

# Stephen's Speech

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- [ 0 : 0 0 ] Well if we could this morning with the Lord's help, the Lord's enabling, if we could turn back to that portion of scripture that we read, the book of Acts, in Acts chapter 7.
- And as you can see it's a long chapter but I promise you will get through the whole chapter and we won't be here at dinner time. Acts chapter 7 and if we just read at the beginning.
- And the high priest said, are these things so? And Stephen said, brothers and fathers hear me, the God of glory appeared to our father Abraham when he was in Mesopotamia before he lived in Haram.
- But particularly the words, and Stephen said. And Stephen said. It's often said that words are very important. Words are very important because, well we can use our words to build people up and we can also use our words to tear people down. We can use our words to defend, we can use our words to attack. We can use our words in love and we can also use our words in hate. Words are very important and how we use our words is very important. And that's certainly true in the case of speeches because, well, there are speeches that have been given and they've even shaped our history. Speeches that we've heard and they're impressed and imprinted in our mind and in our memory. Because, and these speeches they're memorable because the orators who gave these speeches, they had the power in their speeches to inspire and even motivate and even influence millions of people. There are many famous speeches and their words have had a lasting impact upon us.
- For example, the famous speech of Martin Luther King Jr. He demanded an end to the inequality between black and white people. And you, all of us can imagine or remember what he said, I have a dream.
- [ 2 : 2 5 ] I have a dream that one day my four little children will live in a nation where they will not be judged by the colour of their skin, but by the content of their character. I have a dream.
- Oh, there's also the astronaut Neil Armstrong. Just as he stepped off the moon, you'll remember that he famously said, this is one small step for man, but one giant leap for mankind. There's all these famous speeches. Another famous speech was the Prime Minister during the Second World War, Winston Churchill.
- He famously said, we shall fight on the beaches, on the landing grounds, in the fields and on the streets. We shall fight in the hills. We shall never surrender. Well, there was the speech of the first female Prime Minister, Margaret Thatcher. She famously said to her Conservative Party, who were in opposition to liberalising the economy. She was in opposition to liberalising the economy.
- She said, you turn if you want to, but the lady's not for turning. And you know, we remember all these speeches because they were famous speeches. Even the words of Jesus. We live in an increasingly atheistic society, but everyone remembers the words of Jesus. He who is without sin, cast the first stone.

There are so many famous speeches that have had lasting impact upon us, and they've even shaped the history of the world. And that's because words are important. And that's what we see here in Acts chapter 7 with Stephen's speech, because Stephen's words are important. But Stephen, he was not only one of the first deacons in the early church, he was also one of the first martyrs in the early church. And Stephen was martyred because he was a powerful speaker. In the previous chapter, we looked at it a couple of weeks ago, we were introduced to Stephen as this man who was full of the Holy Spirit. And as Stephen spoke, and as Stephen challenged the unconverted of his day, Stephen spoke by the power of the Holy Spirit with such grace and with wisdom. But of course, we know from Acts chapter 6 that this angered the Jewish council. So much so that the Jewish council falsely accused Stephen of blaspheming against Moses and blaspheming against the temple and against God. And the Jewish council, we're told in chapter 6, they had brought him to stand on trial. But the trial was a sham. The whole thing was a setup.

[ 5 : 02 ] Because the Jewish council, they had called false witnesses to make statements against Stephen. But here in this chapter, chapter 7, Stephen is given the opportunity to speak. He's given the opportunity to make his defense before the Jewish council. But what's sad about Stephen's speech is that Stephen's speech was going to be, in many ways, his famous last words. And I'd just like us to consider Stephen's speech and his famous last words under three simple headings. Stating the obvious, speaking with openness, and stoning for opportunity. Stating the obvious, speaking with openness, and stoning for opportunity. So stating the obvious, that's the first thing we see. Stating the obvious.

Look at verse 2. And Stephen said, Brothers and fathers, hear me. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he lived in Haran, and said to him, Go out from your land and from your kindred, and go into the land that I will show you. Now, as we consider Stephen's speech, I want us to see that the book of Acts, it's actually made up of many speeches. Stephen's speech is the longest speech in the book of Acts. But it's actually said that every fourth verse in the book of Acts is either a speech or a sermon. Which only highlights what we said earlier, that words are important. Especially when these words are conveying to sinners the message of the gospel.

And that's what Stephen sought to do in his speech. Stephen sought to use his last opportunity, he sought to use his famous last words in order to refute the false accusations against him, but also to present the gospel to those who were in front of him. And Stephen did this by giving a history of the Jews, and how the gospel became such a precious message of salvation.

Now, I want to say from the outset, that in the speech of Stephen, Stephen says nothing new. Stephen doesn't give a new revelation. He doesn't present a new phenomenon. In fact, by giving the history of the Jews, and presenting it to the Jewish council. Jewish council, they were made up of the scribes and elders who were well versed in the Old Testament. And so by giving a history of the Jews to the Jewish council, Stephen was just stating the obvious. He was telling them what they already knew. He was telling them what they'd heard all their life. But he was also telling them what they'd missed. And you know, what's humbling about Stephen's character is that even though Stephen was being falsely accused, and that he had been arrested, and he was now standing on trial, what we see here is that as a fellow Jew, Stephen graciously and even respectfully, he addressed the Jewish council. He calls them brothers and fathers. He says in verse 2, brothers and fathers, hear me. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran. Stephen begins his history on the, his speech on the history of the Jews, and how the gospel became such a precious message of salvation. And Stephen begins, you could say, where it all began. Stephen begins where it all began. And keep your eye on the passage as we go through it. Because Stephen says that it all began when the Lord called Abraham out of the idolatrous land of Ur of the Chaldeans, which was in Mesopotamia.

And the Lord said to Abraham, in verse 3, go out from your land and from your kindred, and go into the land that I will show you. And even though Abraham had no children, we're told that God made a covenant with Abraham, promising that he would have a great inheritance, and that Abraham's inheritance would be that he would receive the promised land and experience blessing. In fact, Abraham, he received the promise of gospel blessing when the Lord said to Abraham, way back in Genesis 12, I will make of you a great nation, and I will bless you and make your name great, and you shall be a blessing. And in you, in you, through your seed, all the families, all the nations of the earth will be blessed. That was the covenant promise of gospel blessing. And it was passed down from generation to generation, from Abraham to Isaac to Jacob to the patriarchs, who were the sons of Jacob. And then we're told down in verse 9, and the patriarchs, jealous of Joseph, sold him into

[ 9 : 55 ] Egypt, but God was with him, and rescued him out of all his afflictions, and gave him favour and wisdom before Pharaoh, king of Egypt, who made him ruler over Egypt and all his household. Joseph was sold into Egypt. You remember the story. He was sold into Egypt by his brother. But even though his brothers meant evil against him, we know that the Lord meant it for good. Because there was a famine in the land, which eventually brought Joseph and his brothers to be reunited with one another. And at that point, all of Joseph's family came to live in the land of Egypt. And so Stephen, he keeps retelling the history of God's covenant promise to the Jewish council. And he goes on in verse 17, and he says, as the time of the promise drew near, which God had granted to Abraham, the people increased and multiplied in Egypt, until there arose over Egypt another king who did not know Joseph. He dealt shrewdly with our fathers and forced our fathers to expose their infants so that they would not be kept alive.

Over 400 years had passed since the death of Joseph. And the number of the children of Israel had continued to grow until there was about 2 million. 2 million Israelites living in the land of Egypt.

But the problem for what was the children of Israel, the problem for them was that the Pharaoh in Egypt, he didn't know God. He didn't know Joseph's God. He didn't know the God of the covenant promise that was made with Abraham. And so the Pharaoh made them slaves. He made them slaves in Egypt.

But as the time of promise drew near, the promise which God had given to Abraham, we're told in verse 20, at this time Moses was born. And he was beautiful in God's sight. He was brought up for three months in his father's house. And when he was exposed, Pharaoh's daughter adopted him and brought him up as her own son. And Moses was instructed in all the wisdom of the Egyptians.

And he was mighty in words and deeds. So at the age of 40, Moses defends one of his own people. We read that earlier. He kills an Egyptian, so Moses runs away for another 40 years.

[ 12 : 15 ] And then look at verse 30. We're told in verse 30, So at the age of 80, the Lord called to Moses from the burning bush, commissioning and commanding Moses to deliver the children of Israel from slavery in Egypt. And with that, Stephen then starts really stating the obvious to the Jewish council. He says in verse 35, this Moses whom they rejected, saying, who made you a ruler and a judge? This man God sent as both ruler and redeemer by the hand of the angel who appeared to him in the bush. This man led them out, performing wonders and signs in Egypt at the Red Sea and in the wilderness for 40 years.

But when Stephen says that Moses was only a foreshadowing of what was to come, because he goes on in verse 37. He says, this Moses is the one who said to the Israelites, God will raise up from you a prophet like me from your brothers. Stephen affirms to the Jewish council that even Moses believed that there would be a greater than Moses. Even Moses believed that there would be someone who would secure an eternal redemption for them, namely Jesus Christ. But Stephen, he continues stating the obvious to the Jewish council. He says in verse 44, our fathers had the tent of witness in the wilderness, just as he who spoke to Moses directed him to make it according to the pattern that he had seen. Our fathers in turn brought it in with Joshua when they dispossessed the nations that God drove out before our fathers.

So it was until the days of David who found favor in the sight of God and asked to find a dwelling place for the God of Jacob. But it was Solomon who built a house for him. Stephen says that the tabernacle and the temple, they were only pointers towards the Messiah. Because as Stephen confirms in verse 48, yet the Most High does not dwell in houses made with hands. As the prophet says, heaven is my throne, the earth is my footstool. Now what Stephen was saying to the Jewish council is that both Moses and the temple, they are only pointers towards the promised Messiah, Jesus Christ. And as we said earlier, what's remarkable is that Stephen is saying nothing new. He's saying nothing new because by giving the history of the Jews to the Jews, the history from Abraham all the way to Solomon, and by presenting it to the Jewish council who were well versed in the Old Testament, Stephen was just stating the obvious.

He was stating the obvious to them because they knew their Bible. They knew their history. Stephen was telling them what they learned on their mother's knee. He learned, he told them what they already knew. But he was telling them that they had missed something. Because they had missed the fact that the covenant promise of gospel blessing that was given to Abraham and passed down to every generation, it has now appeared in the person of Jesus Christ. And you know, my unconverted friend, sometimes when I'm speaking to you, I feel like Stephen. I feel like Stephen because I feel I'm stating the obvious. I'm stating the obvious because like the Jewish council who heard the speech of Stephen, you know your Bible. Many of you are well versed in Scripture because you were brought up with the Bible.

You were brought up with it on your mother's knee. You were taught the Bible in your home. You had the Bible in your school. You had the Bible in your Sunday school. Some of you memorized passages of the Bible. You know the Psalms off by heart. You know Isaiah 53 off by heart.

[ 16 : 36 ] Some of you know the Catechism off by heart. And so when I speak to you about the things in the Bible, I sometimes feel like Stephen because I'm stating the obvious. You've heard it all before.

You've heard all about Father Abraham who had many sons. You've heard about Isaac and the love story between him and his wife Rebecca. You've heard about Jacob and how he deceived his brother Esau for the blessing. You've heard about Joseph and his colorful coat and how he was sold into Egypt by his brothers.

You've heard about Moses who was placed in the basket on the river Nile when he was a baby and he was adopted by Pharaoh's daughter. You've heard about the plagues in Egypt. You've heard about the parting of the Red Sea.

You've heard about the journey towards the promised land. You've heard about the walls of Jericho falling. You've heard about King David defeating the giant Goliath. You've heard about King Solomon building the great temple. You've heard about Queen Esther being this wonderful woman who saved the Lord's people.

You've heard about Daniel in the lion's den. You've heard it all before. You know about it all already. Which is why when I preach to you, I feel I'm just stating the obvious.

- [ 17 : 55 ] You know it all. You've heard about God's covenant promise of gospel blessing. But as Stephen says, the Bible is all pointing to one man.
- It's all pointing to this one man, Jesus Christ. And my unconverted friend here this morning, this one man is the man you need to deal with.
- This one man is the man you need to deal with. This man, this God man, this Jesus is who you have to deal with.
- And you need to stop putting it off. You need to stop with all your excuses. And you need to deal with this Jesus today. You need to deal with him today because I can't go on stating the obvious to you.
- I can't go on telling you about your ruin of sin and your remedy of salvation. The remedy by faith in Jesus Christ. I can't go on telling you that life is uncertain.
- [ 19 : 02 ] Death is sure. Sin is the cause. Christ is the cure. I can't go on, but I will go on. And I'll keep going until you're converted. But you know, I can't keep stating the obvious to you.
- Because you need to deal with this Jesus today. You need to deal with this Jesus today. By earnestly asking him to save you.
- And even if I was to state the obvious again to you. You've all heard of the Pharisee and the publican. The publican who beat his breast. Praying a simple prayer.
- Lord be merciful to me. A sinner. Stating the obvious. You know it already. Lord be merciful to me. A sinner. You need to deal with this Jesus.
- Today. Stating the obvious. But then secondly speaking with openness. Speaking with openness.
- [ 20 : 05 ] Look at verse 51. Stephen is bringing his speech to a conclusion. And he says in verse 51. You stiff-necked people. Uncircumcised in heart and ears.
- You always resist the Holy Spirit. As your fathers did. So do you. You know after stating the obvious to the Jewish council. By giving the history of the Jews.
- From Abraham to Solomon. By presenting to them. The history of God's gospel blessing. After giving all that information. Stephen.
- He doesn't waste a word of his speech. In giving application. Because you know he fearlessly. And he even directly. Speaks to the Jewish council.
- And speaking with openness. He addresses them. He says to them. You stiff-necked people. Uncircumcised in heart and ears.
- [ 21 : 04 ] Resisting the Holy Spirit. Stephen doesn't pull any punches. He tells the Jewish council. How they are acting towards the gospel. He tells them.
- What they're doing. And what's interesting. Is that Stephen uses words. That were very familiar. With the Jewish council. As we said before. Words are important. And Stephen uses first of all.
- The word stiff-necked. Because that's the word. The Lord often used. To describe the children of Israel. When they were disobedient. In the wilderness. The Lord called his people.
- A stiff-necked people. Because they were stubborn. They were disobedient. They were headstrong. They were a stiff-necked people. And that's how Stephen describes.
- The Jewish council. He says to them. You know your Bible. You know your history. You know about God's covenant promise. Of gospel blessing. You've heard that Jesus is the Christ.
- [ 22 : 01 ] The saviour of sinners. Stephen says. I've been stating the obvious to you. But you're not responding. To the gospel in obedience. You're a stiff-necked people. You're disobedient.

To the call of the gospel. You're headstrong. In your own opinions. You're stubbornly refusing. To submit to Jesus Christ. As your Lord. You're a stiff-necked people.

And you know my unconverted friend. Speaking to you with openness. Lovingly but directly. You are a stiff-necked people.

You are a stiff-necked people. Because like the Jewish council. As we said before. You know your Bible. You know your history. You know about God's covenant blessing.

Of gospel salvation. You've heard that Jesus. Is the Christ. And the saviour of sinners. You've heard it all before. You've been sitting in these pews.

[ 23 : 02 ] For years. But. You've had the obvious stated to you. Again. And again. But it seems that you're just waiting.

For something to happen. Waiting for the heavens to open. And salvation to drop into your lap. But you're not responding to the gospel. You're a stiff-necked people.

That's how the Bible describes you. It's not my words. It's the Bible. You're disobedient to the call of the gospel. To come to Jesus Christ. For your salvation. You're headstrong.

In your own opinions. Headstrong about. What salvation is. Headstrong maybe about. What the church is. About. What other Christians are like. And what. Ministers should be like.

And maybe you dig your heels in. And you stubbornly refuse. Jesus Christ. As your law. My unconverted friend. Is it fair to say.

[ 23 : 58 ] That you're a stiff-necked people. But more than that. Stephen says. You're uncircumcised. In your heart and ears. And what Stephen meant. By being uncircumcised.

Was that. You're outside. The covenant. Promise. Of gospel blessing. You're outside. The promise. Of salvation. Stephen said. To the Jewish council.

You might be a Jew. You might have been brought up. As a Jew. You might attend. The local synagogue. You might be even. On this Jewish council. Says Stephen. You might keep up.

With all the laws. And all the traditions. But you're not saved. You haven't received salvation. You're an outsider. You're outside. The covenant promise. Of gospel blessing. And according to the teaching.

Of the Bible. Someone who is uncircumcised. In heart. And ears. They are too proud. To listen. To the gospel. And respond. And again.

[ 24 : 54 ] My unconverted friend. Sitting here. This morning. I want to be speaking. With openness. Lovingly. But directly. And say.

You're uncircumcised. In your heart. And ears. You're outside. The covenant promise. Of gospel blessing. You're outside. The promise. Of salvation. You're lost.

That's the long. And the short. Of it. You're lost. Unlike the Jewish council. You might have been brought up. In a Christian home. You might have. Had Christian parents.

You might have had Christian grandparents. You might have been taught. What a Christian is. And what a Christian isn't. You might come to church. Every week. You might try and keep up. With all the laws. And all the traditions.

Of the past. But you're still. Not saved. You're uncircumcised. In heart and ears. You're too proud. To listen. Too proud.

[ 25 : 50 ] To respond. To the gospel. But you might say to me. Murdo. I'm not too proud. To respond. To the gospel. But my friend. You are. You are. Because you're.

Unwilling. To bend your knee. Before King Jesus. And confess. That he alone. Is Lord. Over your life. You're stiff necked.

You're uncircumcised. In heart and ears. And as Stephen says. You always resist. The Holy Spirit. And you know. Resisting the Holy Spirit. That's.

Knowing that you need. To be saved. It's not me. That's pressing on your heart. And reminding you. That you need to be saved. That's the Holy Spirit. And the Holy Spirit.

Reminds you. That you need to be saved. You need to do something. About this Jesus. The Holy Spirit. Convinces you. Of your sin and misery. He enlightens you. In the knowledge.

[ 26 : 47 ] Of the truth. And he seeks to persuade. And enable you. To embrace Jesus Christ. As he's offered to you. In the gospel. But the thing is. You resist him. You resist him.

By doing nothing. About it. You do nothing. About it. You leave here. The same way you came in. But you know. More than that. Stephen compares. The Jewish council.

To the generations. Before him. He says in verse 51. And I know this is a hard hitting verse. You are a stiff necked people. Uncircumcised.

In heart and ears. You always resist the Holy Spirit. As your fathers did. So do you. As your fathers did. So do you.

Stephen says. The Jewish council. Are just like those. Who went before them. But you know. My unconverted friend. Thinking about most of you. Here this morning.

[ 27 : 44 ] That can't be said of you. You're not like those. Who went before you. Because many of you. You aren't following.

In the footsteps. Of those who went before you. Many of you. Aren't following. In the footsteps. Of your father. Or your mother. Your grandfather. Or your grandmother. Because for many of you.

Here this morning. Those who went before you. Were Christians. They loved the Lord. They followed the Lord. They lived lives.

That were committed. To the Lord. But you aren't following. In their footsteps. They taught you. They taught you. The right way. But you're still going.

The wrong way. And speaking with openness. As Stephen did. You're stiff-necked. You're uncircumcised. In heart and ears. You're resisting.

[ 28 : 39 ] The Holy Spirit. And you're still going. The wrong way. And to this day. Even though preachers. Have been stating. The obvious. And even though.

They've been speaking. With openness. Lovingly. And directly. You have refused. To do anything. With this Jesus. You have refused.

To do anything. With this Jesus. But you know. My unconverted friend. Is it not about time. That I stopped addressing you.

As my unconverted friend. Is it not about time. That I called you. My Christian friend. But you know.

I will never stop. Calling you. My unconverted friend. Until you seek. The Lord. With all your heart. And commit. Your life to him.

[ 29 : 34 ] That's my longing. For you. That you will be. My Christian friend. Friend. But Stephen. He brought his speech. To a conclusion. With what was.

His famous last words. And you know. With words. As direct as that. It's no wonder. He was stoned to death. But Stephen's death. It wasn't in vain. Because in stating.

The obvious. And speaking. With openness. Stephen's stoning. Was a stoning. For opportunity. And that's what we see. Lastly. And briefly. Stoning. For opportunity.

Look at verse 54. When they had heard. These things. They were enraged. And they ground. Their teeth at him. But he. Full of the Holy Spirit. Gazed into heaven. And saw the glory of God.

And Jesus. Standing. At the right hand. Of God. Now the stoning of Stephen. Is one of my favorite. Passages in the Bible. For two reasons.

- [ 30 : 31 ] Firstly. Because when Stephen. Finished. Stating the obvious. And speaking. With openness. We're told. That those on earth. Were wild with him. But those in heaven. Were ready to welcome him. Those on earth. Were wild with him. But those in heaven. Were ready to welcome him. That's what we see. In verse 55. He. Full of the Holy Spirit. Gazed into heaven. And saw the glory of God. And Jesus. Standing. At the right hand. Of God. When Stephen. Looked into heaven. He saw Jesus. Standing. He saw Jesus. Standing. And I love that. Because. The New Testament. Tells us. That when Jesus. Finished the work. Of offering himself. As a sacrifice. On the cross. The Bible tells us. That he sat down. Jesus sat down. The writer. To the Hebrews. In the old. Says that. In the old testament. Every priest. Stood daily.

- [ 31 : 28 ] At his service. Offering repeatedly. The same sacrifices. Every day. And he says. They never took away sins. But when Christ. Offered for all time.

A single sacrifice. For sins. The writer to the Hebrews. Says. He sat down. At the right hand. Of the throne of God. Jesus sat down. In heaven. When he had finished.

The work of redemption. But what's so beautiful. Is that Jesus. Stands up. To welcome home. His faithful servants. Jesus stands.

To receive. His people. And welcome them. Into the joy. Of the Lord. Jesus stands. To give. The Christian. The well done. And the crown.

You know. When Stephen. Looked into heaven. He saw Jesus. Standing. Ready. To welcome him. With open arms. And you know.

- [ 32 : 21 ] My friend. It begs the question. Doesn't it? When you die. Which for all of us. Isn't really. That long away.

Life is short. When you die. Will Jesus. Be standing. To welcome you. Into heaven. Will Jesus. Be standing.

To welcome you. Or will Jesus. Say to you. Depart from me. I never knew you. When you die.

Will Jesus. Be standing. To welcome you. Into heaven. The second thing. I love about this passage. Is that when Stephen. Was stoned to death. For stating the obvious.

And speaking with openness. His stoning. It wasn't an obstacle. For the gospel. His stoning. Was actually. An opportunity. For the gospel. Because we're told.

- [ 33 : 15 ] In verse. 57. 56. And he said. Behold. Lest ye heavens open. And the son of man. Standing at the right hand. Of God. But they cried out. With a loud voice. And stopped their ears.

And they rushed together. At him. Then they cast him. Out of the city. And stoned him. And the witnesses. Laid down their garments. At the feet. Of a young man. Named. Saul. Stephen's death.

It wasn't in vain. His stoning. Wasn't an obstacle. It was an opportunity. Because the young man. Named Saul. He would soon be converted. To become the apostle Paul.

Who would be this great missionary. Into Europe. With the gospel. In fact. Stephen's martyrdom. It's the springboard. Into the following chapter.



Because. Stephen's martyrdom. Was the means of Philip. Meeting the Ethiopian eunuch. In chapter 8. Stephen's stoning. Was the means of Paul's conversion.

[ 34 : 12 ] In chapter 9. Stephen's stoning. Was the means of the gospel. Spreading from Jerusalem. Out into Judea. In chapters 10 and 11. 11. So Stephen's stoning.

He was stoned to death. For stating the obvious. And speaking with openness. But his stoning. It wasn't an obstacle. To the gospel. It was an opportunity. For the gospel. And it should remind us.

That God doesn't waste anything. God doesn't waste anything. In our lives. Whether good or bad. He doesn't waste anything. Because. As Paul.

himself. Reminds us in Romans 8. He's working everything. In our lives. He's working it all. Together. For good. And ultimately. For his. Glory.

He's working. All things together. For good. To those who are the called. According. To his purpose. Therefore. What we need to make sure. Is that we're like Stephen.

[ 35 : 12 ] Stephen. Who trusted Jesus Christ. With his life. And who trusted Jesus Christ. With his death. We're told in verse 59.

And as they were stoning Stephen. He called out. Lord Jesus. Receive my spirit. And falling to his knees. He cried out. With a loud voice. Lord.

Do not hold this sin against him. And when he had said this. He fell. Asleep. Stephen's speech. Was stating the obvious.

Speaking with openness. And stoning. For opportunity. May the Lord bless these thoughts to us. Let us pray. O Lord our God.

We give thanks to thee. For thy word. That thy word speaks to us. So directly. And that the spirit makes it. So personal. And Lord. That we would hear thy voice.

[ 36 : 11 ] Speaking to us today. That we would be willing to respond. That we would not resist. The Holy Spirit any longer. That we would not walk away. From a precious message.

Of a precious salvation. Presented to us. From a precious saviour. And Lord. We pray. That all. That all of us. Would live and die like Stephen. That we would all fall asleep.

In Jesus. Knowing him. In life. And trusting him. Even with our death. Lord bless us together. We pray. Keep us on mercy's ground.

Until we find thee. And go before us. For Jesus' sake. Amen. Amen. We're going to bring our service.

To a conclusion. By singing the words. Of Psalm 17. Psalm 17. It's in the Sing Psalms version. On page 19.

[ 37 : 10 ] Mentioned a few weeks ago. That I'd like to start using. Or. We. I don't know. Introduce the Sing Psalms. I didn't use them. Because many people.

Weren't picking them up. But I want to encourage you. To pick them up. And use them. And sing them. Sing the Psalms. Psalm 17.

Sing Psalms version. Page 19. If you're using the Blue Psalm book. It's a Psalm. That reminds us. It's a great Psalm. That even presents to us.

What Stephen went through. The enemies that were against him. And yet when he falls asleep. As the last verse says. When I wake. I satisfied will be. Because why?

He is seeing Jesus face to face. That's the hope of the Christian. That when we die in the Lord. We will wake to see the Lord. Face to face. Arise. Confront my foes.

[ 38 : 04 ] And bring them down O Lord. Deliver me from wicked hands. And free me. By your sword. From verse 13. Down to the end of the Psalm. Of Psalm 17. To God's praise.

Arise. Confront thy foes. And bring them down O Lord.  
Deliver me from wicked hands. I'll free me by your sword.  
Sing me by your right hand. From all such people Lord.  
From mortal men. Who in this life.

[ 39 : 17 ] Will have their soul reward. You fill them with good things.  
Their sons are satisfied. They leave their children.  
All the wealth. Which they have set aside.  
But I am righteousness. Your face will surely see.  
And with your likeness. When I wait.

[ 40 : 29 ] My satisfied will be. The grace of the Lord Jesus Christ.  
The love of God the Father. And the fellowship of the Holy Spirit. Be with you all. Now and  
forevermore. Amen.