

Acts 6:8-15; 7:1-53

1

SUBJECT: Stephen's Defense
2nd Ch. Gospel

D 7/97

GA

Acts 6:8-15; 7:1-53

STEPHEN'S DEFENSE OF THE GOSPEL

Introduction

1. Stephen such a martyr. Gave the word any day also
Blaze? glow that chased his life. Aids the transition without hindering it
Thill with the story of his martyrdom; usually lay upon his back.

But not so Dr. Luke & Stephen's emphasis.
His speech length in Acts. V. actually important
The speech disappears. all other. Stephen alone.

2. Luke regards him as the transition from Samaritan,
Galilean, Palestinian Jewish by reputation of birth, to an
Hellenist, universal by reputation of deed.

Stephen stands at the party, the way.
"a son, a new turn, a different turn, in Jewish life."

Stephen did not create the crisis between the Jews & the Gentiles,
or was inevitable. He had precipitated it.

3. The apology of Stephen struck the Jews with the freedom.
It was a new day, a new way, in X.

He accounts Jewish history with a fresh turn at the start.
He knows the Scriptures like an Alexandrian theologian; uses
them with a philosopher's grasp and insight.

He criticizes materialistic religion like a social Platonicist.
His idea of morality, nobility, religion, freedom, progress, etc.
are clearly, distinctly X.

His defense is the finest thing in the Book of Splendor,
the world of God.

I. Gerson said he had spoken against "this holy place."
What relation to locality to the worship? And?

1. Stephen shows, worship / And in one place not true in being
a particular right place not essential
True religion is spiritual: its external are insignificant.
- b. Abraham. no fortress in land but = worship place
- c. Moses. The being built, holy ground
- d. David. captured Jer., but not allowed to build
- Temp. Temple in various parts, the land.
- e. Solomon, who built Temp and I K. 8:27
- f. prophet years later said 1st 66:1, 2

God cannot be contained in any place, hence.
God's original intent, promise, has only local aboutness.

2. It is the presence, not the place, that makes worship acceptable
a. Altar was in a field or = cathedral
a. temple
a. poor supplicant in a acceptable... solid ground

3. Stephen was struck at the heart of religious principle
claimed for the temple - first land in Jerusalem.
Spiritual reality much vs. professional, priestly functions
seems empty - hollow.

- b. Jesus John 8:31-34
- c. Ethelbert's church Act 8:27 Read in Logos
- e. Stephen. Freedom of access to God a matter of the heart

II. Accuser said he had spoken against Moses & what relation has Moses to the people, revelation, that?
 Answer in line? no.

Take the key, & David's practice for
Take still the people, description, the Cong. Ode

Moses himself said, Deut. 18: 15, 18, 19
The word, II cor. 3: 13 not be still in passing away
to assert the permanent, Moses to day with
Moses himself said, & to day as day? or not.

III, Accuser said he had spoken against Moses & the "E.D.O.S," "antagon" for God delivered into God.
What relation has the "E.D.O.S," those traits, customs, usage, peculiar to Jewish, to the present? that?
Permanent a transitory?
An end in themselves, a joint to something beyond?

Prophet, type, jointly to Jesus.
The sacrifice. Not take away sin. Repeated
the sanctuary, soon to be destroyed (mch. 13: 2)
the hidden, soon pass to the outside (mch. 31: 23)

HIS BOLD, FARRAHO ACCUSATION

They made much, absolute note, of accusation, but they
were concerned in God, and
Moses, legislator,
accepted the just law with Moses prophet would come.
made of the people, but persecuted those without
or they better had done much to people, before then.

Stephen's Defense of the Gospel

Stephen such a martyr, almost forgot he was anything else. Blame of steph is not in his life least hidden from our view the train of witness that he led it. Hundreds of men with the story of his martyrdom who consider his long speech before the Council a tiresome repetition of OT history. But not so Luke and the scriptural emphasis. His speech the longest in Acts. Vitrally important. For a time the apostles disappear - the story descends - Stephen alone.

1. He stands at the parting of the ways. A new truth, different truth, in Jewish Xy. Luke regards him as the true transmitter from the Aramaean, Galilean, Palestinian Jewish Christ to the Hellenistic Christ, Paul. Stephen did not create the crisis between Xy and Judaism. It was inevitable. But Stephen precipitated it.

2. The apology of Stephen struck the key-note of Xy freedom. A new day, a new way, in Christ the reverts Jewish history with a fresh turn to ^{maintain} that standard. He knows the Scriptures like an Abrahamic Stephen and he sees them with a Jewish eyes grasp and insight. He criticizes materialistic religion like a Greek. But his idea of redemption, worship, salvation, the program of the, are doubly Xy.

They accuse him 6: 11-18. His defense one of the finest things in that Book of Splendor, the Word of God.

I. Accusers who had spoken against "this holy place":
what relation has locality to the worship of God?

Stephen says, shows, the worship of God in one place not true at all times. A particular right place not essential. True religion is spiritual; its rituals are comparatively insignificant.

Abraham worshipped God acceptably - yet no possession had he in the land, but a burial place.

Moses - the burning bush, holy ground

David - He captured Gibeon, not permitted to build a temple. Mosaic tabernacle in various parts of the land.

Every Solomon, who built the temple, said: I K. 8: 27

and the prophet Isaiah later said: Isa. 66: 1, 2

God cannot be contained in one place, house. God's original choice, Jerusalem had nothing local about the name. It is the presence, not the place, that made worship acceptable.

- a kitchen even is as good as a cathedral - so Stephen
- a house as well as a temple.
- a good suppliant, as well as a noble priest.

Stephen was striking at the root of a classic prejudice claimed for the temple and priesthood in Jer. A matter of spiritual reality, moral righteousness; made their profession and priestly functions seem empty, hollow.

Jerusalem - Jer. 4: 21. Et. on even G. 28: 27
So Stephen - 23 Freedom of access to God, anywhere, anytime.

II. Accusers said he had spoken against Moses.
What relation has the Mosai economy to the progress, revolution
of God? Is it permanent or transitory?

Stephen recounts the progression, unfolding will of God.
Abraham - Moses - David - Solomon ...

The development of Judaism was the preparation for the
Messiah, but they said Deut 18:15, 18, 19 to assert the
permanence of Moses was to deny what Moses himself said
and to deny the history of the race. Did step with man? Not one quote.
II Cor. 3:3 Jesus had explained - possible of God's promise
"in their hearts"

" - predicted destruction of temple Mt. 13:2
" - Jesus' h. to the temple Mt. 21:43

So Stephen. Moses met the final voice: Jesus.
He was one of many pointing to

Abraham - "in thy seed" as of now - pointing to Jesus
Jacob - "I'll salt the earth"
Moses - "a prophet to come"
David - "of the house of David"
The prophets - "shall they be named?"

Accusers said he had spoken against God and the customs.
III. Their cruel treatment of him, of their Saviour (the "Just One")
of their message, like their fathers treated God's servants in the
present's past. Had misinterpreted Mt. 11:12.

Joseph - sold into Egypt
Moses - slay in Egyptian well. But when remonstrated with
a Hebrew, had to flee into Midian.
- turned away from Moses to serve pharaoh's wife.

The prophets - Micah 3:12: 24
Jeremiah of many put to death
Zechariah Mt 23:35

Made much of Abraham, etc. of vicarious - but
unconscious in heart, ^{and} ^{was} ^{not} ^{cruciform} the Just One rather
" - ^{in their hearts} ^{the} ^{Just} ^{One} ^{rather}
" - ^{the} ^{prophets}, but persecute God's witnesses as
their fathers had killed the prophets.

The irreplaceable angels ...

(9) Savor and - frankly presenting the gospel, the
main star of the reformation, defining the general light,
but, tortured - to the yellow, brown. The rigid
anonymity. "Lynched for the church amidst it on the
church throughout?" "For the church amidst it, yes.
For the church throughout, never!"

Could cast his out, yes. But not require for self.
" return : yes. But not that out the nation, hence.
" take any his for. yes. " " take any his for with you.

So Tics. 416-13