

## ACTS 7 NLET

1 Now the Chief Priest said, “*Tell us then*<sup>1</sup>, whether these things are thus.”

STEPHEN REVIEWS THE HISTORY OF THE ISRAELITES  
BEGINNING WITH ABRAHAM

2 Now, the Stephen said,

“Men, brothers, and fathers, listen:

The God of the Glory<sup>2</sup> was made visible to the father *who is ours* – namely, Abraham – when he was in Mesopotamia, before he dwelt in Haran. 3 And, He said to him, ‘**Come out from the land that is yours and from the relatives that are yours. And, come here to a<sup>3</sup> land, whichever to you I shall show.**<sup>4</sup>

4 Then, having come out of a land of Chaldeans, he dwelt in Haran. And, from there, after the father *who* was his died, He moved him into the Land – namely, this *one* – in which you, *for your part*, are now dwelling.

5 And, He did not give him an inheritance in it – not even a *square* pace! And, He was promising to give it for a possession to him and to his descendants after him, although *there* was not for him a child.

6 Now, the God spoke in this way: that the seed *that* is his would be a sojourner in a land – *that is*, a foreign *one*. And, they would enslave<sup>5</sup> it<sup>6</sup>. And, they shall treat *it* badly for years – *that is*. four hundred years.

7 ‘**And, I, for My part, shall judge the ethnicity for it<sup>7</sup> – if ever they might enslave<sup>8</sup> it,**<sup>9</sup> said the God.

<sup>1</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the inferential particle translated as ‘then’ here.

<sup>2</sup> ‘Glory’ – the attributes which beam forth from a person or thing which raises that person or thing high in the estimate of others

<sup>3</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article ‘the’ here.

<sup>4</sup> A reference to Genesis 12:1

<sup>5</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘they would enslave’ (a subjunctive verb) here instead of ‘they shall enslave’ (a future verb).

<sup>6</sup> ‘it’ – a singular neuter pronoun, referring to the ‘seed’ which is a neuter noun.

<sup>7</sup> ‘it’ – a singular relative neuter pronoun, referring to the ‘seed’ which is a neuter noun.

<sup>8</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘they might enslave’ (a subjunctive verb) here instead of ‘they shall enslave’ (a future verb).

<sup>9</sup> A reference to Genesis 15:14

<sup>10</sup> A reference to Exodus 3:12

<sup>11</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include a definite article ‘the’ here.

<sup>12</sup> 96% of the Greek manuscripts, including the best line of

‘And, after these *things* they shall come out. And, they shall serve Me in the Place – namely, this *one*.’<sup>10</sup>

8 And, He gave to him a testament of circumcision.

And so, Abraham begot the Isaac. And, he circumcised him on the day – namely, the eighth day.

And, the<sup>11</sup> Isaac begot the Jacob.

And, the<sup>12</sup> Jacob begot the twelve patriarchs.

STEPHEN REVIEWS THE HISTORY

OF HOW THE ISRAELITES WENT TO EGYPT

9 “And, the patriarchs, having become envious, sold the Joseph into Egypt.

And, the God was with him. 10 And, He delivered him out of all of the tribulations *that were* his.

And, He gave him favor and wisdom in the presence of Pharaoh, king of Egypt.

And, he appointed him ‘one who is governing’ over Egypt and <sup>13</sup> all the house *that was* his.

11 Now, a famine came upon *the whole of* the land of Egypt<sup>14</sup> and Canaan. Also, a tribulation – a great one! And, the fathers *that are* ours did not find sustenance.

12 Now, Jacob, having heard that there was grain in Egypt<sup>15</sup>, sent out the fathers *that are* ours a first *time*.

13 And, in connection with the second *time* Joseph was made known to the brothers *that were* his. And, the kin of the<sup>16</sup> Joseph came to be known to the Pharaoh.

14 Now, Joseph, having sent off word, summoned Jacob – the father *that was* his –<sup>17</sup> and all the relatives *that were* his<sup>18</sup> over to him – seventy-five psyches<sup>19</sup> <sup>20</sup>.

transmission (f35), include a definite article ‘the’ here.

<sup>13</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition ‘over’ again here.

<sup>14</sup> 91% of the Greek manuscripts, including the best line of transmission (f35), have ‘the land of Egypt’ here. On the basis of 3.9% the NU has ‘the Egypt’.

<sup>15</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘in Egypt’ here instead of ‘into Egypt’.

<sup>16</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include a definite article ‘the’ here.

<sup>17</sup> 20% of the Greek manuscripts, including the best line of transmission (f35) and the NU, have the word order ‘Jacob – the father that was his –’ here. The other 80% have ‘the father that was his – Jacob –’

<sup>18</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), include a possessive pronoun translated as ‘that were his’ here.

<sup>19</sup> ‘psyches’ – literally, the immaterial aspect of a person that thinks, feels, decides, etc. Here mentioning this aspect is a way of referring to the whole person.

<sup>20</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘seventy-five psyches’ here. On the basis of 63% the NU has ‘psyches – that is, seventy-five’.

15 Now,<sup>21</sup> Jacob went down into Egypt.  
And, he, *for his part*, finished *his life*.  
And, the fathers *that are ours* *did the same*.

16 And, *their bodies* were transferred to Shechem.  
And, they were laid in the tomb which<sup>22</sup> Abraham  
bought for a sum of silver from the sons of Hamor of  
the<sup>23</sup> city Shechem.

17 “Now, just as the time of the Promise which God  
had sworn<sup>24</sup> to Abraham drew near, the People grew.  
And, they multiplied in Egypt, 18 until a king – a different  
*one* – arose<sup>25</sup> who did not know the Joseph. 19 This  
*one*, conquering the clan *that is ours* with sophistries,  
treated the fathers *that are ours*<sup>26</sup> badly, making them  
expose their babies, so that they might not stay alive.

STEPHEN REVIEWS THE HISTORY OF THE BIRTH  
AND UPBRINGING OF MOSES

20 At this time Moses was generated.  
And, he was well-pleasing to God.  
He was brought up in his father's house *for* three  
months.  
21 Now, having been set out, the daughter of Pharaoh  
took him away. And, she brought him up as her own  
son.

22 And, Moses was schooled *with*<sup>27</sup> all *the* wisdom of  
Egyptians.

Now, he was mighty in words and deeds<sup>28</sup>.

STEPHEN REVIEWS THE HISTORY  
OF THE FLIGHT OF MOSES FROM EGYPT

23 Now, forty years passed for him. It came up in the  
heart *that was* his to visit the brothers *that were* his –  
the sons of Israel.

24 And, seeing someone being treated unjustly, he  
defended and avenged the one who was being  
oppressed, having struck down the Egyptian.

25 Now, he supposed that the brothers *that were* his<sup>29</sup>  
would have understood that by a hand – *namely*, his –  
the God would give to them salvation<sup>30</sup>.

Now, they did not understand.

26 The next day he appeared to *two of* them who were  
fighting. And, he was mediating between them toward  
peace, saying, ‘Men, you, *for your part*,<sup>31</sup> are brothers.  
Why do you wrong one another?’

27 Now, the one who was wronging the neighbor was  
pushing this *one*<sup>32</sup> away, saying, ‘**Who made you a  
ruler and a judge over us?** 28 **You, for your part, do  
not want to annihilate ME as you annihilated the  
Egyptian yesterday, do you?**’<sup>33</sup>

29 Now, Moses was fleeing because of the word –  
*namely*, this *one*.

And, he became a sojourner in the land of Midian,  
where he begot two sons.

STEPHEN REVIEWS THE HISTORY  
OF THE RETURN OF MOSES TO EGYPT

30 And, when forty years had passed, in the  
wilderness of the Mount – *namely*, Sinai – a messenger  
of YaHWeH<sup>34</sup> was made visible to him by a flame of  
fire in a bush.

31 Now, the Moses, having seen *it*, marveled at the  
spectacle.

<sup>21</sup> 94% of the Greek manuscripts, including the best line of  
transmission (f35), have ‘Now,’ here instead of ‘And.’

<sup>22</sup> 87% of the Greek manuscripts, including the best line of  
transmission (f35), have ‘which’ here instead of ‘to which’.

<sup>23</sup> 95% of the Greek manuscripts, including the best line of  
transmission (f35), have ‘of the’ here instead of ‘in’.

<sup>24</sup> 96.5% of the Greek manuscripts, including the best line of  
transmission (f35), have ‘had sworn’ here instead of ‘had  
confessed’.

<sup>25</sup> 95% of the Greek manuscripts, including the best line of  
transmission (f35), do not include the words ‘in Egypt’ here.

<sup>26</sup> 98% of the Greek manuscripts, including the best line of  
transmission (f35), include the possessive pronoun translated as  
‘that are ours’ here.

<sup>27</sup> 98% of the Greek manuscripts, including the best line of  
transmission (f35), do not include a preposition which might be  
translated as ‘in’ here. The dative case of the word for wisdom  
implies the preposition ‘with’.

<sup>28</sup> 95% of the Greek manuscripts, including the best line of  
transmission (f35), do not include the possessive pronoun ‘his’

here.

<sup>29</sup> 98% of the Greek manuscripts, including the best line of  
transmission (f35), include the possessive pronoun translated as  
‘that was his’ here.

<sup>30</sup> 97% of the Greek manuscripts, including the best line of  
transmission (f35), have ‘to them salvation’ here instead of  
‘salvation to them’.

<sup>31</sup> 92% of the Greek manuscripts, including the best line of  
transmission (f35), include the pronoun translated as ‘you, for your  
part,’ here.

<sup>32</sup> 20% of the Greek manuscripts, including the best line of  
transmission (f35), have a demonstrative pronoun τοῦτον  
translated as ‘this one’ here instead of the personal pronoun αὐτὸν  
‘him’.

<sup>33</sup> A reference to Exodus 2:14

<sup>34</sup> 98% of the Greek manuscripts, including the best line of  
transmission (f35), include the unarticulated Greek word for ‘Lord’  
translated as ‘YaHWeH’ here.

Now, while he was approaching to observe *it*, a voice of YaHWeH <sup>35</sup> came to him<sup>36</sup>, <sup>32</sup> saying, **'I, for My part, am the God of the fathers that are yours –**

- **the God of Abraham, and**
- **the God<sup>37</sup> of Isaac, and**
- **the God<sup>38</sup> of Jacob.'**<sup>39</sup>

Now, Moses, one having become tremulous, did not dare to observe *it* well.

<sup>33</sup> **'Now the Lord said to him, "Loosen the sandals of the feet that are yours; for, the place on which you have stood is a ground – namely, a holy ground.**

<sup>34</sup> **I have surely seen the harming of the People who are Mine, the People in Egypt.**

**And, I have heard the groaning that is theirs.**

**And, I have come down to pull them out.**

**And, now come! I shall commission<sup>40</sup> you to Egypt.'**<sup>41</sup>

<sup>35</sup> "This one, the Moses, whom they rejected, saying, **'Who ordained YOU <sup>42</sup> as a ruler<sup>43</sup> and a judge?'**<sup>44</sup> – this one the God commissioned<sup>45</sup> to be a ruler and a redeemer by<sup>46</sup> a hand of a messenger – namely, the One Who was made visible to him in the bush. <sup>36</sup> This one brought them out, having performed wonders and signs

- in a land – namely, Egypt – and,
- in the Red Sea, and
- in the wilderness for forty years.

<sup>35</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the unarticulated Greek word for 'Lord' translated as 'YaHWeH' here.

<sup>36</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase translated as 'toward him' here.

<sup>37</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase translated as 'the God' here.

<sup>38</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase translated as 'the God' here.

<sup>39</sup> A reference to Exodus 3:6,15

<sup>40</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have the future tense verb 'I shall commission' here instead of the subjunctive verb 'I might commission'.

<sup>41</sup> A reference to Ex 3:3,5,7,8,10

<sup>42</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), do not include a word which would be translated as 'both' here.

<sup>43</sup> 23% of the Greek manuscripts, including the best line of transmission (f35), have the noun 'ruler' here instead of the participle 'one who is ruling'.

<sup>44</sup> A reference to Exodus 2:14

<sup>45</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have an aorist verb 'commissioned' here instead of a perfect verb 'lastingly commissioned'.

## STEPHEN REVIEWS THE HISTORY OF THE REBELLION OF THE ISRAELITES IN THE WILDERNESS

<sup>37</sup> "This one is <sup>47</sup> Moses, the one who said to the sons of Israel, **'YaHWeH<sup>48</sup>, the God Who is ours<sup>49</sup>, shall raise up for you a Prophet like me from among the brothers that are yours.'**<sup>50</sup>

<sup>38</sup> "This one is the one who came to be:

- in the Ekklesia<sup>51</sup> in the wilderness,
- with the Messenger – the one who was speaking to him on Mount Sinai and to the forefathers that are ours,
- who received living oracles to give to us,
- <sup>39</sup> by whom the fathers that are ours did not want to be persuaded!

Rather, they pushed *him* away. And, they turned back with respect to the heart<sup>52</sup> that was theirs toward Egypt, <sup>40</sup> having said to the Aaron, **'Make for us gods, the ones who shall go before us. As for the Moses – namely, this one who brought us out from a land – namely, Egypt, we do not know what has lastingly become<sup>53</sup> of him.'**<sup>54</sup>

<sup>41</sup> And, they made a calf in the days – namely, those days. And, they offered sacrifices to the idol. And, they rejoiced in the works of the hands that were theirs.

<sup>42</sup> Now, the God turned. And, He gave them up to worship the host of the heaven, as it has lastingly been written in a book of the Prophets: **'It was not to Me**

<sup>46</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the preposition 'by' here instead of 'with'.

<sup>47</sup> 65% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

<sup>48</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the unarticulated Greek word for 'Lord' translated as 'YaHWeH' here. This really is the name for God which appears in Deuteronomy 18:15. On the basis of 2% the NU omits it!

<sup>49</sup> 40% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'Who is ours' here. 55% have 'yours'. On the basis of 5% the NU has no possessive pronoun here at all.

<sup>50</sup> A reference to Deuteronomy 18:15

<sup>51</sup> 'Ekklesia' – a transliteration of the Greek word *ekklesia*, usually translated 'church.' It means 'the Assembly of Those Called Out (by God)'.

<sup>52</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have a dative definite article and singular noun translated as 'with respect to the heart' here instead of a preposition and a plural noun translated as 'in the hearts'.

<sup>53</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have a perfect verb translated as 'has lastingly come to be' here instead of an aorist verb translated as 'has come to be'.

<sup>54</sup> A reference to Exodus 32:1,23

*that you offered slaughtered animals and sacrifices during forty years in the wilderness*<sup>55</sup>, O house of Israel, was it? 43 And, you took up the tabernacle of the Moloch and the star of the god *that was yours* – namely, Rephphan, the images which you made before which to kneel. And, I shall change your residence to a place beyond Babylon!’<sup>56</sup>

STEPHEN REVIEWS THE HISTORY  
OF THE TABERNACLE AND TEMPLE

44 “The Tabernacle of the Testimony was for the forefathers *that are* ours in the wilderness, just as the One Who was telling Moses to make it according to the image which he had seen.

45 And, the forefathers *that are* ours, having received it in turn, also brought *it* with Joshua into the land possessed by the ethnicities, whom the God drove out before *the* face of the fathers *that are* ours until the days of David, 46 who found favor before the God and asked to find a dwelling for the God<sup>57</sup> of Jacob.

47 Now, Solomon lastingly built<sup>58</sup> a house for Him.

48 Rather, the Most High does NOT dwell in handmade sanctuaries<sup>59</sup>, just as the prophet says:

49 ‘The Heaven is a throne for Me.

Now, the earth is a footstool for the feet *that are* Mine. What house shall you build for Me?’ says YaHWeH<sup>60</sup>.

‘Or, what is the place of the rest *that is* Mine?’

50 Has the hand *that is* Mine not made these things – all of them?’<sup>61</sup>

STEPHEN POINTS OUT THE REBELLION  
OF THE ISRAELITES THROUGHOUT THEIR HISTORY

51 “You stiff-necked ones and uncircumcised ones with regard to the heart<sup>62</sup> and the ears! You, *for your part*, always resist the Spirit – namely, the Holy One.

<sup>55</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘in the wilderness forty years’ here instead of ‘forty years in the wilderness.’

<sup>56</sup> A reference to Amos 5:25-27

<sup>57</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘God’ here instead of ‘house’.

<sup>58</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘lastingly built’ (a perfect verb) here instead of ‘built’ (an aorist verb).

<sup>59</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the noun ‘sanctuary’ here after the adjective ‘hand-made’.

<sup>60</sup> The Greek manuscripts, including the best line of transmission (f35), have the unarticulated Greek word for ‘Lord’ here, translated as ‘YaHWeH’. Indeed this is the name that appears in Isaiah 66:2!

<sup>61</sup> A reference to Isaiah 66:1,2

<sup>62</sup> 95% of the Greek manuscripts, including the best line of

As the forefathers *that are* yours *did*, you, *for your parts*, also *do*.

52 Which of the prophets did forefathers *that are* yours NOT persecute? And, they killed the ones who foretold the coming of the Righteous One, of Whom now you, *for your part*, have lastingly come to be<sup>63</sup> the traitors and murderers – 53 YOU, such as have received the Law, even to the extent of receiving ordinances from *divinely-sent* messengers! And, you have not kept watch!”

THE ISRAELITES REJECTED  
YET ANOTHER MESSENGER FROM GOD

54 Now, while hearing these things, they were cut to the hearts *that were* theirs. And, they were gnashing *their* teeth at him.

55 Now, being full of a spirit – *that is*, a holy one, while gazing *intently* into the Heaven, he saw glory from God and Jesus, lastingly standing at the right *hand* of the God.

56 And, he said, “Look! I observe the Heavens having lastingly been laid open<sup>64</sup> and the Son of the Man, having lasting stood at the right *hand* of the God!”

57 Now, having cried out with a loud voice, they stopped the ears *that were* theirs. And, they ran with one accord at him.

58 And, having cast *him* out of the city, they were stoning *him*.

And, the witnesses were laying the garments<sup>65</sup> down at the feet of a young man named Saul,

59 And, they were stoning the Stephen as he was appealing to God and saying, “YaHWeH<sup>66</sup>, Jesus, receive the spirit *that is* mine!”

transmission (f35), have ‘the heart’ here. On the basis of 1% the NU has ‘hearts’.

<sup>63</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘lastingly come to be’ (a perfect verb) here instead of ‘came to be’ (an aorist verb).

<sup>64</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘having lastingly been laid open’ (a perfect verb) here instead a similar verb with a similar meaning.

<sup>65</sup> 75% of the Greek manuscripts, including the best line of transmission (f35), do not include the possessive pronoun *this* translation would translate as ‘that were theirs’ here.

<sup>66</sup> The Greek word here is a vocative form of the Greek noun for ‘Lord’. It is unarticulated, as is usual for such nouns. However, in the New Testament, when this noun is unarticulated it, it often indicates the four-letter Hebrew name for God which can be transliterated as ‘YaHWeH’. This also would seem appropriate here, perhaps moreso. The same might apply as well to its use in the next verse also.

<sup>60</sup> Now, having placed the knees *down on the ground*, he cried out with a loud voice, “YaHWeH, do not charge them with the moral failure – *namely*, this *one*<sup>67</sup>.”

And, having said this, he fell asleep.

(8:1)<sup>68</sup> Now, Saul was in hearty agreement with the murdering of him.

---

<sup>67</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘the moral failure – namely, this one’ here instead of ‘this, the moral failure.’

<sup>68</sup> Most of the Greek manuscripts, including the best line of transmission (f35), include this sentence about Saul with chapter 7. The NU includes it with chapter 8.