostles Bible	And Moses was educated in all the wisdom of the Egyptians, and he was mighty in words and deeds.
Douay-Rheims 1899 (Amer.)	And Moses was instructed in all the wisdom of the Egyptians: and he was mighty in his words and in his deeds.
Holy Aramaic Scriptures	And Mushe {Moses} was trained in all the wisdom of the Mitsraye {the Egyptians}, and was prepared in words, and also in deeds.
James Murdock’s Syriac NT	And Moses was instructed in all the wisdom of the Egyptians; and he was eminent in his words, and also in his deeds.
Original Aramaic NT	And Moses was instructed in all the wisdom of the Egyptians, and was prepared in his words and in his deeds also.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses was trained in all the wisdom of Egypt, and was great in his words and works.
Bible in Worldwide English	Moses was taught all the things the Egyptians knew. He knew how to talk and could do great things.
Easy English	Moses had teachers who taught him all the wise things that the Egyptians knew. He learned how to speak well. He could also do powerful things.
Easy-to-Read Version–2008	The Egyptians taught Moses everything they knew. He was powerful in all he said and did.
God’s Word™	So Moses was educated in all the wisdom of the Egyptians and became a great man in what he said and did.
Good News Bible (TEV)	He was taught all the wisdom of the Egyptians and became a great man in words and deeds.
J. B. Phillips <i>The Message</i>	Moses was educated in the best schools in Egypt. He was equally impressive as a thinker and an athlete.
NIRV	Moses was taught all the knowledge of the people of Egypt. He became a powerful speaker and a man of action.
New Life Version	Moses was taught in all the wisdom of the Egyptians. He became a powerful man in words and in the things he did.

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

Casual English Bible	So Moses got an Egyptian education. Trained in Egyptian wisdom, he grew into a dynamic leader who knew how to use his words to get the job done.
Contemporary English V.	Moses was given the best education in Egypt. He was a strong man and a powerful speaker.
The Living Bible	“About that time Moses was born—a child of divine beauty. His parents hid him at home for three months, and when at last they could no longer keep him hidden and had to abandon him, Pharaoh’s daughter found him and adopted him as her own son, and taught him all the wisdom of the Egyptians, and he became a mighty prince and orator. Vv. 20–21 are included for context..
New Berkeley Version	.
The Passion Translation	So Moses was fully trained in the royal courts and educated in the highest wisdom Egypt had to offer, until he arose as a powerful prince and an eloquent orator.
Plain English Version	So Moses grew up in the big boss’s family, and the teachers in Egypt taught him a lot of their wise things. Moses became an important man. He talked well, and he did everything properly.
Radiant New Testament	Moses went to school and learned everything the Egyptians knew. He became a powerful speaker and a man of action.
UnfoldingWord Simplified T.	Moses was taught all the learning that the people in Egypt knew, and when he grew up, he spoke and did things powerfully.
William's New Testament	Moses was educated in all the culture of the Egyptians, and was a mighty man in speech and action.

Partially literal and partially paraphrased translations:

American English Bible	‘So, this is how Moses came to be trained in the wisdom of the Egyptians... And he grew up to become mighty in everything that he said and did.
Beck’s American Translation	.
Breakthrough Version	And Moses was disciplined in every insight of Egyptians. He was competent in messages and his actions.
Common English Bible	Moses learned everything Egyptian wisdom had to offer, and he was a man of powerful words and deeds.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Thus Moses was well trained in all the learning of the Egyptians; he was vigorous, too, in speech and in act.
NT for Everyone	So Moses was educated in the full teaching of Egyptian wisdom, and he was powerful in what he said and did.
20 th Century New Testament	So Moses was educated in all the learning of the Egyptians, and proved his ability both by his words and actions.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action.
Revised Ferrar-Fenton Bible	Moses was thus educated in all the philosophy of the Egyptians; and he was powerful in his speech and actions.
Free Bible Version	“Moses received instruction in all areas of Egyptian knowledge, and he became a powerful speaker and leader.
God’s Truth (Tyndale)	And Moses was learned in all manner wisdom of the Egyptians, and was mighty in deeds and in words.
International Standard V	.
Riverside New Testament	Moses was educated in all the wisdom of the Egyptians and was strong in words and in deeds.

Urim-Thummim Version	And Moses was educated in all the knowledge of the Egyptians, and was mighty in words and in business.
Weymouth New Testament	So Moses was educated in all the learning of the Egyptians, and possessed great influence through his eloquence and his achievements.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Moses was trained as a child in all the wisdom of the Egyptians, and was powerful in words and in deeds.
NRSV (Anglicized Cath. Ed.)	.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And Moses was instructed in all the wisdom of the Egyptians and was prepared in his words and in his deeds.
Holy New Covenant Trans.	The Egyptians taught Moses everything they knew. He was powerful in the things he said and did.
The Scriptures 2009	"And Mosheh was instructed in all the wisdom of the Mitsrites, and was mighty in words and works.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and is disciplined Moses in every wisdom [of] egyptians [He] was but Able in words and [in] works [of] him...
Alpha & Omega Bible	MOSES WAS EDUCATED IN ALL THE LEARNING OF THE EGYPTIANS, AND HE WAS A MAN OF POWER IN WORDS AND WORKS.
Awful Scroll Bible	(")And Moses being trained in all the wisdom of the Egyptians, even was he powerful from-within words and from-within undertakings.
Concordant Literal Version	And Moses was trained in all the wisdom of the Egyptians, yet was powerful in his words and works."
exeGesés companion Bible	...and Mosheh is disciplined in all the wisdom of the Misrayim, capable in words and in works.
Orthodox Jewish Bible	"And Moshe Rabbenu was instructed in all the chochmah of the Egyptians and in dvarim (words) and pe'ulot (deeds) he was given ko'ach. [1Kgs 4:30; Isa 19:11].

Expanded/Embellished Bibles:

The Expanded Bible	·The Egyptians taught Moses everything they knew [¹ So Moses was instructed in all the wisdom of the Egyptians], and he was a powerful man in ·what he said and did [¹ his words and actions].
Jonathan Mitchell NT	"Then Moses was child-trained, disciplined and educated in and by all the wisdom of and from [the] Egyptians. Now thus he was being powerful and able in his words, thoughts, ideas and verbal expression as well as in his acts and works.
P. Kretzmann Commentary	And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. Kretzmann's commentary for Acts 7:17–22 has been placed in the Addendum .
Syndein/Thieme	"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." {Side-note: 'Moses' is an Egyptian compound word meaning 'out of the river'. Moses was a fantastic public speaker and a genius in many areas - soldier, builder, engineer, mathematician, composer, astronomer, etc.}

Translation for Translators *Moses was taught {The Egyptian teachers taught Moses} many kinds of wise things [HYP] that the people in Egypt knew, and when he grew up, he spoke powerfully and did things powerfully.”*

The Voice **Stephen:** *So Moses learned the culture and wisdom of the Egyptians and became a powerful man—both as an intellectual and as a leader.*

Bible Translations with Many Footnotes:

NET Bible® *So Moses was trained⁶⁰ in all the wisdom of the Egyptians and was powerful⁶¹ in his words and deeds.
^{60tn} Or “instructed.”
^{61tn} Or “was able” (BDAG 264 s.v. δυνατός 1.b.α).*

The Spoken English NT *And so Moses became trained in all the wisdom of the Egyptians. He was powerful in speech and in action.^z
^z Lit. “in his words and actions.”*

Wilbur Pickering’s New T. .

Literal, almost word-for-word, renderings:

An Understandable Version *Now Moses was educated according to all the wisdom of the Egyptians and became an accomplished speaker and an effective leader.*

Benjamin Brodie’s trans. *Consequently, Moses was instructed in every category of Egyptian wisdom and became powerful in his words and deeds .*

Charles Thomson NT *So Moses was instructed in all the wisdom .of the Egyptians, and became mighty in council and in actions.*

Far Above All Translation *And Moses was educated in all the wisdom of the Egyptians, and he was capable in words and deeds.*

Modern Literal Version 2020 *Now Moses was educated in all the wisdom of the Egyptians, and was mighty in words and in works.*

New American Standard *Moses was educated in all the wisdom of the Egyptians, and he was proficient in speaking and action [Lit his words and actions].*

Revised Geneva Translation .

Webster’s Translation *And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.*

The gist of this passage: Moses was on the top tier educational system in Egypt.

Acts 7:22a			
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
paideúō (παιδεύω) [pronounced payee-DYOO-oh]	<i>to scourge, to discipline (by punishment), to train up a child, to educate, (by implication), to chasten (-ise), to instruct, to learn, to teach</i>	3 rd person singular, aorist passive indicative	Strong’s #3811

Acts 7:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Môseus/Môsês/ Môusês (Μωσεύς/ Μωσής/Μωϋσής) [pronounced <i>moce- YOOÇ, moh-SACE, mao-SACE</i>]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun, nominative case	Strong's #3475
pasê (πάση) [pronounced <i>PAH-say</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
sophia (σοφία) [pronounced <i>sohf-EE- ah</i>]	<i>wisdom [spiritual, human, cosmic]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4678
Aigýptios (Αἰγύπτιος) [pronounced <i>ahee- GOOP-tee-oss</i>]	<i>Egyptian, inhabitant of Egypt</i>	masculine plural proper adjective grouping; genitive/ablative case	Strong's #124

Translation: Moses had been educated in all the wisdom of the Egyptians;...

Moses was in line to become king, so he was given the finest education that could be had in Egypt. He was taught by the greatest teachers of that land.

I have postulated that he was taught by great Hebrew scholars as well. The Hebrew people were known for their education; and they had among them *the History of Man and God*, which is my alternative title for the book of Genesis.

Acts 7:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
dunatos (δυνατός) [pronounced <i>doo-nat- OSS</i>]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	masculine singular adjective; nominative case	Strong's #1415
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 7:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logoi (λόγοι) [pronounced LOHG-oy]	<i>words; conceptions, ideas; matters; things; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations</i>	masculine plural noun, dative, locative or instrumental case	Strong's #3056
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
erga (ἔργα) [pronounced EHR-gah]	<i>deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, dative, locative or instrumental case	Strong's #2041
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and he was powerful in his words and deeds.

Moses was not simply a man kept in the background by the current king. Moses is said to be power in word, which suggests that he was a great orator at this time. He is also said to be a man of deeds or accomplishments, which suggests that he did many things prior to age 40. We do not know what these things were, as Moses did not go out among the Hebrew people until he reached age 40.

Acts 7:22 **Moses had been educated in all the wisdom of the Egyptians; and he was powerful in his words and deeds.** (Kukis mostly literal translation)

If we look back at the book of Exodus, Stephen fills in a great many blanks in our knowledge with this short verse. You see, when we read Exodus 2, we learn about how Moses came to be called the son of the daughter of Pharaoh (Exodus 2:1–10), and in v. 11, Moses is out amongst the Hebrew slaves at age 40. What happened between Exodus 2:10 and 2:11? Stephen tells us right here:

Acts 7:22 **Moses received the finest education that Egypt had to offer. He was a powerful orator and he had many accomplishments on his record as a king-in-waiting.** (Kukis paraphrase)

This single verse fills in the blanks, and Stephen was unchallenged when he said this. V. 22 is the key which tells us how and why Moses went to speak to his own people, who were slaves. V. 22 is not taken from the book of Exodus. Nevertheless, no one stands up and cries out, "Now, where did you get that from, Stephen?"

But when was filling him forty years a time, it arose in the heart of his to visit the brothers of him, the sons of Israel. And seeing one acting unjustly, he protected and he made justice/vengeance to the exhausted one, striking down the Egyptian. But he was supposing to comprehend the brothers, that the God, through a hand of his, was giving salvation to them; but the [people] did not comprehend.

Acts
7:23–25

When 40 years of time had filled him, [a thought] arose in his heart to visit his [racial] brothers, [namely] the sons of Israel. When he saw a [taskmaster] acting unjustly, [Moses] protected [the Israelite] and he produced [on the spot] justice for the suppressed [man], having killed the Egyptian. He had assumed that [his] brothers would understand, [and] that God, through his hand, was [potentially] providing deliverance to them, but the [people] did not understand.

When Moses was around 40 years old, he thought to go visit his brothers, those who had been enslaved by Egypt. Moses saw a taskmaster beating a Hebrew, so he provided for this man instant justice by killing the Egyptian. Because many Hebrews knew that Moses was also a Hebrew, Moses thought that they would understand that God, through his hand, was providing justice for this man and, potentially, for all others. Moses saw himself as the savior of Israel. However, the Hebrew people did not see it that way.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But when was filling him forty years a time, it arose in the heart of his to visit the brothers of him, the sons of Israel. And seeing one acting unjustly, he protected and he made justice/vengeance to the exhausted one, striking down the Egyptian. But he was supposing to comprehend the brothers, that the God, through a hand of his, was giving salvation to them; but the [people] did not comprehend.
- Complete Apostles Bible Now when he had turned forty years old, it came into his heart to look upon his brothers, the sons of Israel. And seeing someone being wronged, he retaliated, and avenged him who was being oppressed, and struck the Egyptian. For he supposed that his brothers understood that God was giving to them deliverance by his hand, but they did not understand.
- Douay-Rheims 1899 (Amer.) And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel. And when he had seen one of them suffer wrong, he defended him: and striking the Egyptian, he avenged him who suffered the injury. And he thought that his brethren understood that God by his hand would save them. But they understood it not.
- Holy Aramaic Scriptures And when he was a son of forty years, it had risen upon his heart that he should visit his brothers, The Sons of Iysralyl {Israel}, and he saw one from the sons of his Family who was oppressed with violence, and avenged him, and performed for him judgment, and killed the Mitsraya {the Egyptian} who was doing wrong to him, and had hoped that his brothers, The Sons of Iysralyl {Israel}, would understand that Alaha {God}, through his hand, was giving redemption unto them, and they didn't understand.
- James Murdock's Syriac NT And when he was forty years old, it came into his heart to visit his brethren, the children of Israel. And he saw one of the race of his kindred treated with violence; and he avenged him, and did him justice, and killed the Egyptian who had abused him. And he supposed that his brethren the sons of Israel would have understood, that by his hand God would give them deliverance; but they understood not.

Original Aramaic NT When he was forty years old, it came upon his heart to visit his brethren and the children of Israel.
 And he saw one of the sons of his tribe being compelled by violence and he avenged him and executed justice for him and killed the Egyptian who had wronged him.
 And he hoped that his brethren, the sons of Israel, would have understood that God would give them deliverance by his hand, and they did not understand.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English But when he was almost forty years old, it came into his heart to go and see his brothers, the children of Israel.
 And seeing one of them being attacked, he went to his help and gave the Egyptian a death-blow:
 And he was hoping that his brothers would see that God had sent him to be their saviour; but they did not see.

Bible in Worldwide English When he was forty years old he decided to visit his own family, the people of Israel. There he saw one of them being hurt by an Egyptian. So he helped him. He fought for him and knocked down the Egyptian. He thought his people would know that God wanted him to make them free. But they did not understand.

Easy English When Moses was 40 years old, he went to see his own people, the people of Israel. He saw that an Egyptian man was being cruel to one of the Israelite men. So he went to help the Israelite man. He killed the Egyptian man to punish him. Moses thought that his own people would understand him. They would know that God was using him to save them. They would no longer be slaves to work for the Egyptians. But his people did not understand all this.

Easy-to-Read Version–2008 "When Moses was about 40 years old, he decided to visit his own people, the people of Israel. He saw one of them being mistreated by an Egyptian, so he defended him. Moses hit the Egyptian to pay him back for hurting the man. He hit him so hard that it killed him. Moses thought that his people would understand that God was using him to save them. But they did not understand.

God's Word™ When he was 40 years old, he decided to visit his own people, the Israelites. When he saw an Israelite man being treated unfairly by an Egyptian, he defended the Israelite. He took revenge by killing the Egyptian. Moses thought his own people would understand that God was going to use him to give them freedom. But they didn't understand.

Good News Bible (TEV) "When Moses was forty years old, he decided to find out how his fellow Israelites were being treated. He saw one of them being mistreated by an Egyptian, so he went to his help and took revenge on the Egyptian by killing him. (He thought that his own people would understand that God was going to use him to set them free, but they did not understand.)

J. B. Phillips **Moses' first abortive attempt at rescue**
 "Now when he was turned forty the thought came into his mind that he should go and visit his own brothers, the sons of Israel. He saw one of them being unjustly treated, went to the rescue and paid rough justice for the man who had been ill-treated by striking down the Egyptian. He fully imagined that his brothers would understand that God was using him to rescue them. But they did not understand.

The Message "When he was forty years old, he wondered how everything was going with his Hebrew kin and went out to look things over. He saw an Egyptian abusing one of them and stepped in, avenging his underdog brother by knocking the Egyptian flat. He thought his brothers would be glad that he was on their side, and even see him as an instrument of God to deliver them. But they didn't see it that way.

NIRV	“When Moses was 40 years old, he decided to visit the people of Israel. They were his own people. He saw one of them being treated badly by an Egyptian. So he went to help him. He got even by killing the man. Moses thought his own people would realize that God was using him to save them. But they didn’t.
New Life Version	When he was forty years old, he thought he should visit his brothers, the Jews. He saw one of the Jews being hurt. Moses helped the Jew and killed the man from Egypt. He thought his people would understand. He thought they knew God would let them go free by his help. But the people did not understand.

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

Casual English Bible	“He was about 40 years old when he decided to go out in the fields and visit his relatives, our ancestors—the people of Israel. He saw an Egyptian hurting one of them for no good reason. So he delivered some instant justice. He killed the Egyptian. He mistakenly thought his relatives would see this as a sign that God was with them and was going to save them.
Contemporary English V.	When Moses was forty years old, he wanted to help the Israelites because they were his own people. One day he saw an Egyptian mistreating one of them. So he rescued the man and killed the Egyptian. Moses thought the rest of his people would realize that God was going to use him to set them free. But they didn’t understand.
Goodspeed New Testament	When he was forty years old, it occurred to him to visit his brothers, the descendants of Israel. Seeing one of them being imposed upon, he interfered and defended the man who was being ill treated, striking down the Egyptian. He supposed that his brothers would understand that God was using him as the means of delivering them, but they did not.
The Living Bible	“One day as he was nearing his fortieth birthday, it came into his mind to visit his brothers, the people of Israel. During this visit he saw an Egyptian mistreating a man of Israel. So Moses killed the Egyptian. Moses supposed his brothers would realize that God had sent him to help them, but they didn’t.
New Berkeley Version New Living Translation	. “One day when Moses was forty years old, he decided to visit his relatives, the people of Israel. He saw an Egyptian mistreating an Israelite. So Moses came to the man’s defense and avenged him, killing the Egyptian. Moses assumed his fellow Israelites would realize that God had sent him to rescue them, but they didn’t.
The Passion Translation	“When Moses turned forty, his heart was stirred for his people, the Israelites. One day he saw one of our people being violently mistreated, so he came to his rescue, and with his own hands Moses murdered the abusive Egyptian. Moses hoped that when the people realized how he had rescued one of their own, they would recognize him as their deliverer. How wrong he was!
Plain English Version	Moses kept on living in the big boss’s family until he was 40 years old. Then one day, he went to visit his own people. They were our grand-fathers, the Israel mob. While he was there, he saw an Egypt man beating up an Israel man. Moses wanted to help that Israel man, so he killed that Egypt man. Moses reckoned, ‘Now my people will understand about me, and they will know that God will use me to save them.’ But they didn’t understand that.
UnfoldingWord Simplified T.	One day when Moses was about forty years old, he decided that he would go and visit his relatives, the Israelites. He saw an Egyptian mistreating one of the Israelites. So he went over to help the Israelite man, and he avenged the Israelite man by killing the Egyptian. Moses thought that his fellow Israelites would understand that God had sent him to free them from being slaves. But they did not understand.
William's New Testament	As he was rounding out his fortieth year, it occurred to him to visit his brothers, the descendants of Israel. Because he saw one of them being mistreated, he defended

and avenged the man who was suffering ill-treatment by striking down the Egyptian. He supposed that his brothers would understand that God through his instrumentality was going to deliver them, but they did not.

Partially literal and partially paraphrased translations:

American English Bible	<p>'Then when he turned 40 years old, [Moses] decided to pay more attention to his brothers, the sons of IsraEl. So when he saw one of them being treated unjustly, he came to [the man's] defense and took vengeance on behalf of the one who was being abused, by beating an Egyptian to death!</p> <p>'Well, he assumed that his brothers would understand that God was going to use him to save them... However, they didn't understand.</p>
Beck's American Translation . Breakthrough Version	<p>As <i>forty years of time</i> was being filled up to him, it stepped up on his heart to keep an eye on his brothers, the sons of Israel. And when he saw someone being harmed, he fended <i>him</i> off and made a retaliation against the <i>man</i> who was oppressing <i>him</i> when he struck the Egyptian. He was assuming for his brothers to be understanding that God through his hand is giving a rescue to them, but the <i>people</i> did not understand.</p>
Common English Bible	<p>"When Moses was 40 years old, he decided to visit his family, the Israelites. He saw one of them being wronged so he came to his rescue and evened the score by killing the Egyptian. He expected his own kin to understand that God was using him to rescue them, but they didn't.</p>
Len Gane Paraphrase	<p>"When he was a full forty years old, it came into his heart to visit his brethren, the children of Israel.</p> <p>"Seeing one of them suffer, he defended [him], avenged him who was harassed and fatally hit the Egyptian.</p> <p>"He supposed his brethren would have understood how God through him would deliver them, but they didn't understand.</p>
A. Campbell's Living Oracles	<p>But when he was arrived at the full age of forty years, it came into his heart to visit his brethren, the children of Israel. And beholding one of them injured, he defended him; and smiting the Egyptian, he avenged him that was oppressed. And he supposed that his brethren would have understood that God would give them salvation by his hand: but they did not understand.</p>
New Advent (Knox) Bible	<p>And now, when he had reached forty years of age, it came into his mind to visit his brethren, the children of Israel. When he saw one of them being unjustly used, he came to the rescue and avenged the man who was wronged, by killing the Egyptian. He expected them to understand, but they could not understand, that he was the means by which God was to bring them deliverance.</p>
NT for Everyone	<p>'When he had grown to about forty years old, it came into his heart to see how his family, the children of Israel, were doing. He saw someone being wronged, and came to the man's defence; he took revenge on behalf of the man who was being oppressed, by striking down the Egyptian. He thought his kinsfolk would grasp the fact that God was sending him to their rescue, but they didn't.</p>
20 th Century New Testament	<p>When he was in his fortieth year, he resolved to visit his brother Israelites; And, seeing an Israelite ill-treated, he defended him, and avenged the man, who was being wronged, by striking down the Egyptian. He thought his brothers would understand that God was using him to save them; but they failed to do so.</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	<p>"When he was forty years old, he had a great desire to visit his brothers, the sons of Israel."</p>
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	"Seeing one of them wrongly assaulted, he defended him, and killed the Egyptian who assaulted him."
	"He thought his brothers would have realized by now that God was using him to save them, but they didn't,"
Revised Ferrar-Fenton Bible	But when he had attained the age of forty years, it came into his heart to interest himself in his brothers, the sons of Israel. And seeing one assaulted, he defended him, striking the Egyptian assailant by way of punishment; because he concluded that his brothers would understand that God would grant them deliverance by means of his hand: but they did not understand it.
Free Bible Version	However, when he was forty years old, he decided to visit his relatives, the Israelites. He saw one of them being mistreated, so he intervened to defend him. On behalf of the man he took revenge and killed the Egyptian. Moses thought his fellow Israelites would see that God was rescuing them through him, but they didn't.
God's Truth (Tyndale)	And when he was full forty year old, it came into his heart to visit his brethren, the children of Israel. And when he saw one of them suffer wrong, he defended him, and avenged his quarrel that had the harm done to him, and smote the Egyptian. For he supposed his brethren would have understood, how that God by his hands should save them. But they understood not.
International Standard V	"When he was 40 years old, he decided [Lit. old, his heart was moved] to visit his brothers, the descendants of Israel. When he saw one of them being mistreated, he defended him [The Gk. lacks him] and avenged the man who was being mistreated by killing the Egyptian. He supposed that his brothers would understand that God was using him to rescue them, but they didn't understand.
Montgomery NT	"And when he was forty years old it came into his heart to visit his brothers, the children of Israel; "and when he saw one of them wronged he wrought redress for the one overpowered, by striking down the Egyptian. "(Now he supposed that his brothers would understand how God by his hand was bringing them deliverance; but they did not.).
Leicester A. Sawyer's NT	And when he was forty years old, it came into his mind to visit his brothers, the children of Israel. And seeing one injured he defended him, and executed judgment for the oppressed, smiting the Egyptian. And he thought his brothers would understand that God would give them salvation by his hand; but they understood not.
Weymouth New Testament	"And when he was just forty years old, it occurred to him to visit his brethren the descendants of Israel. Seeing one of them wrongfully treated he took his part, and secured justice for the ill-treated man by striking down the Egyptian. He supposed his brethren to be aware that by him God was sending them deliverance; this, however, they did not understand.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And as was fulfilled forty years of time, it came up into his heart to visit his brothers, the children of Israel. And seeing one being treated unjustly, he protected him, and made vindication for the one being worked down, striking the Egyptian; And he supposed that his brothers would put it together how that God through his hand would give them salvation, but they absolutely did not put it together.
New American Bible (2011)	¹ "When he was forty years old, he decided to visit his kinsfolk, the Israelites. When he saw one of them treated unjustly, he defended and avenged the oppressed man by striking down the Egyptian. He assumed [his] kinsfolk would understand that God was offering them deliverance through him, but they did not understand. t. [7:23–24] Ex 2:11–12.

New Catholic Bible	“When he was forty years old, he decided to visit his fellow countrymen, the children of Israel. When he saw one of them being maltreated, he went to his aid and avenged the victim by slaying the Egyptian. He thought that his brethren would realize that God was offering them deliverance through him, but they did not understand.
New Jerusalem Bible	'At the age of forty he decided to visit his kinsmen, the Israelites. When he saw one of them being ill-treated he went to his defence and rescued the man by killing the Egyptian. He thought his brothers would realise that through him God would liberate them, but they did not.
NRSV (Anglicized Cath. Ed.) Revised English Bible—1989	“He was approaching the age of forty, when it occurred to him to visit his fellow-countrymen the Israelites. Seeing one of them being ill-treated, he went to his aid, and avenged the victim by striking down the Egyptian. He thought his countrymen would understand that God was offering them deliverance through him, but they did not understand.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And when a period of forty years was fulfilled to him, it arose in his heart to look upon his brothers, the sons of Israel. And he saw one of the sons of his tribe persecuted, and passed judgment for him and he avenged him and he killed the Egyptian, he who had wronged him. And he hoped his brothers would understand that YAHWEH would give them salvation by his hand. But they did not understand.
Holy New Covenant Trans.	"When Moses was about 40 years old, he thought it would be good to visit his brothers, the sons of Israel. One day Moses saw an Egyptian man doing wrong to a Hebrew brother. So he defended him. Moses punished the Egyptian for hurting that brother. Moses hit the Egyptian so hard that the man died. Moses was thinking his brothers would understand that God was using him to save them, but they did not understand.
The Scriptures 2009	“And when he was forty years old, it came into his heart to visit his brothers, the children of Yisra’ël. “And seeing one of them being wronged, he defended and revenged him who was oppressed, smiting the Mitsrian. “And he thought that his brothers would have understood that Elohim would give deliverance to them by his hand, but they did not understand.
Tree of Life Version	“When he was approaching forty years of age, it came into his heart to visit his brothers, Bnei-Yisrael. When he saw one of them being treated unjustly, he went to the defense of the oppressed man and avenged him by striking down the Egyptian. He was assuming that his brothers understood that by his hand God was delivering them, but they did not understand.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...as but was filled [by] him Having (Forty Years) Time ascends to the heart [of] him to watch (carefully) the brothers [of] him the sons {of} Israel and Seeing someone being wronged [He] avenges {him} and [He] makes vengeance [for] the [man] being oppressed Striking the egyptian [He] thought but to understand the brothers [of] him for The God through hand [of] him gives saving [to] them The [Men] but not understand {it}...
Alpha & Omega Bible	“BUT WHEN HE WAS APPROACHING THE AGE OF FORTY, IT ENTERED HIS MIND TO VISIT HIS BRETHREN, THE SONS OF ISRAEL. “AND WHEN HE SAW ONE OF THEM BEING TREATED UNJUSTLY, HE DEFENDED HIM AND TOOK VENGEANCE FOR THE OPPRESSED BY STRIKING DOWN THE EGYPTIAN.

“AND HE SUPPOSED THAT HIS BRETHREN UNDERSTOOD THAT THEOS (*The Alpha & Omega*) WAS GRANTING THEM DELIVERANCE THROUGH HIM, BUT THEY DID NOT UNDERSTAND.

Awful Scroll Bible	(^w)Moreover, as he was being fulfilled a forty years length of time, it stepped-up into the sensibility of his heart, to observe-upon his brothers, the sons of Israel. (^w)And perceiving someone is being abused, he protects him, and makes a punishing-away to him accordingly-distressing, being struck the Egyptian. (^w)And he was inclining his brothers, to inwardly send- it -together that, God, through his hand, grants deliverance to them, but they inwardly send- it not -together.
Concordant Literal Version	Now as his forty-year time was completed, it came on his heart to visit his brethren, the sons of Israel." And perceiving someone being injured, he succors him, and does the avenging of him who is harried, smiting the Egyptian." Now he inferred that his brethren understood that God, through his hand, is giving salvation to them; yet they do not understand."
exeGesés companion Bible	And forty years time fulfills/shalams, and it ascends on his heart to visit his brothers, the sons of Yisra El: and seeing one of them injured, he defends him, and deals vengeance for him who was worn; and smites the Misrayim: for he presumes his brothers comprehend how Elohim, through his hand, gives them salvation: and they comprehend not.
Orthodox Jewish Bible	"But when arba'im shanah of his days were completed, it entered into his lev (heart) to visit his Achim of the Bnei Yisroel. [Ex 2:11] "And having seen one of them being treated unjustly he retaliated and brought yashrus (justice) for the one being oppressed by striking down the Egyptian. [Ex 2:12] "Now he was assuming that his achim had binah that Hashem by the hand of Moshe was giving Yeshu'at Eloheinu to them, but they did not have binah (understanding).
Rotherham's Emphasized B.	And [when there was being fulfilled unto him a period of forty' years] it came up on his heart ^w to look after <i>his brethren the sons of Israel</i> ^f and [seeing one being wronged] he defended him ^w and avenged him that was getting worn out, [smiting the Egyptian]. ^y But he supposed his brethren [would understand] that God [through his hand] would give them deliverance; whereas they understood not.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But when he reached the age of forty, it came into his heart to visit his brothers, the sons of Israel. And when he saw one [of them] being treated unfairly, he defended the oppressed man and avenged him by striking and killing the Egyptian. He expected his countrymen to understand that God was granting them freedom through him [assuming that they would accept him], but they did not understand.
An Understandable Version	But when he was about forty years old he felt led to visit his relatives, the Israelites [i.e., called Hebrews at that time]. And when Moses observed one [of his relatives] being mistreated, he came to his defense by hitting the Egyptian, assuming his relatives would understand that God was using him to rescue them [from such abuse], but they did not [seem to] understand.
The Expanded Bible	“When Moses was about forty years old, ·he thought it would be good [^h it rose up in his heart] to visit his own ·people [relatives; L brothers (and sisters)], the ·people

- [^L sons; children] of Israel. Moses saw an Egyptian mistreating [wronging] one of his people, so he defended the Israelite [^L oppressed man] and punished the Egyptian by killing him [^L avenged him by striking down the Egyptian; Ex. 2:11–12]. Moses thought [assumed] his own people [relatives; ^L brothers (and sisters)] would understand that God was using him to save them, but they did not.
- Jonathan Mitchell NT "Now as forty year's time was progressively being fulfilled to (or: for; in; by; with) him, it walked up upon his heart (= it occurred in the core of his being) to visit and look upon (or: see for himself and inspect) his brothers (= his fellows; his countrymen) – the sons (= the people) of Israel.
"Then, upon seeing someone [D, E add: of his kinsmen (or: fellow tribesmen)] being repeatedly injured and treated wrongly (unjustly; unfairly), he at once defended [him] and took revenge for the person being abused (worn down by exhaustive labor and knavish treatment), striking a fatal blow on the Egyptian [D* adds: and hid him in the sand].
"Now he had been assuming from what was customary [that] the brothers (= his people) would then be grasping that God was presently giving deliverance to them through his hand [note: e.g., in his striking the Egyptian] – but they did not put that together so as to comprehend [this].
- Syndein/Thieme "And when the forty years was fulfilled {40 years old}, it came into his right lobe to visit his brethren the children of Israel."
{Note: See Hebrews, Chapter 11:24 also for more details.}
"And seeing one of them {a Jewish slave} suffer wrong, he defended him and avenged him that was oppressed, and smote the Egyptian." {Slugged him so hard he died.}
"For he knew dogmatically himself . . . therefore he thought that his brethren would have understood how that God, by his hand, would deliver them . . . But they understood not. "
{Note: At this point it was Moses' destiny to lead his people out of slavery. But, now he realized they were not ready . . . they did NOT understand Bible Doctrine. So, they have to stay another 40 years in slavery until a new generation grows (Moses goes into the desert instead of leading them). This will be the Exodus generation - who understand doctrine . . . but THEY FAIL to utilize the 'faith-rest' technique {but all things in the hands of the Lord and forget about it} and end up wandering 40 more years in the desert for another generation to grow. This next generation then is mentally and physically strong. They understand doctrine and utilize its power. They go into the land and take it.}
- Translation for Translators **Moses killed an Egyptian, so he had to flee to Midian.**
Acts 7:23-29
"One day when Moses was about 40 years old, he decided that he would *go and* see his fellow Israelis. *So he went to the place where they worked.* He saw an Egyptian beating one of the Israelis. So he went over to help [MTY] the Israeli man who was being hurt/beat {whom *the Egyptian* was hurting/beating}, and he ◀got revenge on/paid back▶ the Israeli man by killing the Egyptian *who was hurting/beating him.* Moses was thinking that his fellow Israelis would understand that God had sent him to free them *from being slaves.* But they did not understand that.
- The Voice **Stephen:** When he reached the age of 40, his heart drew him to visit his kinfolk, our ancestors, the Israelites. During his visit, he saw one of our people being wronged, and he took sides with our people by killing an Egyptian. He thought his kinfolk would recognize him as their God-given liberator, but they didn't realize *who he was and what he represented.*

Lexham Bible

“But when he was forty years old, [Literally “a period of time of forty years was fulfilled for him”] it entered in his heart to visit his brothers, the sons of Israel. And when he [“Here “when” is supplied as a component of the participle (“saw”) which is understood as temporal] saw one of them being unjustly harmed, he defended him [“Here the direct object is supplied from context in the English translation] and avenged [Literally “produced vengeance for”] the one who had been oppressed by [“Here “by” is supplied as a component of the participle (“striking down”) which is understood as means] striking down the Egyptian. And he thought his [“Literally “the”; the Greek article is used here as a possessive pronoun] brothers would understand that God was granting deliverance to them by his hand, but they did not understand. But when he was about forty years old, it entered his mind⁶² to visit his fellow countrymen⁶³ the Israelites.⁶⁴ When⁶⁵ he saw one of them being hurt unfairly,⁶⁶ Moses⁶⁷ came to his defense⁶⁸ and avenged the person who was mistreated by striking down the Egyptian. He thought his own people⁶⁹ would understand that God was delivering them⁷⁰ through him,⁷¹ but they did not understand.⁷²

NET Bible®

^{62tn} Grk “heart.”

^{63tn} Grk “brothers.” The translation “compatriot” is given by BDAG 18-19 s.v. ἀδελφός 2.b.

^{64tn} Grk “the sons of Israel.”

^{65tn} Grk “And when.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

^{66tn} “Hurt unfairly” conveys a better sense of the seriousness of the offense against the Israelite than “treated unfairly,” which can sometimes refer to slight offenses, or “wronged,” which can refer to offenses that do not involve personal violence, as this one probably did.

^{67tn} Grk “he”; the referent (Moses) has been specified in the translation for clarity.

^{68tn} Or “he defended,” “he retaliated” (BDAG 55 s.v. ἀμύνομαι).

^{69tn} Grk “his brothers.”

^{70tn} Grk “was granting them deliverance.” The narrator explains that this act pictured what Moses could do for his people.

^{71tn} Grk “by his hand,” where the hand is a metaphor for the entire person.

^{72sn} They did not understand. Here is the theme of the speech. The people did not understand what God was doing through those he chose. They made the same mistake with Joseph at first. See Acts 3:17; 13:27. There is good precedent for this kind of challenging review of history in the ancient scriptures: Ps 106:6-46; Ezek 20; and Neh 9:6-38.

The Spoken English NT

When he got to be forty years old, it came into his heart to visit his Israelite brothers and sisters. He saw somebody being treated unjustly, and defended the person by killing the Egyptian.^{aa} He was hoping his own people would understand that God was rescuing them through him.^{bb} But they didn’t..

^{aa.} Lit. “took vengeance for the person being unjustly treated by striking down the Egyptian.”

^{bb.} Lit. “And he was supposing that his brothers would understand that God was giving salvation through his hand.”

Wilbur Pickering’s New T.

Now when he was forty years old, it came into his heart to visit his brothers, the sons of Israel. Well seeing one of them being wronged, he defended and avenged the one being oppressed, striking down the Egyptian. Now he supposed that his brothers understood that God was giving them deliverance by his hand,¹⁵ but they didn’t understand.

(15) This evaluation of Moses’ thinking isn’t in the O.T., at least not at this juncture. Did Moses really suppose that killing an Egyptian would make a difference, or that God would give deliverance in that way? When we see him in heaven we can ask him. But comparing this with verse 23 we may conclude that it was God who put the idea of visiting his people in his heart.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>"Now when forty years were fulfilled to him [fig., When he was forty years old], it entered his heart [fig., mind] to visit his brothers [and sisters], the sons [and daughters] of Israel.</p> <p>"And having seen someone being treated unjustly, he defended [him] and did justice to [fig., avenged] the one being oppressed by striking the Egyptian.</p> <p>"Now he was assuming his brothers [and sisters] to be understanding that God [was] giving deliverance to them through his hand, but they did not understand.</p>
Benjamin Brodie's trans.	<p>Now when his age reached forty years, it entered the mentality of his soul to visit his brethren, the sons of Israel,</p> <p>And while observing a certain man being injured, he retaliated [came to the rescue] and executed vengeance on behalf of the man who was being oppressed by striking and killing the Egyptian.</p> <p>Subsequently, he supposed that his brethren would understand that God was going to provide deliverance through his hand, but they did not comprehend [no insight into God's purpose and plan]. well-near</p>
Green's Literal Translation	<p>And when a period of forty years was fulfilled to him, it arose in his heart to look upon his brothers, the sons of Israel. And seeing one being wronged, he defended him, and he avenged the one getting the worse, striking the Egyptian. And he thought his brothers would understand that God would give them deliverance by his hand. But they did not understand.</p>
Legacy Standard Bible	<p>But when he was approaching the age of forty, it entered his heart to visit his brothers, the sons of Israel. And when he saw one of them being treated unjustly, he defended him and took justice for the oppressed by striking down the Egyptian. And he supposed that his brothers understood that God was granting them salvation through him [Lit <i>through his hand</i>], but they did not understand.</p>
Literal Standard Version	<p>And when forty years were fulfilled to him, it came on his heart to look after his brothers, the sons of Israel; and having seen a certain one suffering injustice, he defended, and did justice to the oppressed, having struck the Egyptian; and he was supposing his brothers to understand that God gives salvation through his hand; and they did not understand.</p>
Modern Literal Version 2020	<p>Now as the time of forty years was being fulfilled to him, it came-up upon his heart to visit his brethren, the sons of Israel. And having seen a certain one of them being hurt, he retaliated and did* the avenging for the one being subjugated, and struck the Egyptian; {Exo 2:11} and he was supposing that his brethren are to understand that God is giving them salvation through his hand. But they did not understand.</p>
New Matthew Bible	<p>And when he was fully forty years old, it came into his heart to visit his brethren, the children of Israel. And when he saw one of them suffer wrong, he defended him, and avenged the quarrel of him who had the harm done to him, and killed the Egyptian. For he supposed his brethren would understand that God by his hands would save them. But they did not understand.</p>
Revised Geneva Translation	.
The gist of this passage:	<p>Moses, at age 40, ventured out amongst the Israelite slaves and killed an Egyptian in defense of an Israelite. Moses had thought the Israelites would recognize him as their savior, but they did not.</p>

Acts 7:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
plêroō (πληρώω) [pronounced play-ROH-oh]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	3 rd person singular, imperfect passive indicative	Strong's #4137
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
tessaraktaetês (τεσσαρακονταετής) [pronounced tes-sar-ak-on-tah-et-ACE]	<i>forty years (old, of age)</i>	masculine singular adjective, nominative case	Strong's #5063
chronos (χρόνος) [pronounced CHROHN-oss]	<i>time; time as a succession of events; a duration of time</i>	masculine singular noun; nominative case	Strong's #5550

Translation: When 40 years of time had filled him,...

I have postulated that Moses had Hebrew teachers and that they knew who he was and what his background was; and they told him. I believe that they also told him about the God of the Hebrews. Did they provide him with a copy of the book of Genesis? Now, bear in mind that I am speculating all of this, and my answer would be, yes, but not in written form. However, these teachers knew the book of Genesis and they could, at any point in the book, start reciting what is there. I believe that Moses heard it enough to where he could recite it as well.

The book of Genesis would have provided Moses with a perspective of history that he had not had before. It is very likely that his Egyptian family did not tell him about the circumstances of his birth (or, maybe they did). But, whatever they did or did not say, the narrative would have been spun in a certain way, so that the Egyptians look like the good guys in all of this. At the beginning, they certainly were (during the generation of Joseph); but at the end, they were not (the generation that rose up who did not know Joseph).

Let me continue with some speculation. The first time that Moses hears this information, it may have struck a cord with him, but it is highly unlikely that he would have accepted it, particularly if it was different from what he had learned as a child and growing up.

But, there is something quite marvelous about the Word of God. It is alive and powerful. So, maybe Moses has, throughout his youth, a dozen teachers, many of them being Hebrew. Not only would he have been informed about his history (which I believe would have been well-known in the Hebrew community), but he would have understood why the people were in Egypt and he would have heard about the God of the Hebrews.

Now, I realize that I am speculating the heck out of this particular circumstance, but Moses would have heard 2 or 3 or 4 different Hebrew teachers—at least—maybe as many as a dozen—all with different areas of expertise and all with different personalities (Jewish people can have amazing personalities). Yet these very different and knowledgeable people would repeat the exact same words of history, reading these words right out of the book of Genesis (this book was probably not written down, but it was known among the Hebrew people).

Moses is a brilliant man, and when he hears, say, the story of Joseph in Egypt, and sending for his father Jacob; and then how everyone came, Moses would have noticed one very peculiar thing: these teachers spoke the exact same words. No doubt, the Hebrew teachers taught Moses the Hebrew language, and one taught it one way, and another teacher taught Hebrew in a different way. All teachers have their own teaching style. But when it comes to the Word of God—which, at that time, was the book of Genesis—the language would have been very consistent (they may have used the text of Genesis in order to teach Moses the Hebrew language).

It is my opinion that, when Moses heard the book of Genesis spoken by different teachers (who had very different personalities and teaching styles), he would have noticed the great consistency of the text. That would have caught Moses' ear.

Anyway, Moses at age 40, is thinking about what he learned again—and maybe he has even quizzed his mother on his own origins (and maybe not). But, in a reflective state, Moses is beginning to think more and more about who he really is and about where his loyalties lie.

Just so that you do not think I am speculating too much, I will show you in this chapter that Moses knew at least portions of the book of Genesis.

Acts 7:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anabainô (ἀναβείνω) [pronounced <i>ahn-ahb-El-noh</i>]	<i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	3 rd person singular, aorist active indicative	Strong's #305
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
kardia (καρδία) [pronounced <i>kahr-DEE-uh</i>]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, accusative case	Strong's #2588
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

Acts 7:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
episkeptomai (ἐπισκέπτομαι) [pronounced ep-ee-SKEP-tohm-ah-ee]	<i>to visit; to look out for; to go [out] to see; to inspect; to come to help; to select</i>	aorist (deponent) middle infinitive	Strong's #1980
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
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, accusative case	Strong's #80
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

Translation: ...[a thought] arose in his heart to visit his [racial] brothers,...

At some point, Moses decides to go out into Egypt, where the slaves are working, and talk to some of them.

Again, he has been taught by a number of Hebrew teachers (again, this is speculation on my part but I believe accurate speculation), and he has heard the same information about himself and about the Hebrew people in general, and suddenly he thinks, *I should go out there and speak to more of them; what if this teaching is exactly right?*

Did Moses have some thoughts about righting injustice towards his people? Maybe, maybe not. However, in very short order, Moses will consider such thoughts.

Acts 7:23c			
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
huiοι (υἱοί) [pronounced hwee-OY]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; accusative case	Strong's #5207
Israël (Ἰσραήλ) [pronounced is-rah-ALE]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474

Translation: ...[namely] the sons of Israel.

For the benefit of the hearers, Stephen clarifies that the brothers that Moses is going to go and out visit are his racial brothers, those who are also descendants of Abraham, Isaac, and Jacob.

Acts 7:23 **When 40 years of time had filled him, [a thought] arose in his heart to visit his [racial] brothers, [namely] the sons of Israel.** (Kukis mostly literal translation)

Moses knows about his background. It is my opinion that many of the Jews knew about him. Or they discovered in some way that Moses was circumcised (perhaps by urinating together). How much did Moses' mother tell him about himself? We don't know. In some way, Moses knew about his background and he also knew the Scriptures. Moses knew about his background, as he writes about it in the book of Exodus (Exodus 2:1–10). He knows about the book of Genesis because he makes clear references to it in Exodus 1:1–7. This is further made clear when he speaks to God at the burning bush, and God says, "I am the God of Abraham, Isaac, and Jacob." Moses does not respond, "Yeah, so?" Or, "What, do I know these guys?"

This is speculation, but how did Moses become educated in all these matters? Logically, Moses would have learned Genesis through Jewish teachers who knew that Moses was born a Hebrew. How did he grow spiritually when in Midian (the second 40 years of his life)? Logically, through the Scriptures. I would suggest that he took the Scriptures with him (through memorization).

Something I do not believe I have seen discussed before—but which is an issue as implied here by Stephen—how was Moses, at age 80, ready to lead his people; but not ready at age 40?

Consider what are we reading here in the book of Acts? First Stephen speaks of Moses being well-educated in Egypt and then of him deciding to go out and meet his brothers, who are slaves. The Bible connects these two things, at least sequentially. Well-educated in Egypt followed by an overwhelming desire to go out and meet his racial brothers. But he is not ready at that time to deliver Israel.

I have mentioned the key passages already: Exodus 1:1–7 gives us a thumbnail sketch of the Israelites in Egypt; and Exodus 2:1–10 gives us a pretty detailed background for Moses as an infant. If Moses knows these things, then, damn straight he wants to go out and speak to his brothers, the Hebrew people.

Acts 7:24a			
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
εἶδō (εἶδω) [pronounced <i>Ī-doh</i>]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
τινα (τινα) [pronounced <i>tihn-ah</i>]; τι (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100

Acts 7:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adikeō (ἀδικέω) [pronounced aw-dih-KEH-oh]	<i>acting unjustly (or wickedly), sinning; being a criminal, having violated the laws in some way; doing wrong (hurt, harm, damage); acting wickedly (towards someone)</i>	masculine singular, present passive participle, accusative case	Strong's #91

Translation: When he saw a [taskmaster] acting unjustly,...

When dealing with slaves, some of the taskmasters could be quite inhumane. So, it makes sense that Moses, after a very short period of time, would come across some flagrant act of injustice.

At this point in his thinking, Moses does not think that the Egyptians are automatically in the right when it comes to their actions. Again, I would credit Jewish professors (or tutors) for Moses not having a predisposition that automatically favors the Egyptians.

Acts 7:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amýnomai (ἀμύνομαι) [pronounced am-OO-nom-ahee]	<i>to protect; to defend; to ward off, to keep off; to aid or assist anyone; to defend one's self against anyone; to take vengeance on anyone, to help</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #292
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
poieō (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, aorist active indicative	Strong's #4160
ekdikēsis (ἐκδίκησις) [pronounced ek-DIHK-ay-sis]	<i>giving of justice; vengeance, a revenging, retribution, punishment; vindication</i>	feminine singular noun, accusative case	Strong's #1557
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
kataponeō (καταπονέω) [pronounced kat-ap-on-EH-oh]	<i>tiring down with toil, being exhausted with labour; afflicting or oppressing with evils; making trouble for; treating roughly</i>	masculine singular, present passive participle; dative, locative or instrumental case	Strong's #2669

Translation: ...[Moses] protected [the Israelite] and he produced [on the spot] justice for the suppressed [man],...

Moses steps in. Now, bear in mind that Moses is the son of the Pharaoh's daughter, and in line for the throne. He may or may not be well-known. However, he pretty much has the authority to call for instant justice (which he would provide).

It would not be out of the ordinary for Moses to feel some **crusader arrogance** and/or self-righteousness, which problems would clearly signify that he is not ready to be Israel's savior. Moses' later interactions with the burning bush are far more indicative of a **grace oriented** man. .

Acts 7:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πατάσσω (πατάσσω) [pronounced <i>pat-AHS-so</i>]	<i>striking gently (as a part or a member of the body); stroking, smiting (with the sword); afflicting, visiting with evils (as with a deadly disease); cutting down, killing, slaying, striking (down)</i>	masculine singular, aorist active participle, nominative case	Strong's #3960
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Αιγύτιος (Αιγύτιος) [pronounced <i>ahee-GOOP-tee-oss</i>]	<i>Egyptian, inhabitant of Egypt</i>	masculine singular proper adjective grouping; accusative case	Strong's #124

Translation: ...having killed the Egyptian.

What Moses observed was a grievous act on the part of the taskmaster. Was it deserving of death? We do not know.

Moses was well-trained in many areas, and he was able to kill a man—quite possibly with his bare hands. Moses apparently dismissed the abused slave and then gave this man the beat-down of his life.

Acts 7:24 **When he saw a [taskmaster] acting unjustly, [Moses] protected [the Israelite] and he produced [on the spot] justice for the suppressed [man], having killed the Egyptian.** (Kukis mostly literal translation)

In v. 25, Stephen is going to say something which is quite extraordinary.

Acts 7:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
νομίζω (νομίζω) [pronounced <i>nom-IHD-zoh</i>]	<i>to suppose, to think; to do by law (usage), that is, to accustom (passively be usual); to deem, to regard</i>	3 rd person singular, imperfect active indicative	Strong's #3543
δέ (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 7:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
suniêmi (συνίημι) [pronounced soon-EE-ay-mee]	<i>to [mentally] put together, to comprehend, to consider, to understand, to be wise; by implication to act piously</i>	present active infinitive	Strong's #4920
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
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, accusative case	Strong's #80

Translation: He had assumed that [his] brothers would understand,...

Moses—and again, this is speculation—knows that many of the Hebrew people know who he is and what his background is. He just got justice for this man by killing the oppressive task master. It may have been somewhat unconventional, but if anyone was aware, Moses would have expected some support. He did this for them.

Moses killed this man and he expected those few Hebrew people who knew about it would understand.

Acts 7:25b			
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
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
diá (διὰ) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
cheir (χείρ, χειρός, ἡ) [pronounced khīr]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone</i>	feminine singular noun; genitive or ablative case	Strong's #5495

Acts 7:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, present active indicative	Strong's #1325
σôtêria (σωτηρία) [pronounced soh-tay-REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; accusative case	Strong's #4991
αυτοις (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...[and] that God, through his hand, was [potentially] providing deliverance to them,...

I believe that this phrase is misunderstand and mistranslated in most Bibles. Moses went out among the slaves and he got justice for one of them. Perhaps, knowing this, the Hebrew people would feel better, knowing that there was an advocate for them.

In other words, I don't think that Moses, at this moment, understands that he is going to deliver all of the Hebrew people. I think that he is more filled with crusader arrogance and that he sees himself as sort of a Batman, a man who can go about and right wrongs on behalf of the people. And if a few taskmasters get killed in the process, so be it. After all, these Hebrew people, whom Moses is saving, would not tell on him.

I believe that this is going through his head.

Now, whenever it comes to what is happening inside a person's **soul**, we are speculating (unless the text tells us directly what a person is thinking). But this does tell us one very important detail—Moses appears to have believed in the God of the Hebrews. However, he also seems to think that God is acting through him, taking revenge upon the most egregious taskmasters (so far, just one man).

Here is something to think about: God used Moses, at age 80, to deliver the Hebrew people. He did not use Moses at this time, at age 40, to deliver the Hebrew people. This is despite the fact that Moses seems to think that he is ready at this point.

Acts 7:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (oi) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588

Acts 7:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ou (ού) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
suniêmi (συνίημι) [pronounced soon-EE-ay-mee]	<i>to [mentally] put together, to comprehend, to consider, to understand, to be wise; by implication to act piously</i>	3 rd person plural, aorist active indicative	Strong's #4920

Translation: ...but the [people] did not understand.

The people did not get it. They did not see Moses as their ally or advocate.

So Moses has this idea of what his place might be among the Hebrew people (that is me speculating), but the people of Israel don't see it that way (not speculative).

Acts 7:25 He had assumed that [his] brothers would understand, [and] that God, through his hand, was [potentially] providing deliverance to them, but the [people] did not understand. (Kukis mostly literal translation)

Moses, one of the most revered men in Israel's history, was there on the scene at age 40, and the people, despite calling out for deliverance from slavery, did not recognize him. Now, Who does that sound like?

The New European Version Commentary: Again Stephen hopes that his audience will perceive that Moses as Israel's Saviour wasn't initially understood by them and was rejected- and this was how they had treated Jesus.³¹

Stephen keeps on drawing parallels for the Sanhedrin to consider. They are listening, but I don't think that will recognize that parallels that Stephen is drawing. Or, if they catch what Stephen is generally teaching, they simply reject it. In fact, they become quite incensed at the very end.

Acts 7:25 He had assumed that [his] brothers would understand, [and] that God, through his hand, was [potentially] providing deliverance to them, but the [people] did not understand. (Kukis mostly literal translation)

What is fascinating to me—and this is something which Stephen states—that Moses could see himself as the man to liberate the Israelites, his brothers. To me, that is somewhat odd that such a thought would have occurred to Moses, but let me offer an explanation.

First, I cannot explain how Stephen realized this. A part of his **spiritual gift** would have been able to correctly perceive circumstances and situations in a true spiritual context. This is not unlike having a prophetic gift (a prophetic gift often focuses on the future, and here, Stephen is reaching back into the past).

Now, how would Moses have an idea like this? Let me suggest that Moses was pumped with idealism, self-righteousness, and a certain amount of fantasy. Moses has not been at war; he has been safe in the palace; he does not appear to have ever interacted with the Hebrew slaves outside the palace. Furthermore, in all that he has been learning—including about his true relationship to the Hebrew people—Moses toyed with the idea that he might be the one to liberate this people. I doubt that this filled his thoughts day and night; but for this short period of a time, from killing this slave driver to the next day, Moses thought about freeing his people.

³¹ From <https://www.n-e-v.info/acts7.html> accessed August 30, 2023.

It is remarkable to me that Stephen reads that into Moses' motivation, as this approach is not found in the book of Exodus. Nevertheless, no one among the council members objects to Stephen saying this.

He will find out the next day that, not only will this people not follow him, but they might be willing to turn him in.

Acts 7:23–25 When 40 years of time had filled him, [a thought] arose in his heart to visit his [racial] brothers, [namely] the sons of Israel. When he saw a [taskmaster] acting unjustly, [Moses] protected [the Israelite] and he produced [on the spot] justice for the suppressed [man], having killed the Egyptian. He had assumed that [his] brothers would understand, [and] that God, through his hand, was [potentially] providing deliverance to them, but the [people] did not understand. (Kukis mostly literal translation)

Moses associated himself with providing deliverance for the Israelites, but they did not share this understanding.

Acts 7:23–25 When Moses was around 40 years old, he thought to go visit his brothers, those who had been enslaved by Egypt. Moses saw a taskmaster beating a Hebrew, so he provided for this man instant justice by killing the Egyptian. Because many Hebrews knew that Moses was also a Hebrew, Moses thought that they would understand that God, through his hand, was providing justice for this man and, potentially, for all others. Moses saw himself as the savior of Israel. However, the Hebrew people did not see it that way. (Kukis paraphrase)

Moses, to some degree, thought that he might deliver the Hebrew people from their slavery. However, God does not use Moses, the 40 year old young man to deliver them.

What idealistic people seem to lack is a fundamental understanding of the **sin nature**. How do you teach someone about the sin nature? One of the first things that Moses will do, after he leaves Egypt and ends up in Midian is, he will marry an extremely beautiful Midianite woman. I will leave it to you to draw the connection here.

On a personal note, I love studying and exegeting narrative in the Bible. You come up to incidents which, when you put them together, you can often see God's handiwork in the background.

And the following day he appeared to them in their fighting, and he was reconciling them to peace, saying, "Men, brothers you [all] keep on being. For what reason to you [all] keep on hurting one another?"

Acts
7:26

[Moses] appeared to them [his Jewish brothers] the following day while they were fighting [with one another]. He [attempted to] reconcile them towards peace, saying, "Men, you [all] keep on being brothers. Why do you [all] keep on hurting one another?"

Moses came out the next day to where his fellow Hebrews were and he found two men fighting with one another. He tried to reconcile them towards a peaceful resolution by saying, "Men, you are all brothers. Why are you trying to harm one another?"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the following day he appeared to them in their fighting, and he was reconciling them to peace, saying, "Men, brothers you [all] keep on being. For what reason to you [all] keep on hurting one another?"
Complete Apostles Bible	And on the next day he appeared to them as they were fighting, and tried to reconcile them to peace, saying, 'Men, you are brothers; why do you wrong one another?'

Douay-Rheims 1899 (Amer.)	And the day following, he shewed himself to them when they were at strife and would have reconciled them in peace, saying: Men, ye are brethren. Why hurt you one another?
Holy Aramaic Scriptures	And another day, he saw when they quarreled one with another, and had entreated for them that they should make peace, when he said: 'Men, you are brothers! On what account are you wronging one with another?'
James Murdock's Syriac NT	And on another day, he appeared to them, as they were quarrelling one with another. And he exhorted them to become reconciled, saying: Men, ye are brethren; why do ye seek to harm each other?
Original Aramaic NT	And the next day he appeared to them when they contended with one another and he appealed to them to be reconciled when he said: "Men, brothers, why are you doing wrong to one another?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the day after, he came to them, while they were having a fight, and would have made peace between them, saying, Sirs, you are brothers; why do you do wrong to one another?
Bible in Worldwide English	The next day he saw two of his own people fighting and he wanted to make peace. "You are brothers," he said. "Why are you fighting?"
Easy English	On the next day, Moses saw two Israelite men. They were fighting each other. He tried to make them become friends. He said to them, "Listen to me, men. You are both in the family of Israel. You should not hurt each other."
Easy-to-Read Version—2008	"The next day, Moses saw two of his own people fighting. He tried to make peace between them. He said, 'Men, you are brothers! Why are you trying to hurt each other?'
God's Word™	The next day Moses saw two Israelites fighting, and he tried to make peace between them. He said to them, 'Men, you are brothers. Why are you treating each other unfairly?'
Good News Bible (TEV)	The next day he saw two Israelites fighting, and he tried to make peace between them. 'Listen, men,' he said, 'you are fellow Israelites; why are you fighting like this?'
J. B. Phillips	Indeed, on the very next day he came upon two of them who were quarrelling and urged them to make peace, saying, 'Men, you are brothers. What good can come from your injuring each other?'
The Message	The next day two of them were fighting and he tried to break it up, told them to shake hands and get along with each other: 'Friends, you are brothers, why are you beating up on each other?'
NIRV	The next day Moses saw two Israelites fighting. He tried to make peace between them. 'Men, you are both Israelites,' he said. 'Why do you want to hurt each other?'
New Life Version	"The next day Moses came to some Jews who were fighting. He tried to get them to stop. Moses said to the Jews, 'Sirs, you are brothers. Why do you hurt each other?'
New Simplified Bible	»The next day he appeared to them while they were fighting. He wanted to unite them and said, You are brothers. Why do you wrong one another?

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

Casual English Bible	He went back out into the fields the next day and saw some of them arguing with each other. He tried to help them settle the fight peacefully. He said, 'Gentlemen, you are brothers. Why are you hurting each other?'
Contemporary English V.	The next day Moses saw two of his own people fighting, and he tried to make them stop. He said, "Men, you are both Israelites. Why are you so cruel to each other?"

Goodspeed New Testament	The next day, he came across two of them fighting and tried to pacify them. He said to them, 'You are brothers. Why should you injure each other?'
New Berkeley Version	.
New Living Translation	"The next day he visited them again and saw two men of Israel fighting. He tried to be a peacemaker. 'Men,' he said, 'you are brothers. Why are you fighting each other?'
The Passion Translation	The next day he came upon two of our people engaged in a fist fight, and he tried to break it up by saying, 'Men, you are brothers! Why would you want to hurt each other?'
Plain English Version	The next day, Moses saw 2 of his own men fighting, and he tried to get them to stop fighting. He said, 'You 2 men, you are both family. Why do you hit each other?'
UnfoldingWord Simplified T.	The next day, Moses saw two Israelite men fighting each other. He tried to make them stop fighting by saying to them, 'Men, you two are fellow Israelites! Why are you hurting each other?'
William's New Testament	The next day he showed himself to two of them engaged in a fight, and he tried to get them to make friends, saying, 'You are brothers, why should you harm each other?'

Partially literal and partially paraphrased translations:

American English Bible	So when he came to [his people] the next day and found [two of them] fighting, he tried to bring them together peacefully by saying: <i>'Men... You are brothers! Why are you treating each other so badly?'</i> [paraphrase of Exodus 2:13]
Beck's American Translation	.
Breakthrough Version	And on the following day, he was seen by them as they were arguing, and he was urging them together for peace, saying, 'Men, you are brothers. Why are you harming each other?'
Len Gane Paraphrase	"The next day, he again showed himself as they were arguing and was trying to reconcile them saying, 'Sirs, you are brethren; why do this wrong thing to each other?'
A. Campbell's Living Oracles	And the next day he showed himself to them, as they were quarreling, and would have persuaded them to peace, saying, 'Men, you are brethren; why do you injure one another?'
New Advent (Knox) Bible	Next day, he came in sight when two of them were quarrelling, and tried to restore peace between them; 'Sirs, he said, you are brethren; why do you inflict injury on one another?'
NT for Everyone	'The next day he showed up as two Hebrews were fighting, and he tried to bring them back together again. "Now then, you two," he said, "you are brothers! Why are you wronging each other?"'
20 th Century New Testament	The next day he again appeared upon the scene, when some of them were fighting, and tried to make peace between them. 'Men,' he said, 'you are brothers; how is it that you are ill-treating one another?'

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	The next day he came upon two Israelites who were fighting, and he tried to reconcile them, saying, 'Men, you are brothers. Why are you mistreating one another?'
Conservapedia Translation	"So the next day he came to them the next day as they worked and said 'Gentlemen, you are brothers, so why do you harm one another?'"
Revised Ferrar-Fenton Bible	Some time after, he saw them quarrelling, and attempted to bring them to peace, remarking, MEN, YOU ARE BROTHERS! WHY DO YOU INJURE EACH OTHER?'

Free Bible Version	The next day when he arrived, two Israelites were fighting one another. He tried to reconcile them and stop the fight. You are brothers!' he told them. 'Why are you attacking each other?'"
International Standard V	The next day, he presented himself to some of them while they were fighting and tried to reconcile them. He said, Men, you are brothers. Why should you be hurting another?
Montgomery NT	"Next day he came upon two of them fighting, and tried to make peace between them. "'Sirs,' he said, 'you are brothers. Why are you wronging each other?'"
Urim-Thummim Version	And the next day he showed himself to them as they fought, and he tried to reconcile them declaring, sirs, you are brothers; why do you wrong one another?
Weymouth New Testament	The next day, also, he came and found two of them fighting, and he endeavoured to make peace between them. "'Sirs,' he said, 'you are brothers. Why are you wronging one another?'"

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Also the following day he gazed at them fighting, and would have pushed them into peace together, saying, Men, you are brothers; why do you treat one another unjustly?
New American Bible (2011)	"The next day he appeared to them as they were fighting and tried to reconcile them peacefully, saying, 'Men, you are brothers. Why are you harming one another?'" u. [7:26–28] Ex 2:13–14.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	The next day he came upon two of them fighting, and tried to persuade them to make up their quarrel. 'Men, you are brothers!' he said. 'Why are you ill-treating one another?'"

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	The next day Moses saw two of the sons of Israel fighting. He tried to make peace between them. He said, you are brothers! Why are you doing wrong to one another?'"
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Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[on] the also following day [He] is seen [by] them fighting and [He] reconciled them to peace Saying Men Brothers [You*] are why? [You*] wrong one another... Injure
Awful Scroll Bible	(")He also on the up-coming day, is being appeared to them as they fight, and drives- them -together to peace, saying, 'Men, yous are brothers! In-order-that-what yous abuse one another?'"
Concordant Literal Version	Besides, on the ensuing day he was seen by them as they are fighting, and he interceded with them for peace, saying, Men! Brethren are you! Why is it that you are injuring one another?'"
exeGesés companion Bible	And the next day he appears to them as they strive, to set them at shalom again, saying, Men, You, brothers, why injure one another?."
Orthodox Jewish Bible	"And on the next day he came to them as they were fighting and Moshe was trying to reconcile them in shalom, saying, 'Anashim, you are achim, why are you injuring one another?' [Ex 2:13]"
Rotherham's Emphasized B.	On the following day also he appeared unto them, as they were contending, and would have reconciled them in peace, saying— Men! ye are brothers !"

Wherefore wrong ye one another?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then on the next day he suddenly appeared to two of them as they were fighting, and he tried to reconcile them, saying, 'Men, you are brothers; why do you wrong one another?'
The Expanded Bible	The next day when Moses saw two men of Israel fighting, he tried to ·make peace between [reconcile] them. He said, 'Men, you are brothers. Why are you ·hurting [wronging] each other?'
Jonathan Mitchell NT	"And so, on the following day, he was seen by them as [some] men continued fighting [D* adds: and he saw them behaving unfairly and bringing injury], and thus he began attempting to negotiate with them a change into peace, saying, 'Men! You are brothers (= fellow countrymen)! Why [is it] that you continue injuring one another and behaving unfairly (or: unjustly)?'
Syndein/Thieme	"And the next day he showed himself unto them as they kept on bickering among themselves. And would have set them at one again, saying, 'Sirs, you are brethren, why do you wrong one to another?' " {Note: With the taskmaster around, he beat ONE of them. With him dead, they each start trying to make 'slaves of the slaves'. They bully and beat each other!}
Translation for Translators	The next day, Moses saw two Israeli men fighting <i>each other</i> . He tried to make them stop fighting by saying to them, 'Men, you two are fellow <i>Israelis</i> ! So ·stop hurting each other!/why are you hurting each other?► [RHQ]'
The Voice	Stephen: The next day Moses was walking among the Israelites again when he observed a fight—but this time, it was between two Israelites. He intervened and tried to reconcile the men. "You two are brothers," he said. "Why do you attack each other?"

Bible Translations with Many Footnotes:

Lexham Bible	And on the following day, he made an appearance to them while they [*Here "while " is supplied as a component of the participle ("were fighting") which is understood as temporal] were fighting and was attempting to reconcile [*Here the imperfect verb has been translated as conative ("was attempting to reconcile")] them in peace, saying, 'Men and brothers, why are you doing wrong to one another?'
NET Bible®	The next day Moses ⁷³ saw two men ⁷⁴ fighting, and tried to make peace between ⁷⁵ them, saying, 'Men, you are brothers; why are you hurting one another?' ^{73tn} Grk "he"; the referent (Moses) has been specified in the translation for clarity. ^{74tn} Grk "saw them"; the context makes clear that two individuals were involved (v. 27). ^{75tn} Or "tried to reconcile" (BDAG 964-65 s.v. συναλλάσσω).
Wilbur Pickering's New T.	.

Literal, almost word-for-word, renderings:

A Faithful Version	And on the following day, he appeared to those who were contending and urged them to make peace, saying, 'Men, you are brethren. Why do you wrong one another?'
Analytical-Literal Translation	"And the next day he appeared to them as they [were] fighting, and he [tried to] reconcile them to peace, saying, 'Men, you _p are brothers! Why are you _p injuring one another?'
An Understandable Version	The next day Moses came across a couple of his relatives who were fighting and tried to settle their dispute by saying, since you are fellow-countrymen, why are you hurting each other?'

Bond Slave Version	And the next day he showed himself to them as they strove, and would have set them at one again, saying, Sirs, you are brethren; why do you wrong one to another?
Benjamin Brodie's trans.	So, on the next day, he appeared before them while they were arguing and he tried to reconcile them with a view towards peace, saying: 'Men, you are brothers. Why are you bullying [treating indecently, hassling] one another [of the same kind: fellow Jews]?'
Charles Thomson NT	Now he supposed that his brethren would understand that by his hand God was about to give them deliverance. But they understood not, and on the next day when he shewed himself to them who were quarrelling and persuaded them to peace, saying, Men, you are brethren, Why do ye injure one another? V. 25 is included for context.
English Standard Version	And on the following day he appeared to them as they were quarreling and tried to reconcile them, saying, 'Men, you are brothers. Why do you wrong each other?'
Literal Standard Version	On the succeeding day, also, he showed himself to them as they are striving, and urged them to peace, saying, Men, you are brothers, why do you do injustice to one another?
Modern Literal Version 2020	And he was seen the next day by them, those who were quarreling and drove them to <i>make</i> peace, having said, Men, you ^o are brethren! Why are you ^o wronging one another? {Exo 2:13,14}
New King James Version	And the next day he appeared to <i>two of</i> them as they were fighting, and <i>tried</i> to reconcile them, saying, 'Men, you are brethren; why do you wrong one another?'
Revised Geneva Translation	.
Webster's Translation	"The day following, he appeared to them as they fought, and urged them to be at peace again, saying, 'Sirs, you are brothers. Why do you wrong one another?'

The gist of this passage: Moses goes out a second day and he comes across two Hebrew men having a row. He asks them, "Guys, you are both brothers. Why are you fighting?"

Acts 7:26a			
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
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 kai	Strong's #5037
epioûsa (ἐπιούσα) [pronounced ep-ee-OO-sah]	<i>coming upon, approaching; when used of time, coming on, being at hand, next, following, on the following day</i>	feminine singular, present participle; dative, locative or instrumental case	Strong's #1966
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2250

Acts 7:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
horaō (ὁράω) [pronounced hoe-RAW-oh]	<i>to see with the eyes; to see with the mind, to perceive, know; to see [i.e., become acquainted with by experience, to experience]; to see, to look to; to take heed, beware; to care for, pay heed to, being seen, to show oneself, appeared</i>	3 rd person singular, aorist passive indicative	Strong's #3708
autois (αὐτοῖς) [pronounced ow-TOIC]	<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
máchomai (μάχομαι) [pronounced MAKH-om-ahēe]	<i>fighting; warring; (figuratively) quarreling, disputing, fighting, striving, contending</i>	masculine plural, present (deponent) middle/passive participle; dative, locative or instrumental case	Strong's #3164

Translation: [Moses] appeared to them [his Jewish brothers] the following day while they were fighting [with one another].

What is Moses' motivation here? He went out the previous day, he killed an Egyptian, but quietly buried him. In my opinion, Moses was partially motivated by crusader arrogance (as well as by normal curiosity). He believed that he righted a wrong among his people, and he went out to see if he could help anyone else.

The previous day, Moses acted as judge, jury and executioner. We should not mince words—he murdered that Egyptian. Was the Egyptian wrong in what he did? No doubt. If brought before Egyptian law, would he have been appropriately punished? Probably not. Nevertheless, what Moses did was wrong. Yet, Moses is not ashamed. He goes out the very next day. This is why I believe that he was motivated by crusader arrogance. He believes that it is his job to fix the world (or the world around him). God does not use crusaders as His point men.

Acts 7:26b			
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
sunelaúnō (συνελαύνω) [pronounced soon-el-OW-no]	<i>to reconcile; to drive together, to compel; to constrain by extortion, to urge, to exhort (to reconciliation)</i>	3 rd person singular, imperfect active indicative	Strong's #4900
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Acts 7:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<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
eirênê (εἰρήνη, ης, ἡ) [pronounced eye-RAY-nay]	<i>peace, harmony, order, welfare</i>	feminine singular noun; accusative case	Strong's #1515

Translation: He [attempted to] reconcile them towards peace,...

Moses is not going to use any rough stuff, because these are his brothers—and I suspect that he is feeling more and more akin to his fellow Hebrews. Had this been a dispute between an Egyptian taskmaster and a Hebrew, we already know that Moses would have taken a different tact (which reveals bias in his thinking).

Since these are two Hebrews, Moses is attempting something different. “Let’s make up; let’s be friends; let’s put this behind us.”

Based upon how Moses handled the first dispute and how he is trying to settle this dispute (and, by the way, no one asked him to come in and mediate this situation), Moses already has some innate prejudice against the Egyptians and he is favorable to his fellow Hebrews.

If I were to guess, Moses probably had an overly high opinion of the Hebrew people, which opinion was probably based upon their relationship with their God.

Acts 7:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, aorist active participle, nominative case	Strong's #3004
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; vocative	Strong's #435
adelphoi (ἄδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, nominative case	Strong's #80
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2nd person plural of “to be”</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)

Translation: ...saying, “Men, you [all] keep on being brothers.

Moses comes along and says, “Listen, surely we can work this out. You are both brothers.” And he may be thinking, *before your God*.

Remember that Moses has been brought up in the Egyptian palace, given the finest training, education and environment. He has probably had many Hebrew teachers throughout his youth (I still recall, nearly 50 years later, the two Jewish professors I had for the two semester of Jewish history that I took in college).

Acts 7:26d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong’s #2443
tina (τίνα) [pronounced TEE-nah]; ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	masculine singular interrogative pronoun; accusative case	Strong’s #5101
My source for the Westcott Hort text has the indefinite pronoun here, which is τι. The difference is the accent, and this is accented (making it an interrogative). ³² The Byzantine Greek text to which I refer also lists this as the interrogative and not as the indefinite.			
In the alternative, the Scrivener Textus Receptus has the following adverb instead:			
hinatí (ἵνατί) [pronounced hihn-at-EE]	<i>for what purpose, for what reason, wherefore, why</i>	adverb/conjunction	Strong’s #2444
As you might observe, the interrogative adverb/conjunction is really those two words put together (and there are no spaces in the Greek text between words).			
adikeô (ἀδικέω) [pronounced aw-dih-KEH-oh]	<i>to act unjustly or wickedly, to sin; to be a criminal, to have violated the laws in some way; to do wrong; to do hurt; [transitively] to do some wrong or sin in some respect; to wrong some one, act wickedly towards him; to hurt, damage, harm</i>	2 nd person plural, present active indicative	Strong’s #91
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong’s #240

Translation: Why do you [all] keep on hurting one another?”

You can see that there is some discussion of the first word or words found in this phrase in the Hebrew above.

³² I think this is a simple error on the part of the person who put this e-sword module together (or on the part of his source material).

Moses asks what he believes to be the fundamental question. “Why are you both trying to harm one another?” I believe that he has an overly idealized view of his Hebrew brothers.

Moses appears to lack a fundamental understanding of human nature, the fact that all men are no damn good. This is sometimes known and understood by a culture and sometimes not. William Steig, in *The Lonely Ones*, appears to have coined the phrase, *People are no damn good*. That shows an understanding of the sin nature of man.

People Are No Damn Good (an illustration by William Steig); from the **Brown Shoes Project**; accessed August 31, 2023. This is what Moses did not understand, but needed to.

Acts 7:26 [Moses] appeared to them [his Jewish brothers] the following day while they were fighting [with one another]. He [attempted to] reconcile them towards peace, saying, “Men, you [all] keep on being brothers. Why do you [all] keep on hurting one another?” (Kukis mostly literal translation)



PEOPLE ARE NO DAMN GOOD

From *The Lonely Ones* by William Steig.
Published by Duell, Sloan & Pearce, Inc., © 1942 by William Steig.

What we read here is a paraphrase of Exodus 2:13 **When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, "Why do you strike your companion?"** (ESV)

Although we do not know exactly how Moses had shown himself to be great in deed at this point, much of his life has been in academia up to this point in time. After all, he is venturing out among his fellow Hebrews only for the second time, and he is 40 years old! Can't you hear the absolute idealism which is in his voice?

Doesn't he sound almost ready to break out into the chorus:

C'mon people now, smile on your brother,
Everybody get together
Try to love one another right now,
HEY—EY—EY—EY³³

God cannot use Moses right now because he is filled with idealism and unrealistic expectations.

And in your dreams
You can see yourself
As a prophet
Saving the world
The words from you lips
I just can't believe you are such a fool³⁴

Moses is very much like every high school valedictorian speech ever given. “We are graduated now. Let's go out the save this world!”

Moses has some great knowledge at this point, due to a top-notch royal Egyptian education. Some of that knowledge even includes the Word of God (in my opinion). However, he needs to know and understand the Word of God and its proper application while he is a part of the real world.

³³ Lyrics from the 1960s song *Get Together*.

³⁴ The Lyrics from another 1960s song, this one from Frank Zappa.

When Moses goes on the run from Egypt, he meets a beautiful Midianite woman, and her father is a **priest**. After 40 years, it is clear that Moses has a deeper friendship with her father than with her. This is clear in a careful study of **Exodus 18** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 7:26 **Moses came out the next day to where his fellow Hebrews were and he found two men fighting with one another. He tried to reconcile them towards a peaceful resolution by saying, “Men, you are all brothers. Why are you trying to harm one another?”** (Kukis paraphrase)

What Stephen is saying here is taken directly from the text of Exodus, although he has paraphrased it somewhat.

Exodus 2:13 **The next day Moses went out and saw two Hebrews fighting. He asked the one in the wrong, “Why are you attacking your fellow Hebrew?”** (BSB)

Let me suggest that Moses said more than one thing before these men responded to him. However, his reasoning was left unheeded.

But the one acting wickedly to the neighbor pushed away him, saying, “Who [regarding] you placed a ruler and a judge over us? Not to kill me you wish, to which manner you executed yesterday the Egyptian?”

Acts
7:27–28

Then the one harming the neighbor pushed him (aside), saying, “Who put you [as] a ruler or arbiter over us? You don’t wish to kill me in the manner [that] you executed the Egyptian yesterday [do you]?”

The man who was at fault in this altercation, pushed his victim aside, and said to Moses, “Who exactly put you in charge? How did you come to be an arbiter between us? Are you ready to kill me just as you executed that poor Egyptian guard yesterday?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the one acting wickedly to the neighbor pushed away him, saying, “Who [regarding] you placed a ruler and a judge over us? Not to kill me you wish, to which manner you executed yesterday the Egyptian?”
Complete Apostles Bible	"But the one wronging his neighbor pushed him away, saying, 'Who appointed you a ruler and a judge over us? 'Do you desire to kill me in the way that you did the Egyptian yesterday?'
Douay-Rheims 1899 (Amer.)	But he that did the injury to his neighbour thrust him away, saying: Who hath appointed thee prince and judge over us: What! Wilt thou kill me, as thou didst yesterday kill the Egyptian?
Holy Aramaic Scriptures	But, that one who was doing wrong with his companion, pushed him away from him, and said unto him, ‘Who established you over us as a Chief and a Judge? Perhaps you seek to kill me as that you killed the Mitsraya {the Egyptian} yesterday?’
James Murdock’s Syriac NT	But he who did the wrong to his fellow, repulsed him from him, and said to him: Who constituted thee a ruler and a judge over us? Dost thou seek to kill me, as thou killedst the Egyptian yesterday?.
Original Aramaic NT	But he who was doing wrong to his fellow thrust him away from him and said to him, 'Who appointed you the Ruler and Judge over us? Do you want to kill me as you killed the Egyptian yesterday?'

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But the man who was doing wrong to his neighbour, pushing him away, said, 'Who made you a ruler and a judge over us? Will you put me to death as you did the Egyptian yesterday?'
Bible in Worldwide English	But the one who was fighting his neighbour pushed Moses away. He said, "Who made you our ruler and our judge? Do you want to kill me as you did the Egyptian yesterday?"
Easy English	The man who was being cruel to the other man pushed Moses away. He said to Moses, "You have no authority to rule us. You are not our judge. I know that yesterday you killed an Egyptian man. So do you want to kill me too?"
Easy-to-Read Version–2008	The man who was hurting the other one pushed Moses away and said to him, 'Did anyone say you could be our ruler and judge? Will you kill me just as you killed that Egyptian yesterday?'
God's Word™	"But one of the men pushed Moses aside. He asked Moses, 'Who made you our ruler and judge? Do you want to kill me as you killed the Egyptian yesterday?'
Good News Bible (TEV)	But the one who was mistreating the other pushed Moses aside. 'Who made you ruler and judge over us?' he asked. 'Do you want to kill me, just as you killed that Egyptian yesterday?'
J. B. Phillips	But the man who was wronging his neighbour pushed Moses aside saying, 'Who made you a ruler and judge over us? Do you want to kill me as you killed that Egyptian yesterday?'
<i>The Message</i>	"The one who had started the fight said, 'Who put you in charge of us? Are you going to kill me like you killed that Egyptian yesterday?'
NIRV	"But the man who was treating the other one badly pushed Moses to one side. He said, 'Who made you ruler and judge over us? Are you thinking of killing me as you killed the Egyptian yesterday?' (Exodus 2:14)
New Life Version	One was beating his neighbor. He pushed Moses away and said, 'Who made you a leader over us? Who said you could say who is guilty? 28 Do you want to kill me as you killed the man from Egypt yesterday?'

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

Casual English Bible	"But the culprit trying to put a hurt on his neighbor gave Moses a hard shove and said, 'Who made you king and judge? Do you want to kill me, the way you killed the Egyptian yesterday? Oh yeah, we saw that.'
Contemporary English V.	But the man who had started the fight pushed Moses aside and asked, "Who made you our ruler and judge? Are you going to kill me, just as you killed that Egyptian yesterday?"
The Living Bible	"But the man in the wrong told Moses to mind his own business. 'Who made <i>you</i> a ruler and judge over us?' he asked. 'Are you going to kill me as you killed that Egyptian yesterday?'
New Berkeley Version	.
The Passion Translation	"But the perpetrator pushed Moses aside and said, 'Who do you think you are? Who appointed you to be our ruler and judge? Are you going to kill me like you did the Egyptian yesterday?'
Plain English Version	But the man that started the fight pushed Moses away. He said, 'Nobody said that you can be our boss or our judge. Are you going to kill me like you killed that Egypt man yesterday?'
UnfoldingWord Simplified T.	But the man who was injuring the other man pushed Moses away and said to him, 'No one appointed you ruler and judge over us! Do you want to kill me as you killed the Egyptian yesterday?'

William's New Testament But the man who was harming his brother pushed him aside, saying, 'Who made you our ruler and referee? Do you want to kill me as you did the Egyptian yesterday?'

Partially literal and partially paraphrased translations:

American English Bible 'And at that, the one who was mistreating his neighbor just pushed him away and asked:
*'Who appointed you as the ruler and judge over us?
Do you want to kill me the same as you killed that Egyptian yesterday?'*
[Exodus 2:14]

Beck's American Translation .
Breakthrough Version The man harming the man near him pushed him away, saying, 'Who put you in charge as a head person and arbitrator over us? You don't want to execute me the way that you executed the Egyptian yesterday, do you?'

Len Gane Paraphrase "But he who was doing the wrong to his neighbor pushed him away saying, 'Who made you a ruler and judge over us? Are you going to kill me, like you did the Egyptian yesterday?'

A. Campbell's Living Oracles But he that injured his neighbor, thrust him away, saying, Who has made you a ruler and a judge or us? Will you kill me, as you did the Egyptian, yesterday?

New Advent (Knox) Bible Whereupon the man who was doing his neighbour a wrong thrust him aside, asking, Who made thee a ruler and a judge over us? Art thou ready to kill me, as thou didst kill the Egyptian yesterday?

20th Century New Testament But the man who was ill-treating his fellow workman pushed Moses aside saying-- 'Who made you a ruler and judge over us? Do you mean to make away with me as you did yesterday with that Egyptian?'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation "But the one harming his neighbor pushed him aside, saying, 'Who made you our king and court?'"
"Are you going to kill me, like you killed the Egyptian yesterday?"

Revised Ferrar-Fenton Bible But the aggressor of his neighbour retorted, WHO APPOINTED YOU A GOVERNOR AND A JUDGE OVER US? DO YOU MEAN TO MURDER ME, IN THE WAY YOU KILLED THE EGYPTIAN THE OTHER DAY?²
2. Exod 2.13-14

Free Bible Version "But the man who had started the fight pushed Moses away. "Who put you in charge over us? Are you our judge now?" he asked.
"Are you going to kill me like you killed the Egyptian yesterday?"

International Standard V "But the man who was harming his neighbor pushed Moses [Lit. him] away and said, 'Who made you ruler and judge over us? You don't want to kill me like you killed the Egyptian yesterday, do you?' [Exod 2:14]

Montgomery NT "But the man who was ill-treating his neighbor thrust him aside, saying, "'Who made you a magistrate and ruler over us?
"'Do you want to kill me, as you killed the Egyptian yesterday?'

Leicester A. Sawyer's NT But he that injured his neighbor repelled him, saying, Who made you a ruler and a judge over us? Will you kill me as you did the Egyptian, yesterday?

Weymouth New Testament "But the man who was doing the wrong resented his interference, and asked, "'Who appointed you magistrate and judge over us? Do you mean to kill me as you killed the Egyptian yesterday?'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On the following day, he came to them as they were fighting and tried to reconcile them, saying: 'You are brothers, why do you hurt each other?' At that moment, the one who was injuring his companion rebuffed him saying: 'Who appointed you as our leader and judge? Do you want to kill me as you killed the Egyptian yesterday?'
The Heritage Bible	And the one treating his neighbor unjustly pushed him off, saying, Who placed you a ruler and a judge over us? Are you determined to take me out, in the manner you took out the Egyptian yesterday?
New Jerusalem Bible	But the man who was attacking his kinsman pushed him aside, saying, "And who appointed you to be prince over us and judge? Do you intend to kill me as you killed the Egyptian yesterday?"
NRSV (Anglicized Cath. Ed.) . Revised English Bible–1989	But the man who was at fault pushed him away. 'Who made you ruler and judge over us?' he said. 'Are you going to kill me as you killed the Egyptian yesterday?'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The one who was mistreating his fellow pushed Moshe away and said, ' Who made you a ruler and judge over us? Do you want to kill me, the way you killed that Egyptian yesterday? ' [Exodus 2:14]
Hebraic Roots Bible	But the one wronging the neighbor thrust him away, saying, "Who appointed you a ruler and a judge over us? Do you not want to kill me the way you killed the Egyptian yesterday?"
Holy New Covenant Trans.	The man who was doing wrong to the other man pushed Moses away. He said to Moses, 'Who made you our ruler and judge? Do you want to kill me as you killed the Egyptian man yesterday?'
The Scriptures 2009	"But he who was wronging his neighbour pushed him away, saying, ' Who made you a ruler and a judge over us? ' Do you wish to kill me as you killed the Mitsrian yesterday? ' Exodus 2:14.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	The [Man] but Wronging the [man] near rejects him Saying Who? you appoints ruler and judge on us not? to take (away) me You want whom way [You] take (away) yesterday the egyptian...
Alpha & Omega Bible	"BUT THE ONE WHO WAS INJURING HIS NEIGHBOR PUSHED HIM AWAY, SAYING, 'WHO MADE YOU A RULER AND JUDGE OVER US? 'YOU DO NOT MEAN TO KILL ME AS YOU KILLED THE EGYPTIAN YESTERDAY, DO YOU?' †(Exodus 2:14 to Exodus 2:15)
Awful Scroll Bible	(")But he abusing his neighbor shoves- him -away, saying, 'Who sets- you -down a ruler and a judge over us? (" ")Purpose you not to take- me -out, in the manner which you took-out the Egyptian yesterday?'
Concordant Literal Version	Yet he who is injuring his associate, thrusts him away, saying 'Who constitutes you a chief and a justice over us? You do not want to despatch me in the manner you despatched the Egyptian yesterday?'
exeGesés companion Bible	But he who injures his neighbor shoves him away, saying, Who seated you an arch and judge over us? Will you to take me out in the manner you took out the Misrayim yesterday?
Orthodox Jewish Bible	"But the one injuring his re'a pushed Moshe aside, saying MI SAMECHA L'ISH SAR V'SHOFET ALENU ("Who made you ruler and judge over us?"--Ex 2:14)

"HALEHARGENI ATAH OMER KA'ASHER HARAGTA yesterday ES HAMITZRI ("You do not mean to kill me in the same manner as you killed the Egyptian yesterday?")

Rotherham's Emphasized B. But *||he that was wronging his neighbor||* thrust him away, saying—
Who hath appointed |thee| to be ruler and judge over us?
Art ||thou|| wishing |to kill me| in the same way thou didst kill |the Egyptian|^a?

^a Exo. ii. 13 f.

Expanded/Embellished Bibles:

The Expanded Bible	The man who was ·hurting [wronging] ·the other [^l his neighbor] pushed Moses away and said, 'Who made you our ruler and judge? ·Are you going [or Do you want] to kill me as you killed the Egyptian yesterday [Ex. 2:14]?'
Jonathan Mitchell NT	"But the one presently hurting (and: treating unfairly) the associate (or: neighbor) pushed him away, saying, 'Who established you (set you down) [as the] ruler and judge (or: arbitrator) upon us?' ""You... you are not presently desiring or intending to lift me up (= kill me) in the same manner as you lifted up (= killed) the Egyptian, yesterday – are you?' [Ex. 2:14]
Syndein/Thieme	"But he that did his neighbor wrong thrust him away, saying, Who made YOU a ruler and a judge over us?" "Will you kill me, as you did the Egyptian yesterday? " {Note: This Jew was trying to bully the others and become the leader and is questioning Moses - who are you?}
Translation for Translators	But the man who was injuring the other man pushed Moses away and said to him, '◀No one appointed you (sg) to rule and judge us (exc)!/Do you (sg) think someone appointed you (sg) to rule and judge us (exc)?▶ [RHQ] Do you want to kill me as you killed the Egyptian yesterday?'
The Voice	Stephen: But the aggressor pushed Moses away and responded <i>with contempt</i> : "Who made you our prince and judge? Are you going to slay me <i>and hide my body</i> as you did with the Egyptian yesterday?" [Exodus 2:13–14]

Bible Translations with Many Footnotes:

Lexham Bible	But the one who was doing wrong to his [[*] Literally "the"; the Greek article is used here as a possessive pronoun] neighbor pushed him aside, saying, 'Who appointed you a ruler and a judge over us? You do not want to do away with me the same way [Literally "in the manner in which"] you did away with the Egyptian yesterday, do you ?' [A quotation from Exod 2:14; the negative construction in Greek anticipates a negative answer here, indicated by "do you "]
NET Bible®	But the man who was unfairly hurting his neighbor pushed ⁷⁶ Moses ⁷⁷ aside, saying, ' Who made⁷⁸ you a ruler and judge over us? You don't want to kill me the way you killed the Egyptian yesterday, do you? ' ⁷⁹ ^{76tn} Or "repudiated Moses," "rejected Moses" (BDAG 126-27 s.v. ἀπωθέω 2). ^{77tn} Grk "him"; the referent (Moses) has been specified in the translation for clarity. ^{78tn} Or "appointed." ^{79tn} The Greek construction anticipates a negative reply which is indicated in the translation by the 'tag' at the end, "do you?" ^{sn} A quotation from Exod 2:14. Even though a negative reply was expected, the question still frightened Moses enough to flee, because he knew his deed had become known. This understanding is based on the Greek text, not the Hebrew of the original setting. Yet the negative here expresses the fact that Moses did not

want to kill the other man. Once again the people have badly misunderstood the situation.

The Spoken English NT

But the one who was mistreating his fellow Israelite^{cc} shoved him away and said, Who set you up as a leader and judge over us? Do you want to kill me,^{dd} just like you killed that Egyptian yesterday?^{ee}

^{cc.} Lit. “his neighbor,” i.e. his fellow Israelite, not his next-door neighbor.

^{dd.} Or “Are you going to try to kill me.”

^{ee.} Exodus 2:14.

Wilbur Pickering’s New T. .

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"But the one injuring his neighbor pushed him away, saying, 'Who appointed you a ruler and a judge over us? You do not want to kill me [in the] manner which you killed the Egyptian yesterday, do you?' [Exod 2:14]

An Understandable Version

But the one who was trying to harm his neighbor pushed Moses away saying, 'Who gave you the right to act as a ruler and judge over us? Are you going to kill me like you did that Egyptian yesterday?'

Berean Literal Bible

But the one mistreating the neighbor pushed him away, having said, 'Who appointed you ruler and judge over us? Do you desire to kill me, the same way you killed the Egyptian yesterday?'

Bond Slave Version

But the man who was abusing his neighbor pushed Moses aside and said, 'Who made you ruler and judge over us? Do you want to kill me as you killed the Egyptian yesterday?'

Benjamin Brodie’s trans.

But the one who was bullying his neighbor pushed him aside, saying: 'Who appointed you ruler and judge over us? You do not desire to kill me in the same manner in which you killed the Egyptian yesterday, do you?'

Far Above All Translation

But the one who was doing wrong to his neighbour pushed him away from himself and said, 'Who appointed you a ruler and a judge over us? You don't want to kill me in the way you killed the Egyptian yesterday, do you?'

Literal Standard Version

And he who is doing injustice to the neighbor, thrust him away, saying, Who set you a ruler and a judge over us? Do you wish to kill me, as you killed the Egyptian yesterday?

Modern Literal Version 2020

But he who hurt the neighbor shoved him away and said, Who designated you a ruler and a justice over us? You do not wish to assassinate me in the manner which you assassinated the Egyptian yesterday, do you?

Revised Geneva Translation .

The gist of this passage:
27-28

When Moses tries to break up a fight between two Hebrew men, he fails.

Acts 7:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong’s #3588
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161

Acts 7:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adikeō (ἀδικέω) [pronounced aw-dih-KEH-oh]	<i>acting unjustly (or wickedly), sinning; being a criminal, having violated the laws in some way; doing wrong (hurt, harm, damage); acting wickedly (towards someone)</i>	masculine singular, present active participle, nominative case	Strong's #91
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
plêsion (πλησίον, α, ον) [pronounced play-SEE-on]	<i>neighbor, one who is near, close by; fellow man; associate</i>	masculine singular noun; accusative case (this word is used both as an adverb and as a noun)	Strong's #4139
apōthéomai/apōthomai (ἀπωθέομαι/ἀπώθομαι) [pronounced ap-oh-THEH-om-ahee/ap-OH-thom-ahee]	<i>to reject; to push off, figuratively, to cast away, put (push) away (from), thrust away (from)</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #683
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: Then the one harming the neighbor pushed him (aside),...

Moses has come upon two Hebrew men fighting. He wants to stop this, so he says to them, "Listen, you're both Hebrew men? What could the problem be?"

The man knows who Moses is, and he knows what he has done. He shoves aside the man with whom he is having an altercation and glares at Moses. (Some see this as the aggressor pushing Moses aside.)

Acts 7:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἔπω) [pronounced EHP-oh]	<i>speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling</i>	masculine singular, aorist active participle, nominative case	Strong's #2036
tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101

Acts 7:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
kathistêmi (καθίστημι) [pronounced kath-IHS-tay-mee]	<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>	3 rd person singular, aorist active indicative	Strong's #2525
archôn (ἄρχων, ἄρχοντος, ὁ) [pronounced AHR-khohn]	<i>ruler, commander, chief, leader, first-in-rank; prince, magistrate</i>	masculine singular noun; accusative case	Strong's #758 (present participle of Strong's #757)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
dikastês (δικαστής) [pronounced dik-as-TACE]	<i>judge, arbitrator, umpire</i>	masculine singular noun, accusative case	Strong's #1348
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...saying, "Who put you [as] a ruler or arbiter over us?"

The man at fault looks at Moses and asks him, "Who exactly put you in charge? Do you think it is your job to interfere with every problem and fix it?"

Moses here is pretty much self-appointed, which is why I see him as suffering from crusader arrogance.

Acts 7:27 Then the one harming the neighbor pushed him (aside), saying, "Who put you [as] a ruler or arbiter over us? (Kukis mostly literal translation)

It is normal for a person to graduate from high school or from college and to have a very idealistic view of the world. Moses, despite being 40, has not typically been in real situations with real people who are having real conflicts. He is under the impression that he can do things which he really cannot do.

Acts 7:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
anairéō (ἀναιρέω) [pronounced an-ahee-REH-oh]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	aorist active infinitive	Strong's #337
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
thélō (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	2 nd person singular, present active indicative	Strong's #2309

Translation: You don't wish to kill me...

The man looks at Moses and says, "You don't want to kill me, do you?" That was a very quick cut to the chase question, but he has an important piece of information which would suggest that this is Moses' plan.

Now Moses obviously does not want to kill a fellow Hebrew; but he is taken aback by someone who says such a thing to him.

Acts 7:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
tropos (τρόπος) [pronounced TROP-oss]	<i>1) a manner, way, fashion; 1a) as, even as, like as; 2) manner of life, character, deportment</i>	masculine singular noun; accusative case	Strong's #5158
anairéō (ἀναιρέω) [pronounced an-ahee-REH-oh]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	2 nd person singular, aorist active indicative	Strong's #337
chthés (χθές) [pronounced khthays]	<i>yesterday; by extension, in time past, before now, hitherto</i>	temporal adverb	Strong's #5504

Acts 7:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Aigýptios (Αιγύπτιος) [pronounced <i>ahee-GOOP-tee-oss</i>]	<i>Egyptian, inhabitant of Egypt</i>	masculine singular proper adjective grouping; accusative case	Strong's #124

Translation: ...in the manner [that] you executed the Egyptian yesterday [do you]?"

"Are you going to kill me like you executed that Egyptian yesterday?" the man asks Moses.

This question would have shaken Moses up. He was not expecting this.

Acts 7:28 You don't wish to kill me in the manner [that] you executed the Egyptian yesterday [do you]?" (Kukis mostly literal translation)

Moses did not expect this. This vicious guy appears to be blackmailing Moses (very subtly, mind you).

Acts 7:27–28 Then the one harming the neighbor pushed him (aside), saying, "Who put you [as] a ruler or arbiter over us? You don't wish to kill me in the manner [that] you executed the Egyptian yesterday [do you]?" (Kukis mostly literal translation)

Moses had assumed that what he had done the day before was hidden; that no one knew about it. Now here he comes upon a stranger, a fellow Hebrew, and he knows what Moses did. In fact, the way that he states this suggests that the man would use this against Moses if need be.

Acts 7:27–28 The man who was at fault in this altercation, pushed his victim aside, and said to Moses, "Who exactly put you in charge? How did you come to be an arbiter between us? Are you ready to kill me just as you executed that poor Egyptian guard yesterday?" (Kukis paraphrase)

But fled Moses in the word this. And he became a foreigner in a land of Midian where he sired sons two.

Acts
7:29

Now Moses fled at this word. He became an alien in the land of Midian where he fathered two sons.

Moses fled at hearing this statement. He traveled to Midian, where he would have been considered a foreigner. There, Moses married and had two sons.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) But fled Moses in the word this. And he became a foreigner in a land of Midian where he sired sons two.

Complete Apostles Bible Now Moses, at this saying, fled and became a stranger in the land of Midian, where he begot two sons.

Douay-Rheims 1899 (Amer.)	And Moses fled upon this word: and was a stranger in the land of Madian, where he begot two sons.
Holy Aramaic Scriptures	And Mushe {Moses} fled at that word, and was a sojourner in the land of Midian, and there was unto him two sons.
James Murdock's Syriac NT	And Moses fled at that speech, and became a sojourner in the land of Midian. And he had two sons.
Original Aramaic NT	And Moses fled at this saying and he became a nomad in the land of Midian and he had two sons.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And at these words, Moses went in flight to the land of Midian, and was living there for a time, and had two sons.
Bible in Worldwide English	When Moses heard these words, he left Egypt at once. He lived as a stranger in the country of Midian. While he was there, two sons were born to him.
Easy English	When Moses heard this, he decided to run away. He went to the land of Midian and he lived there. He married a wife and they had two sons.
Easy-to-Read Version–2008	When Moses heard him say this, he left Egypt. He went to live in the land of Midian, where he was a stranger. During the time he lived there, he had two sons.
God's Word™	After he said that, Moses quickly left Egypt and lived in Midian as a foreigner. In Midian he fathered two sons.
Good News Bible (TEV)	When Moses heard this, he fled from Egypt and went to live in the land of Midian. There he had two sons.
J. B. Phillips	At that retort Moses fled and lived as an exile in the land of Midian, where he became the father of two sons.
<i>The Message</i>	When Moses heard that, realizing that the word was out, he ran for his life and lived in exile over in Midian. During the years of exile, two sons were born to him.
NIRV	When Moses heard this, he escaped to Midian. He lived there as an outsider. He became the father of two sons there.
New Life Version	When Moses heard that, he went as fast as he could to the country of Midian where he was a stranger. While he was there, he became the father of two sons.

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

Casual English Bible	<p>MOSES, FUGITIVE ON THE RUN</p> <p>“When Moses heard this, he knew he had no choice but to get out of the country. He fled to Midian, [8] where he raised two sons.</p> <p>⁸7:29Midian is a territory that seems to have shifted a bit in Bible times. At one point it seems to have been in what is now Jordan. But by the time of Moses, the people of Midian lived in what is now Saudi Arabia, along the east bank of the Red Sea. Some of the people seem to have lived in the Sinai Peninsula too, in what is now Egypt. That’s where Moses encountered God in a burning bush at the foot of Mount Sinai.</p>
Contemporary English V.	When Moses heard this, he ran away to live in the country of Midian. His two sons were born there.
New Berkeley Version	.
The Passion Translation	“Shaken by this, Moses fled Egypt and lived as an exile in the land of Midian, where he became the father of two sons.
Plain English Version	Moses heard that man’s words, and he got frightened. He thought, ‘Everyone knows that I killed that man. Now I will get big trouble.’ So he ran away from Egypt and went to live in the country called Midian. He didn’t belong to that country, but he got married there and had 2 sons.

UnfoldingWord Simplified T. When Moses heard that, he fled from Egypt to Midian land. He lived there for some years. He got married, and he and his wife had two sons.
 William's New Testament .

Partially literal and partially paraphrased translations:

American English Bible 'And when Moses heard him say this, he ran away and lived in the land of Midian, where he fathered two sons.
 Beck's American Translation .
 Breakthrough Version Moses escaped during this saying and became a local foreigner in the land of Midian where he had two sons.
 Common English Bible When Moses heard this, he fled to Midian, where he lived as an immigrant and had two sons.
 A. Campbell's Living Oracles NT for Everyone .
 At that word, Moses ran away, and lived as a guest in the land of Midian, where he had two sons.
 20th Century New Testament At these words Moses took to flight, and became an exile in Midian; and there he had two sons born to him.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation "Moses ran when he heard this, and settled in the foreign land of Midian, and had two sons."
 Revised Ferrar-Fenton Bible At this remark Moses took to flight, and became a resident in the land of Midian, where two sons were born to him.
 Free Bible Version When he heard this, Moses ran away. He went and lived in exile in the land of Midian, where two sons were born to him.
 International Standard V Lexham Bible .
 And at this statement, Moses fled and became a foreigner in the land of Midian, where he became the father of two sons.
 Montgomery NT "Alarmed at this question, Moses fled from the land, and went to live in the land of Midian. There he became the father of two sons.
 Urim-Thummim Version Then Moses fled after hearing that, and was a foreigner in the land of Midian, where he gendered two sons.
 Weymouth New Testament "Alarmed at this question, Moses fled from the country and went to live in the land of Midian. There he became the father of two sons.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And Moses ran away in this word, and became a foreign resident in the land of Midian where he fathered two sons.
 New American Bible (2011) Moses fled when he heard this and settled as an alien in the land of Midian, where he became the father of two sons.^v
 New Jerusalem Bible Moses fled when he heard this and he went to dwell in the land of Midian, where he fathered two sons.
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 At this Moses fled the country and settled in Midianite territory. There two sons were born to him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible On hearing this, Moshe fled the country and became an exile in the land of Midyan, where he had two sons.

Holy New Covenant Trans.	When Moses heard him say this, he ran away from Egypt. He went to live in the land of Midian where he was a stranger. While he lived there, he had two sons.
The Scriptures 2009	“And at this saying, Mosheh fled and became a sojourner in the land of Midyan , Exodus 2:15 where he fathered two sons.
Tree of Life Version	At this remark, Moses fled and became an exile in the land of Midian, where he became the father of two sons.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...flees but Moses in the word this and [He] becomes Neighboring in earth midian where [He] births sons two...
Awful Scroll Bible	(“)And Moses fled from-within this consideration, and he comes about residing-from- =among the land of the Midians, where he begets two sons.
exeGesés companion Bible	...- and at this word, Mosheh flees and becomes a settler in the land of Midyan, where he births two sons.
Orthodox Jewish Bible	"And Moshe Rabbenu fled at this dvar and became a stranger in eretz Midyan, where he became the father of shnei banim. [Ex 2:11-15]
Rotherham's Emphasized B.	<i>And Moses [fled] at this saying, and became a sojourner in the land of Midian,</i> ^b where he begat two sons. ^b Exo. ii. 15, 22.

Expanded/Embellished Bibles:

The Expanded Bible	When Moses heard him say this, he left Egypt [^L fled] and went to live in the land of Midian [^C a land without distinct borders centered in northwestern Arabia] where he was a stranger [foreigner; resident alien; Ex. 2:15–25]. While Moses lived in Midian, he had two sons.
Jonathan Mitchell NT	"Now in [view and consideration of] this expressed thought (word; verbal expression), Moses fled and came to be an alien resident (a sojourner) within [the] land of Midian, where he generated (effected the birth of) two sons.
P. Kretzmann Commentary	Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. Kretzmann's commentary for Acts 7:23–29 has been placed in the Addendum .
Syndein/Thieme	"Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons." {Note: Moses left not in fear of the bully or fear of the Pharaoh. Moses left because he knew these people did NOT understand Bible Doctrine and were not ready to be led out of captivity!} [Kukis note: they weren't ready and neither was Moses.]
Translation for Translators	When Moses heard that, <i>he thought to himself, 'Obviously, people know what I have done, and someone will kill me.'</i> He was afraid, so he fled from Egypt to Midian land. He lived there <i>for some years</i> . He got married, and he and his wife had two sons."
The Voice	Stephen: Realizing this murder had not gone unnoticed, he quickly escaped Egypt and lived as a refugee in the land of Midian. He <i>married there and</i> had two sons.

Bible Translations with Many Footnotes:

NET Bible®	When the man said this, ⁸⁰ Moses fled and became a foreigner ⁸¹ in the land of Midian, where he became the father of two sons. ⁸⁰ tn Grk "At this word," which could be translated either "when the man said this" or "when Moses heard this." Since λόγος (logos) refers to the remark made by the Israelite, this translation has followed the first option.
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⁸¹ Or “resident alien.” Traditionally πάροικος (paroiko) has been translated “stranger” or “alien,” but the level of specificity employed with “foreigner” or “resident alien” is now necessary in contemporary English because a “stranger” is a person not acquainted with someone, while an “alien” can suggest science fiction imagery. **When he said that, Moses went into exile,^{ff} and ended up living as a foreigner in Midian.⁹⁹ He had two sons there.**

The Spoken English NT

^{ff}. Lit. “And Moses fled upon this word.”

⁹⁹. Prn. mid-ee-an.

Wilbur Pickering’s New T.

Well Moses fled at that word, and became a stranger in the land of Midian, where he begot two sons.¹⁶

(16) I find Stephen’s selection of details to be curious. Moses’ two sons were not prominent in the history of Israel, so why mention them? Well, Moses’ failure to circumcise them almost cost him his life! See Exodus 4:24-26. Although Moses himself was certainly circumcised as a baby, he was brought up as an Egyptian, and the importance of the procedure had not been ingrained in him; his wife wasn’t an Israelite and was against it. But how could Moses lead the covenant people while ignoring the sign of the covenant?

Literal, almost word-for-word, renderings:

- A Faithful Version And at this saying, Moses fled; and he became a sojourner in the land of Midian, where he begot two sons.
- Analytical-Literal Translation "Then Moses fled at this word, and he became a stranger in [the] land of Midian, where he fathered two sons.
- An Understandable Version When Moses heard this, he ran away and traveled to the country of Midian where he settled down and had two sons.
- Benjamin Brodie’s trans. Then Moses disappeared [vanished] at this word and became a stranger in the land of Midian where he fathered two sons .
- Charles Thomson NT At this speech Moses fled and became a sojourner in the land of Madiam, where he became the father of two sons.
- English Standard Version At this retort Moses fled and became an exile in the land of Midian, where he became the father of two sons.
- Green’s Literal Translation "And Moses fled" at this word. "And he became an alien in Midian land," where he fathered two sons. Exodus 2:15-22
- Modern Literal Version 2020 But at this speech, Moses fled and became a foreigner in the land of Midian, where he fathered two sons. {Exo 18:3}
- Revised Geneva Translation .

The gist of this passage: At hearing these words, Moses fled. He went to Midian and lived there, fathering two sons.

Acts 7:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
pheugō (φεύγω) [pronounced FYOO-go]	to escape, to flee (away), to run away (literally or figuratively); by implication to shun; by analogy to vanish	3 rd person singular, aorist active indicative	Strong’s #5343
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161

Acts 7:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Môseus/Môsês/ Môusês (Μωσεύς/ Μωσήσ/Μωύσῆσ) [pronounced <i>moce- YOOÇ, moh-SACE, mao-SACE</i>]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun, nominative case	Strong's #3475
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; locative, dative, or instrumental case	Strong's #3588
logos (λόγος, ου, ό) [pronounced <i>LOHG- ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
toutô (τούτῳ) [pronounced <i>TWO-toh</i>]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)

Translation: Now Moses fled at this word.

When this complete stranger told Moses that he knew about him killing the Egyptian slave-master, Moses was shocked and surprised. He did not realize that anyone saw him. He quickly left Egypt.

Acts 7:29b			
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
gínomai (γίνομαι) [pronounced <i>GIN-oh- mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096

Acts 7:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πάροικος (πάροικος) [pronounced PAHR-oy-koss]	<i>foreigner, dwelling near, neighbouring; a stranger, an alien, a foreigner, one who lives in a place without the right of citizenship</i>	neuter singular adjective, nominative case	Strong's #3941
This word was used back in v. 6, where it was prophesied that the Hebrew people would be strangers in the land of Egypt.			
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
γῆ (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1093
Madian (Μαδιάν) [pronounced mad-ee-OHM]	<i>contention: strife; transliterated, Midian, Madian</i>	indeclinable proper noun location	Strong's #3099

Strong: *a region of Arabia*. Thayer: *a land near the Red Sea, and took its name from one of the sons of Abraham by Keturah*.

Translation: He became an alien in the land of Midian...

Moses went southeast to Midian, meaning that he would have cross over two significant bodies of water in order to get there. This was far enough away to where he felt reasonably safe.

Moses did not just run and run until he could run no more. He made an educated guess as to where he could go and feel safe from the long arm of Egypt.

There is a backstory to this. Even though Moses was an outsider (a Hebrew child raised by the daughter of Pharaoh), he is now clearly one of those in line for the throne. However, there would be others who would want to take this power as well. So, behind any dynasty, there are fights and struggles to take power. Sometimes, this highest position has a clearly laid out succession (as we see in Great Britain); and nowadays, many of those positions are more honorary than powerful as well. With Moses being known as a murderer, those who wanted that same crown would have made use of the law of the land in order to keep Moses from the office of Pharaoh. Slogans would be spread across the land, like, *no one is above the law*.

Acts 7:29c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced hoo]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)

Acts 7:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gennáō (γεννάω) [pronounced <i>gen-NAH-oh</i>]	<i>to sire [father] [a child], to bear [a child]; metaphorically, it means to engender, cause to arise, excite; in a Jewish sense, of one who brings others over to his way of life, to convert someone</i>	3 rd person singular, aorist active indicative	Strong's #1080
Moses was begotten back in v. 20.			
huioi (υἱοί) [pronounced <i>hwee-OY</i>]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; accusative case	Strong's #5207
duo (δύο) [pronounced <i>DOO-oh</i>]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417

Translation: ...where he fathered two sons.

Stephen says very little about Moses' life there, but there is an implication here that his marriage was none too rosy. Moses has left a lot of responsibilities behind. Right now, he is pretty much a family man. Under those circumstances, it is not unusual for him to have 5 or 10 children; or even more. But he did not. Two children is a small number for the ancient world;³⁵ and we will find out in the book of Exodus that his wife agreed to circumcising the first son, but not the second. Let me suggest that all of this implies that Moses' marriage was not ideal.

Nothing is ever said about the physical attractiveness of Moses' wife. Let me suggest that she was—at least early on—one of the most exquisite beauties of the world. In Egypt, there would have been many women with an interest in Moses—women of the greatest beauty—and yet Moses was apparently unmarried at this point. For him to have his head turned by a woman suggests to me that Zipporah was both stunning and a great personality. Have you ever known a woman to make a decision along the lines of, “That is the man I want,” and then see that her vision was fulfilled? Let me suggest (and I realize that I am speculating here) that this is what took place.

Yet, apart from this undercurrent of a mutual desire for one another, Moses and Zipporah will soon find out that they are not the perfect couple. I suspect that they are a very attractive couple, and that their children were also very attractive. But this is not enough to make a marriage good.

Acts 7:29 **Now Moses fled at this word. He became an alien in the land of Midian where he fathered two sons.** (Kukis mostly literal translation)

Acts 7:29 **Moses fled at hearing this statement. He traveled to Midian, where he would have been considered a foreigner. There, Moses married and had two sons.** (Kukis paraphrase)

³⁵ In fact, this is a very small number for America in the 1800s and early 1900s.

And being fulfilled years forty, appeared to him in the desert-wilderness of the mountain Sinai a messenger in a flame of fire, a bush. But the Moses, having seen [this], marveled [at] the vision. But an approaching of him to observe, came to be a voice of [the] Lord. "I, the God of the fathers of you, the God of Abraham and Isaac and Jacob." But trembling came to be Moses; he did not venture to look at [this thing].

Acts
7:30–32

After forty years, [there] appeared to [Moses] in the desert-wilderness of Mount Sinai an Angel [of (the) Lord] [in the form of] a flame of fire [about a] bush. Having seen [this], Moses was amazed [at] the vision. As he approached to look at [this thing], the voice of the Lord happened. [He said] "I [am] the God of your fathers, the God of Abraham, Isaac, and Jacob." Moses became terrified, [and] he did not venture [any closer] to look at [this thing].

After living his normal life with a family and kids in Midian for 40 years, this vision appears to Moses in the desert-wilderness of Mount Sinai. An angel, in the form of a bush being consumed by a fiery flame, appeared to him. Moses could see this from a distance and he was amazed. As he began to approach to get a better look, the voice of the Lord powerfully said, "I am the God of your Fathers. I am the God of Abraham, Isaac, and Jacob." Moses was suddenly terrified, so that he could not move any closer to view this apparition.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And being fulfilled years forty, appeared to him in the desert-wilderness of the mountain Sinai a messenger in a flame of fire, a bush. But the Moses, having seen [this], marveled [at] the vision. But an approaching of him to observe, came to be a voice of [the] Lord. "I, the God of the fathers of you, the God of Abraham and Isaac and Jacob." But trembling came to be Moses; he did not venture to look at [this thing].
- Complete Apostles Bible And forty years having been fulfilled, an Angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai. And Moses, seeing it, marveled at the sight; and as he approached it to observe closely, the voice of the Lord came to him, saying, 'I am the God of your fathers--the God of Abraham, and the God of Isaac, and the God of Jacob.' And Moses was trembling and was not bold enough not look closely.
- Douay-Rheims 1899 (Amer.) And when forty years were expired, there appeared to him, in the desert of mount Sina, an angel in a flame of fire in a bush. And Moses seeing it wondered at the sight. And as he drew near to view it, the voice of the Lord came unto him, saying: I am the God of thy fathers: the God of Abraham, the God of Isaac and the God of Jacob. And Moses being terrified durst not behold.
- Holy Aramaic Scriptures And after forty years were fulfilled for him there, there appeared unto him The Malakeh d'MarYa {The Heavenly Messenger of The Lord-YHWH} in the wilderness of Mount Sinai, in a flame which burned in a thorn bush. And when Mushe {Moses} saw it, he was amazed at the appearance, and when he came near, so that he might see it, in a voice MarYa {The Lord-YHWH} said unto him, "I AM, The Alaha {The God} of your fathers, The Alaheh {The God} of Abraham, and of Iskhaq {Isaac}, and of Yaqub {Jacob}." And afterwards Mushe {Moses} was trembling, not daring that he should look at the appearance.
- James Murdock's Syriac NT And when forty years had been passed by him there, the angel of the Lord appeared to him in the wilderness of mount Sinai, in a fire that burned in a bush.

And when Moses saw [it], he admired the sight: and as he drew near to behold [it], the Lord said to him, audibly:

I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and dared not to gaze at the sight.

Original Aramaic NT

And when forty years were fulfilled to him, The Angel of THE LORD JEHOVAH appeared to him in the wilderness of Mount Sinai in the fire which burned in a bush. And when Moses saw it, he marveled at the vision, and when he approached to see, THE LORD JEHOVAH said to him in a voice:

'I AM THE LIVING GOD*, The God of your fathers, The God of Abraham and Isaac and Jacob', and as Moses was trembling, he did not dare to gaze at the vision.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

At the end of forty years, an angel came to him in the waste land of Sinai, in the flame of a burning thorn-tree.

And Moses, seeing it, was full of wonder, and when he came up to have a nearer view of it, the voice of the Lord came to him, saying,

I am the God of your fathers, the God of Abraham and of Isaac and of Jacob. And Moses, shaking with fear, kept his eyes from looking at it.

Bible in Worldwide English

When forty years had passed, he was in the wilderness near the hill called Sinai. There he saw fire in a small tree. An angel of the Lord was in the fire. Moses looked at it. He was very much surprised. He came closer to look at it better. Then he heard the Lord speak to him. The Lord said, "I am the God of your fathers. I am the God of Abraham, of Isaac, and of Jacob." Moses began to shake. He was afraid to look.

Easy English

Moses lived in Midian for 40 years. Then, one day, he was in the wilderness near Sinai mountain. He saw a bush there that was burning. An angel appeared to him in the fire. Moses was very surprised by what he saw. He went near to the bush so that he could see it better. Then he heard the Lord God speak to him from the bush. God said, "I am the God of your ancestors. I am the God of Abraham, Isaac and Jacob." Moses was very frightened. He was too afraid to look at the bush any more.

Easy-to-Read Version—2008

"Forty years later Moses was in the desert near Mount Sinai. An angel appeared to him in the flame of a burning bush. When Moses saw this, he was amazed. He went near to look closer at it. He heard a voice; it was the Lord's. The Lord said, 'I am the same God your ancestors had--the God of Abraham, the God of Isaac, and the God of Jacob.' Moses began to shake with fear. He was afraid to look at the bush.

Good News Bible (TEV)

"After forty years had passed, an angel appeared to Moses in the flames of a burning bush in the desert near Mount Sinai. Moses was amazed by what he saw, and went near the bush to get a better look. But he heard the Lord's voice: 'I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.' Moses trembled with fear and dared not look.

J. B. Phillips

Moses hears the voice of God

"It was forty years later in the desert of Mount Sinai that an angel appeared to him in the flames of a burning bush, and the sight filled Moses with wonder. As he approached to look at it more closely the voice of the Lord spoke to him, saying, 'I am the God of your fathers—the God of Abraham, the God of Isaac, and the God of Jacob.' Then Moses trembled and was afraid to look any more.

The Message

"Forty years later, in the wilderness of Mount Sinai, an angel appeared to him in the guise of flames of a burning bush. Moses, not believing his eyes, went up to take a closer look. He heard God's voice: 'I am the God of your fathers, the God of

Abraham, Isaac, and Jacob.’ Frightened nearly out of his skin, Moses shut his eyes and turned away.

NIRV “Forty years passed. Then an angel appeared to Moses in the flames of a burning bush. This happened in the desert near Mount Sinai. When Moses saw the bush, he was amazed. He went over for a closer look. There he heard the Lord say, ‘I am the God of your fathers. I am the God of Abraham, Isaac and Jacob.’ (Exodus 3:6) Moses shook with fear. He didn’t dare to look.

New Life Version Forty years passed and Moses was near Mount Sinai where no people live. There he saw an angel in the fire of a burning bush. He was surprised and wondered when he saw it. He went up close to see it better. Then he heard the voice of the Lord speak to him. ‘I am the God of your fathers, the God of Abraham and of Isaac and of Jacob.’ Moses shook! He was so afraid he did not look at the bush.

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

Casual English Bible After 40 years in exile, he was out in the badlands near Mount Sinai when an angel appeared to him inside the fire of a burning bush. When Moses saw this, he wondered what in the world was going on. He stepped closer to get a better look. In that moment, he heard the voice of the Lord. ‘I am the God of your ancestors. I’m the God of Abraham and Isaac and Jacob.’ Moses started shaking. He didn’t dare look in the direction of the Voice.

Contemporary English V. Forty years later, an angel appeared to Moses from a burning bush in the desert near Mount Sinai. Moses was surprised by what he saw. He went closer to get a better look, and the Lord said, “I am the God who was worshiped by your ancestors, Abraham, Isaac, and Jacob.” Moses started shaking all over and didn’t dare to look at the bush.

New Berkeley Version
New Living Translation .
 “Forty years later, in the desert near Mount Sinai, an angel appeared to Moses in the flame of a burning bush. When Moses saw it, he was amazed at the sight. As he went to take a closer look, the voice of the Lord called out to him, ‘I am the God of your ancestors—the God of Abraham, Isaac, and Jacob.’ Moses shook with terror and did not dare to look.

The Passion Translation After forty years had passed, while he was in the desert near Mount Sinai, the Messenger of Yahweh appeared to him in the midst of a flaming thorn bush. Moses was astonished and stunned by what he was seeing, so he drew closer to observe this marvel. Then the Lord Yahweh spoke to him out of the flames: ‘I am the living God, the God of your ancestors. I am the God of Abraham, Isaac, and Jacob.’ “Trembling in God’s presence and overwhelmed with awe, Moses didn’t even dare to look into the fire.

Plain English Version Moses stayed in Midian country for 40 years. Then one day, he was in the desert place near the big hill called Sinai, and God sent one of his angel messengers to him there. It happened like this. Moses saw a little tree that was burning with flames of fire. It kept on burning all the time, but it didn’t finish up that little tree. Moses was surprised. He thought, ‘How come that fire doesn’t finish up that tree?’ So he went closer to have a good look at it. Then he heard God talk to him from that fire. God said, ‘I am the God of your grand-fathers, Abraham, Isaac and Jacob. I am their God.’

Radiant New Testament “Forty years went by. Then an angel appeared to Moses in the flames of a burning bush in the desert near Mount Sinai. When Moses saw the bush, he was amazed and went over for a closer look. There he heard the Lord say, ‘I am the God of your fathers—the God of Abraham, Isaac, and Jacob.’ Moses shook with fear and didn’t dare to look.

UnfoldingWord Simplified T. One day forty years later, the Lord God appeared as an angel to Moses. He appeared in the flame of a bush that was burning in the desert near Mount Sinai.

When Moses saw it, he was amazed, because the bush was not burning up. As he went over to look more closely, he heard the Lord God say to him, 'I am the God whom your ancestors worshiped. I am the God that Abraham, Isaac and Jacob worship.' Moses was so afraid that he began to shake. He was afraid to look at the bush any longer.

William's New Testament

When forty years had passed, an angel appeared to him in the desert of Mount Sinai, in the flame of a burning bush. When Moses saw it, he wondered at the sight, and when he went up to look at it, the voice of the Lord said to him, 'I am the God of your forefathers, the God of Abraham, Isaac, and Jacob.' Moses was so terrified that he did not dare to look at the bush.

Partially literal and partially paraphrased translations:

American English Bible

'Well, after 40 more years, Jehovah's messenger appeared to him in the flames of a burning thorn bush while he was in the desert near Mount SinAi. And when Moses saw it, he was dazzled by the sight!

'But as he came closer to investigate, the voice of the Lord said to him:

'I am the God of your fathers... The God of AbrahAm, IsaAc, and Jacob.'

[paraphrase of Exodus 3:6]

'And at that, Moses started to shake so hard that he didn't want to investigate any further.

Beck's American Translation .
Breakthrough Version

And when forty years were filled up, there was seen by him in the backcountry of Mount Sinai, an angel in a blaze of fire of a bush. When Moses saw it, he was amazed at the sighting. As he went forward to take a closer look, the Master's voice came. 'I am the God of your fathers, the God of Abraham, Isaac, and Jacob.' After trembling came, Moses was not daring to take a closer look.

Common English Bible

"Forty years later, an angel appeared to Moses in the flame of a burning bush in the wilderness near Mount Sinai. Enthralled by the sight, Moses approached to get a closer look and he heard the Lord's voice: *'I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.'* [Exod 3:6] Trembling with fear, Moses didn't dare to investigate any further.

Len Gane Paraphrase

"After [another] forty years had gone by, an angel of the Lord appeared to him in a flame of fire of a bush in the wilderness of Mount Sinai. "When Moses saw [this], he wondered at this vision, and as he drew near to look, the Lord's voice came to him, saying, 'I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.' Then Moses started shaking and didn't dare look.

A. Campbell's Living Oracles

And when forty years were fulfilled, an angel of the Lord appeared to him in a flame of fire, in a bush, in the wilderness of Mount Sinai. And Moses seeing it, admired the vision: and as he drew near to behold it, the voice of the Lord came to him, saying, "I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob." And Moses trembled, and did not dare to behold it.

New Advent (Knox) Bible

Forty years later, a vision came to him in the wilderness of mount Sinai; a bush had caught fire; and an angel was standing among the flames. Moses saw it, and was astonished at the sight; and as he drew near to look, the voice of the Lord came to him, I am the God of thy fathers, of Abraham, and Isaac, and Jacob. And Moses did not dare to look close; fear made him tremble.

20th Century New Testament

Forty years had passed when there appeared to him, in the Desert of Mount Sinai, an angel in a flame of fire in a bush. When Moses saw it, he was astonished at the vision; but on his going nearer to look at it more closely, the voice of the Lord was heard to say--'I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.' Moses trembled, and did not dare to look.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	After forty years had passed, an angel [Other mss add <i>of the Lord</i>] appeared to him in the wilderness of Mount Sinai, in the flame of a burning bush. When Moses saw it, he was amazed at the sight. As he was approaching to look at it, the voice of the Lord came: I am the God of your ancestors—the God of Abraham, of Isaac, and of Jacob. [Exodus 3:6,15] Moses began to tremble and did not dare to look.
Conservapedia Translation	"Once forty years had passed, he saw an angel of the Lord appear in the desert around Sina in a blazing bush." "When he saw it, he was awestruck, and when he walked closer, heard the Lord's voice:" "'I am the God of your forefathers, of Abraham, Isaac, and Jacob.' Moses trembled, and didn't dare look up."
Revised Ferrar-Fenton Bible	Then when forty years had elapsed, an angel appeared to him in the desert of Sinai, in the flame of a burning bush. When Moses saw the appearance, he wondered at the sight; and as he approached to examine it, there came a commanding voice, I AM THE GOD OF YOUR FOREFATHERS, THE GOD OF ABRAHAM, OF ISAAC, AND OF JACOB. ³ Then Moses, becoming terrified, dare not examine it.
International Standard V	3. Exod 3.6 "After 40 years had passed, an angel appeared to him in the flames of a burning bush in the desert near Mount Sinai. When Moses saw it, he was amazed at the sight, and when he approached the bush [The Gk. lacks the bush] to look at it, the voice of the Lord said, [Lit. came] 'I am the God of your ancestors—the God of Abraham, Isaac, and Jacob.' [Exod 3:6] Moses became terrified and didn't dare to look.
Montgomery NT	"But at the end of forty years there appeared to him, in the desert of Mt. Sinai, an angel in a flame of fire, in a bush. "When Moses saw it he was astonished at the sight. But when he drew near to look, the voice of the Lord said, "I am the God of your fathers, the God of Abraham, Isaac, and Jacob. "And Moses trembled and dared not gaze.
Urim-Thummim Version	And when 40 years had expired, there appeared to him in the uninhabited region of Mount Sinai an Angel of the LORD in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to observe it, the Voice of the LORD came to him saying, I am the Elohim of your fathers, the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob. Then Moses trembled, and did not look.
Weymouth New Testament	"But at the end of forty years there appeared to him in the Desert of Mount Sinai an angel in the middle of a flame of fire in a bush. When Moses saw this he wondered at the sight; but on his going up to look further, the voice of the Lord was heard, saying, "'I am the God of your forefathers, the God of Abraham, of Isaac, and of Jacob.' "Quaking with fear Moses did not dare gaze.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And forty years being fulfilled, <i>the heavenly</i> Messenger of the Lord appeared to him in the wasteland of Mount Sinai in a flame of fire of a bush. And Moses seeing it, wondered at the vision, and he drawing near to fully exercise his mind upon it, the voice of the Lord was to him: I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob, and Moses was trembling, and absolutely did not dare to fully exercise his mind.
New American Bible (2011)	"Forty years later, an angel appeared to him in the desert near Mount Sinai in the flame of a burning bush. When Moses saw it, he was amazed at the sight, and as he drew near to look at it, the voice of the Lord came, 'I am the God of your fathers,

the God of Abraham, of Isaac, and of Jacob.’ Then Moses, trembling, did not dare to look at it.

w. [7:30–34] Ex 3:2–3.

New Catholic Bible

“After forty years had passed, an angel appeared to him in the desert near Mount Sinai in the flame of a burning bush. When Moses saw it, he was amazed, and as he approached to examine it, the voice of the Lord said to him, ‘I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.’

NRSV (Anglicized Cath. Ed.) .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“After forty more years, an angel **appeared to him in the desert** near Mount Sinai **in the flames of a burning thorn bush**. When Moshe saw this, he was amazed at the sight; and as he approached to get a better look, there came the voice of *ADONAI*, ‘**I am the God of your fathers, the God of Avraham, Yitz’chak and Ya’akov.**’ **But Moshe trembled with fear and didn’t dare to look.**

Hebraic Roots Bible

And forty years being fulfilled to him, the Messenger of YAHWEH appeared to him in a flame of fire in a bush in the wilderness of Mount Sinai.

And when Moses saw it, he was amazed at the vision, and as he drew near to it, YAHWEH said to him in a voice,

"I am the Elohim of your fathers, the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob." And while he was trembling, Moses did not dare to stare at the vision. (Ex. 3:6, 15)

Holy New Covenant Trans.

"After 40 years Moses was in the desert on Mount Sinai. An angel appeared to him in the flame of a burning bush. When Moses saw this, he was amazed. He went nearer to look at it more closely. He heard a Voice; it was the Lord’s. The Lord God said, ‘I am the same God of your ancestors — the God of Abraham, of Isaac, and of Jacob.’ Moses began to shake with fear. He was afraid to look at the bush.

The Scriptures 2009

“And after forty years were completed, **a Messenger of הוהי appeared to him in a flame of fire in a bush**, Exodus 3:2 in the wilderness of Mount Sinai.

“And Mosheh, seeing it, marvelled at the sight, and coming near to look, the voice of הוהי came to him,

saying, ‘**I am the Elohim of your fathers, the Elohim of Abraham and the Elohim of Yitshaq and the Elohim of Ya’aqob.**’ **And Mosheh trembled and did not have the courage to look.**

Weird English, ©Idε English, Anachronistic English Translations:

Accurate New Testament

...and being filled years forty is seen [by] him in the [one] deserted [of] the mountain {of} sinai Messenger in flame [of] fire [of] bush The but Moses Seeing {him} observed (closely) the vision approaching but him to observe {it} becomes Sound [of] lord {Saying} I {am} The God [of] the fathers [of] you The God {of} abraham and {of} isaac and {of} jacob Trembling but Becoming Moses not risked to observe {him}...

Alpha & Omega Bible

“AFTER FORTY YEARS HAD PASSED, AN MANIFESTATION APPEARED TO HIM IN THE DESERT OF MOUNT Sinai, IN THE FLAME OF A BURNING THORN BUSH. †(Exodus 3:1, Isaiah 63:9)

“WHEN MOSES SAW IT, HE MARVELED AT THE SIGHT; AND AS HE APPROACHED TO LOOK MORE CLOSELY, THERE CAME THE VOICE OF THE LORD:

‘I AM THE THEOS (*The Alpha & Omega*) OF YOUR FATHERS, THE THEOS (*The Alpha & Omega*) OF ABRAHAM AND ISAAC AND JACOB.’ MOSES SHOOK WITH FEAR AND WOULD NOT VENTURE TO LOOK. †(Exodus 3:6)

Awful Scroll Bible	<p>(")And forty years being fulfilled, there is being appeared to him from-within the wilderness of Mount Sinai, an angelic messenger of the Lord, from-within a flame of fire in a bush.</p> <p>(")What is more, Moses perceiving the wonder of the sight, even he coming-near to accordingly-think-upon it, the voice of the Lord comes about, with respects to him,</p> <p>(")I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.' And Moses coming about trembling-from-within, was not bold to accordingly-think-upon it.</p>
exeGeses companion Bible	<p>And forty years fulfill/shalam, and an angel of Yah Veh appears to him in a flame of fire in a brier in the wilderness of mount Sinay. And Mosheh sees, and marvels at the vision: and as he draws near to perceive it, the voice of Yah Veh becomes to him, I - Elohim of your fathers; Elohim of Abraham and Elohim of Yischaq and Elohim of Yaaqov. - so Mosheh trembles, and dares not perceive.</p>
Orthodox Jewish Bible	<p>"And at the fulfillment of arba'im shanah a MALACH appeared to him BELABAT EISH MITOCH HASENEH ("in flame of fire from within a burning thorn bush") in the desert of the mountain Sinai. [Ex 3:1-2]</p> <p>"And Moshe Rabbenu having seen this, was mishpoyel (standing in awe) at the chazon and, as he was approaching it to look more closely, there came the kol (voice) of Hashem, [Ex 3:1-4]</p> <p>"I am the G-d of your Avot, I am the G-d of Avraham and the G-d of Yitzchak and the G-d of Ya'akov". But Moshe Rabbenu was trembling with pachad and was not daring to look. [SHEMOT 3:6]</p>
Rotherham's Emphasized B.	<p>And <when forty years were fulfilled'> <i>there appeared unto him in the desert of Mount Sinai a messenger, in a flame of fire, in a bush </i>.^c And Moses seeing it marvelled at the sight; and as he was going near to observe there came a voice of the Lord—</p> <p style="padding-left: 40px;"> I <i>am the God of thy fathers,</i> <i>The God of Abraham and Isaac and Jacob.</i>^d And Moses becoming terrified durst not observe.</p> <p>^c Exo. iii. 1 f. ^d Exo. iii. 6.</p>

Expanded/Embellished Bibles:

An Understandable Version	<p>"Then after <i>[another]</i> forty years passed, an angel appeared to him <i>[one day]</i> out of a flaming bush in the wilderness near Mt. Sinai. Moses marveled at the sight <i>[of the burning bush]</i> and, as he went to look at it more closely, the voice of the Lord spoke out, 'I am the God of your forefathers Abraham, Isaac and Jacob.' Moses shook with fear, not <i>[even]</i> wanting to look <i>[at the bush]</i>.</p>
The Expanded Bible	<p>"Forty years later an angel appeared to Moses in the flames of a burning bush as he was in the ·desert [wilderness] near Mount Sinai [Ex. 3]. When Moses saw this, he was amazed [·at the sight/vision] and went near to look closer. Moses heard the Lord's voice say, 'I am the God of your ·ancestors [forefathers; fathers], the God of Abraham, Isaac, and Jacob [Ex. 3:6].' Moses began to ·shake [tremble] with fear and ·was afraid [did not dare] to look.</p>

Jonathan Mitchell NT

"And then – with forty years having been filled full (or: fulfilled) – within the midst of the desolate place (the wilderness; the desert) of Mount Sinai, an agent (or: messenger; [D & others add: of the Lord]) – in union with [the] flame of a fire in a bramble (or: thornbush) – was seen by him.

"So Moses, upon seeing [it], was shocked and filled with wonder, marveling at the sight (or: vision; or: the result and effect of what was seen). Now during his progressive approaching to take note and focus his mind down [on it], a Voice of [the] Lord was birthed (or: a sound of [Yahweh] occurred, or, came to be; [D reads: the Lord {= Yahweh} spoke to him, saying]),

"'I Myself [am] the God of your fathers (= ancestors): the God of Abraham and of Isaac and of Jacob.' So Moses, coming to be in a tremble was not continuing to have courage to be focusing [his] mind or taking notice, or considering [what was happening]!

Syndein/Thieme

{Verses 30-35 the preparation of Moses}

"And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord {actually Jesus Christ} in a flame of fire in a bush."

"When Moses saw it, he kept on being totally amazed at the sight. And as he drew near to behold it, the voice of the Lord came unto him saying, 'I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.' Then Moses became frightened and he did not dare to observe."

{Note: This is how we know it is actually Jesus.}

Translation for Translators

God commanded Moses to rescue the Jewish people from Egypt.

Acts 7:30-34

"One day 40 years later, the Lord God appeared as an angel to Moses. He appeared in a bush that was burning in the desert near Sinai Mountain. When Moses saw that, he was greatly surprised, because the bush was not burning up. As he went over to look more closely, he heard the Lord God say to him, 'I am the God whom your ancestors worshipped. I am the God that Abraham, Isaac and Jacob worship.' Moses was so afraid that he began to shake. He was afraid to look at the bush any longer.

The Voice

Stephen: Forty more years passed. One day while Moses was in the desert near Mount Sinai, a heavenly messenger appeared to him in the flames of a burning bush. The phenomenon intrigued Moses; and as he approached for a closer look, he heard a voice—the voice of the Lord: "I am the God of your own fathers, the God of Abraham, Isaac, and Jacob." [Exodus 3:6] This terrified Moses—he began to tremble and looked away in fear.

Bible Translations with Many Footnotes:

Lexham Bible

"And when [*Here "when " is supplied as a component of the temporal genitive absolute participle ("had been completed")] forty years had been completed, an angel appeared to him in the desert of Mount Sinai in the flame of a burning bush. And when [*Here "when " is supplied as a component of the participle ("saw") which is understood as temporal] Moses saw it, [*Here the direct object is supplied from context in the English translation] he was astonished at the sight, and when [*Here "when " is supplied as a component of the temporal genitive absolute participle ("approached")] he approached to look at it , [*Here the direct object is supplied from context in the English translation] the voice of the Lord came: 'I am the God of your fathers, the God of Abraham and of Isaac and of Jacob!' [A quotation from Exod 3:6] So Moses began trembling and [*Here "and " is supplied because the previous participle ("began") has been translated as a finite verb] did not dare to look at it . [*Here the direct object is supplied from context in the English translation]

NET Bible®

"After⁸² forty years had passed, an angel appeared to him in the desert⁸³ of Mount Sinai, in the flame of a burning bush.⁸⁴ When Moses saw it, he was amazed at the sight, and when he approached to investigate, there came the voice of the Lord, 'I

am the God of your forefathers,⁸⁵ the God of Abraham, Isaac,⁸⁶ and Jacob.⁸⁷
 Moses began to tremble and did not dare to look more closely.⁸⁸

^{82tn} Grk “And after.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and contemporary English style, which generally does not, καί (kai) has not been translated here.

^{83tn} Or “wilderness.”

^{84sn} An allusion to Exod 3:2.

^{85tn} Or “ancestors”; Grk “fathers.”

^{86tn} Grk “and Isaac,” 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.

^{87sn} A quotation from Exod 3:6. The phrase suggests the God of promise, the God of the nation.

^{88tn} Or “to investigate,” “to contemplate” (BDAG 522 s.v. κατανοέω 2).

The Spoken English NT

After forty years had gone by,
an angel appeared to him in the desert of Mount Sinai,^{hh} in the flame of a burning bush.ⁱⁱ

Moses was amazed at the sight of it, and when he went nearer to look more closely, he heard^{jj} the voice of the Sovereign One:

I am the God of your ancestors—the God of Abraham, Isaac and Jacob.^{kk}

Moses started shaking, and didn’t dare to look.

^{hh.} Prn. sye-nye.

^{ii.} Exodus 3:2-3. Exodus does not name the mountain as Sinai in that passage.

^{jj.} Lit. “there was.”

^{kk.} Exodus 3:6.

Wilbur Pickering’s New T.

Moses commissioned

“And when another forty years had passed, Angel of the LORD¹⁷ appeared to him in the wilderness of Mount Sinai,¹⁸ in a flame of fire in a bush. Well upon seeing it Moses was amazed at the sight, but as he approached for a closer look the voice of the LORD came to him: ‘I am the God of your fathers—the God of Abraham and the God of Isaac and the God of Jacob.’¹⁹ Moses started trembling and didn’t dare to look.

(17) There is no definite article with “angel”. Comparing Exodus 3:2; Exodus 3:4 it is clear that “the Angel of the LORD” was Jehovah Himself, presumably the Son. Perhaps 2% of the Greek manuscripts, of inferior quality, omit ‘of the Lord’ (as in NIV, NASB, LB, TEV, etc.).

(18) Moses was in Midian, so the real Mount Sinai is in Midian, which is part of Arabia, not the peninsula between the ‘rabbit ears’ of the Red Sea.

(19) See Exodus 3:6. The Lord Jesus made use of this passage to demonstrate the fact of resurrection (Matt. 22:32). Perhaps 5% of the Greek manuscripts omit “the God” before Isaac and Jacob (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation **"And forty years having been fulfilled [fig., after another forty years had passed], [the] Angel of the Lord appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. Then Moses having seen, began marveling at the sight. Now as he [was] approaching to look [more] closely, [the] voice of [the] Lord came to him: 'I [am] the God of your fathers; the God of Abraham and the God of Isaac and the God of Jacob.'** "Then Moses having become trembling [fig., terrified] did not dare to look closely. [Exod 3:6,15]

Benjamin Brodie’s trans.

Now, after forty years had passed, an angel appeared to him in the deserted region around Mount Sinai in a flame of a thorn-bush fire.

And after seeing *it*, Moses was amazed at the sight [spectacle], and when he approached *it* for closer inspection, the Lord's voice came to him: 'I *am* the God of your fathers, the God of Abraham and Isaac and Jacob.' But Moses, becoming terrified, did not have the courage to listen and fully comprehend *it*.

Far Above All Translation

And when forty years had passed, the angel of *the* Lord appeared to him in the desert of Mount Sinai in the flame of the bush on fire. And Moses saw *it* and wondered at the vision. And as he approached to investigate, the voice of *the* Lord came to him *and said*, 'I am the God of your fathers, the God of Abraham and the God of Isaac and the God of Jacob.' But Moses was trembling and did not dare investigate *further*.

Modern Literal Version 2020

And after forty years were fulfilled, a messenger of the Lord was seen by him in the wilderness of Mount Sinai, in a flame of a fiery bush. {Exo 3:6} But *after* Moses saw it, he was marveling at the vision of *it*. And while coming near to consider what it was, a voice of the Lord came* to him, I am the God of your fathers, the God of Abraham and the God of Isaac and the God of Jacob. {Exo 3:6} And the trembling Moses came*, and was not daring to consider *what it was*.

Revised Geneva Translation .

The gist of this passage: Moses has an encounter with the burning bush in the Sinai desert. 30-32

Acts 7:30a			
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
plêroō (πληρώω) [pronounced <i>play-ROH-oh</i>]	<i>being filled with, being fulfilled; being completed [finished, accomplished]</i>	neuter plural, aorist passive participle; genitive/ablative case	Strong's #4137
etê (ἔτη) [pronounced <i>EHT-ay</i>]	<i>years</i>	neuter plural noun; genitive/ablative case	Strong's #2094
tessarakonta (τεσσαράκοντα) [pronounced <i>tes-sar-AK-on-tah</i>]	<i>forty</i>	Indeclinable numeral adjective	Strong's #5062

Translation: *After forty years,...*

Moses remains in Midian for 40 years living what is close to a normal life. He marries, he has two sons (which is a small number for a couple to have), and he works for his father-in-law.

His father-in-law, in the **Torah**, is said to be a priest. I believe that divine learning took place for Moses when he was in Egypt and when he was in Midian. What form this took and *how* Moses learned from the Scriptures is speculative; but that Moses had knowledge of the events described in the *book* of Genesis cannot be denied. In fact, in this dissertation, Stephen will provide proof of that knowledge (as do the first few chapters of Exodus).

Acts 7:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
optánomai (ὀππάνομαι) [pronounced <i>op-TAHN-oh-my</i>]	<i>to appear; an appearance of; to allow oneself to be seen</i>	3 rd person singular, aorist passive indicative	Strong's #3700
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <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
erêmos (ἔρημος) [pronounced <i>EHR-ay-moss</i>]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; dative, locative or instrumental case	Strong's #2048
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
oros (ὄρος, οὐς, τό) [pronounced <i>OH-ross</i>]	<i>mountain, mount, hill</i>	neuter singular noun; dative, locative and instrumental cases	Strong's #3735
Sinâ (Σινᾶ) [pronounced <i>see-NAH</i>]	<i>thorny; transliterated, Sinai, Sina</i>	proper noun location, indeclinable	Strong's #4614
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; nominative case	Strong's #32
The Byzantine Greek text and Scrivener Textus Receptus both add the word...			
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Quite frankly, if a translation does not call my attention to a textual difference, than I would likely miss it.

Translation: ...[there] appeared to [Moses] in the desert-wilderness of Mount Sinai an Angel [of (the) Lord]...

Moses, out in the desert-wilderness, would have a vision of the **Angel of God**. I would assume that this would have been an objective, real vision, meaning, had someone been with Moses at the time, he would have seen the same thing.

Apart from the words here, there is no indication that the bush has an otherly sort of appearance, like **angels** are sometimes described. The bush itself is the Angel of the Lord (which is Jesus, the **Revealed Member** of the **Trinity**).

An interesting thing which I do not recall being in the Exodus narrative is, this takes place in the desert-wilderness near Mount Sinai. In other words, when Moses leads the sons of Israel in the desert, they will travel very close to where Moses is at this point in his life.

Let me add to this that God did the leading. God led Israel through the desert-wilderness; Moses did not, although he functioned as the leader of Israel. God determined where the people of Israel would march.

As an aside, there are people who use GPS in order to drive from one place to another; and others who use maps. The first people rarely have a good understanding of where they are; and, in many cases, if their GPS failed, they would not know how to find their way back home. People who use maps have a vision in their mind as to where they are at any given time. Usually, they can identify the general directions of north, east, south or west.

The people of Israel as they were led through the desert-wilderness, for the most part, only know where they are based upon the fact that they marched from point A to point B, following God's GPS system (God appears to them as a pillar of fire at night and a pillar of cloud in the day). Moses, on the other hand, based upon his training, knew roughly where they were at all times. He knew that their general southern direction followed by a due east movement was not going to get them to the land of promise. All of them followed God's lead.

Acts 7:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
phlóx (φλόξ) [pronounced flox]	<i>flame, flash, blaze</i>	feminine singular noun, dative, locative or instrumental case	Strong's #5395
pûr (πῦρ) [pronounced purr]	<i>fire</i>	neuter singular noun; genitive/ablative case	Strong's #4442
batos (βάτος) [pronounced BAT-oss]	a thorn bush, bramble bush, brier shrub	masculine singular noun; genitive/ablative case	Strong's #942

Translation: ...[in the form of] a flame of fire [about a] bush.

The physical thing which Moses observes is a bush which is on fire, but the bush is not consumed.

Even though this is called a vision, that does not mean what he sees is not real.

Acts 7:30 After forty years, [there] appeared to [Moses] in the desert-wilderness of Mount Sinai an Angel [of (the) Lord] [in the form of] a flame of fire [about a] bush. (Kukis mostly literal translation)

Acts 7:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Môseus/Môsês/ Môusês (Μωσεύς/ Μωσής/Μωϋσής) [pronounced moce- YOOÇ, moh-SACE, mao-SACE]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun, nominative case	Strong's #3475
eidô (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
thaumázô (θαυμάζω) [pronounced thau- MAUd-zoh]	<i>to wonder, to marvel, to be struck with admiration, amazement or astonishment</i>	3 rd person singular, aorist active indicative	Strong's #2296
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hórama (ὄραμα) [pronounced HOHR- am-ah]	<i>vision, a sight, something gazed at, a spectacle (especially supernatural), a sight divinely granted to the viewer</i>	neuter singular noun, accusative case	Strong's #3705

Translation: Having seen [this], Moses was amazed [at] the vision.

Moses is amazed by what he sees.

I have already filled in at least one gap in this narrative, pointing out that this bush is on fire, but it is not consumed.

Acts 7:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proserchomai (προσέρχομαι) [pronounced pros-ER- khom-ahee]	<i>coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshipping</i>	masculine singular, present (deponent) middle/passive participle; genitive/ablative case	Strong's #4334
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 7:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
κατανοεῶ (κατανοέω) [pronounced kat-an-oh-EH-oh]	<i>to notice, to observe carefully, to look at (and reflect upon), to consider, to contemplate; to behold, to perceive</i>	aoist active infinitive	Strong's #2657

Translation: *As he approached to look at [this thing],...*

Moses begins to approach this bush to get a better look, to try to figure out what he is seeing.

The burning bush catches his eye, he watches it for a short time, as anyone might watch something burning not too far from them; but the burning remains confined to this bush and the bush is not burned up. That strikes Moses as very odd.

At this point in his experience, Moses has no idea that this is an apparition of the Divine.

Acts 7:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
γίνομαι (νίνομαι) [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
φῶνῃ (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; nominative case	Strong's #5456
κύριος (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: *...the voice of the Lord happened.*

Suddenly, Moses hears the voice of the Lord.

Obviously, Moses was not expecting to hear a sound like a voice come from the burning bush.

Acts 7:31 *Having seen [this], Moses was amazed [at] the vision. As he approached to look at [this thing], the voice of the Lord happened.* (Kukis mostly literal translation)

Acts 7:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
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
pateres (πατέρες) [pronounced pat-EHR-ehs]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; genitive/ablative case	Strong's #3962
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: [He said] "I [am] the God of your fathers,..."

God speaks to Moses saying, "I am the God of your fathers." Now, even though this is not clearly laid out in the book of Exodus, Moses clearly knew who his true ancestors were. There are enough implications to tell us that.

At this point, in Stephen's description and in the Exodus narrative, Moses has to have some idea about his ancestors. Although the words are very general here, they will become very specific in v. 32b.

Acts 7:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11

Acts 7:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Isaak (Ἰσαάκ) [pronounced <i>ee-sah-AHK</i>]	<i>to laugh; laughter; transliterated Isaac</i>	indeclinable proper singular noun	Strong's #2464
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Iakōb (Ἰακώβ) [pronounced <i>ee-ak-OBE</i>]	<i>heel-catcher or supplanter; transliterated, Jacob</i>	indeclinable proper noun/masculine	Strong's #2384

Translation: ...the God of Abraham, Isaac, and Jacob.”

God tells Moses, “I am the God of Abraham, Isaac, and Jacob.” Had Moses been ignorant of the *details* of his past, he might have said, “Now hold on a minute, Lord; who are these guys that you are talking about?” He does not say this. Moses knows these names. That suggests that he knows some or all of the book of Genesis.

These names mean something to Moses. He is not at all confused by the names. The entire experience taking place right there shakes him up, but Moses knows who these people are.

I have pointed out on many occasions that Moses had knowledge—possibly a well-developed knowledge—of the book of Genesis. That God speaks to him, throwing out these names—which are very significant to us—would suggest that these names are also very significant to Moses.

When I speculated, it was to *how* Moses became educated in the book of Genesis. But it would be impossible to deny that he had this knowledge. Both here and in the book of Exodus, what God says does not throw Moses for a loop. He may have a lot of questions about what he is seeing, but not about Abraham, Isaac, and Jacob.

Remember the book of Exodus. Moses did not simply know he was Jewish—he knew the names of his parents and he knew the tribe that they were from (Exodus 2:1–2 6:20).

Acts 7:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐντρομος (ἐντρομος) [pronounced <i>EHN-trom-oss</i>]	<i>trembling, terrified</i>	masculine singular adjective, nominative case	Strong's #1790
δέ (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
γίνομαι (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1096

Acts 7:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Mōseus/Mōsês/ Mōusês (Μωσεύς/ Μωσής/Μωϋσής) [pronounced <i>moce- YOOÇ, moh-SACE, mao-SACE</i>]	<i>drawing out</i> ; transliterated <i>Moses</i>	masculine singular proper noun, nominative case	Strong's #3475
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
tolmáō (τολμάω) [pronounced <i>tol-MAH- oh</i>]	<i>to dare, to be bold, to venture</i> (objectively or in act or subjective or in feeling); by implication, <i>to be courageous; to bear, to endure, to bring oneself to do (something), to act without fear</i>	3 rd person singular, imperfect active indicative	Strong's #5111
katanoeō (κατανοέω) [pronounced <i>kat-an- oh-EH-oh</i>]	<i>to notice, to observe carefully, to look at (and reflect upon), to consider, to contemplate; to behold, to perceive</i>	3 rd person singular, aorist active indicative	Strong's #2657

Translation: Moses became terrified, [and] he did not venture [any closer] to look at [this thing].

To see something which does not match up with what you know to be true (a bush on fire, but not burning up) is one thing; but then to hear a voice speaking clearly from that bush, that knocks Moses off his game.

Now Moses was approaching to get a better look at this thing, but, once God spoke aloud to him, Moses got really shook up. Moses stopped moving closer for a bit.

God said a great deal more to Moses than what we read here. I will probably include a **portion of this text** when we come to a good stopping place (the end of v. 34).

Acts 7:30–32 [He said] “I [am] the God of your fathers, the God of Abraham, Isaac, and Jacob.” Moses became terrified, [and] he did not venture [any closer] to look at [this thing]. (Kukis mostly literal translation)

Acts 7:30–32 After forty years, [there] appeared to [Moses] in the desert-wilderness of Mount Sinai an Angel [of (the) Lord] [in the form of] a flame of fire [about a] bush. Having seen [this], Moses was amazed [at] the vision. As he approached to look at [this thing], the voice of the Lord happened. [He said] “I [am] the God of your fathers, the God of Abraham, Isaac, and Jacob.” Moses became terrified, [and] he did not venture [any closer] to look at [this thing]. (Kukis mostly literal translation)

Moses has been traveling in this region for much of the past 40 years. There is nothing unusual like this which has happened to him before.

Acts 7:30–32 After living his normal life with a family and kids in Midian for 40 years, this vision appears to Moses in the desert-wilderness of Mount Sinai. An angel, in the form of a bush being consumed by a fiery flame, appeared to him. Moses could see this from a distance and he was amazed. As he began to approach to get a better look, the voice of the Lord powerfully said, “I am the God of your Fathers. I am the God of Abraham, Isaac, and Jacob.” Moses was suddenly terrified, so that he could not move any closer to view this apparition. (Kukis paraphrase)

But said to him the Lord, ‘Loosen the sandal from the feet of yours, for the place upon which you have stood, [the] ground keeps on being holy. Having seen, I saw the mistreatment of the people of Mine, the [people] in Egypt; and the groaning of him I heard. And I have come down to deliver them. And now, come! I sent you to Egypt.’

Acts
7:33–34

The Lord said to [Moses], ‘Loosen the sandals from your feet, for the place on which you stand is holy ground. Having observed [the events taking place in Egypt], I have seen the maltreatment of My people, [who are] in Egypt, and I have heard their groans. I have come down to deliver them. Now, you come! I will send you to Egypt.’

While Moses cowered there, the Lord said to him, ‘Remove your sandals, for you are now standing on holy ground. I have carefully observed My people in Egypt—I have seen their maltreatment and I have heard their frustrated cries for help. Now I am here to deliver them. Now, you, Moses, you will be my point man. I will send you to Egypt.’

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But said to him the Lord, ‘Loosen the sandal from the feet of yours, for the place upon which you have stood, [the] ground keeps on being holy. Having seen, I saw the mistreatment of the people of Mine, the [people] in Egypt; and the groaning of him I heard. And I have come down to deliver them. And now, come! I sent you to Egypt.’
Complete Apostles Bible	'Then the LORD said to him, "Remove your sandal from your feet, for the place on which you stand is holy ground. "I have certainly seen the mistreatment of My people in Egypt; I have heard their groaning and I have come down to deliver them. And now come, I will send you to Egypt." '
Douay-Rheims 1899 (Amer.)	And the Lord said to him: Loose the shoes from thy feet: for the place wherein thou standest is holy ground. Seeing, I have seen the affliction of my people which is in Egypt: and I have heard their groaning and am come down to deliver them. And now come: and I will send thee into Egypt.
Holy Aramaic Scriptures	And MarYa {The Lord-YHWH} said unto him: "Loosen your sandals from your feet, for, the ground upon which you stand is Qadisha {Holy}. Seeing, I have seen the affliction of Ami {My People} who are in Mitsriyn {Egypt}, and I have heard their groaning, and have descended, so that I should deliver them. And now, come, I will send you unto Mitsriyn {Egypt}."
James Murdock's Syriac NT	And the Lord said to him: Loose thy shoes from thy feet; for the ground on which thou standest is holy. I have attentively seen the affliction of my people, who are in Egypt; and I have heard their groans, and have come down to deliver them. And now, come, I will send thee to Egypt.
Original Aramaic NT	And THE LORD JEHOVAH said to him, 'Loose your shoes from your feet, for the ground on which you stand is holy.' 'I have looked and have seen the suffering of my people who are in Egypt and I have heard their groans and I have come down to save them; and now come, I shall send you to Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said, Take off the shoes from your feet, for the place where you are is holy. Truly, I have seen the sorrows of my people in Egypt, and their cries have come to my ears, and I have come down to make them free: and now, come, I will send you to Egypt.
Bible in Worldwide English	Then the Lord said, "Take off your shoes. You are standing on holy ground. I have looked and seen the trouble my people have in Egypt. I have heard them crying and I have come to make them free. Now come, I will send you to Egypt."
Easy English	Then the Lord God said to Moses, "Remove your shoes from your feet, because you are standing in a very special place. This is my own place. I have seen that the Egyptians are being cruel to my people. My people are crying with pain and I have heard them. Now I have come down to save them. So come here and listen to me. I will send you back to Egypt."'
Easy-to-Read Version–2008	"The Lord said to him, 'Take off your sandals, because the place where you are now standing is holy ground. I have seen my people suffer much in Egypt. I have heard my people crying and have come down to save them. Come now, Moses, I am sending you back to Egypt.'
Good News Bible (TEV)	The Lord said to him, 'Take your sandals off, for the place where you are standing is holy ground. I have seen the cruel suffering of my people in Egypt. I have heard their groans, and I have come down to set them free. Come now; I will send you to Egypt.'
J. B. Phillips	<p style="padding-left: 40px;"> We can read this story about Moses in Exodus 3.</p> But the Lord spoke to him and said, 'Take your sandals off your feet, for the place where you stand is holy ground. I have certainly seen the oppression of my people who are in Egypt; I have heard their groaning and have come down to deliver them. And now come, I will send you to Egypt.'
<i>The Message</i>	"God said, 'Kneel and pray. You are in a holy place, on holy ground. I've seen the agony of my people in Egypt. I've heard their groans. I've come to help them. So get yourself ready; I'm sending you back to Egypt.'
NIRV	"Then the Lord said to him, 'Take off your sandals. You must do this because the place where you are standing is holy ground. I have seen my people beaten down in Egypt. I have heard their groans. I have come down to set them free. Now come. I will send you back to Egypt.' (Exodus 3:5,7,8,10)
New Life Version	"Then the Lord said to him, 'Take your shoes off your feet! The place where you are standing is holy ground. I have seen My people suffer in the country of Egypt and I have heard their cries. I have come down to let them go free. So come now, I will send you back to Egypt.'

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

Casual English Bible	<p>"The Lord said, 'Take those sandals off your feet. The ground you're standing on is reserved for me. [9] As sure as I can see you standing here, I have seen how the Egyptians are abusing my people. I've heard the pain sounds they make, groaning through their misery. I'm coming now to save them. And I'm sending you back to Egypt.' [10]</p> <p>⁹7:33Literally, "holy." Objects considered holy, such as furnishings and utensils in the Temple, were considered holy because they were reserved for sacred use only. People considered holy were those devoted to God.</p> <p>¹⁰7:34This story shows up in Exodus 3:5-10.</p>
Contemporary English V.	The Lord said to him, "Take off your sandals. The place where you are standing is holy. With my own eyes I have seen the suffering of my people in Egypt. I have

	heard their groans and have come down to rescue them. Now I am sending you back to Egypt."
The Living Bible	"And the Lord said to him, 'Take off your shoes, for you are standing on holy ground. I have seen the anguish of my people in Egypt and have heard their cries. I have come down to deliver them. Come, I will send you to Egypt.'
New Berkeley Version	.
The Passion Translation	"Out of the flames the Lord Yahweh said to him: 'Take the sandals off your feet, for you are standing in the realm of holiness. I have watched and seen how my people have been mistreated in Egypt. I have heard their painful groaning, and now I have come down to set them free. So come to me, Moses, for I am sending you to Egypt to represent me.'
Plain English Version	Moses was so frightened that he started shaking. He was too frightened to look at that little tree any more. Then God said to him, 'Moses, take off your shoes. The ground you are standing on is my special ground. Listen, I saw those bosses in Egypt, they were hitting my people. I heard my people crying and groaning, and now I'm going to save them. So now, Moses, you go back to Egypt. I'm sending you back there to save them.' " A portion of v. 32 is included for context.
UnfoldingWord Simplified T.	Then the Lord God said to him, 'Take your sandals off to show that you honor me. Because I am here, the place where you are standing is especially mine. I have certainly seen how the people of Egypt are continually causing my people to suffer. I have heard my people when they groan because of it. So I have come down to rescue them from Egypt. Now get ready, because I am going to send you back to Egypt.'
William's New Testament	Then the Lord said to him, 'Take your shoes off your feet, for the place where you are standing is sacred ground. Because I have seen the oppression of my people in Egypt and heard their groans, I have come down to deliver them. So come! I will send you back to Egypt as my messenger.'

Partially literal and partially paraphrased translations:

American English Bible	'And the Lord said to him: <i>'Remove your sandals; for the place where you're standing is holy ground!'</i> [Exodus 3:5] ['And:] <i>'Now, I've seen the bad treatment of my people in Egypt and I've heard their groaning; therefore, I've come down here to take them... So come on, for I'm going to send you to Egypt!'</i> [paraphrase of Exodus 3:7-10]
Beck's American Translation	.
Breakthrough Version	The Master said to him, 'Untie the sandals of your feet. You see, the place on which you have stood is sacred ground. When I looked, I saw the bad treatment of my ethnic group in Egypt. And I listened to their groaning and stepped down to take them out of Egypt. And now, come here. I will send you out on a mission to Egypt.'
Common English Bible	The Lord continued, ' <i>Remove the sandals from your feet, for the place where you are standing is holy ground. I have clearly seen the oppression my people have experienced in Egypt, and I have heard their groaning. I have come down to rescue them. Come! I am sending you to Egypt.</i> ' [Exod 3:5, 7]
A. Campbell's Living Oracles	And the Lord said to him, "Loose your shoes from your feet; for the place in which you stand is holy ground. I have surely seen the evil treatment of my people, which are in Egypt, and I have heard their groaning, and I am come down to deliver them; and now, come, I send you into Egypt."
New Advent (Knox) Bible	Then the Lord said to him, Take the shoes off thy feet; the place on which thou standest is holy ground. The affliction of my people in Egypt is before my eyes continually; I have heard their lamenting, and have come down to deliver them. Come now, I have an errand for thee in Egypt.[4]

NT for Everyone	[4] vv. 30-34: Ex. 3.2 and following. But the Lord said to him, "Take your sandals off your feet, for the place where you are standing is holy ground. I have looked long and hard at the trouble my people are having in Egypt. I have heard their groaning, and I have come down to rescue them. So, come on now: I'm going to send you to Egypt." ' '
20 th Century New Testament	Then the Lord said to him--'Take your sandals off your feet, for the spot where you are standing is holy ground. I have seen the oppression of my people who are in Egypt, and heard their groans, and I have come down to deliver them. Come now and I will send you into Egypt.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"Then God told him, 'Take off your shoes, because you're standing on holy ground.'" "I've seen how my people are oppressed in Egypt, heard their cries, and have arrived to save them. Now, I'm sending you to Egypt."
Revised Ferrar-Fenton Bible	But the Lord said to him, UNFASTEN THE SHOES FROM YOUR FEET; FOR THE SPOT UPON WHICH YOU STAND IS HOLY GROUND. HAVING LOOKED, I HAVE SEEN THE OPPRESSION OF MY PEOPLE NOW IN EGYPT; AND HAVING HEARD THEIR GROANING, I HAVE COME DOWN TO LEAD THEM OUT. AND NOW COME, I WILL SEND YOU TO EGYPT."
God's Truth (Tyndale)	Then said the Lord to him: Put off your shoes from your feet, for the place where you stand is holy ground. I have perfectly seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come and I will send you into Egypt.
International Standard V Riverside New Testament	. The Lord said to him, 'Loose your sandals from your feet, for the place on which you are standing is holy ground. I have plainly seen the distress of my people in Egypt and I have heard their groans and have come down to deliver them. Come now and I will send you to Egypt.'
Weymouth New Testament	"'Take off your shoes,' said the Lord, 'for the spot on which you are standing is holy ground. I have seen, yes, I have seen the oppression of My people who are in Egypt and have heard their groans, and I have come down to deliver them. And now I will send you to Egypt.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But the Lord said to him: Take off your sandals for the place where you stand is holy ground. I have seen the affliction of my people in Egypt and heard them weeping, and I have come down to free them. And now, get up! I am sending you to Egypt.' 3:5
The Heritage Bible	And the Lord said to him, Loose your shoes from your feet, because the place where you stand is holy ground. Seeing, I have seen the evil treatment of my people, those in Egypt, and I have heard their sighs, and have come down to take them out to myself. And now, come here; I will set you apart and send you into Egypt.
New American Bible (2002)	But the Lord said to him, 'Remove the sandals from your feet, for the place where you stand is holy ground. I have witnessed the affliction of my people in Egypt and have heard their groaning, and I have come down to rescue them. Come now, I will send you to Egypt.'
New Catholic Bible	"Moses was terrified and did not dare to look. Then the Lord said to him, 'Take off the sandals from your feet, for the place where you stand is holy ground. I have seen the oppression of my people in Egypt and have heard their sighs, and I have

come down to rescue them. Now come! I will send you to Egypt.' A portion of v. 32 is included for context.

New Jerusalem Bible The Lord said to him, "Take off your sandals, for the place where you are standing is holy ground. I have seen the misery of my people in Egypt, I have heard them crying for help, and I have come down to rescue them. So come here; I am sending you into Egypt."

NRSV (Anglicized Cath. Ed.) .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible *ADONAI* said to him, '**Take off your sandals, because the place where you are standing is holy ground. I have clearly seen how My people are being oppressed in Egypt, I have heard their cry, and I have come down to rescue them, and now I will send you to Egypt.**' [Exodus 3:1–2]

Hebraic Roots Bible And YAHWEH said to him, "Loosen the sandal from your feet, for the place where you stand is holy ground.

I surely saw the affliction of My people in Egypt, and I have heard their groan, and I came down to deliver them. And now, come, I will send you to" Egypt.

Holy New Covenant Trans. The Lord said to him, 'Take off your shoes, because the place where you are now standing is holy ground. I have seen My people suffer much in Egypt. I have heard My people moaning. I have come down to rescue them. And now, Moses, I am sending you back to Egypt.'

The Scriptures 2009 '**But הוהי said to him, "Take your sandals off your feet, for the place where you stand is set-apart ground.**

"I have certainly seen the evil treatment of my people who are in Mitsrayim, and I have heard their groaning and have come down to deliver them. And now come, let Me send you to Mitsrayim." ' Exodus 3:6-10.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...says but [to] him The Lord loosen! the sandal [of] the feet [of] you The for Place at whom [You] have stood Earth Pure is Seeing {her} [I] see the affliction [of] the people [of] me the [one] in egypt and the groaning [of] them [I] hear and [I] descend to rescue them and now come! [I] may send you to egypt...

Awful Scroll Bible (")Moreover, said the Lord to him, 'Be loosening the sandals from your feet, for the place from-within which you have stood is awful ground.

(" ")Perceiving, I perceived the affliction of My people, that are from-within Egypt, and I give ear to their groaning, indeed I stepped-down to choose- them -out for Myself. And now, be yourself coming, I will segregate- you -out to Egypt.'

Concordant Literal Version Now the Lord said to him, 'Loose the sandals from your feet, for the place on which you stand is holy land.'

In perceiving I perceived the ill treatment of My people who are in Egypt,' and their groaning I hear, 'and I descended to extricate them.' And now, come hither that I should be dispatching you into Egypt."

exeGesés companion Bible And Yah Veh says to him,
Loose your shoes from your feet:
for the place whereon you stand is holy land.
In seeing,
I see the vilification of my people in Misrayim
and I hear their sighing;
and descend to release them.
And now come, I apostolize you to Misrayim.

Orthodox Jewish Bible	"And Hashem said to him, SAL NE'ALECHA ME'AL RAGLECHA ("Take off your sandals from your feet") for the place on which you have stood is <i>admat kodesh</i> (holy ground)." [Ex 3:5; Josh 5:15] "I have seen the ONI AMMI ASHER B'MITZRAYIM ("misery of my people in Mitzrayim [Egypt]") and the groaning of them I heard and I came down to deliver them. And now come that I may send you to Mitzrayim (Egypt). [SHEMOT 3:5,7-10; 2:24]
Rotherham's Emphasized B.	<i>And the Lord said unto him— Loose the sandals of thy feet; For the place whereon thou art standing is hallowed ground .° I have indeed seen the ill-treatment of my people that is in Egypt, And unto their groaning have I hearkened, And have come down to rescue them. Now therefore, come! I will send thee into Egypt.†</i>
	° Exo. iii. 5. † Exo. iii. 3–10.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	THEN THE LORD SAID TO HIM, 'REMOVE THE SANDALS FROM YOUR FEET, FOR THE PLACE WHERE YOU ARE STANDING IS HOLY GROUND [worthy of reverence and respect]. I HAVE MOST CERTAINLY SEEN THE OPPRESSION OF MY PEOPLE IN EGYPT AND HAVE HEARD THEIR GROANING, AND I HAVE COME DOWN TO RESCUE THEM. NOW COME, AND I WILL SEND YOU TO EGYPT [as My messenger].'
An Understandable Version	And the Lord said to him, 'Take off your shoes, [Moses], for the place you are standing on is holy ground. I have surely seen the mistreatment of my people there in Egypt and I have heard their groaning and I have determined to rescue them. Now [get ready], I will send you to Egypt [to lead out in their rescue].'
The Expanded Bible	The Lord said to him, 'Take off your sandals, because you are standing on holy ground. I have [surely; indeed] seen the troubles [wrongs; mistreatment; oppression] my people have suffered in Egypt. I have heard their cries [groans] and have come down to save [rescue; deliver] them. And now, Moses, I am sending you back to Egypt [Ex. 3:5, 7–8, 10].'
Jonathan Mitchell NT	"And the Lord [= Yahweh] further said to him, 'At once loosen (or: untie) the sandals from your feet, for you see, the place upon which you stand is set-apart ground (sacred soil; consecrated earth; a holy land). [note: the priests were barefooted while serving in the Temple] ""In seeing, I saw the bad treatment of (worthless conduct to; evil handling of) My People who are in Egypt. I also heard their groaning, and so at this time I stepped down to at once by Myself take them up from out of the midst (or: extricate them). Thus come here now; I can send you off with a mission (or: as an emissary) into Egypt.' [Ex. 3: 6-10]
P. Kretzmann Commentary	Then said the Lord to him, Put off thy shoes from thy feet; for the place where thou standest is holy ground. I have seen, I have seen the affliction of My people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.
Syndein/Thieme	Kretzmann's commentary for Acts 7:30–34 has been placed in the Addendum . "Then said the Lord to him, 'Put off your shoes from your feet for the place where you stand is holy ground.' " {Note: Steven has been accused of blaspheming against the temple! He is subtly pointing out to these very learned Sanhedran that any place where the Lord is . . . is holy. The Sanhedran believe that only Jerusalem is holy and only the temple is holy.}

"I have seen . . . I have seen the affliction of My people who are in Egypt, and I have heard their groaning, and I am come down to deliver them. And now come, I will send you into Egypt."

{Note: The Greek word for send (apostello) is a command, but has the connotation of permitting human volition so is really 'I will send you assuming you are willing to go'}.

{Note: Christ said 'I have seen' twice. This refers back to verse 25. Christ was ready to deliver the people 'but they knew not'. 40 years later He sees again and now the people are ready to handle freedom because they have learned Bible Doctrine so now He is sending Moses as His human instrument of deliverance.}

Translation for Translators

Then the Lord *God* said to him, 'Take your sandals off *to show that you(sg) revere me*. Because I *am here*, the place where you are standing is holy/sacred. 34 I have surely seen how the people of Egypt are continually causing my people to suffer. I have heard my people when they groan *because those people continually oppress them*. So I have come down to rescue them *from Egypt*. Now get ready, because I am going to send you *back to Egypt to do that.*' "

The Voice

Stephen: The voice continued: "Take off your sandals *and stand barefoot on the ground in My presence*, for this ground is holy ground. I have avidly watched how My people are being mistreated by the Egyptians. I have heard their groaning *at the treatment of their oppressors*. I am descending *personally* to rescue them. So get up. I'm sending you to Egypt." [Exodus 3:5, 7–8, 10]

Bible Translations with Many Footnotes:

Lexham Bible

And the Lord said to him, 'Untie the sandals from your feet, for the place on which you are standing is holy ground. I have certainly seen [Literally "seeing I have seen"] the mistreatment of my people who are in Egypt and have heard their groaning, and I have come down to deliver them. And now come, I will send you to Egypt.' [A quotation from Exod 3:5, 7–8, 10]

NET Bible®

But the Lord said to him, 'Take the sandals off your feet, for the place where you are standing is holy ground.⁸⁹ I have certainly seen the suffering⁹⁰ of my people who are in Egypt and have heard their groaning, and I have come down to rescue them.⁹¹ Now⁹² come, I will send you to Egypt.⁹³

^{89sn} A quotation from Exod 3:5. The phrase holy ground points to the fact that God is not limited to a particular locale. The place where he is active in revealing himself is a holy place.

^{90tn} Or "mistreatment."

^{91tn} Or "to set them free."

^{92tn} Grk "And now." 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.

^{93sn} A quotation from Exod 3:7-8, 10.

The Spoken English NT

And the Sovereign One said to him, "Take the sandals off your feet! The place where you're standing is holy ground. I've truly seen the mistreatment of my people in Egypt; I've heard their groaning, and I've gone down there to rescue them out of there. So now come along! I'm going to send you to Egypt."^l

^l Exodus 3:7-10 (somewhat condensed).

Wilbur Pickering's New T.

So the LORD said to him: 'Take your sandals off your feet, for the place where you stand is holy ground. I have definitely seen the mistreatment of my people in Egypt, and have heard their groaning; and I have come down²⁰ to deliver them. So now come, I will send you to Egypt.'

(20) 'Come down' from where? From Heaven, presumably—I imagine that whenever God 'comes down' it is to intervene in human affairs.

Literal, almost word-for-word, renderings:

A Faithful Version	And the Lord said to him, 'Loose the sandals from your feet, for the place on which you are standing is holy ground. I have been watching, and I have seen the harsh treatment of My people in Egypt; and I have heard their groaning, and I have come down to bring them out; and now come, I will send you to Egypt.'
Analytical-Literal Translation	"Then the LORD said to him, 'Untie the sandal[s] from your feet, for the place on which you have stood is holy ground. 'Having seen I saw [fig., I have certainly seen] the oppression of My people, the [ones] in Egypt, and I heard their groaning, and I came down to deliver them. And now come, I will send you to Egypt.' [Exod 3:5,7,8,10]
Benjamin Brodie's trans.	Then the Lord said to him: 'Remove your sandals from your feet, for the place upon which you stand is holy ground. As I was engaged in observation, I saw the mistreatment of My people who are in Egypt and I heard their groaning, therefore, I have come down to rescue them. In fact, I have come here now [God's perfect timing] for the purpose of sending you to Egypt.'
Context Group Version	And the Lord said to him, Loose the sandals from your feet: for the place whereon you stand is special ground. I have surely seen the affliction of my people that is in Egypt, and have heard their groaning, and I have come down to deliver them: and now come, I will send you into Egypt.
Far Above All Translation	But the Lord said to him, 'Unfasten the sandals on your feet, for the place on which you are standing is holy ground. I have clearly seen the ill-treatment of my people in Egypt and I have heard their groaning, and I have come down to deliver them. So come on now, I am going to send you to Egypt.'
Green's Literal Translation	And the Lord said to him, "Loosen the sandal from your feet, for the place where you stand is holy ground. I surely saw the affliction of My people in Egypt, and I have heard their groan, and I came down to pluck them out. And now, come, I will send you to" Egypt. Ex. 3:5, 7, 8a, 10a
Legacy Standard Bible	BUT THE LORD [In OT, <i>Yahweh</i> , cf. Ex 3:4] SAID TO HIM, 'REMOVE THE SANDALS FROM YOUR FEET, FOR THE PLACE ON WHICH YOU ARE STANDING IS HOLY GROUND. I HAVE SURELY SEEN THE OPPRESSION OF MY PEOPLE IN EGYPT AND HAVE HEARD THEIR GROANS, AND I HAVE COME DOWN TO DELIVER THEM; COME NOW [<i>Lit and now come!</i>], AND I WILL SEND YOU TO EGYPT.'
Modern Literal Version 2020	Now the Lord said to him, Loose the shoes from your feet; for* the place in which you are standing is holy land. Having seen, I saw the mistreatment of my people who were in Egypt and heard their groaning and I descended to liberate them. And now come-here, I will be sending you into Egypt. {Exo 3:1-10}
Revised Geneva Translation	"Then the Lord said to him, 'Take off your shoes from your feet. For the place where you stand is Holy Ground. 'Seeing, I have seen the affliction of My people who are in Egypt. And I have heard their groaning and have come down to deliver them. And now, come, and I will send you into Egypt.
A Voice in the Wilderness	Then the Lord said to him, Loosen the sandals from your feet, for the place where you stand is holy ground. I have given attention to see the affliction of My people who are in Egypt; I have heard their groaning and have come down to deliver them. And now come, I will send you to Egypt.

The gist of this passage:

33-34

Acts 7:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

Translation: The Lord said to [Moses],...

Moses is apparently covering or hiding his face from this apparition.

Stephen provides us an edited view of what took place, but he does add in some additional details which are not found in the original narrative (we do not know if this is based upon tradition or upon the guidance of God the Holy Spirit). Most people, including myself, take the position that what Stephen is saying is true.

Acts 7:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
luô (λύω) [pronounced LOO-oh]	<i>loosen, loose (and take off, remove); set free; dissolve; sever; break; destroy, demolish</i>	2 nd person singular, aorist active imperative	Strong's #3089
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hupodêma (ὑπόδημα) [pronounced hoop-OD-ah-mah]	<i>sandal, shoe, what is bound under the sandal, a sole fastened to the foot with straps</i>	neuter singular noun, accusative case	Strong's #5266
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 7:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
podes (πόδες) [pronounced POH-dehs]	feet [of men or beast]	masculine plural noun; genitive/ablative case	Strong's #4228
sou (σου) [pronounced sow]	of you, your, yours; from you	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...'Loosen the sandals from your feet,...

God identifies Himself. "I am the God of Abraham, Isaac, and Jacob!" God tells Moses to remove his sandals from his feet. This is in the opposite order in Exodus 3 (see the [brief exegesis](#) of Exodus 3 below).

In this passage, there are two things which might confuse the English reader if translated literally. We have the singular *sandal* here; and my assumption is, sandal in the singular refers to a pair of sandals. Feet, on the other hand, is always in the plural (when referring to both feet). I mention this because so many people think that they should have a completely literal rendering of the Bible. Some things are not easily rendered literally without causing some confusion (is there any translation which uses the singular *sandal*?). The proper way to understand this is, their singular can refer to a *pair [singular] of sandals*.

Acts 7:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
topos (τόπος) [pronounced TOP-oss]	room, place, space; an inhabited place [a city, village]; a location	masculine singular noun; dative, locative or instrumental case	Strong's #5117
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
hō (ὧ) [pronounced hoh]	to whom, for which, in what, by means of that, whose	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739

Acts 7:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
histêmi (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>	2 nd person singular, perfect active indicative	Strong's #2476
gê (γῆ, γῆς, ἡ) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; nominative case	Strong's #1093
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; nominative case	Strong's #40
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: ...for the place on which you stand is holy ground.

Because the ground is in close proximity with this vision of the burning bush, which represents God, that ground is considered set apart.

The sandals are kept on the feet to keep the feet clean from some of what might be stepped on (various waste which would be on the ground, bearing in mind that Moses is a shepherd). However, that stuff would be on the sandals, so they are to be removed.

This is to actually be done, but the meaning is metaphorical. That is, your shoes are not unclear to God; but your feet are okay.

Acts 7:33 **The Lord said to [Moses], 'Loosen the sandals from your feet, for the place on which you stand is holy ground.** (Kukis mostly literal translation)

Acts 7:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced <i>Ī-doh</i>]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
eidô (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	1 st person singular, aorist active indicative	Strong's #1492
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Acts 7:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kákōsis (κάκωσις) [pronounced KAK-oh-sis]	<i>mistreatment, maltreatment, ill treatment; affliction</i>	feminine singular noun, accusative case	Strong's #2561
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
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; genitive/ablative case	Strong's #2992
μου (μου) [pronounced moo]; also emou (ἐμου) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
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
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Aiguptos (Αἴγυπτος) [pronounced El-goop-toss]	<i>double straits; transliterated, Egypt us; translated, Egypt</i>	proper noun, which appears to be a masculine singular; dative, locative or instrumental case	Strong's #125

Translation: Having observed [the events taking place in Egypt], I have seen the maltreatment of My people, [who are] in Egypt,...

God now tells Moses why He is speaking to him in the first place. "I have been watching My people in Egypt," God tells him, "And I have observed how they are being mistreated."

There are other factors involved. Just as every single Hebrew in Canaan had to move into Egypt; similarly, every single Hebrew in Egypt will have to leave Egypt. Therefore, God will have to work with a generation which will, at some point, follow Moses and do what Moses says to do. One of the factors in this is, the slavery being so awful that the people see no other solution than to leave. Essentially, Moses is going to hold the door open and they are going to rush out that door.

Remember in the gospels—particularly in John—when Jesus portrays Himself as a shepherd not will to let any sheep wander off. This is also seen here in Exodus, where no person with Hebrew blood can be left behind in Egypt. God will keep all of His sheep together.

Acts 7:34b			
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
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
stenagmós (στεναγμός) [pronounced <i>sten-ag-MOSS</i>]	<i>groaning, sighing, as of the oppressed</i>	masculine singular noun, genitive/ablative case	Strong's #4726
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
ακούῳ (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 st person singular, aorist active indicative	Strong's #191

Translation: ...and I have heard their groans.

I have heard their groans or their sighs. If memory serves, the people of Israel were not necessarily calling out to God. They were just verbally expressing their exhaustion, frustration and sadness with their lives. Whether they were addressing God or not, God still heard them.

Again, things had to get so bad that every single person of Hebrew extraction could be convinced to leave Egypt. God uses the horrendous experience of slavery in order to further His plan.

Acts 7:34c			
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
katabainō (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	1 st person singular, aorist active indicative	Strong's #2597
exairēō (ἐξαιρέω) [pronounced <i>ex-ah-ee-REH-oh</i>]	<i>to deliver, to tear out; middle voice, to select; figuratively, to release, to pluck out, to rescue</i>	aorist middle infinitive	Strong's #1807
αυτους (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: I have come down to deliver them.

God tells Moses that it is now time, He is going to deliver His people. Interesting that, 40 years previous, Moses saw himself in that way. However, on this day, Moses objects. "I think you need someone else for this job," he protests to God.

Acts 7:34c			
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
nun (νῦν) [pronounced <i>noon</i>]	<i>now, at this time, the present (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
deûro (δεῦρο) [pronounced <i>DYOO-roē</i>]	<i>(urging or calling) here! come!; here (to this place); now</i>	2 nd person singular, imperative; also used as an adverb	Strong's #1204

Translation: Now, you come!

God points to Moses (so to speak) and says, "Now, you come! You are My point man!"

One of the things that God does with a great deal of consistency is to work through the agency of others. You might be terrifically ill; but most often, God is going to cure you through the agency of a doctor and the administration of medical care. When you break your arm, God is not going to set the bone miraculously, or fix your arm miraculously. He works through others. This is true, even if you find yourself in a jam of some sort.

Application: Keeping this in mind, God will use you to help others. As you grow spiritually, God will place in front of you people to help and things to do. The greater your spiritual maturity, the greater your help to others will be.

Application: You cannot do everything. God does not expect us to do everything. We operate within the realm of our **spiritual gifts** and the resources which God has blessed us with. You are not going to cure world hunger; you are not going to evangelize the world. We play important parts in a wondrous human narrative, but we do not do everything.

Illustration: I have used this illustration many times in the past. There is a football team and they are running the final, winning play. Would you rather be on your couch watching, or actually there as a part of the team executing this complex maneuver? Of course, being in the game is what is preferable. God gives us this opportunity in our lives to be on His team and to actually do things which are significant and eternal.

Application: When you are a mature believer, you are *in* the game. What you do, in the power of the Spirit, matters; and your actions in this life have eternal consequences. Other people may know about them but often, very few people know about the things that you are doing which are a part of God's plan. As you grow spiritually, I can guarantee you that God will use you more and more; and that you will recognize that God is using you.

God has pointed to Moses and has said, "Boy, you are in the game now."

Acts 7:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellō (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	1 st person singular, aorist active subjunctive	Strong's #649
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
eis (εἰς) [pronounced ICE]	<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
Aiguptos (Αἴγυπτος) [pronounced El-goop-toss]	<i>double straits; transliterated, Egypt us; translated, Egypt</i>	proper noun, which appears to be a masculine singular; accusative case	Strong's #125

Translation: I will send you to Egypt.'

Interestingly enough, God uses the aorist tense here, not the future tense. In God's plan, Moses is already sent to Egypt. However, the subjunctive mood means that Moses has a choice. He can say, "Find someone else God; I am not your man." (Moses did not quite say that, but he came close.)

Now recall the Stephen let us in a little on Moses' thinking 40 years ago (Acts 7:25). He had just killed a slave master, and he thought that he should be recognized as the deliverer of the Hebrew people at that time. But that was not at all how they saw him.

However, now, God sees Moses as His deliverer. Moses response is going to be, "Listen, I think you've got the wrong guy here."

Application: God has a plan for every single one of us, and sometimes these plans are closely aligned with our work and our lives; and sometimes they are not. However, the better that you know God's plan, the easier it will be to understand His guidance.

Acts 7:34 *Having observed [the events taking place in Egypt], I have seen the maltreatment of My people, [who are] in Egypt, and I have heard their groans. I have come down to deliver them. Now, you come! I will send you to Egypt.'* (Kukis mostly literal translation)

Acts 7:33–34 *The Lord said to [Moses], 'Loosen the sandals from your feet, for the place on which you stand is holy ground. Having observed [the events taking place in Egypt], I have seen the maltreatment of My people, [who are] in Egypt, and I have heard their groans. I have come down to deliver them. Now, you come! I will send you to Egypt.'* (Kukis mostly literal translation)

Acts 7:33–34 While Moses cowered there, the Lord said to him, ‘Remove your sandals, for you are now standing on holy ground. I have carefully observed My people in Egypt—I have seen their maltreatment and I have heard their frustrated cries for help. Now I am here to deliver them. Now, you, Moses, you will be my point man. I will send you to Egypt.’ (Kukis paraphrase)

The ESV (capitalized) is used below.

Stephen does not cover all of Exodus 3, but he covers a fair piece of it. V. 34 marks the end of all Stephen’s references to Exodus 3.

A Brief Exegesis of Exodus 3

Scripture	Text/Commentary
Exodus 3:1 Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God.	Moses escaped to Midian around age 40 because he had killed a taskmaster in Egypt and was now liable for that death. Moses is now 80 with a family and he acted as the shepherd for his father-in-law’s flock.
Exodus 3:2 And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed.	It is unclear whether Moses saw more than simply a bush that was burning, but did not burn up. I have understood this to mean that what appeared to Moses was the fire of the bush.
Exodus 3:3 And Moses said, "I will turn aside to see this great sight, why the bush is not burned."	Moses understands that what he is viewing looks unusual. The fiery bush catches his eye, and he watches for a time, noticing that it does not burn up.
Exodus 3:4 When the LORD saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am."	Moses hears a voice call to him from the bush. Moses simply answers this call.
Exodus 3:5 Then He said, "Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground."	God, speaking to Moses from the bush, tells Moses to remove the sandals from his feet before coming closer. Because he is near an apparition of God, the nearby ground is considered holy or sacred.
Exodus 3:6 And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.	God identifies Himself to Moses. Moses does not question the mention of Abraham, Isaac, and Jacob (as he knows their names); but he does attempt to hide his face, now afraid to even look in that direction.
Exodus 3:7–8 Then the LORD said, "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.	God tells Moses that He is aware of the terrible state of the Hebrew people and how they are crying out for deliverance. God says that it is time to deliver them to the land of promise, the land flowing with milk and honey. However, this is a land currently occupied.
Exodus 3:9–10 And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt."	God is aware of the cry of His people and He proposes to send Moses to bring His people out of Egypt.

A Brief Exegesis of Exodus 3

Scripture	Text/Commentary
Exodus 3:11 But Moses said to God, "Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?"	Moses has been a shepherd for most of the past 40 years. "Who am I that I should do this?" he asks God.
Exodus 3:12 He said, "But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain."	God assures Moses that He will be with him. He identifies Himself with the mountain where Moses is.
Exodus 3:13 Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?"	Moses is quite flabbergasted by what he is experiencing. The only thing he can think to ask is, "If I do this, Who do I say has sent me?"
Exodus 3:14 God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'"	God associates Himself with the words <i>I AM</i> .
Exodus 3:15–17 God also said to Moses, "Say this to the people of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations. Go and gather the elders of Israel together and say to them, 'The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, "I have observed you and what has been done to you in Egypt, and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.'"	<p>God tells Moses exactly what to say to the people. He will first speak to first Hebrew men that he comes to, and he is to say, "The God of Abraham, the God of Isaac and the God of Jacob has sent me to you."</p> <p>Then Moses is to gather together with the elders and give them more information. Moses will tell which God this is and explain that he would be used by God to bring them to the land flowing with milk and honey, the land of promise.</p> <p>The elders will all understand this. They know these things from their Bible (which is the book of Genesis at this time).</p>
A minor point. Moses did not write out the book of Genesis so that the sons of Jacob would have it. They already had it (it may not have been in written form, but they knew it). Otherwise, these words of Moses would not have made any sense to them.	
Exodus 3:18 And they will listen to your voice, and you and the elders of Israel shall go to the king of Egypt and say to him, 'The LORD, the God of the Hebrews, has met with us; and now, please let us go a three days' journey into the wilderness, that we may sacrifice to the LORD our God.'	God assures Moses that they would listen to him. Then Moses is to go with the elders and speak to the Pharaoh of Egypt. He is to ask for God's people to go out into the desert-wilderness so that they may offer sacrifices to their God.
Exodus 3:19–20 But I know that the king of Egypt will not let you go unless compelled by a mighty hand. So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go.	God tells Moses up front that Pharaoh is not going to agree to any of this without having some encouragement first from God in the form of wonders.

A Brief Exegesis of Exodus 3

Scripture

Text/Commentary

Exodus 3:21–22 And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty, but each woman shall ask of her neighbor, and any woman who lives in her house, for silver and gold jewelry, and for clothing. You shall put them on your sons and on your daughters. So you shall plunder the Egyptians."

Not only will Pharaoh eventually give in and let the people go, but the Israelites will, in the end, ask for silver and gold jewelry and clothing from the Egyptians and they will give it to them.

This chapter continues into Exodus 4, but that is material that Stephen does not reference.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This one, the Moses, whom they rejected, having said, ‘Who you set [as] ruler and judge?’ This one the God both ruler and redeemer sent forth, along with a hand of an Angel, the [One] appearing to him in the bush. This one led them out, doing wonders and sign in the Egypt and in a Red Sea and in the desert-wilderness years forty.

Acts
7:35–36

This one, Moses, whom the [people] rejected, having said, ‘Who placed you [as our] ruler and judge?’ [It is] this one [that] God sent forth as both [their] ruler and [their] redeemer, along with the power of the Angel, the [One] Who appeared to [Moses] in the bush. This one led them out [of Egypt], performing [great] signs and wonders in Egypt, at the Red Sea and in the desert-wilderness [for] forty years.

The people flat out rejected Moses at first, saying, ‘Just who made you our ruler and judge?’ This is the man whom God sent to them to be their ruler and redeemer. God also sent the power of the Angel, the One Who appeared to Moses from out of the burning bush. This same Moses led the people out of Egypt, and he performed great signs and wonders in Egypt, at the Red Sea, and in the desert-wilderness over a period of 40 years.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **This one, the Moses, whom they rejected, having said, ‘Who you set [as] ruler and judge?’ This one the God both ruler and redeemer sent forth, along with a hand of an Angel, the [One] appearing to him in the bush. This one led them out, doing wonders and sign in the Egypt and in a Red Sea and in the desert-wilderness years forty.**
- Complete Apostles Bible **This Moses whom they denied, saying, 'Who appointed you a ruler and a judge?' This man God sent as a ruler and redeemer by the hand of the Angel who appeared to him in the bush. He led them out, and did wonders and signs in the land of Egypt, and at the Red Sea, and in the wilderness forty years.**
- Douay-Rheims 1899 (Amer.) **This Moses, whom they refused, saying: Who hath appointed thee prince and judge? Him God sent to be prince and redeemer, by the hand of the angel who appeared to him in the burning bush. He brought them out, doing wonders and signs in the land of Egypt and in the Red Sea and in the desert, forty years.**

Holy Aramaic Scriptures	This Mushe {Moses}, with regard to whom they had denied, when they said, 'Who has established you over us a Chief and a Judge?' For, this one Alaha {God} had sent the Chief and the Deliverer for them, by the hands of The Malaka {The Heavenly Messenger}, that one who had appeared unto him in the thorn bush. This is he who brought them out, when he had performed signs, and miracles, and wonders, in the land of Mitsriyn {Egypt}, and at the Sea of Suph {the Sea of Reeds}, and in the wilderness; forty years.
James Murdock's Syriac NT	This Moses, whom they rejected, saying, Who constituted thee a ruler and judge over us? this same did God, by the hand of the angel that appeared to him in the bush, send to them to be their captain and deliverer. He it was that brought them out, working signs and wonders and prodigies in the land of Egypt, and at the sea of rushes, and in the desert, forty years.
Original Aramaic NT	This Moses, whom they rejected when they were saying, 'Who appointed you the Ruler and Judge over us?', this one God sent as the Ruler and Deliverer to them by the hand of The Angel who appeared to him at the bush. This is he who sent them out when he did signs and wonders and mighty works in the land of Egypt and at The Sea of Reeds* and in the wilderness forty years.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	This Moses, whom they would not have, saying, Who made you a ruler and a judge? him God sent to be a ruler and a saviour, by the hand of the angel whom he saw in the thorn-tree. This man took them out, having done wonders and signs in Egypt and in the Red Sea and in the waste land, for forty years.
Bible in Worldwide English	This is the same Moses the people would not accept when they said, "Who made you our ruler and our judge?" This is the one God sent to be their ruler and to make them free when he spoke through the angel in the small tree. It was Moses who led the people out of Egypt. He had done wonderful things and signs there, and in the Red Sea, and in the wilderness, for forty years.
Easy English	Then Stephen said, 'Moses is the man that the people of Israel would not accept. They had said to him, "You have no authority to rule us. You are not our judge." But God did send Moses to rule them. God himself sent Moses to save them from the Egyptians. God spoke to Moses through the angel that appeared to him in the bush. 36 So it was Moses who led the people of Israel out of Egypt. He did some powerful things before the people left Egypt. This showed that God was with him. He did more miracles at the Red Sea. Then he led the people through the wilderness for 40 years. He also did more miracles there.
Easy-to-Read Version–2008	We can read about this in Exodus 7-17. "This Moses was the one his people said they did not want. They said, 'Did anyone say you could be our ruler and judge?' But he is the one God sent to be a ruler and savior. God sent him with the help of an angel, the one Moses saw in the burning bush. So Moses led the people out of Egypt. He worked wonders and miraculous signs in Egypt, at the Red Sea, and then in the desert for 40 years.
Good News Bible (TEV)	"Moses is the one who was rejected by the people of Israel. 'Who made you ruler and judge over us?' they asked. He is the one whom God sent to rule the people and set them free with the help of the angel who appeared to him in the burning bush. He led the people out of Egypt, performing miracles and wonders in Egypt and at the Red Sea and for forty years in the desert.
J. B. Phillips	But Israel rejects Moses "So this same Moses whom they had rejected in the words, 'Who made you a ruler and a judge?' God sent to be both ruler and deliverer with the help of the angel who

had appeared to him in the bush. This is the man who showed wonders and signs in Egypt and in the Red Sea, the man who led them out of Egypt and was their leader in the desert for forty years.

The Message

“This is the same Moses whom they earlier rejected, saying, ‘Who put you in charge of us?’ This is the Moses that God, using the angel flaming in the burning bush, sent back as ruler and redeemer. He led them out of their slavery. He did wonderful things, setting up God-signs all through Egypt, down at the Red Sea, and out in the wilderness for forty years.

NIRV

“This is the same Moses the two men of Israel would not accept. They had said, ‘Who made you ruler and judge?’ But God himself sent Moses to rule the people of Israel and set them free. He spoke to Moses through an angel. The angel had appeared to him in the bush. So Moses led them out of Egypt. He did wonders and signs in Egypt, at the Red Sea, and for 40 years in the desert.

New Life Version

“The people had put Moses aside. They said, ‘Who made you a leader over us? Who said you are the one to say what is right or wrong?’ But God made this man a leader. Moses was the one who brought them out of the country of Egypt. This was done by the help of the angel who was in the burning bush. This man led them. He did powerful works in Egypt and at the Red Sea. For forty years he led them in the desert.

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

Casual English Bible

So who was it God sent to lead the people and save them from the judgment of the Egyptians? It was the same Moses the people rejected by saying, ‘Who made you king and judge?’ As it turns out, God did—through an angel who appeared in the burning bush.

MOSES LEADS THE SLAVES TO FREEDOM

“Moses led the people out of Egypt. All the while—through Egypt, the Red Sea, and the badlands—he performed incredible miracles and signs that proved God sent him.

Contemporary English V.

This was the same Moses that the people rejected by saying, “Who made you our leader and judge?” God’s angel had spoken to Moses from the bush. And God had even sent the angel to help Moses rescue the people and be their leader. In Egypt and at the Red Sea and in the desert, Moses rescued the people by working miracles and wonders for forty years.

New Berkeley Version

New Living Translation

“So God sent back the same man his people had previously rejected when they demanded, ‘Who made you a ruler and judge over us?’ Through the angel who appeared to him in the burning bush, God sent Moses to be their ruler and savior. And by means of many wonders and miraculous signs, he led them out of Egypt, through the Red Sea, and through the wilderness for forty years.

The Passion Translation

“So God sent back to Egypt the man our people rejected and refused to recognize by saying, ‘Who appointed you to be our ruler and judge?’ God sent this man back to be their ruler and deliverer, commissioned with the power of the messenger who appeared to him in the flaming thorn bush. This man brought the people out from their Egyptian bondage with many astonishing wonders and miracle signs—miracles in Egypt, miracles at the Red Sea, and miracles during their forty-year journey through the wilderness.

Plain English Version

Stephen kept on talking to that mob of Jewish leaders. He said, “You see, God’s people didn’t listen to Moses before. They said, ‘Nobody said that you can be our boss or our judge.’ But later, God sent Moses back to save them, and to be their boss. And God sent his angel messenger to help Moses, the same angel that made that little tree keep on burning with fire. Moses helped God’s people leave Egypt. He did powerful things in Egypt, so that the big boss there let them go. So God’s

people all followed Moses out of Egypt, and when they got to the water called the Red Sea, he did another powerful thing to let the people walk across to the other side. And later he did more powerful things for them while they walked around in the desert for 40 years.

UnfoldingWord Simplified T. This Moses is the one who had tried to help our Israelite people, but whom they rejected by saying, 'No one appointed you ruler and judge!' Moses is the one whom God himself sent to rule them and to free them from being slaves. He is the one whom an angel in the bush commanded to do that.

Moses is the one who led our ancestors out from Egypt. He did many kinds of miracles in Egypt in order to show that God was with him, at the Sea of Reeds, and during the forty years that the Israelite people lived in the wilderness.

William's New Testament That very Moses whom they refused, saying, 'Who made you our ruler and referee?' was the man whom God sent to be both their ruler and deliverer, by the help of the angel who had appeared to him in the bush. It was he who brought them out of Egypt by performing wonders and signs there and at the Red Sea -- as he did also in the desert for forty years.

Partially literal and partially paraphrased translations:

American English Bible And although this was the same Moses whom [the IsraElites] had previously disowned, asking, '*Who appointed you as our ruler and judge?*'... He was the one whom God sent off as both a ruler and savior by the hand of the messenger who had appeared to him in the thorn bush.

'And then, after he'd performed many omens and signs, he's also the man who led them out of Egypt, through the Red Sea, and into the desert for the next 40 years.

Beck's American Translation .
Breakthrough Version

This Moses, whom they denied when they said, 'Who put you in charge as a head person and arbitrator?' this *man*, God has sent out on a mission to be both a head person and provider of their release together with *the* hand of *the* angel that was seen by him in the bush. This *man* led them out after he did wonderful things and indicators in Egypt land, in *the* Red Sea, and in the backcountry for forty years.

A. Campbell's Living Oracles This very Moses, whom they refused, saying, Who constituted you a ruler and a judge, God sent to be a ruler and a deliverer, by the hand of the angel who appeared to him in the bush. He led them forth, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness, for forty years.

New Advent (Knox) Bible It was this same Moses, the man whom they had disowned, and asked him, Who made thee a ruler and a judge over us? that God sent to be their ruler and their deliverer, helped by the angel whom he saw there at the bush. He it was who led them out, performing wonders and signs in Egypt, and at the Red Sea, and in the wilderness, over a space of forty years.

NT for Everyone

Handmade Shrines

'So', Stephen continued, 'this same Moses – the one they rejected, saying "Who made you a ruler or judge?" – this is the man God sent as ruler and redeemer, by the hand of the angel who had appeared to him in the bush. He did signs and wonders in the land of Egypt, and led them out, through the Red Sea and for forty years in the wilderness.

20th Century New Testament This same Moses, whom they had disowned with the words--'Who made you a ruler and a judge?' was the very man whom God sent to be both a ruler and a deliverer, under the guidance of the angel that had appeared to him in the bush.

He it was who led them out, after he had shown wonders and signs in Egypt, in the Red Sea, and in the Desert during forty years.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"To Moses, who they had sent away and said, "Who made you our king and court," God appeared as a burning bush, and guided with an angelic hand to rule over them and save them. " "He led them out of Egypt, after performing great signs and accomplishments in Egypt, at the Red Sea, and in the desert for forty years."
Revised Ferrar-Fenton Bible	"This very Moses, whom they rejected—saying, WHO CONSTITUTED YOU A GOVERNOR AND JUDGE?—God sent him as a governor and deliverer by the hand of the angel who appeared to him in the bush. This man led them out, having produced terrors and evidences in the land of Egypt, and in the Red Sea, and in the desert for forty years.
Free Bible Version	"This was the same Moses that the people had rejected when they said, 'Who made you a ruler and judge over us?' God sent him to be both a ruler and a liberator, by means of the angel who appeared to him in the bush. Moses led them out after performing miraculous signs in Egypt, in the Red Sea, and continued to do so in the desert for forty years.
International Standard V Riverside New Testament	. "This Moses whom they disowned, saying, 'Who made you a ruler and judge?' — this man God sent as ruler and deliverer by the hand of the angel who appeared to him in the bush. This man led them out, doing wonders and signs in the land of Egypt and at the Red Sea and in the wilderness for forty years.
Leicester A. Sawyer's NT	This is the Moses whom they denied, saying, Who made you a ruler and a judge? Him did God send to be a ruler and a redeemer by the hand of the angel that appeared to him in the bush. This man brought them out, having performed prodigies and miracles in Egypt, and at the Red Sea, and in the wilderness forty years.
Urim-Thummim Version	This Moses who they refused saying, who made you a ruler and a judge? this same one did Elohim send to be a ruler and a deliverer by the hand of the Angel that appeared to him in the bush. He brought them out, after that he had showed miracles and signs in the land of Egypt and in the Red Sea, and in the uninhabited places 40 years.
Weymouth New Testament	"The Moses whom they rejected, asking him, 'Who appointed you magistrate and judge?' --that same Moses we find God sending as a magistrate and a deliverer by the help of the angel who appeared to him in the bush. This was he who brought them out, after performing marvels and signs in Egypt and at the Red Sea, and in the Desert for forty years.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	This Moses whom they rejected saying: 'Who appointed you leader and judge?' God sent as leader and liberator with the assistance of the angel who appeared to him in the bush. He led them out, performing signs and wonders in Egypt, at the Red Sea and in the desert for forty years. 3:7-8
The Heritage Bible	This Moses whom they rejected, saying, Who placed you a ruler and a judge? This one God set apart and sent <i>to be</i> ruler and redeemer in union with the hand of the <i>heavenly</i> Messenger who appeared to him in the bush. He led them out, doing wonders and signs in the land of Egypt, and in the Red sea, and in the wasteland forty years.
New American Bible (2011)	This Moses, whom they had rejected with the words, 'Who appointed you ruler and judge?' God sent as [both] ruler and deliverer, through the angel who appeared to him in the bush. ^x This man led them out, performing wonders and signs in the land of Egypt, at the Red Sea, and in the desert for forty years. ^y

x. [7:35] Ex 2:14.

y. [7:36] Ex 7:3, 10; 14:21; Nm 14:33.

New Jerusalem Bible

'It was the same Moses that they had disowned when they said, "Who appointed you to be our leader and judge?" whom God sent to be both leader and redeemer through the angel who had appeared to him in the bush. It was this man who led them out, after performing miracles and signs in Egypt and at the Red Sea and in the desert for forty years.

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989

"This Moses, whom they had rejected with the words, 'Who made you ruler and judge?' -- this very man was commissioned as ruler and liberator by God himself, speaking through the angel who appeared to him in the bush.

It was Moses who led them out, doing signs and wonders in Egypt, at the Red Sea, and for forty years in the desert.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"This Moshe, whom they rejected, saying, '**Who made you a ruler and judge?**' is the very one whom God sent as both ruler and ransom by means of the angel that appeared to him in the thorn bush. This man led them out, performing miracles and signs in Egypt, at the Red Sea and in the wilderness for forty years.

Hebraic Roots Bible

This is Moses, whom they denied, saying, Who appointed you a ruler and a judge, this one YAHWEH has sent as ruler and redeemer by the hand of the Messenger who appeared to him in the Bush.

This one led them out, having worked wonders and miraculous signs in the land of Egypt and in the Red Sea, and forty years in the wilderness.

Holy New Covenant Trans.

"This Moses was the same man the people of Israel had rejected. They had asked him, 'Who made you a ruler and judge over us?' Moses is the same man whom God sent to be a ruler and deliverer. God sent Moses with the help of an angel. This was the angel that Moses saw in the burning bush.

"So Moses led the people out. He did powerful things and miracles in Egypt, at the Red Sea, and in the desert for 40 years.

The Scriptures 2009

"This Mosheh whom they had refused, saying, '**Who made you a ruler and a judge?**' Exodus 2:14 – this one Elohim sent to be a ruler and a deliverer by the hand of the Messenger who appeared to him in the bush.

"This one led them out, after he had done wonders and signs in the land of Mitsrayim, and in the Red Sea, and in the wilderness forty years.

Weird English, Ⓢ English, Anachronistic English Translations:

Accurate New Testament

...this the moses whom [Men] deny Saying Who? you appoints ruler and judge this The God and ruler and redeemer has sent with hand [of] messenger the [one] being seen [by] him in the bush This leads them Making wonders and signs in earth {of} egypt and in red sea and in the [one] deserted years forty...

Alpha & Omega Bible

"THIS MOSES WHOM THEY DISOWNED, SAYING, 'WHO MADE YOU A RULER AND A JUDGE?' †(Exodus 2:14) IS THE ONE WHOM THEOS (*The Alpha & Omega*) SENT TO BE BOTH A RULER AND A DELIVERER WITH THE HELP OF THE MANIFESTATION [of JE] WHO APPEARED TO HIM IN THE THORN BUSH. "THIS MAN LED THEM OUT, PERFORMING WONDERS AND SIGNS IN THE LAND OF EGYPT AND IN THE RED SEA AND IN THE DESERT FOR FORTY YEARS.

Awful Scroll Bible

(")This-same Moses whom they express-against, saying, 'Who sets- you -down a ruler and a judge?', this-same one, God segregates-out, as a ruler and a liberator by-within the hand of an angelic messenger, the one being appeared to him from-within the bush.

Concordant Literal Version	<p>(")This-same one led- them -out, performing wonders and signs from-within the land of Egypt, and from-within the Red Sea, and from-within the wilderness, forty years. This Moses, whom they disown, saying, 'Who constitutes you a chief and a justice over us?' this one has God commissioned to be a chief as well as a redeemer, a justice, with the hand of the messenger who was seen by him in the thorn bush." This man led them out, doing miracles and signs in the land of Egypt and in the Red Sea, and in the wilderness forty years."</p>
exeGesés companion Bible	<p>This Mosheh whom they denied, saying, Who seated you an arch and judge? this same one Elohim apostolized arch and redeemer by the hand of the angel who appeared to him in the brier. Exodus 3:2-6 This one led them out, after he made omens and signs in the land of Misrayim and in the Reed sea, and in the wilderness forty years:...</p>
Orthodox Jewish Bible	<p>"This Moshe whom they denied, having said MI SAMECHA L'ISH SAR V'SHOFET? ("Who made you a ruler and a judge?") is the one whom G-d sent to be both SAR (ruler) and GO'EL (redeemer) with the help of the malach having appeared to him in the thorn bush. [SHEMOT 2:14] "This one led them out, effecting moftim and otot in eretz Mitzrayim (Egypt) and in the Yam Suf and in the midbar arba'im shanah. [SHEMOT 7:3, 12:41; 33:1; 11:10; 14:21; 15:25; 17:5,6; BAMIDBAR 14:33]</p>
Rotherham's Emphasized B.	<p><The same' Moses whom they had refused, saying— <i>Who hath appointed thee' to be ruler and judge</i>^g? The same> both as ruler and redeemer did God send by the hand of the messenger who had appeared unto him in the bush : The same led them forth, <i>doing wonders and signs in Egypt</i>^h and in the Red Sea_^ and <i>in the desert</i>_^ forty yearsⁱ:....</p> <p>^gExo. ii. 14. ^hExo. vii. 3. ⁱNu. xiv. 33.</p>

Expanded/Embellished Bibles:

An Understandable Version	<p>But the Hebrews refused <i>[to acknowledge Moses as their leader]</i>, saying, 'Who made you a ruler and judge <i>[over us]?</i>' <i>[Nevertheless]</i>, God sent him <i>[to Egypt]</i> to be both a ruler and liberator <i>[of the people]</i> through the direction of <i>[His]</i> angel who appeared <i>[to Moses]</i> from the bush. This man led them out <i>[of Egypt]</i>, performing wonders and <i>[miraculous]</i> signs in Egypt, at the Red Sea and in the wilderness for forty years.</p>
The Expanded Bible	<p>"This Moses was the same man the two men of Israel rejected, saying, 'Who made you a ruler and judge [Ex. 2:14; C compare the rejection of Jesus in v. 52]?' This same man God sent to be a ruler and ·savior [rescuer; liberator; redeemer], with the ·help [^Lhand] of the angel that ·Moses saw [^Lappeared to him] in the burning bush. ·So Moses [^LThis man] led the people out of Egypt. He worked ·miracles [wonders] and signs in Egypt, at the Red Sea [^Cthe Hebrew OT calls it the Sea of Reeds; the Septuagint (the Greek OT) calls it the Red Sea; Ex. 13:18; 15:4], and then in the ·desert [wilderness] for forty years.</p>
Jonathan Mitchell NT	<p>"This Moses – whom they refused and disowned, saying, ' Who established you (set you down) [as the] ruler and judge (or: arbitrator) [some MSS add: upon us]?' [Ex. 2:14] This one God has sent off on a mission (or: as an emissary) [as] both a ruler (or: chief) and a redeemer (ransomer) – together with (= in association and co-</p>

operation with) [the] hand (= agency; help) of [the] agent (or: messenger) – the one being seen by him within the midst of the bramble (thornbush).

"This one led them forth from out of the midst after doing (or: performing) miracles (portents; wonders) and signs within the land of Egypt, and in the midst of [the] Red Sea, as well as in the wilderness (desolate place; desert) [for] forty years.

P. Kretzmann Commentary **Verses 35-36**

Moses the deliverer:

This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

He brought them out after that he had showed wonders and signs in the land of Egypt and in the Red Sea and in the wilderness forty years.

Kretzmann's **commentary** for Acts 7:35–36 has been placed in the **Addendum**.

Syndein/Thieme

"This Moses whom they refused, saying, 'Who made you a ruler and a judge?' The same one {Moses} did The God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush."

{Note: Steven is again hitting the Sanhedran with an analogy. The Jews questioned Moses, 'Who are you?' and the Sanhedran questioned Jesus, 'Who are YOU!' - it is starting to sink in to the Sanhedran that Steven is judging them instead of them judging Steven!}

{The Exodus generation verses 36-44}

"He {Moses} brought them out, after that he {Moses} had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years."

{Note: Emphasis is on the Grace of God}

Translation for Translators

God sent Moses to lead Israel and tell them of the Prophet who would come.

Acts 7:35-38

"This Moses *is the one who had tried to help our Israeli people, but whom they rejected by saying, 'No one [RHQ] appointed you to rule and judge us!' Moses is the one whom God himself sent to rule them and to free them from being slaves. He is the one whom an angel in the bush commanded to do that. Moses is the one who led our ancestors out from Egypt. He did many kinds of miracles in Egypt, at the Red Sea, and during the 40 years that the Israelite people lived in the desert.*

The Voice

Stephen: *Now remember:* this was the same Moses who had been rejected by his kinfolk when they said, "Who made you our prince and judge?" This man, *rejected by his own people*, was the one God had truly sent and commissioned by the heavenly messenger who appeared in the bush, to be their leader and deliverer.

Moses indeed led our ancestors to freedom, and he performed miraculous signs and wonders in Egypt, at the Red Sea, and in the wilderness over a period of 40 years.

Bible Translations with Many Footnotes:

Lexham Bible

This Moses whom they had repudiated, saying, 'Who appointed you a ruler and a judge?' [A quotation from Exod 2:14 (see v. 27 above)]—this man God sent as both ruler and redeemer with the help [Literally "hand"] of the angel who appeared to him in the bush. This man led them out, performing wonders and signs in the land of Egypt and at the Red Sea and in the wilderness for forty years.

NET Bible®

This same⁹⁴ Moses they had rejected, saying, 'Who made you a ruler and judge?'⁹⁵ God sent as both ruler and deliverer⁹⁶ through the hand of the angel⁹⁷ who appeared to him in the bush. This man led them out, performing wonders and miraculous signs⁹⁸ in the land of Egypt,⁹⁹ at¹⁰⁰ the Red Sea, and in the wilderness¹⁰¹ for forty years.

⁹⁴sn This same. The reference to "this one" occurs five times in this speech. It is the way the other speeches in Acts refer to Jesus (e.g., Acts 2:23).

^{95sn} A quotation from Exod 2:14 (see Acts 7:27). God saw Moses very differently than the people of the nation did. The reference to a ruler and a judge suggests that Stephen set up a comparison between Moses and Jesus, but he never finished his speech to make the point. The reader of Acts, however, knowing the other sermons in the book, recognizes that the rejection of Jesus is the counterpoint.

^{96tn} Or “liberator.” The meaning “liberator” for λυτρωτῆς (lutrwthn) is given in L&N 37.129: “a person who liberates or releases others.”

^{97tn} Or simply “through the angel.” Here the “hand” could be understood as a figure for the person or the power of the angel himself. The remark about the angel appearing fits the first century Jewish view that God appears to no one (John 1:14-18; Gal 3:19; Deut 33:2 LXX).

^{98tn} Here the context indicates the miraculous nature of the signs mentioned.

^{sn} Performing wonders and miraculous signs. Again Moses acted like Jesus. The phrase appears 9 times in Acts (2:19, 22, 43; 4:30; 5:12; 6:8; 7:36; 14:3; 15:12).

^{99tn} Or simply “in Egypt.” The phrase “the land of” could be omitted as unnecessary or redundant.

^{100tn} Grk “and at,” 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.

^{101tn} Or “desert.”

The Spoken English NT

This is the same Moses that they'd rejected^{mm} when they said, Who set you up as a leader and judge?ⁿⁿ

This is the person God sent as a leader and rescuer,^{oo} by means of^{pp} the angel who had appeared to him in the bush.

This is the one who led them out, and did wonders and miracles in the land of Egypt, at the Red Sea, and in the desert for forty years.

^{mm.} Or “denied.”

^{nn.} Exodus 2:14.

^{oo.} Lit. “redeemer” or “ransomer.”

^{pp.} Lit. “by the hand of.”

Wilbur Pickering's New T.

“This Moses whom they refused, saying, ‘Who made you a ruler and a judge?’—God sent him as leader and deliverer by the hand of the Angel who appeared to him in the bush.

This man led them out, performing wonders and signs in the land of Egypt and in the Red Sea, and for forty years in the wilderness.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "This Moses, whom they refused, saying, 'Who appointed you a ruler and a judge?'—this [man] God sent [as] a ruler and a liberator by [the] hand of [the] Angel, the One having appeared to him in the bush.

"This [man] led them out, having performed wonders and signs in [the] land of Egypt and in [the] Red Sea and in the wilderness [for] forty years.

Benjamin Brodie's trans.

This Moses, whom they [Israelites] repudiated by saying: 'Who appointed you ruler and judge,' this same man God sent as both ruler and redeemer along with the hand of the angel who appeared to him in the thorn-bush.

This man will lead them out, after performing wonders and signs in the land of Egypt and at the Red Sea and in the desert for forty years.

Far Above All Translation

This Moses, whom they repudiated, saying, 'Who appointed you a ruler and a judge?' is whom God sent as a ruler and deliverer by *the* agency of *the* angel who appeared to him in the bush.

It is he who led them out, having performed miracles and signs in *the* land of Egypt and in *the* Red Sea and in the desert for forty years.

Modern Literal Version 2020 This Moses whom they denied, having said, Who designated you a ruler and a justice? God sent this one as a ruler and a redeemer by the hand of the messenger who was seen by him in the bush. {Exo 14:21, 12:41, 15:23, 16:1-36}
This one led them out, having done* wonders and signs in *the land of Egypt* and in *the Red Sea* and in the wilderness for forty years.

Revised Geneva Translation .

The gist of this passage: The man who led the people out of Egypt was the man whom the Israelites originally rejected.

35-36

Acts 7:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
The NET Bible: <i>The reference to "this one" occurs five times in this speech. It is the way the other speeches in Acts refer to Jesus (e.g., Acts 2:23).</i> ³⁶			
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
Môseus/Môsês/Môusês (Μωσεύς/Μωσής/Μωῦσῆς) [pronounced moce-YOOC, moh-SACE, mao-SACE]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun, nominative case	Strong's #3475
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
arneomai (ἀρνέομαι) [pronounced ar-NEH-om-ahee]	<i>to disavow, to reject, to abnegate, to deny, to refuse; to contradict</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #720

Translation: This one, Moses, whom the [people] rejected,...

Throughout the next two verses, Stephen will call Moses *this one* four times in several different ways. First of all, Stephen points out how the people of Israel rejected *this one, Moses*.

Moses is rejected by the people of Israel, just as Jesus was rejected by the religious types of Israel.

³⁶ From <https://bible.org/netbible/index.htm?act7.htm> accessed September 2, 2023.

Acts 7:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling</i>	masculine plural, aorist active participle, nominative case	Strong's #2036
tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
kathistêmi (καθίστημι) [pronounced kath-IHS-tay-mee]	<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>	3 rd person singular, aorist active indicative	Strong's #2525
archôn (ἄρχων, ἄρχοντος, ὁ) [pronounced AHR-khohn]	<i>ruler, commander, chief, leader, first-in-rank; prince, magistrate</i>	masculine singular noun; accusative case	Strong's #758 (present participle of Strong's #757)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
dikastês (δικαστής) [pronounced dik-as-TACE]	<i>judge, arbitrator, umpire</i>	masculine singular noun, accusative case	Strong's #1348

Translation: ...having said, 'Who placed you [as our] ruler and judge?'

The people, complaining about Moses, saying, "Who put you over us as our ruler and judge?" Or, in the more modern parlance, "Who made you the boss of me?"

The people rejected Moses on numerous occasions. They did not simply reject him when he first comes to them, but then warm up to him. They reject him, they go along with him, they reject him, they go along with him, etc.

This is much of Stephen's theme, that God sends men to the Hebrew people and they reject those men. The most revered man in Jewish history—Moses—is rejected here by the people. The idea is, this is something that the Hebrew people have done all along.

So that I am being clear here, the inference, "Your ancestors questioned even Moses; so is it not surprising that you all question Jesus?"

Acts 7:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
kaí (καί) [pronounced kī]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
Sometimes the use of two kais means, ...both...and...			
archôn (ἄρχων, ἄρχοντος, ὁ) [pronounced AHR-khohn]	<i>ruler, commander, chief, leader, first-in-rank; prince, magistrate</i>	masculine singular noun; accusative case	Strong's #758 (present participle of Strong's #757)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
lutrôtês (λυτρωτής) [pronounced loo-tro-TACE]	<i>redeemer, deliverer, liberator</i>	masculine singular noun, accusative case	Strong's #3086
This is one of the many hapax legomenon found in this chapter (I forget to point them all out).			
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 rd person singular, perfect active indicative	Strong's #649

Translation: [It is] this one [that] God sent forth as both [their] ruler and [their] redeemer,...

“God sent this one,” Stephen then says, “as both your commander and your redeemer.”

Stephen's simple point, which will be repeated a few times, *the man that God specifically sent to them, they rejected.*

“Similarly, God has sent His Son Jesus to be your Ruler and your Redeemer.”

Acts 7:35d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
cheir (χείρ, χειροός, ή) [pronounced <i>khīr</i>]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5495
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: ...along with the power of the Angel,...

Moses truly had no power in and of himself. But he was given the power (hand) of the Angel (the Angel of God is God).

Acts 7:35e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
optánomai (ὀππάνομαι) [pronounced <i>op-TAHN-oh-my</i>]	<i>appearing; an appearing of; allowing oneself to be seen</i>	masculine singular, aorist passive participle, genitive/ablative case	Strong's #3700
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <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
batos (βάτος) [pronounced <i>BAT-oss</i>]	<i>a thorn bush, bramble bush, brier shrub</i>	masculine singular noun; dative, locative or instrumental case	Strong's #942

Translation: ...the [One] Who appeared to [Moses] in the bush.

The Angel of God, Who appeared to Moses in the bush, continued to go with Moses. This Angel is God.

So, even though the Angel of God went with Moses, the people still rejected him. Again, Stephen is drawing parallels to the Israelites today.

Acts 7:35 **This one, Moses, whom the [people] rejected, having said, ‘Who placed you [as our] ruler and judge?’ [It is] this one [that] God sent forth as both [their] ruler and [their] redeemer, along with the power of the Angel, the [One] Who appeared to [Moses] in the bush.** (Kukis mostly literal translation)

Acts 7:36a			
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
exagō (ἐξάγω) [pronounced ex-AG-oh]	<i>to lead (out, forth), to bring (forth, out), to fetch</i>	3 rd person singular, aorist active indicative	Strong's #1806
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: **This one** led them out [of Egypt],...

This same man—the one rejected by the people—led them out of Egypt.

Despite not being accepted at first, Moses led the people out of Egypt.

Acts 7:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poiēō (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, aorist active participle; nominative case	Strong's #4160
térata (τέρατα) [pronounced TEHR-at-ah]	<i>wonders, miracles, prodigies, omens</i>	neuter plural noun, accusative case	Strong's #5059
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
sêmeía (σημεῖα) [pronounced say-MY-ah]	<i>signs, marks, tokens, miracles</i>	neuter plural noun; accusative case	Strong's #4592

Translation: ...performing [great] signs and wonders...

This same Moses performed great **signs and wonders** on many occasions.

Moses performed signs and wonders, just as Jesus Christ has performed signs and wonders. These theme of performing signs and wonders is found throughout the book of Acts (Acts 2:19, 22, 43; 4:30; 5:12; 6:8; 7:36; 14:3; 15:12). However, this established Moses' authority from the beginning; and it established the authority of Jesus as well. These same signs and wonders will be performed by the early Apostles (but, bear in mind, these abilities would die out, as Paul revealed on several occasions in His later epistles³⁷).

Acts 7:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (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
Aiguptos (Αἴγυπτος) [pronounced El-goop-toss]	<i>double straits; transliterated, Egypt us; translated, Egypt</i>	proper noun, which appears to be a masculine singular; accusative case	Strong's #125
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
eruthrós (ἐρυθρός) [pronounced er-oo-THROHÇ]	<i>red, crimson, scarlet</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #2063
thálassa (θάλασσα) [pronounced THAHL-ahs-sah]	<i>sea; can be used specifically of the Mediterranean Sea or the Red Sea</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2281
Thayer: <i>The Indian Ocean washing the shores of Arabia and Persia, with its two gulfs, of which the one on the east is called the Persian Gulf, the other on the opposite side the Arabian. In the NT the phrase denotes the upper part of the Arabian Gulf (the Heropolitie Gulf, so called [i.e. the Gulf of Suez]), through which the Israelites made their passage out of Egypt to the shore of Arabia.</i>			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

³⁷ Paul left a worker in the gospel behind who was sick; he suggests alcohol to settle Timothy's stomach, and he cannot do anything about whatever eye disease that he is suffering from.

Acts 7:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
erêmos (ἔρημος) [pronounced EHR-ay-moss]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; dative, locative or instrumental case	Strong's #2048
etê (ἔτη) [pronounced EHT-ay]	<i>years</i>	neuter plural noun; nominative case	Strong's #2094
tessarakonta (τεσσαράκοντα) [pronounced tes-sar-AK-on-tah]	<i>forty</i>	Indeclinable numeral adjective	Strong's #5062

Translation: ...in Egypt, at the Red Sea and in the desert-wilderness [for] forty years.

These signs and wonders were done in Egypt, they were done at the Red Sea, and they were done in the desert-wilderness.

Moses was faithful to the people; and God was faithful to Moses.

Acts 7:36 This one led them out [of Egypt], performing [great] signs and wonders in Egypt, at the Red Sea and in the desert-wilderness [for] forty years. (Kukis mostly literal translation)

One right after another parallel is set up by Stephen.

At the beginning of any new program in God's dealings with man, signs and wonders are often a part of that program. Sometimes these were important but singular signs (like Isaac being born to Abraham and Sarah). Sometimes these are signs visible to two million people (the population of Israel who are leaving Egypt). Sometimes they are nearly innumerable, as the signs and wonders done by Jesus.

Acts 7:35–36 This one, Moses, whom the [people] rejected, having said, 'Who placed you [as our] ruler and judge?' [It is] this one [that] God sent forth as both [their] ruler and [their] redeemer, along with the power of the Angel, the [One] Who appeared to [Moses] in the bush. This one led them out [of Egypt], performing [great] signs and wonders in Egypt, at the Red Sea and in the desert-wilderness [for] forty years. (Kukis mostly literal translation)

Acts 7:35–36 The people flat out rejected Moses at first, saying, 'Just who made you our ruler and judge?' This is the man whom God sent to them to be their ruler and redeemer. God also sent the power of the Angel, the One Who appeared to Moses from out of the burning bush. This same Moses led the people out of Egypt, and he

performed great signs and wonders in Egypt, at the Red Sea, and in the desert-wilderness over a period of 40 years. (Kukis paraphrase)

Two more times, in vv. 37–38, Moses will be called *this one* (meaning the man who the people rejected).

Moses prophesies a prophet like him to be raised up in the future. Of course, this prophecy is about Jesus.

This is the Moses, the [one] who spoke these [things] to sons of Israel: ‘A prophet for you [all] will raise up the God our from the brothers of you [all] like me. [Him you (all) will hear.]’

Acts
7:37

This is the Moses, the [one] who said these [things] to the sons of Israel: ‘God will raise up for you [all] a prophet like me from your brothers. [You (all) will hear Him.]’

This is the same Moses who said this to the sons of Israel: “God will raise up for you a prophet like me from among your brothers.’

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	This is the Moses, the [one] who spoke these [things] to sons of Israel: ‘A prophet for you [all] will raise up the God our from the brothers of you [all] like me. [Him you (all) will hear.]’
Complete Apostles Bible	"This is that Moses who said to the sons of Israel, 'The LORD our God will raise up for you a Prophet like me from your brothers.
Douay-Rheims 1899 (Amer.)	This is that Moses who said to the children of Israel: A prophet shall God raise up to you of your own brethren, as myself. Him shall you hear.
Holy Aramaic Scriptures	This is Mushe {Moses}, he who said unto the sons of Iysralyl {Israel}, that "A Nabiya {A Prophet} shall MarYa Alaha {The Lord-YHWH, God} raise up for you from your brothers, like me. Listen unto Him!"
James Murdock’s Syriac NT	This Moses is the man who said to the children of Israel: A prophet, like me, will the Lord God raise up to you from among your brethren; to him give ear.
Original Aramaic NT	This is Moses who said to the children of Israel, 'THE LORD JEHOVAH God shall appoint you a Prophet like me from your brethren. You shall listen to him.'

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	This is the same Moses, who said to the children of Israel, God will give you a prophet from among your brothers, like me.
Bible in Worldwide English	This is the same Moses who said, "God will raise up one of your brothers to be a prophet, as he did me. Listen to him."
Easy English	It was Moses who said to the people of Israel, "God will send you a prophet. He will be one of your own people. He will speak God's message as I have done."
Easy-to-Read Version–2008	"This is the same Moses who said these words to the people of Israel: 'God will give you a prophet. That prophet will come from among your own people. He will be like me.'
Good News Bible (TEV)	Moses is the one who said to the people of Israel, 'God will send you a prophet, just as he sent me, and he will be one of your own people.'
J. B. Phillips	He was Moses, the man who said to the sons of Israel, 'The Lord your God will raise up for you a prophet like me from your brethren. Him you shall hear.'

<i>The Message</i>	This is the Moses who said to his congregation, 'God will raise up a prophet just like me from your descendants.'
NIRV	"This is the same Moses who spoke to the Israelites. 'God will send you a prophet,' he said. 'He will be like me. He will come from your own people.' (Deuteronomy 18:15)
New Life Version	"Moses said to the Jews, 'God will give you one who speaks for Him like me from among your brothers.'

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

Casual English Bible	This is the same Moses, by the way, who told the people of Israel, 'God is going to send you another prophet, just as he sent me. This prophet will be one of your own brothers.' [11] ¹¹ 7:37Deuteronomy 18:15
Contemporary English V.	Moses is the one who told the people of Israel, "God will choose one of your people to be a prophet, just as he chose me."
Goodspeed New Testament	This was the Moses who said to the descendants of Israel, 'God will make a prophet rise from among your brothers to teach you, just as he made me rise.'
The Living Bible	"Moses himself told the people of Israel, 'God will raise up a Prophet much like me [literally, "like unto me."] from among your brothers.'
New Berkeley Version	.
The Passion Translation	This is the same Moses who said to our ancestors, 'The Lord God will raise up one from among you who will be a prophet to you, like I have been. Listen to everything he will say!'
Plain English Version	That same man, Moses, said to the people of Israel, 'God will get one of your own people, and send him to tell you his message. He will be like me.'
Radiant New Testament	"This is the same Moses who said to the Israelites, 'God will send you a prophet like me who will come from your own people.'
UnfoldingWord Simplified T.	This Moses is the one who said to the Israelite people, 'God will cause another man from among your own people to be a prophet like me for you.'
William's New Testament	It was this Moses who said to the descendants of Israel, 'God will raise up a prophet for you from among you, just as He did me.'

Partially literal and partially paraphrased translations:

Beck's American Translation	.
Breakthrough Version	This man is the Moses who said to the sons of Israel, 'God will stand up a preacher to you from your brothers, as me..
Len Gane Paraphrase	"This is that Moses who said to the children of Israel, A prophet will the Lord your God raise up for you from your brethren like me; you must listen to him.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	It was this Moses who said to the children of Israel, The Lord your God will raise up for you a prophet like myself, from among your own brethren; to him you must listen.[5] [5] Deut. 18.15.
20 th Century New Testament	This was the Moses who said to the people of Israel--'God will raise up for you, from among your brothers, a Prophet, as he raised up me.'

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Israel's Rebellion against God
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	"This is the Moses who said to the Israelites: God [Other mss read <i>The Lord your God</i>] will raise up for you a prophet like me from among your brothers. [Deuteronomy 18:15]
Conservapedia Translation	"This is the same Moses who told the sons of Israel that 'Lord God will give bring a prophet from your brothers much like me, who you should listen to.'"
Free Bible Version	This is the same Moses who promised the Israelites, will send you a prophet like me from among your people.'
International Standard V	It was this Moses who told the Israelis, God will raise up a prophet for you from among your own brothers, just as he did [The Gk. lacks he did] me. [Deut 18:15]
Montgomery NT	"It was this Moses who said to the Children of Israel, "God will raise up a Prophet for you from among your brothers, as he did me.
Urim-Thummim Version	This is that Moses that said to the children of Israel, A Prophet will the LORD your Elohim raise up to you from your brethren, like myself; him will you hear.
Weymouth New Testament	This is the Moses who said to the descendants of Israel, "GOD WILL RAISE UP A PROPHET FOR YOU, FROM AMONG YOUR BRETHERN, JUST AS HE RAISED ME UP.'

Catholic Bibles (those having the imprimatur):

The Heritage Bible	He is the Moses who said to the children of Israel, The Lord your God will cause a prophet to stand up for you of your brothers, like me; you will hear him. Deu 18:15
New American Bible (2011)	It was this Moses who said to the Israelites, 'God will raise up for you, from among your own kinsfolk, a prophet like me.' ^z
NRSV (Anglicized Cath. Ed.)	z. [7:37] Dt 18:15; Acts 3:22.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	This is the same Moses who said to the sons of Israel, "YAHWEH your Elohim will raise up a Prophet to you" "From your brothers, One like me." You shall hear Him. (Deut. 18:15)
Holy New Covenant Trans.	This is the same Moses who said these words to the sons of Israel: will raise up for you a prophet who is like me. He will come from among your own brothers.'
The Scriptures 2009	"This is the Mosheh who said to the children of Yisra'ël, ' יהוה your Elohim shall raise up for you a Prophet like me from your brothers. Him you shall hear. ' Deu_18:15.
Tree of Life Version	This is the Moses who said to Bnei-Yisrael, 'God will raise up for you a prophet like me from among your brothers.'

Weird English, ©Idē English, Anachronistic English Translations:

Accurate New Testament	...This is The Moses The [Man] Saying [to] the sons israel forecaster [to] you* will stand (up) The God from the brothers [of] you* as me...
Alpha & Omega Bible	THIS IS THE MOSES WHO SAID TO THE SONS OF ISRAEL, THEOS (<i>The Alpha & Omega</i>) WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHERN. (Deut. 18:15 to Deut. 18:18)
Awful Scroll Bible	(")The same-as-this is that Moses, the one saying, to the sons of Israel, 'An Exposer-to-light-beforehand will the Lord, you all's God, raise-up for yous out of you all's brothers, like to Me, Him yous will hear'.
Concordant Literal Version	This is the Moses who says to the sons of Israel: A Prophet will God be raising up to you from among your brethren, as me."
exeGesēs companion Bible	...this is that Mosheh, who said to the sons of Yisra El, Yah Veh your Elohim raises a prophet to you

of your brothers, like to me;
You, hear him.

Deuteronomy 18:15, 18, 19 .

Orthodox Jewish Bible

"This is the Moshe who said to the Bnei Yisroel NAVI MIKIRBECHA ME'ACHECHA KAMONI YAKIM ("A prophet from among you from your brothers like me [Moshe] Hashem will raise up.") [DEVARIM 18:15,18]

Rotherham's Emphasized B.

||The same|| is the Moses that said unto the sons of Israel—

||A prophet, unto you|| will God raise up, from among your brethren, ||like unto me||¹:

¹Deu. xviii. 15, 18.

Expanded/Embellished Bibles:

An Understandable Version

"This is the Moses who had said to the Israelites [Deut. 18:15], 'God will raise up a prophet from among your countrymen who will be like me [in some ways].'

The Expanded Bible

This is the same Moses that said to the ·people [· sons; children] of Israel, 'God will ·give [· raise up for] you a prophet like me, ·who is one of your own ·people [· from among your brothers; Deut. 18:15].'

Jonathan Mitchell NT

"This one is Moses, the one saying to the sons of Israel, 'God will proceed to be raising up for (or: to) you people a prophet from out of the midst of your brothers like me! (or: will proceed appointing and setting up a prophet who has light ahead of time and speaks it before the people like me from your people; [D, C & others add: You will continue hearing and listening to Him!]) ' [Deut. 18:15]

Syndein/Thieme

{Source of Grace}

"This is that Moses, which said unto the children of Israel, 'A prophet shall the Lord your God {Jehovah the Father} raise up unto you of your brethren . . . like unto me.'" {Deuteronomy 18:18}

{Note: Christ was a prophet with the same authority as the prophet Moses had. Stephen has been accused of blaspheming Moses -who they considered the greatest prophet, yet the Sanhedran blasphemed Jesus. Stephen is pointing out that Moses stated Jesus was his equal as a prophet which logically put the Sanhedran in a bad position.}

Translation for Translators

This Moses is the one who said to the Israelite people, 'God will appoint a prophet for you from among your own people. *He will speak words from God, just like I speak his words to you.*'

The Voice

Stephen: This Moses promised our ancestors, "The Eternal One your God will raise up from among your people a Prophet who will be like me." [Deuteronomy 18:15]

Bible Translations with Many Footnotes:

Lexham Bible

"This is the Moses who said to the sons of Israel, 'God will raise up for you a prophet like me from among your brothers.' [A quotation from Deut 18:15]

NET Bible®

This is the Moses who said to the Israelites,¹⁰² 'God will raise up for you a prophet like me from among your brothers.'¹⁰³

¹⁰²tn Grk "to the sons of Israel."

¹⁰³sn A quotation from Deut 18:15. This quotation sets up Jesus as the "leader-prophet" like Moses (Acts 3:22; Luke 9:35).

The Spoken English NT

This is the Moses who said to the Israelites,

God's going to give you a prophet like me, who comes from your own people.⁹⁹

⁹⁹ Lit. "God will raise up for you a prophet from among your brothers, like God raised me up." Deu_18:15.

Wilbur Pickering's New T.

Israel's rebellion "This is the Moses who said to the sons of Israel, 'The LORD our²¹ God will raise up to you a Prophet from among your brothers, like me.'²²

(21) Perhaps 2% of the Greek manuscripts, of inferior quality, omit “the Lord”, and they are joined by another 3% in omitting ‘our’ (as in NIV, NASB, LB, TEV, etc.).

(22) I take it that here Stephen sets up the main thrust of his speech: God sent Moses, but his contemporaries rejected him; God sent the Prophet, but those present rejected Him. Both rejections resulted in judgment. Some 15% of the Greek manuscripts add ‘Him you shall hear’ (as in AV and NKJV).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"This is the Moses, the one having said to the sons [and daughters] of Israel, '[The] LORD our God will raise up for you _p a Prophet like to me from your _p brothers. [Deut 18:15]
Berean Literal Bible	This is the Moses having said to the sons of Israel, 'God will raise up for you a prophet like me out from your brothers.'
Bond Slave Version	This is that Moses, which said to the children of Israel, A prophet will the Lord your God raise up to you of your brethren, like to me; him will you hear.
Benjamin Brodie's trans.	This is the Moses, the one who said to the sons of Israel: 'God will raise up a Prophet similar to me on your behalf from your brethren.'
Context Group Version	This is that Moses, who said to the sons of Israel, God shall raise up to you (pl) a prophet from among your (pl) brothers, like me.
English Standard Version	This is the Moses who said to the Israelites, 'God will raise up for you a prophet like me from your brothers.'
Green's Literal Translation	This is the Moses who said to the sons of Israel, "The Lord your God will raise up a Prophet to you" "from your brothers, One like me." You shall hear Him. Deut. 18:15
Literal Standard Version	This Moses, whom they refused, saying, Who set you a ruler and a judge? This one God sent [as] a ruler and a redeemer, by the hand of [the] Messenger who appeared to him in the bush; this one brought them forth, having done wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years; this is the Moses who said to the sons of Israel: The LORD your God will raise up to you a Prophet out of your brothers, like to me, Him will you hear. Vv. 35–36 are included for context.
Modern Literal Version 2020	This is the Moses, the one having said to the sons of Israel, The Lord our God will raise* up to you° a prophet out-of your° brethren, like me. {Deu 18:15}
New American Standard	This is the Moses who said to the sons of Israel, 'GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME [Or as He raised up me] FROM YOUR COUNTRYMEN.'
New King James Version	Israel Rebels Against God "This is that Moses who said to the children of Israel, 'The LORD your God will raise up for you a Prophet like me from your brethren. Him [NU, M omit <i>Him you shall hear</i>] you shall hear.'
New Matthew Bible	This is that Moses who said to the children of Israel: The Lord your God will raise up for you a prophet like me from your brethren. Him you must hear.
NT (Variant Readings)	This is that Moses, who said unto the children of Israel, A prophet shall [the Lord our] God raise up unto you from among your brethren, like unto me: [him shall ye hear].
Revised Geneva Translation	.
The gist of this passage:	Moses promises that God would raise up a prophet like him to Israel.

Acts 7:37a			
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
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Môseus/Môsês/ Mousês (Μωσεύς/ Μωσῆς/Μωϋσῆς) [pronounced moce- YOOÇ, moh-SACE, mao-SACE]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun, nominative case	Strong's #3475

Translation: This is the Moses,...

In one way or another, Stephen repeats this phrase about 6 times between vv. 35–38.

The religious types all pretend to love Moses; to revere him, as one of the greatest men to come out of Israel (if not the greatest man).

However, One greater than Moses was before them, and they rejected Him. The greatest of Jesus will be confirmed in Hebrews 3:3 **For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself.** (ESV)

Acts 7:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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, aorist active participle, nominative case	Strong's #3004

Acts 7:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i>]	<i>the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
huioi (υἱοί) [pronounced <i>hwee-OY</i>]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5207
Israêl (Ἰσραήλ) [pronounced <i>is-rah-ALE</i>]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474

Translation: ...the [one] who said these [things] to the sons of Israel:...

"This is the same Moses who said the following things to Israel," Stephen says to his accusers and judges.

Acts 7:37c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prophêtês (προφήτης) pronounced <i>prohf-AY-tace</i>	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; accusative case	Strong's #4396
humin (ὕμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person singular, future active indicative	Strong's #450
This next word is found in the Byzantine Greek text and Scrivener Textus Receptus; it is not found in the Westcott Hort text or in Tischendorf's Greek text.			
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
How many of you read the introductory translations and versions of this verse and did not even pick up on the two significant differences found throughout? This is because very little of the meaning is changed by these words being absent of present in the text.			
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Acts 7:37c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
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
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, genitive/ablative case	Strong's #80
humôn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
eme (ἐμέ) [pronounced <i>ehm-EH</i>]	<i>I, me, myself, my</i>	1 st person personal pronoun; accusative case	Strong's #1691 (a form of #3165)

Translation: ...'God will raise up for you [all] a prophet like me from your brothers.

All of the Jews knew these words. There were many passages in the Old Testament which were almost universally known among the Jews, and this was one of them.

They correctly understood this to mean that God would raise up the Messiah (this is not a reference to some prophet as we read about in the final third of the Old Testament).

There are several things the believer in Jesus Christ should understand about **Judaism** today. This is one of the most important: *they are not a Messiah-driven or a Messiah-centered faith any more; they are no longer looking for the Messiah.*

Judaism today...is...not a Messiah-driven or a Messiah-centered faith any more; they are no longer looking for the Messiah.

Despite the fact that the religious type rejected Jesus Christ, they still were looking for the Messiah.

From Wikipedia: *Attempts to codify these [Judaistic] beliefs were undertaken by several medieval authorities, including Saadia Gaon and Joseph Albo. Each composed his own creed. Yet the 13 principles expounded by Maimonides in his Commentary on the Mishna, authored in the 1160s, eventually proved the most widely accepted. Various points – for example, Albo listed merely three fundamentals, and did not regard the Messiah as a key tenet – the exact formulation, and the status of disbelievers (whether mere errants or heretics who can no longer be considered part of the People Israel) were contested by many of Maimonides' contemporaries and later sages. Many of their detractors did so from a maximalist position, arguing that the entire corpus of the Torah and the*

*sayings of ancient sages were of canonical stature, not just certain selected beliefs. But in recent centuries, the 13 Principles became standard, and are considered binding and cardinal by Orthodox authorities in a virtually universal manner.*³⁸

Acts 7:37 This is the Moses, the [one] who said these [things] to the sons of Israel: ‘God will raise up for you [all] a prophet like me from your brothers.’ (Kukis mostly literal translation)

Let’s take a look at that prophecy as given by Moses in context. This actually is placed between two passages where Moses warns of false prophets. Much of Deuteronomy is Moses speaking to the people of Israel, giving them some final doctrinal information before they enter into the land (Moses would not go into the land with them, but his words would).

The ESV (capitalized) will be used below:

A Brief Exegesis of Deuteronomy 18:15–19

Scripture	Text/Commentary
Deuteronomy 18:15 "The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen—...	Moses had been talking about false prophets of the indigenous people of the land of Canaan; and he tells the congregation of Israel that God would raise up a prophet like him.
Deuteronomy 18:16 ...just as you desired of the LORD your God at Horeb on the day of the assembly, when you said, 'Let me not hear again the voice of the LORD my God or see this great fire any more, lest I die.'	Moses indicates that he can say dramatic things like this, because the people had specifically asked him, "Do not let God speak aloud to us anymore. Let Him speak to you and then you speak to us." When God gave the Ten Commandments audibly, the people of Israel were very shook up by it.
Deuteronomy 18:17 And the LORD said to me, 'They are right in what they have spoken.'	God agreed that this was okay. It was fine for the people to request a mediator between God and themselves.
Deuteronomy 18:18 I will raise up for them a prophet like you from among their brothers. And I will put My words in His mouth, and He shall speak to them all that I command Him.	God promised Moses that He would raise up a prophet for Israel like Moses from among their brothers. God was speaking of the Messiah here.
Deuteronomy 18:19 And whoever will not listen to My words that he shall speak in My name, I Myself will require it of him.'	If the people would not listen to this Prophet, God would hold them responsible for making that choice.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

³⁸ From https://en.wikipedia.org/wiki/Orthodox_Judaism accessed November 30, 2021. In a nearly 14,000 word article on Orthodox Judaism, *messiah* is mentioned 5 times.

Acts 7:37d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ακούῃ (ἀκούω) [pronounced ah-KOO-oh]	to hear; to hear and pay attention to; to listen to; to hear and understand	2 nd person plural, future (deponent) middle indicative	Strong's #191
These two words are not found in the Westcott Hort text, Tischendorf's Greek text or the Byzantine Greek text. They are found in Scrivener Textus Receptus.			
Generally speaking, text is more likely to drop out than it is to be added in. However, this phrase is not found in the early manuscripts, but the later ones; therefore, most scholars reject it.			
This does not mean that the text is wrong; or that it conveys some wrong ideas.			

Translation: [You (all) will hear Him.]'

As mentioned, this phrase is found in maybe 15% of the manuscripts. Most consider it bogus text.

Acts 7:37 This is the Moses, the [one] who said these [things] to the sons of Israel: 'God will raise up for you [all] a prophet like me from your brothers. [You (all) will hear Him.]' (Kukis mostly literal translation)

Acts 7:37 This is the same Moses who said this to the sons of Israel: "God will raise up for you a prophet like me from among your brothers." (Kukis paraphrase)

This is the [one] who came to be in the assembly in the desert-wilderness, with the messenger Who was speaking to him in the mount of Sinai. And the fathers of us who received utterances [which are] living to give to you [all]. To whom were not willing submissive to become the fathers of us, but rejected [him] and were turned around in the hearts of them towards Egypt, saying to Aaron, 'Make for us gods which will go before us, for the Moses, the one who led out of the land of Egypt, we do not see what has happened to him.'

Acts
7:38–40

This [same Moses] is the [one] who came to be in the assembly in the desert-wilderness, [along] with the Angel Who kept on speaking to him on Mount Sinai. [At this same time] our fathers, who received the living oracles (of God) [to preserve and] to give to you [all], our fathers were unwilling to become submissive to him. Instead, they rejected [him] and were turned around in their thinking [to go back] to Egypt. They were saying to Aaron, 'Make gods for us which will go ahead of us [when we return to Egypt]. As for this Moses, the one who led [us] out of the land of Egypt, we don't know what has happened to him.'

This same Moses is the one who was guiding the congregation of Israel in the desert-wilderness, along with the Angel of God. This Angel kept speaking to him on Mount Sinai. Also at this time, our fathers received the Living Words of God, which they were supposed to preserve to pass down to us in subsequent generations. However, our fathers were unwilling to submit to the authority of Moses. They rejected him and they changed their minds about Egypt, actually desiring to go back there. In fact, they said to Aaron, 'Make gods for us to follow, gods who will lead us back to Egypt. As for this man, Moses—we have no idea what has happened to him.'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	This is the [one] who came to be in the assembly in the desert-wilderness, with the messenger Who was speaking to him in the mount of Sinai. And the fathers of us who received utterances [which are] living to give to you [all]. To whom were not willing submissive to become the fathers of us, but rejected [him] and were turned around in the hearts of them towards Egypt, saying to Aaron, 'Make for us gods which will go before us, for the Moses, the one who led out of the land of Egypt, we do not see what has happened to him.'
Complete Apostles Bible	This is he who was in the congregation in the wilderness with the Angel who was speaking to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us, whom our fathers did not desire to be obedient, but they rejected him and returned in their heart back to Egypt, saying to Aaron, 'Make for us gods who will go before us; as for this Moses who led us out of the land of Egypt, we do not know what has happened to him.'
Douay-Rheims 1899 (Amer.)	This is he that was in the church in the wilderness, with the angel who spoke to him on Mount Sina and with our fathers. Who received the words of life to give unto us. Whom our fathers would not obey: but thrust him away and in their hearts turned back into Egypt, Saying to Aaron: Make us gods to go before us. For as for this Moses, who brought us out of the land of Egypt, we know not what is become of him.
Holy Aramaic Scriptures	This is he who was in The Kenushtha {The Synagogue/The Assembly} in the wilderness, with The Malaka {The Heavenly Messenger} who had spoken with him, and with our fathers, at Mount Sinai, and is he who received The Living Words to give unto us, and our fathers were not willing to submit unto him, but rather, departed, and in their hearts they turned again unto Mitsriyn {Egypt}, when they said unto Ahrun {Aaron}: "Make for us alahe {gods} that will go before us, on account that this Mushe {Moses} who has brought us out from the land of Mitsriyn {Egypt}, we don't know what has become of him."
James Murdock's Syriac NT	He it was, who was in the congregation in the wilderness, with the angel that conversed with him and with our fathers at mount Sinai; and he it was, received the living words to give [them] to us. And our fathers would not hearken to him, but forsook him, and in their hearts returned again to Egypt; when they said to Aaron: Make us gods who may go before us; because, as for this Moses who brought us from the land of Egypt, we know not what hath become of him.
Original Aramaic NT	This is he who was in the assembly in the wilderness with The Angel who had spoken with him and with our fathers at the mountain of Sinai, and he was receiving the living words which he would give to us.

And our fathers chose not to obey him, but they forsook him and in their hearts they returned to Egypt,
As they said to Aaron, 'Make gods for us to go before us, because we do not know what has become of this Moses who brought us out from the land of Egypt.'

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>This is the man who was in the church in the waste land with the angel who was talking to him in Sinai, and with our fathers; and to him were given the living words of God, so that he might give them to you.</p> <p>By whom our fathers would not be controlled; but they put him on one side, turning back in their hearts to Egypt,</p> <p>And saying to Aaron, Make us gods to go before us: as for this Moses, who took us out of the land of Egypt, we have no idea what has become of him.</p>
Bible in Worldwide English	<p>This is the same Moses who was with Gods people in the wilderness at the hill called Mount Sinai. He was with the angel who spoke to him on Mount Sinai, and with our fathers of long ago. It was he who received the words of life to give to us. Our fathers would not obey Moses. They did not want him to lead them. They wished they were back in Egypt. They said to Aaron, "Make gods to lead us. We do not know what has happened to this Moses who brought us out of Egypt."</p>
Easy English	<p>This is the same Moses who was leader of our people in the wilderness. He was there with our ancestors when the angel spoke to him on Sinai mountain. He received the message from God to give to us. Those words from God bring life to us.</p> <p>But our ancestors would not obey Moses. They did not accept him as their leader. They wanted to go back to Egypt. So the people said to Aaron, "Please make us some gods that we can carry in front of us. Yes, that man Moses brought us out of Egypt. But now we do not know what has happened to him."</p> <p style="padding-left: 20px;"> Aaron was the brother of Moses.</p>
Easy-to-Read Version–2008	<p>This same Moses was with the gathering of God's people in the desert. He was with the angel who spoke to him at Mount Sinai, and he was with our ancestors. He received life-giving words from God to give to us. "But our ancestors did not want to obey Moses. They rejected him. They wanted to go back to Egypt again. They said to Aaron, 'Moses led us out of the country of Egypt. But we don't know what has happened to him. So make some gods to go before us and lead us.'</p>
Good News Bible (TEV)	<p>He is the one who was with the people of Israel assembled in the desert; he was there with our ancestors and with the angel who spoke to him on Mount Sinai, and he received God's living messages to pass on to us. "But our ancestors refused to obey him; they pushed him aside and wished that they could go back to Egypt. So they said to Aaron, 'Make us some gods who will lead us. We do not know what has happened to that man Moses, who brought us out of Egypt.'</p>
J. B. Phillips	<p>In that church in the desert this was the man who was the mediator between the angel who used to talk with him on Mount Sinai and our fathers. This was the man who received words, living words, which were to be given to you; and this was the man to whom our forefathers turned a deaf ear! They disregarded him, and in their hearts hankered after Egypt. They said to Aaron, 'Make us gods to go before us; as for this Moses who brought us out of Egypt, we do not know what has become of him.'</p>
<i>The Message</i>	<p>This is the Moses who stood between the angel speaking at Sinai and your fathers assembled in the wilderness and took the life-giving words given to him and handed them over to us, words our fathers would have nothing to do with.</p>

“They craved the old Egyptian ways, whining to Aaron, ‘Make us gods we can see and follow. This Moses who got us out here miles from nowhere—who knows what’s happened to him!’

NIRV Moses was with the Israelites in the desert. He was with the angel who spoke to him on Mount Sinai. Moses was with our people of long ago. He received living words to pass on to us.

“But our people refused to obey Moses. They would not accept him. In their hearts, they wished they were back in Egypt. They told Aaron, ‘Make us a god who will lead us. This fellow Moses brought us up out of Egypt. But we don’t know what has happened to him!’ (Exodus 32:1)

New Life Version This is the man who was with the Jewish nation in the desert. The angel talked to him on Mount Sinai. Moses told it to our early fathers. He also received the living Words of God to give to us.

“Our early fathers would not listen to him. They did not obey him. In their hearts they wanted to go back to the country of Egypt. They said to Aaron, ‘Make us gods to go before us. We do not know what has happened to this Moses who led us out of Egypt.’

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

Casual English Bible Moses traveled with our ancestors through the badlands. He was there with them at Mount Sinai, where the angel spoke to him. Moses is the one who got the sacred words that guide our lives and that have been passed along to you.

“Our ancestors didn’t want to hear anything Moses had to say. They wanted to go back to Egypt. They told Aaron, [12] ‘Listen, we need you to make us some gods who will lead us. We have no idea what happened to that Moses guy who led us out of Egypt.’ [13]

¹²7:40 Aaron was the big brother of Moses (Exodus 7:7).

¹³7:40 Moses was up on Mount Sinai for a long stretch of time, receiving the Ten Commandments. The Bible reports that stretch of time as 40 days (Exodus 34:28). But many Bible experts say that was simply a common way of referring to many days or to several weeks.

Contemporary English V. Moses brought our people together in the desert, and the angel spoke to him on Mount Sinai. There he was given these life-giving words to pass on to us. But our ancestors refused to obey Moses. They rejected him and wanted to go back to Egypt. The people said to Aaron, “Make some gods to lead us! Moses led us out of Egypt, but we don’t know what’s happened to him now.”

Goodspeed New Testament It was he who with the congregation in the desert went between the angel who spoke to him on Mount Sinai and our forefathers, and received and communicated to you utterances that still live. Yet our forefathers would not listen to him, but thrust him off, and their hearts turned back to Egypt, for they said to Aaron, ‘Make us gods to march in front of us, for as for this Moses, who brought us out of Egypt, we do not know what has become of him!’

The Living Bible How true this proved to be, for in the wilderness, Moses was the go-between—the mediator between the people of Israel and the Angel who gave them the Law of God—the Living Word—on Mount Sinai.

“But our fathers rejected Moses and wanted to return to Egypt. They told Aaron, ‘Make idols for us, so that we will have gods to lead us back; for we don’t know what has become of this Moses, who brought us out of Egypt.’

New Berkeley Version
The Passion Translation

“Moses led the congregation in the wilderness and he spoke face-to-face with the angel who spoke with him on the top of Mount Sinai. Along with our ancestors, he received the living oracles of God that were passed down to us. But our forefathers refused to obey. They pushed him away, and their hearts longed to return to Egypt.

Plain English Version	<p>“While Moses was on the mountain, our forefathers said to Aaron, ‘Make us gods to lead us, because we don’t know what has become of this Moses who brought us out of Egypt.’</p> <p>All our grand-fathers were with Moses in the desert country. And God sent an angel messenger to Moses, at the big hill called Sinai, to tell him the good message that helps people live with God. And then Moses told our grand-fathers that same message.</p> <p>But our grand-fathers didn’t listen to Moses. They didn’t want him to be their leader. So when Moses went back up that hill, they said that they just wanted to go back to Egypt. They told Aaron, ‘Make us statues of gods, and we will get them to show us the way back to Egypt. We followed that Moses out from Egypt, but now he is not here. What happened to him? We don’t know.’</p>
UnfoldingWord Simplified T.	<p>It was this man Moses who was among the Israelites who were together in the wilderness; he was with the angel who had spoken to him on Mount Sinai. It is Moses to whom God had the angel on Mount Sinai give him our laws, and he was the one who told our ancestors what the angel had said. He was the one who received from God words that tell us how to live eternally and passed them on to us. However, our ancestors did not want to obey Moses. Instead, they rejected him as their leader and wanted to return to Egypt. So they told his older brother Aaron, ‘Make idols for us who will be our gods to lead us. As for that fellow Moses who led us out of Egypt, we do not know what has happened to him!’</p>
William's New Testament	<p>This is the one who in the congregation in the desert went between the angel, who spoke to him on Mount Sinai, and our forefathers, who also received, to be handed down to you, utterances that still live. But our forefathers would not listen to him, but pushed him aside, and in their hearts they hankered after Egypt; and they said to Aaron, ‘Make us gods to march in front of us, for as for this Moses, who brought us out of the land of Egypt, we do not know what has become of him!’</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>‘And he was the one who was with the congregation [when they lived] in the desert, who talked to [God’s] messenger on Mount SinAi, and who received life-giving signs for our ancestors, so that we might receive them!</p> <p>‘But then our ancestors refused to obey him... They just pushed him aside, and in their hearts they were back in Egypt! For then they told Aaron:</p> <p style="padding-left: 40px;"><i>‘Make gods to lead us, because we don’t know what has happened to this Moses who brought us out of the land of Egypt!’</i> [Exodus 32:1]</p>
Beck’s American Translation . Breakthrough Version	<p>This is the one who became in the assembly in the backcountry with the angel speaking to him in Mount Sinai (and <i>with</i> our fathers), who accepted living utterances to give to us, to whom our fathers didn't want to become obedient, but pushed away and turned back in their hearts to Egypt when they said to Aaron, ‘Make gods for us that will travel ahead of us. You see, this Moses who led us out from Egypt land, we don't know what happened to him.’</p>
A. Campbell's Living Oracles	<p>This is he who was in the assembly in the wilderness, with the angel that spoke to him on Mount Sinai; and with our fathers, who received the lively oracles, to give to us. To whom our fathers would not be obedient; but thrust him from them, and in their hearts returned back again to Egypt; saying to Aaron, Make us gods who may march before us; for, as for this Moses, who brought us up out of the land of Egypt, we know not what is become of him.</p>
New Advent (Knox) Bible	<p>He it was who took part with the angel that spoke to him on mount Sinai, and with our fathers, at the meeting in the desert. There he received words of life to hand on to us; and yet our fathers would not give him obedience. They disowned him; they</p>

turned their thoughts towards Egypt, and said to Aaron, Make us gods, to lead our march; as for this Moses, who brought us out of the land of Egypt, there is no saying what has become of him.[6]
[6] Ex. 32.1.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"This is the man who was worshiping in the desert when an Angel came to him on Mount Sinai, who brought prophecies to us." "This it the man our ancestors disobeyed and expelled, desiring the slavery of Egypt." "He told Aaron, 'Build us some idols to take with us. But Moses, the man who saved us from Egypt, we don't care about him."
Revised Ferrar-Fenton Bible	He was the ambassador to the congregation in the desert, with the angel who spoke to him, and to our ancestors at the Mount Sinai, who received living messages to transmit to us. Our forefathers, however, were unwilling to be obedient to him; on the contrary, they revolted, and in their hearts turned back to Egypt, saying to Aaron, MAKE FOR US GODS TO PRECEDE US; FOR AS FOR THIS FELLOW MOSES, WHO BROUGHT US FROM THE LAND OF EGYPT, WE DO NOT KNOW WHAT HAS BECOME OF HIM! ³ 3. Exod 32:1
Free Bible Version	Moses was with God's assembled people in the desert when the angel spoke to him at Mount Sinai, and there with our forefathers he received God's living word to give to us. He was the one our fathers wouldn't listen to. They rejected him and decided to return to Egypt. They told Aaron, "Make gods for us to lead us, because we don't know what's happened to this Moses who led us out of the land of Egypt.'
International Standard V Urim-Thummim Version	. This is he, that was in the ekklesia in the uninhabited place with the Angel that spoke to him at Mount Sinai, and with our fathers: who received the lively Divine Oracle [Urim-Thummim] to give to us: Of which our forefathers would not obey, but thrust him from them, and in their hearts turned back again to Egypt saying to Aaron, make us elohim to go before us: but as for this Moses that brought us out of the land of Egypt, we do not know what is become of him.
Weymouth New Testament	'This is he who was among the Congregation in the Desert, together with the angel who spoke to him on Mount Sinai and with our forefathers, who received ever-living utterances to hand on to us. "Our forefathers, however, would not submit to him, but spurned his authority and in their hearts turned back to Egypt. They said to Aaron, "'Make gods for us, to march in front of us; for as for this Moses who brought us out of the land of Egypt, we do not know what has become of him.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	This is the one who in the Assembly in the desert became the mediator between the angel who spoke to him on Mount Sinai and our ancestors; and he received the words of life that he might communicate them to us. But him our ancestors refused to obey, they rejected him and turned their hearts to Egypt, saying to Aaron: 'Give us gods to lead us since we do not know what has happened to that Moses who brought us out of Egypt.' Gal 3:19; Heb 2:2; 19:1 32:1; 32:23
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The Heritage Bible

This is the one, having been in the church in the wasteland with the heavenly Messenger who spoke to him in Mount Sinai, and with our fathers, who received the living oracles to give to us,

To whom our fathers willed absolutely not to obey, but pushed him off, and in their hearts turned completely around into Egypt,

Saying to Aaron, Make us gods to go before us, because this Moses, who led us out of the land of Egypt, we absolutely do not see what has become of him.

New American Bible (2011)

It was he who, in the assembly in the desert, was with the angel who spoke to him on Mount Sinai and with our ancestors, and he received living utterances to hand on to us.^a

“Our ancestors were unwilling to obey him; instead, they pushed him aside and in their hearts turned back to Egypt^b saying to Aaron, ‘Make us gods who will be our leaders. As for that Moses who led us out of the land of Egypt, we do not know what has happened to him.’^c

a. [7:38] Ex 19:3; 20:1–17; Dt 5:4–22; 6:4–25.

b. [7:39] Nm 14:3.

c. [7:40] Ex 32:1, 23.

New Jerusalem Bible

When they held the assembly in the desert it was he who was with our ancestors and the angel who had spoken to him on Mount Sinai; it was he who was entrusted with words of life to hand on to us. This is the man that our ancestors refused to listen to; they pushed him aside, went back to Egypt in their thoughts, and said to Aaron, "Make us a god to go at our head; for that Moses, the man who brought us here from Egypt, we do not know what has become of him."

NRSV (Anglicized Cath. Ed.)

Revised English Bible–1989

It was he again who, in the assembly in the desert, kept company with the angel, who spoke to him on Mount Sinai, and with our forefathers, and received the living utterances of God to pass on to us. “Our forefathers would not accept his leadership but thrust him aside. They wished themselves back in Egypt, and said to Aaron, ‘Make us gods to go before us. As for this fellow Moses, who brought us out of Egypt, we do not know what has become of him.’

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

This is the man who was in the assembly in the wilderness, accompanied by the angel that had spoken to him at Mount Sinai and by our fathers, the man who was given living words to pass on to us.

“But our fathers did not want to obey him. On the contrary, they rejected him and in their hearts turned to Egypt, saying to Aharon, ‘**Make us some gods to lead us; because this Moshe, who led us out of Egypt — we don’t know what has become of him.**’ [Exodus 32:1, 23]

Holy New Covenant Trans.

This is the same Moses who was with the called out people in the desert at Mount Sinai. He was with the angel that spoke to him and with our ancestors. There at Mount Sinai Moses received commands from God which still live. Moses gave us these commands.

"But our ancestors did not want to obey Moses. They rejected him. In their hearts, they wanted to go back to Egypt. Our ancestors said to Aaron, ‘Make us some gods to lead us! Moses brought us out of Egypt but we do not know what has happened to him.’

The Scriptures 2009

“This is he who was in the assembly in the wilderness with the Messenger who spoke to him on Mount Sinai, and with our fathers, who received the living Words to give to us,

unto whom our fathers would not become obedient, but thrust away, and in their hearts they turned back to Mitsrayim,

saying to Aharon, **'Make us mighty ones to go before us, for this Mosheh who led us out of the land of Mitsrayim, we do not know what has become of him.'**
Exodus 32:1, Exodus 32:23.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	This is The [Man] Becoming in the congregation in the [one] deserted with the messenger the [one] speaking [to] him in the mountain {of} sinai and the fathers [of] us Who receives words living to give [to] us [to] whom not want Obedient~ to become The Fathers [of] us but [They] reject {him} and [Men] are turned in the hearts [of] them to Egypt Saying [to] the aaron make! [for] us gods Who* will precede us The for Moses This Who leads us from earth [of] egypt not [We] have seen Something becomes [to] him...
Alpha & Omega Bible	"THIS IS THE ONE WHO WAS IN THE CONGREGATION IN THE DESERT TOGETHER WITH THE MANIFESTATION WHO WAS SPEAKING TO HIM ON MOUNT SINAI, AND WHO WAS WITH OUR FATHERS; AND HE RECEIVED LIVING WORDS TO PASS ON TO YOU. "OUR FATHERS WERE UNWILLING TO BE OBEDIENT TO HIM, BUT REJECTED HIM AND IN THEIR HEARTS TURNED BACK TO EGYPT, SAYING TO AARON, 'MAKE FOR US GODS WHO WILL GO BEFORE US; FOR THIS MOSES WHO LED US OUT OF THE LAND OF EGYPT, WE DO NOT KNOW WHAT HAPPENED TO HIM.' †(Exodus 32:1; Exodus 32:23)
Awful Scroll Bible	(")The same-as-this is he coming to be from-among the called-out, from-within the wilderness with the angelic messenger, the one speaking to him from-within Mount Sinai, and our fathers, who welcomes a Living divine oracle to be granted to us. (")Whom our fathers want not to come about listening-under, however, they shove-him -away, and the sensibility of their heart were being turned to Egypt, (")saying to Aaron, 'Be making for us gods, who will proceed-before us, for this-same Moses, who led- us -out from the land of Egypt, we have not perceived what has happened to him.'
Concordant Literal Version	This is he who came to be in the ecclesia in the wilderness with the messenger, who speaks to him in mount Sinai, and with our fathers, who receives the living oracles to give to you, to whom our fathers are not willing to become obedient, but they thrust him away, and turned to Egypt in their hearts, saying to Aaron, 'Make us gods who will go before us - for this Moses, the man who led us out of the land of Egypt, we are not aware what became of him.'"
exeGesés companion Bible	This is he, who became in the ecclesia in the wilderness with the angel who spoke to him in the mount Sinay; and with our fathers: who received the living oracles to give to us: to whom our fathers willed to not become obedient but shoved him away from them, and in their hearts returned to Misrayim, saying to Aharon, Make us elohim to precede us: for this Mosheh, who leads us from the land of Misrayim, we know not what became of him.
Orthodox Jewish Bible	"This is the one having been in the kahal (assembly) in the midbar together with the malach speaking to him at the mountain of Sinai, who was with Avoteinu; he is the one who received torat chayyim to give to us. [SHEMOT 19:17; VAYIKRA 27:34; DEVARIM 32:45-47]

"And Avoteinu were not willing to have mishma'at (obedience) to Moshe Rabbenu, but they pushed him aside and they turned their levavot back to Mitzrayim, (Egypt) [BAMIDBAR 14:3,4]

"Having said to Aharon, Make for us g-ds who will go before us; for this Moshe who led us out of the land of Egypt we do not know what happened to him"). [SHEMOT 32:1,23].

Rotherham's Emphasized B. [The same] is he that came to be in the assembly in the desert, with the messenger who was speaking with him in Mount Sinai, and with our fathers, [the who welcomed living utterances, to give unto us]:
[Unto whom] [our fathers] would not become obedient, but thrust him away, and turned^k in their hearts unto Egypt, saying unto Aaron—
Make as gods who shall go before us;
For <as for this Moses who brought us forth out of Egypt>
We know not what hath befallen him!

^k Nu. xiv. 3 f.

^l Exo. xxxii. 1, 23.

Expanded/Embellished Bibles:

The Amplified Bible

This is the one who was in the congregation in the wilderness together with the Angel who spoke to him on Mount Sinai, and who was with our fathers; and he received living oracles [divine words that still live] to be handed down to you. Our fathers were unwilling to be subject to him [and refused to listen to him]. They rejected him, and in their hearts turned back to Egypt. THEY SAID TO AARON, 'MAKE FOR US GODS WHO WILL GO BEFORE US; FOR THIS MOSES WHO LED US OUT OF THE LAND OF EGYPT, WE DO NOT KNOW WHAT HAS HAPPENED TO HIM.'

An Understandable Version

This is the man who was with our forefathers and with the assembly [of Hebrews] in the wilderness [after] the angel had spoken to him at Mt. Sinai. He [is the one] who received the living messages [from God at Mt. Sinai] and gave them to us. [And yet] our forefathers refused to obey him, but rejected [his leadership] and turned back to Egypt in their hearts. They said to Aaron [i.e., Moses' brother], 'Make gods to lead us, because we do not know what happened to this Moses who led us when we first left the country of Egypt.

The Expanded Bible

This is the Moses who was with the gathering of the Israelites [assembly; congregation] in the desert [wilderness]. He was with the angel that spoke to him at Mount Sinai, and he was with our ancestors [forefathers; fathers]. He received commands from God that give life [life-giving messages; or living oracles], and he gave those commands to us [Ex. 19—24].

"But our ancestors [forefathers; fathers] did not want to obey Moses. They rejected him [pushed him away] and wanted to go [in their hearts turned] back to Egypt. They said to Aaron, 'Make us gods who will lead [go before] us. Moses led us out of Egypt, but we don't know what has happened to him [Ex. 32:1].'

Jonathan Mitchell NT

"This one is the man coming to be in the midst of the called-out community which was our fathers within the desert (which consisted of our ancestors in the desolate places of the wilderness) – along with the agent (or: messenger), the one continuing in speaking to him in Mount Sinai – he who received continuously living little Words (or: thoughts; ideas; verbal expressions; oracles) to give to you folks [other MSS: to us] (or: to grant for you people; to deliver among you; to bestow in you) –
"to whom our fathers were not willing to become obedient with submissive hearing, but to the contrary, they pushed [him] away and within their hearts they were turned around, into Egypt (or: to which [words] our ancestors were not wanting or intending to be birthed submissively obedient in hearing [them], but rather, they thrust [them] away – and thus they were turned back to Egypt, in the midst of their hearts),

Syndein/Thieme	<p>"saying to Aaron, 'Make (Construct; Create; Produce; Form) at once for (or: to) us gods who will continue going their way before us, since this Moses who led us forth from out of the midst of Egypt – we have not seen, so we don't know, what has happened to him.' [Ex. 32:1, 23]</p> <p>"THIS IS HE {Jesus Christ}, that was in the assembly in the desert with the angel which spoke to him {Moses} in the mount Sinai, and with our fathers . . . who received the living oracles {doctrine} to give unto us."</p> <p>" To Whom our fathers would not obey, but thrust him {Moses} from them, and in the thinking part of the mind {heart or frontal lobes} turned back again to Egypt, saying unto Aaron, 'Make us gods to go before us. For this Moses {phrase of disdain}, who brought us out of the land of Egypt . . . we do not know what is become of him."</p> <p>{Note: This generation knew doctrine but would not obey it! They went back to Egypt mentally and worshiped false gods. So they died in the dessert over another 40 years.}</p>
Translation for Translators	<p>This man <i>Moses was our people's leader</i> when they gathered together in the desert. It is Moses to whom <i>God sent</i> the angel on Sinai Mountain to <i>give him our laws</i>, and <i>he was the one who told</i> our other ancestors <i>what the angel had said</i>. He was the one who received <i>from God</i> words that tell us how to live <i>eternally</i>, and <i>Moses passed them on to us.</i>"</p> <p>Israel rejected Moses, so God rejected them and said that he would punish them.</p> <p style="text-align: center;"><i>Acts 7:39-43</i></p> <p><i>"However, our ancestors did not want to obey Moses. Instead, while he was still on the mountain, they rejected him as their leader and decided that they wanted to return to Egypt. So they told his older brother Aaron, 'Make idols for us who will be our gods to lead us back to Egypt! As for that fellow Moses who led us out of Egypt we (exc) do not know what has happened to him!'</i></p>
The Voice	<p>Stephen: This is the same one who led the people to Mount Sinai, where a heavenly messenger spoke to him and our ancestors, and who received the living message of God to give to us.</p> <p>But our ancestors still resisted. They again pushed Moses away and refused to follow him. In their hearts, they were ready to return to <i>their former slavery in Egypt</i>. <i>While Moses was on the mountain communing with God</i>, they begged Aaron to make idols to lead them. "We have no idea what happened to this fellow, Moses, who brought us from Egypt,"[h] they said.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>This is the one who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and who with our fathers received living oracles to give to us, to whom our fathers were not willing to become obedient, but rejected him [*Here the direct object is supplied from context in the English translation] and turned back in their hearts to Egypt, saying to Aaron, 'Make us gods who will go on before us! For this Moses, who led us out from the land of Egypt—we do not know what has happened to him!' [A quotation from Exod 32:1, 23]</p>
NET Bible®	<p>This is the man who was in the congregation¹⁰⁴ in the wilderness¹⁰⁵ with the angel who spoke to him at Mount Sinai, and with our ancestors,¹⁰⁶ and he¹⁰⁷ received living oracles¹⁰⁸ to give to you.¹⁰⁹ Our¹¹⁰ ancestors¹¹¹ were unwilling to obey¹¹² him, but pushed him aside¹¹³ and turned back to Egypt in their hearts, saying to Aaron, 'Make us gods who will go in front of us, for this Moses, who led us out of the land of Egypt¹¹⁴ – we do not know what has happened to him!'¹¹⁵</p> <p>^{104tn}This term, ἐκκλησία (ekklhsia), is a secular use of the term that came to mean "church" in the epistles. Here a reference to an assembly is all that is intended.</p>

^{105tn} Or “desert.”

^{106tn} Or “forefathers”; Grk “fathers.”

^{107tn} Grk “fathers, who.” The relative pronoun was replaced by the pronoun “he” and a new clause introduced by “and” was begun in the translation at this point to improve the English style.

^{108tn} Or “messages.” This is an allusion to the law given to Moses.

^{109tc} † The first person pronoun ἡμῖν (Jhmin, “to us”) is read by A C D E Ψ 33 1739 Ἰ lat sy, while the second person pronoun ὑμῖν (Jumin, “to you”) is read by Ἰ⁷⁴ κ B 36 453 al co. The second person pronoun thus has significantly better external support. As well, ὑμῖν is a harder reading in this context, both because it is surrounded by first person pronouns and because Stephen perhaps “does not wish to disassociate himself from those who received God’s revelation in the past, but only from those who misinterpreted and disobeyed that revelation” (TCGNT 307). At the same time, Stephen does associate himself to some degree with his disobedient ancestors in v. 39, suggesting that the decisive break does not really come until v. 51 (where both his present audience and their ancestors are viewed as rebellious). Thus, both externally and internally ὑμῖν is the preferred reading.

^{110tn} Grk “whom our.” The continuation of the sentence as a relative clause is awkward in English, so a new sentence was started in the translation at this point.

^{111tn} Or “forefathers”; Grk “fathers.”

^{112sn} To obey. Again the theme of the speech is noted. The nation disobeyed the way of God and opted for Egypt over the promised land.

^{113sn} Pushed him aside. This is the second time Moses is “pushed aside” in Stephen’s account (see v. 27).

^{114tn} Or simply “of Egypt.” The phrase “the land of” could be omitted as unnecessary or redundant.

^{115sn} A quotation from Exod 32:1, 23. Doubt (we do not know what has happened to him) expresses itself in unfaithful action. The act is in contrast to God’s promise in Exod 23:20.

The Spoken English NT

This Moses is the one who was in the Israelite community in the desert-with our ancestors-and with the angel that spoke to him on Mount Sinai. He received revelations from God^{rr} to give to us. But our ancestors wouldn’t listen to him^{ss}.-just the opposite. They shoved him aside and turned back to Egypt in their hearts. They said to Aaron,

Make us gods that will go along in front of us! After all, this Moses, who led us out from the land of Egypt-we don’t know what happened to him.^{tt}

rr. Lit. “like the oracles of God.”

ss. Or “obey him”; lit. “to whom our ancestors didn’t want to become obedient.”

tt. Exodus 32:1; Exodus 32:23.

Wilbur Pickering’s New T.

This is he who was in the assembly in the wilderness, who was with the Angel who spoke with him on Mount Sinai and was with our fathers,²³ who received living oracles²⁴ to give to us; to whom our fathers didn’t want to be obedient; rather they rejected him and turned back in their heart to Egypt, saying to Aaron, ‘Make us gods that will go before us; because this Moses, who led us out of the land of Egypt—we don’t know what has become of him.’²⁵

(23) I take it that Stephen is emphasizing that Moses was with both the Angel and the people; he was a mediator, as would be ‘the Prophet’—“like me” (vs. 37).

(24) What makes an oracle ‘living’? It continues to function, to be applicable.

(25) See Exodus 32:1.

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.	This is the one who came with the assembly into the desert, accompanied by our fathers and the angel who had spoken to him at Mount Sinai, who received the living oracles [Ten Commandments] for the purpose of giving them to you, Towards whom our fathers were not willing to become obedient, but rather pushed him aside [rejection] and turned the mentality of their souls back to Egypt, Having said to Aaron: 'Please make us gods [idols representing the gods that the God had just destroyed] which will go before us, because this Moses who led us out of the land of Egypt, we don't know what has become of him.'
Modern Literal Version 2020	This is he who came* to be in the congregation* in the wilderness with the messenger, the one speaking to him on Mount Sinai and from our fathers. This is he who accepted the living word to give to us; {Exodus 19:3, 20:1-24:18} to whom our fathers willed not to become obedient*, but shoved God away from themselves and turned themselves back toward Egypt in their heart, having said to Aaron, Make* us gods which will travel before us. For* this Moses, who led us forth out-of the land of Egypt, we do not know what has happened to him. {Exodus 32:1-6}
New American Standard	This is the one who was in the assembly [Gr <i>ekklesia</i>] in the wilderness together with the angel who spoke to him <i>at length</i> on Mount Sinai, and <i>who was with</i> our fathers; and he received living words to pass on to you. Our fathers were unwilling to be obedient to him; on the contrary they rejected him and turned back to Egypt in their hearts, saying to Aaron, 'MAKE US A GOD [Lit <i>gods</i> , plural, but prob. refers to a singular deity] WHO WILL GO BEFORE US; FOR THIS MOSES WHO LED US OUT OF THE LAND OF EGYPT—WE DO NOT KNOW WHAT HAPPENED TO HIM.'
NT (Variant Readings)	This is he that was in the church in the wilderness with the Angel that spoke to him in the Mount Sinai, and with our fathers: who received living oracles to give unto us: to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, saying unto Aaron, Make us gods that shall go before us: for as for this Moses, who led us forth out of the land of Egypt, we know not what is become of him.
New Matthew Bible	Deu. 18:15; Exo. 32:1 This is he who was in the congregation in the wilderness with the Angel, who spoke to him on Mount Sinai and with our fathers. This man received the word of life to give to us – to whom our fathers could not pay heed, but cast it from them, and in their hearts turned back again into Egypt, saying to Aaron, Make us gods to go before us! As for this Moses who brought us out of the land of Egypt, we do not know what has become of him.
Revised Geneva Translation .	

The gist of this passage: Even though Moses received the words of life, the people of Israel were against him and wanted to manufacture and worshiped a golden calf and then return to Egypt.

38-41

Acts 7:38a			
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

Acts 7:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
gínomai (γίνομαι) [pronounced <i>GIN-oh- mī</i>]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1096
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <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
ekklêsía (ἐκκλησία) [pronounced <i>ek-klay- SEE-ah</i>]	<i>church, assembly, gathering, company</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1577
Thayer: 1) a gathering of citizens called out from their homes into some public place, an assembly; 1a) an assembly of the people convened at the public place of the council for the purpose of deliberating; 1b) the assembly of the Israelites; 1c) any gathering or throng of men assembled by chance, tumultuously; 1d) in a Christian sense; 1d1) an assembly of Christians gathered for worship in a religious meeting; 1d2) a company of Christian, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs, according to regulations prescribed for the body for order's sake; 1d3) those who anywhere, in a city, village, constitute such a company and are united into one body; 1d4) the whole body of Christians scattered throughout the earth; 1d5) the assembly of faithful Christians already dead and received into heaven. From a compound of G1537 and a derivative of G2564.			
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <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

Acts 7:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erêmos (ἔρημος) [pronounced EHR-ay-moss]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; dative, locative or instrumental case	Strong's #2048

Translation: This [same Moses] is the [one] who came to be in the assembly in the desert-wilderness,...

Stephen uses the word *ekklêsía* (ἐκκλησίᾳ) [pronounced *ek-klay-SEE-ah*] here, which means, *church, assembly, gathering, company*. Strong's #1577. This can be a very technical word, having a very specific theological definition; but it does not have that concept at this time in the early church. We have to bear in mind that the church evolved over a period of at least 30 years if not 100 or more. Early on, the big changes were, the saved were not only Jews but also gentiles; the Mosaic Law was abrogated, and God was not specifically working through the Jewish people anymore. There was no actual road map laid out, even though Jesus, in the upper room discourse, covered many Church Age doctrines. There is some indication in the book of Acts as to some of the changes which are taking place as well.

The focus of the early church was evangelization and the giving of the Holy Spirit. There were no New Testament books, so it was the Old Testament which was mostly studied; and the focus was on the prophetic passages which looked forward to Jesus. There was no information about the Church Age to be found in the Old Testament.

By the time that the first epistles were written, the **local church** had not yet found its footing; but the information found in the epistles may be accepted as true and accurate through the remainder of the Church Age. To put that in a different way: in the book of Acts, we clearly see an evolution of the church occurring; but this evolution is not reflected in the epistles. The epistles preserve the exact understanding of the church and the Church Age. To put this another way, we are not supposed to focus only on the later epistles for accurate Church Age doctrines. All epistles were accurate for the Church Age, even though they were written at a time when the church was evolving.

God the Holy Spirit was able to properly inspire Paul, and the other writers of the New Testament in such a way as to insure that the epistles were doctrinally evolved. That being said, Galatians, one of the early epistles, focused on the relationship of the believer and the Law (which is a very fundamental and basic concept, but revolutionary when Paul wrote those words). However, as we move forward in time to Romans and Ephesians, the complexity of the doctrines taught in those epistles is quite astounding.

So, the early epistles contain, for the most part, the simplest doctrines; and the later epistles contain, for the most part, the more difficult doctrines.

To help us put things into perspective, right now, in the narrative of Acts, it is about A.D. 35 (the Church Age is about 5 years old). Paul will write both letters to Thessalonika and to the Galatians in A.D. 50–53 (I have seen earlier estimates of this). Only 4 or 5 years later, Paul wrote Romans (a phenomenal book) and 6 or 7 years later and he wrote Ephesians, Colossians and Philippians. The complexity of doctrines covered in these later epistles is quite striking.

The church is changing and growing and evolving; and, apparently, so is the vocabulary (which put us on this tangent in the first place).

So, whereas it is reasonable for the new believer to study the early epistles over the later epistles; that does not mean that there is more accurate information to be found in Ephesians or 2 Timothy as opposed to 1 Thessalonians

or Galatians. All of the material in the epistles is accurate; but some epistles are simply more advanced than others.

Acts 7:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
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
lalêô (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
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
oros (ὄρος, οὐς, τό) [pronounced <i>OH-ross</i>]	<i>mountain, mount, hill</i>	neuter singular noun; dative, locative and instrumental cases	Strong's #3735
Sinâ (Σινᾶ) [pronounced <i>see-NAH</i>]	<i>thorny; transliterated, Sinai, Sina</i>	proper noun location, indeclinable	Strong's #4614

Translation: ...[along] with the Angel Who kept on speaking to him on Mount Sinai.

Remember that the Angel of God was first identified with the burning bush; but now, it is the voice speaking to Moses on Mount Sinai.

The Angel of the Lord = the Angel of God = the Angel of Y^ehowah = Jesus Christ. See [The Abbreviated Doctrine of the Angel of Jehovah](#) in the [Addendum](#).

A very important thing to note here—and Stephen does not appear to emphasize it—the rebellious Hebrew people actually heard God speak to them. They heard God's voice and they told Moses, "We don't want that. Let God

talk to you and then you can tell us later what's up." Stephen may allude to this teaching from God in this verse, but it is not something which he appears to emphasize.

Acts 7:38c			
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
τῶν (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
πατέρες (πατέρες) [pronounced <i>pat-EHR-ehs</i>]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; genitive/ablative case	Strong's #3962
ἡμῶν (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: [At this same time] our fathers,...

During this same time period, the Hebrew people are with Moses—they are called *our fathers* in v. 38c. This is specifically a reference to the adults who were slaves in Egypt and left with Moses (to be clear, all Israelites left Egypt with Moses; no one remained behind).

Acts 7:38d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὃς (ὃς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
δέχομαι (δέχομαι) [pronounced <i>DEKH-om-ahēe</i>]	<i>to receive, to accept; to take</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1209
λογία (λογία) [pronounced <i>LOHG-ee-ah</i>]	<i>oracles, words (of God), utterances; reference to Old Testament Law</i>	neuter plural noun, accusative case	Strong's #3051
ζάω (ζάω) [pronounced <i>DZAH-oh</i>]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	neuter plural, present active participle; accusative case	Strong's #2198
δίδωμι (δίδωμι) [pronounced <i>dihd-OH-mēe</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	aorist active infinitive	Strong's #1325

Acts 7:38d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὕμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...who received the living oracles (of God) [to preserve and] to give to you [all],...

I am of two minds on this verse. Does this refer specifically to the Ten Commandments? Some Greek commentary on the Greek suggests that logia (λόγια) [pronounced LOHG-ee-ah] refers to only a small amount of talking (Ten Commandments would be about right for that).

These words are called living, which is how the Word of God is described in the book of Hebrews.

"These words are given from our fathers to us," Stephen says. For that reason, I inserted the verb *to preserve*, as these words from God must be preserved in order for them to come down to Stephen and his audience right here. This second portion of v. 38d makes me think that we are speaking of the entire Mosaic Law here. "These living words are preserved the given to the Jewish people listening to Stephen.

I am not sure that either interpretation has a strong overall effect on the passage we are studying.

Acts 7:38 This [same Moses] is the [one] who came to be in the assembly in the desert-wilderness, [along] with the Angel Who kept on speaking to him on Mount Sinai. [At this same time] our fathers, who received the living oracles (of God) [to preserve and] to give to you [all],... (Kukis mostly literal translation)

Acts 7:39a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hō (ὧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
thélō (θέλω) [pronounced THEH- loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person plural, aorist active indicative	Strong's #2309
With the negative, this can mean, <i>unwilling</i> .			
hupêkoos (ὑπήκοος) [pronounced hoop-AY- ko-oss]	<i>attentively listening; (by implication) obedient submissive</i>	masculine plural adjective, nominative case	Strong's #5255
gínomai (γίνομαι) [pronounced GIN-oh- mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	aorist (deponent) middle/passive infinitive	Strong's #1096

Acts 7:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οί) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
pateres (πατέρες) [pronounced pat-EHR-ehs]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; nominative case	Strong's #3962
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...our fathers were unwilling to become submissive to him.

Despite all of these things happening, *our fathers* (specifically the Hebrew people alive during the time of Moses) were hard-headed and difficult to deal with. They were unwilling to become submissive to God's man.

One of the most important things for a believer to learn is, God works through man. 99.9% of us will never see anything which is miraculous or appears to be miraculous. We will not find ourselves delivered by this or that amazing display of God's power. God uses men throughout to accomplish His plan.

We will observe some amazing things take place in the book of Acts, but that is related to the changing of the guard, from Israel to the church. Once that has taken place and once that is accepted (and once the canon of Scripture is complete), then these miraculous sign gifts and healing abilities will no longer be needed (they will actually begin to fade even before then).

To understand our passage: God's man on the ground is Moses. He is the leader of Israel. It is not up to Israel to decide that they can find a better leader. They follow God's man or they go astray.

The parallel which Stephen was drawing was, to the hardheadedness of the religious types who were looking at him right now (some of whom did end up believing in Jesus).

Stephen is not simply presenting Jesus as the Messiah of God; but he is giving a history lesson in the negative volition of Israel throughout Israel's history.

This should have been easy for the Israelites to understand. When they were on positive signals to the Word of God, then they studied the Word of God as often as possible. However, when the people of Israel began to go astray, then and only then would God send them a prophet. God did not send Prophet Self-esteem to come and tell Israel that they were doing a great job. God only sent prophets to Israel when they were straying far from where they were supposed to be. I know that this seems like a pretty simple concept, but these religious types never understood this. Nor did they fully appreciate just how much the people rebelled against God's messengers whom He sent to them.

Furthermore, for the **Exodus generation**, one of the worst generations of believers ever, God testified that, "I loathed that generation." God testified to this in the Psalms (Psalm 95:10–11 Numbers 14:33 32:13) and several times in the New Testament (Hebrews 3:10–11, 17).

Acts 7:39b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235
apōthéomai/apôthomai (ἀπωθέομαι/ ἀπώθομαι) [pronounced ap-oh- THEH-om-ahee/ap- OH-thom-ahee]	<i>to reject; to push off, figuratively, to cast away, put (push) away (from), thrust away (from)</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #683

This verb was used back in v. 27, in the singular. It was predictive of the reaction to Moses by the Israelites in general.

Translation: *Instead, they rejected [him]...*

However, instead of following Moses, a large number of men rejected him. And every time there was a problem, they found one more reason to reject him as their leader. The rejected Moses despite the fact that he led them all out of slavery (as God's instrument) and even was used by God to destroy Pharaoh's army and then, later, the Amalekites. See **Exodus 14** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Exodus 17** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 7:39c

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
strophô (στρέφω) [pronounced STREF- oh]	<i>to turn [quite] around, to reverse (literally or figuratively); to convert, to turn (again, back again, self, self about)</i>	3 rd person plural, aorist passive indicative	Strong's #4762
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
kardiaí (καρδίαι) [pronounced kahr- DEE-ī]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, dative, locative or instrumental case	Strong's #2588
autôn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 rd person masculine plural personal pronoun; ablative/ genitive case	Strong's #846

Acts 7:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Aiguptos (Αἴγυπτος) [pronounced El-goop-toss]	<i>double straits; transliterated, Egypt us; translated, Egypt</i>	proper noun, which appears to be a masculine singular; accusative case	Strong's #125

Translation: ...and were turned around in their thinking [to go back] to Egypt.

These people were blinded by their negative volition (they all believed in the Revealed God, but they were negative toward the **spiritual life** which was to follow). They were ready to pack it in and return to Egypt. Do you see just how irrational this is? They were essentially bribed by many of the people there to pick up and leave.

Their last occupation in Egypt was being subject to the Egyptians as slaves. Did they think this through at all? Did they think they could just return to Egypt and pick up where they were as slaves? This is entirely illogical, but on several occasions, the people of God were ready to leave the desert-wilderness and return to Egypt. Negative volition causes a person to be very irrational and disoriented to reality.

Illustration: We have people today on the far left who accused (for instance) Donald Trump of being too authoritarian. And yet, they want to usher in a socialist government which is, by its very nature, authoritarian. If you do not have their mindset, you cannot make any sense of their thinking. This describes many of the Hebrew people out in the desert with Moses.

Acts 7:39 ...our fathers were unwilling to become submissive to him. Instead, they rejected [him] and were turned around in their thinking [to go back] to Egypt. (Kukis mostly literal translation)

Stephen's point is going to be, the Jewish people have a long history of rejecting their God. "Don't you realize that is what you are doing right now?" Stephen is saying to the people (his judges).

Acts 7:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἔπω) [pronounced EHP-oh]	<i>speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling</i>	masculine plural, aorist active participle, nominative case	Strong's #2036
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
Aaron (Ἀαρών) [pronounced ah-ar-OHM]	<i>light-bringer; transliterated from the Hebrew, Aaron</i>	proper noun/masculine; indeclinable	Strong's #2

Translation: They were saying to Aaron,...

Moses had been gone for 30 or 35 days and the Hebrew people knew that they could work Aaron more than they could work Moses. They could never come up to Moses and say, “Time out. We are ready to return to Egypt.” But, they could say this to Aaron. He could be intimidated and manipulated.

Acts 7:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>do, make, construct, produce; carry out, execute [a plan, an intention]; practice; act</i>	2 nd person singular, aorist active imperative	Strong's #4160
ἡμῖν (ἡμῖν) [pronounced <i>hay-MIHN</i>]	<i>to us, of us, by us; for us</i>	1 st person plural reflexive pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
θεοὶ (θεοὶ) [pronounced <i>theh-OY</i>]	<i>gods (and goddesses), a general name of deities or divinities, magistrates and judges (as representatives of God)</i>	masculine plural noun, dative, locative or instrumental case	Strong's #2316
οἱ (οἱ) [pronounced <i>hoi</i>]	<i>who, which, what, that, whose</i>	masculine plural relative pronoun; nominative case	Strong's #3739
προπορευομαι (προπορεύομαι) [pronounced <i>prop-or-YOO-om-ahee</i>]	<i>to precede [as a herald or a guide]; to go before</i>	3 rd person plural, future (deponent) middle indicative	Strong's #4313
This word is only found twice, used both times by Luke—once each in the books of Luke and Acts.			
ἡμῶν (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...*'Make gods for us which will go ahead of us [when we return to Egypt].*

They want Aaron to authorize the making of gods for the people to follow. This means, they want him to oversee the making of an idol for them to follow. These are people who have seen, with their own eyes, the power of God.

This does not mean that the people demanding this necessarily believe in these created gods. They will be used in order to lead the people of Israel back to Egypt.

Acts 7:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Acts 7:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
Môseus/Môsês/ Môusês (Μωσεύς/ Μωσής/Μωϋσής) [pronounced <i>moce- YOOÇ, moh-SACE, mao-SACE</i>]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun, nominative case	Strong's #3475
houtos (οὗτος) [pronounced <i>HOO-tos</i>]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
exagô (ἐξάγω) [pronounced <i>ex-AG-oh</i>]	<i>to lead (out, forth), to bring (forth, out), to fetch</i>	3 rd person singular, aorist active indicative	Strong's #1806
hêmas (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
gê (γῆ, γῆς, ἡ) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093
Aiguptos (Αἴγυπτος) [pronounced <i>El-goop-toss</i>]	<i>double straits; transliterated, Egypt us; translated, Egypt</i>	proper noun, which appears to be a masculine singular; genitive/ablative case	Strong's #125

Translation: As for this Moses, the one who led [us] out of the land of Egypt,...

They do make a passing reference to Moses. It is as if they are saying, "Look we know about this Moses guy, but where is he? He may have led us out of Egypt, but where is he now?"

It is not as if they are upset and wondering where Moses is. These people confronting Aaron are taking advantage of the fact that Moses is not there.

Acts 7:40d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	1 st person plural, perfect active indicative	Strong's #1492
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
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
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...we don't know what has happened to him.'

The people speaking to Aaron say, "We have no idea where Moses is, so we need to start taking charge of our own futures."

Bear in mind, we are hearing the words spoken to Aaron. That does not mean that the people believed this. Maybe some of them did; and maybe they said these things because this was their chance to escape Moses' leadership.

Acts 7:40 They were saying to Aaron, 'Make gods for us which will go ahead of us [when we return to Egypt]. As for this Moses, the one who led [us] out of the land of Egypt, we don't know what has happened to him.' (Kukis mostly literal translation)

Could there be anything more irrational than returning to Egypt? The country has been laid waste; and many of the remaining Egyptians would have blamed Israel for this happening.

On top of this, there appears to be a large contingent of people who have no understanding of who they are in God's plan. What they propose would be extremely stupid. Furthermore, some would go and some would stay. There is nothing that guarantees that all the people would follow them back. Furthermore, had such an expedition been organized, what are the chances that they would all die in this return trip? 1 in 1?

Acts 7:38–40 This [same Moses] is the [one] who came to be in the assembly in the desert-wilderness, [along] with the Angel Who kept on speaking to him on Mount Sinai. [At this same time] our fathers, who received the living oracles (of God) [to preserve and] to give to you [all], our fathers were unwilling to become submissive to him. Instead, they rejected [him] and were turned around in their thinking [to go back] to Egypt. They were saying to Aaron, 'Make gods for us which will go ahead of us [when we return to Egypt]. As for this Moses, the one who led [us] out of the land of Egypt, we don't know what has happened to him.' (Kukis mostly literal translation)

Acts 7:38–40 This same Moses is the one who was guiding the congregation of Israel in the desert-wilderness, along with the Angel of God. This Angel kept speaking to him on Mount Sinai. Also at this time, our fathers received the Living Words of God, which they were supposed to preserve to pass down to us in subsequent generations. However, our fathers were unwilling to submit to the authority of Moses. They rejected him and they changed their minds about Egypt, actually desiring to go back there. In fact, they said to Aaron, ‘Make gods for us to follow, gods who will lead us back to Egypt. As for this man, Moses—we have no idea what has happened to him.’ (Kukis paraphrase)

I went to a bit of trouble to separate v. 41 off by itself. I am not sure how really important it was to do this.

And they made a [idolatry] calf in the days those and they led up a sacrifice to the idol. And they were rejoicing in the deeds of hands of theirs.

Acts
7:41

So they made a [molten] calf in those days and they brought a sacrifice to the idol. In fact, they were rejoicing in the deeds of their hands.

So, melting down a large amount of gold, they made a golden calf. They even brought an animal sacrifice before this idol. Even though they were so off base in their thinking, they rejoiced because of their evil deeds.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And they made a [idolatry] calf in the days those and they led up a sacrifice to the idol. And they were rejoicing in the deeds of hands of theirs.
Complete Apostles Bible	And they made a calf in those days, offered a sacrifice to the idol, and were rejoicing in the works of their hands.
Douay-Rheims 1899 (Amer.)	And they made a calf in those days and offered sacrifices to the idol and rejoiced in the works of their own hands.
Holy Aramaic Scriptures	And he made for them the calf in those days, and they slaughtered animal sacrifices unto their sculpted images, and they were rejoicing in their hands' work.
James Murdock's Syriac NT	And he made them a calf in those days; and they offered sacrifices to idols, and were voluptuous with the work of their hands.
Original Aramaic NT	And they made a calf for themselves in those days, and they sacrificed sacrifices to the idol and they were delighting in the work of their hands.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they made the image of a young ox in those days, and made an offering to it, and had joy in the work of their hands.
Bible in Worldwide English	They made a young cow at that time and gave sacrifices to this god which was not the true God. They were very happy. What they had made pleased them.
Easy English	It was then that the people made something that would be an idol for them. They made it from gold with the shape of a young bull. They killed some animals and they burned them as a gift for their idol. The people then had a big meal together because they were very happy. They thought that they had made something that was very good.

| We can read about this in Exodus 32:1-6.

Easy-to-Read Version–2008	So the people made an idol that looked like a calf. Then they brought sacrifices to it. They were very happy with what they had made with their own hands.
Good News Bible (TEV)	It was then that they made an idol in the shape of a bull, offered sacrifice to it, and had a feast in honor of what they themselves had made.
J. B. Phillips	In those days they even made a calf, and offered sacrifices to their idol. They rejoiced in the work of their own hands.
<i>The Message</i>	That was the time when they made a calf-idol, brought sacrifices to it, and congratulated each other on the wonderful religious program they had put together.
NIRV	That was the time they made a statue to be their god. It was shaped like a calf. They brought sacrifices to it. They even enjoyed what they had made with their own hands.
New Life Version	“In those days they made a calf of gold. They put gifts down in front of their god in worship. They were happy with what they had made with their hands.

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

Casual English Bible	So they made themselves an idol that looked like a calf. Then they threw a party to celebrate what a good job they did.
Contemporary English V.	Then they made an idol in the shape of a calf. They offered sacrifices to the idol and were pleased with what they had done.
New Berkeley Version	.
New Living Translation	So they made an idol shaped like a calf, and they sacrificed to it and celebrated over this thing they had made.
The Passion Translation	“So they made a god, an idol in the form of a bull calf. They offered sacrifices to it and celebrated with delight what their own hands had made.
Plain English Version	So then they made a statue that looked like a young cow. They brought some animals, and they killed them and burned them to give them to that statue. And they had a big party to show respect to the statue they made.
Radiant New Testament	That was the time when they made a statue shaped like a calf to be their god and brought sacrifices to it. They held a feast in honor of what they’d made with their own hands!
UnfoldingWord Simplified T.	So they made an image that looked like a calf. Then they offered sacrifices to honor that idol, and they sang and danced because of what they themselves had made.
William's New Testament	In those days they even made a calf, and offered sacrifice to their idol, and held a celebration over the works of their own hands.

Partially literal and partially paraphrased translations:

American English Bible	‘As a result, [Aaron] made [an image of] a calf, and then they offered sacrifices to the idol... For they were very happy with this thing that they’d made with their hands!
Beck’s American Translation	.
Breakthrough Version	And they made a calf in those days, took a sacrifice up to the idol, and were celebrating in the works of their hands.
A. Campbell's Living Oracles	And they made a calf in those days, and brought a sacrifice to the idol, and rejoiced in the works of their own hands.
New Advent (Knox) Bible	So they fashioned a calf at this time, making offerings to an idol, and keeping holiday over the works of their own hands.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"So they made a golden calf and offered it sacrifices, proud of what they had made."
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Revised Ferrar-Fenton Bible	And in those days they made a calf; and bringing out sacrifice to this idol, they rejoiced over their own handiwork.
Free Bible Version	Then they made an idol in the shape of a calf, sacrificed to it, and celebrated what they themselves had made!.
International Standard V Urim-Thummim Version	.
Weymouth New Testament	"Moreover they made a calf at that time, and offered a sacrifice to the idol and kept rejoicing in the gods which their own hands had made.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And they made an image of a calf in those days, and offered up sacrifice to the idol, ^{41a} and put themselves in a good frame of mind ^{41b} in the works of their own hands. Exo 32:1 ^{41a} 7:41 idol , <i>eidolon</i> , brought over into English, meaning an image that is worshipped. ^{41b} 7:41 put themselves in a good frame of mind , <i>euphraino</i> ; <i>eu</i> = good; <i>phren</i> = the emotions of your mind; euphoria, a feeling of well being.
New American Bible (2011)	^d So they made a calf in those days, offered sacrifice to the idol, and reveled in the works of their hands.
New Jerusalem Bible	It was then that they made the statue of a calf and offered sacrifice to the idol. They were perfectly happy with something they had made for themselves.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	That was when they made the bull-calf and offered sacrifice to the idol, and held festivities in honour of what their hands had made.

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	So the people made an idol which looked like a calf. Then they brought sacrifices to it. The people were very happy with what they had made with their own hands!
The Scriptures 2009	"And they made a calf in those days, and brought an offering to the idol, and were rejoicing in the works of their own hands.

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...and [They] make (calf) in the days those and [They] lead (up) sacrifice [to] the idol and [They] were satisfied in the works [of] the hands [of] them...
Alpha & Omega Bible	"AT THAT TIME THEY MADE A CALF AND BROUGHT A SACRIFICE TO THE IDOL, AND WERE REJOICING IN THE WORKS OF THEIR HANDS.
Awful Scroll Bible	(")Indeed they make-a-calf from-within those days, and led-up a sacrifice to the image, and were being thought-it-to-be-good from-within the works of their hands.
Concordant Literal Version	And they make a calf in those days, and they led up the sacrifice to the idol, and made merry with the works of their hands."
exeGesés companion Bible	And in those days, they make a calf and bring sacrifice to the idol and rejoice in the works of their own hands.
Orthodox Jewish Bible	"And at that time they made an egel (calf) and brought a sacrifice offering to the elil (idol) and were taking delight in the ma'asim (works) of their hands. [SHEMOT 32:4–6; TEHILLIM 106:19,20]
Rotherham's Emphasized B.	And so they fell to calf-making ^m in those days, And offered sacrifice ⁿ unto the idol, And rejoiced in the works of their hands.
	^m Exo. xxxii. 4.

ⁿ Exo. xxxii. 6.

Expanded/Embellished Bibles:

An Understandable Version	And so the people fashioned a calf [out of gold] and offered [an animal] sacrifice to this idol and [then] celebrated joyously over what they had done [See Exodus 32:4-6; 17-19]
The Expanded Bible	So [^L in those days] the people made an idol that looked like a calf. Then they brought [or offered up] sacrifices to it and were proud of [celebrated; ^L rejoiced about] what they had made with their own hands.
Jonathan Mitchell NT	"And so they made (constructed; formed; created; produced) a calf in those days, and then they brought (or: led) up a sacrifice to the idol. Thus they were in a good frame of mind and began to enjoy themselves and celebrate, being made glad in the works of their hands.
P. Kretzmann Commentary	And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Kretzmann's commentary for Acts 7:37–41 has been placed in the Addendum .
Syndein/Thieme	"And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands." {Note: They lived it up in the religious feasts of heathenism.}
Translation for Translators	So, they made <i>out of gold</i> an image <i>that looked like</i> a calf. Then they sacrificed <i>animals and offered other things to honor</i> that idol, and they sang and danced to honor the idol that they themselves had made.
The Voice	.
The Voice	Stephen: So they made a calf as their new god, and they even sacrificed to it and celebrated an object they had fabricated <i>as if it was their God</i> .

Bible Translations with Many Footnotes:

Lexham Bible	And they manufactured a calf in those days, and offered up a sacrifice to the idol, and began rejoicing [*The imperfect tense has been translated as ingressive here ("began rejoicing")] in the works of their hands.
NET Bible®	At ¹¹⁶ that time ¹¹⁷ they made an idol in the form of a calf, ¹¹⁸ brought ¹¹⁹ a sacrifice to the idol, and began rejoicing ¹²⁰ in the works of their hands. ¹²¹ ^{116tn} Grk "And." 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. ^{117tn} Grk "In those days." ^{118tn} Or "a bull calf" (see Exod 32:4-6). The term μωσχοποιέω (moscopoiew) occurs only in Christian writings according to BDAG 660 s.v. ^{119tn} Grk "and brought," 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. ^{120tn} The imperfect verb εὐφραίνοντο (eufrainonto) has been translated ingressively. See BDAG 414-15 s.v. εὐφραίνω 2. ^{121tn} Or "in what they had done."
The Spoken English NT	And at that time ^{uu} they made a calf idol. They sacrificed to it, and were celebrating ^{vv} the object that they'd made. ^{ww} ^{uu.} Lit. "in those days." ^{vv.} Or "and they were happy with." ^{ww.} Lit. "the works of their hands."
Wilbur Pickering's New T.	Well they made a calf in those days and brought a sacrifice to the idol, and started rejoicing in the works of their hands

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.	And so, they made a calf in those days and offered a sacrifice to the idol and rejoiced [had a wild party] in the works of their hands .
Modern Literal Version 2020	And they made* a calf in those days and brought* a sacrifice to the idol and were being joyous in the works of their hands. {Exodus 32:19}
NT (Variant Readings)	And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands.
Revised Geneva Translation	.

The gist of this passage: A large group of Israelites approached Aaron while Moses was gone and convinced him to approve the fashioning of a golden calf idol.

Acts 7:41a			
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
moschopoiēō (μοσχοποιέω) [pronounced <i>mos-khop-oy-EH-oh</i>]	<i>to make a representation of a calf, to manufacture a calf, to fabricate the image of a bullock</i>	3 rd person plural, aorist active indicative	Strong's #3447
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ταῖς (ταῖς) [pronounced <i>tais</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
ἡμέραι (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
ἐκείναις (ἐκείναις) [pronounced <i>ehk-ī-nice</i>]	<i>them, those; to those [them]; in those [them]; by those [them]</i>	3 rd person feminine plural pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565

Various translated in Acts 7:41: *in those days, at that time, that was the time, then, (ignored).*

Translation: So they made a [molten] calf in those days...

Aaron goes along with it and has a calf made out of gold in order to represent their gods the Hebrews want to worship.

Acts 7:41b			
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
anagô (ἀνάγω) [pronounced <i>an-AG-oh</i>]	<i>to lead up, to lead or bring [into a higher place]; to depart; of navigators: launch out, set sail, put to sea</i>	3 rd person plural, aorist active indicative; Attic form	Strong's #321
thusia (θυσία) [pronounced <i>thoo-SEE-ah</i>]	<i>a sacrifice, victim; the act or the animal; literal or figurative</i>	feminine singular noun; accusative case	Strong's #2378
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular, definite article; locative, dative, or instrumental case	Strong's #3588
eídōlon (εἶδωλον) [pronounced <i>ī-doe-lon</i>]	<i>idol, an image (of a heathen god) (for worship), a likeness (of something otherworldly); by implication, a false god, a heathen god</i>	neuter singular noun; dative, locative or instrumental case	Strong's #1497

Translation: ...and they brought a sacrifice to the idol.

They even brought an animal sacrifice to offer up before this idol (I do not recall this from the Exodus narrative).

The **Doctrine of Idolatry** has been placed in the **Addendum** for your further study.

Acts 7:41c			
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
euphraínō (εὐφραίνω) [pronounced <i>yoo-FRAH-ee-no</i>]	<i>to rejoice, to be (make) glad, to be delighted [with a thing], to put (middle voice or passively, be) in a good frame of mind, to be (make) merry</i>	3 rd person plural, imperfect passive indicative	Strong's #2165
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced <i>toyce</i>]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
erga (ἔργα) [pronounced <i>EHR-gah</i>]	<i>deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, dative, locative or instrumental case	Strong's #2041

Acts 7:41c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
cheires (χεῖρες) [pronounced <i>khīr-ehs</i>]	<i>hands</i> ; in the figurative sense: <i>by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; genitive or ablative case	Strong's #5495
autōn (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: In fact, they were rejoicing in the deeds of their hands.

The people are getting enthusiastic now. They have got an idol built which they can follow. They have Aaron helping them out. They have offered up an animal sacrifice to this idol. And they are almost ready to return to Egypt. For reasons which elude me, these people are now rejoicing.

Acts 7:41 So they made a [molten] calf in those days and they brought a sacrifice to the idol. In fact, they were rejoicing in the deeds of their hands. (Kukis mostly literal translation)

Let me suggest that some of the people of the Exodus generation bought into idolatry and saw some benefit in worshipping the calf (which would represent some god). There would be others, particularly those who want to go in a different direction than Moses, who did not buy into the idolatry, but saw it as a useful way to manipulate others.

Acts 7:41 So, melting down a large amount of gold, they made a golden calf. They even brought an animal sacrifice before this idol. Even though they were so off base in their thinking, they rejoiced because of their evil deeds. (Kukis paraphrase)

Isaiah and Amos

But turned around the God and He gave over them to serve the army of the sky, just as it is written in the scroll of the prophets, 'Not slain beasts and sacrifices you [all] brought to Me [for] years forty in the desert-wilderness, O house of Israel. And you [all] took up the tent of Moloch and the star of the god Rephan, the images which you made to worship them. And I will deport you [all] beyond Babylon.'

Acts
7:42–43

But God turned [against them] and He gave them over to serve the host of the heavens, just as it stands written in the scroll of the prophets: 'You [all] did not bring Me animals and sacrifices [for] the forty years [that you were under My care] in the desert-wilderness, O house of Israel. [Instead] you [all] raised up the tent of Moloch and the star of the god Rephan, which images you designed [in order] to worship them. Therefore, I will deport you [all] beyond Babylon.'

Due to their idolatry in the desert, God turned against Israel and He gave them over to serve the starry host of the heavens. In the same way, it stands written in the scroll of the prophets: 'You did not bring to Me the proper animal sacrifices during the 40 years when you were under My care in the desert-wilderness, O house of Israel. Instead, you raised up a tent of worship to Moloch and you elevated the star of the god Rephan, which images you yourselves designed and made in order to worship these false gods. Therefore, I will deport all of you to Babylon and beyond.'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But turned around the God and He gave over them to serve the army of the sky, just as it is written in the scroll of the prophets, 'Not slain beasts and sacrifices you [all] brought to Me [for] years forty in the desert-wilderness, O house of Israel. And you [all] took up the tent of Moloch and the star of the god Rephan, the images which you made to worship them. And I will deport you [all] beyond Babylon.'
Complete Apostles Bible	But God turned away and gave them over to serve the host of heaven, just as it is written in the book of the Prophets: 'Did you offer Me slaughtered animals and sacrifices during forty years in the wilderness, O house of Israel? Indeed you carried up the tabernacle of Moloch, and the star of your god Remphan, the images which you made to worship them; and I will relocate you beyond Babylon.'
Douay-Rheims 1899 (Amer.)	And God turned and gave them up to serve the host of heaven, as it is written in the books of the prophets: Did you offer victims and sacrifices to me for forty years, in the desert, O house of Israel? And you took unto you the tabernacle of Moloch and the star of your god Rempham, figures which you made to adore them. And I will carry you away beyond Babylon.
Holy Aramaic Scriptures	And Alaha {God} turned, and gave them up, so that they would be laboring for the powers of the Heavens, as it is written in the writing of the Nabiye {the Prophets}: 'Was it for forty years in the wilderness, the victim, or the sacrifice, you brought near unto Me, Sons of Iysralyl {Israel}? But rather, you took up the tabernacle of Malkum {Milcom/Moloch}, and the star of the deity of Rephan; those images which you had made, so that you might bow down unto them. I will remove you further away than Babel.'
James Murdock's Syriac NT	And God turned away, and gave them up to worship the hosts of heaven: as it is written in the book of the prophets: Did ye, for forty years, in the wilderness, present to me a slain animal or a sacrifice, ye sons of Israel? But ye bore the tabernacle of Malchum, and the star of the god Rephon, images which ye had made, that ye might bow down to them. I will transport you beyond Babylon.
Original Aramaic NT	And God turned and handed them over to become worshipers of the hosts of the Heavens, just as it is written in the Scriptures of The Prophets, 'Why have you brought animals or sacrifices to me for forty years in the wilderness, sons of Israel?' 'But you carry the tabernacle of Malcom and the star of The God Rephan, which images which you have made to worship. I shall remove you farther than Babel.'

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But God was turned from them and let them give worship to the stars of heaven, as it says in the book of the prophets, Did you make offerings to me of sheep and oxen for forty years in the waste land, O house of Israel? And you took up the tent of Moloch and the star of the god Rephan, images which you made to give worship to them: and I will take you away, farther than Babylon.
Bible in Worldwide English	Then God turned away from them. He let them worship the sun, moon, and the many stars in the sky. The prophets of God wrote about it long ago. They said, "You people of Israel, did you sacrifice animals to me forty years in the wilderness? You carried the house of the god called Moloch and the star of the god called Rephan. You made gods of them to worship. I will carry you away to the other side of Babylon."

Easy English

But God turned away from his people. He let them do what they wanted to do. He let them worship the stars in the sky.

One of God's prophets wrote about this long ago:

“God said, ‘People of Israel, listen!

When you were in the wilderness for 40 years,
you brought sacrifices and gifts to me.

But you did not really worship me when you did that.

No. You carried with you the idol of the god called Molech.

You also carried an idol with the shape of a star,
to be like your god, Rephan.

These were the idols which you worshipped in the wilderness.

So now I will send you away from your own country.

You will go to live in places beyond Babylon.’ ”

We can read this in Amos 5:25-27. Amos was speaking a message from God.

Easy-to-Read Version–2008

But God turned against them and let them continue worshiping the army of false gods in the sky. This is what God says in the book that contains what the prophets wrote: ‘People of Israel, you did not bring me blood offerings and sacrifices in the desert for 40 years; You carried with you the tent for worshiping Moloch and the image of the star of your god Rephan. These were the idols you made to worship. So I will send you away beyond Babylon.’

Good News Bible (TEV)

So God turned away from them and gave them over to worship the stars of heaven, as it is written in the book of the prophets: ‘People of Israel! It was not to me that you slaughtered and sacrificed animals for forty years in the desert. It was the tent of the god Molech that you carried, and the image of Rephan, your star god; they were idols that you had made to worship. And so I will send you into exile beyond Babylon.’

J. B. Phillips

In those days they even made a calf, and offered sacrifices to their idol. They rejoiced in the work of their own hands. So God turned away from them and left them to worship the Host of Heaven, as it is written in the book of the prophets, ‘Did you offer me slaughtered animals and sacrifices during forty years in the wilderness, O house of Israel? Yes, you took up the tabernacle of Moloch, and the star of your god Remphan, images which you made to worship; and I will carry you away beyond Babylon.’ V. 41 is included for context.

The Message

“God wasn’t at all pleased; but he let them do it their way, worship every new god that came down the pike—and live with the consequences, consequences described by the prophet Amos:

Did you bring me offerings of animals and grains
those forty wilderness years, O Israel?

Hardly. You were too busy building shrines
to war gods, to sex goddesses,

Worshiping them with all your might.

That’s why I put you in exile in Babylon.

NIRV

But God turned away from them. He let them go on worshiping the sun, moon and stars. This agrees with what is written in the book of the prophets. There it says,

“ ‘People of Israel, did you bring me sacrifices and offerings
for 40 years in the desert?

You have taken with you the shrine of your false god Molek.

You have taken with you the star of your false god Rephan.

You made statues of those gods to worship.

So I will send you away from your country.’ (Amos 5:25–27)

God sent them to Babylon and even farther.

New Life Version

But God turned from them and let them worship the stars of heaven. This is written in the book of the early preachers, ‘Nation of Jews, was it to Me you gave gifts of

sheep and cattle on the altar for forty years in the desert? No, you set up the tent to worship the god of Molock and the star of your god Rompha. You made gods to worship them. I will carry you away to the other side of the country of Babylon.'

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

Casual English Bible	<p>God turned his back on them and walked away. He decided to let them go ahead and worship any of the gods they wanted to. The prophets quoted what God had to say about that:</p> <p style="padding-left: 40px;">“People of Israel, did any of you bring me sacrifices—any animals at all during those 40 years in the badlands? No, you did not. carried your gods with you: the portable shrine for Molech, the star representing Rephan, along with a bunch of other little idols you made for yourselves and then worshipped.</p> <p style="padding-left: 40px;">So I’m going to send you far away—exiling you to Babylon and beyond.’ [14].</p> <p>^{147:43}Amos 5:25-27. Invaders from the Babylonian Empire, in what is now Iraq, conquered the Jewish nation in 586 BC. They destroyed Jerusalem and exiled many of the survivors to scattered areas around their capital city of Babylon, south of what is now Baghdad.</p>
Contemporary English V.	<p>God turned his back on his people and left them. Then they worshiped the stars in the sky, just as it says in the Book of the Prophets, "People of Israel, you didn't offer sacrifices and offerings to me during those forty years in the desert. Instead, you carried the tent where the god Molech is worshiped, and you took along the star of your god Rephan. You made those idols and worshiped them. So now I will have you carried off beyond Babylonia."</p>
The Living Bible	<p>“Then God turned away from them and gave them up, and let them serve the sun, moon, and stars as their gods! In the book of Amos’ prophecies the Lord God asks, ‘Was it to me you were sacrificing during those forty years in the desert, Israel? No, your real interest was in your heathen gods—Sakkuth, and the star god Kaiway, and in all the images you made. So I will send you into captivity far away beyond Babylon.’</p>
New Berkeley Version New Living Translation	<p>Then God turned away from them and abandoned them to serve the stars of heaven as their gods! In the book of the prophets it is written,</p> <p style="padding-left: 40px;">‘Was it to me you were bringing sacrifices and offerings during those forty years in the wilderness, Israel? No, you carried your pagan gods— the shrine of Molech, the star of your god Rephan, and the images you made to worship them.</p> <p style="padding-left: 40px;">So I will send you into exile as far away as Babylon.’ [Amos 5:25-27 (Greek version).]</p>
The Passion Translation	<p>“When God saw what they had done, he turned away from them and handed them over to the worship of the stars of heaven, as recorded in the prophetic writings: ‘People of Israel, you failed to worship me when you offered animal sacrifices for forty years in the wilderness. Instead you worshiped the god Moloch, and you carried his tabernacle, not mine. You worshiped your star-god, Rephan. You made idols with your hands and worshiped them instead of me. So now I will cast you into exile beyond Babylon.’</p>
Plain English Version	<p>God turned away from our grand-fathers. He left them, and they showed respect to the sun and the moon, and the stars too.</p> <p>Some time later God told one of his men to write about that, and now it is in God’s book. He wrote,</p>

'You people of Israel, you were in the desert for 40 years, and at that time, did you bring animals to kill and give to me? No, they were not for me.

You only respected the god called Molek, and the star god called Refan. You made statues of them, and you carried things around with you to help you show respect to them.

So listen, I will send you all away from your country, I will send you a really long way away, even past the city called Babylon.' "

Radiant New Testament

But God turned away from them, and they worshipped the sun, moon, and stars instead. This is just what is written in the book of the prophets, where God says to the people of Israel,

" 'Did you bring me sacrifices and offerings for 40 years in the desert?

You brought the shrine of your false god Molek with you.

You brought the star of your false god Rephan.

You made statues of those gods to worship.

So I will send you away from your country.'

God sent them to Babylon and even farther away.

UnfoldingWord Simplified T.

So God stopped correcting them. He abandoned them to worship the sun, moon and stars in the sky. This agrees with the words that one of the prophets wrote: God said, 'You Israelite people, when you repeatedly killed animals and offered them as sacrifices during those forty years that you were in the wilderness, were you offering them to me? On the contrary, you carried with you from place to place the tent that contained the idol representing the god Molech that you worshiped. You also carried with you the image of the star called Rephan. Those were idols that you had made, and you worshiped them instead of me. So I will cause you to be taken away far from your homes to regions even farther than Babylon country.'

William's New Testament

So God turned away from them and gave them over to worship the starry host, as it is written in the Book of the Prophets: 'Did you really offer me victims and sacrifices those forty years in the desert, O house of Israel? No, you offered me the tent of Moloch and the star of your god Rompha, the images you had made to worship! So I will now remove you beyond Babylon.'

Partially literal and partially paraphrased translations:

American English Bible

'So thereafter, God handed them over to bow before the [stars] in the skies, just as it's written in the Book of the Prophets:

'It wasn't to Me that you offered victims and sacrifices for 40 years in the desert, was it, O house of IsraEl?

*'Rather, you took up with the images that you made for worship in the tent of **Moloch**, and with the star of the god Rephan.*

This is why I'm going to send you into exile beyond Babylon!'

[paraphrase of Amos 5:25-26]

Beck's American Translation .
Breakthrough Version

God turned and gave them up to be ministering to the army of the sky, just as it has been written in a scroll of the preachers *in Amos 5:25–27*, 'You didn't offer slaughters and sacrifices up to Me forty years in the backcountry, house of Israel, did you? You even took up the tent of Moloch and the star of your god, Remphan, the examples that you made to be bowing down to them. And I will relocate you on that *side* of Babylon.'

A. Campbell's Living Oracles

So God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, "O house of Israel, did you offer victims and sacrifices to me for forty years in the wilderness? And you have since taken up the tabernacle of Moloch, and the star of your God, Remphan; figures which you have made to worship: and therefore, I will carry you away beyond Babylon."

New Advent (Knox) Bible	Whereupon God turned away from them, and gave them over to the worship of all the host of heaven; so it is written in the book of the prophets, Is it true that you brought me victims and sacrifices, you sons of Israel, for forty years in the wilderness? You carried about the tent of Moloch, and the star of your god Remphan, and worshipped them, images of your own fashioning. And now I will send you into exile on the further side of Babylon.[7] [7] vv. 42, 43: Am. 5.25, where, however, there is a difference of reading in the Hebrew. St Stephen quotes from the Septuagint, but has substituted 'Babylon' for 'Damascus' in the original.
NT for Everyone	'Then God turned and handed them over to worship the host of heaven, as it stands written in the book of the prophets: "Did you bring sacrifices and offerings to me in those forty years in the wilderness, O house of Israel? You took up the tent of Moloch, and the star of your god Rhephan, the carved images you made to worship! I will remove you beyond Babylon!"
20 th Century New Testament	So God turned from them and left them to the worship of the Starry Host, as is written in the Book of the Prophets--'Did you offer victims and sacrifices to me, O House of Israel, all those forty years in the Desert? You took with you the tabernacle of Moloch and the Star of the god Rephan--the images which you had made to worship. Therefore I will exile you beyond Babylon.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"So God let them do as they wished, fulfilling prophecies: 'Nation of Israel, have you sacrificed animals to me during your forty years of wandering the desert?'" A bit awkward. Translations which make it easily understood typically have to reword it. "'No. You prayed in Moloch's temples, and your false god Remphan's, idols you made just to worship. For this, I will take you past Babylon.'"
Revised Ferrar-Fenton Bible	But God turned Himself from them, abandoning them to worship the army of the sky; as it is written in the book of the prophets: DID YOU OFFER TO ME VICTIMS AND SACRIFICES FORTY YEARS IN THE DESERT, O HOUSE OF ISRAEL? YES, AND YOU ERECTED THE TENT OF MOLOCH, AND OF YOUR GOD, THE STAR REMPHAN— THOSE IMAGES WHICH YOU MADE FOR YOURSELVES TO WORSHIP: THEREFORE I WILL TRANSPORT YOU BEYOND DAMASCUS. ⁴ 4. Amos 5:25-27
Free Bible Version	"So God gave up on them. He left them to their worship of the stars in the sky. This is what the prophets wrote, 'Were you giving offerings or making sacrifices to me during the forty years in the desert, you Israelites? No, you carried the tabernacle of the god Moloch and the image of the god Rephan's star, images that you made so you could worship them. So I will banish you in exile beyond Babylon.'
God's Truth (Tyndale)	Then God turned himself and gave them up, that they should worship the stars of the sky, as it is written in the book of the Prophets: O you of the house of Israel, gave you to me sacrifices and meat offerings, by the space of forty years in the wilderness? And you took unto you the tabernacle of Moloch, and the star of your god Remphan, figures which you made to worship them. And I will translate you beyond Babylon.
International Standard V Montgomery NT	. "So God turned from them, and gave them up to the worship of the heavenly host, as it is written in the book of the Prophets. "Did you offer unto me slain beasts as sacrifices during the forty years in the wilderness, O House of Israel?"

No, it was the Tabernacle of Moloch and the star-symbol of the god Rempha that you lifted up—the images which you made in order to worship them; so I will carry you away beyond Babylon.

UnfoldingWord Literal Text

But God turned and gave them up to worship the stars in the sky, as it is written in the book of the prophets, ' You did not offer to me slain beasts and sacrifices for forty years in the wilderness, did you, house of Israel? You accepted the tabernacle of Molech and the star of your god Rephan, and the images that you made to worship them: and I will carry you away beyond Babylon.'

Urim-Thummim Version

Then Elohim turned, and gave them up to worship the stars of the cosmos; as it is written in the scroll of the prophets, O House of Israel, you have offered to me slain beasts and sacrifices by the space of 40 years in the uninhabited places? Yes, you took up the tabernacle of Molech, and the star of your elohim Remphan, figures that you made to worship them: and I will carry you away beyond Babylon.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

Then God turned completely around, and gave them over to officially minister to the host of heaven, as it is written in the scroll of the prophets, Have you not offered up to me butchered animals and sacrifices forty years in the wasteland, house of Israel? Deu 4:19

And you took up the tent of Moloch, and the star of your god Remphan, forms which you made to prostrate yourselves to them, and I will carry you away beyond Babylon. Amo 5:25-26.

New American Bible (2011)

Then God turned and handed them over to worship the host of heaven, as it is written in the book of the prophets:^e

'Did you bring me sacrifices and offerings for forty years in the desert, O house of Israel?'

No, you took up the tent of Moloch and the star of (your) god Rephan, the images that you made to worship.

So I shall take you into exile beyond Babylon.'

e. [7:42–43] Am 5:25–27.

f. [7:42] Jer 7:18; 8:2; 19:13.

New Jerusalem Bible

God turned away from them and abandoned them to the worship of the army of heaven, as scripture says in the book of the prophets: Did you bring me sacrifices and oblations those forty years in the desert, House of Israel?

No, you carried the tent of Moloch on your shoulders and the star of the god Rephan, the idols you made for yourselves to adore, and so now I am about to drive you into captivity beyond Babylon.

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989

So God turned away from them and gave them over to the worship of the host of heaven, as it stands written in the book of the prophets: 'Did you bring me victims and offerings those forty years in the desert, you people of Israel?

No, you carried aloft the shrine of Moloch and the star of the god Rephan, the images which you had made for your adoration. I will banish you beyond Babylon.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

So God turned away from them and gave them over to **worship the stars** [Jeremiah 19:13] — as has been written in the book of the prophets,

**'People of Isra'el, it was not to me
that you offered slaughtered animals
and sacrifices for forty years in the wilderness!
No, you carried the tent of Molech**

**and the star of your god Reifan,
the idols you made** so that you could worship them.

Therefore, I will send you into exile beyond Bavel.' [Amos 5:25–27]

Hebraic Roots Bible

But YAHWEH turned and gave them over to serve the host of the heaven, as it has been written in the book of the Prophets: "Did you bring slain beasts and sacrifices to Me forty years in the wilderness, O house of Israel?

And you took up the tabernacle of Moloch, and the star of your god Remphan, the figures which you made" "In order to worship them. And I will remove you beyond" Babylon. (Amos 5:25-27)

Holy New Covenant Trans.

But God turned against them. He stopped trying to change their hearts. They were worshipping the sun, the moon, and the stars. This is what is written in the writings of the prophets; God says: 'People of Israel, you killed animals and offered sacrifices in the desert for 40 years, but these sacrifices were not for Me. You carried with you the tent for Moloch and the image of the star of your god, Rephan — statues which you made to worship. So I will send you away beyond Babylon.

The Scriptures 2009

"So Elohim turned and gave them up to worship the host of the heaven,^b as it has been written in the book of the Prophets, '**Did you bring slaughtered beasts and offerings unto Me during forty years in the wilderness, O house of Yisra'ël?**

^b Deut. 4:19, Deut. 17:3, 2Kings 23:5.

'And you took up the tent of Mole?, and the star of your mighty one Kiyyun, images which you made to bow before them. Therefore I shall remove you beyond Babel.' Amos 5:25-27.

Tree of Life Version

But God turned and gave them over to serve the host of heaven, just as it is written in the book of the Prophets: 'It was not to Me that you brought sacrifices and offerings for forty years in the wilderness, was it, O House of Israel? You also took up the tent of Moloch and the star of your god Rephan, the images you made to worship. And I will deport you beyond Babylon.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...turns but The God and [He] gives (over) them to serve the army [of] the heaven as [It] has been written in book [of] the forecasters not? victims and sacrifices [You*] present [to] me years forty in the [one] deserted House {of} Israel and [You*] take (up) the tent [of] the moloch and the star [of] the god [of] you* rephan the forms whom* [You*] make to worship them and [I] will resettle you* beyond babylon.

Alpha & Omega Bible

"BUT THEOS (*The Alpha & Omega*) TURNED AWAY AND DELIVERED THEM UP TO SERVE THE CELESTIAL LUMINARIES (*planets, stars, etc.*) OF THE UNIVERSE; AS IT IS WRITTEN IN THE BOOK OF THE PROPHETS, 'IT WAS NOT TO ME THAT YOU OFFERED VICTIMS AND SACRIFICES FORTY YEARS IN THE DESERT, WAS IT, O HOUSE OF ISRAEL?

'YOU ALSO TOOK ALONG THE TABERNACLE OF MOLOCH AND THE STAR OF THE GOD (*The Alpha & Omega*) ROMPHA, THE IMAGES WHICH YOU MADE TO WORSHIP. I ALSO WILL REMOVE YOU BEYOND BABYLON.' †(*Moloch & Rompha were demons of Assyria & Babylon. The so called "Star of David" is actually the demonic star of Assyrian demons such as Rompha, which the Israelites embraced. Here, Stephen quotes from the Greek Septuagint of Amos 5:25 to Amos 5:27. See note there. The writing of Amos connected this pagan worship with Damascus, Syria. Stephen & people today call the origin of most pagan things "Babylon", but the true place of origin is Assyria, which was eventually called "Babylon."*)

Awful Scroll Bible

(")And God turns around, and gives- them -over-before to serve the host of the expanse, accordingly-as-to it has been written, from-within a scroll of the exposerto-light-beforehand, 'House of Israel, bring- yous not -near an offering to Me, slaughtered animals and sacrifices forty years, from-within the wilderness?

	(")You also take-up the tabernacle of Moloch, and the star of your god Remphan, the figures which you prepare to ~kiss-towards them. Indeed I will reside- you - afterwards beyond Babylon.'
Concordant Literal Version	Now God turns and gives them up to be offering divine service to the host of heaven, according as it is written in the scroll of the prophets: Do you not offer Me slain victims and sacrifices forty years in the wilderness, house of Israel? And you took up the tabernacle of Moloch and the constellation of your god Raiphan, the models which you make, to worship them. 'And I shall be exiling you beyond Babylon.'
exeGesés companion Bible	But Elohim turns, and surrenders them to liturgize the host of the heavens; exactly as scribed in the scroll of the prophets, You, house of Yisra El, offer you slaughters and sacrifices to me by the space of forty years in the wilderness? Yes, you took the tabernacle of Molech and the star of Kiyun, your el; - types you made to worship: and I exiled you beyond Babel.
Orthodox Jewish Bible	"But Hashem turned away and handed them over to serve the tzeva Shomayim, just as it has been written in the sefer haNevi'im, HAZEVACHIM UMINCHAH HIGASHTEM LI BAMIDBAR ARBA'IM SHANAH, BET YISROEL ("It was not to me that you offered victims and sacrifices forty years in the wilderness, was it, O House of Israel?") [AMOS 5:25-27; YEHOShUA 24:20; YESHAYAH 63:10; YIRMEYAH 19:13] "You also took up the ohel of Moloch and the KOKHAV of your g-d Reifan, the tzelamim (idols) which you made to worship them; therefore N'HIGLEITI ETKHEM MEHALAH ("I will exile you beyond") Babylon. [YIRMEYAH 7:18, TARGUM HASHIVIM 19:13; AMOS 5:27]
Rotherham's Emphasized B.	But God [turned] and delivered them up to be doing divine service unto the host of heaven,— ^o Just as it is written in a book of the prophets— <i>Victims and sacrifices did ye offer unto me', forty years in the desert, O house of Israel? Nay! but ye took with you the tent of Moloch, And the star of the god Rephan,— The forms which ye made to bow down unto them: Therefore will I carry you away beyond Babylon.^p</i> ^o Jer. vii. 18 (Sep.); xix. 13. ^p Am. v. 25 ff.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But God turned away [from them] and handed them over to serve the host of heaven [A mythological group of gods represented by the heavenly bodies and constellations.]. As it is written and forever remains written in the book of the prophets, 'IT WAS NOT [really] TO ME THAT YOU OFFERED VICTIMS AND SACRIFICES FOR FORTY YEARS IN THE WILDERNESS, WAS IT, O HOUSE OF ISRAEL? YOU ALSO TOOK ALONG THE TABERNACLE (portable temple) OF MOLOCH AND THE STAR OF THE GOD ROMPHA, THE IMAGES WHICH YOU MADE TO WORSHIP; AND I WILL REMOVE YOU BEYOND BABYLON [carrying you away into exile].'
An Understandable Version	But God turned [away from them] and allowed them to worship heavenly bodies [i.e., stars], just as it was written in the prophet [Amos 5:25ff], 'Did you offer me slain

- animals as sacrifices for forty years in the wilderness, you Israelites? [No], you set up a tent for Moloch [*i.e., a heathen idol worshiped by the Ammonites*] and [another one for] the star [*representing the false god*] Rephan and images used in worshiping them. I will allow you to be transported beyond [*the country of*] Babylon.'
- The Expanded Bible But God turned against [or away from] them and did not try to stop them from worshiping the sun, moon, and stars [^hhost of heaven]. This is what is written in the book of the prophets: God says,
 'People [^hHouse] of Israel, you did not bring [offer up to] me sacrifices and offerings
 while you traveled in the desert [wilderness] for forty years.
 You have carried with you
 the tent to worship Molech [^ca pagan deity; Lev. 18:21; 20:2–5]
 and the idols of the star god [or the star of your god] Rephan [^ca pagan deity, perhaps associated with the planet Saturn] that you made to worship.
 So I will send you away [^cinto exile] beyond Babylon [Amos 5:25–27].'
- Jonathan Mitchell NT "So God turned [away], and then handed them over to be habitually rendering sacred service, as hirelings, to the host (= sun, moon, stars; or: the band or company of the military force; the army) of the sky (or: atmosphere; heaven), just as it has been written in the scroll of the prophets, 'O house (= people) of Israel, it was not to or for Me [that] you people offered slaughtered victims and sacrifices [for] forty years, within the midst of the wilderness (desolate place; desert)!
 "Then you took up the tent (or: tabernacle; or: covering shadow) of Moloch and the star (or: constellation) of your god [B, D and other witnesses read: the god] Raiphan (or: Rompha; Remphan; Reifan) – the models and beaten replicas which you made (formed; fabricated) ' to repeatedly (or: habitually) be worshiping and doing obeisance to them. 'Consequently I will proceed causing you to change houses (change your abode; = deport and exile you people) beyond' [D*: upon the district of] Babylon. [Amos 5:25-27]
- P. Kretzmann Commentary **Verses 42-43**
 God's rejection of His people:
 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to Me slain beasts and sacrifices by the space of forty years in the wilderness?
 Yea, ye took up the tabernacle of Moloch and the star of your god Remphan, figures which ye made to worship them; and I will carry you away beyond Babylon.
 Kretzmann's **commentary** for Acts 2: has been placed in the **Addendum**.
- Syndein/Thieme "Then God turned, and gave them up to worship the host of heaven {false gods} as it is written in the book of the prophets, 'O you house of Israel, have you offered to me slain beasts and sacrifices by the space of forty years in the wilderness? No, you have NOT! {Requires negative response} ' "
 "Yes, you took up the tabernacle of Moloch {the chief God of the Ammonites}, and the star of your god Remphan {an Egyptian idol} . . . figures which you made to worship them . . . and I will carry you away beyond Babylon.'" {Amos 5:25-27}
 {Note: Stephen is explaining that the Exodus generation all died the sin unto death because of consistent idolatry.}
- Translation for Translators So God rejected them. He abandoned them to worship the sun, moon and stars in the sky. This agrees with the words that one of the prophets wrote that God said, You Israelite *people* [MTY], when you *repeatedly* killed animals and offered them as sacrifices during those 40 years *that you were* in the desert, *you most certainly* were not offering them to me!/what makes you think that you were offering them to me?> [RHQ] *On the contrary, you carried with you from place to place the tent that contained the idol representing the god Molech that you worshipped. You also carried with you the image of the star called Rephan. Those were idols that you had*

made, and you worshipped them instead of me. So I will cause you to be taken away {people to take you} from your own country. You will be taken {They will take you} far from your homes to regions even farther than Babylon Country.”

The Voice
The Voice

Stephen: *And you remember what God did next: He let them go. He turned from them and let them follow their idolatrous path—worshiping sun, moon, and stars just as their unenlightened neighbors did. The prophet Amos spoke for God about this horrible betrayal:*

Did you offer Me sacrifices or give Me offerings
during your 40-year wilderness journey, you Israelites?
No, but you have taken along your sacred tent for the worship of Moloch,
and you honored the star of Rompha, your false god.
So, if you want to worship your man-made images,
you may do so—beyond Babylon. [Amos 5:26–27]

Bible Translations with Many Footnotes:

Lexham Bible

But God turned away and gave them over to worship the host of heaven, just as it is written in the book of the prophets:

‘You did not bring offerings and sacrifices to me
for forty years in the wilderness, did you , [*The negative construction in Greek anticipates a negative answer here, indicated by “did you ”] house of Israel?

And you took along the tabernacle [Or “tent”] of Moloch
and the star of the god [Some manuscripts have “of your god”] Rephan,
the images that you made, to worship them,
and I will deport you beyond Babylon!’ [A quotation from Amos 5:25–27]

NET Bible®

But God turned away from them and gave them over¹²² to worship the host¹²³ of heaven, as it is written in the book of the prophets: ‘It was not to me that you offered slain animals and sacrifices¹²⁴ forty years in the wilderness, was it,¹²⁵ house of Israel? But you took along the tabernacle¹²⁶ of Moloch¹²⁷ and the star of the¹²⁸ god Rephan,¹²⁹ the images you made to worship, but I will deport¹³⁰ you beyond Babylon.’¹³¹

^{122sn} The expression and gave them over suggests similarities to the judgment on the nations described by Paul in Rom 1:18-32.

^{123tn} Or “stars.”

^{sn} To worship the hosts of heaven. Their action violated Deuteronomy 4:19; 17:2-5. See Ps 106:36-43.

^{124tn} The two terms for sacrifices “semantically reinforce one another and are here combined essentially for emphasis” (L&N 53.20).

^{125tn} The Greek construction anticipates a negative reply which is indicated in the translation by the ‘tag’ question, “was it?”

^{126tn} Or “tent.”

^{sn} A tabernacle was a tent used to house religious objects or a shrine (i.e., a portable sanctuary).

^{127sn} Moloch was a Canaanite deity who was believed to be the god of the sky and the sun.

^{128tc} † Most mss, including several important ones (i⁷⁴ κ A C E Ψ 33 1739 Ï h p vg sy^h mae bo Cyr), have úμ v (Jumwn, “your”) here, in conformity with the LXX of Amos 5:26. But other significant and diverse witnesses lack the pronoun: The lack of úμ v in B D 36 453 gig sy^p sa Ir^{lat} Or is difficult to explain if it is not the original wording here. NA²⁷ has the word in brackets, indicating some doubt as to its authenticity.

^{129sn} Rephan (Ραιφάν, RJaifan) was a pagan deity. The term was a name for Saturn. It was variously spelled in the mss (BDAG 903 s.v. has Rompha as an alternate spelling). The references cover a range of deities and a history of unfaithfulness.

^{130tn} Or “I will make you move.”

^{131sn} A quotation from Amos 5:25-27. This constituted a prediction of the exile.

The Spoken English NT

And God turned away, and left them to worship the stars in the sky.^{xx} Just as scripture says^{yy} in the Book of the Prophets, Family of Israel,^{zz} did you bring me offerings^{aaa} and sacrifices for forty years in the desert? No!

Instead,^{bbb} you carried along the tent of Moloch,^{ccc}

And the star of your god Rephan^{ddd}.

xx. Lit. “the host of heaven.”

yy. Lit. “just as it is written.”

zz. Lit. “House of Israel.”

aaa. Lit. “things slain,” that is, animals slaughtered and ready to lay on the altar.

bbb. Lit. “And.”

ccc. Prn. moe-luck.

ddd. Prn. ree-fan.

Wilbur Pickering’s New T.

But God turned away and gave them over to serve the army of the heaven,²⁶ just as it is written in Book of the Prophets: ‘House of Israel, did you offer me slaughtered animals and sacrifices during forty years in the wilderness?’

Act 7:43 Actually you took along the tent of Moloch, and the star of your god, Rephan, the images that you made to worship; so I will relocate you beyond Babylon.²⁷

(26) Presumably the reference is to Satan’s army of fallen angels, see Eph. 2:2. Those who choose idolatry are really turning themselves over to Satan [even if they don’t believe in him].

(27) See Amos 5:25-27. Amos appears to be saying that the Israelites took these gods with them out of Egypt, kept them all the time in the wilderness, and even took them into the Promised Land!

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "So God turned away and gave them over to be sacredly serving the host [fig., stars] of heaven, just as it has been written in a scroll of the prophets, 'You_p did not offer slaughtered animals and sacrifices to Me [for] forty years in the wilderness, O house of Israel, did you_p?

'You_p also took along the tabernacle of Moloch [i.e. the Canaanite-Phoenician sun god] and the star of your god Remphan [i.e. the Egyptian name for the Roman god Saturn], the images which you_p made to be prostrating yourselves in worship before them. And I will relocate you_p beyond Babylon.' [Amos 5:25-27]

Benjamin Brodie’s trans.

Consequently, God turned away from them and handed them over to the worship of the host [army] of heaven [demons], just as it was written [Amos 5:25-27] in the book [the Hebrew Bible, Tanakh] of the prophets [the Nevi'im]: ‘You, house of Israel, did not bring and present to Me offerings and sacrifices for forty years in the wilderness.

Instead, you adopted the tent of Moloch and the star of your god, Rephan, images which you made for the purpose of worshipping them. Therefore, I will deport [remove] you beyond Babylon.’

Context Group Version

But God turned, and handed them over to serve the army of the sky; as it is written in the book of the prophets, Did you (pl) offer to me slain beasts and sacrifices Forty years in the wilderness, O house of Israel? And you (pl) took up the tabernacle of Moloch, And the star of your god Rephan, The figures which you (pl) made to bow down in deference to them: And I will carry you (pl) away beyond Babylon.

Far Above All Translation

And God turned away and gave them up to do service to the array of the sky, as it stands written in the book of the prophets, ‘Did you really offer me slaughtered animals and sacrifices for forty years in the wilderness, O house of Israel?’

Literal New Testament And you took up the tent of Moloch and the star of your god Remphan – images which you made in order to worship them – so I will remove you to beyond Babylon. TURNED BUT OF GOD AND DELIVERED UP THEM TO SERVE THE HOST OF THE HEAVEN; AS IS HAS BEEN WRITTEN IN [THE] BOOK OF THE PROPHETS, SLAIN BEASTS AND SACRIFICES DID YE OFFER TO ME YEARS FORTY IN THE WILDERNESS, O HOUSE OF ISRAEL? AND YET TOOK UP THE TABERNACLE OF MOLOCH, AND THE STAR OF GOD YOUR REMPHAN, THE MODELS WITH YE MADE TO WORSHIP THEM; AND I WILL REMOVE YOU BEYOND BABYLON.

Literal Standard Version And they made a calf in those days, and brought a sacrifice to the idol, and were rejoicing in the works of their hands, and God turned, and gave them up to do service to the host of Heaven, according as it has been written in the scroll of the prophets: Did you offer slain beasts and sacrifices to Me forty years in the wilderness, O house of Israel? And you took up the dwelling place of Moloch, and the star of your god Remphan—the figures that you made to worship them, and I will remove your dwelling beyond Babylon. V. 41 is included for context.

Modern Literal Version 2020 But God turned and gave them up to give-divine service to the army of heaven; just-as it has been written in the book of the prophets, ‘You° did not offer slaughtered beasts and sacrifices to me for forty years in the wilderness, O house of Israel, did you°? And you° took up the tabernacle of Moloch and the star of the god Remphan, the patterns which you° made* to worship them and I will be exiling you° past Babylon.’ {Amos 5:25-27}

New American Standard But God turned away and gave them over to serve [Or *worship*] the heavenly lights [Lit *host*]; as it is written in the book of the prophets: ‘YOU DID NOT OFFER ME VICTIMS AND SACRIFICES FOR FORTY YEARS IN THE WILDERNESS, DID YOU, HOUSE OF ISRAEL? YOU ALSO TOOK ALONG THE TABERNACLE OF MOLOCH AND THE STAR OF YOUR GOD ROMPHA [Other mss spell it: *Romphan, Rempham, Raiphon; or Rephan*], THE IMAGES WHICH YOU MADE TO WORSHIP. I ALSO WILL DEPORT YOU BEYOND BABYLON.’

Revised Geneva Translation . Then God turned and gave them over to serve the host of heaven, as it is written in the book of the Prophets: Did you offer Me slaughtered animals and sacrifices during forty years in the wilderness, O house of Israel? You also took up the tabernacle of Moloch, and the star of your god Remphan, images which you made to do homage; and I will carry you away beyond Babylon.

The gist of this passage: Because of the rampant idolatry taking place in Israel, God would see that they would be carried far away under the **5th stage of national discipline**.

42-43

Acts 7:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
strophô (στρέφω) [pronounced STREF-oh]	to turn [quite] around, to reverse (literally or figuratively); to convert, to turn (again, back again, self, self about)	3 rd person singular, aorist active indicative	Strong’s #4762
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong’s #3588

Acts 7:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
I believe that this is the 11 th time in this chapter where we have had <i>the God</i> as the subject.			
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
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
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
latreuō (λατρεύω) [pronounced <i>lat-RYOO-oh</i>]	<i>to serve [minister] (to God), to render religious homage; to do the service</i>	present active infinitive	Strong's #3000
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
stratia (στρατία) [pronounced <i>strat-EE-ah</i>]	<i>an encampment, an army; or a likeness, the angels, the celestial luminaries, a [heavenly] host</i>	feminine singular noun; genitive/ablative case	Strong's #4756
This word is only found twice in the New Testament, both times used by Luke. Luke 2:13, Acts 7:42			
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772

Translation: But God turned [against them] and He gave them over to serve the host of the heavens,...

God turned against His people and He gave them over to the host of heavens, whom they served instead.

The point that Stephen is making is, *You all are just like your fathers, who also rebelled against God.* His point of view is not lost on his audience. They get it. Their anger is building against him.

Acts 7:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
graphō (γράφω) [pronounced <i>GRAF-oh</i>]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
biblos (βίβλος) [pronounced <i>BIB-loss</i>]	<i>a written book, a roll, a scroll; properly the inner bark of the papyrus plant</i>	neuter singular noun; dative, locative or instrumental case	Strong's #976
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
prophēteis (προφήταις) pronounced <i>prohf-AY-tice</i>	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; nominative case	Strong's #4396

Translation: ...just as it stands written in the scroll of the prophets:...

Stephen then quotes one of the prophets. Bear in mind that he is not necessarily reading from notes. Stephen, along with the men there, memorized long portions of Scripture.

Acts 7:42c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
sphágia (σφάγια) [pronounced <i>SFAG-ee-ah</i>]	<i>slain beasts, animals which is destined for slaughter, victims (in a sacrifice)</i>	masculine plural noun, accusative case	Strong's #4968
This is one of Luke's many words which occurs only here in the NT.			
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
thusiai (θυσίαι) [pronounced <i>thoo-SEE-ī</i>]	<i>sacrifices, victims (of a sacrifice); the acts or the animals; literal or figurative</i>	feminine plural noun; accusative case	Strong's #2378

Acts 7:42c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prospheō (προσφέρω) [pronounced <i>pros-FER-oh</i>]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	2 nd person plural, aorist active indicative	Strong's #4374
moi (μοί) [pronounced <i>moy</i>]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Translation: ...*You [all] did not bring Me animals and sacrifices...*

Stephen is quoting Amos 5:25–27. The people are accused of not bringing animals and sacrifices to God. God will tell them what sorts of sacrifices that need to be brought to Him (for instance, the first 7 or 8 chapters of Leviticus). Apparently they did always not do this in the desert-wilderness of Sinai.

I am working on the books of Moses now, and I cannot recall instances of them offering up their own animals. However, I have not completed that study yet.

Given the dictates of the Law, which would punish with death idolatry, these worship services were no doubt being done on the sly.

It is fascinating the Amos is aware of this the cites it hundreds of years later. That suggests that there has been idolatry in Israel for a very long time, going back to the beginning (the *beginning* of nation Israel was when Moses led them out of Egypt).

Acts 7:42d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
etē (ἔτη) [pronounced <i>EHT-ay</i>]	<i>years</i>	neuter plural noun; accusative case	Strong's #2094
tessarakonta (τεσσαράκοντα) [pronounced <i>tes-sar-AK-on-tah</i>]	<i>forty</i>	Indeclinable numeral adjective	Strong's #5062
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tē (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Acts 7:42d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erêmos (ἔρημος) [pronounced EHR-ay-moss]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; dative, locative or instrumental case	Strong's #2048
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, vocative	Strong's #3624
Israêl (Ἰσραήλ) [pronounced is-rah-ALE]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, indeclinable	Strong's #2474

Translation: ...[for] the forty years [that you were under My care] in the desert-wilderness, O house of Israel.

Stephen points out that this was the attitude of the people in the Sinai desert.

Acts 7:42 **But God turned [against them] and He gave them over to serve the host of the heavens, just as it stands written in the scroll of the prophets: 'You [all] did not bring Me animals and sacrifices [for] the forty years [that you were under My care] in the desert-wilderness, O house of Israel. (Kukis mostly literal translation)**

Acts 7:43a			
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
analambánō (ἀναλαμβάνω) [pronounced an-al-am-BAN-oh]	<i>to take (up, in, unto); to take along; to raise up; to receive (up)</i>	2 nd person plural, aorist active indicative	Strong's #353
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
skênê (σκηνή) [pronounced skay-NAY]	<i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i>	feminine singular noun, accusative case	Strong's #4633
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Moloch (Μολόχ) [pronounced mol-OKH]	<i>king; transliterated, Moloch</i>	proper noun person, indeclinable	Strong's #3434

Acts 7:43a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Thayer: *The name of the idol god of the Ammonites, to which human victims, particularly young children were offered in sacrifice. Its image was a hollow brazen figure, with the head of an ox, and outstretched human arms. It was heated red hot by a fire from within, and the little ones placed in its arms to be slowly burned, while to prevent the parents from hearing the dying cries, the sacrificing priests beat drums.*

Translation: [Instead] you [all] raised up the tent of Moloch...

They served the god Moloch and, apparently, raised up a tent in his honor. It is not clear if this takes place in the desert-wilderness or if the prophet is looking further along in the history of Israel. The latter makes the most sense to me, given that the people would be deported to Babylon and beyond for their idolatry.

Acts 7:43b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ástron (ἄστρον) [pronounced <i>AS-trohn</i>]	<i>star, group of stars; properly, a constellation; put for a single star (natural or artificial)</i>	neuter singular noun, accusative case	Strong's #798
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
Rhemphán (ῚΡεμφάν) [pronounced <i>hrem-FAN</i>]	<i>the shrunken (as lifeless); transliterated, Rephan</i>	proper noun person; indeclinable	Strong's #4481

Thayer: *The name of an idol worshipped secretly by the Israelites in the wilderness.*

From Strong's Exhaustive Concordance (enhanced): *[This is an] incorrect transliteration for a word of Hebrew origin (רֵמְפָן [H3594]); Strong's: Remphan (i.e. Kijun), an Egyptian idol.*

Translation: ...and the star of the god Rephan,...

This god is a bit more of a mystery. Strong says that this noun is incorrectly transliterated, and that this is Cajun, an Egyptian idol. I do not recalled either god being mentioned.

Acts 7:43c			
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
typoi (τύποι) [pronounced TOO-poy]	<i>types, images; dies (as struck), (by implication) stamps or scars; by analogy, shapes, statues, (figuratively) resemblances; models</i>	masculine plural noun, accusative case	Strong's #5179
hous (οὓς) [pronounced hooç]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
poiëō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 nd person plural, aorist active indicative	Strong's #4160
proskuneō (προσκυνέω) [pronounced pros-koo-NEH-oh]	<i>to worship, to do reverence to, to adore, to prostrate oneself in homage; to kiss</i>	present active infinitive	Strong's #4352
tois (τοῖς) [pronounced toiç]	<i>the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588

Translation: ...which images you designed [in order] to worship them.

The Israelites themselves designed and build the images that they would turn around and worship.

Acts 7:43d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
metoikízō (μετοικίζω) [pronounced meht-oy-KIHD-zoh]	<i>to resettle; to transfer settlers; to colonize; to exile; to deport, to cause to remove into another land</i>	1 st person singular, future active indicative; Attic Greek form	Strong's #3351

This word is only found twice in the NT (and it is found only in this chapter of Acts).

Acts 7:43d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὐμάς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
επέκεινα (ἐπέκεινα) [pronounced ep-EHK-i- nah]	<i>beyond; upon those parts of, on the further side of</i>	adverb	Strong's #1900
Babylon (Βαβυλών) [pronounced bab-oo- LONE]	<i>confusion; transliterated, Babylon</i>	proper noun location	Strong's #897

Thayer: [This can refer to] 1) a very large and famous city, the residence of the Babylonian kings, situated on both banks of the Euphrates. Cyrus had formerly captured it, but Darius Hystaspis threw down its gates and walls, and Xerxes destroyed the temple of Belis. At length the city was reduced to almost solitude, the population having been drawn off by the neighbouring Seleucia, built on the Tigris by Seleucus Nicanor.; 2) of the territory of Babylonia; 3) allegorically, of Rome as the most corrupt seat of idolatry and the enemy of Christianity.

Translation: Therefore, I will deport you [all] beyond Babylon.'

I would understand this to mean that God would deport the Israelites, under the fifth stage of national discipline (also known as the fifth cycle of discipline). They would be taken to Babylon and beyond. The idea is not to name a specific geographic region, and Amos is saying, "And mark that region, for you are going beyond it!" I think the idea is more that Israel would be sent far, far from the land which they presently occupied.

Acts 7:43 [Instead] you [all] raised up the tent of Moloch and the star of the god Rephan, which images you designed [in order] to worship them. Therefore, I will deport you [all] beyond Babylon.' (Kukis mostly literal translation)

It appears that during the 40 years in the desert, there was some bogus worshiping taking place in such a way as to keep this hidden from Moses. Recall that this moving group of Israelites were a virtual city of two million, so there could be a great many things take place that Moses was not aware of. Such worship would not have been advertised, as death was the penalty for idolatry in Israel.

New European Version Commentary: *Israel carried two tabernacles through the wilderness- that of God, and that of their idols. If the exodus through the Red Sea is symbolic of our baptism (1Corinthians 10:1,2), then the wilderness journey speaks of our journey after baptism towards the Kingdom of God. We must carry only one tabernacle with us, one worship system- that of God.*³⁹

Acts 7:42–43 But God turned [against them] and He gave them over to serve the host of the heavens, just as it stands written in the scroll of the prophets: 'You [all] did not bring Me animals and sacrifices [for] the forty years [that you were under My care] in the desert-wilderness, O house of Israel. [Instead] you [all] raised up the tent of Moloch and the star of the god Rephan, which images you designed [in order] to worship them. Therefore, I will deport you [all] beyond Babylon.' (Kukis mostly literal translation)

³⁹ From <https://www.n-e-v.info/acts7.html> accessed September 3, 2023.

Acts 7:42–43 Due to their idolatry in the desert, God turned against Israel and He gave them over to serve the starry host of the heavens. In the same way, it stands written in the scroll of the prophets: ‘You did not bring to Me the proper animal sacrifices during the 40 years when you were under My care in the desert-wilderness, O house of Israel. Instead, you raised up a tent of worship to Moloch and you elevated the star of the god Rephan, which images you yourselves designed and made in order to worship these false gods. Therefore, I will deport all of you to Babylon and beyond.’ (Kukis paraphrase)

The big picture is this: Israel, going back as far as the desert-wilderness and then going forward from there, often turned away from the God Who bought them and worshiped the false gods of the world. God would kill one entire generation of people in the desert-wilderness (the sin unto death) and He would, at various times, put the people under the 5th stage of national discipline.

The Tent and the Temple

Although I have been trying to reduce the number textual brackets in the nearly literal translation, I don’t think that these could be helped. I struggled with this translation, and I wonder if I am perhaps missing something in the understanding of it.

The Tent of the Testimony was to the fathers of us in the desert-wilderness, just as appointed the One speaking to the Moses to make her, according to the norm or standard of the image which he had seen. Which [Tabernacle] they brought in, having received the fathers of us with Joshua into a possession of the gentiles, from whom pushed out the God from before the fathers of us as far as the days of David. Which [David] found grace before the God and he asked to find a tent for the God of Jacob. But Solomon built for Him a house.

Acts
7:44–47

In the desert-wilderness, our fathers had the Tent of Testimony, according to the explanation [lit., *appointment, arrangement, prescription*] of the One [God] speaking to Moses [on how] to make it. [Moses was to construct the Tabernacle] according to the image which he had seen. Our fathers brought this Tabernacle with Joshua into the land [lit., *possession*] of the gentiles, from which [land] the God pushed [them] out in the presence of our fathers. [God continued to expand our territory] up to the time of David. This [David] discovered grace before the God and he asked to find a Tent for the God of Jacob. However, Solomon built the house for Him.

God told Moses how to build the Tabernacle on the Mountain, and this is why our fathers had the Tabernacle in the desert-wilderness. When Joshua led the people into the land, they brought the Tabernacle with them and our fathers observed God pushing the gentiles out of their land. The Tabernacle remained with the people of Israel up to the point where David discovered grace before God and asked if he might make a Tent for God. However, it was David’s son, Solomon, who built the Temple for God.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) The Tent of the Testimony was to the fathers of us in the desert-wilderness, just as appointed the One speaking to the Moses to make her, according to the norm or standard of the image which he had seen. Which [Tabernacle] they brought in, having received the fathers of us with Joshua into a possession of the gentiles, from whom pushed out the God from before the fathers of us as far as the days of David.

Complete Apostles Bible	<p>Which [David] found grace before the God and he asked to find a tent for the God of Jacob. But Solomon built for Him a house.</p> <p>"The tabernacle of the testimony was with our fathers in the wilderness, just as the One speaking to Moses commanded him, to make it according to the pattern that he had seen,</p> <p>which also our fathers, having received in turn, also brought in with Joshua into the possession of the Gentiles, whom God drove out before the face of our fathers until the days of David,</p> <p>who found favor before God and asked opportunity to find a dwelling place for the God of Jacob.</p> <p>But Solomon built Him a house.</p>
Douay-Rheims 1899 (Amer.)	<p>The tabernacle of the testimony was with our fathers in the desert, as God ordained for them, speaking to Moses, that he should make it according to the form which he had seen.</p> <p>Which also our fathers receiving, brought in with Jesus, into the possession of the Gentiles: whom God drove out before the face of our fathers, unto the days of David,</p> <p>Who found grace before God and desired to find a tabernacle for the God of Jacob.</p> <p>But Solomon built him a house.</p>
Holy Aramaic Scriptures	<p>Look! The Tabernacle of The Testimony of our fathers was there in the wilderness, as He which had commanded Mushe {Moses} who had spoke with him to make in the form that He showed him.</p> <p>And for this Tabernacle, also, our fathers bringing it, brought it with Eshu {Yeshua/Joshua} unto the land which Alaha {God} gave unto them; the inheritance from those Nations which He had thrown out from before them, and was transported until the days of David;</p> <p>that one who found mercy before, of Alaha {God}, and had asked that there be found a Tabernacle for The Alahéh {The God} of Yaqub {Jacob},</p> <p>yet, Shliymun {Solomon} built The House for Him.</p>
James Murdock's Syriac NT	<p>Lo, the tabernacle of the testimony of our fathers, was in the wilderness; as he who talked with Moses, commanded to make it after the form which he showed him.</p> <p>And this same tabernacle, our fathers, with Joshua, actually brought into the land which God gave to them for an inheritance from those nations which he drove out before them; and it was borne about, until the days of David.</p> <p>He found favor before God; and he requested, that he might find a residence for the God of Jacob.</p> <p>But Solomon built the house.</p>
Original Aramaic NT	<p>Behold, the tabernacle of the testimony of our fathers was in the wilderness according to what he who spoke with Moses commanded to make it, with the likeness which he showed him.</p> <p>And our fathers brought the same tabernacle and carried it with Joshua* to the land that God had given them as an inheritance from the nations which he had driven out from before them, and it was carried until the days of David,</p> <p>He who found affection before him who is God, and he requested to find a tabernacle for The God of Jacob.</p> <p>But Solomon built a house for him.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>Our fathers had the Tent of witness in the waste land, as God gave orders to Moses to make it after the design which he had seen.</p>
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Which our fathers, in their turn, took with them when, with Joshua, they came into the heritage of the nations whom God was driving out before the face of our fathers, till the time of David,

Who was pleasing to God; and he had a desire to make a holy tent for the God of Jacob.

But Solomon was the builder of his house.

Bible in Worldwide English

Our fathers had the tent for the laws of God in the wilderness. It was built the way God showed Moses to make it. Our fathers brought that tent with them when they came to this country. Joshua was their leader. God put aside the people who lived here first. Our fathers kept that tent with them until the time of David. God blessed David who asked God to let him make a better house for Jacobs God. But it was Solomon who built a house for him.

Easy English

When our ancestors were in the wilderness, they carried a special tent with them. It showed that God was there with them and that is where they worshipped him. God showed Moses how he should make that tent. The people made it in the way that God had said.

A tent is a house that someone made from cloth or animal skins. When people travel, they can carry it from one place to the next place. God told Moses how to make this special tent. It was called the tabernacle.

Later, our ancestors received that special tent for themselves. They brought it with them when they came with Joshua to live in this land. They took the land from the people who were living here. God chased out those people so that our ancestors could live there. The tent remained in this place until David became the king of Israel.

Many other people were already living in Canaan. But God had promised to give Canaan to the people of Israel. Joshua helped the people of Israel to fight the other people in Canaan. And God helped the people of Israel to win their battles. So the people who had lived there went away from Canaan.

God was happy with King David and he helped him very much. So David said to God, "May I build a special house where you can live among your people, the descendants of Jacob?" But it was David's son, Solomon, who built a house for God.

God did not want David to build a house for him. But David brought together the materials to build it.

Easy-to-Read Version–2008

"The Holy Tent was with our ancestors in the desert. God told Moses how to make this tent. He made it like the plan that God showed him. Later, Joshua led our ancestors to capture the lands of the other nations. Our people went in and God made the other people go out. When our people went into this new land, they took with them this same tent. Our people received this tent from their fathers, and our people kept it until the time of David. God was very pleased with David. He asked God to let him build a Temple for the people of Jacob. But Solomon was the one who built the Temple.

Good News Bible (TEV)

"Our ancestors had the Tent of God's presence with them in the desert. It had been made as God had told Moses to make it, according to the pattern that Moses had been shown. Later on, our ancestors who received the tent from their fathers carried it with them when they went with Joshua and took over the land from the nations that God drove out as they advanced. And it stayed there until the time of David. He won God's favor and asked God to allow him to provide a dwelling place for the God of Jacob. But it was Solomon who built him a house.

J. B. Phillips

God's privileges to Israel

"There in the desert our forefather possessed the Tabernacle of witness made according to the pattern which Moses saw when God instructed him to build it. This

Tabernacle was handed down to our forefathers, and they brought it here when the Gentiles were defeated under Joshua, for God drove them out as our ancestors advanced. Here it stayed until the time of David. David won the approval of God and prayed that he might find a habitation for the God of Jacob, even though it was not he but Solomon who actually built a house for him.

The Message

“And all this time our ancestors had a tent shrine for true worship, made to the exact specifications God provided Moses. They had it with them as they followed Joshua, when God cleared the land of pagans, and still had it right down to the time of David. David asked God for a permanent place for worship. But Solomon built it.

NIRV

“Long ago our people were in the desert. They had with them the holy tent. The tent was where the tablets of the covenant law were kept. Moses had made the holy tent as God had commanded him. Moses made it like the pattern he had seen. Our people received the tent from God. Then they brought it with them when they took the land of Canaan. God drove out the nations that were in their way. At that time Joshua was Israel’s leader. The tent remained in the land until David’s time. David was blessed by God. So David asked if he could build a house for the God of Jacob. But it was Solomon who built the temple for God.

New Life Version

The Place of Worship and the House of God

“Our early fathers had the tent to worship in. They used it in the desert. God told Moses to make it like the plan which he had seen. This was received by our early fathers. They brought it here when they won the wars with the people who were not Jews. It was when Joshua was our leader. God made those people leave as our early fathers took the land. The tent was here until the time of David. David pleased God and wanted to build a house for worship for the God of Jacob. But Solomon was the one who built the house of God for Him.

New Simplified Bible

»Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking to Moses, that he should make it according to the fashion that he had seen. »Which also our fathers that came after brought in with Joshua into the possession of the nations, whom God drove out before the face of our fathers, until the days of David; »Who found favor before God, and desired to find a tabernacle for the God of Jacob. »But Solomon built him a house.

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

Casual English Bible

THE FIRST JEWISH WORSHIP CENTER

“Our ancestors made the tent worship center [15] during that stretch of time in the badlands. They built it according to design specs God gave Moses. They took it with them when Joshua led them into battle to drive the people out of our land. It was still there clear up to the time of King David. It became obvious that God was particularly fond of David. David asked if he could have the honor of building a temple for the God of Jacob. [16] Instead, Solomon built it.

¹⁵7:44 Often called the Tabernacle.

¹⁶7:46 The phrase is another way of saying “the God of the people of Israel,” since Jacob (also known as Israel) was considered a founder of the nation. His 12 sons produced families who became the 12 tribes of Israel.

Contemporary English V.

The tent where our ancestors worshiped God was with them in the desert. This was the same tent that God had commanded Moses to make. And it was made like the model that Moses had seen. Later it was given to our ancestors, and they took it with them when they went with Joshua. They carried the tent along as they took over the land from those people that God had chased out for them. Our ancestors used this tent until the time of King David. He pleased God and asked him if he could build a house of worship for the people of Israel. And it was finally King Solomon who built a house for God.

The Living Bible

“Our ancestors carried along with them a portable Temple, or Tabernacle, through the wilderness. In it they kept the stone tablets with the Ten Commandments written on them. This building was constructed in exact accordance with the plan shown to Moses by the Angel. Years later, when Joshua led the battles against the Gentile nations, this Tabernacle was taken with them into their new territory, and used until the time of King David.

“God blessed David greatly, and David asked for the privilege of building a permanent Temple for the God of Jacob. But it was Solomon who actually built it. However, God doesn’t live in temples made by human hands. ‘The heaven is my throne,’ says the Lord through his prophets, ‘and earth is my footstool. What kind of home could you build?’ asks the Lord. ‘Would I stay in it? Didn’t I make both heaven and earth?’ Vv. 49–50 are included for context.

New Berkeley Version
The Passion Translation

“God gave Moses the revelation of the pattern of the tabernacle of the testimony. By God’s command, he made it exactly according to the specifications given to him for our ancestors in the wilderness. The next generation received possession of it, and under Joshua’s leadership they took possession of the land of the nations, which God drove out in front of them. The tabernacle was carried about until David found loving favor with God and prayed for a dwelling place for the God of Jacob, but it was Solomon who built him a house.

Plain English Version

Stephen talked about God’s ceremony house

Stephen kept on talking to the Jewish Leaders Council. He said, “A long time ago, God talked to Moses, and he showed Moses a picture of his special tent, and God told Moses how to make it. Our grand-fathers carried God’s special tent with them through the desert. That tent showed everyone that they had God’s law.

Some years later, Moses died, and then Joshua was their leader. He and our grand-fathers came into this country, and they fought against the people that lived here. God made those people run away, and our grand-fathers got this country. And they brought that tent with them into this country, and they kept it here for a long time. It was still here when David became their big boss.

God was good to David. And David wanted to build a ceremony house, instead of that tent, for the God of us Israel people. So David asked God to let him build that house. But God stopped David, and instead it was Solomon, David’s son, that built God’s ceremony house.

Radiant New Testament

“Long ago, when our people were in the desert, they had the holy tent with them. That was where the tablets with the terms of God’s covenant were kept. God showed Moses a pattern for the tent, and he made it just like what he’d seen. The tent was passed down to our people and they brought it with them when they took the land of Canaan. At that time Joshua was Israel’s leader, and God drove out the nations that were in their way. The tent stayed in the land until David’s time. He was on good terms with God, and he asked if he could build a real house for the God of Jacob to live in. But it was Solomon who built the temple for God.

UnfoldingWord Simplified T.

"While our ancestors were in the desert, they worshiped God at the sacred tent that showed that he was there with them. They had made the tent exactly like God had commanded Moses to make it. It was exactly like the model that Moses had seen when he was up on the mountain. Later on, other ancestors of ours carried that tent with them when Joshua led them into this land. That was during the time that they took this land for themselves, when God forced the people who previously lived here to leave. So the Israelites were able to possess this land. The tent remained in this land and was still here when King David ruled. David pleased God, and he asked God to let him build a house where he and all of our Israelite people could worship God. But instead, God told David's son Solomon to build a house where people could worship him."

William's New Testament "In the desert our forefathers had the tent of the testimony, like the model Moses had seen, as God who spoke to him ordered him to make it. This tent our forefathers brought in and passed on when under Joshua they dispossessed the nations which God drove out before them, and it remained until the time of David. He found favor with God and begged to design a dwelling for the God of Jacob, but it was Solomon who came to build a house for Him.

Partially literal and partially paraphrased translations:

American English Bible 'However, back when our ancestors lived in the desert, they had the Tent of Proofs that [God] had ordered Moses to build using the pattern that he was shown. 'And our ancestors who received it then brought it into this land that was once owned by the nations that God had pushed out ahead of them as they were coming here with Joshua... And it remained here until the time of David! 'Then [David] found God's favor, and he asked that [he might be allowed] to build a Temple for the God of Jacob... Although it was really Solomon who built the House for him.

Beck's American Translation .
Breakthrough Version Our fathers had the tent of the witness in the backcountry, just as the One speaking to Moses arranged for it to be made in line with the example that he had seen, that our fathers brought in (after receiving it in succession) with Joshua in the permanent possession of the nations that God pushed out away from the face of our fathers until the days of David, who found generosity in the sight of God and asked to find a shelter for the house of Jacob. Solomon built Him a house.

A. Campbell's Living Oracles The tabernacle of the testimony was with our fathers in the wilderness, as he had appointed, who spoke to Moses to make it according to the model which he had seen: which, also, our fathers receiving, brought in with Joshua into the possession of the heathen; whom God drove out from before the face of our fathers, until the days of David; who found favor before God, and made it his petition to find a dwelling for the God of Jacob. But Solomon built him a house.

New Advent (Knox) Bible In the wilderness, our fathers had the tabernacle with them, to remind them of God's covenant; he who spoke to Moses bade him fashion it after the model which had been shewn him. And when God dispossessed the Gentiles, to make room for our fathers' coming, our fathers under Josue brought this tabernacle, as an heirloom, into the land which they conquered. So it was until the time of David. David, who had won favour in God's sight, longed to devise a resting-place for the God of Israel, but in the end it was Solomon that built the house for him.

NT for Everyone 'Our ancestors had the "tent of meeting" in the desert. God had commanded Moses to make it according to the pattern which he had seen. Our ancestors in their turn brought it in when, with Joshua, they dispossessed the nations whom God drove out before our ancestors, and it was there until the time of David. David found favour with God, and requested permission to establish a Tabernacle for the house of Jacob. But it was Solomon who built him a house.

20th Century New Testament Our ancestors had the Tabernacle of Revelation in the Desert, constructed, just as he who spoke to Moses had directed him to make it, after the model which he had seen. This Tabernacle, which was handed down to them, was brought into this country by our ancestors who accompanied Joshua (at the conquest of the nations that God drove out before their advance), and remained here until the time of David. David found favor with God, and prayed that he might find a dwelling for the God of Jacob. But it was Solomon who built a House for God.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible **God's Real Tabernacle**

"Our ancestors had the tabernacle of the testimony in the wilderness, just as he who spoke to Moses commanded him to make it according to the pattern he had seen. Our ancestors in turn received it and with Joshua brought it in when they dispossessed the nations that God drove out before them, until the days of David. He found favor in God's sight and asked that he might provide a dwelling place for the God [Other mss read *house*] of Jacob. V. 47 will be placed with the next passage for context.

Conservapedia Translation	"Our ancestors had a temple of faith in that desert, as God had told Moses to do, according to his building directions." "Then our forefathers gave it up to the gentiles along with Jesus, and God threw them out in front of our forefathers, and it's been here since the time of David," "Who was blessed by God and wanted to find a temple for the God of Jacob." "But it was Solomon who ended up building it."
God's Truth (Tyndale)	Our fathers had the tabernacle of witness in the wilderness, as he had appointed them speaking unto Moses, that he should make it according to the fashion that he had seen. Which tabernacle our fathers received, and brought it in with Joshue into the possession of the Gentiles which God drove out before the face of our fathers unto the time of David, which found favour before God, and would faine have made a tabernacle for the God of Jacob. But Solomon built him an house.
International Standard V	"Our ancestors had the Tent of Testimony [I.e. the tent containing the Ark of the Covenant] in the wilderness constructed, [The Gk. lacks constructed] just as the one who spoke to Moses directed him to make it according to the pattern he had seen. Our ancestors brought it here with Joshua when they replaced the nations that God drove out in front of our ancestors, and it was here until the time of David. He found favor with God and asked to design a dwelling for the house [Other mss. read God] of Jacob, but it was Solomon who built a house for him.
Montgomery NT	"In the wilderness our ancestors had the Tabernacle of Testimony built, as he appointed who told Moses to make it according to the pattern he had seen. "That tabernacle was brought in by our ancestors, in their turn, when they under Joshua entered on the possession of the nations whom God thrust out before them, until the days of David. "David obtained favor with God, and asked permission to find a dwelling-place for the God of Jacob. "But it was Solomon who built him a house.
Urim-Thummim Version	Our forefathers had the Tabernacle of Testimony in the uninhabited places, as he had appointed, speaking to Moses, that he should construct it according to the pattern that he had seen. Which also our forefathers having in succession received, did bring in with Joshua, into the possession of the nations whom Elohim did drive out from the presence of our forefathers, until the days of David, who found favor before Elohim, and desired to observe a Temple for the Elohim of Jacob. But Solomon built him the Temple..
Weymouth New Testament	"Our forefathers had the Tent of the Testimony in the Desert, built as He who spoke to Moses had instructed him to make it in imitation of the model which he had seen. That Tent was bequeathed to the next generation of our forefathers. Under Joshua they brought it with them when they were taking possession of the land of the Gentile nations, whom God drove out before them. So it continued till David's time. David obtained favour with God, and asked leave to provide a dwelling-place for the God of Jacob. But it was Solomon who built a house for Him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Our ancestors had the Tent of Meeting in the desert, for God had directed Moses to build it according to the pattern he had seen. Our ancestors received it and brought it under the command of Joshua into the lands of the pagans that they

conquered and whom God expelled before them. They kept it until the days of David who found favor with God and asked him to let him build a house for the God of Jacob. However, it was Solo mon who built that temple.

25:9; Heb 8:5

2S 7:12; Acts 17:24; 19:26; Mk 14:58; Heb 9:11

The Heritage Bible

Our fathers had the tent of witness in the wasteland, as the one speaking to Moses had ordered to make it according to the form that he had seen. Exo 25:40

Who also led our fathers in with Joshua to receive the possession of the races, whom God drove out from the face of our fathers, to the days of David,

Who found grace before the face of God, and asked to find a tabernacle for the God of Jacob.

And Solomon built him a house.

New American Bible (2011)

Our ancestors had the tent of testimony in the desert just as the One who spoke to Moses directed him to make it according to the pattern he had seen.^g

Our ancestors who inherited it brought it with Joshua when they dispossessed the nations that God drove out from before our ancestors, up to the time of David,^h who found favor in the sight of God and asked that he might find a dwelling place for the house of Jacob.ⁱ

But Solomon built a house for him.^j

g. [7:44] Ex 25:9, 40.

h. [7:45] Jos 3:14–17; 18:1; 2 Sm 7:5–7.

i. [7:46] 2 Sm 7:1–2; 1 Kgs 8:17; Ps 132:1–5.

j. [7:47] 1 Kgs 6:1; 1 Chr 17:12.

NRSV (Anglicized Cath. Ed.) .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“Our fathers had the Tent of Witness in the wilderness. It had been made just as God, who spoke to Moshe, had ordered it made, according to the pattern Moshe had seen. Later on, our fathers who had received it brought it in with Y’hoshua when they took the Land away from the nations that God drove out before them.

“So it was until the days of David. He enjoyed God’s favor and asked if he might provide a dwelling place for the God of Ya’akov and Shlomo did build him a house.

Hebraic Roots Bible

The tabernacle of the testimony was among our fathers in the wilderness, as He who spoke to Moses commanded to make it according to the pattern which he had seen,

which also was brought in, our fathers having received with Joshua, in the taking of possession of the nations, whom YAHWEH drove out from the face of our fathers, until the days of David,

who found favor before YAHWEH and asked to find a tabernacle for the Elohim of Jacob;

but Solomon built Him a house.

Holy New Covenant Trans.

"God spoke to our ancestors in a special tent; it was with the people in the desert. God commanded Moses how to make this tent. He made it like the pattern which God showed him. Later, Joshua led our fathers to capture the lands of the other nations. Our people went in and God drove those people out. When our people went into this new land, they took this same tent with them. They had received it from their ancestors. They kept it until the time of David "God was very pleased with David. David asked God to allow him to build a house for Him, the God of Jacob, but Solomon was the one who actually built it.

The Scriptures 2009

“The Tent of Witness was with our fathers in the wilderness, as He appointed, instructing Mosheh to make it according to the pattern that he had seen, which our fathers, having received it in turn, also brought with Yehoshua into the land possessed by the nations, whom Elohim drove out before the face of our fathers

until the days of Dawid, who found favour before Elohim and asked to find a dwelling for the Elohim of Ya'aqob, but Shelomoh built Him a house.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	The Tent [of] the testimony was [for] the fathers [of] us in the [one] deserted as orders The [One] Speaking the moses to make her in the form whom [He] had seen whom and bring (in) Receiving (After) {her} The Fathers [of] us with jesus in the possession [of] the nations which* pushes The God from face [of] the fathers [of] us until the days {of} David Who finds favor before the god and [He] asks to find dwelling [for] the house {of} Jacob Solomon but builds [for] him house...
Alpha & Omega Bible	<p>“OUR FOREFATHERS HAD THE TABERNACLE OF TESTIMONY IN THE DESERT, JUST AS HE WHO SPOKE TO MOSES INSTRUCTED HIM TO MAKE IT ACCORDING TO THE PATTERN WHICH HE HAD SEEN.</p> <p>“AND HAVING RECEIVED IT IN THEIR TURN, OUR FOREFATHERS BROUGHT IT IN WITH JOSHUA UPON DISPOSSESSING THE NATIONS WHOM THEOS (<i>The Alpha & Omega</i>) DROVE OUT BEFORE OUR FOREFATHERS, UNTIL THE TIME OF DAVID.</p> <p>“DAVID FOUND FAVOR IN THEOS' (<i>The Alpha & Omega</i>) SIGHT, AND ASKED THAT HE MIGHT FIND A DWELLING PLACE FOR THE THEOS (<i>Alpha & Omega</i>) OF JACOB.</p> <p>“BUT IT WAS SOLOMON WHO BUILT A HOUSE FOR HIM.</p>
Awful Scroll Bible	<p>(“)With our fathers was the tabernacle of the testimony, from-within the wilderness, accordingly-as-to the one, He Himself thoroughly-arranges, speaking to Moses, to prepare it according to the pattern which he had seen,</p> <p>(“)which even our fathers themselves, welcoming- it -through others, brought- it -in with Joshua, by-within holding- the nations -down, which God pushes-from the face of our fathers, until the days of David,</p> <p>(“)who found favor beheld-by-within God, and himself petitions to find a tabernacle for the God of Jacob.</p> <p>(“)But Solomon builds for Him the house.</p>
Concordant Literal Version	<p>The tabernacle of the testimony was with our fathers in the wilderness, according as He prescribes, Who speaks to Moses, to make it according to the model which he had seen,</p> <p>which also our fathers who succeed him, with Joshua, led into the tenure of the nations, whom God thrusts out from the face of our fathers, till the days of David, who found favor before God. And he requests that he may find a tabernacle for the God of Jacob.</p> <p>Yet Solomon builds Him a house."</p>
exeGesés companion Bible	<p>Our fathers had the tabernacle of witness in the wilderness, exactly as he ordained, speaking to Mosheh to make it according to the type he saw: which also our fathers, having received in succession, brought in with Yah Shua * into the possession of the goyim - whom Elohim expelled from the face of our fathers to the days of David; who found charism in the sight of Elohim, and asked to find a tabernacle for the Elohim of Yaaqov.</p>

*Yah Shua: successor of Mosheh

But Sholomoh builds himself a house.

Orthodox Jewish Bible

"Avoteinu had the Mishkan HaEdut in the midbar just as the One who spoke to Moshe [Rabbeinu] directed him to make it according to the TAVNIT (pattern) which he had seen. [Ex 27:21; 38:21; Num 1:50; 17:7; Ex 25:8,9,40; Josh 3:14; 18:1]

"And having received it in their turn, Avoteinu brought it in with Yehoshua (Joshua) upon the dispossessing of the land of the Goyim, which Hashem drove out from the presence of Avoteinu until the yamim of Dovid. [Josh 3:14-17; 18:1; 23:9; 24:18; Ps 44:2; 2Sm 7:2,6; Gn 17:8; 48:4; Dt 32:49]

"And Dovid found Chen v'Chesed Hashem before G-d, and asked that he might find a mishkan for Elohei Ya'akov. [SHMUEL BAIS 7:2, 8-16; MELACHIM ALEF 8:17; TEHILLIM 132:1-5]

"And Sh'lomo (Solomon) built for him a Beis. [MELACHIM ALEF 6:1-38]

Rotherham's Emphasized B.

||The tent of witness|| was with our fathers in the desert, according as he who was speaking unto Moses |gave instructions| *to make it |according to the model which he had seen|*.^q

Which our fathers succeeding to |also brought in| with Joshua, *when taking possession^r* of the nations, |which God put out from before our fathers until the days of David|;

Who found favour before God, and asked *to find a habitation for the God of Jacob*.^s But ||Solomon|| *built him a house*.^t

^qExo. xxv. 1, 40.

^rGen. xvii. 8; xlvi. 4; Deu. xxxii. 49.

^sPs. cxxxii. 5.

^t1 K. vi. 1, 2.

Expanded/Embellished Bibles:

The Amplified Bible

"Our fathers had the tabernacle of testimony in the wilderness, just as God directed Moses to make it according to the pattern which he had seen. Our fathers also brought it in [with them into the land] with Joshua when they dispossessed the nations [Or *Gentiles*.] whom God drove out before our fathers, [and so it remained here] until the time of David, who found favor (grace, spiritual blessing) in the sight of God and asked that he might [be allowed to] find a dwelling place for the ^uGod of Jacob. But it was Solomon who built a house for Him.

[j] The earliest mss read *house* instead of "God"; the Septuagint reads *God*.

An Understandable Version

"Our forefathers had the Tabernacle of the Testimony in the wilderness [*i.e., the tent containing the Ten Commandments*], which God instructed Moses to make according to the model he was shown. Our forefathers also brought this Tabernacle with them under Joshua's leadership when they entered [*Canaan*] to occupy the land of these Gentile nations. God removed these nations as our forefathers advanced through the land, up until the reign of King David, who found favor in God's sight and asked for permission to build a [*special*] house for the God of Jacob's [*descendants*] to live in. But [*eventually*] it was Solomon who [*actually*] built this house [*for God*].

The Expanded Bible

"The ·Holy Tent [^L Tent/T Tabernacle of Testimony/Witness] where God spoke to our ·ancestors [forefathers; fathers] was with them in the ·desert [wilderness]. God told Moses how to make this ·Tent [^T Tabernacle], and he made it like the ·plan [pattern] God showed him [Ex. 25—31]. Later, Joshua led our ·ancestors [forefathers; fathers] to ·capture [take possession of] the lands of the other nations. Our people went in, and God forced the other people out [Josh. 1—12]. When our people went into this new land, they took with them this same ·Tent [^T Tabernacle] they had received from their ·ancestors [forefathers; fathers]. They kept it until the time of David, who ·pleased [^L found favor with] God and asked God to ·let him build

a house [^L find a dwelling place] for him, the God of Jacob^[a] [2 Sam. 7]. But Solomon was the one who built the Temple [^L a house for him; 1 Kin. 7—8].

[a] God of Jacob Some Greek copies read “for (or, with) the house of Jacob.” This means the people of Israel.

Jonathan Mitchell NT

"The Tent (tabernacle; covering shadow) of the Witness (evidence; testimony) was with (or: for; in the midst of) our fathers within the wilderness (desert) – just as the One then periodically speaking to Moses personally prescribed (thoroughly arranged and set in order) [for him] to make (or: construct) it: according (and: corresponding) to the model (replica; pattern; type) which he had seen,

"which, later on, our forefathers (or: ancestors), receiving [it] in succession with Joshua, led (or: brought) in within the possession of the ethnic multitudes (or: nations; = the peoples of Canaan) whom God drove out (expelled; thrust forth) from the face (= presence) of our fathers, until the days of David

"– who found grace and favor in the sight of (or: before) God, and so he asked to find a camping site (a tenting place; the results and effects of pitching a tabernacle; = a place for a habitation with covering shade) for the God [p74, B, D and other MSS read: in the house] of Jacob.

"However, Solomon built (constructed) a house for Him.

Syndein/Thieme

"Our fathers had the tabernacle of witness in the wilderness, as He had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen."

{Note now Stephen is pointing out that the tabernacle was a way to orient to the Grace of God. It was a teaching aid to the Jews to explain about Jesus Christ. Everything in the temple spoke of Christ and his work. These learned Jews NOW know that Stephen is saying that THEY are rejecting Christ just like the Exodus Generation rejected Moses over and over.}

"Which also our fathers that came after brought in with Joshua into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David."

{Note: The Jews in slavery had kept the remains of Joshua for 400 years in reverence. They carried it through out their 40 years trip through the desert.}

"Who {David} discovered Grace before God, and desired to find a tabernacle {permanent building} for the God of Jacob.

{Note: David wrote the Psalms and the Psalms are the discovery of Grace.}

"But Solomon built Him a house."

{Note: the Jews were not ready or doctrinally oriented for the job so his son Solomon built the temple.}

Translation for Translators

The Israelite people worshipped God at the tent Moses built and later in the temple that Solomon built.

Acts 7:44-47

"While our ancestors were in the desert, they worshipped God at the tent that showed *that he was there with them*. They had made the tent exactly like God had commanded Moses *to make it*. It was exactly like the model that Moses had seen *when he was up on the mountain*. Later on, other ancestors of ours carried that tent with them when Joshua led them *into this land*. That was during the time that they took this land for themselves, when God forced the people *who previously lived here* to leave. So the Israelis were able to possess this land. *The tent remained in this land and was still here when King David ruled*. David pleased God, and he asked God to let him build a house where *he and all of our Israeli people* could worship God. But *instead, God let David's son Solomon* build a house *where people could worship God*."

The Voice
The Voice

Stephen: Now recall that our ancestors had a sacred tent in the wilderness, the tent God directed Moses to build according to the pattern revealed to him. When

Joshua led our ancestors to dispossess the nations God drove out before them, our ancestors carried this sacred tent. It remained here in the land until the time of David. David found favor with God and asked Him for permission to build a permanent structure (*rather than a portable tent*) to honor Him. It was, of course, Solomon who actually built God's house.

Bible Translations with Many Footnotes:

Lexham Bible

The tabernacle of the testimony belonged [Literally “was”] to our fathers in the wilderness, just as the one who spoke to Moses directed him [*Here the direct object is supplied from context in the English translation] to make it according to the design that he had seen, and which, after [*Here “after ” is supplied as a component of the participle (“receiving”) which is understood as temporal] receiving it [*Here the direct object is supplied from context in the English translation] in turn, our fathers brought in with Joshua when they dispossessed the [Literally “in the possession of the”] nations that God drove out from the presence of our fathers, until the days of David, who found favor in the sight of God and asked to find a habitation for the God of Jacob. [Some manuscripts have “for the house of Jacob”] But Solomon built a house for him.

NET Bible®

Our ancestors¹³² had the tabernacle¹³³ of testimony in the wilderness,¹³⁴ just as God¹³⁵ who spoke to Moses ordered him¹³⁶ to make it according to the design he had seen. Our¹³⁷ ancestors¹³⁸ received possession of it and brought it in with Joshua when they dispossessed the nations that God drove out before our ancestors,¹³⁹ until the time¹⁴⁰ of David. He¹⁴¹ found favor¹⁴² with¹⁴³ God and asked that he could¹⁴⁴ find a dwelling place¹⁴⁵ for the house¹⁴⁶ of Jacob. But Solomon built a house¹⁴⁷ for him.

¹³²tn Or “forefathers”; Grk “fathers.”

¹³³tn Or “tent.”

^{sn} The tabernacle was the tent used to house the ark of the covenant before the construction of Solomon's temple. This is where God was believed to reside, yet the people were still unfaithful.

¹³⁴tn Or “desert.”

¹³⁵tn Grk “the one”; the referent (God) has been specified in the translation for clarity.

¹³⁶tn The word “him” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

¹³⁷tn Grk “And.” 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.

¹³⁸tn Or “forefathers”; Grk “fathers.”

¹³⁹tn Or “forefathers”; Grk “fathers.”

^{sn} Before our ancestors. Stephen has backtracked here to point out how faithful God had been before the constant move to idolatry just noted.

¹⁴⁰tn Grk “In those days.”

¹⁴¹tn Grk “David, who” The relative pronoun was replaced by the pronoun “he” and a new sentence was begun in the translation at this point to improve the English style.

¹⁴²tn Or “grace.”

¹⁴³tn Grk “before,” “in the presence of.”

¹⁴⁴tn The words “that he could” are not in the Greek text, but are implied as the (understood) subject of the infinitive εὔρειν (Jeurein). This understands David's request as asking that he might find the dwelling place. The other possibility would be to supply “that God” as the subject of the infinitive: “and asked that God find a dwelling place.” Unfortunately this problem is complicated by the extremely difficult

problem with the Greek text in the following phrase (“house of Jacob” vs. “God of Jacob”).

^{145tn} On this term see BDAG 929 s.v. σκήνωμα a (Ps 132:5).

^{146tc} Some mss read θεω (qew, “God”) here, a variant much easier to understand in the context. The reading “God” is supported by κ² A C E Ψ 33 1739 Ì lat sy co. The more difficult οἴκω (oikw, “house”) is supported by Ì⁷⁴ κ* B D H 049 pc. Thus the second reading is preferred both externally because of better ms evidence and internally because it is hard to see how a copyist finding the reading “God” would change it to “house,” while it is easy to see how (given the LXX of Ps 132:5) a copyist might assimilate the reading and change “house” to “God.” However, some scholars think the reading “house” is so difficult as to be unacceptable. Others (like Lachmann and Hort) resorted to conjectural emendation at this point. Others (Ropes) sought an answer in an underlying Aramaic expression. Not everyone thinks the reading “house” is too difficult to be accepted as original (see Lake and Cadbury). A. F. J. Klijn, “Stephen’s Speech – Acts vii.2-53,” NTS 4 (1957): 25-31, compared the idea of a “house within the house of Israel” with the Manual of Discipline from Qumran, a possible parallel that seems to support the reading “house” as authentic. (For the more detailed discussion from which this note was derived, see TCGNT 308-9.)

^{147sn} See 1 Kgs 8:1-21.

The Spoken English NT

Our ancestors had the tent of witness in the desert. The One who talked with Moses had instructed him just how to make it, using the pattern that he’d seen.^{ggg} Our ancestors who were with Joshua inherited it, and they brought it into the Promised Land. They took over those nations-God drove them out right in front of them.^{hhh} That went on until David’s time.ⁱⁱⁱ David “found favor in God’s eyes,” and he asked if he could find a dwelling place for God^{jjj} in Jacob’s family. But Solomon built God a house.

^{ggg} Lit. “...the desert, just as the one speaking with Moses instructed/commanded him to make it according to the pattern which he had seen.”

^{hhh} Lit. “...they brought it in, in the possession of the nations that God drove out from before their face/presence.” “The possession” appears to mean “the Conquest” (Joshua 1-12).

ⁱⁱⁱ Lit. “days.”

^{jjj} Some mss have “a dwelling place for the God of Jacob,” but they are not the oldest ones. In view of the words that follow, we have to understand that the house being built for God—not for the family/house of Jacob.

Wilbur Pickering’s New T.

a dwelling for God

“The tent of the testimony, according to the pattern that Moses had seen, just as the One speaking to him had commanded to make it, was with our fathers in the wilderness; which, having received it in turn, our fathers with Joshua brought into the possession of the nations, whom God drove out before the face of our fathers, until the days of David; who found favor before God and asked to find a dwelling for the God²⁸ of Jacob, but Solomon built Him a house.

(28) The same handful of early manuscripts of inferior quality that NIV, NASB, LB, TEV, etc. usually follow have ‘house’ instead of ‘God’, but are abandoned by their usually faithful followers.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

The tabernacle was a testimony to your fathers in the wilderness [all of its parts painted a picture of the Lord Jesus Christ.], just as He directed when He told Moses to make it according to the pattern which he had seen.

Which our fathers, after finally receiving in turn [after rejecting Moloch and embracing the Lord], brought in [national worship] as Joshua [in sync with his

military maneuvers] held back [restrained] the Gentiles, whom God expelled [drove out] from the presence of our fathers until the days of David, Who found favor in the sight of God and asked for permission to locate a dwelling place for the God of Jacob.

Instead, Solomon built Him a house.

Charles Thomson NT

The tabernacle of the testimony was among our fathers in the wilderness, as he who spoke to Moses had ordered it to be made according to the pattern which he had seen. This tabernacle, which our fathers with Joshua received and brought into the territory of the nations which God drove out from before our fathers, continued till the days of David; who found favour in the sight of God, and made it his petition to find a habitation for the God of Jacob. But it was Solomon who built a house for him.

Context Group Version

Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spoke to Moses, that he should make it according to the figure that he had seen. Which also our fathers, in their turn, brought in with Joshua when they entered on the possession from the Ethnic Groups, that God thrust out before the face of our fathers, to the days of David; who found favor in the sight of God, and asked to find a habitation for the house of Jacob. But Solomon built him a house.

Far Above All Translation

Our fathers had the tent of the testimony in the desert, as he who spoke to Moses commanded, to make it according to the blueprint which he had seen. And our fathers with Joshua also received it in turn, and brought it in, when they took possession of the country of the nations which God drove out at the advance of our fathers, up to the days of David, who found grace in God's sight and he asked if he could find a dwelling place for the God of Jacob. But Solomon built him a house.

Literal Standard Version

The Dwelling Place of the Testimony was among our fathers in the wilderness, according as He directed, who is speaking to Moses, to make it according to the figure that he had seen; which also our fathers having in succession received, brought in with Joshua, into the possession of the nations whom God drove out from the presence of our fathers, until the days of David, who found favor before God, and requested to find a dwelling place for the God of Jacob; and Solomon built Him a house.

Modern Literal Version 2020

The tabernacle of the testimony was with our fathers in the wilderness, just-as he, after he speaks with Moses, commanded him to make* it according-to the pattern which he had seen. {Exo 25:9,40, 26:30}

Which also our fathers, having accepted in succession, brought* in with Joshua, in the territory of the nations, which God shoved out away from the face of our fathers, until the days of David. {Jos 3:14, 18:1}

David, who found favor in God's sight, and asked to find a tabernacle for the God of Jacob. {2Sa 7:2, 2Ch 17:1-4}

But Solomon built him a house. {1Ki 8:1-66, 2Ch 5:1}

New American Standard

“Our fathers had the tabernacle of testimony in the wilderness, just as He who spoke to Moses directed him to make it according to the pattern which he had seen. Our fathers in turn received it, and they also brought it in with Joshua upon dispossessing the nations [Or *Gentiles*] that God drove out from our fathers, until the time of David. David [Lit *He who*] found favor in God's sight, and asked that he might find a dwelling place [i.e., build the temple] for the house of Jacob [i.e., the people of Israel]. But it was Solomon who built a house for Him.

New King James Version

God's True Tabernacle

“Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses to make it according to the pattern that he had seen, which our fathers, having received it in turn, also brought with Joshua into the land possessed by the Gentiles, whom God drove out before the face of our fathers until the days

of David, who found favor before God and asked to find a dwelling for the God of Jacob. But Solomon built Him a house.

Revised Geneva Translation .

The gist of this passage: For a long time, nation Israel made use of a tabernacle (a tent) for the worship of God. It could be disassembled and easily moved. When Israel took full control over the land, David decided that he wanted to build something more permanent than a tent for God; but Solomon would be the one to do this.

44-47

This was difficult to translate; and I hope that I can bring out all of the information which is found here.

Acts 7:44a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
skênê (σκηνή) [pronounced skay-NAY]	<i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i>	feminine singular noun, nominative case	Strong's #4633
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
marturion (μαρτύριον) [pronounced mar-TOO-ree-on]	<i>a testimony, witness; evidence given; [reference to] the Decalogue</i>	neuter singular noun; genitive/ablative case	Strong's #3142
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

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

tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
pateres (πατέρες) [pronounced pat-EHR-ehs]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3962
hêmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Acts 7:44a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
erêmos (ἔρημος) [pronounced EHR-ay-moss]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; dative, locative or instrumental case	Strong's #2048

This is the 5th time we have the words *in the desert-wilderness*.

Translation: *In the desert-wilderness, our fathers had the Tent of Testimony,...*

In the desert-wilderness, God gave Moses specific directions for building the **Tabernacle**. He oversaw its construction and assembly in **Exodus 40** ([HTML](#)) ([PDF](#)) ([WPD](#)).

It is this Tabernacle and its furniture which revealed the Lord Jesus Christ. For instance, many portions of the Tabernacle and pieces of the furniture was made from God and acacia wood. The wood represents the humanity of Jesus Christ whereas the gold represents His Deity.

The top or cover for the Ark of the Covenant had two angels carved into it, both of them looking down toward the Ark itself. The two angels represent the **Angelic Conflict**; and their observance of human history over a period of 6000 or so years (so far). Both **elect** and **fallen angels** are watching man and how God interacts with man. These interactions reveal the character of God. In the Angelic Conflict, when Satan objects to fundamentally is God's character. "You are not perfectly righteous! You are not just! You built us to fail! Then you blame us for it!" God is revealing to all rational creatures that He is perfect righteousness; He is just; and that we all have free will. Furthermore, life on earth will reveal two things in particular: (1) the righteous and the unrighteous cannot be intermingled. The unrighteous will cause the righteous to fall. And (2) in order for God to be just, all rational creation must face judgment for what they have done. Although most churches teach that this is judgment for sin, it is not. Those who reject God's judgment of their sins in Jesus will then offer up their human works. Their human works are so corrupt as to still require them to be judged.

There are several reasons why we know this to be true, but two at this point will suffice: (1) Satan acts as a defense attorney for himself. (2) Satan has already been judged and the **lake of fire** has already been prepared. What is keeping Satan free right now, along with those who followed him? Logically, it must be an appeal. And what better appeal to make than God's character? If God simply says, "You're wrong; now into the lake of fire;" He leaves it open for others to evaluate this situation and decide, "Your Word did not prove this to me." God will provide more than simply His Word. When the Angelic Conflict is taken to its final endpoint, everyone will agree that God is just and righteous; and that those He has judged rightfully remain under judgment and separated from those who belong to God.

Acts 7:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
diatassô (διατάσσω) [pronounced <i>dee-aht-AHS-soh</i>]	<i>to arrange, to appoint, to ordain, to prescribe, to give order</i>	3 rd person singular, aorist middle indicative	Strong's #1299
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
laléô (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, nominative case	Strong's #2980
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Môseus/Môsês/ Môusês (Μωσεύς/ Μωσῆς/Μωυσής) [pronounced <i>moce-YOOC, moh-SACE, mao-SACE</i>]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun, dative, locative or instrumental case	Strong's #3475
poieô (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	aorist active infinitive	Strong's #4160
autên (αὐτήν) [pronounced <i>ow-TAYN</i>]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846

Translation: ...according to the explanation [lit., appointment, arrangement, prescription] of the One [God] speaking to Moses [on how] to make it. ...

There is a difficult word here. It is the 3rd person singular, aorist middle indicative of diatassô (διατάσσω) [pronounced *dee-aht-AHS-soh*], which means, *to arrange, to appoint, to ordain, to prescribe, to give order*. Strong's #1299. I have translated more like a noun than a verb. Perhaps this should be, ...*just as He [God] ordained Moses to make it...* (I may want to go back and redo this).

But as God gave Moses directions, so Moses was to build the Tabernacle. The directions were given in **Exodus 26** ([HTML](#)) ([PDF](#)) ([WPD](#)); the building of the component parts of the Tabernacle is done in **Exodus 36** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 7:44c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
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
tuπος (τύπος) [pronounced TOO-poss]	<i>type, image; a die (as struck), (by implication) a stamp or scar; by analogy, a shape, a statue, (figuratively) style or resemblance; a model (for imitation) or instance (for warning)</i>	masculine singular noun, accusative case	Strong's #5179
hon (ὅν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
horaô (ὁράω) [pronounced hoe-RAW-oh]	<i>to see with the eyes; to see with the mind, to perceive, to know; to experience; to look to</i>	3 rd person singular, pluperfect active indicative, Attic form	Strong's #3708

Translation: ...[Moses was to construct the Tabernacle] according to the image which he had seen.

I recall from my studies of the final chapters of Exodus that it appeared to me in those chapters that Moses saw something of the way the Tabernacle looked. Did he see a 3D image, a photograph, a scale model? That is not clear, but Moses had not just the directions of God but a mental image of what the Tabernacle should look like.

Acts 7:44 *In the desert-wilderness, our fathers had the Tent of Testimony, according to the explanation [lit., appointment, arrangement, prescription] of the One [God] speaking to Moses [on how] to make it. [Moses was to construct the Tabernacle] according to the image which he had seen.* (Kukis mostly literal translation)

Moses oversaw the making of the Tabernacle. This was one place where doctrine was disseminated to all of the believers in Israel.

Acts 7:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hên (ἧν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 7:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eisagô (εἰσάγω) [pronounced <i>ice-AG-oh</i>]	<i>to lead in, to bring in; to introduce</i>	3 rd person plural, aorist active indicative	Strong's #1521
diadéchomai (διαδέχομαι) [pronounced <i>dee-ad-EHKH-om-ahee</i>]	<i>receiving (in turn, through another, anything left or bequeathed by him), receiving in succession; (figuratively) succeeding to, coming after</i>	masculine plural, aorist (deponent) middle participle, nominative case	Strong's #1237
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
pateres (πατέρες) [pronounced <i>pat-EHR-ehs</i>]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; nominative case	Strong's #3962
hêmôn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
lêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: *Our fathers brought this Tabernacle with Joshua...*

The Tabernacle traveled with the people of Israel. When they finally entered into the land, they took with them the Tabernacle.

Moses failed not too long before Israel was going to enter the land. Because of this great failure, Moses would not be allowed to enter into the land of promise, even as an observer or participant. God told Moses exactly what to do, and Moses failed to do it. **Numbers 20** ([HTML](#)) ([PDF](#)) ([WPD](#)) records this great failure of Moses.

Acts 7:45b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <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

Acts 7:45b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katáschesis (κατάσχεσις) [pronounced <i>kat-AS-khes-ihs</i>]	<i>possession; a holding back, hindering; a holding fast; a holding down, something occupied</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2697
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>	neuter plural definite article; genitive and ablative cases	Strong's #3588
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i>]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

Translation: ...into the land [lit., possession] of the gentiles,...

The word *land* is not actually here. Instead we have the feminine singular noun *katáschesis* (κατάσχεσις) [pronounced *kat-AS-khes-ihs*], which means, *possession; a holding back, hindering; a holding fast; a holding down, something occupied*. Strong's #2697. What they possess at this time is the land which God is giving over to the people of Israel. God is not just giving the land to Israel, but everything which is on the land, including the houses and farms and fields of crops.

God is able to give this to Israel because the people of Canaan were abject moral failures, abounding in horrendous sins against God. You may recall that God did not give the land immediately to Israel, because the sin of the Amorites was not yet full. However, by the time 40 years had passed, the unrighteous of Israel had died the sin unto death; and the people of Canaan had shown themselves to be filled with every kind of evil.

Acts 7:45c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hôn (ὧν) [pronounced <i>hown</i>]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
exôthéō/exôthō (ἐξωθέω/ἐξώθω) [pronounced <i>ex-oh-THEH-oh; ex-OH-thoh</i>]	<i>to push out; to expel (from one's home), to drive out; to thrust into; to run ashore by implication, to propel</i>	3 rd person singular, aorist active indicative	Strong's #1856
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Acts 7:45c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
πρόσωπον (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; genitive/ablative case	Strong's #4383
τῶν (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
πατέρες (πατέρες) [pronounced pat-EHR- ehs]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; genitive/ablative case	Strong's #3962
ἡμῶν (ἡμῶν) [pronounced hay- MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...from which [land] the God pushed [them] out in the presence of our fathers.

God pushed out the gentiles from the land. They were either pushed outside of the land or they were killed if they resisted the Israelites in the land.

All gentiles had to option to place themselves under the authority of the Jews coming into the land. Given the events which preceded their entrance into the land, it would be wise for any gentile group to give in to them.

Acts 7:45d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἕως (ἕως) [pronounced HEH-ocē]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
τῶν (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
ἡμέραι (ἡμέραι) [pronounced hay-MEH- ra]	<i>days; time; years, age, life</i>	feminine plural noun; genitive/ablative case	Strong's #2250

Acts 7:45d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
David (Δαυίδ, ó) [pronounced <i>dow-WEED</i>];	transliterated <i>David</i>	proper masculine indeclinable noun	Strong's #1138

Translation: [God continued to expand our territory] up to the time of David.

This was the case up until the time of David. There were people who were left in the land in order to keep Israel righteous and dependent upon God. There were people on the outskirts of the land who hated the Israelites (not much different from today). However, David and his extensive military campaigns conquered pretty much all of Israel's enemies, within and without. David, by showing Israel to be a force not to be opposed, gave the next generation great peace in the land.

Israel's borders were at their maximum under David and Solomon. However, God has promised the Jews a much great land mass than that.

Acts 7:45 Our fathers brought this Tabernacle with Joshua into the land [lit., *possession*] of the gentiles, from which [land] the God pushed [them] out in the presence of our fathers. [God continued to expand our territory] up to the time of David. (Kukis mostly literal translation)

Acts 7:46a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
heuriskô (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person singular, aorist active indicative	Strong's #2147
charis (χάρις) [pronounced <i>KHAHR-iç</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
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
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: This [David] discovered grace before the God...

David, as a believer, and as the king that God chose, found grace in God's sight. He understood grace far more than his predecessor, Saul.

David was not a perfect man and he made some terrible errors in his life (especially near the end when he took Bathsheba out of sexual desire). However, David, when he sinned, went to God and named that sin; and David was a man after God's Own heart, meaning that David investigated Bible doctrine as fully as he possible could.

Acts 7:46b			
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
αἰτέω (αἰτέω) [pronounced <i>ahee-THE-oh</i>]	<i>to ask, to beg, to call for; to crave, to desire; to require</i>	3 rd person singular, aorist middle indicative	Strong's #154
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	aorist active infinitive	Strong's #2147
skênōma (σκήνωμα) [pronounced <i>SKAY-noh-mah</i>]	<i>a tent, a tabernacle; the temple as God's habitation; the tabernacle of the covenant; used metaphorically of the human body as the dwelling of the soul</i>	neuter singular noun; accusative case	Strong's #4638
<p>What appears to be an issue is, according to the footnotes, is this word above. However, this is the word which I find in the 4 different Greek manuscripts which I have access to via e-sword. The footnotes seem to indicate a manuscript discrepancy as opposed to a meaning difference. I am checking every way to Sunday, and not seeing any difference (not with the actual words or with the case).</p>			
<p>The meaning which is taken for this word above seems to be very pertinent here, and I would think we would have to choose its meaning based upon the context here.</p>			
τῷ (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
θεός (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
<p>Instead of <i>God</i>, Tischendorf's Greek text has <i>house</i>:</p>			
οἶκος (οἶκος) [pronounced <i>OY-koss</i>]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3624

Acts 7:46b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>lakōb (Ι' ακώβ) [pronounced ee-ak-OBE]</p>	<p>heel-catcher or supplanter; transliterated, Jacob</p>	<p>indeclinable proper noun/masculine</p>	<p>Strong's #2384</p>

If you read through the several translations, you may wonder, *why is this alternate reading mention so much, if this is probably the wrong reading?* Two reasons: (1) this is one of the very few instances where the different texts actually makes a difference. Understanding this to be *house* rather than *God* gives us a very different translation. (2) When there are two readings, the general rule is to take the reading which makes the least sense. I know that sounds counterintuitive, but if the text was accidentally changed, it is more likely to be changed to a translation that makes more sense rather than less sense. For instance, you would not, while attempting to copy this text, accidentally change the word in question to *airplane* or *peanut butter*. However, if the text already read something odd like *airplane* or *peanut butter*, you would be more likely to make the mistake of changing it to something that makes more sense, like *God*.

The Westcott Hort text, the Byzantine Greek text and the Scrivener Textus Receptus all have *to the God of Jacob*. Apparently other manuscripts have *a dwelling place for Jacob*. The Spoken English New Testament suggests that this alternate reading does not come from the oldest manuscripts. Wilbur Pickering writes: *The same handful of early manuscripts of inferior quality that NIV, NASB, LB, TEV, etc. usually follow have 'house' instead of 'God', but are abandoned by their usually faithful followers.*⁴⁰ That note confuses me. I am assuming that these translators follow a specific set of manuscripts, but not here.

In other words, there is some kind of problem or discrepancy with the text here, but it appears to be with inferior manuscripts.

Translation: ...and he asked to find a Tent for the God of Jacob.

Here is where the language is a bit weird. I would have expect David to desire to build a house for God; or for David to find a place for God, but it reads that *he asks to find a Tent for the God of Jacob*. My interpretation is, David is asking to find a place for God in Jerusalem.

The implication is, God will come to Jerusalem, as the Messiah, as **David's Greater Son**; but He will not come as a powerful, stone home (like the Temple), but more like the Tabernacle (meaning, when Messiah comes, He will be a man in all respects).

Acts 7:46 **This [David] discovered grace before the God and he asked to find a Tent for the God of Jacob.** (Kukis mostly literal translation)

It was David who made the decision to build a permanent home for God in the land of Israel. The wording here approaches that decision of David, but uses a word that we would not have expected. The wording is prophetic.

Acts 7:47

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>Solomōn (Σολομών) [pronounced sohl-ohm-OHN]</p>	<p>peaceful (of Hebrew derivation); transliterated, Solomon, Shelomoh</p>	<p>proper singular noun; transliterated from the Hebrew</p>	<p>Strong's #4672</p>

⁴⁰ Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Acts 7:46 (Footnote).

Acts 7:47			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; in the next place, namely, to wit; on the other hand, however</i>	post-positive conjunctive particle used as a copulative and an adversative	Strong's #1161
oikodomeô (οἰκοδομέω) [pronounced oy-koh-doh-MEH-oh]	<i>to build (construct, erect) [a house or building]; to restore (rebuild, repair) [a building]; metaphorically used to mean to found, establish, to edify, to build up [a church, individual believers in spiritual growth], to establish, to confirm</i>	3 rd person singular, aorist active indicative	Strong's #3618
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624

Translation: However, Solomon built the house for Him.

It is David who plans out the Temple of God, but Solomon who actually builds it.

Acts 7:47 **However, Solomon built the house for Him.** (Kukis mostly literal translation)

Solomon, being a man, is not absolutely clean either. He will spend a considerable amount of time out of **fellowship** and he would not return to fellowship with God until the end of his life.

Acts 7:44–47 **In the desert-wilderness, our fathers had the Tent of Testimony, according to the explanation [lit., appointment, arrangement, prescription] of the One [God] speaking to Moses [on how] to make it. [Moses was to construct the Tabernacle] according to the image which he had seen. Our fathers brought this Tabernacle with Joshua into the land [lit., possession] of the gentiles, from which [land] the God pushed [them] out in the presence of our fathers. [God continued to expand our territory] up to the time of David. This [David] discovered grace before the God and he asked to find a Tent for the God of Jacob. However, Solomon built the house for Him.** (Kukis mostly literal translation)

Acts 7:44–47 **God told Moses how to build the Tabernacle on the Mountain, and this is why our fathers had the Tabernacle in the desert-wilderness. When Joshua led the people into the land, they brought the Tabernacle with them and our fathers observed God pushing the gentiles out of their land. The Tabernacle remained with the people of Israel up to the point where David discovered grace before God and asked if he might make a Tent for God. However, it was David's son, Solomon, who built the Temple for God.** (Kukis paraphrase)

But [does] not the Most High in [a Temple] made by hand dwell? Just as the prophet keeps on saying, 'The sky to Me a throne, and the earth a footstool of the feet of Mine. What sort of house will you [all] build for Me,' keeps on saying [the] Lord; 'or what place of the rest of Me. Did not the hand of Mine make these things, all [of them]?'

Acts
7:48–50

[However, we know that] the Most High does not live in [a Temple] made by hand, [does He?]. Just as the prophet says [to us], 'The heaven [is] My throne and the earth [is] a footstool for My feet. What kind of house could you [all] build for Me,' the Lord keeps saying, 'or what place of rest [could you build] for Me? Did not My hand make all things?' (Isaiah 66:1–2a)

The Most High does not reside in a Temple made by the hand of man, does He? The prophet certainly makes this clear to us: 'The heaven is my throne and the earth is where I put My feet up. What sort of house could you actually build for Me?' the Lord asks. "Or what place of rest could you possibly build for Me? Did I not make all things?' (Isaiah 66:1–2a)

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But [does] not the Most High in [a Temple] made by hand dwell? Just as the prophet keeps on saying, 'The sky to Me a throne, and the earth a footstool of the feet of Mine. What sort of house will you [all] build for Me,' keeps on saying [the] Lord; 'or what place of the rest of Me. Did not the hand of Mine make these things, all [of them]?'
Complete Apostles Bible	However, the Most High does not dwell in handmaid sanctuaries, just as the prophet says: 'Heaven is My throne, and earth a footstool for My feet. What kind of house will you build for Me? says the LORD, or what is the place of My rest? Did not My hand make all these things?'
Douay-Rheims 1899 (Amer.)	Yet the most High dwelleth not in houses made by hands, as the prophet saith: Heaven is my throne and the earth my footstool. What house will you build me (saith the Lord)? Or what is the place of my resting? Hath not my hand made all these things?
Holy Aramaic Scriptures	And The Highest isn't made to dwell in the work of hands, as which says the Nabiya {the Prophet}: 'The Heavens are My throne, and the Earth is the footstool which is underneath My feet. Which is the house that you will build for Me? Says MarYa {The Lord-YHWH},' Or, 'which is the place of My rest? Look! Did not My own hand make all these things?'
James Murdock's Syriac NT	Yet the most High lodgeth not in a work of [human] hands; as saith the prophet: Heaven is my throne, and earth the footstool under my feet. What is the house, ye will build for me? saith the Lord: or, what is the place of my repose? Lo, hath not my hand made all these things?
Original Aramaic NT	And The Exalted One does not dwell in the product of hands as The Prophet says: 'Heaven is my throne and The Earth is the stool which is under my feet. Where is the house that you will build for me? says THE LORD JEHOVAH, or where is the place of my rest?' 'Behold, has not my hand made all these things?'

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But still, the Most High has not his resting-place in houses made with hands, as the prophet says, Heaven is the seat of my power, and earth is a resting-place for my feet: what sort of house will you make for me, says the Lord, or what is my place of rest? Did not my hand make all these things?
Bible in Worldwide English	But even so, God is above all. He does not live in houses that people make with their hands. The prophet says, "The Lord said, The sky is the big chair from which I rule. I put my feet on the earth. So then, what kind of house will you build for me? Or where will I rest myself? I have made all these things myself.
Easy English	But we know that God does not live in a house that people have made. He is the powerful God who is over all. God's prophet Isaiah spoke these words: See Isaiah 66:1-2 The Lord God says, "Heaven is the seat where I sit to rule. The earth is the place where I put my feet. You could not build a house for me where I could live. You could not make a place for me to rest there. I am the one who has made all these things myself."'
Easy-to-Read Version—2008	"But the Most High God does not live in houses built by human hands. This is what the prophet writes: 'The Lord says, Heaven is my throne, and the earth is where I rest my feet. So do you think you can build a house for me? Do I need a place to rest? Remember, I made all these things!'"
Good News Bible (TEV)	"But the Most High God does not live in houses built by human hands; as the prophet says, 'Heaven is my throne, says the Lord, and the earth is my footstool. What kind of house would you build for me? Where is the place for me to live in? Did not I myself make all these things?'
J. B. Phillips	Yet of course the most high does not live in man-made houses. As the prophet says, 'Heaven is my throne. and earth is my footstool. What house will you build for me? says the Lord, or what is the place of my rest? Has my hand not made all these things?'
<i>The Message</i>	"Yet that doesn't mean that Most High God lives in a building made by carpenters and masons. The prophet Isaiah put it well when he wrote, "Heaven is my throne room; I rest my feet on earth. So what kind of house will you build me?" says God. "Where I can get away and relax? It's already built, and I built it."
NIRV	"But the Most High God does not live in houses made by human hands. As God says through the prophet, " 'Heaven is my throne. The earth is under my control. What kind of house will you build for me? says the Lord. Where will my resting place be? Didn't my hand make all these things?' (Isaiah 66:1,2)
New Life Version	But the Most High does not live in buildings made by hands. The early preacher said, 'Heaven is the place where I sit and the earth is the place where I rest My feet. What house will you build Me?' says the Lord. 'Or what is My place of rest? Did not My hands make all these things?'

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

Casual English Bible	<p>“But the fact is, no temple made by humans can hold the God Most High. It’s like the prophet said,</p> <p> “‘I park my throne in heaven. I park my feet on earth; it’s my footrest. What kind of house can you possibly build for me that’s better than that? you build a house better than the one I’ve built: heaven and earth?’ [17]</p> <p>¹⁷7:50Isaiah 66:1-2</p>
Contemporary English V.	<p>But the Most High God doesn’t live in houses made by humans. It is just as the prophet said, when he spoke for the Lord, "Heaven is my throne, and the earth is my footstool. What kind of house will you build for me? In what place will I rest? I have made everything."</p>
New Berkeley Version New Living Translation	<p>However, the Most High doesn’t live in temples made by human hands. As the prophet says,</p> <p> ‘Heaven is my throne, and the earth is my footstool. Could you build me a temple as good as that?’ asks the Lord. ‘Could you build me such a resting place? Didn’t my hands make both heaven and earth?’ [Isa 66:1-2.]</p>
The Passion Translation	<p>“However, the Most High God does not live in temples made by human hands, as the prophet said: ‘Heaven is my throne room and the earth is but a footstool for my feet. How could you possibly build a house that could contain me?’ says the Lord Yahweh. ‘And where could you find a place where I could live? Don’t you know that it is my hands that have built my house, not yours?’</p>
Plain English Version	<p>But, you know, our great God does not live in houses that people build. You see, God told one of his men to write about that, and it is in God’s book. He wrote, ‘God says, “I fill up all of heaven. It is like my big seat. And the whole earth is just like something for me to rest my feet on. So what sort of house will you people build for me? You can’t build a place big enough for me to live in. You see, I made everything.” ’ ’ ”</p>
UnfoldingWord Simplified T.	<p>God said, "Heaven is my throne and the earth is my footstool. I myself have made everything both in heaven and on the earth. So you human beings cannot make a place good enough for me to live in!" [The UST lists this simply as v. 48; vv. 49–50 are left blank.]</p>
William's New Testament	<p>But the Most High does not live in buildings built by human hands. As the prophet says: "'Heaven is my throne, and earth a footstool for my feet. What house can you build for me?" says the Lord; "Or what place is there in which I can rest? Was it not my hand that made them all?"</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>However, the Most High doesn’t really live in houses that are made by [human] hands, just as the Prophet foretold.</p> <p>‘For Jehovah said: ‘Since the heavens are My throne and the earth is My footstool; What kind of House can you build for Me... And in what sort of place should I rest, Since all of these things were made by My hands?’ [Isaiah 66:1-2a]</p>
Beck’s American Translation Breakthrough Version	<p>But the Highest One does not reside in handmade <i>structures</i>, just as the preacher in <i>Isaiah 66:1</i> says, 'The sky is a throne to Me. The earth is a footrest of My feet.</p>

	What kind of house will you build Me, says the Master? Or what place is My resting place? Didn't My hand make all these?"
Len Gane Paraphrase	"Nonetheless the most High doesn't live in temples made by hands as the prophet says, 'Heaven is my throne and earth is my footstool, so what kind of house will you build for me,' says the Lord, 'or where is the place for me to rest? Hasn't my hand made all these things?'
A. Campbell's Living Oracles New Advent (Knox) Bible	Yet we are not to think that the most High dwells in temples made by men's hands; the prophet says: Heaven is my throne, and earth is the footstool under my feet. What home will you build for me, says the Lord, what place can be my resting-place? Was it not my hands that made all this?[8] [8] vv. 49, 50: Is. 66.1.
NT for Everyone	'The Most High, however, does not live in shrines made by human hands. The prophet put it like this: Heaven is my throne, and earth my footstool! What sort of house will you build me, says the Lord, or what place will you give me to rest in? My own hand made all these, did it not?'
20 th Century New Testament	Yet it is not in buildings made by hands that the Most High dwells. As the Prophet says-- 'The heavens are a throne for me, and the earth a stool for my feet. What manner of House will you build me, says the Lord, or what place is there where I may rest? Was it not my hand that made all these things?'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"'But the Highest doesn't live in handmade temples,' said the prophet." "'My throne is heaven, but earth is my footstool. How can you possibly build me a house?' says the Lord, 'how will I rest there?'" "'Have I not made everything with my own hands?'"
Revised Ferrar-Fenton Bible	Solomon, however, built a house for Him; although the Highest dwells not in hand-made structures; as indeed the prophet says: THE HEAVEN IS MY THRONE, AND THE EARTH A REST FOR MY FEET: WHAT HOUSE CAN YOU BUILD FOR ME? SAYS THE LORD, OR WHAT IS THE PLACE OF MY REST? HAS NOT MY OWN HAND MADE ALL THESE? ¹ v. 47 is included for context. 1. Isa Lxvi:1-2
Free Bible Version	Of course the Almighty doesn't live in temples we make. As the prophet said, 'Heaven is my throne, and the earth the place I put my feet. What kind of dwelling could you build for me?' the Lord asks. 'What bed could you make for me to rest in? Didn't I make everything?'
God's Truth (Tyndale)	How be it he that is highest of all, dwells not in temples made with hands, as says the Prophet: Heaven is my seat, and earth is my footstool, what house will you build for me says the Lord? or what place is it that I should rest in has not my hand made all these things?
International Standard V	However, the Most High does not live in buildings made by human [The Gk. lacks human] hands. As the prophet says, "Heaven is my throne, and the earth is my footstool. What kind of house can you build for me,' declares the Lord, "or what place is there in which I can rest? It was my hand that made all these things, wasn't it?" [Isa 66:1-2]
Urim-Thummim Version	Nevertheless the Most High does not reside in Temples made with hands; as affirms the prophet,

The cosmos is my throne and earth is my footstool: what house will you build for Me? says the LORD: or what is the place of my rest?
Has not my own hands made all these things?

Weymouth New Testament Yet the Most High does not dwell in buildings erected by men's hands. But, as the Prophet declares,
"THE SKY IS MY THRONE, AND EARTH IS THE FOOTSTOOL FOR MY FEET. WHAT KIND OF HOUSE WILL YOU BUILD FOR ME, SAYS THE LORD, OR WHAT RESTING PLACE SHALL I HAVE?
DID NOT MY HAND FORM THIS UNIVERSE.'

Catholic Bibles (those having the imprimatur):

The Heritage Bible But the Most High absolutely does not permanently reside in temples made with hands, just as the prophet says,
Heaven is to me a throne, and earth is the footstool of my feet; what sort of house will you build for me, says the Lord, or what is the place of my rest? Isaiah 66:1
Has my hand absolutely not made all these things? Isaiah 14:22.

New American Bible (2011) Yet the Most High does not dwell in houses made by human hands. As the prophet says:^k
'The heavens are my throne,
the earth is my footstool.
What kind of house can you build for me?
says the Lord,
or what is to be my resting place?^l
Did not my hand make all these things?'
k. [7:48] 17:24.
l. [7:49] Is 66:1–2.

New Jerusalem Bible Even so the Most High does not live in a house that human hands have built: for as the prophet says:
With heaven my throne and earth my footstool, what house could you build me, says the Lord, what place for me to rest, when all these things were made by me?

NRSV (Anglicized Cath. Ed.) .
Revised English Bible–1989 However, the Most High does not live in houses made by men; as the prophet says:
'Heaven is my throne and earth my footstool. What kind of house will you build for me, says the Lord; where shall my resting-place be?
Are not all these things of my own making?'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But *Ha'Elyon* does not live in places made by hand! As the prophet says,
**'Heaven is my throne,' says Adonai,
'and the earth is my footstool.
What kind of house could you build for me?
What kind of place could you devise for my rest?
Didn't I myself make all these things?'** [Isaiah 66:1–2]

Hebraic Roots Bible But the Most High does not dwell in sanctuaries made by hand, as the prophet says,
"Heaven is My throne, and the earth a footstool of My feet; what house will you build Me," "Says YAHWEH," "Or what the place of My rest?"
"Did not My hands make all these things?" (Isa. 66:1, 2)

Holy New Covenant Trans. However, the Highest One does not live in houses which men build with their hands. This is what the prophet Isaiah wrote: 'The Lord God says, "Heaven is My throne. The earth is a place to rest My feet. What kind of house could you build for Me? There is no place where I need to rest! Remember, I made all these things!'"'

The Scriptures 2009	<p>“However, the Most High does not dwell in dwellings made with hands,^c as the prophet says: ^cSee also Acts 17:24.</p>
Tree of Life Version	<p>‘The heaven is My throne, and earth is My footstool. What house shall you build for Me? says יהוה, or what is the place of My rest? ‘Has My hand not made all these?’ Isaiah 66:1-2.</p> <p>However, Elyon does not dwell in man-made houses. As the prophet says, ‘Heaven is My throne, and the earth is the footstool of My feet. What kind of house will you build for Me, says Adonai, or what is the place of My rest? Did not My Hand make all these things?’</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...but not The [One] Highest in [them] handmade dwells as The Forecaster says The Heaven {is} [for] me Throne The but Earth {is} Footstool [of] the feet [of] me whom? house [You*] will build [for] me says Lord or Who? {is} Place [of] the rest [of] me not? The Hand [of] me makes these all.</p>
Alpha & Omega Bible	<p>“HOWEVER, THE MOST HIGH DOES NOT DWELL IN HOUSES MADE BY HUMAN HANDS; AS THE PROPHET SAYS: †(This does not mean that Jesus refuses to enter a church building or that He does not ordain church buildings & other places of worship. It should not be twisted to teach against having shelter for the people to assemble for services.) ‘HEAVEN IS MY THRONE, AND EARTH IS THE FOOTSTOOL OF MY FEET; WHAT KIND OF HOUSE WILL YOU BUILD FOR ME?’ SAYS THE LORD, ‘OR WHAT PLACE IS THERE FOR MY REPOSE? ‘WAS IT NOT MY HAND WHICH MADE ALL THESE THINGS?’ †(Isaiah 66:1 to Isaiah 66:2)</p>
Awful Scroll Bible	<p>(“)Notwithstanding, the Most High dwells- not -along from-within temples made-by-hands, accordingly-as-to instructs the exposer-to-light-beforehand, (“)The expanse is My throne, and the land is a footstool for My feet. What-manner-of house -then will you build for Me?', instructs the Lord, 'Or what is the place of my ceasing-from?' (“ ')Makes not so My hand all these.'</p>
Concordant Literal Version	<p>But the Most High is not dwelling in what is made by hands, according as the prophet is saying, Heaven is My throne, yet the earth is a footstool for My feet. What kind of house shall be built for Me? the Lord is saying, or what is the place of My stopping? Is it not My hand that does all these things?'</p>
exeGesés companion Bible	<p>Elyon still settles not in handmade naves; exactly as the prophet words, The heavens are my throne and earth is the stool of my feet! What house build you for me? words Yah Veh: Or what is the place of my shabbath? Yesha Yah 66:1, 2 Has not indeed my hand made all these?</p>
Orthodox Jewish Bible	<p>"But HaElyon does not dwell in battim made by human hands, just as the Navi (prophet) says, [MELACHIM ALEF 8:27; MELACHIM BAIS 2:6] "HASHOMAYIM KISSI V'HAARETZ HADOM RAGLAI ("Heaven is my throne and earth is the footstool for my feet"). EI-ZEH BAYIT ASHER TIVNU LI ("What kind of House will you build for me?") says Hashem, V'EI ZEH MAKOM MENUCHATI ("Or where will my resting place be?") "Did not my hand ASATAH (make) all these things?" [YESHAYAH 66:1,2]</p>

Rotherham's Emphasized B. ||Although indeed|| [the Most High] ||not in handmade places|| dwelleth^a; just as [the prophet] saith—
 |Heaven| is my thrown,
 And |the earth| is my footstool:
 ||What manner' of house|| will ye build me,
 saith the Lord,—
 Or what shall be the place of my resting?
 Hath not ||my hand|| made all these things^b?

^a Chap. xvii. 24.
^b Is. lxvi. 1 f.

Expanded/Embellished Bibles:

The Amplified Bible However, the Most High [the One infinitely exalted above humanity] does not dwell in houses made by human hands; as the prophet [Isaiah] says,
 'HEAVEN IS MY THRONE,
 AND THE EARTH IS THE FOOTSTOOL FOR MY FEET;
 WHAT KIND OF HOUSE WILL YOU BUILD FOR ME?'
 says the Lord,
 'OR WHAT PLACE IS THERE FOR MY REST?
 'WAS IT NOT MY HAND THAT MADE ALL THESE THINGS?'

An Understandable Version However, the Highest [*i.e.*, God] does not live in a house made by human beings, as the prophet said [Isaiah 66:1ff], 'Heaven is my throne and the earth is my footrest. What kind of a house do you plan to build for me? the Lord asked. Or what sort of a place is suitable for me to rest in? Did I not really make everything [myself]?'

The Expanded Bible "But the Most High does not live in houses that people build with their hands. As the prophet says:
 'Heaven is my throne,
 and the earth is my footstool.
 ·So do you think you can build a house [What kind of house will you build] for me? says the Lord.
 ·Do I need a place to rest [Or what is my resting place]?
 ·Remember, my hand made [Did not my hand make...?] all these things [Isaiah 66:1–2]!"

Jonathan Mitchell NT "Nevertheless, the Most High is not continuously settling down to perpetually dwell in houses made by hands – just as the prophet continues saying, 'The heaven (or: sky; atmosphere) [is] a throne for (or: to) Me, and the earth (or: land) [is] a footstool for My feet. What kind (or: sort) of house will you folks proceed constructing for Me,' [the] Lord [= Yahweh] continues saying, 'or what is [the] place of My stopping down to rest?
 ""Did not My hand make all these things? (or: My hand forms and constructs all these, does it not?)' [Isa. 66:1-2]

P. Kretzmann Commentary Howbeit, the Most High dwelleth not in temples made with hands, as saith the prophet,
 Heaven is My throne, and earth is My footstool; what house will ye build Me? saith the Lord; or what is the place of My rest?
 Hath not My hand made all these things?
 Kretzmann's **commentary** for Acts 7:44–50 has been placed in the **Addendum**.

Syndein/Thieme " Howbeit the Most High {Christ} dwells not in temples made with hands . . . as said the prophet, {Isaiah 66:1-2} 'Heaven is My throne, and earth is My footstool. What house will you build Me?,' said the Lord, 'Or what is the place of My rest? Has not My hand made all these things?' "

{Note: This is now answered. We know that in the Church Age the Believers' Bodies are the temples of the Lord!}

Translation for Translators

People can worship God anywhere, not only at certain places.

Acts 7:48-50

“However, *we(inc) know that God is greater than everything, and he does not live in houses that people [SYN] have made. It is like the prophet Isaiah wrote. He wrote these words that God had spoken:*

Heaven is ◀my throne/the place from which I rule the entire universe▶, and the earth is ◀my footstool/merely like a stool on which I may rest my feet▶. I myself [SYN] have made everything *both in heaven and on the earth. So you human beings, ◀you really cannot build a house that would be adequate for me!/do you think you can build a house that would be appropriate for me?▶ [RHQ] You cannot [RHQ] make a place good enough for me to live in!*”

[Kukis comment: T for T’s title for this section reveals a lack of understanding of what Stephen is saying and what the prophets are saying. That is unfortunate, because on many occasions, the additional material from T for T is quite helpful.]

The Voice

The Voice

Stephen: Yet we all know the Most High God doesn’t actually dwell in structures made by human hands, as the prophet *Isaiah* said,

“Since My throne is heaven

and since My footstool is earth—

What kind of structure can you build to contain Me?

What *man-made* space could provide Me a resting place?” asks the Eternal One.

“Didn’t I make all things with My own hand?” [Isaiah 66:1–2]

As Stephen recounts how God has worked with the Jews in spite of their faltering fidelity, his speech up to this point sounds like any good synagogue sermon. In the stories of Abraham, Joseph, and Moses, he narrates the history of God’s work of salvation among the Jewish people in the midst of their repeated struggle with unfaithfulness and idolatry. However, it is one thing for his audience to agree that idolatry was a problem in the past and another when they are charged with the accusation of the same idolatry in the present. According to Stephen, those who reject Jesus are following the same path as the people who rejected Moses to follow idols. Such a strong message strikes a nerve, and Stephen becomes the first martyr of the church because of it.

[Kukis comment: Stephen’s message condemns his hearers, those religious types of the Sanhedrin. However, what he said was both accurate and subtle. The hearers may only have a limited understanding of his point of view. Stephen will nail them with the comments which follow.]

Bible Translations with Many Footnotes:

Lexham Bible

But the Most High does not live in houses [Or “temples made by human hands”; either word (“houses” or “temples”) is understood here] made by human hands, just as the prophet says,

‘Heaven is my throne

and earth is the footstool for my feet.

What kind of house will you build for me, says the Lord,

or what is the place of my rest?

Did not my hand make all these things?’ [A quotation from Isa 66:1–2]

NET Bible®

Yet the Most High¹⁴⁸ does not live in houses made by human hands,¹⁴⁹ as the prophet says,

‘Heaven is my throne,

and earth is the footstool for my feet.

What kind of house will you build for me, says the Lord,

or what is my resting place?¹⁵⁰

Did my hand¹⁵¹ not make all these things?¹⁵²

^{148sn} The title the Most High points to God's majesty (Hebrews 7:1; Luke 1:32, 35; Acts 16:7).

^{149sn} The phrase made by human hands is negative in the NT: Mark 14:58; Acts 17:24; Eph 2:11; Heb 9:11, 24. It suggests "man-made" or "impermanent." The rebuke is like parts of the Hebrew scripture where the rebuke is not of the temple, but for making too much of it (1 Kgs 8:27; Isa 57:15; 1 Chr 6:8; Jer 7:1-34).

^{150sn} What kind...resting place? The rhetorical questions suggest mere human beings cannot build a house to contain God.

^{151tn} Or "Did I." The phrase "my hand" is ultimately a metaphor for God himself.

^{152tn} The question in Greek introduced with οὐχί (ouchi) expects a positive reply.

^{sn} A quotation from Isa 66:1-2. If God made the heavens, how can a human building contain him?

The Spoken English NT

Of course, the Most High doesn't live in buildings built by human hands. Just like the prophet says,

Heaven is my throne,

And the earth is the footstool under my feet.

What kind of house are you going to build for me, says the Sovereign One.

Where am I going to lie down and rest?^{kkk}

Didn't my hands make all of this?^{lll}

^{kkk.} Lit. "Or what is the place of my rest."

^{lll.} Lit. "all these things," Isaiah 66:1-2.

Wilbur Pickering's New T.

However, the Most High does not dwell in handmade sanctuaries, just as the prophet says: 'Heaven is my throne, while the earth is a footstool for my feet. What kind of house will you build me, says the LORD, or what place for my rest? Did not my hand make all these things?'²⁹

(29) See Isaiah 66:1-2. This could be an oblique defense against their allegation that he had blasphemed the temple—if God doesn't dwell there (and in fact Jesus had formally abandoned it) it has lost its importance.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation **"But** the Most High does not dwell in temples made with human hands, just as the prophet says,

'Heaven [is] My throne, but the earth [is] a footstool for My feet. What kind of house will you, _p build for Me?' says the LORD, 'Or what [is] My place of rest?'

'My hand _p made all these [things], did it not?' [Isaiah 66:1,2]

Benjamin Brodie's trans.

However, the Most High [His Shekinah Glory] does not dwell in structures built by human hands, just as the Prophet said:

'Heaven is My throne and Earth is a footstool for My feet. What kind of house will you build for Me,' asks the Lord, or 'where is My place of rest?'

Did My hand not create all these things?'

Legacy Standard Bible

However, the Most High does not dwell in *houses* made by *human* hands, as the prophet says:

'HEAVEN IS MY THRONE,

AND EARTH IS THE FOOTSTOOL OF MY FEET.

WHAT KIND OF HOUSE WILL YOU BUILD FOR ME?' SAYS THE LORD,

'OR WHAT PLACE IS THERE FOR MY REST?

WAS IT NOT MY HAND WHICH MADE ALL THESE THINGS?'

Literal New Testament

BUT NOT THE MOST HIGH IN HANDMADE TEMPLES DWELLS; AS THE PROPHET SAYS,

THE HEAVEN [IS] TO ME A THRONE AND THE A FOOTSTOOL OF MY FEET :
 WHAT HOUSE WILL YE BUILD ME? SAYS [THE] LORD, OR WHAT [THE] PLACE
 OF REST? MY
 NOT MY HAND MADE THESE THINGS ALL?

Modern Literal Version 2020 But the Highest is not dwelling in temples made* with hands; just-as the prophet says,

'The heaven is my throne and the earth the footstool of my feet. What sort of house will you° be building me? says the Lord. Or what is the place of my rest?

Did my hand not make* all these things?' {Isa 66:1-2}

New Matthew Bible However, he that is highest of all does not dwell in temples made with hands, as says the prophet: Heaven is my seat, and earth is my footstool. What house will you build for me, says the Lord? Or what place is it that I should rest in? Has not my hand made all these things?

Revised Geneva Translation .

The gist of this passage: God does not live in Temples made by man. The prophet says that God's throne is in heaven and the earth is His footstool. So how exactly does man build a house for Him?

48-50

Acts 7:48a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235
ouch (οὐχ) [pronounced <i>ookh</i>]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
When used in a direct question, this expects an affirmative answer.			
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
hupsistos (ὑψιστος) [pronounced <i>HOOP-sihs-toss</i>]	<i>highest, most high [of place: the highest regions; of rank: the Most High (God)]</i>	masculine singular adjective; adverb; nominative case	Strong's #5310
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
cheiropoiētos (χειροποίητος) [pronounced <i>khi-rop-OY-ay-toss</i>]	<i>handmade, made by hands, constructed using hands; manufactured of human construction, made by (make with) hands, constructed by human skill</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #5499
katoikéō (κατοικέω) [pronounced <i>kah-toy-KEH-oh</i>]	<i>to live, to reside, to dwell; this is a word which usually refers to one's semi-permanent dwelling</i>	3 rd person singular, present active indicative	Strong's #2730

Translation: [However, we know that] the Most High does not live in [a Temple] made by hand, [does He?].

Clearly God does not live in a Temple made by hands, Stephen asserts.

Stephen is indicating that the Temple, of which the religious class is so protective, does not contain God. It is not a place where He comes to rest or hang out. They know that God cannot be held within the confines of a building of any sort. That would be an absurd concept.

Acts 7:48a [However, we know that] the Most High does not live in [a Temple] made by hand, [does He?]. (Kukis mostly literal translation)

New European Version Commentary: *We don't need to go into a church or religious building in order to worship God. God wishes to live in our hearts [i.e. our minds], and where two or three are gathered together in His worship (Mt. 18:20).*⁴¹

Here is where we should be very careful about setting out a doctrine. Should we simply forget about churches and other religious buildings and, whenever we are moved by the Spirit, hang out with some other Christians; and when we are tired of that, we go our own ways? The Bible also states, *Do not forsake the assembling of yourselves together.* The key here is context. God ask asking, "Can you actually build a house for Me?" That's a fair point. We cannot. Is God saying, "Therefore, do not build the Temple and do not build any churches for Me either." But that is not what God is saying here. He is simply stating the fact, "There is no building that you can erect for me to live in. I made everything."

However, we are to continue meeting as believers in accordance with the rules and regulations set up by Scripture. The nature of the building is not really an issue. I have met in a large auditorium, in private homes, and in rented and non-rented spaces (some city buildings and rooms are allowed to be used without cost). If the teaching is accurate, then nothing else is an issue. I think an argument could be made for not sinking a massive amount of money into a church building, although normal considerations need to be made (in some regions, air conditioning is a must; in others, heating is a must⁴²).

Acts 7:48b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
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
prophêtês (προφήτης) pronounced <i>prohf-AY-tace</i>]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; nominative case	Strong's #4396
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004

⁴¹ From <https://www.n-e-v.info/acts7.html> accessed September 3, 2023.

⁴² This is going to vary by country and culture.

Translation: Just as the prophet says [to us],...

The prophet speaks, which is the present tense, linear aktionsart, meaning that the prophet *keeps on saying* this. Now, obviously, the prophet spoke these words on once occasion, long ago. However, because these are the Scriptures, it is as if the prophet keeps saying these things to us. That prophet spoke to his era; he spoke to the people gathered at the Sanhedrin; and he is speaking to you and I right this instant. That is how Scripture works.

The prophet here is Isaiah. The passage quoted is Isaiah 66:1–2a.

Acts 7:49a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; nominative case	Strong's #3772
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
thronos (θρόνος) [pronounced THORN-OSS]	<i>throne, seat [of power, authority]; figuratively for the one occupying this seat; the king, potentate</i>	masculine singular noun; nominative case	Strong's #2362

Translation: ...'The heaven [is] My throne...

God speaks through the prophet. What He said then continues to be true. He says, "The heaven is my Throne." Because God is a Spirit, He does not occupy space as we do. These words are used to give the idea of God's immensity and omnipresence. There is not some place up in space where God sits.

Acts 7:49b			
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
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; nominative case	Strong's #1093

Acts 7:49b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupopodion (ὑποπόδιον) [pronounced <i>hoop-op-OHD-ee-on</i>]	<i>a footstool, foot-rest, a stool for one's feet</i>	neuter singular noun, accusative case	Strong's #5286
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
podēs (πόδες) [pronounced <i>POH-dehs</i>]	<i>feet [of men or beast]</i>	masculine plural noun; genitive/ablative case	Strong's #4228
mou (μοῦ) [pronounced <i>moō</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...and the earth [is] a footstool for My feet.

God also says, through the prophet, "The earth is a footstool for My feet." Again, the same thing applies. God is a Spirit. He does not occupy space in the same way that we do. God is both **immanent and transcendent**.

Acts 7:49c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poios (ποιός) [pronounced <i>POY-os</i>]	<i>of what sort, of what nature; which [one]; what manner of</i>	feminine singular pronoun; interrogative of character; genitive/ablative case	Strong's #4169
oikos (οἶκος) [pronounced <i>OY-koss</i>]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624
oikodomeō (οἰκοδομέω) [pronounced <i>oy-koh-doh-MEH-oh</i>]	<i>to build (construct, erect) [a house or building]; to restore (rebuild, repair) [a building]; metaphorically used to mean to found, establish, to edify, to build up [a church, individual believers in spiritual growth], to establish, to confirm</i>	2 nd person plural, future active indicative	Strong's #3618

Acts 7:49c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
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 singular, present active indicative	Strong's #3004
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

Translation: What kind of house could you [all] build for Me,' the Lord keeps saying,...

God is not asking for a house to be built. He is asking, "What sort of a house do you think that you could build for Me?" The implication is, there is nothing that man can do for God.

It is a true principle that we can do nothing for God; and He can do everything for us.

Acts 7:49d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; nominative case	Strong's #5117
tês (τῆς) [pronounced tayç]	<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
katapausis (κατάπαυσις) [pronounced kat-AP-ow-sis]	<i>rest, repose, place of rest, resting place</i>	feminine singular noun, genitive/ablative case	Strong's #2663
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...'or what place of rest [could you build] for Me?

"Is there a place of rest that you could make for Me?" God asks. Just as before, it is clear that no such domicile can be constructed.

Acts 7:48b–49 Just as the prophet says [to us], 'The heaven [is] My throne and the earth [is] a footstool for My feet. What kind of house could you [all] build for Me,' the Lord keeps saying, 'or what place of rest [could you build] for Me? (Kukis mostly literal translation)

A translation made from the Septuagint of Isaiah 66:1 Thus says the Lord: Heaven is My throne, and the earth is My footstool; what kind of a house will you build for Me? And of what kind is to be the place of My rest?

A translation from the Hebrew is not much different: Thus says the LORD: "Heaven is My throne, and the earth is My footstool; what is the house that you would build for Me, and what is the place of My rest? (ESV; capitalized)

Although the Septuagint has a number of differences from the Hebrew manuscripts, most of the time, the resulting English translation is pretty much the same or fairly close. Stephen's quotation here is not a paraphrase, it is pretty much right out of the Scriptures, but with one phrase moved.

Acts 7:50			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouchi (ούχι) [pronounced oo-KHEE]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
Sometimes this word demands an affirmative answer.			
hê (ή) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
cheir (χείρ, χειρός, ή) [pronounced khîr]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone</i>	feminine singular noun; nominative case	Strong's #5495
mou (μου) [pronounced moo]; also emou (έμου) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)

Acts 7:50			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panta (πάντα) [pronounced PAHN-ta]	all, everyone, anyone, all things	neuter plural adjective; accusative case	Strong's #3956

Translation: Did not My hand make all things?' (Isaiah 66:1–2a)

Clearly, God made everything. He made the universe and all that is in it.

On earth, God primarily uses man to achieve His will. So that there is no confusion, the Tabernacle is not for God; and the Temple is not for God. These were built by man's hands (the first according to God's specifications) for the purposes of God (God allowed David and Solomon to design the Temple). But these things were not made for God's sake; they were built for ours. Ideally speaking, those familiar with the Tabernacle and the Temple examine those things and see their parallels to Jesus. These things provide us information about God, about Jesus and about man's relationship with God.

People were to take the information that they knew about the Temple and its furnishings and line it up parallel to Who the Lord is and what the Lord has done. Even though the average person does not actually enter into the Temple, they know what is inside based upon the Scripture readings.

The Temple, Its furnishings, and What They Tells Us	
The Temple	What It represents
The Ark and the Mercy Seat were made of acacia wood covered with gold.	This represents the humanity of Jesus and His Deity. This was hidden from sight even in the Temple, as Jesus had not yet been revealed.
Outside the Temple was the Brazen Altar. Millions of sacrifices were offered here.	The altar represents the sacrifice of Jesus for our sins. People after seeing so many animal sacrifices, which took upon themselves the sin of the people, should have drawn this parallel to the Lord.
The basin was on the outside for the priests to wash their hands (and for other things to be ceremonially washed).	The washing of the hands represents rebound .
When a priest stepped into the Temple, his eyes would be drawn to the golden Menorah.	Jesus is the light of the world.
The table of Showbread.	The bread represents God's daily provision for us. It must be replaced daily.
The table of incense.	This represents the sweet smell of the sacrifice of the Lord to God the Father. The idea is, the Lord's sacrifice is acceptable to God.

This is not a detailed comparison.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 7:50 **Did not My hand make all things?'** (Isaiah 66:1–2a) (Kukis mostly literal translation)

Acts 7:48–50 [However, we know that] the Most High does not live in [a Temple] made by hand, [does He?]. Just as the prophet says [to us], ‘The heaven [is] My throne and the earth [is] a footstool for My feet. What kind of house could you [all] build for Me,’ the Lord keeps saying, ‘or what place of rest [could you build] for Me? Did not My hand make all things?’ (Isaiah 66:1–2a) (Kukis mostly literal translation)

God asks the pertinent question: “I created everything. The heavens is where My head is and the earth I use as a footstool. How exactly are you going to match this? What home could you build for Me?”

Acts 7:48–50 The Most High does not reside in a Temple made by the hand of man, does He? The prophet certainly makes this clear to us: ‘The heaven is my throne and the earth is where I put My feet up. What sort of house could you actually build for Me?’ the Lord asks. “Or what place of rest could you possibly build for Me?’ Did I not make all things?’ (Isaiah 66:1–2a) (Kukis paraphrase)

Stephen’s train of thought is a bit more difficult here. Throughout most of his *defense*, Stephen has been going back to the Old Testament and focusing on the beginnings of Israel. However, he tends to focus on those who rejected God right to His face, as the Exodus generation did. He stops himself from recounting the negative volition of the Exodus generation and saying, “And you (members of the Sanhedrin) are no different when it comes to your negative volition toward God.” This is where Stephen is going with this, but he stops momentarily at the Temple and the absurdity of building a house for God—the implication being, these priests do not understand the concept of the Temple. It is not theirs; and God does not live there.

Killing the Prophets

In this next passage, Stephen lets it fly:

[You] stiff-necked ones and uncircumcised in hearts and in the ears, you [all] always to the Spirit the Holy [One] keep on resisting. As the fathers of you [all] and so [are] you [all]. Which of the prophets did not persecute the fathers of you [all]? And they killed the ones announcing beforehand about the coming of the Righteous One, Who now you [all] betrayers and murders have become. [You] who received the Law to ordinances of messengers, and you [all] did not keep [them].”

Acts
7:51–53

[You] obstinate and uncircumcised of hearts and ears, you [all] keep on resisting the Holy Spirit. As your fathers [were] so you [all] [are right now]. Which of the prophets did your fathers not persecute? They even killed the ones who announced beforehand about the advent of the Righteous One, towards Whom you [all] have become [His] betrayers and murderers. [Even you] who received the Torah on the basis of ordinances from [God’s] messengers, but you [all] did not keep [them].”

You are all obstinate and your hearts and ears are not circumcised. You continually resist the Holy Spirit, Who is speaking to you right now. You behave right now as your fathers did in the past. Tell me, which of the prophets did your fathers not harass or put to flight? They even killed the ones who announced back then the advent of the Righteous One—the Same One Whom you have betrayed and murdered! You received the Torah and the additional pronouncements from God’s messengers, yet you did not keep them.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) [You] stiff-necked ones and uncircumcised in hearts and in the ears, you [all] always to the Spirit the Holy [One] keep on resisting. As the fathers of you [all] and so [are]

Complete Apostles Bible	<p>you [all]. Which of the prophets did not persecute the fathers of you [all]? And they killed the ones announcing beforehand about the coming of the Righteous One, Who now you [all] betrayers and murders have become. [You] who received the Law to ordinances of messengers, and you [all] did not keep [them].</p> <p>"You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, you also do.</p>
Douay-Rheims 1899 (Amer.)	<p>Which of the prophets did your fathers not persecute? And they killed those who foretold about the coming of the Righteous One, of whom you have now become betrayers and murderers, who have received the law as the ordinances of angels and you did not keep it."</p> <p>You stiffnecked and uncircumcised in heart and ears, you always resist the Holy Ghost. As your fathers did, so do you also.</p>
Holy Aramaic Scriptures	<p>Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One: of whom you have been now the betrayers and murderers.</p> <p>Who have received the law by the disposition of angels and have not kept it.</p> <p>Oh! You hard-necked and uncircumcised in your hearts, and in your hearing!! You are constantly standing to oppose The Rukha d'Qudsha {The Spirit of Holiness}. As your fathers, so also you!</p> <p>For, who from the Nabiye {the Prophets} didn't your fathers persecute and kill? Those who previously pronounced concerning the coming of The Righteous One, that One whom you delivered up and killed!</p> <p>And you have received The Namusa {The Law} by means of The Command of The Malake {The Heavenly Messengers}, and you didn't observe it!"</p>
James Murdock's Syriac NT	<p>O ye stiff of neck, and uncircumcised in their heart, and in their hearing; ye do always set yourselves against the Holy Spirit; as your fathers, so also ye.</p> <p>For, which of the prophets did not your fathers persecute and kill, [even] them, who foretold the coming of the Just One, whom ye delivered up and slew?</p>
Original Aramaic NT	<p>And ye have received the law by the ordination of angels, and have not kept it.</p> <p>Oh, stiff necks, who are uncircumcised in their hearts and in their hearing, you always are opposing The Spirit of Holiness, as your fathers did, so do you!</p> <p>Which of The Prophets have not your fathers persecuted and murdered, who before had searched out concerning the coming of The Righteous One, him whom you have betrayed and killed?</p> <p>You have received The Law by the visitation of Angels and have not kept it."</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>You whose hearts are hard and whose ears are shut to me; you are ever working against the Holy Spirit; as your fathers did, so do you.</p> <p>Which of the prophets was not cruelly attacked by your fathers? and they put to death those who gave them the news of the coming of the Upright One; whom you have now given up and put to death;</p> <p>You, to whom the law was given as it was ordered by angels, and who have not kept it.</p>
Bible in Worldwide English	<p>You hard-hearted people! You have hearts and ears like the people who are not Jews. You always fight against the Holy Spirit just as your fathers did long ago. What did your fathers do to the prophets of God? They made a lot of trouble for every one of them. They killed the ones who told that the Right and True One would come. He is the One you gave up to be killed. You are the killers. You received the law given by angels, but you have not kept it.</p>

Easy English

Then Stephen said, 'You people do not want to obey God! You do not want to listen to God's true message. You are the same as your ancestors. Like them, you always fight against what the Holy Spirit says. Your ancestors did bad things to every prophet that God sent to them. They even killed the prophets who told them about the Righteous Man that God would send. Now you have given that Man to his enemies. You have made them kill him. You are the people who received God's Law. God caused his angels to give that Law to your ancestors. But you have not obeyed it.'

Easy-to-Read Version—2008

Then Stephen said, "You stubborn Jewish leaders! You refuse to give your hearts to God or even listen to him. You are always against what the Holy Spirit wants you to do. That's how your ancestors were, and you are just like them! They persecuted every prophet who ever lived. They even killed those who long ago said that the Righteous One would come. And now you have turned against that Righteous One and killed him. You are the people who received God's law, which he gave you through his angels. But you don't obey it!"

Good News Bible (TEV)

"How stubborn you are!" Stephen went on to say. "How heathen your hearts, how deaf you are to God's message! You are just like your ancestors: you too have always resisted the Holy Spirit! Was there any prophet that your ancestors did not persecute? They killed God's messengers, who long ago announced the coming of his righteous Servant. And now you have betrayed and murdered him. You are the ones who received God's law, that was handed down by angels---yet you have not obeyed it!"

J. B. Phillips

Yet Israel is blind and disobedient

"You obstinate people, heathen in your thinking, heathen in the way you are listening to me now! It is always the same—you never fail to resist the Holy Spirit! Just as your fathers did so are you doing now. Can you name a single prophet whom your fathers did not persecute? They killed the men who long ago foretold the coming of the just one, and now in our own day you have become betrayers and his murderers. You are the men who have received the Law of God miraculously, by the hand of angels, and you are the men who have disobeyed it!"

The Message

"And you continue, so bullheaded! Calluses on your hearts, flaps on your ears! Deliberately ignoring the Holy Spirit, you're just like your ancestors. Was there ever a prophet who didn't get the same treatment? Your ancestors killed anyone who dared talk about the coming of the Just One. And you've kept up the family tradition—traitors and murderers, all of you. You had God's Law handed to you by angels—gift-wrapped!—and you squandered it!"

NIRV

"You stubborn people! You won't obey! You won't listen! You are just like your people of long ago! You always oppose the Holy Spirit! Was there ever a prophet your people didn't try to hurt? They even killed those who told about the coming of the Blameless One. And now you have handed him over to his enemies. You have murdered him. The law you received was given by angels. But you haven't obeyed it."

New Life Version

The Jews Are Hurt

"You have hard hearts and ears that will not listen to me! You are always working against the Holy Spirit. Your early fathers did. You do too. Which of the early preachers was not beaten and hurt by your early fathers? They killed those who told of the coming of the One Right with God. Now you have handed Him over and killed Him. You had the Law given to you by angels. Yet you have not kept it."

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

Casual English Bible

"You pigheaded people! You might be circumcised, but you aren't Jews—not in your heart, where it counts. Not in your ears, either. You're deaf to the truth. Are you going to fight the Holy Spirit forever? That's what your fathers did and doggone if

that's not what you're doing. Jog my memory for me. Which prophet was it that your fathers didn't torture? Your fathers killed the prophets [18] who predicted the coming Messiah. [19] And now you have murdered the Messiah himself! You're the guilty ones! You have received God's law from his angels, and you do nothing but break it!"

¹⁸7:52 Isaiah is the prophet who seemed to predict more about Jesus than any other prophet. His most famous passage linked to Jesus seems to describe the crucifixion, death, and burial of Jesus: Isaiah 53. Jewish legends report that Isaiah was cut in half with a wooden saw. Jeremiah, another prophet who seemed to predict the coming of Jesus, was stoned to death, according to Jewish tradition.

¹⁹7:52 The Greek word more literally describes someone God considers righteous. Many Bibles translate the word "Righteous One." But it's obvious in the context that Stephen is talking about Jesus, the Messiah sent by God.

Contemporary English V.

You stubborn and hardheaded people! You are always fighting against the Holy Spirit, just as your ancestors did. Is there one prophet that your ancestors didn't mistreat? They killed the prophets who told about the coming of the One Who Obeys God. And now you have turned against him and killed him. Angels gave you God's Law, but you still don't obey it.

The Living Bible

"You stiff-necked heathen! Must you forever resist the Holy Spirit? But your fathers did, and so do you! Name one prophet your ancestors didn't persecute! They even killed the ones who predicted the coming of the Righteous One—the Messiah whom you betrayed and murdered. Yes, and you deliberately destroyed God's laws, though you received them from the hands of angels." [*God's Laws, though you received them from the hands of angels, literally, "the Law as it was ordained by angels."*]

New Berkeley Version
The Passion Translation

"Why would you be so stubborn as to close your hearts and your ears to me? You are always opposing the Holy Spirit, just like your forefathers! Which prophet was not persecuted and murdered by your ancestors? Name just one! They killed them all—even the ones who prophesied long ago of the coming of the Righteous One! Now you follow in their steps and have become his betrayers and murderers. You have been given the law by the visitation of angels, but you have not obeyed it."

Plain English Version

Stephen talked strong to the Jewish Leaders Council men

Then Stephen talked to them straight. He said, "You mob are just like your grand-fathers that lived a long time ago. You don't take any notice of God. You don't listen to him, and you don't do anything he says. You don't do anything the Holy Spirit tells you to do. God sent men to your grand-fathers a long time ago to tell them his messages, but they beat up God's men. God got some messengers to say that he will send his really good man to us, but they even killed those messengers from God. Then that really good man came to us. He was Jesus. But you mob told the people to kill him. You were the ones that murdered him. You see, God sent his angel messengers to your grand-fathers to give you God's law, but you didn't listen, and you didn't do anything it says."

UnfoldingWord Simplified T.

"You people are extremely stubborn toward him! You are exactly like your ancestors! You always resist the Holy Spirit, just as they did! Your ancestors caused every prophet to suffer. They even killed those who long ago announced that the Messiah would come, the one who always did what pleased God. And the Messiah has come! He is the one whom you recently turned over to his enemies and insisted that they kill him! You are the people who have received God's laws. Those were laws that God caused angels to give to our ancestors. However, you have not obeyed them!"

William's New Testament

"You people, stubborn in will, heathenish in hearts and ears, you are always resisting the Holy Spirit, as your forefathers did, too. Which of the prophets did your forefathers fail to persecute? They killed the prophets who foretold the coming of

the Righteous One, and now you have betrayed and murdered Him, you who received the law by order of the angels, and yet you did not obey it!"

Partially literal and partially paraphrased translations:

American English Bible	'So now – you with the hardened necks and uncircumcised hearts and ears – you've become just like your ancestors, for you're always resisting [God's] Holy Breath! 'Which of the Prophets weren't persecuted by your ancestors?' 'Yes, they even killed the Prophets who foretold the coming of the Righteous One... And now you've become the betrayers and murderers of him also! 'So although you were the ones who received the Law that was brought to us by the messengers [of God], you haven't kept it!'
Beck's American Translation . Breakthrough Version	Stiffnecked and uncircumcised in hearts and the ears, you always fall opposing the Sacred Spirit. As your fathers <i>did</i> , you also <i>do</i> . Which of the preachers did your fathers not persecute? They even killed the <i>people</i> who announced beforehand about the coming of the <i>Man</i> who did what is right, of whom now you became traitors and murderers, some who received the law for placements of announcers and didn't observe it."
Common English Bible	"You stubborn people! In your thoughts and hearing, you are like those who have had no part in God's covenant! You continuously set yourself against the Holy Spirit, just like your ancestors did. Was there a single prophet your ancestors didn't harass? They even killed those who predicted the coming of the righteous one, and you've betrayed and murdered him! You received the Law given by angels, but you haven't kept it."
Len Gane Paraphrase	"You stiff necked and uncircumcised in heart and ears; you always resist the Holy Spirit. As your fathers did, so do you. "Which of the prophets didn't your fathers persecute? They have killed those who told about the coming of the Just One, whom you have now betrayed and killed. "You who have received the law delivered by angels and have not obeyed it."
A. Campbell's Living Oracles	Oh! stiff necked, and uncircumcised in heart and ears, you always resist the Holy Spirit: as your fathers did, so do you. Which of the prophets did not your fathers persecute? yes, they slew those who spoke before, of the coming of that Righteous One, of whom you have now become the betrayers and murderers. Who have received the law through ranks of messengers, and have not kept it.
New Advent (Knox) Bible	Stiff-necked race, your heart and ears still uncircumcised, you are for ever resisting the Holy Spirit, just as your fathers did. There was not one of the prophets they did not persecute; it was death to foretell the coming of that just man, whom you in these times have betrayed and murdered; you, who received the law dictated by angels, and did not keep it.
NT for Everyone	'You stiff-necked people! Your hearts and ears are uncircumcised! You always resist the holy spirit, just as your ancestors did before you! Which of the prophets did your ancestors not persecute? And you killed those who announced in advance the coming of the Righteous One – and now you have betrayed him and murdered him. You received the law at the command of angels, but you didn't keep it!'
20 th Century New Testament	O! stubborn race, heathen in heart and ears, you are for ever resisting the Holy Spirit; your ancestors did it, and you are doing it still. Which of the Prophets escaped persecution at their hands? They killed those who foretold the coming of the Righteous One; of whom you, in your turn, have now become the betrayers and murderers--You who received the Law as transmitted by angels and yet failed to keep it."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>Resisting the Holy Spirit</p> <p>"You stiff-necked people with uncircumcised hearts and ears! You are always resisting the Holy Spirit. As your ancestors did, you do also. Which of the prophets did your ancestors not persecute? They even killed those who foretold the coming of the Righteous One, whose betrayers and murderers you have now become. You received the law under the direction of angels and yet have not kept it."</p>
Conservapedia Translation	<p>"You closed-minded and rule-flaunting men, why do you resist the Divine Guide just like your fathers?" [Original KJV] Phrase very archaic.</p> <p>"Your fathers persecuted all of my prophets, didn't they? And they killed anyone who foretold the Just One's arrival."</p>
Revised Ferrar-Fenton Bible	<p>"You have heard the law from the mouths of angels, but ignored it."</p> <p>"You stiff-necked and uncircumcised heathen in heart and ears! you are always in opposition to the Holy Spirit! As your forefathers were, so are you. Which of the prophets have not your forefathers persecuted? and they murdered those who foretold the coming of the Just One: of Whom you have now yourselves become the betrayers and murderers; even you, who received the law by means of the agency of angels, and have not observed it"</p>
Free Bible Version	<p>"You arrogant, hard-hearted people! You never listen!* You always fight against the Holy Spirit! You act just like your fathers did! Was there ever a prophet your fathers didn't persecute? They killed those who prophesied about the coming of the One who is truly good and right. He is the One you betrayed and murdered—you who received the law by means of the angels, but refused to keep it."</p>
God's Truth (Tyndale)	<p>You stiffnecked and of uncircumcised hearts and ears: you have all ways resisted the holy ghost: as your fathers did, so do ye. Which of the Prophets have not your fathers persecuted? And they have slain them, which showed before of the coming of that *Just, whom you have now betrayed and murdered. And you also have received a law by the ordinance of Angels, and have not kept it. *Just: cap J</p>
International Standard V Riverside New Testament	<p>"You stiff-necked men, uncircumcised in hearts and ears, you always resist the Holy Spirit! As your fathers did, so do you. Which one of the prophets did not your fathers persecute? Yes, they killed those who announced in advance the coming of the righteous one of whom now you have become the betrayers and murderers — you who received the law as it was transmitted by angels and have not kept it."</p>
Weymouth New Testament	<p>"O stiff-necked men, uncircumcised in heart and ears, you also are continually at strife with the Holy Spirit--just as your forefathers were. Which of the Prophets did not your forefathers persecute? Yes, they killed those who announced beforehand the advent of the righteous One, whose betrayers and murderers you have now become--you who received the Law given through angels, and yet have not obeyed it."</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>But you are a stubborn people, you hardened your hearts and closed your ears. You have always resisted the Holy Spirit just as your fathers did. Was there a proph et whom your ancestors did not persecute? They killed those who an nounced the coming of the Just One whom you have now betrayed and murdered, you who received the Law through the angels but did not fulfill it."</p> <p>Jer 9:25 Gal 3:19; Heb 2:2</p>
The Heritage Bible	<p>You stiff-necked and uncircumcised in heart and ears, you always come down opposed to the Holy Spirit; as your fathers, so also you.</p> <p>Which of the prophets have your fathers absolutely not pursued, and they have killed them who announced beforehand the coming of the Just One, of whom you have become now the betrayers and murderers,</p>

Who took the law by the disposition of *heavenly* messengers, and have absolutely not kept it.

New American Bible (2011)

Conclusion.

“You stiff-necked people, uncircumcised in heart and ears, you always oppose the holy Spirit; you are just like your ancestors. Which of the prophets did your ancestors not persecute? They put to death those who foretold the coming of the righteous one, whose betrayers and murderers you have now become.^m You received the law as transmitted by angels, but you did not observe it.”ⁿ

m. [7:52] 2 Chr 36:16; Mt 23:31, 34.

n. [7:53] Gal 3:19; Heb 2:2.

New Catholic Bible

“You stiff-necked people, with uncircumcised hearts and ears! You are always resisting the Holy Spirit, just as your ancestors used to do. Was there ever a prophet whom your fathers did not persecute? They killed those who foretold the coming of the Righteous One, and now you have become his betrayers and murderers. You received the Law through God’s angels, and yet you have not observed it.”

New Jerusalem Bible

‘You stubborn people, with uncircumcised hearts and ears. You are always resisting the Holy Spirit, just as your ancestors used to do.

Can you name a single prophet your ancestors never persecuted? They killed those who foretold the coming of the Upright One, and now you have become his betrayers, his murderers.

In spite of being given the Law through angels, you have not kept it.’

NRSV (Anglicized Cath. Ed.) .

Revised English Bible—1989

“How stubborn you are, heathen still at heart and deaf to the truth! You always resist the Holy Spirit. You are just like your fathers!

Was there ever a prophet your fathers did not persecute? They killed those who foretold the coming of the righteous one, and now you have betrayed him and murdered him.

You received the law given by God's angels and yet you have not kept it.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“Stiffnecked people, [Exodus 32:9; 33:3, 5] with **uncircumcised hearts and ears!** [Leviticus 26:41; Jeremiah 6:10; 9:25(26)] You continually **oppose the Ruach HaKodesh!** [Isaiah 63:10] You do the same things your fathers did! Which of the prophets did your fathers not persecute? They killed those who told in advance about the coming of the *Tzaddik*, and now you have become his betrayers and murderers! — you! — who receive the *Torah* as having been delivered by angels — but do not keep it!”

Hebraic Roots Bible

Oh stiff-necked and uncircumcised in heart and in the ears! You always stand against the Holy Spirit. As your fathers did, you do also.

Which of the prophets did your fathers not persecute? And your forefathers have killed those who foretold about the coming of the Righteous One, He whom you delivered up and whom you killed!

Who received the Torah by the command of cherubs and did not keep it.

Holy New Covenant Trans.

Stephen continued speaking: “You stubborn leaders! Your hearts are not circumcised! You won’t listen to God! You are always against what the Holy Spirit is trying to tell you. Your ancestors did this, and you are just like them! Your ancestors persecuted every prophet who ever lived. Those prophets said long ago that the one that is right would come, but your ancestors killed the prophets. And now you have turned against this one that is right and murdered him. You are the people who received the law of Moses, the commands which God gave through the angels — but you do not obey the law!”

The Scriptures 2009

“You stiff-necked Exodus 32:9, Exodus 33:3, Exodus 33:5 and uncircumcised in heart and ears! Leviticus 26:41, Jer. 6:10 You always resist the Set-apart Spirit, as your fathers did, you also do.

“Which of the prophets did your fathers not persecute? And they killed those who before announced the coming of the Righteous One, of whom you now have become the betrayers and murderers, who received the Torah as it was ordained by messengers, but did not watch over^d it.”

^dSee Matt. 5:20.

Tree of Life Version

“O you stiff-necked people! You uncircumcised of heart and ears! You always resist the Ruach ha-Kodesh; just as your fathers did, you do as well. Which of the prophets did your fathers not persecute? They killed the ones who foretold the coming of the Righteous One. Now you have become His betrayers and murderers—you who received the Torah by direction of angels and did not keep it!”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

[Men] Stubborn and Uncircumcised [in] hearts and [in] the ears You* always the spirit the [thing] pure resist as The Fathers [of] you* {it resist} and You* {it resist} whom? [of] the forecasters not pursue The Fathers [of] you* and [They] kill the [men] predicting about the coming [of] the [man] right [of] whom now You* Traitors and Murderers become Who* [You*] receive the law to directions [of] messengers and not [You*] keep {him}.

Alpha & Omega Bible

Stiff-necked and uncircumcised in your hearts and ears, you are ever clashing with the holy spirit! As your fathers, you also!"

Which of the prophets do not your fathers persecute? And they kill those who announce before concerning the coming of the Just One, of Whom now you became the traitors and murderers -"

who got the law for a mandate of messengers and do not maintain it!"

Awful Scroll Bible

(")Precariously-stiff, and not-cut-around in the sensibility of heart and in ears! You always fall-against the Awful Breath, as to you all's fathers, even you!

(")Which of the exposers-to-light-beforehand, you all's fathers not persecute? They also kill-away, the ones accordingly-heralding-beforehand about the coming, of the Righteous One, of whom you have become now givers-over-before and murderers, (")which-certain obtained the Law, by the thorough-arrangements of angelic messengers, and watch not over them."

exeGesés companion Bible

You hardnaped and noncircumcised in heart and ears,

you ever oppose the Holy Spirit.

As your fathers, also you.

Which of the prophets

have your fathers not persecuted?

And they slaughtered them

who pre-evangelized concerning the coming of the Just

- of whom you now become traitors and murderers:

who take the torah by the ordinance of angels,

and guard it not.

Orthodox Jewish Bible

"You AM KESHEH OREF ("stiff-necked people" SHEMOT 33:5), you who are without the "bris milah" of the lev (heart) and of the oznayim (ears), you always resist the Ruach Hakodesh; you are doing like your Avot. [Ex 32:9; 33:3,5; Lv 26:41; Dt 10:16; Jer 4:4; 9:26; Isa 63:10]

"Which of the Nevi'im (prophets) did your Avot not persecute? And they killed the ones having announced beforehand about the Bias HaMoshiach, the coming of the Tzaddik of whom now you became bogedim and rotzechim (murderers);

"You who received the Torah at the directions of malachim and were not shomer of it."

Rotherham's Emphasized B. <Ye stiff-necked^c and uncircumcised in hearts and in ears>^d
 ||Ye|| |always| ||against the Holy Spirit|| do strive^e!
 |As your fathers| ||ye also||:
 ||Which of the prophets|| did not your fathers persecute?
 Yea they slew them who declared beforehand
 concerning the coming of the Righteous One—
 Of whom |now| ||ye|| have become |betrayers and murderers|!
 |Who| indeed_ received the law through ranks of messengers,—^f
 And guarded it not.
^c Exo. xxxiii. 3, 5.
^d Jer. ix. 26; vi. 10.
^e Nu. xxvii. 14; Is. lxiii. 10.
^f Ap: "Messengers."

Expanded/Embellished Bibles:

An Understandable Version "You people are unbending and unrepentant in your hearts and [unwilling to listen with] your ears. You are always resisting [the desires of] the Holy Spirit just like your forefathers did. Which one of the prophets did your forefathers not persecute? They [even] killed those who predicted the coming of the Righteous One [i.e., Jesus], whom you people betrayed and murdered. You received the law that was ordained through [the medium of] angels [See Gal. 3:19] and yet have not obeyed its requirements."

The Expanded Bible Stephen continued speaking: "You ·stubborn [stiff-necked] people! You have ·not given your hearts to God, nor will you listen to him [uncircumcised hearts and ears]! You are always ·against [resisting] what the Holy Spirit is trying to tell you, just as your ·ancestors [forefathers; fathers] were. Was there ever a prophet your ·ancestors [forefathers; fathers] did not ·try to hurt [persecute]? They even killed ·the prophets [those] who ·predicted [foretold; announced beforehand] the coming of the ·One who is good [Righteous One; ^c Jesus the Messiah]. And now you have ·turned against [betrayed] and ·killed [murdered] the ·One who is good [Righteous One]. You received the law of Moses, which God gave you through his angels [Galatians 3:19; Heb. 2:2], but you haven't obeyed it."

Jonathan Mitchell NT "'Stiff-necked (= Obstinate and proud) men' and 'people uncircumcised in hearts and ears!' [Ex. 32:9; Lev. 26:41] You yourselves are ever repeatedly falling in opposition against (or: are always by habit resisting and clashing with) the Set-apart Breath-effect (or: the Holy Spirit; Sacred Attitude)! – as your fathers (or: ancestors), so also you folks!

"Which one of the prophets (those who had light ahead of time and spoke before the people) did your fathers [D* reads: those men] not persecute and pursue? And they killed off those predicting concerning (or: bringing down the announcement in advance about) the coming of the Just One (the Fair, Equitable, Right One that is in rightwised relationships that accord with the Way pointed out) – of Whom you yourselves became betrayers (or: traitors) and murderers:

"the very ones who received and took in hand the Law – [leading] into [situations] thoroughly arranged and fully set in order by [His] agents and messengers – and yet you people did not observe it, maintain it, keep it or guard it!"

P. Kretzmann Commentary **Verses 51-53**

The peroration:

Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye.

Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers;

who have received the Law by the disposition of angels; and have not kept it.

Kretzmann's **commentary** for Acts 7:51–53 has been placed in the **Addendum**.

{Now Stephen lays into the Sanhedrin!}

"You stiffnecked {negative volition at the point of God consciousness} and uncircumcised in the heart {thinking part of the brain} and ears {when it came to gospel hearing, they refused to hear and understand}, **YOU ALWAYS RESIST THE HOLY**

SPIRIT . . . as your fathers did . . . SO DO YOU!"

"Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One {Jesus} . . . of Whom **YOU HAVE NOW BEEN THE BETRAYERS AND MURDERS!"**

"You who have received the law by the command of angels, and you did not keep it."

Syndein/Thieme

Translation for Translators

Stephen said that those who were listening to him were opposing God.

Acts 7:51-53

"You people are extremely stubborn [MET], not wanting to obey God or listen [MTY] to him! You are exactly like your ancestors! You always resist the Holy Spirit as they did! Your ancestors caused [RHQ] every prophet to suffer, including Moses. They even killed those who long ago announced that the Messiah would come, the one who always did what pleased God. And the Messiah has come! He is the one whom you recently turned over to his enemies and insisted that they kill him! You are the people who have received God's laws. Those were laws that God caused angels to give to our ancestors. However, incredibly, you have not obeyed them!"

The Voice

The Voice

Stephen: You stubborn, stiff-necked people! Sure, you are physically Jews, but you are no different from outsiders in your hearts and ears! You are just like your ancestors, constantly fighting against the Holy Spirit. Didn't your ancestors persecute the prophets? First, they killed those prophets who predicted the coming of the Just One; and now, you have betrayed and murdered the Just One Himself! Yes, you received the law as given by heavenly messengers, but you haven't kept the law which you received.

Bible Translations with Many Footnotes:

Lexham Bible

"You stiff-necked people and uncircumcised in hearts and in your [*Literally "the"; the Greek article is used here as a possessive pronoun] ears! You constantly resist the Holy Spirit! As your fathers did, so also do you! Which of the prophets did your fathers not persecute? And they killed those who announced beforehand about the coming of the Righteous One, whose betrayers and murderers you have now become, you who received the law by directions of angels and have not observed it!"

NET Bible®

"You stubborn¹⁵³ people, with uncircumcised¹⁵⁴ hearts and ears!¹⁵⁵ You are always resisting the Holy Spirit, like your ancestors¹⁵⁶ did! Which of the prophets did your ancestors¹⁵⁷ not persecute?¹⁵⁸ They¹⁵⁹ killed those who foretold long ago the coming of the Righteous One,¹⁶⁰ whose betrayers and murderers you have now become!¹⁶¹ You¹⁶² received the law by decrees given by angels,¹⁶³ but you did not obey¹⁶⁴ it."¹⁶⁵

^{153sn} Traditionally, "stiff-necked people." Now the critique begins in earnest.

^{154tn} The term ἀπερίμητοι (aperimhtoi, "uncircumcised") is a NT hapax legomenon (occurs only once). See BDAG 101-2 s.v. ἀπερίμητος and Isa 52:1.

^{155tn} Or "You stubborn and obstinate people!" (The phrase "uncircumcised hearts and ears" is another figure for stubbornness.)

^{156tn} Or "forefathers"; Grk "fathers."

^{157tn} Or “forefathers”; Grk “fathers.”

^{158sn} Which...persecute. The rhetorical question suggests they persecuted them all.

^{159tn} Grk “And they.” 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.

^{160sn} The Righteous One is a reference to Jesus Christ.

^{161sn} Whose betrayers and murderers you have now become. The harsh critique has OT precedent (1 Kgs 19:10-14; Neh 9:26; 2 Chr 36:16).

^{162tn} Grk “whose betrayers and murderers you have now become, who received the law” The two consecutive relative clauses make for awkward English style, so the second was begun as a new sentence with the pronoun “You” supplied in place of the Greek relative pronoun to make a complete sentence in English.

^{163tn} Traditionally, “as ordained by angels,” but εἰς (eis) with the accusative here should be understood as instrumental (a substitute for ἐν [en]); so BDAG 291 s.v. εἰς 9, BDF §206. Thus the phrase literally means “received the law by the decrees [orders] of angels” with the genitive understood as a subjective genitive, that is, the angels gave the decrees.

^{sn} Decrees given by angels. According to Jewish traditions in the first century, the law of Moses was mediated through angels. See also the note on “angel” in 7:35.

^{164tn} The Greek word φυλάσσω (fulassw, traditionally translated “keep”) in this context connotes preservation of and devotion to an object as well as obedience.

^{165tn} Or “did not obey it.”

The Spoken English NT

You're stiff-necked! Your hearts are uncircumcised, and so are your ears! You always resist the Holy Spirit, just like your ancestors! Which of the prophets didn't your ancestors persecute? They killed those who predicted the coming of the Just One-and you've become his betrayers and murderers!^{mmm} You received the Law through the instructions of angels, and you didn't obey it!ⁿⁿⁿ

^{mmm.} Lit. “...the Just One, whose betrayers and murderers you became.”

^{nnn.} I think Stephen is talking in particular about the command, “You shall not commit murder” (Exodus 20:13).

Wilbur Pickering's New T.

Stephen attacks

“You stiff-necked and uncircumcised in heart and ears! You always oppose the Holy Spirit,³⁰ as your fathers did, so you do. Which of the prophets didn't your fathers persecute? And they killed those who foretold the coming of the Righteous One, of whom you have now become betrayers and murderers;³¹ you who received the Law as ‘ordinances of angels’ and haven't kept it!”

(30) In fact, the Sadducees refused to acknowledge His existence.

(31) Stephen states plainly that they murdered the Messiah.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "O stiff-necked and uncircumcised in heart and in ears [fig., O stubborn and obstinate people]! You_p are always resisting the Holy Spirit—like your_p fathers also you_p!

"Which of the prophets did your_p fathers not persecute? And they killed the ones having announced beforehand about the coming of the Righteous One, of whom now you_p have become betrayers and murderers, who received the Law as [the] ordinances of angels and [yet] did not keep [it]."

Berean Literal Bible

You stiff-necked and uncircumcised in heart and ears always resist the Holy Spirit; as your fathers *did*, also do you. Which of the prophets did your fathers not persecute? And they killed those having foretold about the coming of the Righteous One, of whom you have now become betrayers and murderers, you who received the Law by *the* ordination of angels, and have not kept *it*."

Benjamin Brodie's trans.	<p>You stiff-necked and stubborn, uncircumcised in minds and ears, always resisting and opposing [grieving and quenching] the Holy Spirit (just as your fathers did, likewise you),</p> <p>Which of the prophets did your fathers not persecute? Furthermore, they killed those who announced beforehand the coming of the Righteous One [Jesus Christ], concerning whom you have now [after crucifying Him] become betrayers [to the Jewish religion] and murderers [of the Messiah],</p> <p>You who have received the law through the directions of angels, but have not guarded and kept it."</p>
Context Group Version	<p>You (pl) stiff-necked and uncircumcised in heart and ears, you (pl) always resist the Special Spirit: as your (pl) fathers did, so do you (personal love). Which of the prophets did your (pl) fathers not persecute? And they killed those that showed before of the coming of the vindicated One; of whom you (pl) have now become betrayers and murderers; you (pl) who received the law as it was appointed by messengers, and did not keep it..</p>
Far Above All Translation	<p><i>You</i> stiff-necked and uncircumcised of heart and ears, you always resist the holy spirit. As your fathers <i>did</i>, so <i>do</i> you. Which of the prophets did your fathers not persecute? And they killed those who announced the coming of the righteous one beforehand, of whom you have now become the betrayers and murderers – you who received the law through injunctions of angels, and did not keep <i>it</i>."</p>
Green's Literal Translation	<p>Oh stiffnecked and uncircumcised in heart and in the ears! You always fell against the Holy Spirit. As your fathers <i>did</i>, you also <i>did</i>. Which of the prophets did your fathers not persecute? And they killed those before proclaiming concerning the coming of the Just One, of whom you now have become betrayers and murderers, who received the Law by the disposition of angels and did not keep <i>it</i>.</p>
Legacy Standard Bible	<p>"You men—stiff-necked and uncircumcised in heart and ears—are always resisting the Holy Spirit. As your fathers did, so do you. And which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; you who received the Law as ordained by angels, and yet did not observe <i>it</i>."</p>
Modern Literal Version 2020	<p>You^o are stiff-necked and non-circumcised in heart and ears. You^o are habitually defying the Holy Spirit, like your^o fathers, like you^o do also!</p> <p>Which of the prophets did your^o fathers not persecute? And they killed the ones who proclaimed beforehand God's message concerning the coming of the Righteous One; of whom you^o have now become betrayers and murderers.</p> <p>You^o who received the law at the commandments from God's messengers and did not observe <i>it</i>. {Ex 20:1-7, Exo 25:2-31:18}</p>
New King James Version	<p>Israel Resists the Holy Spirit</p> <p>"<i>You</i> stiff-necked [<i>stubborn</i>] and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers <i>did</i>, so <i>do</i> you. Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers, who have received the law by the direction of angels and have not kept <i>it</i>."</p>
Revised Geneva Translation	.
The gist of this passage:	<p>At this point, with his final words, Stephen really lays into the religious crowd there, accusing them of doing exactly what their fathers always did.</p>

Acts 7:51a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sklêrotrachêlos (σκληροτραχηλος) [pronounced <i>sklay-rot-RAKH-ah-los</i>]	<i>stiff-necked, obstinate, headstrong, strong willed</i>	masculine plural adjective, vocative	Strong's #4644
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
aperítmētos (ἀπερίτμητος) [pronounced <i>ap-er-EET-may-toss</i>]	<i>uncircumcised; metaphorically those whose soul and senses are closed to divine admonition</i>	masculine plural adjective, vocative	Strong's #564
kardiaí (καρδίαί) [pronounced <i>kahr-DEE-ī</i>]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, dative, locative or instrumental case	Strong's #2588
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tois (τοίς) [pronounced <i>toyce</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
ôta (ὠτα) [pronounced <i>OHT-ah</i>]	<i>ears; metaphorically the faculties of perceiving with the mind, the faculty of understanding and knowing; hearing</i>	neuter plural noun; accusative case	Strong's #3775

Translation: [You] obstinate and uncircumcised of hearts and ears,...

Now Stephen slams the religious class who stand against him. It may seem as if Stephen suddenly takes aim at his judges, but he is looking at his audience, and he knows when it is time to lower the boom (no doubt, at the guidance of God the Holy Spirit).

Up to this point, Stephen has drawn many parallels, but at this point, he explains how exactly these parallels apply.

Stephen calls these men obstinate. Then he says that they are uncircumcised of hearts and ears. One of the great institutions of Judaism—one which comes down to us even to this day—is circumcision. But physical circumcision is representative, and it represents being set apart to God and being identified as set apart to God. These men are resisting God. They resist God in their thinking (hearts) and they even resist Him when they hear truth from God (as Stephen is speaking right now). They are physically circumcised, but their thinking and attitude is exactly the opposite of God's.

Acts 7:51b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771

Acts 7:51b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aeí (αἰί) [pronounced ah-EYE]	<i>constantly; always, perpetually, incessantly; invariably, regularly</i>	adverb	Strong's #104
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #40
antipíptō (ἀντιπίπτω) [pronounced an-tee-PIHP-toe]	<i>to resist, to oppose, to fall upon, to run against; to be adverse, oppose, strive against</i>	2 nd person plural, present active indicative	Strong's #496

This word is found nowhere else in the New Testament.

Translation: ...you [all] keep on resisting the Holy Spirit.

The Holy Spirit, through the words of Stephen, is working on the religious class who are listening to him right now. They resist what he is saying. There should be no disagreements concerning all the Stephen has said. He is simply adding one more thing: *You all are obstinate just like your fathers were!*"

Acts 7:51c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
pateres (πατέρες) [pronounced pat-EHR-ehs]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; nominative case	Strong's #3962

Acts 7:51c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὕμῶν) [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)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771

Translation: *As your fathers [were] so you [all] [are right now].*

This is an extremely brief statement, and nearly every translation fills it in with some additional words. Literally, this reads, *As your fathers, so you*. In other words, “*You are exactly like your fathers!*” Stephen has been excoriating the fathers of these people for their hardness towards God; and now he tells them, “*You are just like your fathers!*” (Whom Stephen has described in detail in this lengthy⁴³ sermon.)

They cannot deny their history, but they are unable to objectively evaluate what Stephen is saying.

Acts 7:51 *[You] obstinate and uncircumcised of hearts and ears, you [all] keep on resisting the Holy Spirit. As your fathers [were] so you [all] [are right now].* (Kukis mostly literal translation)

Acts 7:52a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tina (τίνα) [pronounced TEE-nah]; ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	masculine singular interrogative pronoun; accusative case	Strong's #5101
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
prophêtês (προφήτης) pronounced proh-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; genitive/ablative case	Strong's #4396
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
diôkô (διώκω) [pronounced Dee-OH-koh]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	3 rd person plural, aorist active indicative	Strong's #1377

⁴³ This is probably no longer than any other sermon given; but we have more of it recorded for us. No doubt, Stephen gave more specific examples.

Acts 7:52a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
pateres (πατέρες) [pronounced pat-EHR-ehs]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; nominative case	Strong's #3962
humôn (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)

Translation: Which of the prophets did your fathers not persecute?

Stephen now sums it up for them. "Which prophet did your fathers not chase after? Who did they not persecute?" When God sent a prophet to Israel, it was because the nation as a whole was going wrong. When the nation was going wrong, they were resisting the Scriptures, resisting God, and they would resist the prophet sent to them. But they did more than resist in the past. They persecuted these prophets and killed some of them.

This is what they are about to do with Stephen.

Let me suggest that some of the priests and religious types who are here, who may be stung by these words, will later reflect on the accuracy of Stephen's message and their own horrendous response to him (this crowd will stone Stephen). Many of these men will be forced to face their own thinking and actions, and consider them in the light of what Stephen said.

Someone had to describe all of this to Luke. Let me suggest that it was one of the members of the Sanhedrin who were there; and possibly a man who took part in Stephen's stoning.

Acts 7:52b			
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
apokteinō (ἀποκτείνω) [pronounced ap-ok-TEE-no]	<i>to put to death, to kill, to slay; figuratively to destroy</i>	3 rd person plural, aorist active indicative	Strong's #615
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Acts 7:52b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prokatangéllō (προκαταγγέλλω) [pronounced <i>prok-at-ang-GHEHL-low</i>]	<i>announcing beforehand (that a thing will be) [used of prophecies]; pre-announcing in the sense of to promise; those foretelling (the future), predicting, promising</i>	masculine plural, aorist active participle, accusative case	Strong's #4293
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
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
éleusis (ἔλευσις) [pronounced <i>EHL-yoo-sis</i>]	<i>a coming, advent, an arrival</i>	feminine singular noun, genitive/ablative case	Strong's #1660
This word is found nowhere else in the New Testament.			
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
dikaios (δίκαιος, αἴα, ον) [pronounced <i>DIH-kai-oss</i>]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine singular adjective, genitive/ablative case	Strong's #1342

Translation: They even killed the ones who announced beforehand about the advent of the Righteous One,...

“Prophets came and announced the advent of the Righteous One, and your fathers even killed them!” is Stephen’s bold statement. “Prophets came and simply shared the promise of the Messiah, and you killed them!”

Isaiah, probably more than any other prophet, spoke of the coming Messiah. However, Jesus is spoken of by most of the prophets. These prophets were persecuted and even killed by previous generations of Jews.

Acts 7:52c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced <i>how</i>]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
nun (νῦν) [pronounced <i>noon</i>]	<i>now, at this time, the present (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568

Acts 7:52c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
prodotai (προδότες) [pronounced prod-OT-ī]	<i>betrayers, traitors; those who give another into his enemy's hands</i>	masculine plural noun; nominative case	Strong's #4273
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
phoneis (φονεῖς) [pronounced fon-ICE]	<i>murderers, killers (always used of criminal or intentional homicide)</i>	masculine plural noun, nominative case	Strong's #5406
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>	2 nd person plural, aorist (deponent) middle/passive indicative	Strong's #1096

Translation: ...towards Whom you [all] have become [His] betrayers and murderers.

Then Stephen adds another strong statement. "Regarding the Messiah, you have betrayed and murdered Him!" Can they deny this?

Bear in mind, this might be at most 5 or 6 years after the crucifixion. Many of the people to whom Stephen is speaking were great advocates for the killing of Jesus.

Acts 7:52 Which of the prophets did your fathers not persecute? They even killed the ones who announced beforehand about the advent of the Righteous One, towards Whom you [all] have become [His] betrayers and murderers. (Kukis mostly literal translation)

Acts 7:53a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced HOIT-eeen-ehs]	<i>which, whoever, whatever, who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	2 nd person plural, aorist active indicative	Strong's #2983
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
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551

Acts 7:53a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<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
diatagas (διατάγας) [pronounced dee-at-ag-AHS]	<i>ordinances; institutions; arrangements; dispositions</i>	feminine plural noun, accusative case	Strong's #1296
aggeloi (ἄγγελοι) [pronounced AHN-geh-loy]	<i>messengers, envoys, the ones who are sent, angels, messengers from God</i>	masculine plural noun; genitive/ablative case	Strong's #32

Translation: [Even you] who received the Torah on the basis of ordinances from [God's] messengers,...

Now Stephen lumps together the fathers with his accusers here, and tells them, "You have all received God's Torah." The rest of the phrase is somewhat confusing. We have the eis preposition (which has many applications), followed by a very rare word, the feminine plural noun diatagas (διατάγας) [pronounced dee-at-ag-AHS]. We may be better helped by the verbal cognate of this noun, which is diatassô (διατάσσω) [pronounced dee-aht-AHS-soh]. It means, *to arrange, to appoint, to ordain, to prescribe, to give order*. Strong's #1299.

If we verbalize that noun, we would have, *as prescribed or ordained of [God's] messengers*. I believe that Stephen uses the term *law* simply to refer to the entire Old Testament; and it came to the people through many of God's messengers. Israel received the teach of God from both angels and men of God.

Acts 7:53b			
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
phulassô (φυλάσσω) [pronounced foo-LAHS-soh]	<i>to keep, to guard, to watch; to observe, to not violate [precepts, laws]</i>	2 nd person plural, aorist active indicative	Strong's #5442

Translation: ...but you [all] did not keep [them]."

Stephen says, "God gave you His law, but you did not keep it!"

These men are about to murder Stephen. Right now, their hearts are filled with anger and hatred.

Acts 7:53 [Even you] who received the Torah on the basis of ordinances from [God's] messengers, but you [all] did not keep [them]." (Kukis mostly literal translation)

Acts 7:51–53 [You] obstinate and uncircumcised of hearts and ears, you [all] keep on resisting the Holy Spirit. As your fathers [were] so you [all] [are right now]. Which of the prophets did your fathers not persecute? They even killed the ones who announced beforehand about the advent of the Righteous One, towards Whom you [all] have become [His] betrayers and murderers. [Even you] who received the Torah on the basis of ordinances from [God’s] messengers, but you [all] did not keep [them].” (Kukis mostly literal translation)

Acts 7:51–53 You are all obstinate and your hearts and ears are not circumcised. You continually resist the Holy Spirit, Who is speaking to you right now. You behave right now as your fathers did in the past. Tell me, which of the prophets did your fathers not harass or put to flight? They even killed the ones who announced back then the advent of the Righteous One—the Same One Whom you have betrayed and murdered! You received the Torah and the additional pronouncements from God’s messengers, yet you did not keep them.” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Stephen is Stoned to Death

But continually hearing these (things), they were being cut to the hearts of them; and they were gnashing the teeth to them.

Acts
7:54

Having heard these things, [the council members] were being cut at their hearts and they were grinding their teeth [in anger and frustration].

Having heard these things, the council members were cut right to their hearts, but they responded with great anger and frustration towards Stephen.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But continually hearing these (things), they were being cut to the hearts of them; and they were gnashing the teeth to them.
Complete Apostles Bible	Now hearing these things they were infuriated in their hearts, and were gnashing their teeth against him.
Douay-Rheims 1899 (Amer.)	Now hearing these things, they were cut to the heart: and they gnashed with their teeth at him.
Holy Aramaic Scriptures	And when they had heard these things, they were filled with anger in their souls, and they were gnashing their teeth at him.
James Murdock’s Syriac NT	And when they heard these things, they were filled with rage in their souls; and they gnashed their teeth against him.
Original Aramaic NT	And when they heard these things, they were filled with rage in their souls and they were gnashing on him with their teeth.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Hearing these things, they were cut to the heart and moved with wrath against him.
Bible in Worldwide English	When the men heard what Stephen said, they were very angry. They made noises with their teeth to show they hated him.
Easy English	The Jewish leaders kill Stephen

	The group of Jewish leaders listened to Stephen. What he said made them very angry. They bit their teeth together because they were so angry.
Easy-to-Read Version—2008	When those in the council meeting heard this, they became very angry. They were so mad they were grinding their teeth at him.
God's Word™	As council members listened to Stephen, they became noticeably furious.
Good News Bible (TEV)	As the members of the Council listened to Stephen, they became furious and ground their teeth at him in anger.
J. B. Phillips	.
The Message	At that point they went wild, a rioting mob of catcalls and whistles and invective. But Stephen, full of the Holy Spirit, hardly noticed—he only had eyes for God, whom he saw in all his glory with Jesus standing at his side. He said, "Oh! I see heaven wide open and the Son of Man standing at God's side!" Vv. 55–56 are included for context.
NIRV	Stephen Is Killed When the members of the Sanhedrin heard this, they became very angry. They were so angry they ground their teeth at Stephen.

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

Casual English Bible	STEPHEN EXECUTED BY A MOB The Jews became so furious they clenched their teeth.
Contemporary English V. The Living Bible	When the council members heard Stephen's speech, they were angry and furious. The Jewish leaders were stung to fury by Stephen's accusation and ground their teeth in rage.
New Berkeley Version New Living Translation	. The Jewish leaders were infuriated by Stephen's accusation, and they shook their fists at him in rage. [Greek <i>they were grinding their teeth against him.</i>]
The Passion Translation	When they heard these things, they were overtaken with violent rage filling their souls, and they gnashed their teeth at him.
Plain English Version	They killed Stephen with stones The men of the Jewish Leaders Council heard Stephen say that, and they got really angry. They were so angry that they were rubbing their teeth together.
UnfoldingWord Simplified T.	When the Jewish council members and others there heard all that Stephen said, they became very angry. They were grinding their teeth together because they were so angry at him!
William's New Testament	As they continued to listen to this address, they were becoming infuriated and began to grind their teeth at him.

Partially literal and partially paraphrased translations:

American English Bible	Well when they heard this, they were really cut down and they were grinding their teeth at him!
Beck's American Translation	.
Breakthrough Version	Hearing these things, they were being sawed in two by their hearts and were grinding their teeth at him.
Common English Bible	Once the council members heard these words, they were enraged and began to grind their teeth at Stephen.
Len Gane Paraphrase	After they heard these things, they were enraged deeply into their hearts and gnashed their teeth at him.
A. Campbell's Living Oracles NT for Everyone	. The Stoning of Stephen What Stephen said was a blow right to the heart. When they heard it, they gnashed their teeth against him.

20th Century New Testament As they listened to this, the Council grew frantic with rage, and gnashed their teeth at Stephen.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	On hearing this, the members of the Sanhedrin were enraged, and they gnashed their teeth at him.
Christian Standard Bible	The First Christian Martyr When they heard these things, they were enraged [Or <i>were cut to the quick</i>] and gnashed their teeth at him.
Conservapedia Translation	When the people heard this, their very souls were shaken, and looked on in frustration. "Gnashing" had clear connotations of anger, frustration, or even agony (wailing and gnashing of teeth).
Revised Ferrar-Fenton Bible	The Murder of Stephen. Now, on hearing this, they were cut to the heart, and they ground their teeth at him.
Free Bible Version	When they heard this, the council members became mad with rage, and snarled at him, grinding their teeth.
God's Truth (Tyndale)	When they heard these things, their hearts clave asunder, and they gnashed on him with their teeth.
International Standard V	Stephen is Stoned to Death While they were listening to these things, they became more and more furious and began to grind their teeth at him.
Riverside New Testament	As they listened to these things they were cut to the heart and ground their teeth at him.
Weymouth New Testament	As they listened to these words, they became infuriated and gnashed their teeth at him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When they heard this reproach, they were enraged and they gnashed their teeth against Stephen.
The Heritage Bible	And hearing these things, they were cut to the heart, and they gnashed upon him with their teeth.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	This touched them on the raw, and they ground their teeth with fury.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And when they had heard these (things), they were filled with anger within themselves and they were gnashing their teeth against him.
Holy New Covenant Trans.	When the Jewish leaders heard Stephen say these things, they became very angry. They were so mad that they were grinding their teeth at Stephen.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	Hearing but these [Men] were enraged [in] the hearts [of] them and [They] ground the teeth to him...
Alpha & Omega Bible	NOW WHEN THEY HEARD THIS, THEY WERE CUT TO THE QUICK, AND THEY BEGAN GNASHING THEIR TEETH AT HIM.
Awful Scroll Bible	Moreover, giving ear to the same-as-these, they were being sawn-through to the sensibility of their heart, and they were gnashing their teeth at him.
Concordant Literal Version	Now, hearing these things, they were harrowed in their hearts, and gnashed their teeth at him."
exeGesés companion Bible	<u>STEPHANOS IS STONED</u>

	They hear these and are cut to the heart; and they gnash on him with their teeth:...
Orthodox Jewish Bible	And hearing these things, they were infuriated in their levavot, and they were grinding their teeth at him.
Rotherham's Emphasized B.	And [while they were hearing these things] they were being pierced in their hearts, and began gnashing their teeth against him.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Stephen Put to Death Now when ^[k] they heard this [accusation and understood its implication], they were cut to the heart, and they began grinding their teeth [in rage] at him. [k] This would include the members of the Council (Sanhedrin, Jewish High Court) and those witnessing the proceedings.
The Expanded Bible	Stephen Is Killed When the leaders heard this, they became furious [^l in their hearts]. They were so mad they were grinding [gnashing] their teeth at Stephen.
Jonathan Mitchell NT	Well now, while progressively hearing these things, they were being progressively sawn in two in their hearts (= emotionally ripped and cut to the core so as to be filled with rage), and so they began and continued to grind and gnash [their] teeth on him (= at his words) with noises as of a wild animal eating greedily.
Syndein/Thieme	When they heard these things, they were cut to the heart, and they ground their teeth at him. {Note: NOW, they were very, very angry!}
Translation for Translators	All the people there became very angry with Stephen. <i>Acts 7:54</i> When the Jewish Council members <i>and others there</i> heard all that <i>Stephen said</i> , they became very angry. They were grinding their teeth together <i>because they were so angry</i> at him!
The Voice	Upon hearing this, <i>his audience could contain themselves no longer</i> . They boiled in fury at Stephen; they clenched their jaws and ground their teeth.

Bible Translations with Many Footnotes:

Lexham Bible	Stephen's Martyrdom Now when they [*Here "when " is supplied as a component of the participle ("heard") which is understood as temporal] heard these things , they were infuriated in their hearts and gnashed their [*Literally "the"; the Greek article is used here as a possessive pronoun] teeth at him.
NET Bible®	Stephen is Killed When they heard these things, they became furious ¹ and ground their teeth ² at him. ¹ This verb, which also occurs in Acts 5:33, means "cut to the quick" or "deeply infuriated" (BDAG 235 s.v. διαπρίω). ² Or "they gnashed their teeth." This idiom is a picture of violent rage (BDAG 184 s.v. βρύχω). See also Ps 35:16.
The Spoken English NT	The High Council Stones Stephen to Death When they heard that, they were totally enraged, ^{ooo} and ground their teeth at Stephen. ^{ooo} Lit. "they were enraged in their hearts."
Wilbur Pickering's New T.	Stephen is martyred Well as they heard these things their hearts were being sawed in half, ³² and they started gnashing their teeth at him. (32) That's what the Text says. It is a graphic figure of speech. If you are sliced with a sharp object you may scarcely feel it at the moment, but if someone starts sawing

on you No wonder they were mad! (They had long since figured out that Stephen wasn't being conciliatory.)

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now hearing these [things], they were cut through to their hearts [fig., they were infuriated], and they began gnashing their teeth at him.
An Understandable Version	Now when the Council members heard these things they were enraged and ground their teeth at him.
Benjamin Brodie's trans.	Now, after hearing these things, they were infuriated [hostility, rage] and cut to their hearts, and they ground [gnashed] their teeth against him .
English Standard Version	Now when they heard these things they were enraged, and they ground their teeth at him.
Modern Literal Version 2020	Now hearing these things, they were being infuriated in their hearts and they were gnashing their teeth at him.
New American Standard	Stephen Put to Death Now when they heard this, they were infuriated, and they <i>began</i> gnashing their teeth at him.
New King James Version	Stephen the Martyr When they heard these things they were cut to the heart [<i>furious</i>], and they gnashed at him with their teeth.
Revised Geneva Translation	.
World English Bible	Now when they heard these things, they were cut to the heart, and they gnashed at him with their teeth.

The gist of this passage: The members of the Sanhedrin were very upset to hear what Stephen was saying.

Acts 7:54a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούῳ (ἀκούω)[pronounced ah-KOO-oh]	those hearing; hearing and paying attention to; listeners; those who hear and understand	masculine plural, present active participle; nominative case	Strong's #191
dé (δέ) [pronounce deh]	but, moreover, and, also; now; in the next place, namely, to wit; on the other hand, however	post-positive conjunctive particle used as a copulative and an adversative	Strong's #1161
tauta (ταῦτα) [pronounced TAU-taw]	these, these things	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)
diapriō (διαπρίω) [pronounced dee-ap- REE-oh]	to be cut to the quick, to saw asunder, (figuratively) to exasperate, to cut (to the heart)	3 rd person plural, imperfect passive indicative	Strong's #1282
tais (ταῖς) [pronounced taiç]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588

Acts 7:54a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kardiai (καρδίαι) [pronounced <i>kahr-DEE-ī</i>]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, dative, locative or instrumental case	Strong's #2588
autōn (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: Having heard these things, [the council members] were being cut at their hearts...

It appears that what Stephen said dug deeply into their souls. It cut their hearts. However, these men had scar tissue all over their hearts and they continued to respond with negative volition towards his message.

They did not calm down and say, "Okay, I see your point;" they became all the more agitated.

Later, some of them recognized what they had done and believed in Jesus (which explains the source for this material).

Acts 7:54b			
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
bruchō (βρῦχω) [pronounced <i>BROO-kho</i>]	<i>to gnash, to grind (grate) the teeth (in pain or rage); to bite, to chew</i>	3 rd person plural, imperfect active indicative	Strong's #1031
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
odontes (ὀδόντες) [pronounced <i>ohd-ONT-ace</i>]	<i>teeth</i>	masculine plural noun, accusative case	Strong's #3599
epí (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
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: ...and they were grinding their teeth [in anger and frustration].

Their response to Stephen was one of anger and frustration. They were so filled with mental attitude sins that they could not speak. Their emotions had completely taken over.

Illustration: Try going to a leftist rally and set up signs, a booth, or a megaphone to present opposing ideas. You will not be debated, you will be physically attacked, and either chased off or harmed.

Acts 7:54 Having heard these things, [the council members] were being cut at their hearts and they were grinding their teeth [in anger and frustration]. (Kukis mostly literal translation)

Acts 7:54 Having heard these things, the council members were cut right to their hearts, but they responded with great anger and frustration towards Stephen. (Kukis paraphrase)

But being complete of Spirit of Holy, he had gazed to the sky. He saw a glory of God and Jesus standing from right hands of the God. And he said, "Behold, I saw the heavens opening and the Son of the Man from right hands standing of the God."

Acts
7:55–56

Being filled of the Holy Spirit, [Stephen] looked intently into the sky. He saw the glory of God and [he saw] Jesus standing at the right hand of God. He said, "Listen, I have seen the opening of the heavens and I [just] saw the Son of Man standing at the right hand of God."

While being filled with the Holy Spirit, Stephen looked intently into the sky. He could see the glory of God and he could see Jesus standing to the right of God. He told those around him, "Listen, I see the heavens opening and I see the Son of Man standing to the right of God."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But being complete of Spirit of Holy, he had gazed to the sky. He saw a glory of God and Jesus standing from right hands of the God. And he said, "Behold, I saw the heavens opening and the Son of the Man from right hands standing of the God."
Complete Apostles Bible	But being full of the Holy Spirit, looking intently into heaven, he saw the glory of God, and Jesus standing at the right hand of God, and he said, "Behold! I see the heavens opened, and the Son of Man standing at the right hand of God!"
Douay-Rheims 1899 (Amer.)	But he, being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God and Jesus standing on the right hand of God. And he said: Behold, I see the heavens opened and the Son of man standing on the right hand of God.
Holy Aramaic Scriptures	And he, while being full of Haymanutha {Faith} and The Rukha d'Qudsha {The Spirit of Holiness}, looked at the Heavens, and saw The Glory of Alaha {God}, and Eshu {Yeshua} while standing on the right side of Alaha {God}, and he said, "Look! I see the Heavens while they are opened, and The Son of Man while standing on the right side of Alaha {God}!"
James Murdock's Syriac NT	And he, as he was full of faith and of the Holy Spirit, looked towards heaven, and saw the glory of God, and Jesus standing at the right hand of God. And he said: Lo, I see heaven open, and the Son of man standing on the right hand of God.

Original Aramaic NT And he, being filled with faith and The Spirit of Holiness, gazed into Heaven and he saw the glory of God, and Yeshua as he stood at the right side of God. And he said, "Behold, I see the Heavens opening and The Son of Man standing at the right hand of God."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English But he was full of the Holy Spirit, and looking up to heaven, he saw the glory of God and Jesus at the right hand of God.

Bible in Worldwide English And he said, Now I see heaven open, and the Son of man at the right hand of God. But Stephen was full of the Holy Spirit. He looked at the sky and saw the greatness of God. He saw Jesus standing at Gods right side. Look, he said, I see the sky open. I see the Son of man standing at Gods right hand side.

Easy English But the Holy Spirit filled Stephen. He looked up to heaven and he saw the bright light of God's glory. He also saw Jesus, who was standing at the right side of God. Stephen said, 'Look! I can see into heaven itself. It is open! I can see the Son of Man and he is standing at the right side of God!'

The Son of Man is another name for Jesus. Jesus often called himself the Son of Man when he talked to people. Jesus was ready to receive Stephen into heaven.

Easy-to-Read Version–2008 But Stephen was full of the Holy Spirit. He looked up into heaven and saw the glory of God. And he saw Jesus standing at God's right side. Stephen said, "Look! I see heaven open. And I see the Son of Man standing at God's right side."

Good News Bible (TEV) But Stephen, full of the Holy Spirit, looked up to heaven and saw God's glory and Jesus standing at the right side of God. "Look!" he said. "I see heaven opened and the Son of Man standing at the right side of God!"

J. B. Phillips

The truth arouses murderous fury

These words stung them to fury and they ground their teeth at him in rage. Stephen, filled through all his being with the Holy Spirit, looked steadily up into Heaven. He saw the glory of God, and Jesus himself standing at his right hand.

"Look!" he exclaimed, "the heavens are opened and I can see the Son of Man standing at God's right hand!" V. 54 is included for context.

The Message

NIRV

But he was full of the Holy Spirit. He looked up to heaven and saw God's glory. He saw Jesus standing at God's right hand. "Look!" he said. "I see heaven open. The Son of Man is standing at God's right hand."

New Life Version

He was filled with the Holy Spirit. As he looked up to heaven, he saw the shining-greatness of God and Jesus standing at the right side of God. He said, "See! I see heaven open and the Son of Man standing at the right side of God!"

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

Casual English Bible Stephen, full of God's Holy Spirit, looked up into the sky. He saw God in all of his glory, and Jesus standing at God's right hand. Stephen said, "Look, I can see it. Heaven has opened up. I see the Son of Humans standing at the right side of God."

Contemporary English V. But Stephen was filled with the Holy Spirit. He looked toward heaven, where he saw our glorious God and Jesus standing at his right side. Then Stephen said, "I see heaven open and the Son of Man standing at the right side of God!"

The Living Bible

But Stephen, full of the Holy Spirit, gazed steadily upward into heaven and saw the glory of God and Jesus standing at God's right hand. And he told them, "Look, I see the heavens opened and Jesus the Messiah [literally, "the Son of Man."] standing beside God, at his right hand!"

New Berkeley Version The Passion Translation	.	But Stephen, overtaken with great faith, was full of the Holy Spirit. He fixed his gaze into the heavenly realm and saw the glory and splendor of God—and Jesus, who stood up at the right hand of God. “Look!” Stephen said. “I can see the heavens opening and the Son of Man standing at the right hand of God <i>to welcome me home!</i> ”
Plain English Version	.	But the Holy Spirit controlled Stephen. He looked up into the sky, and he saw God there, shining very bright, and he saw Jesus standing at God’s right-hand side. Stephen said to everyone, “Look, I can see into heaven. Its door is open, and I can see God’s special man there in heaven. He is standing at God’s right-hand side.”
UnfoldingWord Simplified T.	.	But the Holy Spirit completely controlled Stephen. He looked up into heaven and saw a dazzling light from God, and he saw Jesus standing at God's right side. "Look, "he said, "I see heaven open, and I see the Son of Man standing at God's right side!"
William's New Testament	.	

Partially literal and partially paraphrased translations:

American English Bible	.	But as he was being filled with Holy Breath, he stared into the sky and saw the Glory of God with Jesus standing at His right hand! So he said: ‘Look! I see the sky opening up! ‘And there’s the Son of Man standing at the right hand of God! ’ [The link is to a very extensive article which asks, <i>Who was Jesus?</i> 12 questions are asked and then answered, one of those questions being <i>Jesus, Joshua, Iesous, or Yehoshua?</i> I have not read it yet but it looks interesting.]
Beck’s American Translation Breakthrough Version	.	Being full of the Sacred Spirit, when he stared into the sky, he saw God's magnificence and Jesus who had stood on the right <i>side</i> of God. And he said, "Look, I see the heavenly regions that have been completely opened and the Human Son who has been standing on the right <i>side</i> of God."
Common English Bible	.	But Stephen, enabled by the Holy Spirit, stared into heaven and saw God’s majesty and Jesus standing at God’s right side. He exclaimed, “Look! I can see heaven on display and the Human One [Or <i>Son of Man</i>] standing at God’s right side!”
Len Gane Paraphrase	.	But he, full of the Holy Spirit, looked up steadily into heaven and saw the glory of God and Jesus standing at the right hand of God. He said, "Look, I see the heavens open and the Son of Man standing at the right hand of God."
A. Campbell's Living Oracles	.	But he, being full of the Holy Spirit, looking up steadfastly toward heaven, saw the glory of God, and Jesus standing at the right hand of God. And he said, Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.
New Advent (Knox) Bible	.	But he, full of the Holy Spirit, fastened his eyes on heaven, and saw there the glory of God, and Jesus standing at God’s right hand; I see heaven opening, he said, and the Son of Man standing at the right hand of God.
20 th Century New Testament	.	He, filled as he was with the Holy Spirit, fixed his eyes intently on the heavens, and saw the Glory of God and Jesus standing at God's right hand. "Look," he exclaimed, "I see Heaven open and the Son of Man standing at God's right hand!"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.	But he was full of the Divine God, and saw God's glory in heaven, with Jesus standing on God's right hand. He said, "Look, I see the heavens open, and The Son as man stands at God's right hand." The then-blasphemous phrase that caused the martyrdom of Stephen is better translated as "The Son as man" rather than "the Son of Man." [Kukis note: I disagree; see the Greek exegesis below.]
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Revised Ferrar-Fenton Bible	But, possessing fulness of Holy Spirit, looking up into the heaven, he saw a Divine Majesty, with Jesus standing at the right of God; and said, "Look! I see the heavens open, and the Son of Man standing at the right of God!"
Free Bible Version	But Stephen, full of the Holy Spirit, gazed up into heaven and saw God's glory, with Jesus standing at God's right hand. "Look," he said, "I see heaven open, and the Son of Man standing at God's right hand."
International Standard V	But Stephen, [Lit. he] filled with the Holy Spirit, looked straight into heaven and saw the glory of God and Jesus standing at the right hand of God. He said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!"
Montgomery NT	But he, full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God. "Look, I see heaven open," he said, "And the Son of man standing at the right hand of God."
The Spoken English NT	But he was full of the Holy Spirit. He stared into heaven and saw the glory of God, and Jesus standing at God's right side. And he said, "Look! I see the heavens opened wide, and the Human One standing at God's right side!"
Urim-Thummim Version	But he, being full of the Sacred Spirit, fixed his eyes on the cosmos and saw the glory of Elohim and Jesus standing on the right hand of Elohim, and said, lo, I see the cosmos opened, and the Son of Man standing on the right hand of Elohim.
Weymouth New Testament	But, full of the Holy Spirit and looking up to Heaven, Stephen saw the glory of God, and Jesus standing at God's right hand. "I can see Heaven wide open," he said, "and the Son of Man standing at God's right hand."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But he, full of the Holy Spirit, fixed his eyes on heaven and saw the glory of God and Jesus at God's right hand, so he declared: "I see the heavens open and the Son of Man at the right hand of God." Dn 7:13
The Heritage Bible	And he, being full of the Holy Spirit, gazed up intently into heaven, and saw the glory of God, and Jesus standing out from the right hand of God, And said, Behold, I am looking with special interest at the heavens completely opened, and the Son of man standing out from the right hand of God.
New American Bible (2011)	°But he, filled with the holy Spirit, looked up intently to heaven and saw the glory of God and Jesus standing at the right hand of God,* and he said, "Behold, I see the heavens opened and the Son of Man standing at the right hand of God." * [7:55] He...saw...Jesus standing at the right hand of God: Stephen affirms to the Sanhedrin that the prophecy Jesus made before them has been fulfilled (Mk 14:62). o. [7:55–56] Mt 26:64; Mk 14:62; Lk 22:69; Acts 2:34.
New Catholic Bible	But Stephen, filled with the Holy Spirit, looked up intently to heaven and saw the glory of God, and Jesus standing at God's right hand. "Look!" he cried. "I see the heavens opened and the Son of Man standing at the right hand of God."
NRSV (Anglicized Cath. Ed.)	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But he, full of the <i>Ruach HaKodesh</i> , looked up to heaven and saw God's <i>Sh'khinah</i> , with Yeshua standing at the right hand of God . "Look!" he exclaimed, "I see heaven opened and the Son of Man standing at the right hand of God! " [Psalm 110:1]
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Hebraic Roots Bible	But being full of the Holy Spirit, looking intently into the heaven, he saw the glory of YAHWEH, and Yahshua standing at the right of YAHWEH. And he said, Behold, I see the heavens having been opened, and the Son of man standing at the right of YAHWEH!
Holy New Covenant Trans.	Stephen was full of the Holy Spirit. He looked up into the sky and saw the glory of God, and Jesus standing at God's right side. He said, "Look! I see heaven open. And I see the Son of Man standing at God's right side!"
The Scriptures 2009	But he, being filled with the Set-apart Spirit, looked steadily into the heaven and saw the esteem of Elohim, and עשוהי standing at the right hand of Elohim , and he said, "Look! I see the heavens opened and the Son of Adam standing at the right hand of Elohim! " Psalm 110:1.
Tree of Life Version	But Stephen, full of the Ruach ha-Kodesh, gazed into heaven and saw the glory of God—and Yeshua standing at the right hand of God. And he said, "Look, I see the heavens opened and the Son of Man standing at the right hand of God!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	Becoming but Full [of] spirit pure Looking to the heaven [He] sees recognition [of] god and jesus having stood from [them] right [of] the god and [He] says look! [I] see the heavens having been opened and the son [of] the man from [them] right having stood [of] the god.
Alpha & Omega Bible	BUT BEING FULL OF THE HOLY GHOST, HE GAZED INTENTLY INTO HEAVEN AND SAW THE GLORY OF THEOS (<i>The Alpha & Omega</i>), AND JESUS STANDING AT THE RIGHT HAND OF THEOS (<i>The Alpha & Omega</i>); AND HE SAID, "BEHOLD, I SEE THE HEAVENS OPENED UP AND THE SON OF MANKIND STANDING AT THE RIGHT HAND OF THEOS (<i>The Alpha & Omega</i>)."
Awful Scroll Bible	But beginning- as filled -by the Awful Breath, focusing into the expanse, he perceived the Splendor of God, and Jesus having stood by the right hand of God. And he said, "Be yourselves looking, I behold-the-experience of the expanse having been opened-up, and the Son of Man having stood by the right hand of God!"
Concordant Literal Version	Now possessing the fullness of faith and holy spirit, looking intently into heaven, he perceived the glory of God, and Jesus, standing at the right hand of God, and said, "Lo! I am beholding the heavens opened up, and the Son of Mankind standing at the right hand of God."
exeGesés companion Bible	...but being full of the Holy Spirit, he stares into the heavens and sees the glory of Elohim; and Yah Shua standing at the right of Elohim, and says, Behold, I observe the heavens open, and the Son of humanity standing at the right of Elohim.
Orthodox Jewish Bible	But being full of the Ruach Hakodesh and having gazed into Shomayim, Stefanos saw the kavod (glory) of Hashem and Yehoshua standing limin Hashem. And Stefanos said, "Hinei, I see Shomayim having been opened and the Ben HaAdam (Moshiach, DANIEL 7:13-14) standing limin Hashem."
Rotherham's Emphasized B.	But he being already full of Holy Spirit looking steadfastly into heaven saw the ⁹ glory of God, and Jesus standing on the right hand of God; and said— Lo! I see the heavens opened, And the Son of Man, standing on the right hand of God .
	⁹ Or: "a."

Expanded/Embellished Bibles:

- The Amplified Bible* But he, being full of the Holy Spirit and led by Him, gazed into heaven and saw the glory [the great splendor and majesty] of God, and Jesus standing at the right hand of God; and he said, "Look! I see the heavens opened up [in welcome] and [I]the Son of Man standing at the right hand of God!"
- The Expanded Bible But Stephen was full of the Holy Spirit. He looked up to heaven and saw the glory of God and Jesus standing at God's right ·side [or hand; ^C the place of highest honor beside a king]. He said, "Look! I see heaven open and the Son of Man [^C a title for the Messiah; Dan. 7:13–14] standing at God's right ·side [or hand]." [^CNormally portrayed as "sitting" at God's right side (Ps. 110:1), Jesus is standing either to give testimony to Stephen's faithfulness, or to welcome him into God's presence.]
- Jonathan Mitchell NT Yet he, continuing in being inherently full of set-apart Breath-effect (or: of [the] Holy Spirit; or: filled with a consecrated attitude), gazing intently into the atmosphere and sky (or: heaven) saw God's glory, and Jesus [D adds: the Master (or: Lord)], standing at God's right [hand, or, side] (or: fixing his eyes into the heaven, sees a manifestation of God which calls forth praise – even Jesus, having taken a stand from out of the midst of God's place of honor and power), And so he said, "Look! I am presently watching the atmosphere and skies (or: the heavens) having been fully opened up... and the Son of the Man (the Human Being; = Adam's Son; [p74 reads: God's Son]) standing at God's right [hand, or, side] (or: having taken a stand from out of the midst of the right [parts] of God)!" [Ps. 110:1].
- P. Kretzmann Commentary But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.
- Syndein/Thieme Kretzmann's [commentary](#) for Acts 7:54–56 has been placed in the [Addendum](#). But he, being consistently and habitually filled with the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God even Jesus standing on the right hand of God.
{Note: Under dying grace, Stephen is permitted to see Heaven . . . where he was actually receiving a standing ovation for his speech!}
And said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."
- Translation for Translators **After Stephen said that he could see Jesus standing beside God in heaven, they stoned him.**
- Acts 7:55-59*
- But the Holy Spirit completely controlled Stephen. He looked up into heaven and saw a dazzling light from God, and he saw Jesus standing at God's right side. "Look," he said, "I see heaven open, and I see the one who came from heaven standing at God's right side!"
- The Voice But Stephen was filled with the Holy Spirit. Gazing upward into heaven, he saw *something they couldn't see*: the glory of God, and Jesus standing at His right hand.
Stephen: Look, I see the heavens opening! I see the Son of Man standing at the right hand of God!.

Bible Translations with Many Footnotes:

- Lexham Bible But he, being full of the Holy Spirit, looked intently into heaven and [*Here "and" is supplied because the previous participle ("looked intently") has been translated as a finite verb] saw the glory of God, and Jesus standing at the right hand of God. And he said, "Behold, I see the heavens opened and the Son of Man standing at the right hand of God!"

NET Bible®

But Stephen,³ full⁴ of the Holy Spirit, looked intently⁵ toward heaven and saw the glory of God, and Jesus standing⁶ at the right hand of God. “Look!” he said.⁷ “I see the heavens opened, and the Son of Man standing at the right hand of God!”

³tn Grk “he”; the referent (Stephen) has been specified in the translation for clarity.

⁴tn Grk “being full,” but the participle ὑπάρχων (Juparcwn) has not been translated since it would be redundant in English.

⁵tn Grk “looking intently toward heaven, saw.” The participle ἀτενίσας (atenisa) has been translated as a finite verb due to requirements of contemporary English style.

⁶sn The picture of Jesus standing (rather than seated) probably indicates his rising to receive his child. By announcing his vision, Stephen thoroughly offended his audience, who believed no one could share God’s place in heaven. The phrase is a variation on Ps 110:1.

⁷tn Grk “And he said, ‘Look!’” Because of the length of the Greek sentence and the tendency of contemporary English style to use shorter sentences, καί (kai) has not been translated here; a new sentence is begun instead.

Wilbur Pickering’s New T.

But he, being full of Holy Spirit and looking intently into the heaven, he saw the glory of God and Jesus standing³³ on God’s right, and said, “Wow! I see the heavens opened and the Son of Man standing at God’s right!”

(33) There are several texts that have Jesus seated at the Father’s right, not standing. Apparently the Lord stood up to receive Stephen—he got a hero’s welcome.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But being full of [the] Holy Spirit, having looked intently into heaven, he saw [the] glory of God, and Jesus having stood at [the] right hand of God. And he said, "Look! I see the heavens having been opened and the Son of Humanity having stood at [the] right hand of God!"
An Understandable Version	But Stephen, full of the Holy Spirit, gazed into heaven and saw God’s splendor and Jesus standing at His right side. He said, “Look, I see heaven opened up and the Son of man standing at the right side of God.”
Benjamin Brodie’s trans.	But he, filled and at the disposal of the Holy Spirit, looking intently into heaven, saw the [Shekinah] glory of God [celestial splendor] and Jesus, standing at the right hand of God, And said: “Behold, I see the heavens being opened and the Son of Man standing at the right hand of God.”
Context Group Version	But he, being full of the Special Spirit, looked up steadfastly into the sky, and saw God’s public honor, and Jesus standing at God’s right hand, and said, Look, I see the skies opened, and the Son of Man standing at the right hand of God.
Literal New Testament	BUT BEING FULL OF [THE] SPIRIT HOLY, HAVING LOOKED INTENTLY INTO HEAVEN, HE SAW [THE] GLORY OF GOD, AND JESUS STANDING AT THE RIGHT HAND OF GOD, AND SAID, LO, I BEHOLD THE HEAVENS OPENED, AND THE SON OF MAN AT THE RIGHT [HAND] STANDING OF GOD.
Modern Literal Version 2020	But possessing the fullness of the Holy Spirit, he stared into heaven and saw the glory of God and Jesus standing at <i>the right hand</i> of God, and said, Behold, I am viewing the heavens which have been opened and the Son of Man standing at <i>the right hand</i> of God.
Revised Geneva Translation	.

The gist of this passage:

Stephen, filled with the Holy Spirit, looks up into the heavens and sees Jesus standing at the right hand of God.

Acts 7:55a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huparchô (ὑπάρχω) [pronounced <i>hoop-AR-khoh</i>]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine plural, present active participle; nominative case	Strong's #5225
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; in the next place, namely, to wit; on the other hand, however</i>	post-positive conjunctive particle used as a copulative and an adversative	Strong's #1161
plêrês (πλήρης) [pronounced <i>PLAY-race</i>]	<i>complete, full, covered over; fully permeated with</i>	masculine singular adjective; nominative case	Strong's #4134
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40
atenizô (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 singular, 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
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772

Translation: Being filled of the Holy Spirit, [Stephen] looked intently into the sky.

It would be my assumption, given the circumstances, that God the Father was giving Stephen a great blessing for what he has said and for the fact that he would become the first martyr of the church of God.

Possibly the Holy Spirit guided Stephen's eyes upward. He looked into the sky intently.

Acts 7:55b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>I-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	3 rd person singular, aorist active indicative	Strong's #1492
doxa (δόξα) [pronounced <i>DOHX-ah</i>]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; accusative case	Strong's #1391
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: He saw the glory of God...

What would make sense to me is, the glory of God would be a vision of God, granted to Stephen by God. Perhaps God appeared to have human qualities with a translucent and shining body. I am suggesting this on the basis of what Jesus appeared to be before Peter, James and John at the Transfiguration.

Whatever his vision, Stephen knew that this was God.

Acts 7:55c			
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
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
histêmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, perfect active participle; accusative case	Strong's #2476
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
dexios (δεξιός) [pronounced <i>dex-ee-OSS</i>]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	masculine plural adjective; genitive/ablative case	Strong's #1188
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...and [he saw] Jesus standing at the right hand of God.

We do not know much about Stephen's background, except that he had a good reputation with the other **disciples** of Jesus. I think that it is very possible that Stephen was a disciple of Jesus' for a period of time. Therefore, probably having seen Jesus in His resurrection body, Stephen could recognize Jesus. On the other hand, it seems reasonable that all believers will be able to recognize Jesus in the eternal state.

However, bear in mind that Stephen did not ever have to actually see Jesus in the past to recognize Him in this circumstance.

I have spent too many hours arguing with atheists, but many of them seem to think that they could, if they met God, confirm that they had met God and then believe in Him. However, given that Jesus walked the earth and half of the people in His periphery knew Him and respected Him; the other half questioned Him, did not believe Who He claimed to be, and saw Him just as another phony. So, Stephen, being **filled with the Spirit**, could see all of this. The men on the ground, who hated Stephen, could not see any of this (I am presuming).

Right hand here is actually in the plural (and the plural is repeated below). I do not have an explanation for why this is in the plural.

When Jesus is said to be at the right hand of God, He is generally presented as being seated (Psalm 110:1 Matthew 22:44 Mark 12:36 16:19 Luke 20:42 22:69 Acts 2:34 Colossians 3:1 Hebrews 1:3, 13 10:12 12:2). Often, *standing* is used when someone is about to do something. Here, Jesus standing, I believe, is a mark of respect.

Acts 7:55 **Being filled of the Holy Spirit, [Stephen] looked intently into the sky. He saw the glory of God and [he saw] Jesus standing at the right hand of God.** (Kukis mostly literal translation)

This is the very definition of **dying grace**.

Acts 7:56a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kāi</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
εἶπεν (εἶπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
ἰδοῦ (ἰδοῦ) [pronounced <i>ih-DOO</i>]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
θεωρεῖ (θεωρεῖω) [pronounced <i>theh-oh-REH-oh</i>]	<i>to see, to be a spectator of, to behold, to discern, (to literally or figuratively experience or intensively [acknowledge]); to consider, to look on, to perceive</i>	1 st person singular, aorist active indicative	Strong's #2334

Acts 7:56a			
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
ouranoi (οὐρανοί) [pronounced oo-ran-OY]	<i>skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity</i>	masculine plural noun; accusative case	Strong's #3772
dianoigô (διανοίγω) [pronounced dee-an-OY-go]	<i>opening [thoroughly, up]; figuratively expounding</i>	neuter singular, perfect passive participle; accusative case	Strong's #1272

Translation: He said, "Listen, I have seen the opening of the heavens..."

Stephen speaks to those around him—I think very much to reassure the disciples who are there with him—that everything is okay. The disciples are going to see a very harsh reality play out right in front of their eyes.

For this reason, I would understand this vision to be just as much for the other disciples who are there as for Stephen himself.

Acts 7:56b			
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
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
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Acts 7:56b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dexios (δεξιός) [pronounced dex-ee-OSS]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	masculine plural adjective; genitive/ablative case	Strong's #1188
histēmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, perfect active participle; accusative case	Strong's #2476
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
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

Translation: ...and I [just] saw the Son of Man standing at the right hand of God.”

He tells those in his periphery that he sees the **Son of Man** (a name given to Jesus) standing next to God, at His right hand.

Acts 7:56 He said, “Listen, I have seen the opening of the heavens and I [just] saw the Son of Man standing at the right hand of God.” (Kukis mostly literal translation)

What Stephen sees is as real to him as anything else. In fact, this is more real to him than the stones which are being thrown at him.

That he makes this exclamation is fascinating, is, Stephen has the presence of mind to say this, realizing that perhaps it is only he who is able to see this.

New European Version Commentary: *The New Testament often describes Jesus as sitting at God's right hand (Heb. 1:3; 10:12). But He still feels passionately for us, and as He saw Stephen dying, He stood- in mediation before God's throne for Stephen.*⁴⁴

Acts 7:55–56 Being filled of the Holy Spirit, [Stephen] looked intently into the sky. He saw the glory of God and [he saw] Jesus standing at the right hand of God. He said, “Listen, I have seen the opening of the heavens and I [just] saw the Son of Man standing at the right hand of God.” (Kukis mostly literal translation)

Acts 7:55–56 While being filled with the Holy Spirit, Stephen looked intently into the sky. He could see the glory of God and he could see Jesus standing to the right of God. He told those around him, “Listen, I see the heavens opening and I see the Son of Man standing to the right of God.” (Kukis paraphrase)

⁴⁴ From <https://www.n-e-v.info/acts7.html> accessed September 4, 2023.

But crying aloud in a voice loud, they compressed the ears of them and stirred up of one mind towards him. And driving [him] outside the city, they were stoning [him]. And the witnesses took off the garments of them by the feet of a young man called Saul.

Acts
7:57–58

Having screamed with a loud voice, the [Sanhedrin members] closed their ears and, [being] of one mind, they rushed toward [Stephen]. Having driven [him] out of the city, they began stoning [him]. The witnesses laid down their garments at the feet of a young man named Saul.

The religious types simultaneous screamed aloud (to drown out Stephen's voice) and put their hands over their ears so that they would not hear any more. Of one mind, these men rushed Stephen. They forced him outside of the city, where they stoned him. A young man named Saul was also there. He watched over their coats while they stoned Stephen.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But crying aloud in a voice loud, they compressed the ears of them and stirred up of one mind towards him. And driving [him] outside the city, they were stoning [him]. And the witnesses took off the garments of them by the feet of a young man called Saul.
Complete Apostles Bible	Then they cried out with a loud voice, stopped their ears, and ran at him with one purpose; and casting him outside the city, they stoned him. And the witnesses laid down their clothes beside the feet of a young man named Saul.
Douay-Rheims 1899 (Amer.)	And they, crying out with a loud voice, stopped their ears and with one accord ran violently upon him. And casting him forth without the city. they stoned him. And the witnesses laid down their garments at the feet of a young man, whose name was Saul.
Holy Aramaic Scriptures	And they were crying out with a loud voice, and were blocking their ears, and they all were rushing towards him, and having taken hold of him, they threw him outside of the city, and were stoning him. And the ones who testified against him placed their garments at the feet of a young man, the one who is called Shaul {Saul}.
James Murdock's Syriac NT	And they cried out with a loud voice, and stopped their ears, and all rushed upon him. And they seized him, and hurried him out of the city, and stoned him. And they who testified against him, laid their clothes at the feet of a certain young man who was called Saul.
Original Aramaic NT	And they yelled with a loud voice and stopped up their ears, and they all rushed upon him. And they seized and brought him outside the city, and they were stoning him, and those who testified against him placed their robes at the feet of a young man, one who is called Shaul.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But with loud cries, and stopping their ears, they made an attack on him all together, Driving him out of the town and stoning him: and the witnesses put their clothing at the feet of a young man named Saul.
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Bible in Worldwide English	Then the men shouted. They put their fingers in their ears. All together they ran at Stephen. They put him out of the city and threw stones at him. (Those who had talked against him laid their clothes down by the feet of a young man named Saul.)
Easy English	When the Jewish leaders heard this, they put their hands over their ears. Then they shouted very loudly at Stephen and they all ran towards him. They took hold of Stephen and they pulled him out of the city. They removed their coats. They gave them to a young man to keep them safe. This young man was called Saul. Then they began to throw stones at Stephen to kill him.
Easy-to-Read Version–2008	Everyone there started shouting loudly, covering their ears with their hands. Together they all ran at Stephen. They took him out of the city and began throwing stones at him. The men who told lies against Stephen gave their coats to a young man named Saul.
<i>God's Word™</i>	But the council members shouted and refused to listen. Then they rushed at Stephen with one purpose in mind, and after they had thrown him out of the city, they began to stone him to death. The witnesses left their coats with a young man named Saul.
Good News Bible (TEV)	With a loud cry the Council members covered their ears with their hands. Then they all rushed at him at once, threw him out of the city, and stoned him. The witnesses left their cloaks in the care of a young man named Saul.
J. B. Phillips	At this they put their fingers in their ears. Yelling with fury, as one man they made a rush at him and hustled him out of the city and stoned him. The witnesses of the execution flung their clothes at the feet of a young man by the name of Saul.
<i>The Message</i>	Yelling and hissing, the mob drowned him out. Now in full stampede, they dragged him out of town and pelted him with rocks. The ringleaders took off their coats and asked a young man named Saul to watch them.
NIRV	When the Sanhedrin heard this, they covered their ears. They yelled at the top of their voices. They all rushed at him. They dragged him out of the city. They began to throw stones at him to kill him. The people who had brought false charges against Stephen took off their coats. They placed them at the feet of a young man named Saul.
New Life Version	They cried out with loud voices. They put their hands over their ears and they all pushed on him. Then they took him out of the city and threw stones at him. The men who were throwing the stones laid their coats down in front of a young man named Saul.
New Simplified Bible	Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. They threw him out of the city, and stoned him. And the witnesses laid down their clothes at a young man s feet. His name was Saul.

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

Casual English Bible	The crowd screamed in anger, covering their ears as they rushed him. They drove him outside the city walls, and they started to stone him. Jews who had accused Stephen took their coats off so they could get down to business. They threw the coats at the feet of a young man named Saul.
Contemporary English V.	The council members shouted and covered their ears. At once they all attacked Stephen and dragged him out of the city. Then they started throwing stones at him. The men who had brought charges against him put their coats at the feet of a young man named Saul.
Goodspeed New Testament	But they uttered a great shout and stopped their ears, and they rushed upon him all together, and dragged him out of the city and stoned him, the witnesses throwing down their clothes at the feet of a young man named Saul.
The Living Bible	Then they mobbed him, putting their hands over their ears, and drowning out his voice with their shouts, and dragged him out of the city to stone him. The official

	witnesses—the executioners—took off their coats and laid them at the feet of a young man named Paul. [<i>Paul</i> , also known as <i>Saul</i> .]
New Berkeley Version New Living Translation	. Then they put their hands over their ears and began shouting. They rushed at him and dragged him out of the city and began to stone him. His accusers took off their coats and laid them at the feet of a young man named Saul. [<i>Saul</i> is later called <i>Paul</i> ; see 13:9.]
The Passion Translation	His accusers covered their ears with their hands and screamed at the top of their lungs to drown out his voice. Then they pounced on him and threw him outside the city walls to stone him. His accusers, one by one, placed their outer garments at the feet of a young man named Saul of Tarsus.
Plain English Version	When the Jewish council men heard that, they covered their ears so they couldn't hear Stephen, and they yelled out really loud, and they jumped up quick and grabbed him. Then they dragged Stephen outside the city and started throwing big stones at him to kill him. And the men that told lies about Stephen took off their coats and gave them to a young man to look after. The name of that young man was Saul.
UnfoldingWord Simplified T.	When the Jewish council members and others heard that, they shouted loudly. They put their hands over their ears so that they would not hear him, and immediately they all rushed at him. They dragged him outside the city of Jerusalem and started to throw stones at him. The people who were accusing him took off their outer garments in order to throw stones more easily, and they put their clothes on the ground next to a young man whose name was Saul, so that he could guard them.
William's New Testament	But they raised a great shout and held their ears, and all together rushed upon him, and dragged him out of the city and continued stoning him. The witnesses, in the meantime, laid their clothes at the feet of a young man named Saul.

Partially literal and partially paraphrased translations:

American English Bible	Then when he said this, they all started shouting as loudly as they could and putting their hands over their ears. Then they ran up to him and grabbed him, and they dragged him outside of the city, where they started stoning him! (Well at the time, those who came to watch started laying their coats at the feet of a young man called Saul.)
Beck's American Translation Breakthrough Version	. When they yelled with a loud voice, they held their ears and unanimously rushed on him. And after throwing him outside of the city, they were throwing stones at him. And the witnesses took off their robes alongside the feet of a young man called Saul.
Common English Bible	At this, they shrieked and covered their ears. Together, they charged at him, threw him out of the city, and began to stone him. The witnesses placed their coats in the care of a young man named Saul.
A. Campbell's Living Oracles	But crying out with a loud voice, they stopped their ears, and rushed upon him with one accord. And casting him out of the city, they stoned him; and the witnesses laid down their garments at the feet of a young man, whose name was Saul.
New Advent (Knox) Bible	Then they cried aloud, and put their fingers into their ears; with one accord they fell upon him, thrust him out of the city, and stoned him. And the witnesses put down their clothes at the feet of a young man named Saul.
NT for Everyone	But they yelled at him at the tops of their voices, blocked their ears and made a concerted dash at him. They bundled him out of the city and stoned him. The witnesses laid down their cloaks at the feet of a young man named Saul.
20 th Century New Testament	At this, with a loud shout, they stopped their ears and all rushed upon him, forced him outside the city, And began to stone him, the witnesses laying their clothes at the feet of a young man named Saul.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	They yelled at the top of their voices, covered their ears, and together rushed against him. They dragged him out of the city and began to stone him. And the witnesses laid their garments at the feet of a young man named Saul.
Conservapedia Translation	They shouted loudly, plugged their ears, and ran at him together. They threw him out of the city and stoned him. Those who witnessed it set their clothes at the feet of a young man, Saul.
Revised Ferrar-Fenton Bible	Then, shrieking out with a great voice, they stopped their ears, and rushed in a mass upon him; and, casting him out of the city, they stoned him. And the witnesses deposited their clothes at the feet of a Noble named Saul.
Free Bible Version	But they held their hands over their ears and shouted as loudly as they could. They rushed together at him, dragged him out of the city, and began to stone him. His accusers laid their coats down beside a young man called Saul.
International Standard V	But they shouted out loud, stopped listening, and together they all rushed at him, ran him outside of the city, and began to stone him to death. Meanwhile, the witnesses laid their coats at the feet of a young man named Saul..
Montgomery NT	With a loud outcry they stopped their ears, and rushed upon Stephen in a body, dragged him outside the city, and stoned him, the witnesses throwing off their outer garments at the feet of a young man named Saul.
Weymouth New Testament	Upon this, with a loud outcry they stopped their ears, rushed upon Stephen in a body, dragged him out of the city, and stoned him, the witnesses throwing off their outer garments and giving them into the care of a young man called Saul.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But they shouted and covered their ears with their hands and rushed together upon him. They brought him out of the city and stoned him, and the witnesses laid down their cloaks at the feet of a young man named Saul.
The Heritage Bible	Hebrews 13:12 And crying out with a loud voice, they pressed their ears, and rushed violently upon him with one passion, And throwing him outside of the city, they stoned him, and the witnesses put away their clothes alongside the feet of a young man called Saul.
New American Bible (2011)	But they cried out in a loud voice, covered their ears,* and rushed upon him together. They threw him out of the city, and began to stone him. The witnesses laid down their cloaks at the feet of a young man named Saul.p * [7:57] Covered their ears: Stephen's declaration, like that of Jesus, is a scandal to the court, which regards it as blasphemy. p. [7:58] 22:20.
New Catholic Bible	On hearing these words, they covered their ears, cried out loudly, and rushed en masse against him. Then they dragged him out of the city and began to stone him. The witnesses laid their coats at the feet of a young man named Saul. ^[a] [a] <i>Saul</i> : i.e., Paul, the future apostle, who is here mentioned for the first time; see Acts 22:20.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	At this they gave a great shout, and stopped their ears; they made a concerted rush at him, threw him out of the city, and set about stoning him. The witnesses laid their coats at the feet of a young man named Saul.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And crying out with a loud voice, they held their ears and all of them rushed upon him.
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And they seized him and took him outside of the city and they were stoning him, and those who testified against him laid their garments at the feet of a certain young man who was called Shaul.

Holy New Covenant Trans.	Then they all shouted with a loud voice. They covered their ears with their hands. Together they all ran at Stephen. They took him out of the city to stone him to death. The men, who told lies against Stephen, gave their robes to a young man named Saul.
The Scriptures 2009	And crying out with a loud voice, they stopped their ears, and rushed upon him with one mind, and threw him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Sha'ul.
Tree of Life Version	But they covered their ears; and crying out with a loud voice, they rushed at him with one impulse. Driving him out of the city, they began stoning him, and the witnesses laid down their cloaks at the feet of a young man named Saul.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	Shouting but [with] sound great [Men] hold the ears [of] them and [They] rush unanimously to him and Removing {him} outside the city [Men] stoned {him} and The Witnesses put the garments [of] them against the feet [of] youth being called saul...
Alpha & Omega Bible	BUT THEY CRIED OUT WITH A LOUD VOICE, AND COVERED THEIR EARS AND RUSHED AT HIM WITH ONE IMPULSE. WHEN THEY HAD DRIVEN HIM OUT OF THE CITY, THEY BEGAN STONING HIM; AND THE WITNESSES LAID ASIDE THEIR ROBES AT THE FEET OF A YOUNG MAN NAMED SAULOS.
Awful Scroll Bible	But they crying aloud with their voices, held-together their ears, and rush upon him together-in-passion. And throwing- him -out without the city, they were casting-stones at him. And the witnesses put-from themselves their cloaks, by a young man's feet, being called Saul.
Concordant Literal Version	Now, crying with a loud voice, they pressed their ears and rush on him with one accord." And, casting him out, outside of the city, they pelted him with stones. And the witnesses put off their garments at the feet of a young man called Saul."
exeGesés companion Bible	And they cry out with a mega voice and hold their ears, and run violently upon him in unanimity, and cast him from the city, and stone him: and the witnesses put down their garments at the feet of a youth called Shaul:...
Orthodox Jewish Bible	And having cried out with a kol gadol, they shut their oznayim and they rushed down with one impulse upon Stefanos. And having driven Stefanos outside the Ir (City), they were stoning him. And the edim took off their garments at the feet of a bochur named Sha'ul. [Lv 24:14,16; Dt 17:7]
Rotherham's Emphasized B.	And [crying out with a loud voice] they held their ears, and rushed with one accord upon him; And [thrusting him forth outside the city] proceeded to stone him. And [the witnesses] laid their garments at the feet of a young man named Saul.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But they shouted with loud voices, and covered their ears and together rushed at him [considering him guilty of blasphemy]. Then they drove him out of the city and
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began stoning him; and the witnesses placed their outer robes at the feet of a young man named ^[m]Saul.

[m] At this time Saul (later known as the apostle Paul) was an active and devoted Pharisee.

An Understandable Version But they shouted loudly and refused to listen, and then all of them rushed at him. They threw him out of the city and stoned him [to death]. Those who witnessed [the incident] placed their clothes at the feet of a young man named Saul.

The Expanded Bible Then they shouted loudly and covered their ears and all ran [rushed together; or rushed with one intent] at Stephen. They took [dragged] him out of the city and began to throw stones at him to kill [stone] him [^Cthe customary way to execute a criminal]. And those who told lies against Stephen [or his accusers; those who provided testimony; ^Lthe witnesses] left their coats with [^Lat the feet of] a young man named Saul [^Clater known as Paul].

Jonathan Mitchell NT So now, screeching and crying out in a great voice (with a loud sound; = at the top of their lungs), they pressed [their hands on] their ears and uncontrollably rushed upon him with one accord (in like passions).

Then after casting [him] forth, outside of the city, they began stoning [him] (throwing stones at him to kill him). And the witnesses put off their outer garments, [depositing them] beside the feet of a certain young man being normally called Saul.

Syndein/Thieme Then they cried out with a loud voice, and covered their ears {literally . . . to hear no more of this! Legalism and negative volition still rejecting Christ}, and rushed upon him impetuously {they stopped thinking and became animals} with one accord.

And cast him out of the city violently, and began stoning him. And the witnesses laid down their clothes at a young man's feet, whose name was Saul.

{Note: Under Jewish Law, those who accused the defendant also personally executed judgement so the false witnesses were the ones doing the stoning. They thought by silencing this voice, they would stop the spread of Christianity . . . and laid clothes at the feet of one of THE most legalistic and religious leader they had - the worst sinner of all time - Saul of Tarsus . . . who later REPENTS - has a change of mind - and becomes The Apostle of Grace - The Apostle Paul! Many of Paul's speeches in front of Legalistic Jews makes us think of Stephen's speech above! He was obviously a great influence on Paul.}

Translation for Translators *When the Jewish Council members and others heard that, they shouted loudly. They put their hands over their ears so that they could not hear Stephen, and immediately they all rushed at him. They dragged him outside the city of Jerusalem and started to throw stones at him. The people who were accusing him took off their outer garments in order to throw stones more easily, and they put their clothes on the ground next to a young man whose name was Saul, so that he could guard them.*

The Voice At this, they covered their ears and started shouting. The whole crowd rushed at Stephen, converged on him, dragged him out of the city, and stoned him.

They laid their coats at the feet of a young man named Saul, while they were pelting Stephen with rocks. A portion of v. 59 is included for context.

Bible Translations with Many Footnotes:

Lexham Bible But crying out with a loud voice, they stopped their ears and rushed at him with one purpose. And after they [*Here "after" is supplied as a component of the participle ("had driven") which is understood as temporal] had driven him [*Here the direct object is supplied from context in the English translation] out of the city, they began to stone [*The imperfect tense has been translated as ingressive here ("began stoning")] him , [*Here the direct object is supplied from context in the English translation] and the witnesses laid aside their cloaks at the feet of a young man named Saul.

NET Bible®

But they covered their ears,⁸ shouting out with a loud voice, and rushed at him with one intent. When⁹ they had driven him out of the city, they began to stone him,¹⁰ and the witnesses laid their cloaks¹¹ at the feet of a young man named Saul.

^{8sn} They covered their ears to avoid hearing what they considered to be blasphemy.

^{9tn} Grk “And when.” Because of the length of the Greek sentence and the tendency of contemporary English style to use shorter sentences, καί (kai) has not been translated here; a new sentence is begun instead.

^{10sn} They began to stone him. The irony of the scene is that the people do exactly what the speech complains about in v. 52.

^{11tn} Or “outer garments.”

^{sn} Laid their cloaks. The outer garment, or cloak, was taken off and laid aside to leave the arms free (in this case for throwing stones).

Wilbur Pickering’s New T.

Yelling at the top of their voice³⁴ they covered their ears and rushed at him all at once, and throwing him out of the city they stoned him.³⁵ (The witnesses placed their garments at the feet of a young man named Saul.)

(34) They tried to drown out his voice, as well as covering their ears—they really didn’t want to hear any more! Not a few today don’t want to hear the truth either.

(35) They were beside themselves with rage, and forgot all about getting permission from the Roman authorities—typical mob action.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But they, having cried out with a loud voice, covered their ears and rushed on him with one mind. And having driven [him] outside of the city, they began stoning [him]. And the witnesses laid their cloaks down at the feet of a young man being called Saul.
Benjamin Brodie’s trans.	However, while screaming with a loud voice, they stopped their ears and rushed at him with one mind [violent impulse, united in their opposition against him], And after driving him out of the city, they threw stones at him. Furthermore, the witnesses took off and placed their robes at the feet of a young man [24-40 years old] named Saul .
Charles Thomson NT	At which they screamed aloud, and stopped their ears and rushed upon him with one accord. And having driven him out of the city they stoned him. And the witnesses laid their mantles at the feet of a young man named Saul, and stoned Stephen, invoking and saying, Lord Jesus, receive my spirit. V. 59 is included for context.
Green’s Literal Translation	And crying out with a loud voice, they held their ears and rushed on him with one passion. And throwing him outside the city, they stoned him. And the witnesses put off their garments at the feet of a young man called Saul.
Modern English Version	Then they cried out with a loud voice, closed their ears, and rushed at him in unison. And they threw him out of the city and stoned him. The witnesses laid down their garments at the feet of a young man named Saul.
Modern Literal Version 2020	But having cried out in a loud voice, they held together their ears, and united, rushed upon him. And having cast him outside the city, they were stoning him. And the witnesses placed their garments beside the feet of a young-man called Saul.
Revised Geneva Translation	.

The gist of this passage:

The Sanhedrin carry Stephen out of the city and stone him. They lay their garments at the feet of a young man called Saul.

Acts 7:57a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
krazô (κράζω) [pronounced KRAD-zoh]	<i>croaking; crying [out, aloud], screaming, calling aloud (shrieking, exclaiming, entreat); vociferating; crying or praying for vengeance; speaking with a loud voice</i>	masculine plural, present active participle; nominative case	Strong's #2896
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; in the next place, namely, to wit; on the other hand, however</i>	post-positive conjunctive particle used as a copulative and an adversative	Strong's #1161
phônē (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5456
meGas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3173

Translation: Having screamed with a loud voice,...

The people there began to scream and yell in protest to what Stephen had said. Perhaps part of this was to drown out what he was saying.

Acts 7:57b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunechô (συνέχω) [pronounced soon-EKH-oh]	<i>to hold together, to compress (the ears, with a crowd or siege); to arrest (a prisoner); figuratively to compel, to perplex, to afflict, to preoccupy, to grip; to constrain, to hold, to keep in, to press, to lie sick of, to stop, to be in a strait, to straiten, to be taken with</i>	3 rd person plural, aorist active indicative	Strong's #4912
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that, the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
ôta (ὠτα) [pronounced OHT-ah]	<i>ears; metaphorically the faculties of perceiving with the mind, the faculty of understanding and knowing; hearing</i>	neuter plural noun; accusative case	Strong's #3775
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...the [Sanhedrin members] closed their ears...

Just in case their yelling was not enough to drown out Stephen's voice, the religious types also stopped up their ears (perhaps they held their hands over their ears).

Acts 7:57c			
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
hormaō (ὀρμάω) [pronounced <i>hor-MAH-oh</i>]	<i>to set in rapid motion, to stir up, to incite, to urge on; to start forward impetuously, to rush, to dash, to plunge</i>	3 rd person plural, aorist active indicative	Strong's #3729
homothumadón (ὁμοθυμαδόν) [pronounced <i>ho-moh-thu-mah-DON</i>]	<i>of one mind, by unanimous consent, in agreement, in one accord</i>	adverb of agreement or accord	Strong's #3661
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
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: ...and, [being] of one mind, they rushed toward [Stephen].

Recall that, on several occasions, the disciples and their converts were said to all be of one mind. Well, here we have a large group of unbelievers, and they are also of one mind. They want to kill Stephen.

In total agreement, the members of the court rushed Stephen.

This should not be the behavior of a court. We have an excellent system of jurist prudence where the initial arrest, the sentencing and the application of the sentencing is driven by three separate groups. In this case, those who hauled Stephen into court are also those who are about to judge him, and are those who will execute him. So, they have a vested interest in seeing this legal matter to the end. In our system of law, these three different groups may have minimal or even no knowledge of one another.

Acts 7:57 **Having screamed with a loud voice, the [Sanhedrin members] closed their ears and, [being] of one mind, they rushed toward [Stephen].** (Kukis mostly literal translation)

At this time, an unbelieving Saul of Tarsus is observing what is happening. His prejudices are with the religious judges and witnesses, and against Stephen. However, I believe that he takes note of how quickly this crowd rose up against Stephen. He will face a similar circumstance at the end of the book of Acts, and I believe he acts in such a way, at that time, to keep something like this from taking place.

Acts 7:58a			
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
ekballō (ἐκβάλλω) [pronounced <i>ehk-BAHL-loh</i>]	<i>throwing out; driving out; casting out; leading forth with force; expelling [plucking out]; taking out [extracting, removing]</i>	masculine plural, aorist active participle, nominative case	Strong's #1544
exō (ἔξω) [pronounced <i>EHX-oh</i>]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854
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
polis (πόλις, εως, ἡ) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; genitive/ablative case	Strong's #4172
lithobolēō (λιθοβολέω) [pronounced <i>lihth-ohb-ohI-EH-oh</i>]	<i>to stone, to throw (cast, pelt with) stones, to kill with stones</i>	3 rd person plural, imperfect active indicative	Strong's #3036

Translation: Having driven [him] out of the city, they began stoning [him].

You will note how these religious types attempt to follow the Law of Moses, which meant that a criminal was not supposed to be stoned within the confines of the city. He was to be taken out of the city and stoned.

The religious types want this killing to be done immediately, and they force Stephen out of the city, where they begin to stone him.

This is interesting because, if you will recall at the crucifixion, the Jews could not execute Jesus on their own; they needed Roman law in order to do that. However, here, they are carrying out a sentence of death. I can see three possible explanations for this: (1) the sudden growth of the Christian church has made the religious Israelites bolder; or (2) Roman control most recently loosened up a little. (3) This group is so out of control with hatred, that they simply do this, without any thought given to potential legal repercussions.

Acts 7:58b			
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
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
martures (μάρτυρες) [pronounced <i>MAHR-toor-EHS</i>]	<i>witnesses, spectators; martyrs</i>	masculine plural noun, nominative case	Strong's #3144

Acts 7:58b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apotithêmi (ἀποτίθημι) [pronounced <i>ap-oh-t- EETH-ay-mee</i>]	<i>to take off; to put away</i> (literally or figuratively); <i>to cast off, to lay apart</i> (aside, down), <i>to put away</i> (off)	3 rd person plural, aorist middle indicative	Strong's #659
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
himatia (ἱμάτια) [pronounced <i>heem- AHT-ee-ah</i>]	<i>garments (of any sort); cloaks, mantles, tunics; upper garments; overcoats</i>	neuter plural noun	Strong's #2440
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
para (παρά) [pronounced <i>paw- RAW</i>]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
podes (πόδες) [pronounced <i>POH- dehs</i>]	<i>feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
neanías (νεανίας) [pronounced <i>neh-an- EE-as</i>]	<i>young man, a youth (up to about forty years)</i>	masculine singular noun, genitive/ablative case	Strong's #3494
kaleô (καλέω) [pronounced <i>kal-EH- oh</i>]	active: <i>called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular present passive participle, genitive/ablative case	Strong's #2564
Saûlos (Σαῦλος) [pronounced <i>SOW- loss</i>]	<i>desires; transliterated, Saul, Saulos, Saulus, Shaul</i>	masculine singular proper noun, genitive/ablative case	Strong's #4569

Translation: The witnesses laid down their garments at the feet of a young man named Saul.

As mentioned earlier, there is a young **pharisee** here, Saul. By watching over the overcoats, Saul is giving assent to the killing of Stephen.

Nevertheless, Saul remembers what takes place here and acts accordingly when he is similarly tried.

Acts 7:58 Having driven [him] out of the city, they began stoning [him]. The witnesses laid down their garments at the feet of a young man named Saul. (Kukis mostly literal translation)

The Sanhedrin, no longer worried about being persecuted for stoning this man, go ahead and kill him. They are obviously breaking the commandment, *you will not murder*.

Acts 7:57–58 Having screamed with a loud voice, the [Sanhedrin members] closed their ears and, [being] of one mind, they rushed toward [Stephen]. Having driven [him] out of the city, they began stoning [him]. The witnesses laid down their garments at the feet of a young man named Saul. (Kukis mostly literal translation)

Acts 7:57–58 The religious types simultaneous screamed aloud (to drown out Stephen’s voice) and put their hands over their ears so that they would not hear any more. Of one mind, these men rushed Stephen. They forced him outside of the city, where they stoned him. A young man named Saul was also there. He watched over their coats while they stoned Stephen. (Kukis paraphrase)

And they were stoning the Stephen, [while] he is calling [to God] and saying, “Lord Jesus, receive the spirit of mine.” But placing the knees, he called out [with] a voice loud, “Lord, you will not place in them this the sin.” And this having said, he fell asleep.

Acts
7:59–60

They were stoning Stephen while he calls out [to God] saying, “Lord, Jesus, receive my [human] spirit.” Then coming to his knees, he called out in a loud voice, “Lord, You will not place this sin against them.” Having said this, he fell asleep.

They continued stoning Stephen while he called out to God, saying, “Lord Jesus, receive my human spirit when I die.” When his knees buckled, Stephen then said, in a very loud voice, “Lord, I know that You will not place this sin against them.” Having said this, he died.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And they were stoning the Stephen, [while] he is calling [to God] and saying, “Lord Jesus, receive the spirit of mine.” But placing the knees, he called out [with] a voice loud, “Lord, you will not place in them this the sin.” And this having said, he fell asleep.
Complete Apostles Bible	And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit." Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And having said this, he fell asleep."
Douay-Rheims 1899 (Amer.)	And they stoned Stephen, invoking and saying: Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not his sin to their charge: And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.
Holy Aramaic Scriptures	And they were stoning Estephanus {Stephen}, while he was bending down, praying, and saying, “Maran Eshu {Our Lord Yeshua}, receive rukhi {my spirit}!” And while he was kneeling down, he cried out with a loud voice, and said, “Maran {Our Lord}, don't establish for them this sin!” And when this was spoken, he slept.
James Murdock’s Syriac NT	And they stoned Stephen, while he prayed and said: Our Lord Jesus, receive my spirit. And when he had kneeled down, he cried with a loud voice, and said: Our Lord, establish not this sin against them. And when he had said this, he fell asleep.
Original Aramaic NT	And they were stoning Estephanus as he prayed and said, "Our Lord Yeshua, accept my spirit!"

And when he knelt down, he cried out in a loud voice and he said, "Our Lord, do not let this sin stand against them!" When he had said this, he fell asleep.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Stephen, while he was being stoned, made prayer to God, saying, Lord Jesus, take my spirit. And going down on his knees, he said in a loud voice, Lord, do not make them responsible for this sin. And when he had said this, he went to his rest.
Bible in Worldwide English	They kept on throwing stones at Stephen. He spoke to God and said, Oh, Lord Jesus, receive my spirit. Then he kneeled down and said in a loud voice, Lord, do not punish them for this wrong thing they are doing. After he said this, he died.
Easy English	While the men were throwing stones at him, Stephen prayed, 'Lord Jesus, please receive my spirit as I die.' Then he fell down on his knees. He shouted, 'Lord, please forgive these men. Do not punish them because they are doing this to me.' After Stephen had said this, he died.
Easy-to-Read Version–2008	As they were throwing the stones at him, Stephen was praying. He said, "Lord Jesus, receive my spirit!" He fell on his knees and shouted, "Lord, don't blame them for this sin!" These were his last words before he died.
Good News Bible (TEV)	They kept on stoning Stephen as he called out to the Lord, "Lord Jesus, receive my spirit!" He knelt down and cried out in a loud voice, "Lord! Do not remember this sin against them!" He said this and died.
J. B. Phillips	So they stoned Stephen while he called upon God, and said, "Jesus, Lord, receive my spirit!" Then, on his knees, he cried in ringing tones, "Lord, forgive them for this sin." And with these words he fell into the sleep of death, while Saul gave silent assent to his execution. Acts 8:1a is included for context.
<i>The Message</i>	As the rocks rained down, Stephen prayed, "Master Jesus, take my life." Then he knelt down, praying loud enough for everyone to hear, "Master, don't blame them for this sin"—his last words. Then he died. Saul was right there, congratulating the killers.
NIRV	While the members of the Sanhedrin were throwing stones at Stephen, he prayed. "Lord Jesus, receive my spirit," he said. Then he fell on his knees. He cried out, "Lord! Don't hold this sin against them!" When he had said this, he died.
New Life Version	While they threw stones at Stephen, he prayed, "Lord Jesus, receive my spirit." After that he fell on his knees and cried out with a loud voice, "Lord, do not hold this sin against them." When he had said this, he died.

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

Casual English Bible	The men kept stoning Stephen as he prayed, "Lord Jesus, welcome my spirit!" As Stephen collapsed to his knees he screamed out, "Lord, don't hold these men responsible for this sin." With those words, he died.
Contemporary English V.	As Stephen was being stoned to death, he called out, "Lord Jesus, please welcome me!" He knelt down and shouted, "Lord, don't blame them for what they have done." Then he died.
The Living Bible	And as the murderous stones came hurtling at him, Stephen prayed, "Lord Jesus, receive my spirit." And he fell to his knees, shouting, "Lord, don't charge them with this sin!" and with that, he died.
New Berkeley Version	.

New Living Translation	As they stoned him, Stephen prayed, "Lord Jesus, receive my spirit." He fell to his knees, shouting, "Lord, don't charge them with this sin!" And with that, he died.
The Passion Translation	As they hurled stone after stone at him, Stephen prayed, "Our Lord Jesus, accept my spirit into your presence." He crumpled to his knees and shouted in a loud voice, "Our Lord, don't hold this sin against them." And then he died.
UnfoldingWord Simplified T.	While they continued to throw stones at Stephen, Stephen prayed, "Lord Jesus, receive my spirit!" Then Stephen fell on his knees and cried out, "Lord, do not punish them for this sin!" After he had said this, he died.
William's New Testament	They continued stoning Stephen as he continued praying, "Lord Jesus, receive my spirit!" Then he fell on his knees and cried out, "Lord, do not charge this sin on the book against them!" On saying this he fell asleep in death.

Partially literal and partially paraphrased translations:

American English Bible	Then Stephen said this as they were stoning him: 'Lord Jesus, 'Take my breath.' And he fell to his knees and shouted loudly: 'Lord, don't hold this sin against them!' And with that, he fell asleep [in death].
Beck's American Translation . Breakthrough Version	And they were throwing stones at Stephen as he called over and said, "Master, Jesus, accept my spirit." After placing his knees <i>on the ground</i> , he yelled with a loud voice, "Master, don't stack up this sin to them." And when he said this, he fell asleep.
Common English Bible	As they battered him with stones, Stephen prayed, "Lord Jesus, accept my life!" Falling to his knees, he shouted, "Lord, don't hold this sin against them!" Then he died.
A. Campbell's Living Oracles	And they stoned Stephen, invoking, and saying, Lord Jesus, receive my spirit. And bending his knees, he cried with a loud voice, O Lord, charge not this sin to their account. And when he had said this he fell asleep.
New Advent (Knox) Bible	Thus they stoned Stephen; he, meanwhile, was praying; Lord Jesus, he said, receive my spirit; and then, kneeling down, he cried aloud, Lord, do not count this sin against them. And with that, he fell asleep in the Lord. Saul was one of those who gave their voices for his murder. In the Knox Bible, these are verses 58–59, but clearly they added in a portion from the chapter to follow.
NT for Everyone	So they stoned Stephen. 'Lord Jesus,' he cried out, 'receive my spirit.' Then he knelt down, and shouted at the top of his voice, 'Lord, don't let this sin stand against them.' Once he had said this, he fell asleep.
20 th Century New Testament	And they stoned Stephen, while he cried to the Lord: "Lord Jesus! receive my spirit!" Falling on his knees, he called out loudly: "Lord! do not charge them with this sin;" and with these words he fell asleep.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	They stoned Stephen while he declared to God, "Lord Jesus, receive my spirit!" He knelt and cried out, "Lord, don't blame them with this sin." He then passed away. The KJV translation of "he fell asleep" is clearly incorrect; this CBP translation is closer to the original meaning.
Revised Ferrar-Fenton Bible	And they stoned Stephen, who prayed, saying, "Lord Jesus, accept my spirit!"

	Then, kneeling, he cried aloud, "Lord, weigh not this sin to them." And so saying, he fell asleep.
Free Bible Version	As they went on stoning him, Stephen prayed, "Lord Jesus, receive my spirit." He knelt down, calling out, "Lord, please don't hold this sin against them!" And after he said this, he died*.
God's Truth (Tyndale)	And they stoned Stephen calling on and saying: Lord Jesus receive my spirit. And he knelt down and cried with a loud voice: Lord lay not this sin to their charge. And when he had thus spoken, he fell asleep.
International Standard V	As they continued to stone Stephen, he kept praying, "Lord Jesus, receive my spirit!" Then he knelt down and cried out with a loud voice, "Lord, don't hold this sin against them!" After he had said this, he died. [Lit. fell asleep]
Weymouth New Testament	So they stoned Stephen, while he prayed, "Lord Jesus, receive my spirit." Then, rising on his knees, he cried aloud, "Lord, do not reckon this sin against them." And with these words he fell asleep.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As they were stoning him, Stephen prayed saying: "Lord Jesus, receive my spirit." Then he knelt down and said in a loud voice: "Lord, do not hold this sin against them." And when he had said this, he died. Dt 17:7 Lk 23:46; Ps 31:6
The Heritage Bible	And they stoned Stephen, calling upon, and saying, Lord Jesus, receive my spirit. And placing <i>himself</i> on <i>his</i> knees, he cried with a loud voice, Lord, do not cause this sin to stand against them. And having said this, he fell asleep.
New American Bible (2011)	As they were stoning Stephen: ^q he called out, "Lord Jesus, receive my spirit." [*] Then he fell to his knees and cried out in a loud voice, "Lord, do not hold this sin against them"; and when he said this, he fell asleep. ^r * [7:59] Compare Lk 23:34, 46. q. [7:59] Ps 31:6; Lk 23:46. r. [7:60] Mt 27:46, 50; Mk 15:34; Lk 23:46.
New Catholic Bible	While they were stoning Stephen, he prayed aloud, "Lord Jesus, receive my spirit." Then he knelt down and cried out in a clear voice, "Lord, do not hold this sin against them." And with these words he fell asleep.
New Jerusalem Bible	As they were stoning him, Stephen said in invocation, 'Lord Jesus, receive my spirit.' Then he knelt down and said aloud, 'Lord, do not hold this sin against them.' And with these words he fell asleep.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	As they stoned him Stephen called out, "Lord Jesus, receive my spirit." He fell on his knees and cried aloud, "Lord, do not hold this sin against them," and with that he died.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And they were stoning Stephen while he prayed, and he said Our Master Yahshua receive my spirit. And after he knelt down, he cried in a loud voice and said, Our Master, do not cause this sin to stand against them! And having said this, he fell asleep.
Holy New Covenant Trans.	They began to throw stones at Stephen but Stephen was praying. He said, "Lord Jesus, receive my spirit!" He fell on his knees and shouted this: "Lord, don't blame them for this sin!" After Stephen said that, he died. Saul approved of the killing of Stephen.

The Scriptures 2009	And they were stoning Stephanos as he was calling and saying, “Master עשוהי, receive my spirit.” And kneeling down he cried out with a loud voice, “Master, do not hold this sin against them.” And having said this, he fell asleep.
Tree of Life Version	They went on stoning Stephen as he was calling out, “Lord Yeshua, receive my spirit!” Then he fell on his knees and cried out with a loud voice, “Lord, do not hold this sin against them!” After he said this, he died.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and [They] stoned the stephen calling and saying Lord Jesus receive! the spirit [of] me Placing but the knees [He] shouts [with] sound great Lord not [You] may stand [to] them this the offense and this Saying [He] is laid (down)...
Alpha & Omega Bible	THEY WENT ON STONING STEPHEN AS HE CALLED ON THE LORD AND SAID, “LORD JESUS, RECEIVE MY SPIRIT!” THEN FALLING ON HIS KNEES, HE CRIED OUT WITH A LOUD VOICE, “LORD, DO NOT HOLD THIS SIN AGAINST THEM!” HAVING SAID THIS, HE FELL ASLEEP. †(When people die in this life, they only sleep until their resurrection. Some to the 1st Resurrection, & others to the second resurrection, each in his own order.1Cor. 15:23)
Awful Scroll Bible	And they were casting-stones at Stephen, he himself calling-upon and speaking out, "Lord Jesus, be taking up my breath!" And bending down his knees, he cries out with a great voice, "Lord, let not this missing-of-the-mark stand against them!" And saying this, he is being fallen asleep in death.
Concordant Literal Version	And they pelted Stephen with stones, while he is invoking and saying, "Lord Jesus, receive my spirit!" Now, kneeling, he cries with a loud voice, "Lord, Thou shouldst not stand against them this sin!And saying this, he was put to repose."
exeGesés companion Bible	...and they stone Stephanos: calling on Elohim, wording, Adonay Yah Shua, receive my spirit. And he places his knees and cries with a mega voice, Adonay, set not this sin to their charge. - and saying this, he falls asleep.
Orthodox Jewish Bible	And they went on stoning Stefanos as he called upon Hashem, saying, "Adoneinu, receive my neshamah." [TEHILLIM 31:5] And having fallen down, he cried out in a kol gadol, "Adoneinu, may this aveirah not be held against them!" And having said this, Stefanos fell asleep.
Rotherham’s Emphasized B.	And they stoned Stephen, as he was invoking and saying— Lord Jesus! give welcome unto my spirit. And [kneeling down] he cried out with a loud voice— Lord! do not charge against them [this’ sin]. ^h And [having said this] he fell asleep. ^h Lu. xxiii. 34.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	They continued stoning Stephen as he called on <i>the Lord</i> and said, “Lord Jesus, receive <i>and</i> accept <i>and</i> welcome my spirit!” Then falling on his knees [in worship], he cried out loudly, “Lord, do not hold this sin against them [do not charge them]!” When he had said this, he fell asleep [in death].
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An Understandable Version	So, they stoned Stephen [to death] as he called out to the Lord, saying, "Lord Jesus, receive my spirit [as I die]." Then he kneeled down and called out in a loud voice, "Lord, do not hold them responsible for this sin [of killing me]." And when he said this he fell asleep [in death].
The Expanded Bible	While they were throwing stones [stoning him], Stephen prayed [^L called out], "Lord Jesus, receive my spirit." He fell on his knees and cried in a loud voice, "Lord, do not hold this sin against them." After Stephen said this, he died [^L fell asleep; ^C for believers death is temporary, like sleep].
Jonathan Mitchell NT	Then as they continued stoning Stephen, [he] continued making an appeal and repeatedly saying, "O Lord Jesus, at once welcome and receive my breath-effect (or: spirit)!" Now kneeling, he cried out with a great (or: loud) voice, "O Lord [= Christ or Yahweh], You should not place (or: set; cause to stand) this mistake (failure; error; sin) to (or: on) them (= do not charge this sin against them)!" Then, after saying this, he fell asleep (euphemism: he died). Now Saul was endorsing (approving in; thinking well together [with them] about) his assassination (at his lifting up; in his murder).
P. Kretzmann Commentary	And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. Kretzmann's commentary for Acts 7:57–60 has been placed in the Addendum .
Syndein/Thieme	And while they stoned Stephen, he was calling upon God, and saying, "Lord Jesus, receive my spirit." {Note: This is a similar prayer to the one of Christ gave when He dismissed His Spirit and physically died on the cross.} And he kneeled down, and cried with a loud voice, "Lord, lay not this sin to their charge." And when he had said this, he fell asleep. {Note: Christian sleep - the body sleeps - means he died}. {Note: As Stephen died, he prayed that God not strike the Sanhedran with the Sin unto Death for killing him. Might very well have extended the lives of many in the crowd including Saul!}
Translation for Translators	While they continued to throw stones at Stephen, Stephen prayed, "Lord Jesus, receive my spirit!" He asked the Lord to forgive them, and he died. The disciples fled, some men buried Stephen, and Saul harassed believers. But the believers preached about Jesus wherever they were scattered. <i>Acts 7:60—8:3</i> Then Stephen fell on his knees and cried out, "Lord, do not punish them (OR, forgive them) [LIT] for this sin!" After he had said that, he died. Then some men who revered God buried Stephen's body in a tomb, and they mourned greatly and loudly for him. A portion of Acts 8:1 is included for context.
The Voice	Stephen (as rocks fell upon him): Lord Jesus, receive my spirit. Then he knelt in prayer, shouting at the top of his lungs, Stephen: Lord, do not hold this evil against them! Those were his final words; then he fell asleep in death. A portion of v. 59 is placed with the previous passage.

Bible Translations with Many Footnotes:

Lexham Bible	And they kept on stoning Stephen as he [[*] Here "as " is supplied as a component of the participle ("was calling out") which is understood as temporal] was calling out and saying, "Lord Jesus, receive my spirit!" And falling to his [[*] Literally "the"; the Greek article is used here as a possessive pronoun] knees, he cried out with a loud voice, "Lord, do not hold this sin
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NET Bible®	<p>against them!" And after he [*Here "after" is supplied as a component of the participle ("said") which is understood as temporal] said this, he fell asleep. [Or "he passed away"] They¹² continued to stone Stephen while he prayed, "Lord Jesus, receive my spirit!" Then he fell¹³ to his knees and cried out with a loud voice, "Lord, do not hold this sin against them!"¹⁴ When¹⁵ he had said this, he died.¹⁶ And Saul agreed completely with killing¹⁷ him. A portion of Acts 8:1 is included for context.</p> <p>¹²tn Grk "And they." Because of the length of the Greek sentence and the tendency of contemporary English style to use shorter sentences, καί (kai) has not been translated here; a new sentence is begun instead.</p> <p>¹³tn Grk "Then falling to his knees he cried out." The participle θείς (qeis) has been translated as a finite verb due to requirements of contemporary English style.</p> <p>¹⁴sn The remarks Lord Jesus, receive my spirit and Lord, do not hold this sin against them recall statements Jesus made on the cross (Luke 23:34, 46).</p> <p>¹⁵tn Grk "And when." Because of the length of the Greek sentence and the tendency of contemporary English style to use shorter sentences, καί (kai) has not been translated here; a new sentence is begun instead.</p> <p>¹⁶tn The verb κοιμάω (koimaw) literally means "sleep," but it is often used in the Bible as a euphemism for the death of a believer.</p> <p>¹⁷tn The term ἀναίρεσις (anairesi") can refer to murder (BDAG 64 s.v.; 2 Macc 5:13; Josephus, Ant. 5.2.12 [5.165]).</p>
The Spoken English NT	<p>As he was being stoned, Stephen called out, "Lord Jesus, accept my spirit!" Then he fell to his knees and shouted out with a loud voice, "Lord, don't hold this sin against them!" And he died^{PPP} saying that.</p>
Wilbur Pickering's New T.	<p>^{PPP}. Lit. "fell asleep," a euphemism like "passed away."</p> <p>Yes, they stoned Stephen as he called out and said, "Lord Jesus, receive my spirit". Then kneeling down he called out at the top of his voice, "Lord, don't hold this sin against them!" And upon saying this he fell asleep.³⁶ (Saul was in full agreement with his murder.)</p> <p>(36) Sleep is frequently used as a figure for death in the Bible, especially with reference to believers. Stephen's death reminds me of the Lord's—both let out a shout, and then died. In the Lord's case we are explicitly told that He dismissed His spirit. I wonder if Stephen was somehow able to dismiss his (if he was able to shout he still had strength, and death by stoning took a while). Both also asked forgiveness for their murderers.</p>
Literal, almost word-for-word, renderings:	
Analytical-Literal Translation	<p>And they kept on stoning Stephen as he [was] calling on [the Lord] and saying, "Lord Jesus, receive my spirit!" Then having placed the knees [fig., having knelt down], he cried out with a loud voice, "Lord, do not hold this sin against them!" And having said this, he fell asleep [fig., died].</p>
Bond Slave Version	<p>While they were stoning him, Stephen appealed, "Lord Jesus, receive my spirit." Falling on his knees, he cried out in a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep.</p>
Benjamin Brodie's trans.	<p>Then [after removing their robes] they continued to throw stones at Stephen as he was calling upon God, saying, "Lord Jesus, receive my spirit. And after kneeling down, he cried out [screamed] with a loud voice: "Lord, do not place this sin against them." Then, having said this, he passed away .</p>
Context Group Version	<p>And they stoned Stephen, calling on and saying, Lord Jesus, receive my spirit. And he knelt down, and cried with a loud voice, Lord, do not lay this disgrace to their charge. And when he had said this, he fell asleep.</p>

Green's Literal Translation	And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit. And placing the knees, he cried out with a loud voice, Lord, do not make stand this sin to them. And having said this, he fell asleep..
Modern Literal Version 2020	And they were stoning Stephen, who was calling upon the Lord, and saying, Lord Jesus, accept my spirit. Now having placed his knees down, he cried out with a loud voice, Lord, do not weigh this, their sin, to them. And having said this, he fell-asleep.
New American Standard	They <i>went on</i> stoning Stephen as he called on <i>the Lord</i> and said, "Lord Jesus, receive my spirit!" Then he fell on his knees and cried out with a loud voice, "Lord, do not hold this sin against them!" Having said this, he fell asleep [i.e., died].
Revised Geneva Translation	.
The gist of this passage:	Stephen is stoned to death. His words are reminiscent of the Lord's words on the cross.

59-60

Acts 7:59a

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
lithobolēō (λιθοβολέω) [pronounced <i>lihth-ohb-ohl-EH-oh</i>]	<i>to stone, to throw(cast, pelt with) stones, to kill with stones</i>	3 rd person plural, imperfect active indicative	Strong's #3036
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
Stéphanos (Στέφανος) [pronounced <i>STEHF-an-oss</i>]	<i>crown, crowned; transliterated, Stephen, Stephanos</i>	masculine singular proper noun, accusative case	Strong's #4736

Interestingly enough, this is the first time Stephen's name appears in chapter 7.

Translation: *They were stoning Stephen...*

The men in the jury had hauled Stephen outside of the city limits. They began to stone him.

Acts 7:59b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epikaleomai (ἐπικαλέομαι) [pronounced <i>ep-ee-kal-EH-ohm-ahee</i>]	<i>calling (upon); naming, designating, by implication, summoning, invoking (for aid, worship, testimony, decision, etc)</i>	masculine singular, aorist middle participle, accusative case	Strong's #1941
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 7:59b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, aorist active participle, accusative case	Strong's #3004
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, vocative	Strong's #2424

Translation: ...while he calls out [to God] saying, "Lord, Jesus,..."

While Stephen was being stoned, he called out to God, saying, "Lord Jesus..."

Perhaps you are wondering why Stephen speaks to Jesus, rather than address his prayers to God. Stephen is looking at Jesus, so it would be natural for him to address Jesus.

Acts 7:59c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dechomai (δέχομαι) [pronounced DEKH-om-ah-ee]	<i>receive, accept; take</i>	2 nd person singular, aorist (deponent) middle imperative	Strong's #1209
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...receive my [human] spirit."

Stephen recognizes that he will be killed. He calls upon God to receive his human spirit.

As an unbeliever, we have a body and a soul. The soul is the immaterial part of our being, and it is by means of the information in our **souls** that we are able to interact with other human beings. At salvation, we are given a **human spirit** (or our human spirit is activated), and this is where we store information about God, so that we can related to and interact with Him.

Stephen asks for his human spirit to be received by God (which is what we would expect to happen).

Acts 7:59 **They were stoning Stephen while he calls out [to God] saying, "Lord, Jesus, receive my [human] spirit."** (Kukis mostly literal translation)

Acts 7:60a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tithēmi (τίθημι) [pronounced TITH-ā-mee]	<i>setting [putting, placing] [a person or thing; laying [something] down; setting [something in its proper place]; assigning to a place; appointing, making; constituting; decreeing (when by God)</i>	masculine singular, aorist active participle, nominative case	Strong's #5087
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; in the next place, namely, to wit; on the other hand, however</i>	post-positive conjunctive particle used as a copulative and an adversative	Strong's #1161
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
gonata (γόνατα) [pronounced GOHN-ah-ah]	<i>the knees, acts of kneeling down</i>	neuter plural noun; accusative case	Strong's #1119

Translation: **Then coming to his knees,...**

I believe that this phrase indicates that he was knocked to his knees. So, to this point in time, Stephen was standing tall before those murdering him. However, at this point, he is knocked down to his knees.

Acts 7:60b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
krazô (κράζω) [pronounced KRAD-zoh]	<i>to croak; of the cry of a raven; hence, to cry [out, aloud], to scream, to call aloud (shriek, exclaim, intreat); to vociferate; to cry or pray for vengeance; to speak with a loud voice</i>	3 rd person singular, aorist active indicative	Strong's #2896
phônē (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5456

Acts 7:60b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3173

Translation: ...he called out in a loud voice,...

He calls out again to God in a loud voice.

Acts 7:60c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
histēmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	2 nd person singular, aorist active indicative	Strong's #2476
autois (αὐτοῖς) [pronounced ow-TOIC]	<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
tautēn (ταύτην) [pronounced TAOW-tayn]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778
tēn (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hamartia (ἁμαρτία, ἁς, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, accusative case	Strong's #266

Translation: ...“Lord, You will not place this sin against them.”

At this point, he is not speaking in the imperative, but in the indicative mood. He teaches these people one more thing. This sin that they are committing—murdering him—is not going to be held against them. This is true whether they believe in Jesus or not.

Acts 7:60d			
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
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling</i>	masculine singular, aorist active participle, nominative case	Strong's #2036
κοιμάω (κοιμάω) [pronounced <i>koy-MAH-oh</i>]	<i>to sleep, to be (fall) asleep; to put to sleep, (passively or reflexively) to slumber; figuratively, to be dead, to decease</i>	3 rd person singular, aorist passive indicative	Strong's #2837

Translation: Having said this, he fell asleep.

Have assured the murdering men around him that this sin would not be held against them, Stephen then falls asleep (meaning, he dies).

New European Version Commentary: *For the believer, death is but an unconscious sleep. The next we will know will be the resurrection when Jesus returns.*⁴⁵

Acts 7:60 Then coming to his knees, he called out in a loud voice, “Lord, You will not place this sin against them.” Having said this, he fell asleep. (Kukis mostly literal translation)

Acts 7:59–60 They were stoning Stephen while he calls out [to God] saying, “Lord, Jesus, receive my [human] spirit.” Then coming to his knees, he called out in a loud voice, “Lord, You will not place this sin against them.” Having said this, he fell asleep. (Kukis mostly literal translation)

New European Version Commentary: *The last words of Stephen are very similar to those of Jesus just before He died. The crucifixion is therefore not something to merely look at and admire from a distance, as an icon or picture; it's something which speaks to us personally and directly. We should be transformed by it; He there becomes a pattern for me here and now, today.*⁴⁶

The striking similarity between the words of Stephen at his death and the words of the Lord on the cross suggest that Stephen was familiar with these words. I am not saying that there was a gospel in existence so early on, but that certain things that would be preserved in the gospels were reasonably well-known among new members of the nascent church.

⁴⁵ From <https://www.n-e-v.info/acts7.html> accessed September 4, 2023.

⁴⁶ From <https://www.n-e-v.info/acts7.html> accessed September 4, 2023.

Acts 7:59–60 They continued stoning Stephen while he called out to God, saying, “Lord Jesus, receive my human spirit when I die.” When his knees buckled, Stephen then said, in a very loud voice, “Lord, I know that You will not place this sin against them.” Having said this, he died. (Kukis paraphrase)

There are no verse or chapter divisions, and sometimes these chapters and verses are divided up in the weirdest ways. The first portion of Acts 8:1 reads: **And Saul approved of his execution.** (ESV) You can see how this would be logically placed with what has come before.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Acts	

A Set of Summary Doctrines and Commentary

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 7 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 7

- 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 7

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Addendum

This was referenced in [Acts 7:4–5](#).

Kretzmann's Commentary on Acts 7:1–5

The charges having been preferred, the president of the Sanhedrin, the high priest, gave Stephen permission to answer upon them. And Stephen opens his speech of defense with a respectful address to the judges, some of whom were of his own age and station, and thus might well be called brethren, while others were venerable with age, and thus should be called fathers. The very first words of his speech make it clear that he intends to correct some prevalent notions. The glory of God in the cloud of the covenant, the so-called Shechinah, was not confined to the Tabernacle or to the Temple, but the God of glory, the Possessor of the unlimited divine majesty, revealed Himself also at other places, just as it suited His purposes. It was thus that He appeared to Abraham while the latter was still living in Mesopotamia, in Ur of the Chaldees, before the entire family moved to Charran, or Haran, Genesis 11:31; Genesis 12:1. In Charran, Abraham had received the command of the Lord to leave both his country and his kindred, and to move to the country which even Terah had had in mind before his death. So Abraham, at that time Abram, had completed the removal to the land of Canaan, where he lived as a stranger among the Canaanites, not having so much as where he could place his foot to call his own. It is true, indeed, that both Abraham and Jacob had small parcels of land in Canaan, but they had them by purchase, not by God's gift, and Abraham was even obliged to buy a burying-place for his wife, Genesis 23:1-20. Thus the promise of God to Abraham that he, and his descendants after him, should have the land as their possession, at a time when he did not even have a child of his own, required a very strong faith.

From <https://www.studylight.org/commentaries/eng/kpc/acts-7.html> accessed August 28, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This Doctrine is referenced in [Acts 7:7](#).

The Doctrine of the Priest Nation (R. B. Thieme, Jr.)

We have studied the family priesthood, the levitical priesthood, the priesthood of the millennium, and the universal priesthood.

1. Definition: *A priest nation is a national entity responsible for the custodianship of Bible doctrine. Before Israel, such custodianship involved divine revelation apart from Scripture. Since Israel had become a nation, it was involved in authorship, custodianship and dissemination of the written Word of God. During the time of the formation of the New Testament, the priest nation changed from Israel to the Roman Empire. A client nation is a synonym for a priest nation. God had always had and always will have in history a priest nation (a client nation). So client nation is a synonym for priest nation emphasizing logistical grace through Gentile nations. A client nation to God is a nation under divine protection because it has a large pivot of mature believers (royal priests).*¹
2. In every day of history, there is a priest-nation. From that nation goes doctrine and missionary work. Jonah went from the priest-nation Israel and went to Assyria. He went from a priest-nation to a place where they were about to be destroyed. Always there is a priest-nation. The northern kingdom was destroyed and then the southern nation. So, where did the priest-nation go to? Chaldea; Babylon became the priest nation. After that, it went to Esther's nation. When Israel was wiped out, Rome became the next priest-nation. When the Roman empire was overrun by the Barbarians, the priest nation went to Clovis, a place called A la chappel. It was even in Ireland at one time. This is all about Patrick, one of the great missionaries, a Scotsman, not Irish; and he was not connected to the Roman Catholic church. For awhile, it was in England and the United States. If our nation totters, where will it be next? There is always a place where the Word of God is preserved and communicated. Positive volition may pop up in the Gobi Desert. Wherever the priest nation is, missionaries will come out of there. God will eventually shut down communism, as He shut down Assyria. The fifth cycle of discipline could come suddenly to this great country.

The Doctrine of the Priest Nation (R. B. Thieme, Jr.)

3. Israel was a priest nation in the sense of having those who communicated the Word of God to others. The Word of God went out from Israel.
4. Closing points:
 - a. The fifth cycle of discipline deprives a priest nation from being a priest nation. Ex. 19:6 you will be to Me a kingdom of priests, a holy nation. There is only one family in one tribe of Israel who were priests; however, all of Israel were priest believers. **And you will be to Me a kingdom of priests, a holy nation, a sacred nation...**
 - b. A priestly nation become "not My people" like Gomer, the wife of Hosea.
 - c. Notice the constant emphasis upon knowledge of doctrine as the critical issue. No priest nation can reject doctrine without eventually destroying itself.
 - d. Believers become so involved in works and action that they forget **spiritual growth** and advance. Glorification of God comes only from know of Bible doctrine.
 - e. Ss
 - f. From the mature believer. Only those in maturity can change the disastrous course of a priest nation.
 - g. The advance stage of reversionism can only be turned around by doctrine in the soul of the believer.
 - h. Two nations faced the Assyrian crisis at this time, the northern and southern kingdoms. Two priest nations at this time. One will be destroyed without four years. One will be destroyed and the other will survive. No Bible doctrine means one will be destroyed.

Taken from the 1976 Assyrian Crisis #11; notes are questionable.

Bob began teaching this as a priest nation, but then changed over the using *client nation* as the nomenclature for this set of principles.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This Doctrine is referenced in [Acts 7:7](#).

The General Characteristics of a Client Nation to God (R. B. Thieme, Jr.)

1. A civil government and policy based on the laws of divine establishment. That includes free enterprise.
2. The function of evangelism under the principle of freedom. We who evangelise must recognize the freedom of others. Freedom means privacy. Our job is to clearly present the gospel but we do not force people to accept Christ. We leave people with the information; they must use their volition, and it is wrong on the part of Christians to pressure people.
3. The establishment of local churches which are autonomous. To the extent that local churches form into denominations you are destroying the client nation principle. Denominations become the enemy of client nations. Autonomous local churches: neither connected with other churches to form denominations or spheres of influence, nor involved in any movement which seeks to unite church and state. One of the things that hurt England more than anything else was the fact that Henry the Eighth established his own church and made it part of the state.
4. A vigorous and dynamic Bible teaching to believers which emphasises the protocol system in the **plan of God**.
5. Missionary activity to other nations under the indigenous principle of not interfering with foreign governments but providing both gospel and Bible teaching for people in the nation. No missionary has the right to interfere with the government and become involved in the politics of the nation where he goes.
6. Affords a haven of toleration for the dispersed Jews.

The comes from NB1.

This Doctrine is referenced in [Acts 7:7](#).

General Principles of a Client Nation (R. B. Thieme, Jr.)

1. Mankind does not possess the power to perpetuate or guarantee peace on the earth. There will always be wars and rumors of wars until Jesus Christ returns, Matthew 24:6-7. Therefore, beware of politicians who reject and diminish the military, Ezekiel 13:10-16. Beware of the liberal clergy, who manufacture lies about world peace, Jeremiah 6:13-14.
2. The supreme court of heaven can punish Israel without any help. Anti-semitism is a guarantee for destroying a national entity. God does not need any help in His discipline of Israel. Anti-semitism is Satanic, Revelation 12. Anti-semitism results in liability to personal and national discipline from the supreme court of heaven, Genesis 12:3.
3. All failure of client nations to God includes both the spiritual and establishment principles, Hosea 4:1-6. The failure of believers to execute God's plan and purpose results in a shrinking pivot of mature believers and the rejection of establishment principles.
4. The Fantasy Notion. Politicians seeking power with utopian plans destroy a national entity. The utopian concept came into history in 1516, when Sir Thomas Moore wrote a book called Utopia, a state of political and social perfection. Utopianism involves the dreams and schemes of an imaginary, divorced from reality status of political and social perfection. Hence, utopianism is the Satanic concept of the millennium brought on by the work of mankind rather than by the work of God. This is the warning of Ezekiel 13:10-16. Utopianism not only rejects the biblical eschatology of the millennium but ignores the total depravity of mankind and the need for regeneration and establishment principles delineated in the Scripture.
5. God has ordained nationalism in the human race to protect it from self-destruction, Acts 17:24-27.
6. Utopian socialism is an economic system based on the premise that if capital voluntarily surrendered its ownership of means of production to the state and the workers, unemployment and poverty would be abolished. This is tantamount to redistribution of wealth and is totally disastrous. The Bible does not teach any such things. The word of God teaches that you must always have capitalism and free enterprise. Capitalism is the only economic system that creates prosperity.
7. Jesus Christ controls history.
 - a. He controls history through the function of His divine essence.
 - b. He controls history as a judge of the supreme court of heaven.
 - c. He controls history through the pivot of mature believers in the client nation.
 - d. He controls history through the utilization of the wrath of man to praise Him, Psalm 76:10.
 - e. He controls history through the preservation of Israel against all anti-semitism functions both Satanic and sin nature conspiracy.
 - f. He controls history through the preservation of planet earth during the course of human history. He not only created the universe, Hebrews 1:10, but He holds the universe together by the word of His power, Hebrews 1:3. By the control of history, Jesus Christ provides freedom for the function of human volition.
 - g. He controls history through the second Advent, which terminates the last and greatest world war of history.

This doctrine is small portion of the Doctrine of a Client Nation, as pieced together from Spiritual Dynamics 907 8/25/96; Special: Higher Purpose of Freedom 2-10, 7/16/95; Romans 3/20/77; David 6/30/77 (R. B. Thieme, Jr. studies).

This was referenced in [Acts 7:8](#).

Kretzmann's Commentary on Acts 7:6–8

For Abraham the promises of God provided one trial of faith after the other. Long before he had a son, the Lord told him that his descendants would be enslaved in a strange land, where they would be kept a matter of some four hundred years, Genesis 15:13-16, the exact number being given in other passages of Scriptures, Galatians 3:17. Incidentally, however, there was comfort for Abraham in the fact that God promised to judge, to speak the condemning sentence upon, the cruel masters, in order to bring His people out eventually to serve, to worship Him in this place, in Jerusalem, Exodus 3:12. Still later God gave to Abraham the covenant and the rite of circumcision, as the first sacrament of the Old Testament Church, and when finally Isaac was born, he was received into the covenant by this rite. And so, in due course, Jacob was begotten, and finally the twelve patriarchs, the sons of Israel.

From <https://www.studylight.org/commentaries/eng/kpc/acts-7.html> accessed August 28, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is taken from the American English Bible, the 2001 translation. They did make some very good points and this would be the simplest of all solutions. This references back to [Acts 7:15–16](#).

I should point out that their approach here is quite unconventional. That does not mean they are wrong; but they are coloring way outside the margins.

Extensive Commentary on the Possible Spurious Text of Acts 7:16

There are several reasons to suspect that this verse is spurious. It was most likely added by mistake as an interpolation – where someone's personal note (perhaps scribbled in the margin, or written between the lines) got moved into the main text when later scribes came to make copies. The scribes simply didn't know if the words were part of the text or not, and added them to be safe.

Why do we suspect this verse? For several reasons:

- It contains factual errors.
- There is great disagreement between the manuscripts on the wording.
- It breaks the chronology.
- Removing it causes no problems, and makes the passage flow better.

If it had been written as someone's personal note, and that person didn't really know what they were talking about, later people (who didn't realize that it was spurious) probably tried to correct this 'verse,' and then created multiple different versions of it.

Let's look at the reasons to suspect it in more detail:

1. Greek says 'they,' Aramaic says 'he', and both may be wrong.

The Greek source texts say that 'they' (meaning, their bodies) were taken to Shechem and laid in a tomb. However, Joshua 24:32 only records them burying the bones of Joseph there. Of course, it's possible that others were too, but that is not recorded anywhere. Further, when 1st-century historian Josephus describes the account, he only reports that others were buried at Hebron, not Shechem. This means that 1st century Jews did not generally believe that multiple people were buried in Shechem.

The Aramaic version of this verse says something different: that only 'he' (Jacob) was taken and buried in Shechem. Yet Jacob wasn't buried in Shechem. Genesis 50:13 says he was buried in a double cave in Hebron, 40 miles away!

Extensive Commentary on the Possible Spurious Text of Acts 7:16

2. AbraHam did not buy the burial place in SheChem.

This verse says that the burial place in SheChem was bought by 'AbraHam.' However, this is incorrect. According to Genesis 33:18-19, it was bought years later by Jacob.

People have proposed several answers to this. Some say that Stephen simply got his facts wrong. Others say that Stephen meant that the tomb was bought on behalf of AbraHam. Yet others say that the word 'AbraHam' is a later false addition.

It is hard to imagine that Stephen would get such a simple fact wrong. There is no reason to attribute the purchase by Jacob to being on behalf of AbraHam, who was buried elsewhere. The word AbraHam could be a false addition though, but it would not explain the other problems with this verse described here.

But simple factual errors are typical of false additions, especially interpolations – since they only began as someone's personal notes, and were never meant to be copied by others.

3. Manuscripts differ on the wording.

In most Greek manuscripts, it says that the tomb was bought by AbraHam from the sons of Hamor in (the city of) SheChem. However, the Aramaic does not contain the words 'in SheChem'. That's rather odd.

Also, the Greek Alexandrian family of manuscripts does include the words, but says 'of SheChem' instead of 'in SheChem' – as if SheChem is a person, not a city!

Again, this sort of confusion between manuscripts is typical of false additions.

4. It breaks the narrative.

Stephen is providing a chronological summary of Jewish history. One event is followed by another. Yet this verse breaks that smooth order of events. If we would believe this verse to be genuine, then he mentions Jacob coming down to Egypt, then their bodies being buried in the promised land in SheChem, and then moves back to Moses. Yes, the events are not only factually incorrect – but they're in the wrong order! Yet if we remove this 'verse,' the chronology flows.

Again, this is typical of false additions. After all, a false addition is very likely to break a narrative, because it was not meant to be there.

5. If we remove it, no harm is done.

As is typical for false insertions, removing it causes no harm to the text. It still reads perfectly fine, and since the chronology is no longer broken, removing it actually improves the text by making it flow better.

Conclusion: a probable fake

What a great number of problems in a single verse! Yet this is quite typical of false insertions in the Bible. Not only are they factually wrong, but they break the narrative, there is variation in the wording between manuscripts – probably from different people trying to 'correct' the errors in the 'verse' in different ways – and when you remove all this, the passage either still makes perfect sense, or makes more sense.

Here's what may have happened:

An early Christian preacher added a note between the lines, perhaps for a sermon he was going to give. He

Extensive Commentary on the Possible Spurious Text of Acts 7:16

decided to add the detail that Jacob was later buried in the promised land. However, he confused two events: (1) when Jacob was taken and buried in Hebron inside the same cave that Abraham had bought for his own burial, and (2) when Joseph's bones were taken and buried in Shechem after the Exodus.

For whatever reason, nobody picked up on the error, and when scribes needed to make more copies of the scroll of Acts (for use in other churches), they copied the note along with the rest of the text. The note then became part of the Bible.

Later, some people realized that the 'verse' had factual errors. Scribes probably assumed that the errors were created by previous scribes copying the verse incorrectly. So different ones tried to fix the text in different ways. This created the disagreements between the different Greek manuscripts that we see today, and the version we find in the Aramaic translation.

Obviously it may have happened in some other way, but we feel that this is a good candidate.

As of 2022, we have no direct manuscript evidence that this verse is a later false addition. It would be wonderful to find an ancient manuscript where this verse doesn't appear. Maybe it will be found one day, but our oldest manuscripts of Acts only date to the 3rd or 4th centuries, as much as 300 years after it was written. If the error appeared very early, say 50 years after it was written, then there is little hope of ever finding manuscript proof.

For the time being, we only have our strong suspicions.

From <https://2001translation.org/notes/acts7-16> accessed August 29, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 7:15–16](#).

Kretzmann's Commentary on Acts 7:9–16

The account moves forward with the same interesting, graphic force as before, and is just as skillfully abridged. The brothers of Joseph were jealous of the favor in which his father held him, and in a fit of envy sold him to the Midianites and thus, through them, into Egypt, Genesis 37:4; Genesis 44:1-29. But here again, as Stephen emphasizes, God was with Joseph, delivering him out of all his misfortunes and tribulations, which befell him also in the land of his bondage, and giving him both favor and wisdom before Pharaoh, the king of Egypt. The Hebrew slave, unknown a few hours before, was made the ruler of Egypt and the manager of the king's house as well. Then came the famine, striking not only Egypt, but Canaan as well, and causing great suffering, making not only the ordinary bread scarce, but all food made of corn. But the news having been brought that Egypt was provided with grain for food, Jacob sent his sons down there for the first time, Genesis 42:1. At their second coming Joseph made himself known to his brethren, a fact which also made the family and the origin of Joseph known to Pharaoh. It was then that Joseph sent to fetch his aged father to Egypt and his entire relationship. Stephen here does not speak in opposition to Genesis 46:27, where only seventy souls are mentioned, but follows the Greek translation of the Old Testament, the so-called Septuagint, which is thus substantiated by the Spirit of God. For by taking the number seventy-five, the text follows the manner of the Genesis account, and includes the two sons of Manasseh, the two sons of Ephraim, and the grandson of the latter. Jacob, having removed to Egypt, died there in due time, and all his sons died there as well. By a special request and promise which Jacob had taken from Joseph with an oath, his body was taken to Canaan and buried in the cave of the field of Machpelah, Genesis 50:13. This cave Abraham had purchased from Ephron the Hittite, Genesis 23:16. Jacob had purchased a parcel of ground from Emmer, or Hamor, the father of Shechem, after whom the entire countryside was named, Genesis 33:19. There Joseph was buried, and very probably all the other sons of Jacob as well, Joshua 24:32, as Jerome, who lived in Palestine in the fourth century, reports. Thus the two accounts are contracted into one in the brief account of Stephen.

From <https://www.studylight.org/commentaries/eng/kpc/acts-7.html> accessed August 29, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What follows are several approaches to this problem, as stated back in [Acts 7:15–16](#). First, the problem:

The Problem with Machpelah

Genesis 23:17–20 says:

So Ephron's field in Machpelah near Mamre—both the field and the cave in it, and all the trees within the borders of the field—was deeded to Abraham as his property in the presence of all the Hittites who had come to the gate of the city. Afterward Abraham buried his wife Sarah in the cave in the field of Machpelah near Mamre (which is at Hebron) in the land of Canaan. So the field and the cave in it were deeded to Abraham by the Hittites as a burial site. (NIV)

Acts 7:15–16 says:

Then Jacob went down to Egypt, where he and our ancestors died. Their bodies were brought back to Shechem and placed in the tomb that Abraham had bought from the sons of Hamor at Shechem for a certain sum of money. (NIV)

You may say that Jacob was simply buried in a different burial site. However, Genesis 50:12–14 clearly states otherwise:

So Jacob's sons did as their father commanded. They carried his body to the land of Canaan and buried it in the cave in the field of Machpelah near Mamre. Abraham had bought this cave and field from Ephron the Hittite to use as a burial place. After Joseph buried his father, he returned to Egypt, along with his brothers and everyone who had gone with him to bury his father. (NCV)

It seems that both the location and the seller is off between the books. How can these passages be reconciled?

From <https://christianity.stackexchange.com/questions/36460/was-the-cave-of-abraham-in-shechem-or-hebron> accessed August 29, 2023.

Stated more simply...

Jacob was buried at Machpelah.

For his sons carried him into the land of Canaan, and buried him [Jacob] in the cave of the field of Machpelah. Genesis 50:13

Jacob was buried at Shechem.

So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Shechem, and laid in the sepulchre. Acts 7:15-16

(Shechem is about fifty miles north of Machpelah.)

From https://skepticsannotatedbible.com/contra/jacob_buried.html accessed August 29, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

To show what a problem this is, we have [Luke's Colossal Error](#) by **Rabbi Tovia Singer**, who absolutely excoriates Luke for this *mistake*.

This is one of the shortest explanations:

Where was Jacob buried? (By Ben van Noort)

Machpelah

13 for his sons carried him [Jacob] to the land of Canaan and buried him in the cave of the field of Machpelah before Mamre, which Abraham had bought along with the field for a burial site from Ephron the Hittite.

NASB Genesis 50:13

Shechem

15 And Jacob went down to Egypt and there he and our fathers died.

16 From there they were removed to Shechem and laid in the tomb which Abraham had purchased for a sum of money from the sons of Hamor in Shechem.

NASB Acts 7:15-16

The Problem

Jacob was buried in Machpelah according to Moses (Genesis), but according to Stephen (Acts) it seems that he was buried in Shechem. What now?

Correct translation

Acts 7:15 *"And Jacob went down to Egypt and he died; likewise/also our fathers 16 and they were removed to Shechem and laid in the tomb which Abraham had purchased for a sum of money from the sons of Hamor in Shechem."*

– In most translations (as in NASBu) **'died' is a plural form, but in the Greek 'died' is a singular form with 'Jacob' as subject, not 'Jacob and the fathers' as subject.** And so 'they were removed' refers to the last mentioned plural form, i.e. 'the fathers' and not to 'Jacob and the fathers'. That's all. This mistake was made in the King James Version first.

Lack of Courage

Most translators thereafter lacked the courage to break away from this old and respected version of the Bible and so we inherited an old problem. Anyway, it is said here in Acts that only the sons of Jacob were buried in a sepulchre which was bought earlier by Abraham. This is not strange, as Abraham had many people in his clan and he needed several burial places in the land. These included others in addition to Machpelah where Rachel was buried and also Jacob later on.

For the most part, I used van Noort's headings, fonts and characteristics (the blue is what he uses). I use a darker blue to indicate that we are in the Old Testament, but I did not do this here.

From <https://www.contradictingbiblecontradictions.com/?p=534> accessed August 29, 2023.

As an aside, you may want to bookmark this site: <https://www.contradictingbiblecontradictions.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is the first approach to this problem, as stated back in [Acts 7:15–16](#).

The Explanation of I. Howard Marshall

The account in Genesis seems pretty clear that the cave of Abraham is in Hebron. Modern commentators seem to agree that Stephen was "telescoping" multiple Genesis accounts of patriarchal burials into one shorter

The Explanation of I. Howard Marshall

narrative. [I. Howard Marshall's commentary](#) says, for example:

The relation of the story of the burial to the Old Testament traditions is complicated. According to Acts they were all buried at Shechem in the tomb that Abraham had bought from the sons of Hamor. (1) According to Genesis 49: 29-32; 50:13 Jacob was buried in the cave of Machpelah near Hebron which Abraham had bought from Ephron the Hittite (Gn. 23). (2) Joseph was buried at Shechem (Jos. 24:32) in land which Jacob had bought from the sons of Hamor (Gn. 33:18-20). (3) Josephus states that Jacob's other sons (and, by implication, Jacob himself) were buried at Hebron (Jos., Ant. 2:199), and this tradition is also found in Jubilees and the Testaments of the Twelve Patriarchs. (4) There was a local tradition at Shechem that the twelve sons of Jacob were buried there. It thus appears that Stephen differs from the Old Testament account in that he locates the tomb which Abraham bought at Shechem, not Hebron, and in that he adds the detail about the brothers of Joseph being buried there also. [F.F.] Bruce (Book, p. 149 n.39) suggests that, just as Stephen has telescoped the two calls of Abraham at Ur and Haran in verse 2 and the two divine messages in verse 7, so here he has telescoped the two accounts of purchases of land in Canaan. It seems probable that Stephen has followed a tradition, according to which not only Joseph (he, rather than Jacob, is perhaps meant to be he died, himself in verse 15b) but also his brothers were buried at Shechem, and that he has attributed the purchase of the grave there to Abraham by including an allusion to the story in Genesis 23. The interest in Shechem and the emphasis upon it is remarkable in a speech addressed to Jews in Jerusalem, but they certainly could not contest the fact of Joseph's burial in the hated Samaritan territory. There is nothing sacrosanct about Judea as a place of burial; is there perhaps also a subtle preparation of Luke's readers for the story of the evangelism of Samaria (8:5-25)? Does that make Luke a bad historian? If he was accurately reflecting Stephen's words, it makes him a good historian. Does it make Stephen a sloppy speaker? Not necessarily. This article by an apologist (Timothy W. Dunkin) defends Stephen from that charge. He claims that such telescoping was a perfectly acceptable practice for the time:

What we see in this passage is simply that either Stephen in his sermon, or Luke in his recounting of the sermon, is telescoping the events of Abraham and Jacob together, as they are essentially similar subject matter, and are related chronologically and historically. Again, let us remember who Stephen's audience were - Hellenistic Jews who would to a certain degree have been Hellenised. As such, they would have been more receptive (and perhaps would subconsciously expect) a presentation in a Hellenistic style of rhetoric. It is doubtful that Stephen's audience would have even thought twice about Stephen's supposed error - they would have recognised the oratory device, and filled in the unspoken details themselves from their tacit knowledge of the stories and texts in question. This is made all the more likely because of the fact that most ancient cultures utilised high-context communication. Whereas we, in our low context society, feel the need to explicitly spell out exactly what we mean and leave little to the tacit knowledge of our audience, the ancients left much of the context of their words unspoken. The hearers or readers were expected to fill in the details from what they already knew, as Stephen would likely have expected his audience to do in this situation.

Of course, this telescoping device was not solely limited to Hellenistic venues. Hints of it also seem to appear in the Hebrew scriptures. We see it somewhat in Joshua's sermon in Joshua 24, such as where Joshua appears to get his chronology backwards in vv. 11-13. The creation account in Genesis 1, where the events of the sixth day, especially the creation of Adam and Eve, are telescoped together and the much greater detail appearing in Genesis 2 is left out. Despite (though not necessarily contradictory to) all the emphasis that has been laid out about the Hellenism of Stephen's audience, we can see that Stephen's sermon delivery is firmly in the Hebrew tradition. Sermonry through the recounting of historical details and progression, especially as they apply to God's dealings with the nation of Israel, are a programmatic Hebrew method of exhortation. This methodology is used extensively by Moses (e.g. Deut. chs. 4, 29, 32), is the basis of Joshua's sermon in Joshua 24, forms the basis of Psalm 78, and is found elsewhere in the Hebrew scriptures. This same sort of Hebraism appears elsewhere in the New Testament, such as in Corinthians 10 and Hebrews 11.

Thus, Stephen's sermon was fully in line with both the Hebraic and Hellenistic traditions of his audience, and his meaning would have been easily recognised by the members of his audience. While this telescoping

The Explanation of I. Howard Marshall

appears to modern, low-context observers as wrong, it is incorrect to say that this is a "contradiction" or "error" given what has been said above. This only appears to be a contradiction because our modern minds are not conditioned to recognise and expect Hellenistic modes of speech.

From <https://christianity.stackexchange.com/questions/36460/was-the-cave-of-abraham-in-shechem-or-hebron> accessed August 29, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 7 and Genesis 50 (by John Wenham)

Anglican scholar John Wenham, in his book *Christ and the Bible* (88–90), addresses this issue, and is apparently not satisfied with the common "telescoping" argument. He first argues that Stephen in Acts 7 refers to the tombs of Joseph and his brothers, not Jacob, thus addressing the apparent conflict with Genesis 50. As for who bought the tomb in Shechem, Abraham or Jacob, he presents four possible explanations for Stephen saying Abraham despite the Genesis account saying Jacob. The first three he treats briefly:

That Stephen simply made a "crass mistake." This is not necessarily problematic, since many inerrantists accept that even apostles could err in their recorded speech. But Wenham considers it unlikely that such an error would not be corrected by a community very familiar with the OT between the time that Stephen spoke the words and Luke wrote them.

That Abraham was an early interpolation into Acts

That Abraham appears as a result of a misread abbreviation, like "A(braam)" instead of "Ia(kobos)."

He considers his fourth explanation most likely: that a tradition existed at that time that regarded Jacob's purchase of land in Shechem to be "re-staking a claim to land previously bought by his grandfather."

According to this approach, Abraham's time in Shechem in Genesis 12:6–7 did not simply involve the building of an altar but also the purchase of a small amount of land. Jacob's return to Shechem thus involved a retracing of his grandfather's steps – first buying land and building an altar in Shechem (Gen. 33:18–20), then going to Bethel (Gen. 35:1–6; cf. 12:8) and then Hebron (Gen. 35:27).

"In light of the continuing importance of Shechem in the Old Testament," he concludes

that Abraham not only received his first vision there and a confirmation of the gift of the Promised Land to his descendants, but that he also staked out his claim in faith by buying for himself a token piece of land. On the whole this seems the most likely explanation of Stephen's form of words.

According to this approach there's no conflict with the Genesis 23 and Genesis 50 cave near Mamre. Stephen refers to Joseph and his brothers, not Jacob, who were buried in Shechem.

From <https://christianity.stackexchange.com/questions/36460/was-the-cave-of-abraham-in-shechem-or-hebron> accessed August 29, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is the second approach to this problem, as stated back in [Acts 7:15–16](#).

How do you explain Acts 7:16 when it outright contradicts Genesis 25:8-10?

How do you explain Acts 7:16 when it outright contradicts Genesis 25:8-10? Answer by Anita Paulsen:

Genesis 25:8-10 states that Abraham was buried in the cave of Machpelah that he purchased from the sons

How do you explain Acts 7:16 when it outright contradicts Genesis 25:8-10?

of Heth. This was near Hebron. At Acts 7:16 Stephen makes a defense before the Sanhedrin and in his recounting of certain points of history that they were all familiar with he states that the forefathers who died in Egypt were brought to Shechem and laid in the tomb that Abraham bought from the sons of Hamor. This may seem like a conflict, but let us look closer and we will see why the Sanhedrin didn't object to the way Stephen told it, which they certainly could have done, looking as they were for any excuse against him as they were deeply opposed to the witnessing work he was doing.

At Joshua 24:32 it states: "The bones of Joseph, which the Israelites had brought up out of Egypt, were buried in Shechem in the portion of the field that Jacob had acquired from the sons of Hamor, Shechem's father, for 100 pieces of money; and it became the inheritance of the sons of Joseph." At Acts 7:16 Stephen shows that not just Joseph's bones were brought back from Egypt, but also the forefathers'. It is possible that Stephen's statement is elliptical (characterized by extreme economy of expression, where certain words are left out) and that some of the forefathers were buried in Shechem in the plot Jacob bought and some were buried in Hebron in the cave Abraham bought.

Stephen could have been condensing two accounts into one like he does at Acts 7:7 where he says that God told Abraham "'that nation for which they will slave I will judge,' God said, 'and after these things they will come out and will offer sacred service to me in this place.'" This quote actually combines part of what God said to Abraham and part of what he said to Moses, and it makes perfect sense to relate it like he did. (Genesis 15:14; Exodus 3:12)

Another possibility is that Stephen was crediting Jacob's purchase of the field in Shechem to Abraham because he was the patriarch. That this has precedent we can see in the account about God commanding Abraham to leave Ur. The move from there is actually credited to his father Terah because he was the head of the family. (Genesis 12:1; 11:31)

Among the members of the Sanhedrin Stephen was addressing were Pharisees, who were scholars of the law, and scribes, who were copyists of the law. Since they found no objection to how Stephen related these events, it should not be objectionable to us either.

From <https://www.quora.com/How-do-you-explain-Acts-7-16-when-it-outright-contradicts-Genesis-25-8-10-1> accessed August 29, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is the third approach to this problem, as stated back in [Acts 7:15–16](#).

How do you explain Acts 7:16 when it outright contradicts Genesis 25:8-10? (2)

This is sort of weird...the solution is provided by ChatGPT, a bot?

Acts 7:16 and Genesis 25:8-10 seem to have different accounts of the death and burial of Abraham's son, Isaac's brother, Ishmael. However, it's important to note that Acts 7:16 is not directly contradicting Genesis 25:8-10, but rather offering a different perspective on the events. In Genesis 25:8-10, it is stated that Abraham died and was buried by his sons Isaac and Ishmael. However, Acts 7:16 describes that Jacob and the patriarchs, including Abraham, were buried in the tomb that Abraham had bought from the sons of Hamor in Shechem. It's possible that the burial of Abraham in Shechem was a separate event from the burial of Abraham by his sons in Genesis 25:8-10. Alternatively, it's possible that the burial in Shechem was a later relocation of Abraham's remains. Regardless of the interpretation, it's important to remember that the Bible is a complex text with multiple authors and perspectives, and it's not always straightforward to reconcile apparent contradictions.

From <https://www.quora.com/How-do-you-explain-Acts-7-16-when-it-outright-contradicts-Genesis-25-8-10-1> accessed August 29, 2023.

This is the fourth approach to this problem, as stated back in [Acts 7:15–16](#).

How do you explain Acts 17:6 when it outright contradicts Genesis 25:8-10? (3)

John Simpson

ChristianAuthor has 6.4K answers and 10.8M answer views5y

Originally Answered: How do you explain Acts 17:6 when it outright contradicts Genesis 25:8-10?

In order to understand the situation that arose in Acts 7, some background information is necessary. The church in the city of Jerusalem was growing by leaps and bounds—as is evident from the fact that “the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith” (vs. 7). Stephen, as a dedicated worker in the Jerusalem congregation, was providing a great service for the church. But as a preacher, he also was having a powerful influence on non-Christians. The account recorded in Acts 7 indicates that he “wrought great wonders and signs among the people” (vs. 8), and must have been both logical and eloquent in his oral presentations, since the people “were not able to withstand the wisdom and the Spirit by which he spake” (vs. 10).

Some of the Greeks from the local synagogue—unable to refute his arguments defending Christianity—became jealous and bitter. Unable to disarm his magnificently stated case with reason, they decided instead to resort to false testimony and to violence. As a result, the text indicates that they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, and set up false witnesses, who said, “This man ceaseth not to speak words 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 the customs which Moses delivered unto us.” And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel (Acts 6:12-15, KJV).

During his defense before the Sanhedrin, Stephen made the statements alluded to in the question above. Stephen knew his subject matter, and knew it well. His speech—which ultimately was intended to show the rebellious spirit that had been so prevalent during the Israelites’ entire past history—was full of illustrations from the Old Testament that would have been dear to the heart of anyone professing Judaism. Consider, for example, his mentioning Jacob’s death. Everyone present would have been intimately familiar with the story of Jacob’s funeral, which was a remarkable event involving the two nations of Egypt and Israel (Genesis 50:1-13). It was then, and is now, an established fact that Jacob was buried at Machpelah in Hebron (Genesis 49:29-30).

What is the answer to the critics’ suggestion that Stephen erred when he mentioned Shechem as Jacob’s burial place, since it was common knowledge that Jacob had, in fact, been buried in Machpelah? And how do we respond when critics allege that Stephen committed a second error because he suggested that Abraham purchased the tomb in which Jacob was buried?

First, the question needs to be raised about why no one in Stephen’s audience pointed out his alleged “mistake.” Remember that Stephen was speaking before an extremely hostile crowd that was filled with knowledgeable Jews who composed the Sanhedrin—men who would have been desirous of proving him wrong since he had impugned both their motives and their integrity. But they never got their chance, as is evident from the fact that they had to suborn perjury via false witnesses (vss. 11, 13) and eventually take up stones to kill him. That, then, leaves only two options as to the nature of the alleged contradictions: (1) The things Stephen said really were true, but only appear to us to be mistakes; or (2) Stephen’s statements were accurate, but subsequently were recorded or copied incorrectly.

On occasion, when the English text seems unclear or appears to contradict itself, it often is beneficial to be able to examine the original language in which the passage was written. This is one such instance. One of the leading biblical scholars (some have suggested he was the leading biblical scholar) of his day was J.W.

How do you explain Acts 17:6 when it outright contradicts Genesis 25:8-10? (3)

McGarvey, whose knowledge of both the languages and the customs of the biblical lands was without peer. His 1881 volume, *Lands of the Bible*, was considered a classic, even in its day, and remains so today. In his commentary on the New Testament book of Acts, McGarvey provided an excursion into the Greek text that helps immensely in explaining the “contradiction” posed by Stephen’s statement.

As the two clauses stand in our version, “he died, himself, and our fathers; and they were carried over into Shechem,” there can be no doubt that “himself” and “fathers” are common subjects of one verb “died,” and that the pronoun “they” before “were carried” refers to both alike. But it is not so in the original. The construction is different. The verb rendered died is in the singular number, *eteleutasen*, and it agrees only with *autos*, himself. The plural substantive “fathers” is not the subject of that verb, but of the plural *eteleutasan* understood. The construction having been changed with the introduction of the plural subject, it follows that the plural verb *metetethasan*, “were carried,” belongs to fathers, and not to Jacob. The two clauses, properly punctuated, and with the ellipsis supplied, read thus: “and he died; and our fathers died, and were carried over into Shechem.” With this rendering and punctuation, which are certainly admissible, the contradiction totally disappears; and if the passage had been thus rendered at first into English, a contradiction would not have been thought of (1892, p. 121, emp. added, italics in orig.).

McGarvey’s point was this. If Jacob was buried at Machpelah in Hebron (and of that there is no doubt, since Genesis 49:29-30 so states), then Stephen must have been saying that it was the fathers alone who were buried in Shechem, not Jacob. This is quite possible. We know that at least one of the fathers—Joseph—was buried in Shechem (Joshua 24:32). And while the Old Testament does not record the burial places for many of the other patriarchs, we can glean some information from secular history on the subject. In his discussion on Acts 7, the well-known commentator Albert Barnes mentioned that some Jewish historians (e.g., Kuinoel) held to the view that the fathers were buried at Shechem (1949, p. 124). In addition, Jerome, a fourth-century writer from Palestine, stated: “The twelve patriarchs were buried not in Arbes [Hebron—AB/KB], but in Shechem” (as quoted in Barnes, p. 124).

[The idea that the patriarchs were buried in Shechem, however, was neither popular nor representative of the common Jewish thought of the day. In fact, Josephus and other Jewish historians suggested that the fathers were buried at Hebron. And there is a very good reason why they would say such a thing. The Samaritans—the Jews’ bitterest rivals—had seized Shechem. The proud Jews, therefore, would have done anything—perhaps even going so far as to falsify history—to keep from having to admit that their ancestors were buried in their enemy’s land. This actually lends credibility to Stephen’s statement. Given the choice of two answers, one popular but untrue, the other true but unpopular, Stephen doubtlessly would have chosen the latter.]

But what may be said regarding the second mistake that Stephen is supposed to have made—that Abraham bought the tomb in Shechem, whereas the Old Testament states that it was Jacob who did the buying? The possibility exists that this is a case which falls into the second category mentioned above—i.e., that Stephen’s statements themselves were accurate, but subsequently were recorded or copied incorrectly. Various scholars (Adam Clarke, J.W. McGarvey, Albert Barnes, et al.) have presented a good case for the idea that the mistake should not be attributed to Stephen, but rather to a copyist’s error.

However, there are other possibilities that are equally plausible. McGarvey correctly observed: “Two statements are contradictory not when they differ, but when they cannot both be true” (1886, 2:31). Here we have just such an instance. These two accounts do not conflict; rather, they only differ. Consider all the facts as we know them: (1) Abraham bought a field and a cave in Hebron (Genesis 23:17); (2) Abraham bought a sepulcher in Shechem (Acts 7:16); (3) Later, Jacob bought a parcel of ground or a field (Joshua 24:32) also in Shechem (Genesis 33:19). It could be that Jacob merely bought the land whereupon the sepulcher of his grandfather stood. This explanation certainly is feasible.

Yet there is still another prospect. We know that Abraham lived for a time in the land of Shechem, even building an altar there (Genesis 12:5-6). We also know that Jacob went to Shechem and set up his tent there about 185

How do you explain Acts 17:6 when it outright contradicts Genesis 25:8-10? (3)

years later (Genesis 33:18). Perhaps in the intervening time period, the native people had taken back the land, and, rather than fighting to reclaim what already was his, Jacob simply bought the land back peaceably. Thus, the land would have been purchased twice—first by Abraham, and then, almost two centuries later, by Jacob. This, too, appears to be a logical reconciliation of the facts.

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From <https://www.quora.com/How-do-you-explain-Acts-7-16-when-it-outright-contradicts-Genesis-25-8-10-1> accessed August 29, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 7:22](#).

Kretzmann's Commentary on Acts 7:17–22

After the death of Jacob, of Joseph, and the patriarchs, the sojourn of the children of Israel in Egypt was pleasant enough for several centuries. But even as, in the same degree that, the time of their stay according to God's promise was drawing to a close, the people grew and became plentiful in Egypt. Their rapid increase corresponded to the rapid approach of the time set by God. This remarkable growth was in accordance with the promise given to Abraham by God. This continued until a different king arose in Egypt; a new dynasty was established by conquest. The new Pharaoh very naturally neither knew of, nor cared about, Joseph and the blessing which he had brought to the land of Egypt, being concerned far more about the rapid multiplying of the strange people occupying a very desirable part of the country. So he hit upon a scheme which was certainly a wise stratagem from the standpoint of the Egyptians, although it resulted in an evil treatment of the children of Israel, in afflictions of all kinds, whose culmination, in a way, was the order to cast into the Nile the children, all the boys that were born to the Israelites, in order that they might not be preserved alive. It was when matters had come to this point that Moses was born, in conformity with God's plan of deliverance for the Jews, as the words of Stephen indicate, for he was exceeding fair, fair to God, in the judgment of God; his was not only an extraordinary bodily beauty, but the indications of unusual mental endowment were very favorable. For three months his mother kept him hid and nourished him, gave him all the care that a child should have. And when she finally did expose him, it was, by the direction of God, at a place where Thermuthis, the daughter of Pharaoh, found the child, took him up out of his little vessel, and nourished him to be her own son. She practically, if not actually, adopted him. And in his capacity as the foster son of the princess, Moses enjoyed unusual advantages, and Stephen here supplements the Old Testament account. Moses was brought up, taught, educated in all the wisdom of the Egyptians, very probably attending their great schools of learning corresponding to our modern universities, thus receiving a mental training which was second to none in the world of those days. Note: This thorough training afterwards stood Moses in good stead, for it was true then as it is now that all the arts and sciences in the world shall serve the one greatest science, theology, and the preaching of the Gospel. The result, in the case of Moses, certainly justified all efforts made in his behalf, for he was mighty in words and deeds. He was full of vigor and energy in carrying forward any project, even if he may have been lacking in facility of expression, Exodus 4:10. What he lacked in grace and polish he more than compensated for by depth and power. Herein Moses is a model for all men whom God has placed in positions of leadership in His Church.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-7.html> accessed August 30, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 7:29](#).

Kretzmann's Commentary on Acts 7:23–29

The events narrated in Exodus 2:1-25 are here briefly reviewed. The entire training of Moses under the direction of his foster-mother may well have taken until he was almost forty years old, since many years were devoted to the study of mathematics, natural philosophy, and medicine, in all of which branches the advance made by the Egyptians is little short of remarkable. But he must have been fully aware of his parentage during this whole time, for his own mother had been his nurse and had undoubtedly imparted to him the promises of the Lord and the prophecy concerning the deliverance of His people from the bondage of Egypt. When Moses therefore had turned forty, the thought arose in his heart to look upon, to visit his brethren, the children of Israel. It can hardly be assumed that he had at that time received any revelation from the Lord as to his future position among his enslaved brethren, although there was a Jewish tradition which stated that Amram, the father of Moses, had received some intimation from God that his son would be the leader in the deliverance of the Jews. Upon this occasion, Moses saw that one of his brethren was being ill-treated, and he promptly sprang to his defense. He wrought speedy justice and revenge for the oppressed by killing the Egyptian that had transgressed his authority. Note: The act of Moses in this instance was not a murder, for he was an Egyptian prince with absolute power over life and death, and he is nowhere in Scriptures censured for it, but it was a rash act, since he had no right to anticipate the providence of God simply because of his personal belief in the divine destiny of Israel. The effort of Moses was premature and unauthorized. He supposed that his brethren understood that God was giving them salvation, deliverance through his hand, but they did not understand; they resented the interference of the prince of Egypt as unwarranted officiousness. When he therefore tried to reconcile two quarreling Israelites the next day and attempted to establish peace by gently rebuking them: Men, you are brethren, why do you wrong each other? he was met by a decided rebuff: Who has established thee as a ruler and judge over us? Far from rising under his leadership and striking for liberty, his countrymen rejected all his offers with vehemence and even aided in making public his effort in their behalf. So Moses fled and became a stranger in the land of Midian, out in the wilderness, where he was married to a native girl and became the father of two sons, Exodus 2:22; Exodus 4:25; Exodus 18:3-5. Moses fled from Egypt because he had nothing to hope for from his own people and also because his life was no longer safe. Many a matter which in itself is altogether praiseworthy is undertaken upon man's own initiative without success, but the same thing is afterward, at God's time, carried to a successful conclusion. Zeal not according to knowledge may do almost as much harm as dilatoriness and procrastination.

From <https://www.studylight.org/commentaries/eng/kpc/acts-7.html> accessed August 31, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 7:33–34](#).

Kretzmann's Commentary on Acts 7:30–34

When forty years were fulfilled, after Moses had lived forty years in the wilderness near Mount Sinai, known then also as Horeb, a strange experience befell him. The angel of the Lord, Exodus 3:2, the angel in the special meaning of the word, indicating the revelation of the Son of God in the Old Testament, appeared to him in a flame of fire of a bush, in a thorn bush that seemed all aflame. The phenomenon caused Moses to wonder and to draw nearer to consider the matter closely. And then the voice of the Lord came to him out of the bush, designating Himself as the God of Abraham and Isaac and Jacob. Moses, now thoroughly terrified, did not so much as dare to look closely or to investigate the miracle. But the Lord immediately gave him his charge, bidding him first of all to unlace his sandals, since the place where he was standing was holy ground. And then, with all solemnity and impressiveness, came the call of the Lord itself: Seeing I have seen (I have had more than sufficient evidence of) the affliction of My people in Egypt, and I have heard their sighing, and I have come down to set them free; and now, come here, I shall send thee into Egypt. What Moses had hoped for and had

Kretzmann's Commentary on Acts 7:30–34

attempted to carry out without success in his own power, was now to become a fact by God's will, according to His promise. It was now a matter of God's appointment, not of man's choice, and therefore of God's almighty power to back up the call. With God's call to rely upon, with God's command and promise clear, every servant of the Lord may set out with cheerful trust in the assured success of his venture.

From <https://www.studylight.org/commentaries/eng/kpc/acts-7.html> accessed September 2, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 7:35–36](#).

Kretzmann's Commentary on Acts 7:35–36

For the sake of characterizing the Jews and emphasizing his point that they had always been a disobedient and obstinate people, Stephen here represents the whole nation as being involved in the first rejection of Moses. They had denied, had refused to acknowledge him as much as a ruler and a judge; but God, in taking the matter in hand, had made him not only the leader, or ruler, but in addition had given him more than the functions of a mere judge: He had sent him as their deliverer, with the helping and protecting hand of that Angel to assist him that had appeared to him in the bush. And Moses had performed his work as deliverer well. He had led the Israelites forth out of Egypt, after having performed wonders and signs in Egypt, as a judgment upon Pharaoh, just as he continued performing them at the Red Sea and during the entire journey through the wilderness which lasted forty years. The very person whom the Israelites had rejected and practically delivered up into the hands of Pharaoh to be slain was the one person by whom they were redeemed from their Egyptian bondage. The application to the parallel case of Jesus, which Stephen probably had in mind, may readily be made.

From <https://www.studylight.org/commentaries/eng/kpc/acts-7.html> accessed September 2, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is taken from the [Doctrine of the Angel of Jehovah \(HTML\)](#) ([PDF](#)) ([WPD](#)).

The Abbreviated Doctrine of the Angel of Jehovah

1. The Angel of the Lord is one of the preincarnate forms of Jesus Christ, the 2nd Member of the Trinity.
2. There are actually several names for the Angel of Jehovah, all of which are related to divine designations:
 - 1) The Angel (Messenger, representative, one sent) of Jehovah. Gen. 16:7
 - 2) The Angel of God. Gen. 21:17 31:11 21:17 Ex.14:19 Judges 6:20
 - 3) The Angel (Messenger) Who has redeemed me. Gen. 48:16
 - 4) The Angel (Messenger) of His Presence (Face). Isa. 63:9
 - 5) The Angel of the Covenant (Contract). Mal. 3:1
 - 6) The Destroying Angel. 1Chron. 21:15 2Sam. 24:16
3. The Angel of Jehovah is identified as Jehovah. Gen. 16:7-13 21:17-18 22:11-18 31:11-13 48:15,16 Ex. 3:2 cf. Acts 7:30-35 Ex. 13:21 14:19 Judges.2:1-4 5:23 6:11-23 13:3-22 2Sam. 24:16 Zech. 1:12-13.
 - 1) Genesis 22:11-12 **But the Angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." And He said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me."**
 - 2) Genesis 31:11, 13 **"Then the Angel of God said to me in the dream, `Jacob,' and I said, `Here I am.' `I am the God {of} Bethel, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth.' "**
 - 3) Exodus 3:2-4 **And the Angel of the LORD appeared to him in a blazing fire from the midst of a**

The Abbreviated Doctrine of the Angel of Jehovah

- bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. So Moses said, "I must turn aside now, and see this marvelous sight, why the bush is not burned up." When the LORD saw that he turned aside to look, God called to him from the midst of the bush, and said, "Moses, Moses!" And he said, "Here I am."
4. The Angel of Jehovah is distinguished from Jehovah. Gen. 24:7 40 Ex. 23:20 32:34 Num. 20:16 1Chron. 21:15-18 Isa. 63:9 Zech. 1:12-13.
 - 1) Exodus 32:34 "But go now, lead the people where I told you. Behold, My Angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin."
 - 2) Isaiah 63:9 In all their affliction He was afflicted, and the Angel of His Presence saved them; in His love and in His mercy He redeemed them; and He lifted them and carried them all the days of old.
 - 3) Zechariah 1:12-13 Then the Angel of the LORD answered and said, "O LORD of hosts, how long wilt You have no compassion for Jerusalem and the cities of Judah, with which You hast been indignant these seventy years?" And the LORD answered the Angel Who was speaking with me with gracious words, comforting words.
 5. The Angel of Jehovah does the works of God.
 - 1) He provides a substitutionary sacrifice for Abram and blesses Abraham, confirming promises given to him by God. Gen. 22:11-18
 - 2) The Angel of Jehovah imposes God's will upon Balaam in Num. 22:22-35
 - 3) The Angel of the Lord becomes the Savior of Israel as well as their Redeemer. Isa. 63:8-9 He [God] said, "They are indeed My people, children who will not be disloyal," and He became their Savior. In all their suffering, He suffered, and the Angel of His Presence saved them. He redeemed them because of His love and compassion; He lifted them up and carried them all the days of the past. Jesus Christ is our Redeemer, Who has given Himself as our ransom. Matt. 20:28 Col. 1:14
 6. Therefore, the Angel of Jehovah is the Second Person of the Trinity. John 1:18 6:46 2Cor. 4:4 Col. 1:15 1Tim. 6:16 Heb. 1:1-2 1John 4:12.
 - 1) The Second Person of the Trinity is the visible God of the New Testament.
 - (1) John 1:18 No man has seen God at any time; the only begotten God [Jesus Christ the Son], who is in the bosom of the Father, He has explained {Him.}
 - (2) John 6:46 "Not that any man has seen the Father, except the One [Jesus Christ] Who is from God; He has seen the Father.
 - (3) 1John 4:12a No one has beheld God at any time;
 - 2) The Angel of Jehovah never appears after the Incarnation. Note that Acts 12:7, 11 is not a reference to the *Angel of Jehovah* but to an angel *from* the Lord (Jesus Christ). (compare Col. 3:1)
 - 3) Both the Angel of Jehovah and Jesus Christ are sent by the Father. Gen. 24:7 Ex. 23:20 Num. 20:16 Dan. 3:25, 28 6:22 John 3:17 6:44 John 17:3, 8, 18, 21, 23, 25 1John 4:14
 - 4) Since neither the Father nor the Holy Spirit can be seen by man (John 1:18 John 4:24 3:8), and since Jesus Christ has been seen (John 1:14 John 18b; 14:9), it is concluded that Jesus Christ is the Angel of Jehovah or the visible member of the Godhead in the Old Testament.
 7. Other pre-incarnate appearances of the Lord Jesus Christ in the Old Testament which are not specifically spoken of as the Angel of Jehovah:
 - 1) ...the Lord God (Jehovah Elohim) walking in the garden... Gen. 3:8
 - 2) ...a Man wrestled with him (Jacob)... Gen. 32:24-32;
 - 3) ...the Lord appeared to Abram... Gen. 17:1-22; 18:1, 2, 10, 13, 14, 17-33
 - 4) ...a Man (captain of the army, or host, of Jehovah)...with his sword drawn... Joshua 5:13-15 6:1-2
 - 5) The destroying angel, most likely the Angel of the Lord in 1 Chron. 21:15
 - 6) ...a Man riding on a red horse... from Zech. 1:8-12
 - 7) ...a certain Man dressed in linen... Dan. 10:5-9 12:6-13; cf. Ezek. 1:26-28 Rev. 1:12-20

The Abbreviated Doctrine of the Angel of Jehovah

Peter Pett summarizes this concept: *The Angel of YHWH is a mysterious figure in the Old Testament. He both represents YHWH in visible form and yet is YHWH. See Genesis 16:7-13 21:7-19 22:15-18 Judges 2:1-5 13:2-23). He intercommunicates with YHWH (Zechariah 1:12). He is a reminder that while being One, YHWH is a composite figure.*⁴⁷

Bibliography:

Basic doctrine is taken from http://gracebiblechurchwichita.org/?page_id=28 which are probably notes taken from R. B. Thieme, Jr.; and from <http://www.swordofthespiritbibleministries.com/images/simplelists//NOTESAF/Angel%20of%20Jehovah.pdf> <http://www.portlandbiblechurch.com/DoctrineFolder/DOCTRINE%20OF%20THE%20ANGEL%20OF%20JEHOVAH.pdf>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 7:41](#).

Kretzmann's Commentary on Acts 7:37–41

With the progress of his speech of defense, the impassioned fervor of Stephen's arguments increases. He is preaching the Law, and he does not intend to soften its sledge-hammer blows by any alleviating circumstances until he has brought out his point properly. It was Moses, he once more reminds his judges, that referred to, prophesied, concerning another prophet, like unto himself, chap. 3:22, demanding that they should yield obedience to Him, Moses thus being a supporter of the claims of Christ. It was Moses, again, who, in the midst of the congregation or assembly of the children of Israel in the wilderness, alone enjoyed the personal acquaintance and intimacy of the great Angel of the Lord that had spoken with him at Mount Sinai before, and who now, as the almighty God, spoke to the entire assembled nation. It was Moses, once more, that received the living words, the lively oracles or sayings from the mouth of God to give to the people. The laws of the Jews were not intended to be a dead letter, like the communications which the heathen priests claim to receive from their gods, but they possess vital power and efficacy. But in spite of all these express manifestations and witnesses of God to confirm the call of Moses and establish his position among the people, the Israelites, the fathers of the present race, as Stephen remarks, did not want to be obedient to Moses, but repelled, rejected him, and turned their hearts toward Egypt. They demanded of Aaron that he make them some sort of gods who might hereafter be considered their rulers and leaders through the wilderness, for Moses tarried so long on the mountain that they did not know what fate might have overtaken him, as they flippantly remark. And so they, through the hands of Aaron, who proved their willing tool, in those days made the figure of a calf, and brought burnt offerings before their idol and rejoiced, found their great pleasure and happiness, in the works of their own hands. The irony of Stephen is intentional, since one of his charges is that the Jews of his day also placed their trust in externals and expected to be saved by an outward observance of customs and ceremonies, many of which they had invented themselves. There is always danger, especially in a church that has been established for some time, of a dead orthodoxy, of a clinging to external forms although life has departed.

From <https://www.studylight.org/commentaries/eng/kpc/acts-7.html> accessed September 2, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 7:41](#).

The Doctrine of Idolatry (R. B. Thieme, Jr.)

⁴⁷ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

1. Idolatry is forbidden by the Word of God — Exodus 20:3,23; 23:24; Deuteronomy 4:28; 5:7; 6:14; 7:16; 8:19. In the ten commandments the first commandment prohibits mental or soulish idolatry, the second commandment prohibits overt idolatry.
2. Idolatry is spiritual adultery, an attack upon category #1 love — Jeremiah 3:8-10; Ezekiel 16:23-43; 23:24-30; Revelation 17:1-5.
3. Idolatry of mind precedes idolatry of practice. In other words, mental idolatry occurs before overt idolatry — Judges 2:10-13; Ezekiel 14:7.
4. Idolatry is caused by rejection of the Lord Jesus Christ or negative volition toward doctrine in the believer. The principle with the unbeliever is found in Romans 1:18-25.
5. Demons function through idols and the practice of idolatry — Zechariah 10:2.
6. Idolatry is called the devil's communion table — 1Corinthians 10:19-21.
7. Since idolatry is related to the emotional revolt of the soul it often produces psychotic conditions like the phobias, the fear psychoses of Jeremiah 50:38.
8. Idolatry is related to sexual sins under the phallic cult — Ezekiel 22:3-18; 23:37-49. Consequently, idolatry has an adverse effect on both soul and body — 1 Corinthian 6:9.
9. Idolatry causes national judgement of the fifth cycle of discipline to a nation — Isaiah 2:8, 18-20; 21:9; 36:18-20; 37:12-19; Jeremiah 3:6-11; 2:27-30; 7:17-20; 17:1-4; Ezekiel 6:4-6.

Taken from Notebook #1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 7:42–43](#).

Kretzmann's Commentary on Acts 7:42–43

Stephen here supplements the account of the Pentateuch, of the books of Moses, with a passage from the Prophet Amos, chap. 5:25-26. After this flagrant exhibition of disobedience, God turned from His people. It was a form of His judgment that He permitted them to go on in the way of idolatry; it was a curse upon their hardness of heart that He gave them up, abandoned them; to the worship of the host of heaven, to star-worship as it was practiced in Egypt, Chaldea, and Phoenicia. Of this Amos had written: Did you really offer slain beasts and sacrifices to Me for the forty years in the wilderness? As though He would say: How could they possibly have been real and effectual and acceptable, as long as the people's affections were far from the Lord, bound up in the worship of idols? And therefore the Lord answers His question Himself. While the Israelites were pretending to be interested in the true worship only, the very Tabernacle of God, as a matter of fact, became to them a tabernacle of Moloch, of the Babylonian deity that was worshiped by many heathen nations, and with Revolting customs, Jeremiah 32:35; Leviticus 18:21. And thus also the Israelites had carried along with them a figure of their star-god Remphan, which seems to have been the Assyrian name for the planet Saturn. Such figures they served, giving to them the worship which was due to God only. And therefore the punishment of God's rejection came upon them, who had them carried away, taken into exile, not only beyond Damascus, as the prophet had written, but even beyond Babylon, as Stephen here adds from the evidence of history. It was God's condemnation upon an idolatrous nation, a lesson for all ages of the world.

From <https://www.studydrive.net/commentaries/eng/kpc/acts-7.html> accessed September 3, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 7:48–50](#).

Kretzmann's Commentary on Acts 7:44–50

Stephen takes up the recital of the various houses of worship among the Jews with a purpose, since he wants to show that the dependence upon the forms of external worship are vain without true faith of the heart. That advantage the children of Israel in the wilderness had: they had the Tabernacle of the witness, where God

Kretzmann's Commentary on Acts 7:44–50

Himself appeared and witnessed unto Himself. They had made it just as God, in His long conversation with Moses, Exodus 25:40, had shown and commanded him. Moses had seen the pattern and plan of the entire tent and of all its appointments, and so it was made. And this same Tabernacle, the charge of which had been given to the people by Moses, they brought along with them as they entered into the Promised Land under the leadership of Joshua, when they occupied the former possession of the Gentiles. For the latter the Lord gradually drove out, expelled, before the children of Israel during a number of centuries, at the time of the judges and of Saul, until the time of David, the beloved of the Lord. At his time the conquest of the country was practically completed, the nations that had not been destroyed having been brought into subjection. David then, since he had found favor with God and was regarded very highly before Him, not only earnestly desired, but even asked to find, to build a lasting tabernacle to the Lord; and if the Temple had actually been of the value placed upon it by the later Jews, it might have been expected that God would have given His consent. But the Temple was not built by David, but by Solomon, 2 Chronicles 6:7-9, But Stephen wants his hearers to remember that the presence of the highest God is not confined to any building, even though it were of the size and beauty of Solomon's Temple. The builder of the first Temple had himself confessed as much, 1 Kings 8:27; 2 Chronicles 6:18. And the Prophet Isaiah had written in the same strain, (Isaiah 66:1 - . Heaven is to Me a throne and the earth a stool for My feet; what manner of house will ye build to Me, saith the Lord, or what place for My resting? Has not My hand made all this? The absolute foolishness of the Jews in pinning their faith to the Temple which had taken the place of Solomon's, and upon the city in which it had been placed, could not have been brought out with greater force than in these words. The entire worship of the Jews had degenerated to become a mere observance of forms and customs, without life and true power. And Stephen had sketched the situation with a few strong, but fitting words, in order to present it to the eyes of his judges as it actually existed.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-7.html> accessed September 3, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is a short footnote from the 2001 Translation makes a few interesting points. It was supplied for [Acts 7:48–50](#).

God's Name in the Christian Era: Categories A, B, and C (from the AEB)

The source manuscripts say Lord here. However, this could be a euphemism for YHWH (Yahweh, or Jehovah), which was a **common practice** at the time. Therefore, we translate it as Jehovah. We suspect it is a euphemism here because:

- A. In the Greek source, this verse has the grammar 'error' that says 'Lord' instead of 'the Lord,' treating the title Lord as if it were a proper noun. This was the normal way in which the Greek Septuagint would indicate that Lord was a euphemism for YHWH, which had been replaced in the text. [Learn more](#).
- B. In the Aramaic source, this verse uses the full spelling for Lord, maryah, instead of the more normal mara. In other Aramaic texts, this was an accepted euphemism for YHWH. [Learn more](#).
- C. This is a quote from the Old Testament. If you look up the quoted verse in the Hebrew source text, it says YHWH. [Learn more](#).

We are not dogmatic about any instance of the Divine Name in our Bible. Instances may be added or removed in later corrections. Learn more about the [Divine Name](#), [why we use it](#), and [why we use it our New Testament](#).

From <https://2001translation.org/notes/yhwh-a-b-c> accessed September 3, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 7:51–53](#).

Kretzmann's Commentary on Acts 7:51–53

Stephen had now reviewed the whole history of the Jews, showing in what manner they had at all times acted toward the Lord and the leader whom the Lord had given them, relying rather upon outward forms and ceremonies, connected with a visible sanctuary, for a justification before God. Stephen's just indignation therefore reaches its culmination at this point of his recital. Boldly he tells his judges that they are stiff-necked, obstinate, refractory, unwilling to listen to reason, Exodus 33:3-5; Exodus 34:9; Deuteronomy 9:6. And in addition to that, they are uncircumcised both as regards heart and ears, Leviticus 26:41; Jeremiah 6:10; Ezekiel 44:7-9. These were severe terms of reproach and contempt, placing the leaders of the Jews in a class with the heathen nations and with the apostate Jews. This severe denunciation Stephen corroborates by the charge that they were always, continually, resisting the Holy Ghost, literally throwing themselves in His way, against Him, thus shutting off the working of His grace in their hearts. The Holy Spirit wanted to convert also these enemies of Christ, He was giving them every evidence of His gracious will toward them by having the Gospel preached before them for such a long time; but they deliberately, willfully, refused to listen to His call. And herein they were following their fathers, of whose disobedience and obstinacy Stephen cited a number of cases. Every one of the ancient prophets the Jews had persecuted in one way or the other, and those that proclaimed in advance concerning the coming of the Righteous One they had killed. The prophets foretold the coming of Jesus Christ, the Just and Holy One, and their reward, at the hand of their countrymen, was death. And the spirit of these ancestors was yet alive, for those that were sitting in the Council to judge the present case had become the betrayers and murderers of this same just and holy Christ. And not only that, but Stephen declared that the very Law which was their boast, which they had received by the disposition of angels, probably in this manner, that the Lord spoke through the mouths of angels in proclaiming the Law on Mount Sinai, this Law they had not kept. Thus Stephen, in a burst of magnificent eloquence, preached the Law to these hardened hypocrites of the Sanhedrin, in order to work in them a true knowledge of their sin which might lead to repentance and faith. Note: The sermon of Stephen admonishes us Christians to be mindful of the great blessings of God under the new dispensation, lest we also become indifferent and then callous, and finally resist the work of the Holy Ghost.

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is a short footnote from the 2001 Translation makes a few interesting points. It was supplied for [Acts 7:51–53](#).

Breath or Spirit? (from the 2001 Translation)

The word that most Bibles translate as 'Spirit,' 'Holy Spirit,' or even 'Holy Ghost,' is literally just the word for breath, the wind, or any sort of movement of air. We get the English word 'spirit' from the Latin word *spiritu*, which also just means breath.

So the 'holy spirit' said to be sent by God or Jesus is really the sending of holy breath. What exactly this 'breath' is, is a matter of much debate and argument.

In the Greek sources, the word is **pneuma** (πνευμα). That's where we get the English word pneumonia, a breathing disease.

In the Aramaic sources, the word is **ruhah** ().

The problem with translating these terms as spirit or ghost is that these words have gained religious meanings over the centuries that weren't there originally. This has led people to form doctrines based upon misunderstandings and wrong assumptions. It can also radically change the meanings of certain verses which were not intended by the original authors. Most confusion comes from translating the terms as ghost.

Breath or Spirit? (from the 2001 Translation)

We usually translate the Greek word *pneuma* and the Aramaic word *ruhah* as breath, but occasionally occasionally as wind. However, sometimes we do say spirit or spirits, for example, where the Bible is referring to demons, because it may be confusing otherwise.

There are also places where *pneuma* is speaking of a person's motivation (the spirit behind why we do something). So these places also appear as spirit.

However, most of the time, you'll see it translated as Holy Breath, as this really is more accurate.

Breath of life

Another important use of these words is in the phrase, 'Breath of Life' that appears in 11 places, and other references to breath that simply mean normal human breathing and being alive.

This *pneuma* or *ruhah* is not the same as the soul (which literally means a breathing thing, or a breather), and is never described as being immortal.

For example, note how *pneuma* is found in the Greek Septuagint at Job 27:3, where Job asked:

'Does the **breath** of the Divine One remain in my nose?'

So here *pneuma* is referring to actual breath here, not to God's Holy Spirit. He was clearly talking about his own breathing, the breath of life.

It's interesting how at Genesis 6:3, God said concerning the wicked people on earth before the Downpour:

'I won't allow **My Breath** (Greek: *pneuma mou*, literally 'Breath Mine') to stay with these men through the age, for they are fleshly.'

Most **other Bibles** use Spirit here. So while the words Breath Mine (*pneuma mou*) may refer to God's Holy Breath, it seems more likely to us that He was just referring to the breath of life that He gave to Adam. Otherwise, it's difficult to believe that the wicked people He destroyed had the Breath or Spirit of God!

So, it appears that God was saying that the breath of life, which originally came from Him, would be removed prematurely – in other words, they'd die!

More controversially, you can see how translating *ruhah* as breath greatly changes the appearance of John 19:30, where Jesus dies. In the NIV it says:

'When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and **gave up his spirit**.'

But our translation says this:

'Then he hung his head and **gave up his breath**.'

This translation shows how the words simply mean that Jesus died and stopped breathing.

Yet for many centuries, people have mistakenly thought that the passage is describing Jesus' ghost, or spirit, leaving his body and returning to God. This causes a Bible contradiction, as elsewhere it states that he didn't return to God until 40 days later.

Breath or Spirit? (from the 2001 Translation)

Yet once you understand that it simply meant he stopped breathing, that is, he died, then the confusion disappears.

From <https://2001translation.org/notes/breath> accessed September 4, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 7:55–56](#).

Kretzmann's Commentary on Acts 7:54–56

Stephen's speech was probably not finished as he had intended, but the increasing impatience and the murmuring of his hearers did not permit him to conclude in such a way as to bring Jesus into greater prominence. For the indignant words of the accused cut the judges to the heart, literally, sawed asunder in or to their hearts. In uncontrollable anger they gnashed on him with their teeth, thus cutting off every further attempt to deliver his speech properly. But Stephen was here given a special grace, a manifestation of the Holy Ghost's power, which caused him to disregard and forget his surroundings altogether, and a revelation of God's glory such as has been vouchsafed to but few people. He firmly fixed his eyes upward to heaven and there saw the glory and majesty of God and Jesus standing at God's right hand, as though He were making ready to assist and to receive His servant, as one commentator has it. In a burst of ecstasy, Stephen testified to that which his eyes beheld by special grace of God. The Son of Man he called Jesus, the Redeemer, who, according to both natures, has gained a perfect **redemption** for all men. Note: Jesus, at the right hand of the Father, is ready to receive with open arms of love all those that rely upon the salvation earned by Him. Where He is, there shall also His servants be. He wants to receive them into His kingdom that they may see His glory and the glory and majesty of the Father. Thus the believers are, through the merits of Christ, taken from this vale of tears to their heavenly home.

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 7:59–60](#).

Kretzmann's Commentary on Acts 7:57–60

The last announcement of Stephen, concerning the vision which was granted to him, raised the anger of the judges to a perfect storm of fury. That this man should receive such bliss before their very eyes caused them to forget dignity, justice, humanity, all the virtues of which they usually made their boast. They cried out with a loud voice, in order to drown out any attempt of Stephen to make himself heard in the resulting din and confusion. They held their ears shut tightly lest another word from his hated lips find entrance there. They rushed upon him with one accord, like a maddened herd of cattle over which all control has been lost. They cast him forth out of the city and there stoned him. This proceeding did not have even a show of right. It was against all the rules of the Jewish criminal law, It can in no way even be called an execution; it can be described only by the word "murder," committed by an infuriated mob, in violation of all law. And yet the mob retained enough sanity to observe some forms of the Law, such as taking the prisoner out of the city and also requiring the witnesses to begin the stoning. It is expressly stated that the witnesses, in making ready for their murderous attack, laid down their outer clothes at the feet of a young man by the name of Saul. As for Stephen, he died the death of a true Christian martyr. While the stones were flying around him, and after he had been struck, he called loudly upon his Lord and God, in the person of Jesus, the Savior. His first prayer was that the Lord Jesus, the exalted Christ, would receive his spirit. And having thus committed his soul into the best safekeeping, he let his last sigh be an intercession for his murderers. Sinking down upon his knees, he cried out with a loud voice, which may, at least to one of those present, have sounded in his ears for years afterward: Lord, do not

Kretzmann’s Commentary on Acts 7:57–60

charge to them this sin. And then he calmly fell asleep in his Savior. Thus Stephen became the first martyr of the Christian Church. Since his time thousands of Christians have been martyred for the sake of the name of Jesus. And their death teaches a lesson, namely, that of cheerfully sacrificing temporal possessions and fortune for the sake of the Lord. In the end we gain everything that a reward of mercy can bestow upon us, heaven itself with all its glories. "Lastly, there is here a fine comfort that St. Stephen here sees the heavens standing open, and that he fell asleep. Here we should mark that our Lord God stands by us if we believe, and that death is not death to them that believe. Thus you have pictured here in this story the entire Gospel faith, love, cross, death, and life."

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 7

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Stephen’s speech	
<p>Now the High Priest speaks, [asking] whether these things therefore [are true or if] he will keep on holding [onto his testimony of innocence].</p>	<p>Now the High Priest spoke to the Sanhedrin, asking whether these things which they just heard were true or if this man would continue to hold onto his version of the facts.</p>
Stephen’s response: the lfe of Abraham	
<p>[Stephen] then declared, “Brothers and fathers, listen [to these words]: the God of glory appeared to our fathers. [For instance,] Abraham was previously in Mesopotamia, but [later] his living [was] in Charan. [God] said directly to him, ‘Go out from your land and from your family and come to this land which I will show to you.’ (Genesis 12:1)</p>	<p>Stephen then declared aloud before the Sanhedrin and the audience which had gathered there, “Listen to these words, my brothers and fathers. In the past, the God of glory has appeared to our fathers (which is something which we will all affirm). For example, Abraham first lived in Mesopotamia and then he moved to Charan. When in Mesopotamia, and then again in Haran, God said to him, “Go out from your land here and your family, and come to this other land which I will show to you.’ (Genesis 12:1)</p>
<p>Then, having gone out from the land of the Chaldeans, [Abraham] lived in Charan. After his father died, [God] resettled him to the land—[to] this [land] in which you [all] now reside. Yet [God] did not give to an inheritance in it—not even a step of [one’s] foot. Nevertheless, [God] promised to give him [this land] as a possession, and to his descendants after him, [even though at that time, Abraham] had no son.</p>	<p>In partial obedience, Abraham went out from the land of the Chaldeans, but he did not go all the way to Canaan. He lived for awhile in Charan, until his father—who had gone with him—died. After that, God guided Abraham to the land in which you all now reside. Nevertheless, at that time, God did not give Abraham even a square foot of this land that he could call his own. That being said, God promised this same land to Abraham and to his descendants after him, even though, at that time, Abraham had no sons.</p>

A Complete Translation of Acts 7

The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>Accordingly, God said, 'His seed will be a foreigner in another land and they will enslave him and they will maltreat [him for] 400 years. And I, even I, will judge the people to whom they serve as slaves.' [Then] God said, 'And after these things [take place], [My people] will go out [of Egypt] and they will serve Me in this place [where we are].'</p>	<p>God prophetically promised that, "The seed of Abraham will be a stranger in a strange land, and the people there will enslave My people and they will treat them despicably for 400 years. But I will certainly judge the people that My people serve as slaves.' Then God promised, 'After all of these things take place, then My people will exodus from Egypt and they will serve Me in the land of Canaan.'</p>
<p>[God] gave to [Abraham] the contract of circumcision. He sired Isaac and circumcised him on the eighth day. Then Isaac [sired] Jacob and Jacob [had] the twelve patriarchs.</p>	<p>God gave to Abraham the responsibility of circumcising his son. When Abraham fathered Isaac, then Abraham saw to it that he was circumcised on the eighth day. Isaac then fathered Jacob and Jacob sired his twelve sons, who are known as the patriarchs. All of them were appropriately circumcised.</p>
<p>Stephen's response: the Patriarchs move to Egypt</p>	
<p>But the [other] patriarchs, boiling with envy (and hatred) towards Joseph, delivered [him] over to Egypt. Nevertheless, God was with him and He delivered him out of [his] troubles. And [God] gave him grace and wisdom before Pharaoh, king of Egypt, so that he set him [as] governor over Egypt and [over] his house.</p>	<p>But eleven of Jacob's sons were envious of and angry with Joseph, so they delivered him over to Egypt as a slave. Nevertheless, God remained with Joseph and helped to deliver him out of his difficulties. God also gave grace to Joseph and wisdom to him when he was before Pharaoh. As a result, Pharaoh set Joseph over his own household and over Egypt as a governor.</p>
<p>But famine came to all Egypt and Canaan, along with great afflictions, and our fathers could not find [any] feed. But Jacob, having heard [that there] is wheat in Egypt, sent our fathers [on their] first [trip to Egypt during the famine]. On the second [trip], Joseph made himself known to his brothers, and [as a result] Joseph's family became [known] to Pharaoh.</p>	<p>Famine came to all of Egypt and Canaan, along with a great many other afflictions. Our fathers could not find feed for their livestock. However, Jacob heard that there was wheat in Egypt, so he sent his sons (our fathers) down to Egypt to purchase some. The second time they went down to Egypt, Joseph made himself known to his brothers and also introduced his family to Pharaoh.</p>
<p>Having sent out [an invite], Joseph summoned his father and all of [his] family, [which numbered] 75 souls.</p>	<p>Joseph told his brothers to return to Canaan and ask for his father and the rest of the family (75 people in all) to come to Egypt.</p>
<p>Jacob went down to Egypt and he died [there], he and our fathers. And [their bodies] are transported to Shechem and they are placed in the tomb which Abraham purchased, [with] an [agreed upon] price [paid with] silver [paid to] the sons of Hamor in Shechem.</p>	<p>Jacob went down to Egypt, with all of his descendants and they all died there. However, some of their bodies were transported back to the land, to Shechem and to Machpelah. Jacob was placed in the tomb which Abraham purchased from the sons of Hamor. Joseph and his brothers were eventually laid to rest in the tomb in Shechem, the one purchased by Jacob. Both Abraham and Jacob spent an agreed upon amount in order to secure these two burial tombs.</p>
<p>Stephen's response: Moses leads God's people out of slavery</p>	

A Complete Translation of Acts 7

The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>As the times for the approaching of the [fulfillment of the] pledge, which [pledge] God had declared to Abraham, the people [continued] increasing and multiplying in Egypt. [Their population continued growing] until that another king arose over Egypt, [one] who did not know Joseph [so he enslaved all Israel]. [Then there was another (evil) king who] dealt cunningly with our offspring, doing harm to the fathers, to make their children suffer exposure [to the elements] and then [the children] died [as a result].</p>	<p>As the time of the fulfillment of the pledge drew near—the pledge which God gave to Abraham—the people were increasing and multiplying in Egypt. However, another king rose up there, one who had not known Joseph, and He enslaved the people. Another man, equally evil, dealt maliciously with the children being born to the Israelites. He did evil to their fathers, causing their children to remain outside exposed to the elements, so that many of them died.</p>
<p>[It was] at this [lit., <i>which</i>] time Moses was born. [Moses] was handsome before God, being brought up for three months in his father's house. However, having been placed outside, the daughter of Pharaoh took him up, and she nourished him herself [as she would her own] son.</p>	<p>It was in this period of time that Moses was born. Even as a child, Moses was handsome before God, having been brought up for 3 months in his father's home. However, he was placed outside in an ark in the Nile River but otherwise exposed to the elements. Soon thereafter, the Pharaoh's daughter found him and took him up out of the ark. She raised him herself as her own son.</p>
<p>Moses had been educated in all the wisdom of the Egyptians; and he was powerful in his words and deeds.</p>	<p>Moses received the finest education that Egypt had to offer. He was a powerful orator and he had many accomplishments on his record as a king-in-waiting.</p>
<p>When 40 years of time had filled him, [a thought] arose in his heart to visit his [racial] brothers, [namely] the sons of Israel. When he saw a [taskmaster] acting unjustly, [Moses] protected [the Israelite] and he produced [on the spot] justice for the suppressed [man], having killed the Egyptian. He had assumed that [his] brothers would understand, [and] that God, through his hand, was [potentially] providing deliverance to them, but the [people] did not understand.</p>	<p>When Moses was around 40 years old, he thought to go visit his brothers, those who had been enslaved by Egypt. Moses saw a taskmaster beating a Hebrew, so he provided for this man instant justice by killing the Egyptian. Because many Hebrews knew that Moses was also a Hebrew, Moses thought that they would understand that God, through his hand, was providing justice for this man and, potentially, for all others. Moses saw himself as the savior of Israel. However, the Hebrew people did not see it that way.</p>
<p>[Moses] appeared to them [his Jewish brothers] the following day while they were fighting [with one another]. He [attempted to] reconcile them towards peace, saying, "Men, you [all] keep on being brothers. Why do you [all] keep on hurting one another?"</p>	<p>Moses came out the next day to where his fellow Hebrews were and he found two men fighting with one another. He tried to reconcile them towards a peaceful resolution by saying, "Men, you are all brothers. Why are you trying to harm one another?"</p>
<p>Then the one harming the neighbor pushed him (aside), saying, "Who put you [as] a ruler or arbiter over us? You don't wish to kill me in the manner [that] you executed the Egyptian yesterday [do you]?"</p>	<p>The man who was at fault in this altercation, pushed his victim aside, and said to Moses, "Who exactly put you in charge? How did you come to be an arbiter between us? Are you ready to kill me just as you executed that poor Egyptian guard yesterday?"</p>
<p>Now Moses fled at this word. He became an alien in the land of Midian where he fathered two sons.</p>	<p>Moses fled at hearing this statement. He traveled to Midian, where he would have been considered a foreigner. There, Moses married and had two sons.</p>

A Complete Translation of Acts 7

The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>After forty years, [there] appeared to [Moses] in the desert-wilderness of Mount Sinai an Angel [of (the) Lord] [in the form of] a flame of fire [about a] bush. Having seen [this], Moses was amazed [at] the vision. As he approached to look at [this thing], the voice of the Lord happened. [He said] “I [am] the God of your fathers, the God of Abraham, Isaac, and Jacob.” Moses became terrified, [and] he did not venture [any closer] to look at [this thing].</p>	<p>After living his normal life with a family and kids in Midian for 40 years, this vision appears to Moses in the desert-wilderness of Mount Sinai. An angel, in the form of a bush being consumed by a fiery flame, appeared to him. Moses could see this from a distance and he was amazed. As he began to approach to get a better look, the voice of the Lord powerfully said, “I am the God of your Fathers. I am the God of Abraham, Isaac, and Jacob.” Moses was suddenly terrified, so that he could not move any closer to view this apparition.</p>
<p>The Lord said to [Moses], ‘Loosen the sandals from your feet, for the place on which you stand is holy ground. Having observed [the events taking place in Egypt], I have seen the maltreatment of My people, [who are] in Egypt, and I have heard their groans. I have come down to deliver them. Now, you come! I will send you to Egypt.’</p>	<p>While Moses cowered there, the Lord said to him, ‘Remove your sandals, for you are now standing on holy ground. I have carefully observed My people in Egypt—I have seen their maltreatment and I have heard their frustrated cries for help. Now I am here to deliver them. Now, you, Moses, you will be my point man. I will send you to Egypt.’</p>
<p>This one, Moses, whom the [people] rejected, having said, ‘Who placed you [as our] ruler and judge?’ [It is] this one [that] God sent forth as both [their] ruler and [their] redeemer, along with the power of the Angel, the [One] Who appeared to [Moses] in the bush. This one led them out [of Egypt], performing [great] signs and wonders in Egypt, at the Red Sea and in the desert-wilderness [for] forty years.</p>	<p>The people flat out rejected Moses at first, saying, ‘Just who made you our ruler and judge?’ This is the man whom God sent to them to be their ruler and redeemer. God also sent the power of the Angel, the One Who appeared to Moses from out of the burning bush. This same Moses led the people out of Egypt, and he performed great signs and wonders in Egypt, at the Red Sea, and in the desert-wilderness over a period of 40 years.</p>
<p>This is the Moses, the [one] who said these [things] to the sons of Israel: ‘God will raise up for you [all] a prophet like me from your brothers. [You (all) will hear Him.]’</p>	<p>This is the same Moses who said this to the sons of Israel: “God will raise up for you a prophet like me from among your brothers.’</p>
<p>This [same Moses] is the [one] who came to be in the assembly in the desert-wilderness, [along] with the Angel Who kept on speaking to him on Mount Sinai. [At this same time] our fathers, who received the living oracles (of God) [to preserve and] to give to you [all], our fathers were unwilling to become submissive to him. Instead, they rejected [him] and were turned around in their thinking [to go back] to Egypt. They were saying to Aaron, ‘Make gods for us which will go ahead of us [when we return to Egypt]. As for this Moses, the one who led [us] out of the land of Egypt, we don’t know what has happened to him.’</p>	<p>This same Moses is the one who was guiding the congregation of Israel in the desert-wilderness, along with the Angel of God. This Angel kept speaking to him on Mount Sinai. Also at this time, our fathers received the Living Words of God, which they were supposed to preserve to pass down to us in subsequent generations. However, our fathers were unwilling to submit to the authority of Moses. They rejected him and they changed their minds about Egypt, actually desiring to go back there. In fact, they said to Aaron, ‘Make gods for us to follow, gods who will lead us back to Egypt. As for this man, Moses—we have no idea what has happened to him.’</p>

Stephen’s response: The warning of Amos about the 5th stage of discipline

A Complete Translation of Acts 7

The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>But God turned [against them] and He gave them over to serve the host of the heavens, just as it stands written in the scroll of the prophets: ‘You [all] did not bring Me animals and sacrifices [for] the forty years [that you were under My care] in the desert-wilderness, O house of Israel. [Instead] you [all] raised up the tent of Moloch and the star of the god Rephan, which images you designed [in order] to worship them. Therefore, I will deport you [all] beyond Babylon.’</p>	<p>Due to their idolatry in the desert, God turned against Israel and He gave them over to serve the starry host of the heavens. In the same way, it stands written in the scroll of the prophets: ‘You did not bring to Me the proper animal sacrifices during the 40 years when you were under My care in the desert-wilderness, O house of Israel. Instead, you raised up a tent of worship to Moloch and you elevated the star of the god Rephan, which images you yourselves designed and made in order to worship these false gods. Therefore, I will deport all of you to Babylon and beyond.’</p>
<p>Stephen’s response: Can you really build a Temple for God?</p>	
<p>In the desert-wilderness, our fathers had the Tent of Testimony, according to the explanation [lit., <i>appointment, arrangement, prescription</i>] of the One [God] speaking to Moses [on how] to make it. [Moses was to construct the Tabernacle] according to the image which he had seen. Our fathers brought this Tabernacle with Joshua into the land [lit., <i>possession</i>] of the gentiles, from which [land] the God pushed [them] out in the presence of our fathers. [God continued to expand our territory] up to the time of David. This [David] discovered grace before the God and he asked to find a Tent for the God of Jacob. However, Solomon built the house for Him.</p>	<p>God told Moses how to build the Tabernacle on the Mountain, and this is why our fathers had the Tabernacle in the desert-wilderness. When Joshua led the people into the land, they brought the Tabernacle with them and our fathers observed God pushing the gentiles out of their land. The Tabernacle remained with the people of Israel up to the point where David discovered grace before God and asked if he might make a Tent for God. However, it was David’s son, Solomon, who built the Temple for God.</p>
<p>[However, we know that] the Most High does not live in [a Temple] made by hand, [does He?]. Just as the prophet says [to us], ‘The heaven [is] My throne and the earth [is] a footstool for My feet. What kind of house could you [all] build for Me,’ the Lord keeps saying, ‘or what place of rest [could you build] for Me? Did not My hand make all things?’ (Isaiah 66:1–2a)</p>	<p>The Most High does not reside in a Temple made by the hand of man, does He? The prophet certainly makes this clear to us: ‘The heaven is my throne and the earth is where I put My feet up. What sort of house could you actually build for Me?’ the Lord asks. “Or what place of rest could you possibly build for Me? Did I not make all things?’ (Isaiah 66:1–2a)</p>
<p>Stephen then excoriates the religious Jews judging him</p>	
<p>[You] obstinate and uncircumcised of hearts and ears, you [all] keep on resisting the Holy Spirit. As your fathers [were] so you [all] [are right now]. Which of the prophets did your fathers not persecute? They even killed the ones who announced beforehand about the advent of the Righteous One, towards Whom you [all] have become [His] betrayers and murderers. [Even you] who received the Torah on the basis of ordinances from [God’s] messengers, but you [all] did not keep [them].”</p>	<p>You are all obstinate and your hearts and ears are not circumcised. You continually resist the Holy Spirit, Who is speaking to you right now. You behave right now as your fathers did in the past. Tell me, which of the prophets did your fathers not harass or put to flight? They even killed the ones who announced back then the advent of the Righteous One—the Same One Whom you have betrayed and murdered! You received the Torah and the additional pronouncements from God’s messengers, yet you did not keep them.”</p>
<p>The Sanhedrin loses all control and stones Stephen for blasphemy</p>	

A Complete Translation of Acts 7

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Having heard these things, [the council members] were being cut at their hearts and they were grinding their teeth [in anger and frustration].	Having heard these things, the council members were cut right to their hearts, but they responded with great anger and frustration towards Stephen.
Being filled of the Holy Spirit, [Stephen] looked intently into the sky. He saw the glory of God and [he saw] Jesus standing at the right hand of God. He said, "Listen, I have seen the opening of the heavens and I [just] saw the Son of Man standing at the right hand of God."	While being filled with the Holy Spirit, Stephen looked intently into the sky. He could see the glory of God and he could see Jesus standing to the right of God. He told those around him, "Listen, I see the heavens opening and I see the Son of Man standing to the right of God."
Having screamed with a loud voice, the [Sanhedrin members] closed their ears and, [being] of one mind, they rushed toward [Stephen]. Having driven [him] out of the city, they began stoning [him]. The witnesses laid down their garments at the feet of a young man named Saul.	The religious types simultaneous screamed aloud (to drown out Stephen's voice) and put their hands over their ears so that they would not hear any more. Of one mind, these men rushed Stephen. They forced him outside of the city, where they stoned him. A young man named Saul was also there. He watched over their coats while they stoned Stephen.
They were stoning Stephen while he calls out [to God] saying, "Lord, Jesus, receive my [human] spirit." Then coming to his knees, he called out in a loud voice, "Lord, You will not place this sin against them." Having said this, he fell asleep.	They continued stoning Stephen while he called out to God, saying, "Lord Jesus, receive my human spirit when I die." When his knees buckled, Stephen then said, in a very loud voice, "Lord, I know that You will not place this sin against them." Having said this, he died.
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers Who Have Taught Acts 7

	Series	Lesson (s)	Passage
	1965 Acts (#402)	#24–30	Acts 7:1–60
	1985 Ephesians (#412)	#1338	Acts 7:36–39
	1976 Abraham (#600)	#5	Acts 7:1–2
R. B. Thieme, Jr.	1963 Life of Moses (#689)	#2	Acts 7:21–23
	1992 Spiritual Dynamics (#376)	#331, 373	Acts 7:22–29, 51,
	1992 Spiritual Dynamics (#376)	#994	Acts 7:22–29a
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

Doctrinal Teachers Who Have Taught Acts 7

	Series	Lesson (s)	Passage
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.

