

Acts Chapter 7

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

A. Then the high priest said,

1. **high priest**- Gr. **archiereus**
2. **said**- Gr. **epo**

B. Are these things so

1. There are many negative things the Jewish leadership did and said but here is one good thing. They asked if what they heard was true or not. This is a good policy for leadership. Many times, a leader will accuse someone or act upon what they heard without hearing from the person in question if it is so or not.

2. And he said, "Brethren and fathers, listen: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran,

A. And he said,

1. **said**- Gr. **epo**

B. Brethren and fathers,

1. **brethren**- Gr. **adelphos**
 - a. This shows that Stephen was Jewish.
2. **fathers**- Gr. **pater**
 - a. This was a term of respect for those trying him.

C. listen- Gr. **akouo**

1. This is one thing they were not doing from the time of Jesus until now.

D. the God of glory appeared to our father Abraham when he was in Mesopotamia,

1. **God**- Gr. **theos**
2. **glory**- Gr. **doxa**
 - a. As seen on Mt. Sinai with fire and smoke. This was the same God that rose Jesus from the dead and was working miracles among the disciples.
3. **appeared**- Gr. **optanomai**
 - a. We get the word optics from this word. Abram had seen the Lord. This was a pre-incarnate manifestation of Jesus. Christ, the Word, is the visible member of the Godhead and He is the one that appears in the OT to various individuals.

b. In Galatians it says the Scripture [the Word] appeared to Abraham and preached the gospel to Him! This was Christ. [Gal. 3:8](#)

4. **father**- Gr. **pater**

a. Abraham was the father of our faith. We can learn from how Abraham was made righteous by faith and his walk of faith.

5. **Abraham**- means *father of a multitude*

6. **Mesopotamia**- means *between two rivers*

a. When God called Abram he dwelt between two rivers. He was between God's will and the world. It was his decision to follow God into His will. He could have gone the world's way.

b. Ur was between two rivers- the Tigris [Hiddekel] and Euphrates. Tigris means rapid and Euphrates means good and abundant. The Tigris is the larger of the rivers and moves more swiftly. The Tigris represents the world that is swiftly flowing to destruction. It is the broad way where more people go than the good and abundant flow of God's will that leads to salvation through Christ.

E. **before he dwelt in Haran**

1. **before**

a. Stephen makes it clear that Abram had the call to leave Ur and his family **BEFORE** he lived in Haran.

b. In [Genesis 12:1](#) it appears this call came to him in Haran because in [Genesis 11:31](#) it says they had moved to Haran. But notice in verse 1 it says that God **HAD** said, not God said. In [Gen. 11:31](#), it says Terah, the father of Abram, took his son, Sarai, and Lot with him to go to Canaan. God had spoken this to Abram, but his dad took control of the situation and took the lead once Abram had told him what the Lord had said. This was not good. Apparently, they did not get all the way to Canaan and stopped and dwelt in Haran. It appears that was as far as his dad was willing to go. He stopped and did business in Haran until he died. Those who go with us without having the revelation and word from God are not able to go the distance with us. They will end up derailed before the fulfillment of the vision. They will actually be a hindrance to us.

c. Abram should have just told his dad he was leaving and did

what God said by separating from his family. He did not need to tell his father of his vision and everything the Lord had said. We need to be careful what we share with unbelievers around us even if it is our family. At this time, he was more moved by fear of his natural father than God.

d. After Abram's father dies in Haran, Abram continues the journey to Canaan.

2. **dwelt**- Gr. katoikeo- *to settle down*

a. Often believers will settle down in a place short of the perfect will of God for them. We need to press on to God's promised land for us! It is the place of God's blessing of grace and abundance and fulfills God's purpose for our lives.

3. **Haran**- means *a mountaineer*

3. and said to him, 'GET OUT OF YOUR COUNTRY AND FROM YOUR RELATIVES, AND COME TO A LAND THAT I WILL SHOW YOU.'

A. and said to him,

1. to him

a. God said this to Abram, not to Terah, his father, or anyone else. He alone would have the grace to follow that revelation given to him by God.

b. Don't worry about those who don't want to continue on your path God has given you. You have the grace to follow it because He has revealed it and spoken it to you. Faith comes by hearing.

B. Get out of your country and from you relatives,

1. Get out- Gr. **exerchomai**

1. You have to "get out" before you can "get in". That is profound but true. You have to get out of your own plan and place to get into His plan and place.

2. country- Gr. ge- **land**

a. This speaks of your own culture. Often a person's culture and spiritual atmosphere can keep someone from following God's culture and plan.

b. Jesus had to take a blind man out of his city before he could minister to him. [Mark 8:23](#) The culture he was living in was filled with unbelief.

3. **relatives**- Gr. **suggeneia**- *to share genes with, kindred; kinsfolk, kinsmen, relatives*

C. and come to a land I will show you

1. **come**- Gr. **deuro**- *come here*

a. This word means to come here! What does the use of this specific word by Stephen mean? It means that God was already there in Abraham's promised land. He was beckoning him to come there where He was!

b. When it was time for Noah to go into the ark, God said, "Come into the ark". [Gen. 7:1](#) God was inside beckoning Him to join him in His prepared place.

c. God is dwelling in the place where he has called you to come. He has made all of the provision for you! You just need to come. His grace will attend your way and lead you to where God is and has prepared His abundance for you. However, you must leave your land and trade it for God's land. His land is better dear friend. Are you coming? Come!

2. **land**- Gr. **ge**

3. **show**- Gr. **deiknuo**- *to show, point out, present to the sight, to exhibit, permit to see, cause to be seen, to demonstrate, prove, met. to teach, make known, declare, announce*

a. The same God who starts this by calling you will be faithful to also teach you and show you what and where He has called you.

b. Some of you just need to relax and take a big chill pill! Trust that God's ability to lead you is **FAR GREATER** than your ability to follow Him. He won't let you miss His will if you really want it.

c. Hebrews says Abram went out of his country not knowing where He was going. [Heb 11:8](#) This is what trips up so many in the walk of faith. They will not move forward **NOT KNOWING**. Well, we need to get past this because there is a whole lot of things we don't know! Abram could do this because of **WHO** he knew not **what** he knew.

4. Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, he moved him to this land in which you now

dwell.

A. Then he came out of the land of the Chaldeans and dwelt in Haran.

1. came out- Gr. **exerchomai**

a. Abram came out as God had directed him; however, he had his family with him- i.e. his father and nephew Lot. Abram gave God partial obedience, but God did not judge him because He was under a covenant of grace. King Saul offered God partial obedience in not killing all of the Amalakites and the animals but he was judged severely for it. [1 Sam. 15](#) This is because Saul was under the Law.

2. land- Gr. **ge**

3. Chaldeans- means *clod breakers*

a. Those of Chaldea were moon worshippers. Ur of the Chaldees was an ancient city that flourished until about 300 BC. The great ziggurat of Ur was built by Ur-Nammu around 2100 BC and was dedicated to Nanna, the moon god. [Josh. 24:2](#) This may have been the religion of Abram before the Lord appeared to him.

4. dwelt-Gr. **katoikeo-** *to settle down*

5. Haran

1. Abram did not make it to where he was supposed to go. He got sidetracked short of it in Haran. Apparently, his father was not willing to go any further and set up a business in Haran and he and Abram had gotten many possessions there. [Gen. 12:5](#)

B. And from there,

1. From Haran

C. when his father was dead,

1. father- Gr. **pater**

a. Abram was told to leave his family, but he took his family with him. This sidetracked Abram from following the Lord and caused him to miss time. I believe the promises given to Abram could have occurred earlier if Abram who had fully obeyed the Lord.

2. dead-Gr. **apothenesko-** *died off*

a. Abram put his father above his walk with God. He is the father of our faith. This shows us that we will not be perfect in our faith walk but God will still be faithful to us.

D. he moved him to this land in which you now dwell.

1. **moved**- Gr. **metoikizo**- *to cause to change one's habitation, move from one habitation to another, migrate*

a. Abram took his dead father on into Canaan with him. Abram still couldn't let his father go! Often our relatives can be the biggest hindrance to serving and following God. They can often take priority in the heart above God.

b. Of course this is not speaking of the husband wife relationship. This is a ONE flesh covenant and who God has put together let no one separate!

2. **land**- Gr. **ge**

3. **dwell**- Gr. **katoikeo**

5. 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.

A. And God gave him no inheritance in it,

1. **gave**- Gr. **didomi**

2. **inheritance**- Gr. **kleronomia**

a. Abraham was a sojourner in the land of promise, not an owner of the land of promise. His descendants would be given the land as a perpetual possession.

b. Christians are possessors of God's inheritance in Christ.

B. not even enough to set his foot on

1. **set**- Gr. **bema**- *to step*

2. **foot**- Gr. **pous**

a. The walk of faith is not rooted in this world, but in another one, more permanent and durable.

C. But even when Abraham had not child,

1. **Abraham**

2. **child**- Gr. **teknon**

a. This refers to Isaac, not Ishmael.

D. He promised to give it to him for a possession,

1. **promised**- Gr. **epaggello**

2. **possession**- Gr. **kataschesis**

a. For his family.

b. This possession took place some 400 years after the promise

was given to Abraham.

E. and to his decedents after him

1. decedents- Gr. **sperma**

a. The twelve tribes of Israel [Jacob].

6. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

A. And God spake on this wise,

1. spake- Gr. **laleo**

a. [Gen. 15:13-16](#)

2. wise- Gr. **houto-** *in this way or manner*

B. That his seed should sojourn in a strange land,

1. seed- Gr. **sperma**

a. The twelve tribes of Israel.

2. sojourn- Gr. **paroikos-** *dwelling near, neighbouring*

a. This was true also of Isaac and Jacob, the heirs of the promise. [Heb 11:9](#)

b. As Christians we also are sojourners in this world. [1 Pet. 2:11](#)

3. strange- Gr. **alotrios-** *belonging to another, foreign*

4. land- Gr. **ge**

C. and that they should bring them into bondage,

1. bring into bondage- Gr. **douloo-** *to enslave*

D. and entreat them evil four hundred years

1. entreat them evil- Gr. **kakoo-** *to oppress, afflict, harm, maltreat*

2. four hundred years- Gr. **tetrakosioi etos**

a. I don't think we realize just how long the Israelites were in slavery in Egypt. It was 400 years! Another passages specify this time at 430 years. [Ex. 12:40](#) ,[Gal. 3:17](#) This is a long time folks! If you look at slavery in the United States the first slave was brought to America in 1619 and the slaves were emancipated in 1865. That is 246 years. That is a long time, but not in relation to how long Israel was in slavery.

b. Israel had to break out of a slave mindset because that is all they knew.

c. We need to break out of a slave mindset to sin, because before Christ redeemed and saved us, that is all we knew. We

do this by renewing our mind to the Word of God and our new identity as sons of God. Sonship is not a sex but a position. Christian women are equally sons of God as men are.

7. '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.'

A. And the nation to whom they will be in bondage I will judge,

1. **nation-** Gr. **ethnos**

a. Egypt

2. **bondage-** Gr. **douleuo-** *to be enslaved*

3. **judge-** Gr. **krino**

a. The ten plagues.

B. said God,

1. **said-** **epo**

a. What God said, He did.

C. and after that they shall come out and serve me in this place.

1. **come out-** Gr. **exerchomai**

2. **serve-** Gr. **latreuo-** *to render religious service or homage, to worship*

a. They went from being enslaved to serving. Man was created to be under subjection. Either he will be in subjection to God or to something or someone else- sin and Satan.

b. This word means to worship. Did you know that when you worship God, you are serving Him? When we worship anything else we are serving it, such as money.

c. Many are wondering how they can serve the Lord practically. It starts by worshipping Him!

d. Satan tried to tempt Jesus with the glory of the world and told Him that he would give it all to Him if he would just fall down and worship him. Jesus answered and said, "You shall worship the Lord your God, and Him only shall you **SERVE**."

[Matt. 4:10](#)

3. **place-** Gr. **topos**

a. The land of Canaan, the promised land.

8. Then He gave him the covenant of circumcision; and so *Abraham* begot Isaac and circumcised him on the eighth day; and Isaac *begot* Jacob, and Jacob *begot* the twelve patriarchs.

A. Then He gave him the covenant of circumcision,

1. **gave-** Gr. **didomi**
2. **covenant-** Gr. **diatheke-** *to set out in order, to dispose in a certain order, testament, covenant, "a compact or agreement between two or more persons," usually attended with seals, pledges, or sanctions*
3. **circumcision-** Gr. **peritome-** *to cut around*
 - a. [Gen 17:9-14](#)

B. and so Abraham beot Isaac and circumcised him on the eighth day

1. **begot-** Gr. **gennao-** *generate*
2. **Isaac-** means *laughter*
3. **circumcised-** Gr. **peritemno**
4. **eighth-** Gr. **ogdoos**
 - a. *On the eighth day, the amount of vitamin K and prothrombin present is elevated above 100% of normal and is the only day in the males life in which this will be the case under normal conditions. If surgery is to be performed, day eight is the perfect day to do it. Vitamin K and prothrombin are at their peak on that day. Vitamin K and prothrombin are vital to coagulation, therefore stopping bleeding and healing faster. Ref. by S I McMillen, MD in his book "None Of These Diseases".*
5. **day-** Gr. **hemera**

C. and Isaac begot Jacob,

1. **Jacob-** means *supplanter*

D. and Jacob begot the twelve patriarchs.

1. **twelve-** Gr. **dodeka**
2. **patriarchs-** Gr. **patriarches**
 - a. These were the twelve sons of Jacob to which all Jews spring from.

9. "And the patriarchs, becoming envious, sold Joseph into Egypt. But God was with him

A. And the patriarchs,

1. **patriarchs-** Gr. **patriarches**

B. becoming envious- Gr. **zeloo-** *to be jealous, envious, spiteful*

1. This is because of Joseph's dreams in which he told them that he would be a ruler over them.
2. This is also because Jacob had made for him a **long sleeved** [lit.

Hebrew] garment to wear [KJV- **coat of many colors**]. [Gen. 27:3, 23](#)
This was the garment of the first-born. Those who worked in the fields did not wear long sleeves. This long-sleeved coat was a symbol of rulership. The first-born position would be over his brethren. Instead of that going to Reuben like normal, Jacob favored Joseph and gave him that position. Joseph was sent to be his brother's overseer. This is why they despised Joseph when he came out to find them in the fields. He was wearing this garment. They decided to kill him but instead sold him to Egypt.

C. sold Joseph into Egypt

1. **sold-** Gr. **apodidomi-** *to give over*
2. **Joseph-** means *addition*
3. **Egypt-** means *place of double pressure*
 - a. The brothers sold Joseph to some Midianites, who in turn sold him to the Egyptians.

D. But God was with him

1. The blessing of Abraham was with Joseph.
2. At the point when Joseph was being sold on the slave block naked, God said he was a prosperous man! [Gen. 39:2](#)

10. and delivered him out of all his troubles, and gave him favor and wisdom in the presence of Pharaoh, king of Egypt; and he made him governor over Egypt and all his house.

A. and delivered him out of all his troubles,

1. **delivered-** Gr. **exaireo-** *to lift out*
 - a. Joseph had been down in the dungeon of Egypt.
2. **troubles-** Gr. **thlipsis-** *pressure*
 - a. Joseph was lifted up out of all his pressures although he still was in the midst of Egypt. Egypt means the land of double pressure. Although we live in this world of pressure we don't have to be dominated by it. We can experience freedom in this world of bondage.
 - b. Many are the afflictions of the righteous, BUT the Lord delivers him out of the ALL! [Ps. 34:19](#) Hallelujah!

B. and gave him favor and wisdom in the presence of Pharaoh,

1. **gave-** Gr. **didomi**
 - a. Grace is a gift. It is not merited or earned.

2. **favor**- Gr. **charis**- *unmerited favor, grace*
 - a. Grace is what will lift us up out of our pressures and troubles.
 - b. God gives us favor with people.
3. **wisdom**- Gr. **sophia**
 - a. We should pray for favor and wisdom each morning! God loves to answer this!
4. **presence**- Gr. **enantion**- *over against*
5. **Pharaoh**- means *great house*
 - a. This was the title given to the Egypt kings. This is much like the title Abimelech was for the Philistines. Our title for our leader in the USA is president.

C. king of Egypt,

1. **king**- Gr. **basileus**- *lord of the land*

D. and made him governor over Egypt and all his house

1. **made**- Gr. **kathistemi**- *to set, place, put*
2. **governor**- Gr. **hegeomai**- *leader*
 - a. Joseph had been prepared for this role by his experience in Potiphar's house and being set over the prison. God has been working in your past preparing you for your future! You might not see what God is doing now, but you are being prepared for something big!
3. **house**- Gr. **oikos**

11. Now a famine and great trouble came over all the land of Egypt and Canaan, and our fathers found no sustenance.

A. Now a famine and great trouble came over all the land of Egypt and Canaan,

1. **famine**- Gr. **limos**- *to hunger, famine, want of food*
2. **great**- Gr. **megas**
3. **trouble**- Gr. **thlipsis**- *pressure*
 - a. Egypt means land of double pressure. No surprise we see great pressure come upon the land.
4. **came**- Gr. **erchomai**
5. **land**- Gr. **ge**
6. **Canaan**- means *lowlands, humility*
 - a. Canaan is the promised land. It means humility. You will

experience all the blessings of grace through the humility of faith.

b. Great pressure had come to Canaan as well. Usually, the Word is clear not to go to Egypt, which represents the world, when pressure comes. However, in this case, God had sent Joseph to Egypt to make a way of provision for Israel.

Sometimes, God will use those of the world to help us in our trial, however, we should not look to the world for help.

c. There is always negative consequences from going to the world for its help. We see that all in Egypt and in Canaan came and bought grain until all their monies were gone. Then they traded in their lands and themselves for food. In the end Egypt owned everything and controlled everything. [Gen. 47:13-20](#) This is where the world is headed today. The government wants to "help" us out by providing for us, but in doing so they will end up owning and controlling everything and us.

B. and our fathers found no sustenance

1. **fathers-** Gr. **pater**

a. The sons of Jacob.

2. **found-** Gr. **heurisko**

3. **sustenance-** Gr. **chortasma-** *feed, fodder for animals*

12. But when Jacob heard that there was grain in Egypt, he sent out our fathers first.

A. But when Jacob heard that there was grain in Egypt,

1. **heard-** Gr. **akouo**

a. Jacob sent his sons to Egypt when he heard there was grain there. There is no mention of Jacob praying about what to do.

2. **grain-** Gr. **sitos**

B. he sent out our fathers first

1. **sent out-** Gr. **exapostello**

2. **fathers-** Gr. **pater**

a. The sons of Jacob minus Joseph and Benjamin.

3. **first-** Gr. **proton**

a. The first trip Joseph recognized his brothers, but he did not openly reveal himself to them. Jesus did not openly reveal himself to his brethren [the Jews] when he was the first time

on the earth.

13. And the second *time* Joseph was made known to his brothers, and Joseph's family became known to the Pharaoh.

A. And the second time Joseph was made known to his brothers,

1. second time- Gr. **deuteros**

2. made known- Gr. **anagnorizomai-** *to make known again*

a. This word means to be known again. He was known originally but now he was known again. He had grown into a man and had taken on the appearance of an Egyptian so his brothers did not recognize him at first.

b. When Jesus comes back He will openly reveal himself to his brethren the Jews. [Rev. 1:7](#)

3. brothers- Gr. **adelphos**

B. and Joseph's family became known to the Pharaoh

1. family- Gr. **genos-** *race, stock*

a. When Jesus returns Israel will be elevated in the eyes of all nations.

2. became known- Gr. **ginomai phaneros-** *to become evident or visible*

3. Pharaoh

14. Then Joseph sent and called his father Jacob and all his relatives to *him*, seventy-five people.

A. Then Joseph sent and called his father Jacob and all his relatives to him,

1. sent- Gr. **apostello**

2. called- Gr. **kaleo**

3. father- Gr. **pater**

4. Jacob

5. relatives- Gr. **suggeneia en-** *relations collectively in*

a. Joseph called all his relatives collectively in to himself. Jesus one day will call all of his relatives [us] collectively into Himself at the rapture of the church!

B. seventy-five people

1. seventy-five- Gr. **hebdomekonta pente**

a. These include the wives and children of the sons of Jacob.

2. people- Gr. **psuche-** *souls*

15. So Jacob went down to Egypt; and he died, he and our fathers.

A. So Jacob went down to Egypt,

1. went down- Gr. **katabaino-** *to descend*

- a. The trip to Egypt was a descent for Jacob and his family. It appeared that it was a good thing but his family ended up in bondage.
- b. When we resort to the world as a Christian we are descending. We will end up in bondage.
- c. If Jacob and his sons would have stayed in Canaan and just went down for food when they needed it, they would have avoided 400 years of slavery. Joseph could have resigned his position and went back to Canaan with his family.
- d. The world promises to take care of you handsomely, but it ends in ugly bondage.
- e. It is interesting to note that God told Abraham when he was in a deep sleep that a nation would hold his offspring in bondage for 400 years. I am sure this is something that was passed down to Isaac and Jacob.

B. and he died,

1. died- Gr. **teleutao-** *to end, finish, complete*

- a. We should die only if we have finished or completed what God has given us to do. Many die before they completed what God had for them.

C. he and our fathers

1. fathers- Gr. **pater**

- a. After Joseph died there arose a Pharaoh that knew not Joseph and enslaved Israel. Having all your eggs in one basket rarely is a good idea.

16. And they were carried back to Shechem and laid in the tomb that Abraham bought for a sum of money from the sons of Hamor, *the father* of Shechem.

A. And they were carried back to Shechem and laid in the tomb that Abraham bought for a sum of money from the sons of Hamor,

1. carried- Gr. **metatithemi-** *to transfer*

- a. Jacob was buried in Canaan directly after he died.
- b. Joseph specifically asked that his bones be brought back into

Canaan when Israel was delivered from Egypt. Apparently all the bones of his brothers were brought out as well then or they were buried in Canaan as soon as they died like Jacob's was.

2. **Shechem**- means *shoulder, early rising*

a. *The allusions to Shechem in the Bible are numerous, and show how important the place was in Jewish history. Abraham, on his first migration to the land of promise, pitched his tent and built an altar under the oak, (or terebinth), of Moreh at Shechem. "The Canaanite was then in the land;" and it is evident that the region, if not the city, was already in possession of the aboriginal race. See [Gen 12:6](#). At the time of Jacob's arrival here, after his sojourn in Mesopotamia, [Gen 33:18](#); [Gen 33:34](#), Shechem was a Hivite city, of which Hamor, the father of Shechem, was the headman. It was at this time that the patriarch purchased from that chieftain "the parcel of the field" which he subsequently bequeathed, as a special patrimony, to his son Joseph. [Gen 33:19](#); [Jos 24:32](#); [Joh 4:5](#). The field lay undoubtedly on the rich plain of the Mukhna, and its value was the greater on account of the well which Jacob had dug there, so as not to be dependent on his neighbors for a supply of water. In the distribution of the land, after its conquest by the Hebrews, Shechem fell to the lot of Ephraim, [Jos 20:7](#), but was assigned to the Levites, and became a city of refuge. [Jos 21:20-21](#). It acquired new importance as the scene of the renewed promulgation of the law, when its blessings were heard from Gerizim, and its curses from Ebal, and the people bowed their heads and acknowledged **Jehovah** as their king and ruler. [Deu 27:11](#); [Jos 24:23-25](#). It was here Joshua assembled the people, shortly before his death, and delivered to them his last counsels. [Jos 24:1](#); [Jos 24:25](#). -Smith Bible Dictionary*

3. **laid**- Gr. **tithemi**- *to place*

4. **tomb**- Gr. **mnema**- *a memorial, monument; a tomb, sepulchre*

a. [Gen. 33:19](#)

b. A tomb is a monument of memorial of the deceased.

5. **Abraham**

6. **bought**- Gr. **oneomai**

7. **sum**- Gr. **time**- *valuation*

8. **money**- Gr. **argurion**- *silver*

a. Silver was used for redemption and buying.

b. Abraham refused to receive this funeral plot from Hamor for free. He paid silver for it. Silver speaks of redemption.

c. Jesus did not redeem us from death for free. He paid for our redemption when His own blood.

9. **sons**- Gr. **huios**

10. **Hamor**- means *an ass*

a. It is ok to buy and sell to unpleasant people.

B. the father of Shechem

1. **father**- Gr. **pater**

2. **Shechem**

a. This is the man who raped Dinah, the sister of the sons of Jacob. He later wanted to marry her, but her brothers deceived him and all the males of the area and killed them as they were healing from being circumcised. [Gen 34:2-26](#) The book of Genesis is better than any soap opera!

17. But when the time of the promise drew near which God had sworn to Abraham, the people grew and multiplied in Egypt

A. But when the time of the promise drew near which God had sworn to Abraham,

1. **time**- Gr. **chronos**- *time, whether in respect of duration or a definite point of its lapse*

a. We get our English word chronology from this Greek word.

b. There is a time for every promise of God to be fulfilled. [Luke 1:20](#) It is important that we believe we receive when we pray,

but when we will have them in manifestation varies. [Mark 11:24](#)

2. **promise**- Gr. **epaggelia**

a. [Gen 15:13-16](#)

3. **drew near**- Gr. **eggizo**

a. The time of God's promises being fulfilled is called the "fulness of time". [Gal. 4:4](#)

4. **sworn**- Gr. **omnuo**- *to promise with an oath*

B. the people grew and multiplied in Egypt

1. people- Gr. *laos*

a. Israel

2. grew- Gr. *auxano-* *to increase*

3. multiplied- Gr. *plethuno*

a. Although they were in slavery, the blessing of Abraham was still working in them. No matter what the Egyptians tried to stop it, Israel still grew and multiplied.

b. I don't know what the enemy has tried to stop you with, but know the blessing of Abraham is upon you, and he can't stop you from increasing and multiplying if you just believe!

18. till another king arose who did not know Joseph.

A. till another king arose who did not know Joseph

1. another- Gr. *heteros-* *another of a different kind*

a. This Greek word means one of a different kind or character. The Greek word **allos** means one of the same kind or character. Another king with an entirely different character came on the scene which did harm to Israel instead of blessing them.

2. king- Gr. *basileus*

a. Another Pharaoh.

3. arose- Gr. *anistemi-* *to stand up, arise*

4. know- Gr. *eido-* *to know fully*

a. God will use people to notice, mentor, and promote you but He does not want our dependence to be on them. If your full dependence is on a person other than God and they are removed from your life you are set up for a fall.

b. Be careful of putting all your hopes in just one person. This usually does not work out well.

19. This man dealt treacherously with our people, and oppressed our forefathers, making them expose their babies, so that they might not live.

A. This man dealt treacherously with our people,

1. man- Gr. *houtos-* *this one*

2. dealt treacherously- Gr. *katasophizomai-* *to deal shrewdly towards, to exercise cleverness to the detriment of any one, to*

outwit; to make a victim of subtlety, to practice on the insidious dealing

a. As Laban did to Jacob.

b. You can't make it through an entire lifetime without someone treating you treacherously. Don't be surprised by this. Jesus had His Judas, and so will you. You need to resist the bait of offence. Look to God and He will protect, vindicate, and bless you in a greater way than if it did not happen. c. God did this for Joseph when he was treated treacherously by his brethren.

3. **people-** Gr. **genos**

a. The nation of Israel.

B. and oppressed our forefathers,

1. **oppressed-** Gr. **kakoo-** *to treat badly, to harm, mistreat, cause evil to, oppress*

2. **forefathers-** Gr. **pater**

C. making them expose their babies,

1. **making them expose-** Gr. **ekthetos-** *exposed, cast out, abandoned as an infant*

2. **babies-** Gr. **brephos-** *a new-born child, an infant*

a. Pharaoh tried to kill all the male children, but God used midwives that feared God to save them. b. Israel prospered even more every time they were persecuted anew.

D. so that they might not live

1. **live-** Gr. **zoogoneo-** *to preserve alive, save*

a. The enemy wants to treat you treacherously, to oppress you, so he can cast out your creativity so that it might not live.

20. 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.

A. At this time Moses was born,

1. **time-** Gr. **kairos-** *season*

2. **Moses-** Gr. *drawing out, delivered*

a. Moses was nursed by his mother for three months before she realized that she could no longer hide him safely. She made an ark of bulrushes, prayed and trusted God with him, and put him in the Nile River to find the destiny God had given

to him. He was named Moses- drawn out, delivered, because he was drawn out of the Nile river by one of the Pharaoh's daughter servant girls.

b. Since he was a circumcised Hebrew, Pharaoh's daughter told a servant to find a Hebrew woman to nurse and him. The servant girl just happened to pick Moses' true mother! God is awesome. Moses mother got to raise him until he was weaned from the milk. This is anywhere between 18 months to 2 years old. The first two years are incredibly formative years. Moses mother spoke the Word of God over him in Hebrew.

c. There are some things that are precious to us that God will ask that we let go of. If we obey, he can return it to us at the right time, for the right purpose, and it be sanctified for His use.

d. Moses means to be delivered. To be a deliverer you must be delivered first. Moses was delivered from self those 40 years on the backside of the wilderness after he killed the Egyptian.

3. **born-** Gr. **gennao**

a. Moses was born of Amram and Jochebed, two from the tribe of Levi.

B. and was well pleasing to God,

1. **well pleasing-** Gr. **theos asteios-** *one who dwells in a city and by consequence is well-bred, polite, eloquent, polished; hence, elegant, fair, comely, beautiful*

a. In Exodus it says Moses was a "goodly" child. This word "goodly" in Hebrew means: *good, well-pleasing, fruitful, morally correct, proper, convenient.*

C. and he was brought up in his father's house for three months.

1. **brought up-** Gr. **anatrepho-** *to nurse, as an infant, to bring up, educate*

a. Babies are not just nursed but can be educated at this early age. Speak the Word of God over your baby!

2. **house-** Gr. **oikos**

a. The house of Amram.

3. **three-** Gr. **treis**

4. **months-** Gr. **men**

a. It was important that Moses was raised by his own mother

the first two years of his life. During the first two years of a baby's life, they develop these four vital skills- motor function, hearing, seeing, and communication. It was vital that the first things Moses heard, and saw was from his own mother- his true origin. She spoke to him in Hebrew and recounted the stories of Israel to him even though he was only a baby.

b. We can never discount how much a baby receives from a godly influence speaking over it the Word of God and imparting the love of God.

c. When Moses grew up, there was something primal about his desire to be affiliated with the Hebrews. It could not be contained or denied. It was instilled in him those first two years of life.

21. But when he was set out, Pharaoh's daughter took him away and brought him up as her own son.

A. But when he was set out,

1. set out- Gr. *ektithemi-* *to put out, set out*

a. Here in Acts Stephen omits the time where Moses is set out upon the Nile and was sent back to his mother for a time until he finished nursing. Then he was brought back to the Pharaoh's daughter to be raised as her son.

B. Pharaoh's daughter took him away and brought him up as her own son.

1. daughter- Gr. *thugater*

a. She may not have had a son of her own at this time and thought Moses could be the heir to the throne one day.

2. took him away- Gr. *anaireo-* *to lift up*

3. brought him up- Gr. *anastrepho-* *to educate*

4. son- Gr. *huios*

a. Moses was educated and trained in all the ways of Egypt. [vs.](#)

[22](#)

22. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.

A. And Moses was learned in all the wisdom of the Egyptians,

1. learned- Gr. *paideuo-* *child trained, disciplined*

a. Moses was child trained in the ways of the world. We are to

be child trained by the Word of God. [2 Tim. 3:16](#)- [the word "instruction" in this verse is **paideia**- child training.]

2. **wisdom**- Gr. **sophia**

a. There is a wisdom of this world but it is devilish! [James 3:15](#)

3. **Egyptians**

a. Egypt stands for the world in the Bible.

B. and was mighty in words and deeds

1. **mighty**- Gr. **dunatos**- *able, capable*

a. It is important to note here that Moses was capable not only in deeds but also WORDS.

2. **words**- Gr. **logos**

a. When God called Moses to deliver Israel out of Egypt, Moses gave an excuse that he was not able to talk well then or at any point before that. [Ex. 4:10](#) This was a lie! We see here that Moses was able in words and deeds.

b. What excuses have you used to disqualify yourself from obeying the Lord?

3. **deeds**- Gr. **ergon**- *works*

a. Moses was mighty in battle. This is according to early historians such as- Irenaeus, Josephus, Strabo, and Piny

b. It was said about Jesus that He was mighty in word and deed. [Luk 24:19](#)

23. "Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel.

A. Now when he was forty years old,

1. **forty years old**- Gr. **tessarakontaetēs chronos**

a. Moses was forty years in Pharaoh's court, spent forty years in the wilderness of Midian, and then led Israel for forty years. He was 120 when he died.

B. it came into his heart to visit his brethren,

1. **came**- Gr. **anabaino**- *to ascend*

a. For something to ascend it must be there below.

2. **heart**- Gr. **kardia**

a. The children of Israel had been hidden deeply in Moses' heart, but now it came up to the surface. When was it put deep in his heart? The first two hears of his life with his mother

before he was given over to the Pharaoh's daughter. Don't discount the importance of the first few years of a baby's life. They are very primal and formative.

b. When this came up in his heart, Moses should have sought the Lord about it. He might not have known the Lord at this point.

3. **visit**- Gr. **episkeptomai**- *to look at observantly, to inspect; to look out, select, to go see, visit, to visit for the purpose of comfort and relief*

a. This word means to visit for the purpose of giving comfort and relief. From the words "came into his heart" tells us that this was not an official visit that he was commissioned with by Pharaoh or anyone else, even God. This was something he decided to do himself.

b. We see here his calling to deliver coming to the surface, however, it is not by the direction of the Lord. Often, we try to move out in our calling before the timing and direction of the Lord and we cause problems.

c. We see this in young Saul [Paul]. After his conversion he is eager to meet church leadership and then ends up arguing with the Grecians [the Greeks] over scripture. He was called to the Gentiles, but he was moving out too early and causing problems. It says the brethren took him, put him on a ship back to his hometown of Tarsus. It then says there was peace and edification as a result in the area. [Acts 9:31](#) That is sad that you have to be taken off the scene before peace and edification can be experienced! Later God would call Paul to minister to the Gentiles. [Acts 13:2](#)

d. Moses tried to act on his calling too early. God had told Abraham that the nation of Israel was to be in Egypt for 400 years. However, we find out it was actually 430 years before they came out of Egypt. Subtracting the 40 years Moses was in the wilderness after killing the Egyptian, that means this visit was in the 390th year of Israel's captivity. This means he was 10 years too early. Moses trying to fulfill his calling too early caused an additional 30 years to the original plan God had. Israel had 30 years of needless bondage before they were

delivered.

e. Timing is very important. We need to be in sync with the Lord and hear from him before we start acting upon our calling. If we move out too early we can delay what God had planned. However, God can and does make this up, if we will repent, trust, and follow his direction.

4. brethren

a. This implies that Moses was well aware he was not Egyptian, but that he was a fellow Hebrew.

C. the children of Israel.

1. children- Gr. *huios*

24. And seeing one of *them* suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian.

A. And seeing one of them suffer wrong,

1. seeing- Gr. *eido*

2. suffer wrong- Gr. *adikeo*- *what is unjust, wrong, harm*

a. We all can see others who are suffering unjustly. This naturally causes us to be moved to do something. However, you need to pray about this to see if God wants you involved in it.

B. he defended and avenged him who was oppressed,

1. defended- Gr. *amunomai*- *to ward off; to help, assist; to repel from oneself, resist, make a defence; to assume the office of protector and avenger*

a. Moses **ASSUMED** the office of protector and avenger here. God had not put him in this office yet.

b. Since this was not done at the Lord's direction, Moses used his own natural method of dealing with the situation, which must have made things worse. This will be the case for us if we try to defend someone else without having God's direction in it.

2. avenged- Gr. *ekdesis poieo*- *to make a revenging, vengeance, punishment*

a. Moses dealt out his own vengeance and punishment. God says, Vengeance is mine says the Lord, I will repay. [Rom 12:19](#), [Heb 10:30](#) God will repay in His own timing and in His own way. Moses did what he did without either one these.

3. oppressed- Gr. **kataponeo-** *to tire down with toil, exhaust with labour*

a. From this word we can safely infer that the Egyptian was a taskmaster that was pushing a Hebrew slave past their physical breaking point in their forced labor. No doubt the sufferer was being beaten to continue his work when he had stopped for rest.

b. God heard the cries of His oppressed people and moved to deliver them. It was to be done in His timing and way. [Ex. 2:23-25](#)

C. and struck down the Egyptian

1. struck down- Gr. **patasso-** *to strike*

a. In Exodus it says that Moses looked around and saw no Egyptians around so he killed the Egyptian task master and then hid him in the sand. The Hebrew he defended saw it and told others.

25. For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand.

A. For he supposed that his brethren would have understood that God would deliver them by his hand,

1. supposed- Gr. **nomizo-** *to suppose, presume*

a. Moses assumed, presumed, and supposed. How easy is it for us to do the same in our own life!

2. brethren- Gr. **adelphos**

a. Fellow Israelites.

3. understood- Gr. **suneimi**

a. The problem here was not with the people of Israel. The problem was with Moses. Moses had a misunderstanding that the people of Israel would be saved by HIS HAND. Oh no! They would be delivered by God's own hand. [Ex. 3:20](#)

b. At some point Moses knew in his heart that he was to be instrumental in delivering Israel out of bondage. Had God shown this to him? The scripture is silent on this. Often, we can sense what our calling is in our heart, but try to carry it out too early and in our own way.

4. deliver- Gr. **didomi soteria-** *give salvation*

a. We don't give salvation to anyone. God gives salvation. Now, he will use us in the process, but we don't need to have some lofty view of ourselves as if we are the Savior of anyone.

b. There are some people we see struggling that we are not called to deliver. Sometimes, someone needs to experience the consequences of their actions and to deliver them is to rob them of the opportunity to grow and accept responsibility. You become an enabler for them to continue in their destructive habit. This happens a lot with parents with their kids.

c. Who to help comes by knowledge and discernment. Paul prayed a prayer in [Philippians 1:9-11](#) over the saints that their love would abound in all knowledge and discernment. Love is seen there as a river. If a river has no banks it causes damage. So, the river of love should have two banks to contain it. The first is the knowledge of the Word of God. We know the Word says that if a brother refuses to work he should not eat. [2 Thess. 3:10](#) To give such a one food, would not help them, but enable them. The other bank is the discernment of the Holy Spirit. If you go to give a homeless person money the Spirit might check you and show you that they would use it to buy alcohol which is destroying them. So our helping others should be governed by the knowledge of the Word of God and the discernment of the Holy Spirit.

5. hand- Gr. cheir

a. Often we use our own hand to save us or someone else, instead of letting the Lord's hand save.

B. but they did not understand

1. understand- Gr. suniemi

a. When we act presumptuously we tend to think everyone around us understands that we are the one with the right plan and will see that we should obviously be followed. This is often not the case!

b. Pride is a disease that someone has that makes everyone else sick around them instead of the person who has it!

26. And the next day he appeared to two of them as they were fighting, and *tried to* reconcile them, saying, 'Men, you are brethren; why do you wrong one

another?'

A. **And the next day he appeared to two of them as they were fighting,**

1. **next day-** Gr. **epiousa hemara**

2. **appeared-** Gr. **optanomai-** *to allow one's self to be seen, to appear*

a. Moses made another Savior appearance!

3. **two-** Gr. **autos-** *to them*

a. The Greek here does not say there was two of them.

However, in Exodus 2 we do see there that two were fighting with each other.

4. **fighting-** Gr. **machomai**

a. This word implies this had gotten physical and was beyond just words.

B. **and tried to reconcile them,**

1. **tried to reconcile-** Gr. **sunlauno eis eirene-** *to hammer or force together unto peace*

a. Here we see Moses trying to force people into peace. That does not work! Moses leaned on his own strength to fulfill God's call on his life. It failed miserably!

b. Today there are those who are trying to force social justice to take place. Trying to right social justice wrongs without the help and aid of God just makes things worse. Man has tried to bring in social justice for millennia, but it has not worked and it will not work unless God is involved.

c. You can legislate morality and social justice but until the human heart is changed all our laws are just words on paper. No lasting change will occur.

C. **saying-** Gr. **epo**

D. **Men-** Gr. **aner-** *term of male distinction*

1. This term for man would never be used from a master to a slave. Here, Moses is treating them as equals.

E. **you are brethren,**

1. **brethren-** Gr. **adelphos**

F. **why do you wrong one another**

1. **wrong-** Gr. **adikeo-** *to act unjustly*

a. Usually those who have a Savior complex have a high sense of justice. They feel injustice very deeply and it moves them greatly in the emotional realm. They however suppose it is up

to them to make things right. Only God can right injustice if we involve him or more accurately if He involves us! He will use us in this in His timing and way. If not, we will only muddy the waters more and act unjustly ourselves.

27. But he who did his neighbor wrong pushed him away, saying, 'WHO MADE YOU A RULER AND A JUDGE OVER US?'

A. But he who did his neighbor wrong pushed him away,

1. **neighbor-** Gr. **plesion**
2. **wrong-** Gr. **adikeo-** *to act unjustly*
 - a. Seeing injustice moved Moses to act.
3. **pushed away-** Gr. **apotheomai-** *to shove; to push off, figuratively to reject*

B. saying

C. who made you a ruler and a judge over us?

1. **made-** Gr. **kathistemi-** *to set in place*
 - a. This was the problem, no one had set Moses into the place of a judge over them other than Moses himself.
 - b. When God sent Moses to the Israel to deliver them, He revealed to them by infallible signs it was He who had sent him and made him their leader and judge.
2. **ruler-** Gr. **archon-** *leader*
 - a. Moses was to be the leader of Israel, but it would be later by God's call. Moses tried to take that place himself and too early.
3. **judge-** Gr. **dikastes-** *a judge, arbitrator, umpire*
 - a. Those with a strong sense of justice move over into being a judge. God is the Judge. He is the one who has all knowledge and all wisdom. If we try to be a judge without the calling and aid of God, then we will actually pervert His justice!
 - b. The religious leaders of Jesus' day said the same thing to Him. [Luk 20:2](#)

28. DO YOU WANT TO KILL ME AS YOU DID THE EGYPTIAN YESTERDAY?'

A. want- Gr. **thelo-** *will*

B. kill- Gr. **anaireo-** *to lift up and away*

1. No one saw Moses do this but the Hebrew slave he protected or possibly other Hebrew slaves. No Egyptian saw it.

C. yesterday- Gr. chthes

29. Then, at this saying, Moses fled and became a dweller in the land of Midian, where he had two sons.

A. Then,

B. at this saying,

1. saying- Gr. logos

C. Moses fled and became a dweller in the land of Midian,

1. fled- Gr. pheugo

a. Moses fled from Egypt because Pharaoh got wind of what had happened and tried to kill him.

b. When we think we are quickly solving a problem ourselves we don't see the unseen consequences and ramifications that comes from it that makes the situation worse. Moses thought that no one will know and I will just kill the Egyptian and that will be that. But no, because of this, God's plan for Moses and the deliverance of Israel was delayed for 30 years! That would be 30 more years of suffering of a whole multitude, not just the one who was suffering that he thought he was helping.

2. became- Gr. ginomai

3. dweller- Gr. paroikos- *dwelling near, neighbouring, a stranger, a foreigner, one who lives in a place without the right of citizenship*

a. When we act in the flesh we become a dweller in a land we were never supposed to be in.

4. land- Gr. ge

5. Midian- means *contention and strife*

a. *Midian was a son of Abraham and Keturah, [Gen 25:2](#); [1Ch 1:32](#), progenitor of the Midianites, or Arabians, dwelling principally in the desert, north of the peninsula of Arabia. Southward, they extended along the eastern shore of the Gulf of Eyleh; and northward, they stretched along the eastern frontier of Palestine. -Smith's Bible Dictionary*

b. Moses ran from Egypt, the land of pressure, to Midian, the land of strife.

c. When we run from pressure we usually end up in strife and contention.

D. where he had two sons

1. **two**- Gr. **duo**
2. **sons**- Gr. **huios**
 - a. These were Gershom and Eliezer.

30. **"And when forty years had passed, an Angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai.**

A. And when forty years had passed,

1. **forty years**- Gr. **tessarakonta etos**
2. **passed**- Gr. **pleroo**- *completed, filled*
 - a. I don't believe those forty years were God's original plan. We have seen that God told Abraham that Israel would be in bondage for only 400 years but they were in bondage for 430 years.
 - b. This word **pleroo**, which means to fill up or fulfill, implies that there was a set time given by the Lord due to Moses error that had to be completed before Moses was ready to deliver the children of Israel out of Egypt.
 - c. This same amount of time was given to the Israelites because they failed to believe the Lord and go into the Promised Land. Those forty years of wandering in the wilderness by Israel I don't believe was God's original plan.
 - d. Moses had no business judging Israel for having to be 40 years in the wilderness for their error since he had done the same thing earlier!
 - e. Moses had to spend 80 years of his life living in the desert because of his and Israel's errors. That is a tough time of ministry! If Moses could endure this, you can endure what you are facing now, even if it is due to your own mistakes.

B. and Angel of the Lord appeared to him in a flame of fire in a bush,

1. **Angel**- Gr. **aggelos**
 - a. This word can mean a literal angel or a messenger. Here it should be translated messenger. Jesus is not an angel, but He is the messenger for His father!
2. **Lord**- Gr. **kurios**
 - a. This was a pre-incarnate appearance of the Lord Jesus. When you see **THE ANGEL OF THE LORD** in the OT it is a pre-incarnate appearance of the Lord Jesus. Jesus is the visible

member of the Godhead. When the Lord appears in the OT it is the pre-incarnate appearance of Jesus.

b. [Gen 16:7-13](#); [Gen 22:15-18](#); [Gen 32:24-30](#); [Gen 48:15-16](#),
[Exo 3:2](#); [Exo 3:6](#), [Jdg 2:1](#), [Jdg 13:2-22](#)

3. **appeared**- Gr. **optanomai**- *to allow one's self to be seen with the natural eyes, to appear*

4. **flame**- Gr. **phlox**

5. **fire**- Gr. **pur**

a. Later the Lord will reveal himself in the fire that is upon Mt. Sinai. This led to death.

b. In the NT, the Lord visited His people in flames of fire on the day of Pentecost and it brought life and blessing!

6. **bush**- Gr. **batos**- *a thorn or bramble bush*

a. God first speaks to Moses out of a thorn bush. Thorns are a curse. This is the beginning of God revealing Himself through the Law, which becomes a curse to all who are under it.

C. in the wilderness of Mount Sinai

1. **wilderness**- Gr. **eremos**

2. **Mount Sinai**- Gr. **oros Sina**- means *thorny*

a. *The peninsula of Sinai is a triangular tract, bounded on the west by the gulf of Suez, on the east by the gulf of Akabah, and on the north by a line drawn from Gaza through Beersheba to the south of the Dead Sea. Mt. Sinai is in the center of this peninsula.* - Fausett Bible Dictionary

b. Thorns are a curse in the OT. [Gen. 3:18](#)

c. Being under the law is to be under a curse. [Gal. 3:10](#)

d. It is interesting that Moses spends 40 years in the wilderness around Mt. Sinai, and this is where He will lead Israel after they leave Egypt. Moses knew this land like the back of his hand. It was not God's plan A that Moses spend 40 years in this place, but God uses even our own mistakes and causes them to work for us! God prepared Moses for His calling during the 40 years of the exile of his own making. God is good, even when we are not!

31. When Moses saw *it*, he marveled at the sight; and as he drew near to observe, the voice of the Lord came to him,

A. When Moses saw it,

1. **saw-** Gr. **eido**

a. Moses saw a thorn bush burning in the distance.

B. he marveled at the sight,

1. **marveled-** Gr. **thaumazo**

a. Fires in the hot desert was common, but this was different!

2. **sight-** Gr. **horama**

a. What made Moses marvel was not that a bush was on fire, which was a common thing, but that the bush was on fire and it was not being consumed.

b. Sometimes the Lord will use things to catch our attention so we will pay attention.

C. and as he drew near to observe,

1. **drew near-** Gr. **proserchomai**

a. If Moses had not draw near to inspect this thing, he would not have heard the voice of God.

b. Never lose your sense of inquiry and inquisitiveness. In the questions you find answers.

2. **observe-** Gr. **katanoeo-** *to consider attentively, fix one's eyes or mind upon*

D. the voice of the Lord came to him

1. **voice-** Gr. **phone**

a. This was an external voice. In the NT the voice of the Lord is primarily an internal voice because God lives within us. Often we don't pick up on the voice of God inside of us because we think it is our own thinking. God's thoughts will register in your thoughts. It is supernatural but not spectacular. Often we miss the supernatural because we are looking for the spectacular.

2. **came-** Gr. **ginomai-** *to happen, occur, come into being*

a. This Greek word ginomai implies that Moses was not expecting to hear from God right then. It came out of nowhere.

b. God has an out of nowhere experience for you!

32. **saying, 'I AM THE GOD OF YOUR FATHERS—THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB.'** And Moses trembled and dared not look.

A. saying I am- Gr. ego

1. God is the great I AM!

B. the God of your fathers,

1. **God-** Gr. **theos**

2. **fathers-** Gr. **pater**

- a. Jesus would use this statement for the proof of the resurrection and that people still exist after they die. Jesus quoted this which says **I AM** the God of your fathers, not **I WAS** the God of your fathers! [Mat 22:32](#)

C. the God of Abraham,

1. **Abraham-** means *father of a multitude*

- a. Abraham was the father of our faith and example how a Gentile is saved by faith.

D. the God of Isaac,

1. **Isaac-** means *laughter*

- a. Isaac was the promised seed of grace.

E. and the God of Jacob,

1. **Jacob-** means *supplanter*

- a. The father of the twelve tribes of Israel.

F. and Moses trembled and dared not look

1. **trembled-** Gr. **ginomai entromos-** *to begin tremble in fear*

- a. The whole nation of Israel would tremble at the base of Mt. Sinai when it was on fire and God spoke from the mountain.

2. **dared-** Gr. **tolmao-** *bear one's self boldly, deal boldly*

3. **look-** Gr. **katanoeo-** *to consider attentively, fix one's eyes or mind upon*

- a. It says when Moses saw the burning bush that he came and looked **-katanoeo**, but when God started speaking, he stopped looking- **katanoeo**.

- b. The goal of the burning bush was for Moses to fix his attention on the Lord, but Moses recoiled from God. This is the product of a sin conscience. This is also the result of the Law- it causes you to move away from God in fear, not closer to God in faith. Grace brings you closer to God in confidence and faith.

33. 'Then the LORD said to him, "TAKE YOUR SANDALS OFF YOUR FEET, FOR THE PLACE WHERE YOU STAND IS HOLY GROUND.

A. Then the Lord said to him,

1. Lord- Gr. kurios

a. This Greek word kurios [Lord] is used about 700 times in the NT and most of them refers to Jesus! This shows the divinity of Jesus.

b. Here we see "the Lord [kurios] said" to Moses. This is a pre-incarnate appearance of Jesus. Again, Jesus is the visible member of the Godhead.

2. said- Gr. epo

B. take your sandals off your feet,

1. take off- Gr. luo- loosen in order to remove

a. Notice, God told Moses to take off his own sandals. He had to choose to do this or not do this. God did not remove his sandals for him. Each person must of their free will reverence God or not. God does not force worship.

2. sandals- Gr. hupodema- what is bound under, sandal

3. feet- Gr. pous

a. *To put off the shoes; or sandals, was an act of reverence. The ancients were especially not permitted to enter a temple or holy place with their shoes on. Indeed, it was customary for the Jews to remove their shoes whenever they entered any house as a mere matter of civility. Compare the notes on [Joh 13:5](#). See [Jos 5:15](#). "The same custom, growing out of the same feeling," says Prof. Hackett (Illustrations of Scripture, pp. 74, 75), "is observed among the Eastern nations at the present day. -Barnes Commentary*

C. for the place where you stand is holy ground

1. place- Gr. topos

a. God said the same thing to Joshua when He met him before going into the Promised Land. [Josh. 5:15](#)

2. stand- Gr. histemi

3. holy- Gr. hagios- set apart, sanctify

a. Believers are called holy or saints [the same Greek word **hagios** is used for both] 60 times in the NT.

4. ground- Gr. ge

a. What made this place holy? Was it a very special bush? No, what made the place Holy was that the Presence of God was

there. There is no place that is holy in and of itself. The temple mountain in Jerusalem was not holy or special in itself. It was called the holy mount because God's Presence was there and that is what made it holy.

b. Well, it is true that God's Presence has come to live in you as a believer. That makes you holy! It is not because you are so special but because God is dwelling in you!

34. I HAVE SURELY SEEN THE OPPRESSION OF MY PEOPLE WHO ARE IN EGYPT; I HAVE HEARD THEIR GROANING AND HAVE COME DOWN TO DELIVER THEM. AND NOW COME, I WILL SEND YOU TO EGYPT." '

A. I have surely seen the oppression of my people who are in Egypt

1. surely seen- Gr. **eido eido-** *having seen I saw*

a. The Greek word eido is used twice here. This speaks of magnified and concentrated vision.

b. This is true of you my friend. God has His concentrated vision on you and is present to deliver you.

2. oppression- Gr. **kakosis-** *ill treatment, affliction, oppression, misery*

3. my people- Gr. **mou laos**

a. God calls Israel "my people" because of His covenant with Abraham.

b. God calls us "my people" because of the new covenant in Christ.

c. Because the Lord tied himself to these people, He became afflicted by their affliction. [Is. 63:9](#)

d. Jesus is moved with the feeling of our infirmities. [Heb. 4:15](#)
We are one with Him.

B. I have heard their groaning and have come down to deliver them

1. heard- Gr. **akouo**

a. God both sees and hears what is going on with us.

2. groaning- Gr. **stenagmos-** *groaning, sigh*

a. The only other useage of this Greek word **stenagmos** in is [Romans 8:26](#) where God hears and answers the groaning of the Spirit.

b. It says here that God responded to their groaning. It was not in response to articulate prayers, but to their groaning. God is

moved towards us when we pray in the Spirit as seen in [Romans 8:26](#).

c. In Exodus it says, I have heard the groaning and the cry of the children of Israel. [Ex. 2:24](#), [Ex. 3:9](#)

3. **come down**- Gr. **katabaino**

4. **deliver**- Gr. **exaireo**- *to lift up and out*

a. God will lift you out of the pit you are in and take you out. Look to Him!

C. **and now come,**

1. **now**- Gr. **nun**

a. This was God's timing, not Moses timing.

2. **come**- Gr. **deuro**- *to come by way of invitation or calling*

a. God was invited into the situation that Israel faced, even if it was the groaning that they directed to Him. God is waiting for us to call upon Him. He will not intrude where He is not invited.

D. **I will send you to Egypt**

1. **send**- Gr. **apostello**- *to send on a mission with authority*

a. When Moses was not sent earlier but he went, now that he is being sent, he will was unwilling to go. That is a problem. Those whom He sends don't go and those who He has not sent does.

b. We need to be sent ones, not went ones!

c. Now Moses would be used to deliver Israel not by his own strength and way, but by God's.

35. "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 bush.

A. **This Moses whom they rejected,**

1. **rejected**- Gr. **arneomai**- *to say no to, disavow, reject, abnegate*

a. Israel rejected their deliver the first time but would accept him the second time. This is the case with Israel with Jesus. They rejected Him the first time but will accept Him at His second coming.

B. **saying**- Gr. **epo**

C. **Who made you a ruler and a judge**

1. **made-** Gr. **kathistemi-** *to place, set, to set, constitute, appoint, to set down in a place, conduct, to make, render*
2. **ruler-** Gr. **archon-** *chief, leader*
3. **judge-** Gr. **dikastes-** *a judge, arbitrator, umpire*

D. is the one God sent to be a ruler and a deliverer by the hand of the Angel who appeared to him in the bush

1. **sent-** Gr. **apostello-** *to send with authority*
2. **ruler-** Gr. **archon**
 - a. Jesus is called the Ruler of Israel. [Mic 5:2](#)
3. **deliverer-** Gr. **lutrotes-** *redeemer, liberator*
 - a. Notice at first Moses tried to be the ruler and judge of Israel. Here we see he was being sent to be the ruler and deliverer- one who liberates. God is the Judge, not man.
 - b. Jesus will be manifested the second time as Israel's redeemer. They had rejected His redemption at the first.
 - c. Jesus is called a Deliverer. [Rom 11:26](#)
4. **hand-** Gr. **cheir**
 - a. Moses tried to deliver Israel by his own hand at first. Here we see that they would be delivered by the hand of God's messenger, which is the pre-incarnate appearance of the Lord.
5. **Angel-** Gr. **aggelos-** *messenger*
 - a. This is the pre-incarnate appearance of the Lord. Jesus is not an angel, but He is the Messenger of God the Father.
6. **appeared-** Gr. **optanomai-** *to be seen by natural sight*
 - a. It is clear the God the Son was the one who appeared to Moses in the bush.
7. **bush-** Gr. **batos-** *thorn bush*

36. 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 forty years.

A. He brought them out,

1. **brought out-** Gr. **exago**

B. after he had shown wonders and signs in the land of Egypt,

1. **shown-** Gr. **poieo-** *to make*
 - a. God made wonders and signs. God can make anything! If you need it and it is not in existence, God can make it!
2. **wonders-** Gr. **teras**

3. signs- Gr. semeion

a. These wonders and signs were to get Pharaoh and Egypt's attention but alas they were too hard-hearted to repent of their ways.

4. land- Gr. ge

C. and in the Red Sea,

1. Red Sea

a. *The average depth of the Red Sea is from 2500 to 3500 feet, though in places, it is 6000 feet deep.* -Smith Bible Dictionary

b. Some unbelieving scholars would have us believe that Israel did not go through the Red Sea, but the Reed Sea and the water was about ankle deep. That is amazing that the Egyptians were drowned in ankle deep water!

c. In Exodus we see that Pharaoh and the Egyptians followed Israel into the Red Sea in pursuit. That takes a special kind of stupid after all the miracles they saw in Egypt and now a whole sea is parted for Israel! You kind of deserve to get swallowed up in the sea if you are that obstinate and stupid!

D. and in the wilderness forty years

1. wilderness- Gr. eremos- desert

2. forty years- Gr. tessarakonta etos

a. Various signs and wonders were done in the wilderness during their forty days which chief of them is the daily provision of Manna, except on the Sabbath days. There was also the water out of the rock, the provision of quail for meat, and that their clothes and sandals did not grow old or worn out the entire time. [Deu 29:5](#)

37. "This is that Moses 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.'

A. This is that Moses who said to the children of Israel,

1. said- Gr. epo

2. children- Gr. uios

B. the Lord your God will raise up for you a prophet like me from your brethren

1. Lord- Gr. kurios

a. This word is used hundreds of times in reference to Jesus

Christ. He is equally God with God the Father.

2. **God-** Gr. **theos**

a. This is speaking of God the Father. He raised up His Son Jesus as a prophet to the people of God.

3. **raise up-** Gr. **anistemi**

4. **prophet-** Gr. **prophetes-** *one who speaks forth*

a. This refers to the Lord Jesus.

b. Jesus stood in the office of a prophet. He actually stood in all five equipping offices seen in [Eph. 4:11](#).

c. Jesus was an apostle. [Heb. 3:1](#) He was a prophet as seen in this verse. He was an evangelist. [Luke 4:18](#) He was a pastor [shepherd] [John 10:11,14](#) He was also a teacher. [John 3:2](#)

d. Not only did Jesus stand in all five equipping offices at the same time, but He also had the Spirit without measure. [John 3:34](#)

e. No one in the body of Christ stands in all five equipping offices at the same time and has an infinite anointing. Jesus was the only one that could stand such authority and power without it corrupting him.

5. **like me-** Gr. **hos eme**

a. Moses was a prophet that would lead the people of God into a Promised Land. Jesus is a prophet like Moses in that he leads us into the Promised Land of the Kingdom of God.

6. **brethren-** Gr. **adelphos**

a. Jesus was of the nation of Israel according to His humanity.

C. **Him you shall hear**

1. **hear-** Gr. **akouo**

a. Israel heard Jesus, but not all obeyed and followed Him. Since Israel by in large rejected Jesus, He turned to the Gentiles and we are hearing Him!

38. "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,

A. This is he who was in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai,

1. **congregation-** Gr. **ekklesia-** *called out ones, congregation, church*

a. Moses pastored a congregation of several million people! [Ex. 12:37](#)- [There were 600,000 men not counting the women and children]

2. **wilderness**- Gr. **eremos**

3. **Angel**- Gr. **aggelos**- *messenger*

a. This is the pre-incarnate appearance of the Lord.

b. They were mediators between the Lord and the people of Israel. On the Lord's side were angels and on Israel's side was Moses. [Gal. 3:19](#)

c. However, there is only one mediator between God and man- the man Christ Jesus- because He was fully God and fully man and could put his hand on both and bring them together. [1 Tim. 2:5](#)

4. **spoke**- Gr. **epo**

5. **Mount Sinai**

B. with our fathers,

1. **fathers**- Gr. **pater**

a. The Lord had spoken out loud to all of Israel and they then begged Moses that He only speak to him and not them.

C. the one who received the living oracles to give to us

1. **the one**

2. **received**- Gr. **dechomai**

3. **living**- Gr. **zao**

4. **oracles**- Gr. **logion**

a. Here we see the commandments of the Law were living oracles. The Torah, or the Law, is part of the Word of God. It is part of the Logos- the written Word of God. We know that all the Word of God is alive and active. [Heb. 4:12](#)

b. However, not all of the Logos that is living imparts life to others. [Gal. 3:21](#) The Law did not impart life but actually was a ministry of death. [2 Cor. 3:7](#)

5. **give**- Gr. **didomi**

39. whom our fathers would not obey, but rejected. And in their hearts they turned back to Egypt,

A. whom our fathers would not obey,

1. **whom**

a. This could be Moses and the Angel or the living oracles. They rejected all of them.

2. **fathers-** Gr. **pater**

a. The generation of Israelites that came out of Egypt under Moses.

3. **obey-** Gr. **akouo-** *to hearken*

B. but rejected

1. **rejected-** Gr. **apotheomai-** *to thrust away, push away, repel*

a. This word is a forceful word. They forcefully pushed away Moses, the Angel, and the living oracles. God let them have their way and the results of their decision which was death.

b. When Moses tried to settle an argument between two Israelites early on, it says that the one who did the wrong thrust Moses away saying who made you a ruler over us. Israel did this to Moses in the wilderness. Because of this they did not make it into the promised land, but died wandering in the desert.

c. It is not wise to reject God's leadership that He has asked you to submit to.

C. And in their hearts they turned back to Egypt

1. **hearts-** Gr. **kardia**

a. Guard your heart with all diligence because out of it flows the issues [lit. boundaries] of your life. [Prov. 4:23](#)

2. **turned back-** Gr. **strephe**

a. Their hearts turned back to Egypt so they could not move forward.

b. This can happen to Christians. Their heart turns back to the world and their past and they can't move forward.

c. The past can be good or bad. No matter which, one can't move forward looking back.

d. Lot's wife turned back to Sodom and became a pillar. She was stopped in her tracks and could not move forward. The same can be done to us.

3. **Egypt**

a. The people remembered the food they had in Egypt. When they complained and wanted to go back to Egypt they mentioned the food they used to eat. [Num. 11:5](#) They forgot

to mention the slave masters whip on their back!

40. 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.'

A. saying to Aaron,

1. Aaron- means *a teacher, light bringer*

- a. Aaron was Moses brother. His name means a teacher or light bringer. A teacher is a light bringer!
- b. Aaron knew where Moses was and should have instructed the people and settled them down, but he did not. He went with the crowd.
- c. Woe to the church whose pastor just goes with the crowd instead of leading them in God's Word.

B. make us gods to go before us,

1. make- Gr. **poieo**

- a. Aaron told the people to bring to him their gold jewelry and it says he melted them down and crafted a golden calf out of it with a tool. [Ex. 32:4](#)
- b. When Moses asked Aaron what happened, he told Moses that the people brought him all the gold and he threw it in the fire and out came the calf! [Ex 32:24](#) This is one of the funny spots in the Bible!
- c. If though Aaron blew it so bad, God still used him to be the first High Priest under the Law. Just because you blow it big time does not mean God can't use you in the future. God used Moses who was a murderer!

2. gods- Gr. **theos**

- a. All of the cultures of that day were polytheistic, which means they worshipped multiple gods. The truth is that there is only one God in three persons- The Father, the Son, and the Holy Spirit. Judaism and Christianity are monotheistic.

3. go before- Gr. **proporeuomai**

- a. The people minds had been conformed to the ways of Egypt where many gods were worshipped.
- b. If Moses and his god would not lead them then they asked Aaron to make some that would.

c. It is a special kind of dumb to make a god yourself and expect it to lead and provide for you.

C. as for this Moses who brought us out of the land of Egypt,

1. this Moses

a. This conveys a tinge of contempt and disregard.

b. It is important how we view spiritual leadership because that is how we will view God who gave them to be over us.

2. brought out- Gr. **exago**

3. land- Gr. **ge**

D. we do not know what has become of him

1. know- Gr. **eido**

2. become- Gr. **ginomai-** happened

a. Moses had been gone only 40 days and the people were ready to move on from him because they did not know what happened to him.

b. Moses probably should have prepared Aaron better to lead in his absence knowing the people would get restless. When you get a crowd unsettled it will react quickly and badly. It is called the heard mentality. If many are saying and doing something you are more easily swept along by peer pressure into doing the same.

41. And they made a calf in those days, offered sacrifices to the idol, and rejoiced in the works of their own hands.

A. And they made a calf in those days,

1. made a calf- Gr. *to fabricate the image of a bullock*

a. Although Aaron made the calf, the people of Israel were complicit in it and gave towards it.

2. days- Gr. **hemera**

a. The days Moses was up on Mt. Sinai.

B. offered sacrifices to the idol,

1. offered- Gr. **anago-** *to bring up*

2. sacrifices- Gr. **thusia**

a. Offering sacrifices to deity is something that all men know needs to take place. However, the only sacrifice that satisfied God was His own Son.

3. idol- Gr. **eidolon-** *image*

a. An idol is a teacher of lies. [Hab. 2:18](#)

C. and rejoiced in the works of their own hands

1. **rejoiced**- Gr. **euphraino**- *to feast in token of joy*

2. **works**- Gr. **ergon**

3. **hands**- Gr. **cheir**

a. It is good to rejoice in the works of our hands if it is to glorify God. [Ecc. 3:22](#) It is bad if our works replace God and then we rejoice in it.

42. Then God turned and gave them up to worship the host of heaven, as it is written in the book of the Prophets: 'DID YOU OFFER ME SLAUGHTERED ANIMALS AND SACRIFICES DURING FORTY YEARS IN THE WILDERNESS, O HOUSE OF ISRAEL?'

A. Then God turned and gave them up to worship the host of heaven,

1. **turned**- Gr. **strephe**

a. God turned from them because they turned from Him.

2. **gave**- Gr. **paradidomi**- *to give over*

a. God will turn you over to whatever you turn to. [Rom. 1:24-28](#)

b. God will not violate our will but let us go in the direction we wish.

c. If we will turn to the Lord he will keep us in His holiness.

3. **worship**- Gr. **latreuo**- *to render religious service and homage, worship*

a. Whatever you worship you will serve. [Deut 4:19](#) If you worship anything other than God, then your service will turn to slavery.

4. **host**- Gr. **stratia**- *the heavenly bodies, stars of heaven (so called on account of their number and their order)*

5. **heaven**- Gr. **ouranos**

B. as it is written in the book of the Prophets

1. **written**- Gr. **grapho**

2. **book**- Gr. **biblos**

3. **Prophets**- Gr. **prophetes**

a. [Amos 5:25](#)

C. Did you offer me slaughtered animals and sacrifices during forty years in the wilderness,

1. **offer**- Gr. **prosphero**
2. **slaughtered animals**- Gr. **sphagion**- *that which is destined for slaughter, a victim*
3. **sacrifices**- Gr. **thusia**
4. **forty years**- Gr. **tessarakonta etos**
5. **wilderness**- Gr. **eremos**
 - a. They did offer many sacrifices as prescribed under the Law but did not do it with a pure heart.

D. O house of Israel

1. **house**- Gr. **oikos**
2. **Israel**- means *a prince with God*

43. YOU ALSO TOOK UP THE TABERNACLE OF MOLOCH, AND THE STAR OF YOUR GOD REMPHAN, IMAGES WHICH YOU MADE TO WORSHIP; AND I WILL CARRY YOU AWAY BEYOND BABYLON.'

A. You also took up the tabernacle of Moloch,

1. **took up**- Gr. **analambano**- *to take up in order to carry*
2. **tabernacle**- Gr. **skene**- *tent, tabernacle*
 - a. The people of God were to carry the tabernacle of the Lord their King in their travels. They exchanged the true tabernacle of the true King for a tabernacle of a false king.
3. **Moloch**- means *king*
 - a. *It was the god of the Ammonites, and the same with Baal: the one signifies king, and the other lord; and was, no doubt, the same with the Apis or Serapis of the Egyptians, and the calf of the Israelites. Frequent mention is made of giving seed to Molech, and causing the children to pass through fire to him. The account the Jews give of this image, and of the barbarous worship of it, is this - "though all idolatrous places were in Jerusalem, Molech was without Jerusalem; and it was made an hollow image, placed within seven chancels or chapels; and whoever offered fine flour, they opened to him the first; if turtle doves or two young pigeons, they opened the second; if a lamb, they opened the third; if a ram, they opened the fourth; if a calf, they opened the fifth; if an ox, they opened the sixth; but whoever offered his son, they opened the seventh: his face was a calf's, and his hands were stretched out, as a man opens his*

hands to receive any thing from his friend; and they make him hot with fire, and the priests take the infant and put it into the hands of Molech, and the infant expires: and wherefore is it called Tophet and Hinnom? Tophet, because they make a noise with drums, that its father may not hear the voice of the child, and have compassion on it, and return to it; and Hinnom, because the child roars, and the voice of its roaring ascends." - Barnes Commentary

b. *Who was Moloch? He was the god of prosperity and success. He was the god to whom parents would offer their first-born children and watch them die, believing their families would be more prosperous and their businesses more successful as a result. Moloch is still worshiped by many today even in America. "We'll abort the baby," they say, "so we can have more success and prosperity. We don't have time for children because we're climbing the corporate ladder."* - Courson Commentary

B. and the star of your god Remphan,

1. star- Gr. **astron**

a. Many heathen worshipped the stars and planets which appeared to be stars.

2. god- Gr. **theos**

3. Remphan- means *the shrunken*

a. *A Coptic name of Saturn, called Chiun in [Amo 5:26](#), the star god of Babylon. It was customary for idolaters of all nations to carry small images of their gods on their journeys and in war. They were enclosed in miniature temples called tabernacles or shrines ([Act 19:24](#)). Israelites carried these imitating their neighbors, the Moabites, Ammonites, etc. Because they carried these idols God predicted by Amos that they themselves would go into captivity beyond Damascus and Babylon [Amo 5:25-27](#); [Act 7:43](#)). -Dake Commentary*

C. images which you made to worship,

1. **images-** Gr. **tupos-** *a figure formed by a blow or impression*

2. **made-** Gr. **poieo**

3. **worship-** Gr. **proskuneo-** *meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, that is, (literally or figuratively)*

prostrate oneself in homage (do reverence to, adore)

D. and I will carry you away beyond Babylon

1. **carry away**- Gr. **metoikizo**- *to transfer a settler or captive*
 - a. There is a word play here. Rebellious and idolatrous Israel will carry their gods, but in the end the true God would carry them away to Babylon.
2. **Babylon**- means *confusion*
 - a. When we worship anything other than God it will bring nothing by confusion.

44. "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,

A. Our fathers had the tabernacle of witness in the wilderness,

1. **fathers**- Gr. **pater**
2. **tabernacle**- Gr. **skene**
3. **witness**- Gr. **marturion**
 - a. God gave Israel a tabernacle that bore witness to Him as the only true God, and of His Son, which is revealed in every particular and in every sacrifice. Israel rejected God's testimony and turned to the tabernacle of lies.
 - b. If someone saw what this tabernacle represented, they could have been saved by faith.
4. **wilderness**- Gr. **eremos**

B. as He appointed,

1. **appointed**- Gr. **diatasso**- *to arrange, appoint, ordain, prescribe, give order*

C. instructing Moses to make it according to the pattern that he had seen

1. **instructing**- Gr. **laleo**- *to speak*
2. **make**- Gr. **poieo**
 - a. This tabernacle was made with human hands, but it was just representation of the true tabernacle in heaven made by the Lord. [Heb. 8:2](#)
3. **pattern**- Gr. **tupos**- *type*
 - a. We get our English word **type** from this word. The OT had many types and shadows that taught of spiritual principles realized in Jesus Christ. The tabernacle was a type of Christ.

b. Three times God tells Moses to make sure he makes the tabernacle exactly according to the pattern shown him.

[Exo 25:9](#); [Exo 25:40](#); [Exo 26:30](#) This is because of our tendency to add or take away from what God tells us to do according to our own understanding, reasonings or will.

3. **seen-** Gr. **horao**

a. No doubt Moses was given a vision of the tabernacle that he could see it. We need a clear vision of what God has for us.

[Eph. 1:18](#)

45. which our 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,

A. which our fathers,

1. **fathers-** Gr. **pater**

B. having received it in turn,

1. **received it in turn-** Gr. **diadechomai-** *to receive through another, anything left or bequeathed by him, to receive in succession, receive in turn, succeed to*

C. also brought with Joshua into the land possessed by the Gentiles,

1. **brought-** Gr. **eisago-** *to bring in*

2. **Joshua-** Gr. **Iesous-** *Savior*

a. The KJV incorrectly translates this Jesus. The name Joshua is the same as Jesus. Joshua is a type of Jesus Christ.

3. **land-** Gr. **ge**

4. **possessed-** Gr. **kataschesis-** *a holding fast, possession*

a. The enemy holds tightly onto what he has possessed by lies and theft. We must take it back by force, God's force, through faith.

b. Jesus died to give us spiritual possessions, but the enemy will try to take them and hold on to them.

c. The enemy is tightly holding unbelievers in his control. We are to take them back by sharing the gospel of Christ.

5. **Gentiles-** Gr. **ethnos**

a. The Gentiles include any people group that is not Jewish.

D. whom God drove out before the face of our fathers until the days of David

1. **drove out**- Gr. **exotheo**- *expel from one's abode*
 - a. God drove out the occupants of Canaan. It was not done by the power and strength of Israel. However, Israel had to go to battle before the Lord routed them.
 - b. God will expel our enemies in our life, but we must make a stand against them in faith. God will not do this without our participation.
2. **face**- Gr. **prosopon**
3. **days**- Gr. **hemera**
4. **David**- means *beloved*
 - a. David made an end to the gentile occupants in Canaan.
 - b. Also, it was in David's time that the temple was discussed and planned. Up until then the tabernacle was still in use.

46. who found favor before God and asked to find a dwelling for the God of Jacob.

- A. **found**- Gr. **heurisko**
- B. **favor**- Gr. **charis**
 1. This is said of Noah and Mary. [Gen 6:8](#), [Luk 1:30](#)
 2. God's grace is only found by faith.
- C. **asked**- Gr. **aiteo**
 1. David asked this of the prophet Nathan, who at first gave his consent, but later was reproved by God and told David it would be his son that would build the temple and not himself. [2Sa 7:1-5](#)
- D. **find**- Gr. **heurisko**
- E. **dwelling**- Gr. **skenoma**
 1. This refers to a permanent fixed dwelling, not the moveable tabernacle that was presently being used.
- F. **Jacob**- means *supplanter*
 1. This is the same as the God of Israel which is another name for Jacob.
 2. David wanted to build a sanctuary for the mighty One of Jacob. [Psa 132:1-5](#)
 3. Instead of letting David build Him a house, God said He would build a house for David! [2 Sam. 7:16](#) This is grace!

47. But Solomon built Him a house.

A. Solomon- means *peaceful*

1. God would not allow David to build Him a dwelling place because he was a man of war and shed much blood. Solomon means peaceful.
2. Solomon was chosen to take the throne of David although he was not David's firstborn. He was chosen by grace not by merit or what was due him.
3. Solomon was born out of an illegitimate marriage. He serve as King by God's grace not merit or good standing.
4. We rule as kings and priests not out of merit by the grace of God!

B. built- Gr. **oikodomeo-** *to build a house*

C. house- Gr. **oikos**

1. It took Solomon 7 years to build the temple of the Lord. [1Ki 6:1](#); [1Ki 6:37](#); [1Ki 6:38](#) Seven is the number of perfection and completion. The temple was a shadow and type of Christ the perfect and complete redeemer. [Zec 6:12-13](#)

48. "However, the Most High does not dwell in temples made with hands, as the prophet says:

A. However,

B. the Most High does not dwell in temples made with hands,

1. **Most High-** Gr. **hupsistos-** *highest, most high*
2. **dwell-** Gr. **katoikeo-** *A certain, fixed and durable dwelling, as distinguished from [paroikéō \(G3939\)](#), to sojourn, dwell in a place temporarily; to settle down.*

- a. God does not settle down and dwell in natural buildings or temples. However, He does in the hearts of believers! [[Eph. 3:17](#)- dwell- **katoikeo**]

3. temples- Gr. **naos**

- a. A believer is the temple of the Holy Spirit.

4. made- Gr. **poieo**

5. hands- Gr. **cheir**

- a. The Lord made the true tabernacle. No human hands helped. [Heb. 8:2](#)

C. as the prophet says

1. prophet- Gr. **prophetes**

- a. Spoken by Nathan the prophet. [1Ki 8:27](#)

b. Nathan gave David the green light to build the temple but then heard from the Lord later that it was a red light. Don't just go by what sounds good but check in with the Lord to make sure it has His green light.

2. **says- Gr. lego**

49. 'HEAVEN IS MY THRONE, AND EARTH IS MY FOOTSTOOL. WHAT HOUSE WILL YOU BUILD FOR ME? SAYS THE LORD, OR WHAT IS THE PLACE OF MY REST?

A. Heaven is my throne,

1. **Heaven- Gr. ouranos**

a. There are three heavens. The first heaven is the atmosphere around the earth. The second heaven is outer space. The third heaven is where God's abode is. It is called Paradise. Paul was caught up into Paradise- [2 Cor. 12:4](#)

2. **throne- Gr. thronos**

a. A throne is for a king to sit on. God is the King of the Universe!

B. and earth is my footstool,

1. **earth- Gr. ge**

a. It is amazing that God chose one small planet out of billions to make as His footstool. There is no indication in the Word of God of life being on any other planet in the universe! There is life found in the third heaven.

2. **footstool- Gr. pous hupopodon**

a. *Which is under his feet, is subject to him, and at his dispose, and which he makes use of at his pleasure: these things are not to be literally understood, but are images and figures, representing the majesty, sovereignty, and immensity of God; who is the maker of all things, the governor of the universe, and is above all places, and not to be contained in any: -Gill Commentary*

C. what house will you build for me?

1. **house- Gr. oikos**

2. **build- Gr. oikodomeo**

a. God holds the universe in the span of His hand. [Is. 40:12](#)
How can He be reduced to fit into a small building?

D. says the Lord,

1. **says-** Gr. **lego**
2. **Lord-** Gr. **kurios**

E. or what is the place of my rest

1. **place-** Gr. **topos**
2. **rest-** Gr. **katapausis**

a. Jesus said in His earthly ministry that there was no place for Him to lay [rest] His head.

b. On the cross when Jesus cried out into your hands, I commit my spirit, it says he bowed [rested] his head. [John 19:30](#) Jesus found His place of rest when He finished His work upon the cross to redeem us!

50. HAS MY HAND NOT MADE ALL THESE THINGS?'

A. hand- Gr. **cheir**

1. This speaks of God's power.

B. made- Gr. **poieo**

1. All things were made by and through Jesus. [John 1:3](#)

51. "You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers *did*, so *do* you.

A. You stiff-necked and uncircumcised in heart and ears

1. **stiff-necked-** Gr. **sklerotracheos-** *hard-necked*

a. This was said of the Israelites who came out of Egypt. [Ex. 32:9](#) Things had not changed!

b. They were the same many years later. [Isa 48:4](#)

2. **uncircumcised-** Gr. **aperitmetos**

3. **heart-** Gr. **kardia**

a. Also said about the Israelites who came out of Egypt.

[Deu 10:16](#)

b. The only way the human heart becomes circumcised is by God's operation in the new birth by the sword of the Spirit.

[Rom 2:28-29](#)

4. **ears-** Gr. **ous**

B. You always resist the Holy Spirit,

1. **resist-** Gr. **antipto-** *to fall or rush against or upon in a hostile manner, assault, resist by force and violence, fall or strive against*

a. This is active and hostile resistance.

b. The Israelites in the OT resisted God's Law, but now they were resisting the Spirit of grace. [Heb 10:28-29](#)

2. **Holy Spirit-** Gr. **hagios pneuma**

C. **as your fathers did,**

1. **fathers-** Gr. **pater**

D. **so do you**

1. Stephen was giving them a nice history lesson in which the crowd nodded with happy agreement, and then things went off the rails with this statement! He had been sweetly speaking to them about their common history that they were all proud of and then he hit them with a hammer between the eyes- **WHAM!**

2. Stephen did not read the book- How to win and influence people!

3. What a way to end a sermon!

52. 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,

A. **Which of the prophets did your fathers not persecute?**

1. **prophets-** Gr. **prophetes**

a. All of the OT prophets.

2. **fathers-** Gr. **pater**

3. **persecute-** Gr. **dioko**

B. **And they killed those who foretold the coming of the Just One,**

1. **killed-** Gr. **apokteino-** *to kill off*

2. **foretold-** Gr. **prokataggello-** *to declare or announce beforehand, foretell, predict*

3. **coming-** Gr. **eleusis-** *a coming*

a. This speaks of the first coming of the Lord.

4. **Just One-** Gr. **dikaios-** *righteous One*

C. **of whom you now have become the betrayers and murderers**

1. **become-** Gr. **ginomai**

2. **betrayers-** Gr. **prodotes-** *a betrayer, traitor*

a. This word was used of Judas. [Luk 6:16](#)

3. **murderers-** Gr. **phoneus**

a. A minister of the Word should bring application to the lives of the hearers, however, Stephen takes this to a whole other level!

- b. He drives in the nail even deeper!
- c. At this point Stephen could give up all hope on receiving an offering or being invited back!

53. who have received the law by the direction of angels and have not kept *it*."

A. **received-** Gr. **lambano**

B. **law-** Gr. **nomos**

C. **direction-** Gr. **diatage-** *a disposition, arrangement, ordinance*

- 1. [Gal. 3:19](#), [Deu 33:2](#), [Heb 2:2](#)

D. **angels**

- 1. The Law had two mediators between God and the nation of Israel. On God's side were angels and on Israel's side was Moses.
- 2. In the New Covenant there is only one mediator between God and man- Christ Jesus! He is fully God and fully man so He could represent both fully.

E. **kept-** Gr. **phulasso-** *to guard, i.e. care for, take care not to violate*

- 1. No one has been able to keep the whole Law except for Jesus.
- 2. If you stumble in one point of the Law you are guilty breaking it all.
[James 2:10](#)

54. When they heard these things they were cut to the heart, and they gnashed at him with *their* teeth.

A. **When they heard these things they were cut to the heart,**

1. **heard-** Gr. **akouo**

2. **cut-** Gr. **diaprio-** *to divide with a saw, saw asunder; to grate the teeth in a rage; pass. met. to be cut to the heart, to be enraged*

- a. These religious men were cut in two!

3. **heart-** Gr. **kardia**

- a. This also happened with Peter preached to the religious leaders in [Acts 5:33](#).

- b. These unbelievers were cut in two and opposed even more, however, on the day of Pentecost after Peter preached many unbelievers were pricked or pierced in their heart and repented and believed upon Christ. [Acts 2:37](#)

- c. Those whose heart is pierced will believe, those who are cut in two will refuse with greater opposition.

B. **and they gnashed at him with their teeth**

1. **gnashed**- Gr. **brucho**- *to grind, gnash, or crunch the teeth together, as a person in violent rage or anger*

a. They did not literally bite Stephen. This is a metaphor of their reaction which was like a pack of snarling wolves growling and snapping their teeth at him.

b. The gnashing of teeth is a sign of those destined to hell. In hell there will be gnashing of teeth. [Mat 8:12](#); [Mat 13:42](#); [Mat 13:50](#); [Mat 22:13](#); [Mat 24:51](#); [Mat 25:30](#)

2. **teeth**- Gr. **odous**

a. This is not the reaction most minister's are looking for after their first public sermon! This was Stephen's first and last public sermon!

55. But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God,

A. **But he,**

B. **being full of the Holy Spirit,**

1. **full**- Gr. **pleres**

2. **Holy Spirit**- Gr. **hagios pneuma**

a. Stephen was full of the Spirit through praying in tongues and keeping His eyes on Jesus.

C. **gazed into heaven and saw the glory of God,**

1. **gazed**- Gr. **atenzio**- *to fix one's eyes upon, look steadily, gaze intently*

a. When going through persecution our eyes need to be fixed on Jesus not the natural.

b. Successful Christian living has three steps: 1. Look at Jesus 2. Keep looking at Jesus 3. Keep on looking at Jesus.

2. **heaven**- Gr. **ouranos**

a. He saw into the third heaven.

3. **saw**- Gr. **eido**

a. By a gift of the Holy Spirit- the discerning of spirits.

4. **glory**- Gr. **doxa**

a. We are called to gaze upon the resurrected Jesus and His glory. When we do, we will be transformed into the same image by the Spirit of God. [2 Cor. 3:18](#), [Col 3:1-2](#)

D. **and Jesus standing at the right hand of God**

1. standing- Gr. histemi

a. This is very interesting. We know that when Jesus ascended to heaven that He sat down at the right hand of God. But here we see that Jesus is standing. Why is this?

b. Jesus stood up in honor for the first martyr of the church, His body. Jesus takes it personally when you suffer for His sake. He honors you.

2. right hand- Gr. dexios

a. The right hand is the place of honor, authority, and dignity.

56. and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!"

A. and said,

1. said- Gr. epo

a. What Stephen had said was pretty bad in the mind's of the religious leaders, but this took the cake!

b. This was the nail driven into Stephen's coffin.

B. Look! - Gr. idou

1. The religious leaders could not see what Stephen saw, because they were spiritually dead. An unbeliever can't perceive spiritual things of God because they are spiritually discerned.

C. I see the heavens opened up and the Son of Man standing at the right hand of God

1. **see-** Gr. **theoreo-** *to be a spectator, to gaze on, contemplate; to behold, view with interest and attention*

2. heavens- Gr. **ouranos**

a. The first heaven around the earth and the second heaven of space were opened and he saw into the third heaven- the abode of God.

3. opened- Gr. **anoigo**

4. Son- Gr. **huios**

5. Man- Gr. **anthropos**

a. This was a title of His humanity. The Son of God is the title for His divinity. The religious leaders could not accept a human raised up in equality with God. However, this is the case with the God-Man Jesus Christ.

6. standing- Gr. **histemi**

a. Jesus said the same thing to the religious leaders trying Him and they called it blasphemy. [Mat 26:64-65](#) Jesus mentioned that He would be sitting at the right hand. Stephen says the same thing, but mentions Jesus standing. This was blasphemy to the religious Jews listening to him.

57. Then they cried out with a loud voice, stopped their ears, and ran at him with one accord;

A. Then they cried out with a loud voice,

1. **cried out**- Gr. **krazo**- *to croak like a bird of prey, cry out with a loud voice*

2. **loud**- Gr. **meGas**

3. **voice**- Gr. **phone**

B. stopped their ears,

1. **stopped**- Gr. **sunecho**- *to press together with the hand*

a. They literally put their hands over their ears so they could not hear Stephen speak any longer.

2. **ears**- Gr. **ous**

C. and ran at him with one accord

1. **ran**- Gr. **hormao**- *to start forward impetuously, to rush*

2. **one accord**- Gr. **homothumadon**- *same passion*

a. This same Greek word was used of the 120 in the upper room. It says they were all of one accord. [Acts 2:1](#) Literally, they were all of the same passion towards the Lord. Here we see that the religious leaders were all of the same passion against the Lord.

58. 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.

A. and they cast him out of the city and stoned him

1. **cast out**- Gr. **ekballo**

a. Jesus likewise was taken outside of the city and crucified.

2. **city**- Gr. **polis**

3. **stoned**- Gr. **lithoboleo**- *to throw stones*

a. This was the sentence for blasphemy. [Lev 24:16](#)

b. *According to the Rabbis, the scaffold to which the criminal was to be led, with his hands bound, was to be twice the size of*

a man. One of the witnesses was to smite him with a stone upon the breast, so as to throw him down. If he were not killed, the second witness was to throw another stone at him. Then, if he were yet alive, all the people were to stone him until he was dead. The body was then to be suspended till sunset. -Vincent Word Studies

c. This was not legal for the Jews to do because Rome was in control of the Jewish nation and would not let them have the right to execute anyone. This was to be given over to the Roman authorities to decide and to implement. This is why Jesus was handed over to the Romans. Stephen had made the religious leaders so angry that they ignored this and stoned Stephen themselves.

B. And the witnesses laid down their clothes at the feet of a young man named Saul.

1. witnesses- Gr. **martus**

a. *That is, the false witnesses who bore testimony against him, [Act 6:13](#). It was directed in the Law [Deu 17:7](#) that the “witnesses” in the case should be first in executing the sentence of the Law. This was done to prevent false accusations by the prospect that they must be employed as executioners. After they had commenced the process of execution, all the people joined in it, [Deu 17:7](#); [Lev 24:16](#). - Barnes Commentary*

2. laid down- Gr. **apotithemi**

3. clothes- Gr. **himaton-** *the upper garment, the cloak or mantle*

a. These were the outer garments that were removed when any work was performed.

4. feet- Gr. **pous**

5. young man- Gr. **neanias**

a. This was applied to a man up until the age of 45.

6. named- Gr. **onoma**

7. Saul- means *desired*

a. Paul was called first Saul. He was named after the first king of Israel- Saul of Kish. Saul in the OT was tall and handsome. He had the attributes that were desired in a leader by people. Saul of Tarsus was similar. He was full of himself and was someone that was admired by others. When Saul met Jesus on the road

to Damascus, he was thrown off his high horse and hit the ground so hard, the "S" got knocked off and a "P" got put on. Paul means *little*. Paul became little so Jesus could be big in Him!

59. And they stoned Stephen as he was calling on *God* and saying, "Lord Jesus, receive my spirit."

A. **stoned**- Gr. **lithoboleo**

B. **calling**- Gr. **epikaleomai**

C. **saying**- Gr. **lego**

D. **receive**- Gr. **dechomai**- *welcome, embrace*

1. As Jesus died he called upon the Father to receive His spirit. Likewise, Stephen prays for the Lord Jesus to receive his spirit.

E. **spirit**- Gr. **pneuma**

1. His born again spirit.

60. Then 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.

A. **Then he knelt down and cried out with a loud voice,**

1. **knelt down**- Gr. **tithemi gonu**- *set the knees*

2. **cried out**- Gr. **krazo**

3. **loud voice**- Gr. **megas phone**

a. The ones stoning him had cried out in a loud voice in hatred of Stephen, but here we see he cries out with a loud voice in love and intercession for those killing him.

B. **Lord**- Gr. **kurios**

C. **do not charge them with this sin,**

1. **charge**- Gr. **histemi**- *set, to place*

2. **sin**- Gr. **hamartia**

a. Jesus prayed the same thing for those crucifying Him as He died.

b. Stephen was motivated by the love of God in Christ.

c. This prayer showed that his sermon and its harsh ending were not out of spite but out of love.

D. **And when he had said this,**

1. **said**- Gr. **epo**

E. **he fell asleep**

1. fell asleep- Gr. koimao

a. This is a term for a believer's death. [Act 13:36](#), [Luk 8:52](#), [Joh 11:11](#), [1Co 11:30](#); [1Co 15:6](#); [1Co 15:18](#); [1Co 15:20](#); [1Co 15:51](#), [1Th 4:13](#); [1Th 4:14](#); [1Th 5:10](#) As one lies down in sleep in order to later rise refreshed with "new life", so it is with a believer. Our body will die and be laid down, but later it will be resurrected with new resurrection life!