**A Perfect Stranger**

By Pastor Ricky Kurth

 Have you ever heard the old cliché that says that New Yorkers are all a bunch of crooks and thieves who can’t get along with each other? Well, I recently heard a comedian who claimed that this old cliché just isn’t true. He said the last time he was in New York he saw two perfect strangers sharing a taxi. Yeah, one too the cab’s wheels and tires, and the other took the battery and radio.

 Well, speaking of *strangers,* there was a time in the life of Moses when *he* became a stranger *to the people of Israel,* as we see in the opening verse of our text in Acts 7:29-45:

 **“Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons” (Acts 7:29).**

Now this is talking about what transpired in Exodus 2, when the people of Israel were slaves in Egypt. Moses saw an Egyptian trying to kill one of his Hebrew brethren, and he *saved* the Jew by *killing* the Egyptian. But as it says here, somebody said something about this, and when Moses heard that saying, he fled from the people of Israel and became a stranger in the land of Madain, or “Midian” as the name of the land appears in Exodus. Let’s back up in Acts 7 to see what “saying” caused Moses to flee, and what prompted this saying, starting with what happened the day after Moses slew the Egyptian:

 **“And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?**

 **“But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?**

**“Wilt thou kill me, as thou diddest the Egyptian yesterday?” (Acts 7:26-28).**

 As you can see, the day after defending a Hebrew’s life, Moses came upon two of his brethren in Israel who were striving with one another, and he broke up the fight, as any good ruler of people would do. But one of them said, as it were, “Who died and left you in charge? Who made you king of Israel?” And then he said something that showed that he’d heard that Moses had killed the Egyptian. And *that’s* the “saying” that Moses heard that caused him to flee to escape Pharaoh’s wrath.

 And that’s a *type,* an Old Testament *picture* of how the Lord Jesus Christ came to try to bring peace to Israel, both amongst the people themselves, and the peace that comes by protecting them from their enemies. But as you know, they refused to accept Him as their ruler and peacemaker.

 And when Moses had to leave Israel and become a stranger in the land of Midian, *that’s* a picture of how the Lord had to leave the earth and become a stranger in the land of heaven. And that’s why I entitled this message *A Perfect Stranger.* Not because *Moses* was perfect when he was a stranger in Midian, of course. But because he was a type of Christ, who has been a perfect stranger from Israel for the past 2,000 years now. A perfect stranger in more ways than one!

 Do you remember how long Moses *remained* a stranger from the people of Israel? If not, our text goes on to remind us in Acts 7:30:

**“And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.”**

Moses stayed away from Israel *for forty years,* an awfully long time. And that’s a type of how *the Lord* would be away from Israel for a long time as well.

Now if you’ve been with us for these studies in Acts 7, you know why we’re reading about all of this. You know that a man named Stephen is on trial for his life here before the Jewish council for preaching Jesus of Nazareth (Acts 6:14), the one those unsaved Jews had *rejected* as their ruler, as their ancestors had rejected Moses in the type. And the way that Stephen is defending himself is by pointing out that many of the greatest Jewish men of God in the Old Testament were *types of Christ,* men whose lives foreshadowed the life of Christ, as we’re seeing here with Moses.

But here we have to be careful, though. For while Moses was gone, he married a Gentile woman and had two sons with her (Acts 7:29). And most Bible teachers say that this is a type of how the Lord is having *spiritual* children today among us Gentiles. But what they don’t know—and what I want to be sure that *you* know—is that *there are no types in the Old Testament* of what God is doing today in the dispensation of grace. That’s because what God is doing today is called “the mystery” (Eph. 3:9), and the mystery was “hid *in God;”* it was *not* hidden in the kind of types we’re seeing in the Old Testament Scriptures.

So the two sons that Moses had while away from Israel aren’t types of how Christ is having sons among us today. Throughout Israel’s history, the idea of having two sons was always a demonstration of the need *in Israel* for men to be “born again” (John 3:30. That is, God always *rejected* a man’s firstborn and *accepted* the second born. He rejected Ishmael and accepted Isaac. He rejected Esau and accepted Jacob, and so on. So Moses having two sons while he was away from Israel was actually a type of how Israel still needs to be born again while the Lord is away from Israel.

But after forty years had passed, it was time for Moses to go *back* to Israel, a picture of how someday it will be time for *the Lord* to go back to Israel. And when it was time for Moses to go back, God appeared to him in a burning bush *to tell him* to go back, as we saw in Acts 7:30. And true to the type, when it is time for the Lord to go back to Israel, God the Father is going to appear to *Him* in a flame of fire. God gave Daniel a vision of what will happen that day, after which the prophet described the vision by saying:

**“I beheld…the Ancient of days…*His throne was like the fiery flame…A fiery stream issued and came forth from before Him…*I beheld even *till the beast was slain…”* (Daniel 7:9-11).**

As you may know, when the Lord returns to Israel, He is going to defeat “the beast” (the antichrist) at the battle of Armageddon. And when His Father sends Him back to do that, He is going to speak to Him *from the flaming fire of His throne—*just as we’re seeing foreshadowed here with Moses.

 As we read on, Stephen tells us how Moses reacted to this fiery appearance of God:

 **“When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him” (Acts 7:31).**

Now when Moses drew near to God to receive his instructions to go back to Israel, that’s a type of how the Lord will draw near to His Father in heaven to receive *His* instructions to goback to Israel.

 Then as we read on, Stephen describes what transpired when God appeared to Moses in the burning bush,

 **“Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.**

 **“Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground” (Acts 7:32,33).**

Now as the Son of God, the Lord wouldn’t “tremble” before His Father, of course. But He would *as the son of Abraham, Isaac and Jacob!* This was Stephen’s way of reminding those unsaved Jews that while the Lord was here, He *honored* the God of His father. He *kept* their laws, He *observed* their weekly sabbath and their feast days, as the Jews well knew.

 By the way, is the ground in heaven holy? Of course! It’s *called* holy in many places in Scripture, but the *first* time it’s called holy is when Moses was *talking about* how God sent him back to Israel to save them from Egypt:

**“…the Egyptians evil entreated us…and laid upon us hard bondage…And the Lord brought us forth out of Egypt with a mighty hand…*Look down from Thy holy habitation, from heaven*, and bless Thy people Israel” (Deuteronomy 26:6-15).**

And you can bet God’s “holy habitation” has *holy ground!*

Next, notice what God *told* Moses from the burning bush. You can almost see His great heart breaking as He lamented,

 **“I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt” (Acts 7:34).**

Now when God told Moses that He’d seen their affliction in Egypt, there’s something He left out—something He later added through the prophet Isaiah, when He inspired him to say of God,

**“In all their affliction *He* was afflicted, and…saved them” (Isaiah 63:9).**

As you can see, God not only *saw* their affliction, *He felt it.* Do you think maybe it would be a safe extrapolation to say that He sees and feels *your* afflictions as well? If you’re a parent, and you see your child suffer, do you just *see* it, or do you *feel* it? Every parent knows that you *feel* your son’s affliction. When he’s young, you step in to *deliver* him. But when he’s older, you just hope he’ll remember all the things you taught him so that he’ll be able to handle his afflictions on his own.

 And that’s a demonstration of the difference in how God treated the people of Israel and how He treats us. He stepped in and *delivered* the people of Israel because He treated them like children, giving them laws that said, “thou shalt” and “thou shalt not.” That’s how you treat a child! But He treats *you* as a grown son, and hopes you’ll remember all that He’s taught you *through Paul’s epistles* about how to deliver *yourself* from your afflictions.

 But when God sent Moses to deliver Israel from Pharaoh and all of their tribulations, that’s a type of how God will someday send the Lord back to deliver Israel from the antichrist and *the* Tribulation—the same Christ that Israel *rejected* the first time He tried to save them, just as they rejected Moses the first time *he* tried to save them in the type. Stephen goes on to remind the council of this, saying:

 **“This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush” (Acts 7:35).**

Now this is the main point Stephen was trying to make, that Israel rejected Moses the first time he tried to save them, but *recognized* that He was trying to save them *the second time* he came to them. It’s the same point Stephen made earlier about Joseph when he said,

**“…*at the second time* Joseph was made known to his brethren…” (Acts 7:13).**

With these types, Stephen was trying to tell the Jewish council that *they blew it* when they killed the Lord the first time that *He* came to save them, but they were going to get another chance at His *second* coming.

But before Moses could deliver Israel, God had to send *ten plagues* on Pharaoh, as Stephen goes on to say to the council in Acts 7:36:

**“He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.”**

 Now the signs and wonders that Stephen is talking about here are the ten plagues that God sent on Pharaoh and his people *right before delivering the people of Israel from bondage in Egypt*. And right before *the Lord* delivers the Jews from bondage *to the antichrist,* He is going to send *those same ten plagues* on the beast and his people. Study the Book of Revelation (which is an *exposition* of the Tribulation period in which Antichrist will appear) and you’ll find the same frogs, locusts and darkness that pounded Pharaoh will someday beat up on the beast.

 Now after talking about all of the ways the Lord was like Moses, you’re going to love what Stephen said to the Jewish council next:

 **“This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear” (Acts 7:37).**

After talking about all of the ways that the Lord was like Moses, Stephen reminded the council that Moses predicted that God would someday raise up a prophet *who would be like Moses—*especially in the area of being rejected the first time and accepted the second time.

 But do you remember *why* Moses said God would send them another prophet, one that they would hear? It was because they found Moses too scary! Take a look at the passage that Stephen is quoting:

**“The LORD thy God will raise up unto thee a Prophet…like unto me… *according to all that thou desiredst of the LORD…*saying, Let me not hear again the voice of the LORD my God, *neither let me see this great fire any more, that I die not”* (Deuteronomy 18:15,16).**

When God gave the people of Israel the law through Moses, the people found him too frightening, with all that fire and smoke and the thundering voice of God. And you’d think that in response, God would have told them, “Just shut up and listen to Moses.” Instead He said,

**“…the LORD said unto me, *They have well spoken that which they have spoken.* I will raise them up a Prophet…like unto thee, and will put words in *His* mouth; and *He* shall speak unto them all that I shall command Him” (Deuteronomy 18:17,18).**

Instead of telling them to shut up and listen to Moses, no matter how scary he was with that shining face, God graciously promised to send them *another* prophet who wouldn’t be *at all* scary! That certainly described the Lord Jesus, of whom we read,

**“A bruised reed shall He not break, and smoking flax shall He not quench…” (Matthew 12:20).**

But God added that He would put His words in the mouth of this other prophet, just as He had done with Moses. And this too was certainly true of the Lord, who said,

**“He that sent Me is true; *and I speak to the world those things which I have heard of Him”* (John 8:26).**

And that’s not the only place He affirmed that He spoke the words of His Father. Look what happened when the Lord was on trial before Israel’s high priest:

**“The high priest then asked Jesus of His disciples, *and of His doctrine.* Jesus answered him, I spake openly to the world; *I ever taught in the synagogue, and in the temple*, *whither the Jews always resort*; and in secret have I said nothing. *Why askest thou Me?* Ask them which heard Me, what I have said unto them: behold, they know what I said” (John 18:19-21).**

The Lord told them that He spoke the words of God *over and over,* in every nook and cranny of Israel. They may not have *listened* to Him, *but they heard Him.*

But now, in quoting this passage in Deuteromomy 18, Stephen knew *that the council knew* how that passage ended:

 **“…whosoever will *not* hearken unto My words which He shall speak in My name, *I will require it of him”* (Deuteronomy 18:19).**

Now Stephen purposely didn’t *quote* this part of Moses’ words, for he was more interested in playing up the second chance they were going to get to receive Christ when He returns than threatening them with His wrath. But he knew they’d be thinking of it, and how they crucified the Lord instead of hearkening to Him.

 Now in speaking of Moses, Stephen went on to say,

 **“This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us” (Acts 7:38).**

Now as a grace believer, you know this verse well, for it is the verse that we quote to show denominational believers that there is more than one church in the Bible. We’re part of “the church, which is His body” (Eph. 1:22,23), but there was also a church that was with Moses in the wilderness, the church of Israel.

 And when Stephen says that Moses was there with “the angel,” that wasn’t your average, everyday, run-of-the-mill angel, as we see in a fuller quote from Isaiah 63:9:

 **“In all their affliction He was afflicted, and *the angel of His presence* saved them”**

This means that the angel that was with Moses in the wilderness was *the angel of God’s presence.*

If you’re thinking that this means God wasn’t *literally* with Moses, look how literally Moses told the people of Israel to take God’s presence:

**“…thou shalt have a paddle…and it shall be, *when thou wilt ease thyself abroad,* thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: *For the Lord thy God walketh in the midst of thy camp*, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy” (Deuteronomy 23:13,14).**

Unless you wanted the angel of God’s presence stepping in what you failed to bury, you carried a paddle to bury it with! I’d call that the literal presence of God among them, wouldn’t you?

 And God did more than just *walk* among them. He gave them what Stephen calls “the lively oracles.” That’s talking about *the Word of God.*

**“What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God” (Romans 3:1,2).**

The whole Bible was written by Jews, no matter what people say about the gospel of Luke. There were a lot of advantages to being Jewish, but the biggest one was that God gave them *a living Book.* That word “lively” means *living,* as it does in I Peter 1:3, where Peter wrote,

**“Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again *unto a lively hope* by the resurrection of Jesus Christ from the dead”**

The reason Peter calls the hope of believers *lively* is that it is able to give eternal life. And in using that same word to describe God’s Word, we know that the Scriptures are just as alive as our lively hope! That Book you’re holding is like no other book on the planet. It’s the only book on earth that is literally alive with the very life of God,and is able to *give* life to any who will read it and believe it.

 Now you’d think that since God was with Moses in the wilderness that the people of Israel would have obeyed him. But as you know, that’s not how it went down, as Stephen goes on to say in Acts 7:39 where, speaking of Moses, he said:

 **“To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt.”**

Now you’d think Stephen was pretty brave to tell a bunch of Jews that their fathers failed to obey Moses. I mean, the Jews *loved* Moses (John 5:45)! But Stephen knew they couldn’t deny his words, for their own Scriptures testified that their fathers disobeyed Moses, as when Nehemiah prayed,

**“Thou…commandedst them…laws, *by the hand of Moses* Thy servant …*But they and our fathers dealt proudly*…and hearkened not to Thy commandments*. And refused to obey”* (Nehemiah 9:13-17).**

This could be the very verse Stephen is quoting here. And their Scriptures said the same thing in other places as well.

 Now if you’re wondering what Stephen meant when he said that “their hearts turned back again into Egypt,” he explains himself when he begins the next verse with the word “saying”:

 **“Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him” (Acts 7:40).**

Back in Egypt, the Egyptians worshipped idols. So when Stephen said that their hearts turned back to Egypt, he meant that they began worshipping idols like the Egyptians—and like some of *them* probably did in Egypt. You can’t be slaves to a nation for 400 years without it affecting you adversely, causing you to pick up some of their bad habits.

 We know for sure that it affected them adversely when Moses went up into the mountain to get the law from God. When he was gone for 40 days, they gave up on any hope of him returning, and made their own gods!

 What Stephen is doing here is making a prediction about Israel’s future based on what happened to her in the past. You see, *the Lord* is going to be gone from Israel for so long that a lot of Jews are going to give up on *Him* as well. Peter described this when he predicted:

**“…there shall come in the last days scoffers….saying, *Where is the promise of His coming?”* (II Peter 3:3,4).**

Peter doesn’t specify that these will be Jews who will be saying this, but they would be the most aware that the Lord was scheduled to return. This is why I believe that that’s what Jews will be saying in the Tribulation.

And to learn what they are going to *do* about it, look what they did about it when Moses was gone longer than they liked:

 **“And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands” (Acts 7:41).**

Now here we have *proof* that their hearts turned back to Egypt. Did you know that the Egyptians worshipped cattle? One of their main deities was a bull named Hapis. So when the hearts of the people of Israel turned back to Egypt, it’s no wonder that they demanded that Aaron make them a golden calf to worship.

And this is typical of what is going to happen to them in the future as well. After John saw a vision of the antichrist, he wrote,

**“I beheld *another beast*…saying to them that dwell on the earth, *that they should make an image to the beast*, which had the wound by a sword, and did live” (Revelation 13:11-14).**

 This other beast, a man that Bible teachers have dubbed The False Prophet, will cause Israel and the rest of the world to fall back into idolatry.

 Then what? Well, Stephen goes on to predict Israel’s future some more by looking deeper into Israel’s past in Acts 7:42:

 **“Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?”**

In the Tribulation, Jews are going to go back to worshipping the host of heaven, and the host of heaven consists of *angels—*including *fallen* angels. That’s why John describes the Tribulation saying,

**“…the rest of the men which were not killed by these plagues yet repented not *of the works of their hands*, that they should not *worship devils*, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk” (Revelation 9:20).**

You see, when men worship an idol, they’re not really worshipping that stump of wood they carved into some shape or other. They’re actually worshipping the devil that their idol represents.

Now if you’ve been wondering how Jews who should have known better could possibly fall into idolatry, it helps to know that the *kind* of idolatry they are going to fall into is the same kind they fell into in the wilderness. And the verse that Stephen quotes here from Amos (Acts 7:42) tells us the kind that they fell into. Let’s look at the passage he’s referencing:

 **“Though ye offer Me burnt offerings and your meat offerings, *I will not accept them...*Have ye offered unto *Me* sacrifices and offerings in the wilderness forty years, O house of Israel? *But ye have borne the tabernacle of your Moloch and Chiun* your images, *the star of your god,* which ye made to yourselves” (Amos 5:22-26).**

When God asked, “Did you offer those sacrifices *to Me?”* that’s His way of implying that the sacrifices they offered in the wilderness weren’t really being offered *to Him.* When God went on to mention “the tabernacle of your Moloch and Chiun your images,” this tells us that all the time His people were in the wilderness, they carried around the tabernacle of some false gods. And *that’s* who they were *really* offering their sacrifices to.

 Now that’s not who they *said* they offered them to. They *said* they were offering them to God. But they offered them to God *in the tabernacle of those idols.* That’s what prompted God to ask them, “Did you really offer them to *Me?”*

 In ancient Israel, *true* worshippers of God worshipped Him in the tabernacle that *Moses* made. *False* worshippers worshipped Him in the tabernacle we read about in Numbers 16:1-24:

**“Now Korah…and Dathan and Abiram…*gathered themselves together against Moses and against Aaron*, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?...And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about *the tabernacle of Korah, Dathan, and Abiram…*”**

As you can see, those idolatrous rebels had their own tabernacle!

 Now if you think it’s strange to mix the worship of God with idols, I can assure you that I grew up in a church that mixed the worship of God with idols, the church of Rome. You see, no matter what God is doing in any dispensation, Satan has always had people doing something *similar,* but worshipping *him* in the process.

 And he did this throughout Israel’s history, as we see when we read what this Jewish lady said in Judges 17:3:

 **“...I had wholly dedicated the silver unto the Lord…*to make a graven image and a molten image”***

Did you catch that? That lady *wholly* dedicated some silver to the Lord—to make an idol with it! That word “wholly” means she said to God, as it were, “Here it is, Lord, it’s all yours—now step aside while I make an idol with it!”

 And that’s what Jews will be doing in the Tribulation as well, as we see typified in Israel’s past. The Church of the antichrist is going to be a false Judaism, like the Jews had in the Old Testament, and like Rome today is a false Christianity, mixing the worship of God with the worship of idols.

 Now as we read on, we see Stephen goes on to quote Amos some more:

 **“Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon” (Acts 7:43).**

Now when Stephen talked about their *star,* it helps to know that stars in the Bible were symbols of *angels.* After God gave the apostle John a vision of some stars, He went on to tell him what those stars represented:

**“The seven stars *are the angels of the seven churches”* (Revelation 1:20).**

So when Stephen said that the Jews worshipped the host of heaven in Moses’ day, we know that they weren’t actually worshipping the stars themselves, any more than they were actually worshipping their carved stumps of wood. They were worshipping the fallen angels that those stars represented.

 The star of David that appears on the flag of the modern state of Israel doesn’t have anything to do with David. It has to do with the star of “Remphan.” Now modern Jews aren’t aware of this, of course. They *think* their star has to do with a prophecy of their messiah that Balaam gave when he wrote:

**“…*there shall come a Star out of Jacob,* and a Sceptre shall rise out of Israel, and shall smite the corners of Moab” (Numbers 24:17).**

When the wise men saw that star in the east, that’s one of the verses that told them that the Messiah had been born in Israel. And since Jews are still looking for their Messiah, they have what they believe to be His star on their flag.

 Well after Israel fell into the kind of idolatry that mixed the worship of the true God with false gods, God vowed to carry them away to Babylon (Acts 7:43). That’s where all that idolatry came from! God was telling them, as it were, “If you like idols so much, I’ll send you on a 70-year vacation in the very home of idolatry!”

The thinking behind this is the same as when parents will sometimes catch their son smoking cigarettes, and make him smoke one after another until he pukes. The idea there is to make him sick of something they don’t want him to be any part of, and that was God’s idea in sending Israel to Babylon as well.

And it worked! They had their faults after that, but never again messed around with idols. But they will someday!

Now when Stephen said that the Jews had a false tabernacle, he didn’t mean to imply that they didn’t *also* have the true one, as he went on to say in Acts 7:44:

**“Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.”**

Now we know that “the tabernacle of witness” was *God’s* tabernacle, for in Numbers 18:1,2 we read,

**“…the Lord said unto Aaron…thou and thy sons with thee shall minister before *the tabernacle of witness.”***

Those rebels might have had their own tabernacle, but Moses and Aaron had the true one. And Moses made sure Joshua brought it with them into the promised land, as Stephen went on to say in the final verse of our text. He described it as the tabernacle

**“Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;” (Acts 7:45).**

Now the “Jesus” here is not the Lord Jesus Christ. “Jesus” is the New Testament spelling of *Joshua,* the way our English name “John” is “Johann” in German, and “Ivan” in Russian. Similarly, if your name is “Peter” in English, they would call you “Pedro” in Spanish-speaking countries, and “Pierre” in France. And both *Joshua* and *Jesus* mean *Jehovah Savior,* or *Jehovah saves!*

And this was Stephen’s point to the Jewish council. He wanted to remind them that Moses couldn’t bring them into the promised land. It took a man named *Jesus* to do that. And the law of Moses to which they were clinging so tightly (John 9:28) was similarly unable to bring them into the promised land of the kingdom. It would take a man named Jesus to do that as well! So they had better stop clinging to the law, and start clinging to Him!

And if you’re not saved, and you don’t get anything else out of this article, you need to know that you can’t get to the promised land of heaven by the law preached by Moses. You can only be saved from your sins by Jesus, the One who shed His blood on the cross to save you from the law that you’ve broken countless times in your life. “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31).