

[40] And having called together the Moshiach's Shluchim and having flogged them, they warned them not to speak in the shem of Yehoshua, and they released them.

[41] Therefore Moshiach's Shluchim were going rejoicing from the presence of the Sanhedrin, that they were considered worthy to suffer shame for ha-Shem (the Name).

[42] And every day in the Beis Hamikdash and from bais to bais they did not stop saying shiurim and drashot about Yehoshua as Rebbe, Melech HaMoshiach.

6 Now in these yamim of the Messianic talmidim being increased, there was a complaint by the Greek-speaking Yehudim keneged (against) the Sabra Yehudim mitzad (as to) their Greek-speaking Jewish almanot being overlooked in the daily support.

[2] And the Sheneym Asar, having called the multitude of the talmidim together, said, 'It is not desirable for us to neglect the dvar Hashem in order to serve tishen.

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

[4] 'But we will be devoted to tefillah and to the avodas kodesh service of the Dvar of the Besuras HaGeulah.'

[5] And this dvar found approval before all the multitude and they chose Stefanos, a man full of emunah (faith) and of the Ruach Hakodesh, and they also chose Philippos and Prochorus and Nikanor and

Timon and Parmenas and Nicholas, a ger (proselyte) of Antioch

[6] Whom they placed before the Moshiach's Shlichim. And having davened, Moshiach's Shlichim gave them s'michah, laying their hands on them. [BAMIDBAR 8:10; 27:18]

[7] And the Dvar Hashem was increasing, and the number of talmidim was being greatly multiplied in Yerushalayim, and a kama (quite a number) of the kohanim were obeying the [Orthodox Jewish Messianic] emunah (faith).

[8] And Stefanos, full of the Chen v'Chesed Hashem and ko'ach (power), was effecting otot and moftim gedolim among the people.

[9] But some of the men from the shul called the Beit Knesset of the Meshuchrarim (the Freedmen) and the Cyrenians and the Alexandrians, and the ones from Cilicia and Asia, rose up and argued with Stefanos, [10] And they were not able to contradict the chochmah and the Ruach Hakodesh with which he was speaking.

[11] Then they secretly induced anashim to say, 'We have heard him commit Chillul Hashem in the words he spoke keneged (against) Moshe Rabbenu and Hashem.' [MELACHIM ALEF 21:10]

[12] And they aroused the people and the Zekenim and the Sofrim and they came upon Stefanos and they seized him and they brought him to the Sanhedrin,

[13] And edei sheker (false witnesses) swore falsely, saying, 'This man is not ceasing to speak words keneged (against) Makom HaKadosh HaZeh and the Torah. [SHEMOT 23:1; TEHILLIM 27:12]

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

[15] And having stared intently at him, all the ones sitting in the Sanhedrin saw his ponem looking like the face of a malach.

7 And the Kohen Gadol said, 'Are these things so?'

[2] 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] [3] "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]

[4] 'Then having departed from the land of the Chaldeans, he settled in Charan. And from there, after the mavet of his Av, he was settled by Hashem here in this land in which we now are living. [BERESHIS 12:5]

[5] 'And Hashem did not give to him a nachalah (inheritance) in it nor AD MIDRACH KAF RECEL ("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 ETEN ("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]

[6] 'And Hashem spoke thus, that GER YIHIYEH ZAR'ACHA ("your seed will be strangers (aliens)") in another's [*i.e., foreign*] land and