



How does Stephen answer the charge of blasphemies against Moses, God, the Temple, and the Law? Pastor leads his family in today's "Hopewell @Home" passage. Acts 6:8–7:60 looks forward to the morning sermon on the coming Lord's Day. In these sixty-eight verses of Holy Scripture, the Holy Spirit teaches us that the gospel isn't against Moses because Moses prophesied it, isn't against God because Jesus is God, isn't against the temple because Jesus is the true temple, and isn't against the ceremonial law because a new covenant administration comes with its own "ceremonial law." Jesus is the Just One Who could yet die, the Receiver of spirits, and the Forgiver of sins.

Saturday, May 14, 2022 • Read Acts 6:8–7:60

Questions from the Scripture text: With what is Stephen full, and what does he do (v8)? From what Synagogue do some rise against him (v9)? What can't they resist (v10)? What do they do instead (v11–13)? What specific charge do they make in v14? What does the council see in v15? Who asks what (7:1)? With whom and where does Stephen begin, instead of Moses (v2)? What had God said in v3? What had God done in v4? What didn't God give Him (v5a)? What did God promise (v5b)? When would this happen (v6)? How (v7)? Who did God give what in v8? Who came from him? What did these men do (v9)? Who was with him? What did God do for him (v10)? Then what happened, and how were the persecutor fathers spared (v11–16)? What time drew near in v17? And what was done to God's people (v18–19)? But whom was God pleased to deliver, and how (v21–22)? What did Moses do and think in v23–25? But how was he treated for this (v26–28)? With what result for Moses (v29)? How much later is v30? What happens then, and where (v30–34)? What did God use Moses to do for the persecutor Israelites (v35–36)? What promise of God had Moses prophesied in v37? What else had Moses and the congregation received (v38)? What did the Jews' fathers do with Moses and with the Law (v39)? What did they do in their hearts? What did they ask Aaron to do (v40)? In what did they rejoice (v41), despite pretense to the contrary (cf. Ex 32:5–6)? How did God punish them for this (v42)? As what did He consider their sacrifices, and to what did He give them over for it (v43)? What had the fathers had (v44)? And where did they bring it (v45)? How long was it used? Why (v46) and how (v47) was the tabernacle replaced? But why was the temple not an end in itself (v49–50)? What does Stephen call them in v51? In what more important organs are they uncircumcised? Whom have they resisted, how often? Whom are they like in this? With what question does v52? Whom had the Jews' fathers killed? Now of Whom have these Jews become what? What did they receive by messengers (v53)? What haven't they done? What effect does the sermon have upon its hearers (v54)? How do they act upon this conviction? With what was Stephen full (v55)? Where did he gaze? What did He see? Whom did he see doing what? Whom did he tell about this (v56)? What did he call Jesus? Where, specifically, did he say the Son of Man stood? With what five actions did they now respond to this (v57–58)? What did Stephen ask Whom to do what to him in v59? Then what did he do (v60)? And what did he ask the Lord not to do? And then what?

As a portion of the apostolic ministry was now handed off to the new deacons, the Holy Spirit attended the deacons' ministry with the same displays of power in wonder (6:8) and truth (6:9–10). Since most, if not all, of the deacons were of Hellenistic (Greek, cf. v1) background, the synagogue mentioned in v9 would have been their "home church" before joining the apostolic church. Since they couldn't resist the wisdom and Spirit by which Stephen spoke (v10), they convince some false witnesses to say that Stephen spoke blasphemous words against Moses, God, Jerusalem, and the law. This is charged language, designed to result in Stephen's execution, but as the council considered their prisoner, he bore such a look of fearlessness and holiness that it was as if he belonged to the heavenly world and could neither be affected by the attacks of men nor be thought guilty of such wickedness as they claimed.

The high priest proceeds to ask a short question, "Are these things so?" to which Stephen responds with a 52 verse counter-accusation. The basic answer was that from the call of Abraham until Christ, the called people of God are the ones who have been against God, His servants, and His ways.

Persecuted deliverer one: Joseph (vv1–16). The age of the patriarchs was considered by the Jews with great reverence. But sometimes "the good old days" aren't so much good as merely old. That "great time" from Abraham to Moses was primarily marked by trying to survive in Canaan and then the ten brothers abusing the one brother through whom God was going to save them.

Persecuted deliverer two: Moses (vv17–50). Now, Stephen moves on to the more specific accusation of being against Moses, against this holy place, and against the law. Moses's first foray into delivering Israel (v23–26) ended with him being rejected (v27–28) and fleeing (v29). But God still used the rejected ruler and deliverer (v35) to bring them out (v36).

But it was Moses who said to look for a Prophet like unto him, and that this Prophet they should listen to in place of Moses (v37). Yes, there was a season for being governed by the right regulations that God gave by Moses (v38), but Israel was rejecting those regulations from the time at the mountain (v39–41), through the time in the wilderness (v42, cf. Amos 5:25–27), until even the exile (v43). And yes, through Moses, God gave a holy place (v44–45)—but one which God Himself authorized to be replaced (v46–47). But these places were always earthly and temporary, as Solomon himself prayed at the first replacement (v48, cf. 1Ki 8:27) and the prophets continued to say (v49–50, cf. Isa 66:1–2). As Moses had taught them to expect (v37), when the Christ came, He would put an end to the ceremonial law (cf. Jn 4:21–26, Heb 7:11–12).

Persecuted deliverer three: the Just One (vv51–53). The promised prophet came, Jesus the Just One. But because Israel did not have the inward spiritual reality of the outward signs that God had given them (v51), they committed the same errors as their spiritually dead ancestors. Whenever the Spirit spoke by a prophet, they persecuted him and even killed many (v52). The law itself they never kept (v53), and when the One Whom that law told them to expect and hear actually came, they betrayed and murdered Him instead (v52).

The New Prophet, Holy Place, and Worship Law (vv54–57). The council and his accusers were plenty angry at this counter-accusation that it was actually they who were against Moses and God (v54). But they turned murderers when Stephen told them about the Spirit's giving him the vision of the glory of God (the new Holy Place), and Jesus (the new Prophet), standing at the right hand of God (leading the New Worship) in vv55–56.

But note the final difference. They claimed to be the defenders of Moses, when they were the true rejectors of Moses. The final display of the fact that Stephen was righteous and they were wicked comes both in his **faith** and his **forgivingness**. He's not afraid to die; like Jesus, he is content for his soul to depart and be with the Lord (v59). And like Jesus, he's eager to forgive, even praying for his murderers to be forgiven (v60). Rather than the apostolic signs and wonders with which this account of Stephen began, his faith and this forgivingness are the marks of a true follower of God, and His Great Prophet Jesus, Who leads the new and forever-worship in glory!

Whose worship regulations should we follow? How do we do that? Where should we worship? How can we go there? Who is the Great Prophet? Whom does He use to address us with His Word? How does your heart respond when that Word steps on the toes of your religious traditions? In what ways do you see the eternity-prioritizing faith of Stephen (Jesus!) in yourself and your family? In what ways do you see the persecutor-forgiving forgivingness of Stephen (Jesus!) in yourself and your family?

Sample prayer: Lord, thank You for sending Your own Son as the last of the prophets. Thank You for His forever-priesthood and once-for-all sacrifice. Thank You for His leading our worship from His place in glory. Forgive us for treasuring traditions instead of listening to Jesus. Forgive us for being obsessed with the specialness of earthly places that are soon to be replaced and destroyed. Forgive us for clinging to this world instead of being content to have our souls depart and be with you. And forgive us for our unforgivingness, we ask, through Him in Whom we have been forgiven, even Jesus Christ, our Lord, AMEN!

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Acts 6, verse 8 through 7 verse 60. These are the words of God and Stephen full of faith and power did great wonders. And signs among the people Then there are rows some from what is called the synagogue of the Friedman, Cyrinians Alexandrians, and those from Celicia and Asia disputing with Stephen.

And they were not able to resist the wisdom and the spirit by which he spoke. Then they secretly induced men to say, we have heard him speak blasphemous words against Moses, and God, and they stirred up, the people, the elders, and the scribes. And they came upon him seized him and brought him to the council.

They also set up false witnesses. Who said this man? Does not cease to speak blasphemous words against this holy place and the law for we have heard him say that this Jesus of Nazareth will destroy this place and change the customs, which Moses delivered to us and all his sat in the council looking steadfastly at him.

Saw his face as the face of an angel. Then the high priest said, are these things. So and he said brethren and fathers, listen, the God of Gloria appeared to our Father Abraham when he was in Mesopotamia, before he dwelt in Huran and said to him, get out of your country and from your relatives and come to a land that I will show you.

Then he came out of the land of the Chaldeans and he dwelt in Horan. And from there, when his father was dead, He moved him to this land in which you now. Dwell and God gave him. No inheritance in it. Not even enough to set his foot on, But even when Abraham had no child, he promised to give it to him for a possession and to his descendants after him.

But God spoke. In this way that his descendants would dwell in a foreign land and that they would bring them into bondage and oppress them, 400 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 Then he gave them gave him the covenant of circumcision And so Abraham begot Isaac.

And so Abraham begot, Isaac and circumcised him on the eighth day and Isaac begot. Jacob. And Jacob begot the 12 patriarchs and the patriarchs becoming envious sold to Joseph into Egypt. But God was with him and delivered him out of all his troubles and give him favor and wisdom and the presence of Pharaoh king of Egypt.

And he made him Governor over Egypt and all his house. Now, a famine and great trouble. Came over all the land of Egypt and Canaan and our father's found. No sustenance. But when Jacob heard that there was grain in Egypt, he sent out our father's first and the second time, Joseph was made known as brothers and Joseph's family became known to the Pharaoh, then Joseph sent and called his father, Jacob and told his relatives to him.

75 people. So, Jacob went down to Egypt and he died. He and our fathers and they were carried back to Shechem and laid in the tomb that Abraham bought for some of money from the sons of Amor. The Father of Shechem. But 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? Joseph, this man dealt treacherously with our people and oppressed our forefathers, making them expose their babies so that they might not live at this time. Moses was born and was well pleasing to God, and he was brought up in his father's house for three months, but when he was set out, Pharaoh's daughter, took him away and brought him up as her own son and Moses learned, and Moses was learned in all the wisdom of the Egyptians and was mighty in words and deeds.

Now, when he was 40 years old, it came to his heart as his brother and the children of Israel and seeing one of them suffer wrong. He defended and avenged him who was oppressed and struck down the Egyptians for. He suppose that his brother would have understood that God would deliver them by his hand but they did not understand and the next day he appeared to two of them as they were fighting and tried to reconcile them saying man, you are brethren.

Why do you wrong one? Another. But he who did his neighbor wrong pushed him away saying, who made you a ruler and the judge over us. Do you want to kill me as you did the Egyptian yesterday? Then at this saying, Moses fled and became a dweller in the land of Midian where he had two sons.

And when 40 years had passed an angel of the Lord appeared to him in a flame of fire in a bush and the wilderness of Mount Sinai. And when Moses sought he marveled at the site, and as he drew near to observe the voice of the Lord, came to him saying, I am the God of your father's to God of Abraham, to go to Isaac, and the God of Jacob, and Moses trembled and dared.

Not look. Then you always said to him, take your sandals, off your feet for the place where you are standing is Holy ground. I have surely seen the oppression of my people who are in Egypt. I have heard they're groaning and I have come down to deliver them and now come I will send you to Egypt this Moses whom they rejected saying who made you?

A ruler and a judge is the one God sent to be a ruler and a deliverer. By the hand of the angel who appeared to him in the book. He brought them out after he had shown wonders and signs in the land of Egypt. And in the Red Sea and in the wilderness for to years, This is that Moses and 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 shall hear 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, the one who received the living oracles to give to us whom our fathers would not obey but rejected and in their hearts they turned back to 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 and they made a calf in those days offered sacrifices to the idol and rejoiced in the works of their own hands, Then God, turned and gave them up to worship.

The host of heaven as is written in the book of the prophets. Did you offer me slaughtered animals and sacrifices during 40 years in the wilderness? So has a Israel. You also took up the tabernacle of Molok and the star of your god, Ren fan images, which you made towardship and I will carry you away.

Beyond Babylon, 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 are 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.

However, The most high does not dwell in temples made with hands 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 does the place of my rest? Has my hand not made all these things.

You stiff necked and uncircumcised in heartened ears. You always resist the Holy Spirit as our fathers did. So do 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 if not kept it, and they heard these things, they were cut to the heart and the Nash at him with their teeth, but he being full of the Holy Spirit gazed into heaven, and saw the glory of God and a Jesus standing at the right hand of God and said, look, I see the heavens opened and the son of man standing at the right hand of God and they cried out with a loud voice, stopped their ears and ran at him with one accord and they cast him out of the city and stoned him, and the witnesses laid down their clothes at the feet of a young man named Saul.

And they don't Steven as he was calling on. God and saying, Lord's. Jesus receive my spirit and he knelt down and cried out with a loud voice. Lord Do not charge them with this sin. And when he had said this, he fell asleep. So far the reading of God's inspired and inerrant work.

Well, one of the proofs that the man Jesus Christ is also the Lord God himself. From all eternity is, as Peter had preached from Joel chapter two, on the day of Pentecost, he has poured out. This. And this display of the fact that Jesus is the Lord who pours out his spirit also gives us confidence that when we call upon the name of Jesus, we shall be saved because everyone who calls upon the name of the Lord will be saved.

And so those signs and wonders weren't just tricks to show or weren't just demonstrations of power to show what a difference. Jesus could make in this world but they were signs and wonders to identify who Yahweh is and he is Jesus Christ. He poured out his spirit by whom those signs and wonders have been done.

And therefore, when you call upon the name of Jesus, when you trust in him, you will be saved. It's impossible that someone could trust in Jesus Christ. And go to hell because everyone who calls upon his name. We'll be saved. And so his apostles, his sent ones, that's what the apostle means were doing signs, and wonders, very similar.

As we're going to get into Peter, is we're gonna get into Steven's answer. It has trial, it's something of a sermon, and, but it's also just an insert to. The one question that gets asked him at his trial, there were signs and wonders that showed who the true living God is.

And this had been done before in bringing the people out of Egypt and showing signs and wonders as Jethro taught them. You remember the Jethro sermon in when he led the people in worship and he offered the sacrifices and he gave a meal to the elders of Israel. That sermon was the this on the display of Yahweh is the one true God, because in the very things of which the Egyptians were proud in those things, he judged them referencing how the plagues were not just punishments, but signs, and wonders showing who the true God really is.

And that it was, he who was saving, his people is important to connect those two things because Steven gets into this hot water, because he's just had hands laid upon him by the apostles who were doing signs and wonders. And then we find out that subsequent to his ordination verse 8, Stephen full of faith and power did great wonders and signs among the people and he was still attending his previous home church.

The synagogue of the Freedmen. What is the synagogue of the Freedmen? It's the synagogue of Cyrenean Alexandrian, Cilician Asian, which is a entire region of what we had now call Turkey.

Greek, culturally Hebrew believers, which some weeks ago at this point. They had widows in the church who were dependent upon charity. And now these widows have been converted to Christ or some of them at least And in the church church. And when having been converted to Christ and having received the ministry of the apostles of a participated in the Church of Jesus Christ, they are now the ones who are receiving the distribution, fairly and consistently by what we have heard about in the ordination of the deacons.

It's important that we remember some of these details so that these aren't abstract and distant and our minds. These guys new Steven from when he was a baby and they knew these ladies who are now being taken care of, and this had been their home synagogue together. And Suddenly Stephen seems to be something and as often happens and someone's hometown that happened to Jesus too and it happened to Moses with his people and it happened to the prophets so that Steven as he preaches and identifies this pattern to them and it has sermon he I think pretty obviously knows what what the dynamic is between himself and them.

But when someone is is from your home church and I turn out the Lord, gives them to be something great. There's often a disbelief about who they are and what they have been called to do and an attack. And so their arose, some from this synagogue disputing with Stephen but they were not able to resist the wisdom and the Spirit by which she spoke.

So it's not just content, it's a skillfulness in speech. And it's the fact that the Holy Spirit is declaring Jesus to be the Christ. Now, obviously these guys aren't being made believers, but there are others perhaps who are being converted as Stephen is as these people from Steven's. Home.

Synagogue are arguing with him and so they decide to take another strategy, reasoning with him isn't going to work and they will try to silence him and they use him of speaking blasphemous words against Moses against, and against God, and against this holy place, and against the law. And they say for we have heard him say that this Jesus of Nazareth will destroy this place and change the customs which Moses delivered to us.

I'm so Stephen gives them a lesson and what's called covenant theology. He reminds them that God and his dealings with those whom he has been determined to love and determined to save from even from the garden, from the Garden of Eden that he hasn't always dealt with the visible church on earth.

In the same way, that in fact, before the, before Moses there was Abraham. And before the temple, there was a tabernacle and that there are different phases in the fulfillment of God's promises. God had made promises to Abraham, and he had given Abraham circumcision, but then when those promises were being fulfilled, he entered into this new visible, covenant relationship with Israel and gave them the tabernacle.

And that there was even a new phase that had come in the time of David at the temple. Doesn't even go back to Moses. The temple only goes goes back to to David. And so in the traditions of men that had kind of confused, these things and made them say, you know, we are all about Moses and we're all about the temple.

And we're all about the customs and we're all about our fathers. They had forgotten that the living God is genuinely and really interacting with people in this world and the E has made promises at least to Abraham and to Moses and you know, to others. But he's made promises that were way bigger than what Moses brought in and that were way bigger than what the temple could hold.

And so he had made promises to Abraham but those promises would be fulfilled in another phase or another covenantal administration. If we're going to use that language of God's work among his people And he says his descendants are going to dwell in a foreign land. So for 400 years, they're not gonna own Canaan, they're not gonna own Egypt.

And in fact, things are going to get worse before they get better. Not only will they be strangers in Canaan in Egypt but eventually they will be brought into bondage. But then verse 7, the nation to whom they will be in bondage. I will judge said God and after that they will come out and serve me in this place So that time is starting to come about.

There's already a tradition that's building Ishmael persecutes Isaac. But Isaac is the one of whom God chooses Esau persecutes. Jacob. But Jacob is the one who God chooses out of Jacob comes comes the the 12. But even among the 12, Joseph is the one whom God is going to use to save them from the famine and the other brothers persecute Joseph.

So the patterns already established even before we get to Moses, but it continues with Moses doesn't. Whom is God going to use to deliver the people of Israel from Egypt. Whom is God going to use? He's going to use Moses. And what is the initial response of the people of Israel to God.

Trying to use Moses to persecute him and attack him and reject him. Now, there's something very important that that Stephen inserts here in verse 30 and when 40 years had passed and angel of the Lord appeared to him in a flame of fire in a bush in the wilderness of Mount Sinai When Moses sought he marveled at the site.

And as he drew near to observe the voice of the Lord, came to him saying, I am God of your Fathers, the god of Abraham, the God of Isaac. And the God of Jacob. Moses trembled and dared. Not look and then the Lord said to him and I love that New King.

James is capitalizing where it's quoting? Where the Hebrews that Yahweh but it does just say kurios and in the Greeks and we'll say the Lord, then the Lord said to him, take your sandals, off your feet for the place where you stand is. Holy ground. Stephen is reminding them that God is one as the samas says.

He always our God. Yahweh is one but that God is also many. That the angel of God, in this case, which Angel means messenger that there is a messenger from God who is God. So that it's not surprising when Jesus when the Son actually takes to himself a human nature and appears on earth as a human and claims to be the Lord claims to be God that he is just doing in the final and full way in the Incarnation.

What he had displayed about himself at the bush that this idea of the Triune God is not a new one in the New Testament. But that if the Jews had recognized, what their own Bible taught them, they would know that there is one infinitely greater than Moses, and that those who are preaching.

Jesus as God, the Son, who would become the prophet promised prophet that Moses had promised that they are just fulfilling and consistent with what the Lord displayed himself about the bush about displayed about himself at the bush and what the Lord prophesied by means of Moses. So that Moses didn't say listen to me forever and ever and never change anything that I give you.

He said there's a prophet coming. Who's greater than I am, and you should listen to him even if he changes things, when God's dealing with His people shifts from dealing with His people in the way that he started with Moses, which is different from dealing with the way that he dealt with his people and the time of Abraham saying there's someone coming, who's gonna change things again, The changed between from Abraham to Moses and they're going to change again when it comes from Moses, to the Lord Jesus.

And so he's saying I'm actually listening to Moses. You guys are the ones who are not listening to Moses. Just like your parents. Didn't listen to Moses and your fathers have rejected. Not just Moses but they've attacked every single prophet, whoever prophesied about Jesus. The just one who was coming, The one who had appeared in the bush in this theophony.

This display of God who is sent by God, and then once he actually came, you betrayed him and murdered him. Now, we want to take the time right now to go through to, in the detail that we that we will on the Lord's Day. What you see what he's saying?

He's saying, why would you tie yourself to Moses when Jesus is God Himself? Who is the Word God himself? Who comes not just as a prophet. But as the Savior so that not only has he poured out this, but everyone who calls upon his name will be saved. And why would you tie yourself to the temple?

God didn't need a temple to start. He didn't have anything at all Up until the time of Moses and then he had given them a tabernacle according to a pattern that he had given them. Meaning that there's something real. There's a reality after, which the tabernacle was patterned and even that he wasn't, you know, he wasn't so committed to the tabernacle, that he would refuse the temple, He actually accepted the temple.

But even when Solomon had built the temple, Remember, in the prayer in first kings, he said, heaven, and the highest heavens cannot contain you. And Isaiah was still saying the same thing in the last chapter of Isaiah which Stephen quotes and verse 49 and 50 heaven is my throne and earth is my footstool.

What house will you build for me? Says the Lord. But he did build a house for himself, didn't he? Because there is a man in whom the fullness of the Godhead bodily. Dwells So, on the throne in heaven is God as it were or some display of the triune God.

And at the right hand of this display of the glory of the Triune, God is a man who is also the triune God, because he's one person with two natures, just as God, is one being and three persons. And so, Stephen basically gets executed for the same thing. Jesus gets executed for Proclaiming that Jesus is the Triune God.

Come to save just as Jesus's signs showed who He is just as the signs, that he gave His apostles to do by the Spirit, showed who he is just as the signs, that Steven gave showed who he is. And so in preaching Jesus Christ of Nazareth, he wasn't preaching against God, he's preaching God.

They say, he's speaking blasphemies against God saying that God has triune. And that God has come. He says no Speaking, the truth about God who has been displaying himself as this all along And they say he's speaking blasphemies against Moses. He says no Moses also prophesied about God. Who would come as the just one, the Prophet who is greater even than Moses These speaking blasphemies against this place.

This temple saying that God will destroy isn't, no go. Jesus is God and He will destroy it. You tried to destroy him, but he is the temple. He is the replacement for the thing that could never contain God, heaven in the highest heavens could not contain God. But there was a man who can because that man is greater than the heavens and the highest heavens and all of creation.

They're saying he tells them the same thing that Jesus told them you're of your father. The devil when he says, you also took up the tabernacle of Molok and

verse 43. He's identifying them as really. The spiritual children not of Moses, but a pharaoh. Hi because what had Pharaoh done?

Pharaoh had made them expose their babies. This attack upon the babies similar to what abortion is in our culture. It's a satanic attack upon the image of God. And Molok was worshiped by heating up the metal idol of mollocks so hot that they could place a baby upon the extended arms and the baby would burst into flames immediately because of how hot they had heeded.

The idol a horrible wicked thing and they thought, oh, it's a miracle. All right, all that we made his accepted the sacrifice and even now the the worshipers of Satan in our country are filing lawsuits to try to protect abortion as a religious ritual. They say, you can't outlaw it because we have freedom of religion and this is part of our religion.

Well, up to 12 years, it's the same spirit that was in Pharaoh, that is in the Satanists today. That Steven says, in verse 43, God had given Israel over to. So he's saying don't be so proud of your religious traditions that you think are so holy and that you're sticking to the one true.

God, who cannot possibly be a Trinity like these Christians are. Proclaiming because you're not sticking to the one true God. You use his words but you're sticking to the devil and you have if you oppose the divinity of the Lord Jesus Christ. And if you oppose the change in who God's how God's people on earth are identified now, not by circumcision as was given to Abraham and not by the feasts that were tied to the tabernacle and later to the temple.

Like these Jews are so worried about losing, but the one who Moses promised whom, Moses prophesied has, come and God's people on earth are identified by Christ and His signs and His institutions.

If you don't identify with Jesus, this Jesus whom Stephen is preaching. And then you are the one who blessed beams, against Moses, and against God, and against the temple. And so I don't know if at this point he he's done preaching yet, but they are determined that he's done, hear these things are cut to the heart, They're not cut to the heart because the spirit is saving them.

But because they are convicted in their consciences. And their hearts that everything that he's saying is true and Steven to the end worships. Jesus is God. He sees the glory of God and Jesus standing at the right hand of God. So Christ in both of his natures there. He says look I see the heavens opened and the son of man standing at the right hand of God and he asks, the Lord to receive his spirit.

Who is the receiver of spirits? Oh, Jesus said, father into your hands. I dismiss my spirit. Stephen says, Lord Jesus received my spirit whom is he identifying Jesus on the cross said Father, forgive them for they know not what they do. Steven kneels down cries out with a loud voice.

Lord do not charge them with this sin. Just as Jesus said, when he was being accused by the Pharisees and he said, your sins are forgiven and they said, who can forgive sins? But God alone, and Jesus said which is easier to say, which is easier basically, to claim to be God, or to display that your God, which is easier to do to say, your sins are forgiven or take up your mat and walk and he displayed himself as God.

And by forgiving this sin and Stephen proclaims, Jesus as God with his last breath, when he recognizes Jesus. As the forgiver of sins. When he had said this, he fell asleep and immediately he passed into the presence of his God and Savior. The Lord. Jesus Christ. And their Steven.

Now beholding whatever that marvelous display is of the glory of the Triune God that is on the throne and beholding, the glory not only of the Triune God but by of the incarnate Son who even in his humanity, bearing the marks of our redemption is at the right hand of the majesty that is on high present there.

Now, in both of his natures, You don't have to be afraid of anyone who hates you for Jesus's sake. You don't have to be afraid of anyone who twists the Bible and tells you that believing in Jesus as your God and Savior. There's some sort of polytheism and offense against the one.

True. God, that's the theological position of the murderers of Stephen. In fact, it's the theological position of the murderers of Jesus, but he is God and he has saved us. And if you call upon his name, you will be saved. Because it's he who had poured out this at Pentecost and who was by the hands of Stephen to whom some apostles.

Apostolic ministry was now transferred was doing those signs and those miracles. Amen. Let's pray.

Father helped me. I pray.

Remember, somebody wonderful things in this passage. Thank you for helping me in the family worship and I pray that you would help all of us to receive and meditate upon rejoice over your son. Our Lord Jesus who appeared to Moses and in the bush and whose presence made the ground.

Holy and who Moses prophesied and the other prophets prophesied would come, and who died for our sins and draws. Again, make the identity and glory and work of Jesus to be something that feeds our hearts and gives us joy. It what he has secured for us by his death and resurrection and glory.

And I pray that you'd help me as I further prepare and two days time to preach this. That that you would grant to me as you did to Stephen to speak with wisdom skill in, connecting it rightly to Christ and proclaiming Him and glorifying him. That you would grant to me to preach, not just with wisdom, but with your spirit, that he would go and he would convince so that although there might be those who

Vigorously. Resist. There would be others whom you convince and whose faith in Christ. You give to them and strengthen in them by the spirit, aided preaching. Spirit sustained preaching of your son, our Savior. And our God, We pray that you'd give all of us. The the faith of Stephen to know that you are the one who created all things, you are the one who upholds them, all by the word of your power that you are the one of whom.

Our hearts say we have nothing in heaven but you and on earth we desire. Nothing beside you. So that we know that you Lord, Jesus are the one who guides us by your counsel and will receive us into glory that you are the God of Psalm 73. And so give us the faith of of the same that we would commit our hearts into your spirit that we would look to you, Not only for our forgiveness but as the one who is the forgiver of sins because you are God.

And so we ask it in your name, Lord Jesus. Amen.