

The Acts of the Apostles

[Wed. Jun. 18, 2014] Acts Series, Acts 7:1-60 - Craig A. Thurman
Chapter 7

A synagogue of the Jews, located in the city of Jerusalem has evidently served as a platform for Stephen, who is one of the seven appointed to serve the widows of the Jerusalem church, to witness of Christ's death, burial and resurrection. This has begun to agitate certain of the religious attendants of the synagogue, so much so that they have apprehended Stephen and brought him to answer for charges of speaking blasphemous words. Whether he is seated or standing at the moment, Stephen is noted as having *the face of an angel*. We ended at this place last time, and want to move on into the testimony of Stephen and the verdict of the Sanhedrin against him.

Stephen, being led of the Holy Spirit, did not have time to prepare for this occasion.

Mk.13.9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

*11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: **but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.***

1 ¶ Then said the high priest, Are these things so?

J. P. Green's Interlinear Bible translates this: *(Tell me) then if you thus hold these things?*

Εἰ	ἄρα	ταῦτα	οὕτως	ἔχει;
If	then	these things	thus	hold

Εἰ ἄρα is translated as *if perhaps* (Mk.11.13; Acts 8.22); *if haply* (Acts 17.27.)

ταῦτα οὕτως is translated as (Ja.3.10) *these things so*

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εἰ ἔχοι ταῦτα οὕτως (Acts 17.11) *whether those things were (so).*

ταῦτα οὕτως ἔχειν (Acts 24.9) *that these things were so.*

The KJV is very consistent in the handling of the combination of these phrases so that we understand fully that Stephen is being called into question about the substance of the remarks of which he is being accused.

2 And he said, Men, brethren, and fathers, hearken;

Notice the spirit that Stephen manifests before the council. He is not dishonorable, mean; he is not reduced to petty personal attacks and bickering against his false accusers. He knows the charges are bogus. He seizes on this opportunity to witness Jesus Christ before them all.

1Pe 3:14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and be ready [prepared] always to give an answer [for πρὸς a defense ἀπολογία, Phl.1.17] to every man [all, παντὶ] that asketh you a reason of the hope that is in you with meekness and fear:

16 ¶ Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. (ἀναστοιφή is always translated conversation)

*Ro 13:7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; **honour to whom honour.***

Pr 17:7 Excellent speech becometh not a fool: much less do lying lips a prince.

Col 4:6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

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Tit 2:8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Maturity in the children of God is proved by their speech. Stephen is not concerned about his reputation being smeared and his words being wrested, but preaching to them of Christ. The truth about Stephen's reputation preceded him and was not injured in the least bit by these false accusers.

The God of glory

He begins with the singular God, *The God of glory*. This immediately presses upon them the absolute necessity of the condescension of God by revelation.

*appeared unto our father Abraham, (Ge.12)
when he was in Mesopotamia, **before** he dwelt in Charran,
3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.*

This present a beautifully clear picture of the sovereign election of grace. Abraham, with all of the others, no different than any others in the land of Ur, but for the grace of God bestowed upon him. No personal goodness, no inward righteousness, and yet God chose him and set him up to be the father of many nations and recipient of the promises and covenants of God, and that through him the Promised Seed would come. Why Abraham and not another? Why not Terah, or Shem. Shem was living at the time. The mountains of Ararat were a far piece from Ur. The migration was sufficient to scatter peoples into every part of the world at that time (one massive island.) Thereafter the land masses had been broken up into continents in the days of Peleg. (Ge.10.25) All we can say it that it pleased God to choose Abraham!

4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

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This N.T. account adds even more clarity to the events are they are recorded in Ge.11.31-12.1; so that we understand that the place of God's calling of Abraham was in Ur, and the time of his departure into Canaan was after the death of his father, Terah, in Haran.

5 And he gave him none inheritance (as yet)

κληρονομίαν, acc sing of κληρονομία; always translated *inheritance*;
κληρονόμος is always translated *heir*; The verb κληρονομέω *inherit* and *heir*.

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.
(Ge.15)

So the Sanhedrin hear that the One God has called Abram from Ur to a promised land, to which he and his promised seed should possess in time to come. Then they go into Egypt:

6 And God spake on this wise, That his seed should sojourn

πάροικος, par + oikos, (**vs. 29** *stranger*)

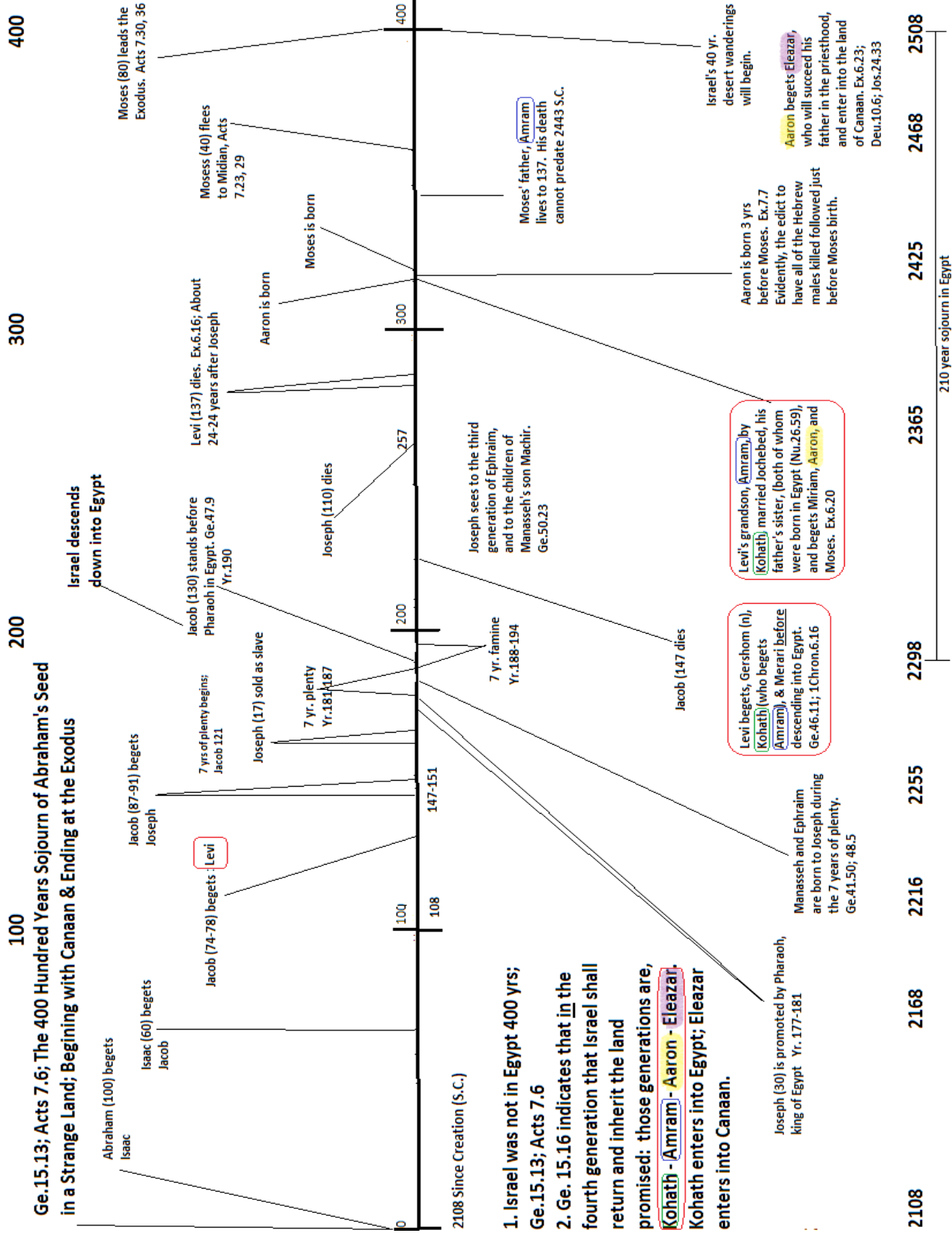
*in a strange land; and that they should bring them into bondage, and **entreat** them **evil***

root κακώ, verse 19

four hundred years.

See Chart below:

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1. Israel was not in Egypt 400 yrs; Ge.15.13; Acts 7.6
2. Ge. 15.16 indicates that in the fourth generation that Israel shall return and inherit the land promised: those generations are, Kohath - Amram - Aaron - Eleazar. Kohath enters into Egypt; Eleazar enters into Canaan.

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7 *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.*

8 *And he gave him the covenant of circumcision: (Ge.17) and so Abraham begat Isaac, and circumcised him the eighth day; (Ge.21) and Isaac begat Jacob; (Ge.25) and Jacob begat the twelve patriarchs. (Ge.29, 30)*

9 *And the patriarchs, moved with envy, sold Joseph into Egypt (Ge.37) but God was with him,(Ge.39.2)*

10 *And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house. (Ge.39-41)*

11 *Now there came a dearth over all the land of Egypt and Chanaan and great affliction: and our fathers found no sustenance. (Ge.41.54-57)*

12 *But when Jacob heard that there was corn in Egypt, he sent out our fathers first. (Ge.42)*

13 *And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. (Ge.45.3-45.20)*

14 *Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. (Ge.45.21-46.27)*

15 *So Jacob went down*

κατέβη, καταβαίνω, vs.34

into Egypt (Ge.47.11), and died (Ge.49.33), he, and our fathers, (Ge.50.26-Ex.1.6)

Though it is not mentioned in Scripture it appears that the sons of Jacob were carried up with Joseph's bones in the Exodus.

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As a type of Christ, the brethren, when Joseph was brought up, they were brought up with him.

*Eph.2.4 ¶ But God, who is rich in mercy, for his great love wherewith he loved us,
5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*

Therefore the next difficulty is reconciled concerning the burial information, because there are two place under consideration: the purchase of Abraham of Ephron for 400 pieces of silver, and the purchase of Jacob of Hamor for 100 pieces of silver. Abraham, Sarah, Isaac, Rebekah, Jacob and Leah are all buried in Mamre. Whereas, the sons of Jacob are all buried in the place that he purchased of Hamor in Shechem.

16 And were carried over into (εἰς, unto) Sychem,

According to Gen. 50.10, 11, coming up from Egypt involved a route that took to the east of the Jordan River and then westward, crossing the Jordan and into Shechem, then down to Mamre. Later, in the Exodus the same route is taken to enter into the land of Canaan. (cf. Deu.11.31; Jos.3.1) So, Jacob was carried over into Shechem, and then down to Mamre.

And laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

This is a very difficult Scripture to understand but here are some of the facts about these burial plots:

Two different historical occasions: separated by upwards 128 years.
Two men made these purchases: Abraham; Jacob.
Two places where the parcels were located: Mamre; Shechem.
Two purchase prices: 400 pieces of silver; 100 pieces of silver;
Two different sellers of the property: Hittites; Hivites.

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It is highly improbable that Stephen, or those in the audience, did not know these facts. What is the context of our text? Stephen is answering the Sanhedrin. He is *summarizing* the history of Israel, not detailing it. This *sweeping* reference merges both Abraham's purchase with those who sold the property to Jacob. **I think**, rather than supposing a mistake in the Scriptures, this presents Stephen's summary of both events which allows for two burial plots in two places for two important family divisions: the burial place of the fathers and the burial place of the sons. Stephen may quickly move forward in his defense before the Sanhedrin into the next important, historical points.

17 ¶ *But when the time of the promise drew nigh,*

That the time of the fulfilment of the promise that they should finally inherit the land of Canaan was nearing. (*Acts 7.5 he gave him no inheritance, meaning as yet... 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*)

Barnes Notes, vol. Acts, Romans, p.123, on verses 15, 16, 'The time which the Israelites remained in Egypt was two hundred and fifteen years [215 yrs.], so that all the sons of Jacob were deceased before the Jews went out to go to the land of Canaan.'

Gen.15.13 refers to 400 hundred years. It does appear that the seed of Abraham, beginning with Isaac were strangers in their own land (Canaan), and in Egypt. While the Lord judges both peoples severely at the Exodus and in the conquest verse 14 clearly has Egypt in view.

Taking Jacob to be 130 years of age as marking time beginning in Egypt, and adding the birth date of Isaac his father into it (which is 60 years) we have 190 years, less 400 = **210 years in Egypt**. (And this might equal the four generations mentioned in verse Ge.15.16.)

The time of suffering is not specifically related to the Egyptian bondage, but rather to the whole experience as strangers and sojourners to the land promised them.

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*which God had sworn to Abraham, the people grew and multiplied in Egypt,
18 Till another king arose, which knew not Joseph. (Ex.1.8)
19 The same dealt subtilly*

*Dealt subtilly, κατασοφισάμενος, nom, sing, masc, pt, aor 1 of
κατασοφίζομαι; κατά + σοφίζω 2Ti.3.15 which is able **to make** thee
wise unto salvation; 2Pe.1.16 not followed **cunningly devised** fables.*

with our kindred,

*γένος, KJV gathered of every kind, many my equals in mine own nation,
stock, the root and offspring of David, ye are a chosen generation,
diversities of tongues, in perils by my own countrymen.*

and evil entreated

root κακώ, verse 6

our fathers, so that they cast out

*ἔκθετα, acc, pl, neu of ἔκθετος, ἐκτίθημι; Of the four times it is used,
three times translated *expounded*. The word is translated *put, lay down,
hath set, appointed*, and with the preposition means to *put out ... their
young*. The change from that day to this is that rather than the overt
cruelty of *aborting* our babies to the elements to die, we enter into the
womb and *abort* them. The one act is as heinous an act as the other! ... *to
the end they might not live*.*

their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair,

*ἀστείος τῷ Θεῷ; ἀστείος is used one other time in He.11.23 *and he was
a proper child*; No doubt our definition must be in reference to LXX, Ex.2.2
and having seen that he was fair, they hid him three months. The Greek
dative used to indicate (?) God blessed this baby to have an appearance
that attracted Pharoah's daughter; Nu.22.32 *thy way was not seemly
before me; Jud.3.17 and Eglom was a very handsome man*.*

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and nourished up

ἀνατρέφῃ, 1p sing, aor 2, pass of ἀνατρέφω, used three times in Scriptures; verse 21 *nourished*; Acts 22.3 yet **brought up** in this city at the. The Greek τρέφω is also translated in the KJV as *feed, brought up, nourish*.

in his father's house three months:

21 *And when he was cast out* (root ἔκθετος, ἐκτίθημι, verse 19) *Pharaoh's daughter took him up* ἀνείλετο, *and nourished,*

ἀνεθρέψατο, 3p sing, aor 1, ind, mid of ἀνατρέφω, vs. 20.

him for her own son.

22 *And Moses was learned* ἐπαιδεύθη *in all the wisdom of the Egyptians, and was mighty* δυνατὸς *in* ἐν *words* λόγοις *and in* ἐν *deeds* ἔργοις.

23 *And when he was full forty years old* χρόνος, *it came*

ἀνέβη, 3p sing, aor 2 of ἀναβαίνω, where καταβαίνω would be to *step down*, ἀναβαίνω is to *step up*; βαίνω is only found in the LXX, Deu.28.56 to *go*; KJV *went up, go up, cometh up, sprang up, groweth up, ascending up, entered, gone up, et al.* (katabaivo, vs 15, 34)

Lu 24:38 And he said unto them, Why are ye troubled? and why do thoughts **arise** *in your hearts?*

into ἐπὶ *his heart to visit*

ἐπισκέψασθαι: We noted this Greek word before (cf. 6.3) as a one-time or momentary act. The Jerusalem church was called upon by the apostles to **look ye out** among you seven men of honest report. This was a special activity for them, and not to be construed being the same in meaning as ἐπισκοπέω.

Moses began to understand that the Lord would use him as a judge and deliver his people from Egyptian bondage. (vs. 25) And while the thought is correct, the timing to implement this was not. Realizing that we might have

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a particular gift of God to edify the body does not mean that we are prepared and ready for service. Only after self-examination and waiting on the Spirit of God to lead us into that service are we truly prepared to contribute to the welfare of the church of which we are a member.

his brethren the children of Israel.

24 *And seeing one of them suffer wrong,*

ἀδικούμενον, acc, sing, masc, part, pres, pass of ἀδικέω, KJV *do wrong, hurt, be an offender, be unjust. Not right.*

he defended him,

ἤμύνατο, 3p sing, aor 1, ind, mid of ἀμύνο or ἀμυνόμαι, only used here; LXX several times, Jos. 10.13 *executed vengeance*; Ps.117.10-12 three times translated as *I repulsed*; Is.59.16 *he defended*; Est.6.13 *to withstand*.

and avenged

ἐκδίκησιν, acc sing of ἐκδίκησις; KJV *avenge, vengeance, revenge, punishment; Out right.*

him that was oppressed,

καταπονουμένω, dat, sing, masc, part, pres, pass of καταπονέω, kata + poneo; πονέω is not a N.T. word. Found in the LXX in many places, i.e. Ge.49.15 infinitive *to labor*; Pv. 16.26 *a man who labors, labors for himself*; Lam.4.6 *labored*; meaning, **was being labored**; J. P. Green's Bible Interlinear, *having gotten the worse ...*

and smote

πατάξας, nom, sing, masc, part, aor 1 of πατάσσω, KJV Mt.26.31 *I will smite the shepherd*; Mt.26.51 *struck a servant of the high priest's and*; Lk.22.29 *Lord, shall we smite with the sword*; Acts 12.7 *he smote Peter on the side*; Re.19.15 *that with it he should smite the nations*.

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Moses killed this man when he smote him.

the Egyptian:

25 For he supposed his brethren would have understood

συνιέναι, perceived, pres. inf. of συνίημι; KJV *understand* 24; *wise* 1, *consider* 1. (vs. 26)

how that God by his hand χείρὸς would deliver them:

Or, *would give to them deliverance; δίδωσιν αὐτοῖς σωτηρίαν*

but they understood (συνῆκαν, vs. 25) not.

26 And the next day he shewed himself unto them as they strove μαχομένοις, and would have set

συνήλασεν, 3p, sing aor 1, ind of συναλεύω; no other N.T. use;

BDAG Lexicon, p.787, 'drive, force, bring εἰς τι to someth. ...

them at εἰς one εἰρήνην again, saying, Sirs, ye are brethren; why do ye wrong ἀδικεῖτε one to another ἀλλήλους?

27 But he that did his neighbour (near one)

πλησίον, always translated *neighbor*. This is an adverb translated as an adjective (lit. the one *near*.)

wrong ἀδικῶν thrust him away,

ἀπώσατο, 3p sing, aor 1, ind, mid of ἀπωθέω, ἀπο forth + ὠθέω;

ὠθέω; LXX Nu.35.20, 22 *thrust*; Job 14.20 *drivest*; Ps.117.13 *was thrust*; Is 30.22 *shalt thrust*; Jer 41.10 *gave... over*.

(vs.39); Ro.11.1 **Hath** God **cast away** his people; Ro.11.2 God **hath** not **cast away** his people; 1Ti.1.19 which some **having put away**; One time

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ἀπωθέομαι, Acts 13.46 seeing ye **put** it **from** you, and judge; LXX Ps.61.4 set at nought;

saying, Who made κατέστησεν thee a ruler and a judge over us?

28 Wilt (θέλεις, desire) thou **kill me**,

ἀνελεῖν, aor 2, inf, act of ἀναιρέω, but twice the Greek is translated *slew, might kill, put to death, slain*, et al; then Acts 7.21 Pharaoh's daughter **took him up**; He. 10.19 He **taketh away** the first, that ...

as

τρόπον, τρόπος, KJV even as, as, manner, way, means, conversation (He.13.5)

thou **diddest**

ἀνείλες, 2p sing, aor 2, ind, act of ἀναιρέω,

the Egyptian yesterday?

29 Then fled

ἔφυγε, 3p sing, aor 2, ind of the root φεύγω

Moses at this saying, and was a stranger

παροικος, par + oikos, (**vs. 6 should sojourn**); also translated *foreigners*, Eph.2.19; The idea is of a 'temporary dwellingplace.'

in the land of Madian, where he begat two sons.

30 ¶ And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight (ὄραμα, root ὁράω): and as he drew near to behold it,

κατανοῆσαι to consider, perceive, discover; (vs.32)

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the voice φωνῆ of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled,

ἔντρομος, εν in, with, by + τρόμος, trembling; KJV tremble and quake;

and durst ἐτολμα not behold. **κατανοῆσαι**, (vs. 31)

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place τόπος where ἐν thou standest is holy ground. γῆ ἁγία ἐστίν.

34 I have seen, I have seen the affliction

κάκωσιν, acc sing of κακώω, see also κάκωσις; (**vs.6 entreat evil; 19 evil entreated**), Acts 12.1 to vex, 14.2 made ... evil affected; 18.10 to hurt; 1Pe.3.13 that will harm.

of my people which is in ἐν Egypt, and I have heard their groaning,

στεναγμοῦ, gen sing of στεναγμός, στενάζω; στεναγμός Ro.8.26 groanings, στενάζω, Mk.7.34 he **sighed**; Ja. 5.9 **grudge**

and am come down

κατέβην, καταβαίνω, vs.15; (cf. vs. 23 *anabaivo*, came)

to deliver

ἐξελεῖσθαι, aor 2, inf, mid of ἐξαίρῃ, ἐκ out + αἰρέω take, (vs.28, 33 with differing suffixes;) to take out; KJV *pluck out*, Mt.5.29; 18.9; *rescued*, Acts 23.27.

them. And now come, I will send ἀποστελῶ thee into Egypt.

35 This Τοῦτον Moses whom they refused,

ἠρνῆσαντο, 3p sing, pl, aor 1, ind of ἀρνέομαι, KJV *deny, refuse*; Acts 3.13 *denied him in the presence of Pilate*, 14 *ye denied the Holy One and the Just*, 4.16 *we cannot deny*.

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saying, Who made thee a ruler and a judge? the same did God send ἀπέστειλεν to be a ruler and a deliverer

λυτρωτήν, acc sing of λυτρωτήσ, λύω

by ἐν the hand χειρὶ of the angel ἀγγέλου which appeared

ὄφθέντος, gen, sing, masc, part, aor 1, pass of the root ὄράω

to him in ἐν the bush.

36 He brought them out,

ἐξήγαγεν, 3p sing, aor 2, ind act of ἐξάγω, ek + ago; Mk.8.23 lead ... out; Acts 5.19 brought ... forth, and; Acts 16.27 fetch. (cf. 40)

after that he had shewed wonders and signs in ἐν the land γῆ of Egypt, and in the Red Ἐρυθρᾷ, He.11.39 sea, and in ἐν the wilderness ἐρήμω forty years.

37 This is that Moses,

Or, This one is the Moses

which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

ἀκούσεσθε, 2p, pl, fut, mid of ἀκούω.

38 This is he, that was γενόμενον in ἐν the church ἐκκλησίᾳ in ἐν the wilderness ἐρήμω with μετὰ the angel ἀγγέλου which spake to him in ἐν the mount Sina, and with our ἡμῶν fathers πατέρων: who received the lively ζῶντα oracles (λόγια words) to give

δοῦναι, aor 2, inf of δίδωμι, give.

unto us:

39 To whom our fathers would ἠθέλησαν not obey

ὑπήκοοι, nom, pl, masc of ὑπήκοος, ὑπακούω; KJV obey

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J. P. Green's Interlinear Bible, *To whom our fathers did not desire to be subject ...*

but thrust him from

ἀπωσάντο, cf. **vs. 27**; Just as the brother earlier had **thrust away** Moses when he tried to *bring them at one again*, so these rejected his commissioned ministry from the Lord. They rejected God's man!

them, and in their hearts turned back ἐστράφησαν *again into Egypt,*
40 *Saying unto Aaron, Make ποίησον us gods to go before*

προπορεύσονται, 3p pl, fut, ind, act προπορεύομαι; Only other place in the N.T. is Lk.1.76 *thou shalt go before the face of the Lord*; to proceed before

us: for as for this Moses, which brought us out

ἐξήγαγεν, cf. **vs. 36** ,

of the land of Egypt, we wot οἶδαμεν *not what is become* γέγογεν *of him.*
41 *And they made a calf*

Made a calf, ἐμοσχοποίησαν, 3p pl, aor 1, ind of μοσχοποιέω, μόσχος all 6 times in KJV *calf* + ποιέω to make.

In ἐν *those days, and offered*

ἀνήγαγον, *led up or again*; could mean that they returned to their former, natural worship.

sacrifice unto the idol, and rejoiced (their understanding was pleasant, at this ...)

εὐφραίνοντο, 3p pl, imper, mid of εὐφραίνω; εὐ + φρήν (understanding, 1Co.14.20 *not to think like immature children*) Lk.12.19 *be merry*, Lk.16.19 *and fared*; Acts 2.26 *did rejoice*.

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in the works of their own hands.

This apostate attitude of the people continued:

42 ¶ *Then God turned*

ἔστρεψε, 3p sing, aor 1, ind, act of στρέφω, KJV *turn, convert.*

Ja. 1:16 Do not err, my beloved brethren.

*17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, **neither shadow of turning.***

*Ge 6:6 And it **repented** the LORD that he had made man on the earth, and it grieved him at his heart.*

The Scriptures teach us to compare Scripture with Scripture in order that we might rightly divide the Word of truth. We can fall into error for failing to be diligent in the application of this instruction. We know that the Lord neither turns or repents.

Nu 23:19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

We understand that our Lord and our God cannot and will not, will never change.

Heb 13:8 Jesus Christ the same yesterday, and to day, and for ever.

Mal 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

His will is unaffected by anything in creation.

Da 4:35 ... none can stay his hand ...

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However, the creature changes, and constantly moves from one state to another, and in that sphere, it is not that God is altering his eternal purpose, but that His eternal purpose and infinite understanding has all of everything already fully considered and completed before anything was begun in creation.

Ac 15:18 Known unto God are all his works from the beginning of the world.

Isa 46:10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure ...

Fate is happenstance; and fatalism is sinful resignation. And the Christian is neither. We believe in the Sovereign God.

The LORD gave made promises, kept faithfulness, and shall save according to His Word. All things shall be as He has spoken. Not a jot or tittle can fail of all of the mercies and the truth that he has declared for His people.

and gave them up

παρέδωκεν, 3p sing, aor 1, ind, act of παραδίδωμι, παρά near or beside + δίδωμι to deliver, give; KJV *deliver, betray, deliver, commit, give up and give over.*

to worship

λατρεύειν or to serve

the host

στρατιᾶ, Lk.2.13 heavenly **host** the only other place where στρατία is found. LXX Ex.14.9 *host*; Nu. 10.28 *armies*; Deu. 20.9 *army*; 2Sa.3.23 *army*, et al.

of heaven; as it is written

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γέγραπται, 3p sing, perf, ind, pass of γράφω; J. P. Green's Interlinear Bible, *it has been written*.

in the book of the prophets, O ye house of Israel, have ye offered

προσηνέγκατε, 2p pl, aor 1, ind act of προσφέρω; πρὸς + φέρω; to bear forth; Mt. 2.11 presented; Mt.5.24 offer; Mt.9.2 brought; Jn.19.29 put.

to me slain beasts

σφάγια, root σφάγιον, only used this once in N. T.; LXX Le.22.23 slay, Ez. 21.10 slay σφάξης victims σφάγια, Ez.21.15, 28 slaughter, Amos 5.25 victims.

and sacrifices by the space of forty years in the wilderness?

The answer is NO! I saw what you did ...

43 *Yea, ye took up the tabernacle σκηνήν of Moloch, and the star ἄστρον of your god Remphan, figures*

τύπους G. R. Berry's Interlinear, *models*

which ye made ἐποιήσατε to worship

προσκυνεῖν, pres, inf of προσκυνέω, always translated in the KJV from the English word *worship*.

them: and I will carry

μετοικιῶ, 1p sing, fut, ind, act of μετοικίζω, μετά + οικίζω, (**cf. vs. 4 he removed him into this land;**) to change dwellings.

you away beyond

ἐπέκεινα, adv. ἐπὶ ἐκείνα upon there, from there. Only used here.

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Babylon.

44 *Our fathers had the tabernacle σκηνη of witness ματυρίου in the wilderness ἐρήμῳ, as he had appointed,*

διετάξατο, 3p sing, aor 1, ind, mid of διατάσσω, διά by, through +
τάσσω KJV *appointed, set, ordained, determined, addicted; KJV command, appoint, ordain, set.*

speaking unto Moses, that he should make it according to κατὰ the fashion τύπον that he had seen. Root ὄραω

45 *Which also our fathers that came after brought in*

εἰσήγαγον, brought or led into

with μετὰ Jesus (meaning, Joshua, son of Nun) into ἐν the possession

κατασχέσει, dat sing of κατάσχεσις, κατέχω, to seize, to hold, to take, to retain, to let.

of the Gentiles, whom God drove out

ἐξῶσεν, 3p sing, aor 1, ind, act of ἐξωθέω, **Acts 27.39 thrust in;**

before the face of our fathers, unto the days of David;

46 *Who found favour χάριν before God, and desired to find a tabernacle σκήνωμα for the God of Jacob.*

47 *But Solomon built ἠκοδόμησεν him an house.*

48 *Howbeit the most High dwelleth κατοικεῖ not in temples ναοῖς made with hands χειροποιήτοις; as saith the prophet,*

49 *Heaven is my throne, and earth is my footstool ὑποπόδιον τῶν ποδῶν μου.: what house will ye build me? saith the Lord: or what is the place τόπος of my rest?*

καταπαύσεως, gen sing of κατάπαυσις, always translated by the English word rest in the KJV.

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50 Hath not my hand made ἐποίησε all πάντα these things?

51 ¶ Ye stiffnecked

σκληροτράχηλοι, voc, pl, masc of σκληροτράχηλοι, σκληρός hard Mt.25.24; fierce Ja. 3.4 + τράχηλος neck Mt. 18.6; the idea of unyielding, Would not be turned.

and uncircumcised

ἀπερίμητοι, root ἀπερίμητος, ἀ negative + περιτέμνω.

in heart and ears,

This is proof absolute that God has not done a work of grace in your hearts. You are as the nations before God, and not the special people of God.

ye do always

ἀεὶ, adverb, KJV *always 4, always 3, ever 1.*

resist

ἀντιπίπτετε, 2p pl, pres., ind, of ἀντιπίπτω, ἀντι against + πίπτω to fall; Only time used in the NT; LXX Ex.26.5 *opposite*; Ex.26.17 *answering*; Nu. 27.14 *resisted*; Job 23,.13 *contradicted*.

the Holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted ἐδῶξαν? and they have slain ἀπέκτειναν them which shewed before

προκαταγγείλαντας, acc, pl, masc, part, aor 1 of προκαταγγέλλω, προ forth + κατ̄ according to + αγγέλλω message. J.P. Green's Interlinear Bible, *before proclaiming*; KJV Acts 3.18 *which God **before had shewed** by*; Acts 3.24 ***have likewise foretold of** these days*; 2Co. 9.5 *your bounty, whereof ye **had notice before***

of the coming

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ἐλεύσεως, gen sing of ἔλευσις; Only this once in KJV; NIDNTT, vol.1, p.320
'advent;' Said to be obsolete and related to ἔρχομαι, to come.

*of the Just One; of whom ye have been now the betrayers and murderers:
53 Who have received the law by the disposition διαταγᾶς of angels, and have
not kept*

ἐφυλάξατε, 2p pl, aor 1, ind, act of φυλάσσω, KJV *kept, observed,
beware, saved.*

it.

*54 ¶ When they heard ἀκούοντες these things, they were cut διεπρίοντο to the
heart καρδίαις, and they gnashed ἔβρυχον on ἐπὶ him with their teeth ὀδόντας.
55 But he, being full πλήρης of the Holy Ghost, looked up stedfastly ἀτενίσας
into εἰς heaven, and saw the glory δόξαν of God, and Jesus standing ἐστῶτα on
ἐκ the right hand*

Lit. 'at the right of God'

*of God,
56 And said, Behold, I see the heavens opened,*

ἀνεωγμένους

and the Son of man standing ἐστῶτα on ἐκ the right hand of God.

Lit. 'at the right of God'

*57 Then they cried out with a loud μεγάλη voice φωνῇ, and stopped συνέσχον
their ears, and ran upon ἐπὶ him with one accord ὁμοθυμαδόν,*

*58 And cast ἐκβαλόντες him out of ἔξω the city, and stoned ἐλιθοβόλουν him:
and the witnesses μάρτυρες laid down ἀπέθεντο their clothes ἱμάτια at παρὰ
a young man's feet πόδας, whose name καλουμένου was Saul.*

*59 And they stoned ἐλιθοβόλουν Stephen, calling upon ἐπικαλούμενον God,
and saying, Lord Jesus, receive δέξαι my spirit πνεῦμα.*

60 And he kneeled down,

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Θεὶς δὲ τὰ γόνατα, And placing the knees; Θεὶς, root τίθημι, to set or place.

and cried with a loud μεγάλη voice φωνῆ, Lord, lay στήσης not this sin ἁμαρτίαν to their charge. And when he had said this, he fell asleep ἐκοιμήθη.

Sometimes I fear that we have become removed from the truth about the attitudes of the unbelieving concerning Christ Jesus and his followers. Much religious confusion and attempted merging of Christianity with Judaism as a result has grayed the distinctions. But here is a sample of the great divide that stands between Judaism and Christianity:

The New International Dictionary of the New Testament, vol.2, pp.866, 867, Under the topic of Prayer records

‘Much of this material was incorporated in the Hebrew Prayer Book and is still used in the Synagogue ...

‘The Eighteen Benedictions have been preserved in the form which the Pharisees gave after them the fall of Jerusalem in A.D. 70 (cf. petition 14), but they are considerably older, and W. Forster holds that they give “a picture of the things that were precious to all Jews in Jesus’ day” (Palestinian Judaism in New Testament Times, 1964, 156).

...

‘12. For apostates let there be no hope, and the kingship of presumption mayest thou speedily destroy in our days. May Christians and heretics perish in a moment, may they be blotted out from the book of the living, and not be written down with the righteous. Blessed art thou, O Lord, that humblest the proud.’

The faith of Jesus Christ is clear. He is the way (Jn.14.6), we walk in this way (Acts 9.2), and to be otherwise minded is to reject that way. (Acts 19.9) There is none other, *Ac 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we*

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must be saved. Salvation by Jesus Christ; not by anything that we can do apart from Him, or that we can say, or that we can think.