

Acts 7a, Stephen's Speech
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H. Van Dyke Parunak

Overview

1. Consider frame of this speech.
 - a) End of ch. 6: accusation by false witnesses.
 - b) 7:54ff, angry execution by stoning.
2. Like other unjust executions in the Bible--Naboth (1 Kings 21); the Lord Jesus (Matt. 26; Mark 14; Luke 22). But an important difference: Stephen's major speech.
 - a) Naboth was only a helpless peasant before the jealousy of the king. Cf. Uriah before David. Establishes the *fact* of sin.
 - b) The Lord was silent by prophecy (Isa. 53). Provides the *sacrifice* for sin.
 - c) Stephen eloquently answers their charges and shows up their hypocrisy. Brings *conviction* of sin.
3. Organizing principles of the sermon:
 - a) Their twofold accusation of him, that he has blasphemed Moses/the law and God/the temple. Recounts his belief about Moses (17-41) and the temple (42-50).
 - b) His accusation of them, summarized in 51-53, that down through history the righteous have been a minority, at best ignored and usually oppressed by their own countrymen. Comes out in Moses; also in Abraham and Joseph.
 - c) Overall structure:
 - 1) Historical summary
 - a> Abraham, 2-8
 - b> Joseph, 9-16
 - c> Moses, 17-41
 - 2) Theology of the Temple, 42-50.
 - 3) Accusation of his hearers, 51-53.

A. 2-8, Abraham

1. 3,4, Alienated from his family.
 - a) God sent him out from his family home. Saved an INDIVIDUAL, not a family.
 - b) v.4, his father came along, and Abraham couldn't finish the command until Terah had died. Stephen's emphasis here is all the more notable because a superficial reading of Gen. 11,12 would suggest that Terah lived 60 more years after Abraham left Harran. Several solutions are available; the important point is Stephen's emphasis, that obedience to God meant for Abraham leaving his family. (NB: Philo also makes this point; it would have been accepted by the Council.)
2. 6-7, God's promise of what would come after--outlines the rest of the sermon.
 - a) v.6 grows into the Joseph story in the next paragraph;
 - b) 7a grows into the Moses story after that;
 - c) 7b anticipates the discussion of temples in 42-50.
 - 1) Basic quotation in 7a is from Gen. 15:13,14,16, which does promise the return of Ab's descendants to the land, but not

in the words with which this verse ends.

- 2) "they shall serve me in this place" comes from Exod. 3:12, where God tells Moses that the children of Israel shall worship him "upon this mountain." But that mountain is Sinai!
- 3) "This place" is from 6:13,14, where the Jewish leaders refer it to the temple in Jerusalem!
- 4) The point: Where is "this place" that God has hallowed? Is it in the land to which Ab's descendants would return? Or on Mount Sinai, where God told Moses to worship him? Introduces the notion of a sanctuary, but by subtle references to several traditions that ought to shake their faith in the temple.

3. 8, the covenant of circumcision. A transition to the story of Joseph. When we recall how highly they valued circumcision, the irony of this account emerges: the wonderful covenant of circumcision produced a family that sold its members into slavery!

B. 9-16, Joseph

Fulfills the prophecy of v.6, about how the chosen people go down into Egypt.

1. 9a, Joseph is rejected by his brothers. As with Abraham, the godly person continues to be separated from his unbelieving kin.
2. 9b-10 is a studied contrast with 11, showing us clearly which side enjoys God's favor.
 - a) God was with Joseph and "delivered him out of all his afflictions;"
 - b) God manifestly is not with his family back in Canaan, who suffer famine and "great affliction."
3. 11-15, It was not "in this place" that God delivered the people, but in a foreign land! If "this place" were so special, why did Jacob and his family have to leave there?
4. 16, the emphasis on burials in Shechem is a further compromise to the unique holiness of Jerusalem. At the time of Stephen it was the seat of the Samaritan sect, arch-rivals of the Jerusalem priesthood over just this issue of where one should worship.

C. 17-41, Moses

1. 17-22, Childhood
 - a) 17 makes explicit that this fulfills the prophecy of v.7a, the deliverance from captivity.
 - b) Makes explicit what Stephen believes about Moses. Raised up by God; very learned. Stephen will not speak against him.

The next five sections are chiastic, emphasizing two things:

- a) *it was the nation at large that rejected Moses;*
- b) *even though he bore God's revelation.*

Like Abraham and Joseph, Moses faced the opposition of his own people in serving the Lord.

2. 23-28, Rejected by the People
The story of his attempt to reconcile his Israelite brethren adumbrates the rejection to follow, which in turn leads to the condemnation of Stephen's hearers.
3. 29-34, Received God's Revelation
The account of the burning bush in the land of Midian. Far from blaspheming Moses, Stephen recognizes him as a prophet of God.
4. 35, transition:
 - a) Starts with "this," as do the next three vv, so looks like what follows.
 - b) Its contents summarize the previous two sections, the rejection by the people and God's revelation.
5. 36-38, Moses continues to receive God's Revelation.
Three verses, each beginning with "this," referring to Moses. Three things show him to be a prophet of God:
 - a) 36, Did Miracles
 - b) 37, Promised the Messiah
 - c) 38, Received the Law from an angel
6. 39-41, The people continue to rebel, emphasizing once again how lonely and the godly man is likely to be. Trace the increasing intensity of their sin:
 - a) Failure to obey him.
 - b) Outright rejection of him.
 - c) Desired to return to the idolatry of Egypt.
 - d) Actually made and worshipped an idol.

This ends the historical summary. Stephen has answered the part of their charge that asserts he has blasphemed Moses and the law, and along the way has amassed evidence that in general it was the people at large, not just select individuals, who rejected God's appointed leaders. Now he turns his attention to the accusation about the temple, for which he has prepared the way by noting important things that God has done outside of the land.

D. 42-50, An OT Theology of Temples

Chiastic again. In the middle, a history of the tabernacle and temple, surrounded on either side by teachings from the prophets indicating the attitude that people ought to have toward such sanctuaries. Start with the history, then pick up the outer comments.

1. 44-46, The History.
The emphasis that emerges is that God wanted only tents that could move around, not permanent buildings rooted in one place.
 - a) 44, the original tabernacle, made at God's instructions in the wilderness.
 - b) 45, continued to serve as the sanctuary once Israel came into

the land. Four hundred years in which the sanctuary was a tent that moved from place to place; no way to say "this place." At Shiloh, Nob, and Gibeon--moved around!

- c) 46, David wanted to find a ... tabernacle! Reference is not to the house of 2 Sam. 7, but to the tent that David pitched in Jerusalem for the Ark (1 Chr. 15:1; 16:1; 2 Chr. 1:4). Thus the emphasis builds on the transient, temporary nature of the sanctuary for a pilgrim people.
 - d) 47 is the only reference to the permanent house, and it is abrupt in its brevity.
2. 42-43, First Comment from the Prophets.
From Amos 5:25-27. Even when they had the (divinely ordained) tabernacle, in the "pristine" days in the wilderness, their worship was unacceptable to God, for it was tinged with tendencies to idolatry that later sent the nation into captivity. Even the sanctuary that God designed did not guarantee acceptable worship.
3. 48-50, Second Comment from the Prophets.
a) Solomon himself realized, 1 Kings 8:27, that a house could not contain God.
b) Isa. 66:1,2 emphasizes that the attitude of the worshipper's heart is far more important than the building.
4. Summary of Temple Section
The accusations in ch. 6 equate opposition to the temple ("this place") with opposition to God. Stephen shows that they are different. Even the OT prophets recognized that temples could not assure spirituality, and often hindered it.

At this point Stephen has answered the accusations against him. But he will not finish on the defensive. He now turns to point the finger at his accusers and show their sinfulness.

E. 51-53, Condemnation of the Hearers

51 is a summary: both they and their fathers resist the Holy Spirit. Amplification: 52a (their fathers); 52b-53 (they themselves). He is Abraham and they are his Chaldean family; he is Joseph and they are the jealous brothers; he is Moses and they are the rebellious nation. All of those episodes have come to a head in their rejection of the Lord Jesus, the one who fulfills the types of Abraham, and Joseph, and Moses.

Summary:

- 1. Recognize the solitude of the spiritual person. The crowd usually is not right.
- 2. Don't confuse temples with true worship. Beware the seduction of material aids to worship.
- 3. Don't end on the defensive. God's prophets need to speak out clearly on the sin we see around us.

Hymn: No Turning Back.

- 1. I have decided to follow Jesus.

2. The world behind me, the cross before me.
3. Though no one join me, still I will follow.

Analysis

Stephen's response: 2 o(de\ e)/fh,
)/Andres a)delfoi\ kai\ pate/res, a)kou/sate.

A. 2-8, Abraham

1. (O qeo\s th^s do/chs w)/fqh tw^| patri\ h(mw^n)Abraa\m o)/nti e)n th^| Mesopotami/a| pri\n h)\ katoikh^sai au)to\n e)n Xarra/n,
2. quote p
 a) quote f: 3 kai\ ei)^pen pro\s au)to/n,
 b) quote:
 1))/Ecelqe e)k th^s gh^s sou kai\ [e)k] th^s suggenei/as sou,
 2) kai\ deu^ro ei)s th\n gh^n h(\n a)/n soi dei/cw.
3. * 4 to/te e)celqw\n e)k gh^s Xaldai/wn katw/|khsen e)n Xarra/n.
4. ka)kei^qen meta\ to\ a)poqanei^n to\n pate/ra au)tou^ metw/|kisen au)to\n ei)s th\n gh^n tau/thn ei)s h(\n u(meis nu^n katoikei^te,
5. 5 kai\ ou)k e)/dwken au)tw^| klhronomi/an e)n au)th^| ou)de\ bh^ma podo/s,
6. kai\ e)phggei/lato dou^nai au)tw^| ei)s kata/sxesin au)th\n kai\ tw^| spe/rmati au)tou^ met' au)to/n, ou)k o)/ntos au)tw^| te/knou.
7. * quote p
 a) quote f: 6 e)la/lhsen de\ ou(/tws o(qeo\s o(/ti
 b) quote:
 1) Anticipates Joseph:
 a> e)/stai to\ spe/rma au)tou^ pa/roikon e)n gh^| a)llotri/a|,
 b> kai\ doulw/sousin au)to\
 c> kai\ kakw/sousin e)/th tetrako/sia:
 2) Anticipates Moses:
 a> 7 kai\ to\ e)/qnos w(^| e)a\n douleu/sousin krinw^ e)gw/, o(qeo\s ei)^pen,
 b> kai\ meta\ tau^ta e)celeu/sontai
 3) Anticipates 44-50, on the temple:
 kai\ latreu/sousi/n moi e)n tw^| to/pw| tou/tw|.
8. 8 kai\ e)/dwken au)tw^| diaqh/khn peritomh^s:
9. kai\ ou(/tws e)ge/nnhsen to\n)Isaa\k
10. kai\ perie/temen au)to\n th^| h(me/ra| th^| o)gdo/h|, kai\)Isaa\k to\n)Iakw/b, kai\)Iakw\b tou\s dw/deka patria/rxas.

B. 9-16, Joseph (fulfills v.6)

1. 9 Kai\ oi(patria/rxai zhlw/santes to\n)Iwsh\ f a)pe/donto ei)s Ai)/gupton:
2. kai\ h)^n o(qeo\s met' au)tou^,
3. 10 kai\ e)cei/lato au)to\n e)k pasw^n tw^n qli/yewn au)tou^,
4. kai\ e)/dwken au)tw^| xa/rin kai\ sofi/an e)nanti/on Faraw\ basile/ws Ai)/gu/ptou,
5. kai\ kate/sthsen au)to\n h(gou/menon e)p' Ai)/gupton kai\ [e)f'] o(/lon to\n oi)^kon au)tou^.
6. * 11 h)^lqen de\ limo\s e)f' o(/lhn th\n Ai)/gupton kai\ Xana/an

- kai\ qli^yis mega/lh,
7. kai\ ou)x hu(/riskon xorta/smata oi(pate/res h(mw^n.
 8. * 12 a)kou/sas de\)Iakw\b o)/nta siti/a ei)s Ai)/gupton
e)cape/steilen tou\s pate/ras h(mw^n prw^ton:
 9. 13 kai\ e)n tw^| deute/rw| a)negnwri/sqh)Iwsh\f toi^s
a)delfoi^s au)tou^,
 10. kai\ fanero\n e)ge/neto tw^| Faraw\ to\ ge/nos [tou^])Iwsh/f.
 11. * 14 a)postei/las de\)Iwsh\f metekale/sato)Iakw\b to\n pate/ra
au)tou^ kai\ pa^san th\n sugge/neian e)n yuxai^s e(bdomh/konta
pe/nte,
 12. 15 kai\ kate/bh)Iakw\b ei)s Ai)/gupton.
 13. kai\ e)teleu/thsen au)to\s kai\ oi(pate/res h(mw^n,
 14. 16 kai\ metete/qhsan ei)s Suxe\m
 15. kai me)te/qhsan e)n tw^| mnh/mati w(^| w)nh/sato)Abraa\m timh^s
a)rguri/ou para\ tw^n ui(w^n (Emmw\r e)n Suxe/m.

C. 17-41, Moses (fulfills v.7a)

Strong chiasmus after the introductory section on childhood.

1. 17-22, Childhood

a) specification p

1) generic:

a> * chiastic temporal p

1> time: 17 Kaqw\s de\ h)/ggizen o(xro/nos th^s
e)paggeli/as h(^s w(molo/ghsen o(qeo\s tw^|
)Abraa/m,

2> text:

a: hu)/chsen o(lao\s
b: kai\ e)plhqu/nqh e)n Ai)gu/ptw|,

3> time: comment p

a: text: 18 a)/xri ou(^ a)ne/sth basileu\s e(/teros
[e)p' Ai)/gupton]

b: comment: o(\s ou)k h)/|dei to\n)Iwsh/f.

b> * 19 ou(^tos katasofisa/menos to\ ge/nos h(mw^n
e)ka/kwsen tou\s pate/ras [h(mw^n] tou^ poiei^n ta\
bre/fh e)/kqeta au)tw^n ei)s to\ mh\ zw|ogonei^sqai.

2) specific: 20 e)n w(^| kairw^| e)gennh/qh Mwu+sh^s,

b) kai\ h)^n a)stei^os tw^| qew^|:

c) o(\s a)netra/fh mh^nas trei^s e)n tw^| oi)/kw| tou^ patro/s:

d) * 21 e)kteqe/ntos de\ au)tou^ a)nei/lato au)to\n h(quga/thr
Faraw\

e) kai\ a)neqre/yato au)to\n e(auth^| ei)s ui(o/n.

f) 22 kai\ e)paideu/qh Mwu+sh^s [e)n] pa/sh| sofi/a|
Ai)gupti/wn,

g) * h)^n de\ dunato\s e)n lo/gois kai\ e)/rgois au)tou^.

2. 23-28, Rejected by the People

These adumbrate the rejection to follow, which in turn leads to the condemnation of Stephen's hearers.

a) * temporal p

1) time: 23 (Ws de\ e)plhrou^to au)tw^| tesserakontaeth\s
xro/nos,

2) text: a)ne/bh e)pi\ th\n kardi/an au)tou^ e)piske/yasqai
tou\s a)delfou\s au)tou^ tou\s ui(ou\s)Israh/l.

- b) 24 kai\ i)dw/n tina a)dikou/menon h)mu/nato
- c) kai\ e)poi/hsen e)kdi/khsin tw^| kataponoume/nw| pata/cas to\n Ai)gu/ption.
- d) * contrast pk
 - 1) thesis: 25 e)no/mizen de\ sunie/nai tou\s a)delfou\s [au)tou^] o(/ti o(qeo\s dia\ xeiro\s au)tou^ di/dwsin swthri/an au)toi^s,
 - 2) * antithesis: oi(de\ ou) sunh^kan.
- e) 26 th^| te e)piou/sh| h(me/ra| w)/fqh au)toi^s maxome/nois
- f) iu: means p
 - 1) text: kai\ sunh/llassen au)tou\s ei)s ei)rh/nhn
 - 2) means: quote p
 - a> quote f: ei)pw/n,
 - b> quote:
 - 1>)/Andres, a)delfoi/ e)ste:
 - 2> i(nati/ a)dikey^te a)llh/lous;
- g) ru: * quote p
 - 1) quote f: 27 o(de\ a)dikw^n to\n plhsi/on a)pw/sato au)to\n ei)pw/n,
 - 2) quote:
 - a> Ti/s se kate/sthsen a)/rxonta kai\ dikasth\n e)f' h(mw^n;
 - b> manner p
 - 1> text: 28 mh\ a)nelei^n me su\ qe/leis
 - 2> manner: o(\n tro/pon a)nei^les e)xqe\s to\n Ai)gu/ption;

3. 29-34, Received God's Revelation

- a) * 29 e)/fugen de\ Mwu+sh^s e)n tw^| lo/gw| tou/tw|,
- b) comment p
 - 1) text: kai\ e)ge/neto pa/roikos e)n gh^| Madia/m,
 - 2) comment <Madiam>: ou(^ e)ge/nnhsen ui(ou\s du/o.
- c) 30 Kai\ plhrwqe/ntwn e)tw^nn tessera/konta w)/fqh au)tw^| e)n th^| e)rh/mw| tou^ o)/rous Sina^ a)/ggelos e)n flogi\ puro\s ba/tou.
- d) * 31 o(de\ Mwu+sh^s i)dw\n e)qau/mazen to\ o(/rama:
- e) iu: * quote p
 - 1) quote f: proserxome/nou de\ au)tou^ katanoh^sai e)ge/neto fwnh\ kuri/ou,
 - 2) quote: 32)Egw\ o(qeo\s tw^nn pate/rwn sou, o(qeo\s)Abraa\m kai\)Isaa\k kai\)Iakw/b.
- f) cu: e)/ntromos de\ geno/menos Mwu+sh^s ou)k e)to/lma katanoh^sai.
- g) cu: * quote p
 - 1) quote f: 33 ei)^pen de\ au)tw^| o(ku/rios,
 - 2) quote: reason p
 - a> text: Lu^son to\ u(po/dhma tw^nn podw^nn sou,
 - b> reason:
 - 1> comment p
 - a: text: o(ga\r to/pos ... gh^ a(gi/a e)sti/n.
 - b: comment <topos>: e)f' w(^| e(/sthas
 - 2> 34 i)dw\n ei)^don th\n ka/kwsin tou^ laou^ mou tou^ e)n Ai)gu/ptw|,
 - 3> kai\ tou^ stenagmou^ au)tw^nn h)/kousa,

4> kai\ kate/bhn e)cele/sqai au)tou/s:
5> kai\ nu^n deu^ro a)postei/lw se ei)s Ai)/gupton.

4. Center, transitional summary, 35, "This Moses...." (cf. *houtos* in 36-38).

a) comment p

- 1) text: (summary of 29-34): 35 Tou^ton to\n Mwu+sh^n, ...
tou^ton o(qeo\s [kai\] a)/rxonta kai\ lutrwth\n
a)pe/stalken su\n xeiri\ a)gge/lou tou^ o)fqe/ntos au)tw^|\n
e)n th^| ba/tw|.
- 2) comment <Mwushn>: (summary of 23-28): quote p
a> quote f: o(\n h)rnh/santo ei)po/ntes,
b> quote: Ti/s se kate/sthsen a)/rxonta kai\ dikasth/n;

5. 36-38, Received God's Revelation

a) 36, Did Miracles:

ou(^tos e)ch/gagen au)tou\s poih/sas te/rata kai\ shmei^a e)n
gh^| Ai)gu/ptw| kai\ e)n)Eruqra^| Qala/ssh| kai\ e)n th^|\n
e)rh/mw| e)/th tessera/konta.

b) 37, Promised the Messiah:

ou(^to/s e)stin o(Mwu+sh^s o(ei)/pas toi^s ui(oi^s)Israh/l,
Profh/thn u(mi^n a)nasth/sei o(qeo\s e)k tw^n a)delfw^n
u(mw^n w(s e)me/.

c) 38, Received the Law from an angel

comment p

- 1) text: 38 ou(^to/s e)stin o(geno/menos e)n th^|\n
e)kklhsi/a| e)n th^| e)rh/mw| meta\ tou^ a)gge/lou tou^
lalou^ntos au)tw^| e)n tw^| o)/rei Sina^ kai\ tw^n pate/rwn
h(mw^n,
2) comment <houtos>:
a> o(\s e)de/cato lo/gia zw^nta dou^nai h(mi^n,

6. 39-41, Rebellion of the People

Syntactically, this is DEEPLY imbedded in the summary description of Moses. Semantically, we have shifted from a focus on Moses to one on the people. The sinfulness of the people forms a stark contrast with the faithfulness of Abraham, Joseph, and Moses.

contrast p

a) thesis: 39 w(^| ou)k h)qe/lhsan u(ph/kooi gene/sqai oi(
pate/res h(mw^n

b) antithesis: a)lla\

1) a)pw/santo

2) manner p

a> text: kai\ e)stra/fhsan e)n tai^s kardi/ais au)tw^n ei)s
Ai)/gupton,

b> manner: quote p

1> quote f: 40 ei)po/ntes tw^|)Aarw/n,

2> quote:

a: Poi/hson h(mi^n qeou\s oi(\ proporeu/sontai
h(mw^n:

b: comment p

1: text: o(ga\r Mwu+sh^s ou(^tos, ... ou)k
oi)/damen ti/ e)ge/neto au)tw^|.

- 2: comment <Mwushs> o(\s e)ch/gagen h(ma^s e)k gh^s Ai)gu/ptou,
- 3) 41 kai\ e)mosxopoi/hsan e)n tai^s h(me/rais e)kei/nais
- 4) kai\ a)nh/gagon qusi/an tw^| ei)dw/lw|,
- 5) kai\ eu)frai/nonto e)n toi^s e)/rgois tw^n xeirw^n au)tw^n.

D. 42-50, chiastic contrast p (fulfills v.7b), God's attitude toward temples.

1. antithesis, 42-43, The Prophets. God's response

- a) * 42 e)/streyen de\ o(qeo\s
- b) ampl p
 - 1) text: kai\ pare/dwken au)tou\s latreu/ein th^| stratia^| tou^ ou)ranou^,
 - 2) ampl: quote p
 - a> quote f: kaqw\s ge/graptai e)n bi/blw| tw^n profhtw^n,
 - b> quote:
 - 1> Mh\ sfa/gia kai\ qusi/as proshne/gkate/ moi e)/th tessera/konta e)n th^| e)rh/mw|, oi)^kos)Israh/l;
 - 2> 43 kai\ a)nela/bete th\n skhnh\n tou^ Molo\x kai\ to\ a)/stron tou^ qeou^ [u(mw^n) (Raifa/n, tou\s tu/pous ou(\s e)poih/sate proskunei^ au)toi^s:
 - 3> kai\ metoikiw^ u(ma^s e)pe/keina Babulw^nos.

2. thesis: complex p: Sanctuaries

- a) text: 44 (H skhnh\ tou^ marturi/ou h)^n toi^s patra/sin h(mw^n e)n th^| e)rh/mw|, (Contrast *thn skhnhn tou Molox* in the previous verse!)
- b) manner: kaqw\s dieta/cato o(lalw^n tw^| Mwush^| poih^sai au)th\n kata\ to\n tu/pon o(\n e(wra/kei,
- c) comment <skhnh>: comment p
 - 1) text: 45 h(\n kai\ ei)sh/gagon diadeca/menoi oi(pate/res h(mw^n meta\)Ihsou^ e)n th^| katasxe/sei tw^n e)qwn^n
 - 2) comment <eqwn>: comment p:
 - a> text: w(^n e)cw^sen o(qeo\s a)po\ prosw/pou tw^n pate/rwn h(mw^n e(/ws tw^n h(merw^n Dau)id,
 - b> comment <Dauid>:
 - 1> 46 o(\s eu(^ren xa/rin e)nw/pion tou^ qeou^
 - 2> contrast p
 - a: thesis: kai\ h)|th/sato eu(rei^ skh/nwma tw^| qew| [MT])Iakw/b.
 - b: antithesis: 47 Solomw^n de\ oi)kodo/mhsen au)tw^| oi)^kon.

3. antithesis:

- a) text: 48 a)ll' ou)x o(u(/yistos e)n xeiroipoih/tois katoikei^:
- b) evidence: quote p
 - 1) quote f: kaqw\s o(profh/th s le/gei,
 - 2) quote:
 - a> 49 (O ou)rano/s moi qro/nos,
 - b> h(de\ gh^ u(popo/dion tw^n podw^n mou:
 - c> poi^on oi)^kon oi)kodomh/sete/ moi, le/gei ku/rios,
 - d> h)\ ti/s to/pos th^s katapau/sew/s mou;

e> 50 ou)xi\ h(xei/r mou e)poi/hsen tau^ta pa/nta;

E. 51-53, condemnation of the hearers

1. 51 Sklhrotra/xhloi kai\ a)peri/tmhtoi kardi/ais kai\ toi^s w)si/n,

2. ampl p

a) summary <you and your fathers>: u(meis a)ei\ tw^| pneu/mati tw^| a(gi/w| a)ntipi/ptete, w(s oi(pate/res u(mw^ n kai\ u(meis.

b) amplification:

1) fathers

a> 52 ti/na tw^ n profhtw^ n ou)k e)di/wcan oi(pate/res u(mw^ n;

b> kai\ a)pe/kteinan tou\ s prokataggei/lantas peri\ th^ s e)leu/sews tou^ dikai/ou

2) you

a> ou(^ nu^ n u(meis prodo/tai kai\ fonei^ s e)ge/nesqe,

b> 53 oi(/tines e)la/bete to\ n no/mon ei) s diataga\ s a)gge/lwn,

c> kai\ ou)k e)fula/cate.