

Acts 7: 51-60

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SUBJECT.. The Blood of the  
Martyr Stephen

D7/97

GP

Acts 7: 51-60

THE BLOOD OF THE MARTYR, STEPHEN

Consider you his beautiful name, 'Stephen',  
'a gasped', 'a name.' The first to win the martyr's crown.

I. He Testified as a X<sup>o</sup> Obedient to Truth:  
Fearless, unflinching

1. His witness to the temporary, intermediate character of the  
Sanctified Law - all set apart with it. The voice of man  
not of God on it. He himself spoke the prophet to come.

2. Clays his Reavers with the same spirit of eternal  
resistance to that of this fallen and fallen

- 1. John the Baptist, 'preaching repentance'
- 2. Jesus Matt 23
- 3. Stephen Acts 7: 51-53

3. The hardest thing in the world to do, to proclaim the  
truth of a world, to preach the righteousness of God to an  
evil generation, to denounce the spirit of resistance to that  
coming by God.

6. <sup>our</sup> nature, to please the people  
Jesus' words - when all men speak gently to you?

- 6. to expose enemies with present
- (a) Virtues. Learn look them over in class.
- baptisms - say with care - in fact
- meetings -
- Fine articles -
- no woman. This is for.

II He Died As a Christian Obedient to God - with a Vision  
 of Jesus in His Heart

A Jewish Execution:

- (1) A crime before the doomed man, proclaiming his crimes  
 of "Stephanus" & "down to the rocky land of Galilee"  
 "The constant one" & "the defendant man." "He blasphemed the Holy place"  
 & "Jerusalem and Naboth"
- (2) Stripped, all clothing. Two chief witnesses throw the accused  
 down headlong from an eminence 140 ft. high. Then flung a large  
 stone upon him. ~~multitude and his stone.~~
- (3) Parous. Culprit urged to confess sins to God before die.
- (4) The multitude cast their stones. Parous before death.

Stephanus martyrdom want like this:

- v. 55 the solid triple, prints, Lucian - all a fact, the  
 road of matter, suddenly rolled away from before  
 Stefan: intermit of use.
- v. 58 the witnesses cast the large stones upon his  
 head
- v. 59 the multitude cast their stones against him  
 the faces of witnesses  
 he was, looking into their murderous faces,  
 "as you, now & after"
- v. 60 assailant cast a multitude, stones.  
 the faces of men  
 his last cry; "Lord, do not hold this sin to their charge!"
- v. 60a. "fall away"  
 ΚΟΙΜΗΣΙΩΝ "sleep place" "cemetery"  
 ΚΟΙΜΗΣΙΩΝ

III His Influence Endured as Only a Christian  
can - mightily for the  
Heb. 11:4

7:58 'you mean' for 'Jaul'

22:20 years later, Paul says, wanted to go back,  
die when Stephen, blood stained the ground.

9:5 'hard to deal against the pi'...

Saul: 'It is all a lie. Hatred by.' <sup>Antioch  
prophet  
succeeded</sup>  
'No, it can't be. Stephen false. <sup>of Jesus.  
Stays.'</sup>

'Saul, will you then Saul run to do??  
How greatly the faith of our disciples.' Gal 1:23

God sees to this: no doubt | blood was shed in vain.  
(1) 'why do you want this?'  
'What birds, foundation stones were seen...'

(2) Allen Bennett Belgian Congo.  
more than 7000 in 1913  
In 1914 13

New Orleans  
April

1872

Acts VII

Sermon

# "The Blood of My Martyr Stephen"

Stephen. Mr. Στέφανος, a garland, a crown. Given by the Greeks to those who rendered great service to their city or won fame in the national games. Prostrate your Stephen his name: he was to win in the fulness of time an imperishable garland, and to gain a crown of righteousness.

The man: One of the seven, Acts 6: 5, 8, 10, 15. Chapter VII His defense and martyrdom.

## I. He Justified as a Christian Ought to Justify: Unflinchingly.

Witnessing to the truth as it was in Christ Jesus, he was accused of speaking blasphemies against the temple and the law; that Jesus would destroy the temple and change the law.

His answer, the longest discourse in the Book of Acts. The tenor of it is like that in the fourth ch. of Galatians the temporary and intermediate character of the ceremonial law, the temple, and all that goes with it. The voice of Moses was not the final one - he himself spoke of the prophet to come. Even the scriptures [Deut. 6, I Kings 8: 27] made it clear that God was not to be contained in one place, at one hour. The Jews had made idols of their local sanctuaries and the bridings of God - but God's original choice and promise had nothing local about them. Stephen struck out the root of the Hebrew ritualism and made the divine presence could be manifested.

Then he changes his note: charges home upon his hearers the same spirit of criminal resistance to the leadership of the great light as their fathers had always shown. Like John the Baptist, "ye are killing prophets and stoning them"; like Jesus in Matt. 23. So Stephen, Acts 7: 51-53.

The hardest thing in the world to do: to proclaim the truth at a cost. to preach the righteousness of God to an evil generation to denounce the spirit of resistance to God among the people.

The personal, accountable, and unbelieved, unfaithfulness, that leads the soul down to hell. Heb. 10: 31

The shared, social sins that lead to the demoralization of the home and the church. Marriage without prayer; easy divorce. Squares.

The institutions by which we know it cannot survive the breaking up of the Inst. Org.

## II. He Died as Only a Christian Can Die: With a Vision of Jesus in His Heart.

A Jewish execution: A crowd gathered before the doomed man proclaiming his crime until the place of execution was reached. [of Stephen's fate, cast into the rocky bed, the Greek Kisson - beyond or the slope of Olivet, wilderness.]

He blasphemed this holy place. The two chief witnesses throw the accused down headlong, violently (from an eminence 12' high). They fling upon him two large stones: no witness strikes in the stomach, the other upon the heart, thus the whole multitude had their assistance. The witnesses were urged to confess their sins to God before they died.

Stephen's martyrdom, apparently, won't like this:

Vers 55: The roof, the pillars, the solid structure of the temple, the priests and Levites, the guards and listeners, all were part of the soil, rather which suddenly rolled away from Stephen's intensified vision.

59: After the two great stones dashed against him - the gates for confession. His prayer: "Lord, give, receive my spirit." (Looking about him - in that murderous face) No dignifiedly, no hope.

60: The assassins cast a multitude of stones - the gates are more. His last cry: "Lord, lay not this sin to their charge." "And fell asleep" "continuing" vs name: sleeping place. H.C. 1147 p. 100 "

Oh, to be able to suffer and to die like that!  
(a) Oying grace.

III His Influence Lived On as only a Christian Can Live On: Mightily for God.  
H.C. 11: 4

Acts 7: 58 "a young man's just, whose name was Saul."  
22: 20 years later, witnessing: Paul says, he wanted to go back, see where Stephen had, pour out his blood, spill it like water, where Stephen: stoned to the ground.

9: 5 It was the death, Stephen, his prayer, that moved Saul to God.  
Saul: "it is all a lie, a falsehood, a hateful thing." Destroyed, misprison, persecuted men, women, families.  
- "No, it cannot be. Stephen, his word, his death, his prayer, his vision, his point."  
- "Lord, what wilt thou have me to do?"

God sees to this: No drop of blood shed in vain. No sacrifice or prayer wrought.  
Prayer - true. Death - necessary in justice. God sees. Takes care.  
(a) Why go - you can't do it, and die - staying unseen.

(a) The boy Allen Bennett, friend of W. O. White, from Los Angeles both had written to Frank to prison, write; then to his mission station and the Belgian Congo, as a letter. Months later found out only - right the other side, by a jungle fire, died before reaching mission station, with no funeral, beneath a great tree, like on the banks of the river. When word came, Sunday chapel service at Bida, there were young men & women, not a woman to talk his prayer. When word came to his home church, 13 years people volunteered to go in his place, a city where is small.

Muchozee  
Feb. 8, 1942  
to the collection of the  
seems about 15 years  
was, was a Christian, died  
103 years old, for London, O. A. H. H. H.  
and a famous general, who had 7000 soldiers, 74 years old.

John at 10: 11.  
I am out. M.  
3/42

"he fell asleep" what a beautiful ending and what a contrast with the course  
means by which it is brought about! But, for that matter, what can disturb  
the soul of the saint?

When John Calvin lay dying, with his last breath he whispered, "Thou,  
God, forgive me, but I am abundantly satisfied."

Samuel Rutherford: "If he should slay me ten thousand times ten thousand,  
ten thousand times I will trust."

Mr. Goodwin: "How have I dreaded as an enemy this smiling face."  
John Noyes, kissing the stake to which he was bound, said to his fellow  
martyrs, "We shall not lose our lives in this fire, but change them for  
a better, and for wealth we shall have jewels."

John Huss, one of greatest sarks who ever lived, went from the stake to heaven  
by a chariot of fire: "No, friends, we do not want your stake to burn  
your thanks to thee for thy just flog!"

The sufferings of the martyrs - a Stephen perishing under a shower of stones,  
an Ignatius of Antioch flung to the beasts, a Polycarp of Smyrna suffering at the  
stake, the victims of pagan cruelty dying under the ten thousand forms of diabolical  
cruelty subjugation - could we possibly have stood firm against such  
torments? The lesson of Stephen's vision. Jesus Christ did not draw back the  
veil till the last moment; he did not withhold the negotiating vision till the  
need for it had come. ... Trust that as our day is so shall our strength be

a) Dying Grace

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C. H. Spurgeon tells this story of himself. He was riding home after a heavy day's work, very weary and depressed. Suddenly like a flash of light came the text, "My grace is sufficient for thee," and he burst out laughing. It was as though some little fish, being very thirsty, was troubled about drinking the river Thames dry, while old Father Thames said, "Drink away, little fish, my river is sufficient for thee!" Or a man, after climbing a high mountain, says to himself: "Oh, dear! I breathe so many cubic feet of air every year, and I am afraid I shall exhaust the oxygen in the atmosphere!" And the earth replies: "Breathe away, oh silly man! Fill your lungs. My atmosphere is sufficient for thee." Jesus Christ - complete satisfaction.