

Acts 7 Stephen the 1st Christian to Suffer Martyrdom

Acts 6:8-15 And Stephen, full of faith and power, did great wonders and miracles among the people. **9** Then there arose certain of the synagogue, which is called [*the synagogue*] of the Libertines, and Cyrenians (ci-REE-nee-ans), and Alexandrians, and of them of Cilicia (SI-li-see-a) and of Asia, disputing with Stephen. **10** And they were not able to resist the wisdom and the spirit by which he spake. **11** Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and [*against*] God. **12** And they stirred up the people, and the elders, and the scribes, and came upon [*him*], and caught him, and brought [*him*] to the council, **13** And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: **14** For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. **15** And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

The charge against Steven was disloyalty to the Temple and Moses.

The Steven's answer was God has never been local, limited or exclusive.

Steven's martyrdom is followed by persecution.

The particular charge against Steven was two-prong.

Acts 6:13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

What He argued in the Hellenistic Synagogue, which his opponents had no answer to was:

Acts 6:14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

From the charge we infer Steven's line of Stephen's arguments to have been.

This place is not alone the Holy Place.

The Law of Moses is not the way of salvation.

Jesus and the Gospel is the way back to God.

Throughout history God's revelation was always progressive and moving forward.

God's leader or program has always been rejected by His people.

Suffering always follows and the people must repent and accept that which they have earlier rejected.

The Gospel of Christ is Universal and not Racial National and local.

The Speech of Steven was not a defense in the sense that he was seeking a legal acquittal ... it was an exposition of God's dealing with Israel and it clearly implied that by His nature and purpose, God was not local or limited but universal.

Never the less to understand Steven's argument we should never lose sight of the charges that were brought against him.

He answered and spoke directly to those charges and accusations brought against him.

The offence was to speak "against this Holy Place (The temple) and the Law."

To the tradition bound Jews either Charge was blasphemous. From God's activity in history Steven draws three ideas that appear throughout the speech.

God's Revelation is and has been progressive and never static.

This place is not exclusively the Holy Place

God's Leader or program has always been rejected, then suffering always follows then the people have to repent, come back and that which they earlier rejected.

Acts 7:1 Then said the high priest, Are these things so?

Some learned men think that the high priest at that time was Theophilus or Jonathan, both being sons of Annas and both having held the office. But "The high priest was probably still Caiaphas, who was High Priest at the trial of Jesus, he remained in office until A.D. 36 ... all were the murderers of Jesus, all were involved in the illegal night time trial of Jesus and all participated in the kangaroo court the next morning.

As President of the Sanhedrin Court, the High Priest asks what reply Stephen has to the charges made against him.

Actually, Stephen's address was not so much a defense of himself as it was an epic survey of Jewish history as related to their rejection of the promised Messiah. It is a true and complete refutation of the charges against him.

Stephen's innocence is apparent in this masterful oration, it is the glorious figure of the risen Lord and Savior Jesus Christ which dominates every word of his sermon.

Acts 7:2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran (KAR-an),

In order to make his defense, to unveil the fact that his accusers were fighting against God, and to preach Christ, Stephen rapidly outlines Jewish history. Every fact cited has a point. Note (1) that Abraham was called in un-circumcision, and the Christ was promised to be born through his seed, child or descendant before Abraham was circumcised; (2) that Joseph, the type of Christ, was rejected by his brethren, and afterwards saves them; (3) that Moses is also rejected and despised the people suffered for it, had to repent and accept Moses whom they had rejected because God had chosen Moses to save Israel; (4) that the Israelites went whoring after false gods and were carried into captivity; (5) that God had the tabernacle and temple built, but was particular to assure Israel that he dwelt not in temples made with human hands; (6) that their Moses, rejected, whom the people refused to obey, predicted a prophet like unto himself, and (7) that in the rejection of Christ they showed just the same spirit as their fathers who had rejected and slain the prophets who predicted Christ's coming. The speech is pointed, logical, and powerful, not intended to conciliate, but to show the Jews their own sins. The God of glory appeared unto . . . Abraham . . . in Mesopotamia. See Gen. 12:1 . Abraham's childhood home was at Ur of the Chaldees in Mesopotamia, the country between the Euphrates and Tigris rivers. Gen. 12:1 gives a second call at Haran, or Charran (the same), but Stephen declares that the family had gone from Ur to Charran, because of an earlier call. Charran was on the route to Canaan, and Abraham made a stop there of five years, until his father died (Genesis 11:31 & Genesis 11:32). See verse 4 of this chapter .

Acts 7:3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

Acts 7:4 Then came he out of the land of the Chaldaeans (kal-DEE-ans), and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

Genesis 12:1-4 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee,

and curse him that curseth thee: and in thee shall all families of the earth be blessed. 4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram [*was*] seventy and five years old when he departed out of Haran.

Acts 7:5 And he gave him none inheritance in it, no, not [*so much as*] to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when [*as yet*] he had no child.

Abraham possessed Canaan only by faith. He lived in a tent and never owned a house. He looked to the fulfillment of the promise, that it would be the possession of his children when he had neither land nor child or “seed.”

Hebrews 11:8-16 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as [*in*] a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which hath foundations, whose builder and maker [*is*] God. 11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. 12 Therefore sprang there even of one, and him as good as dead, [*so many*] as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. 13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of [*them*], and embraced [*them*], and confessed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that [*country*] from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better [*country*], that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Acts 7:6 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.

In Genesis 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land [*that is*] not theirs, and shall serve them; and they shall afflict them four hundred years;

Four hundred years In round numbers ... It will be about 30 years until Isaac is born and the beginning of the persecution was when Ishmael It is stated cf:

Genesis 21:9-10 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. (Isaac) **10** Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, [*even*] with Isaac.

Exodus 12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, [*was*] four hundred and thirty years.

Stephen is quoting from the Septuagint which has the clause after the word "Egypt and in the land of Canaan" which was dropped from the Masoretic text.

This includes the period from the call of Abraham to the Exodus.

Galatians 3:16-17 **16** Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. **17** And this I say, [*that*] the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Thus Isaac was born about thirty years after the call of Abraham, which leaves Stephen's period of 400 years.

Acts 7:7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

Exodus 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I [*am*] the LORD

Acts 7:8 And he gave him the covenant of circumcision: and so [*Abraham*] begat Isaac, and circumcised him the eighth day; and Isaac [*begat*] Jacob; and Jacob [*begat*] the twelve patriarchs.

After Abraham's call found in Genesis 12 and the promise of the coming of Christ through his family tree found in Genesis 12 & 15 later in Genesis 17:1-14 circumcision was given.

The covenant of Christ was for all; The covenant of circumcision was for the Jews.

Acts 7:9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

“...the patriarchs.” The sons of Jacob cf: Genesis 37:28. As they rejected Joseph, their descendants rejected Jesus. God was with him even in Egypt not “this Holy Place” Suffering followed in the form of a great famine or “dearth” Then Joseph the one rejected God raised him up to royal honors in the house of Pharaoh.

Acts 7:10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

Acts 7:11 Now there came a dearth over all the land of Egypt and Chanaan (Kanaan), and great affliction: and our fathers found no sustenance.

For the history of Joseph, begin reading at Genesis 39 , and read to the close of Genesis. For the account of the famine and the visit to Egypt of the ten brethren, read Genesis 42 and 43.

Acts 7:12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

Acts 7:13 And at the second [*time*] Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

Acts 7:14 Then sent Joseph, and called his father Jacob to [*him*], and all his kindred, threescore and fifteen souls.

The rejected Joseph becomes the prince and savior of all the children of Israel. “... Three score and fifteen souls.” Gen. 46:27 says that sixty-six persons besides Jacob, Joseph and his two sons, seventy in all, were in Egypt. But the Septuagint Version, quoted almost invariably by Christ and the apostles, as well as by Stephen here, after giving the sixty-six, adds: "And the sons of Joseph born in Egypt were nine souls." The nine, added to the sixty-six, make the seventy-five that Stephen gives. Why this clause was omitted from the Hebrew text, followed by the King James Version, is unknown. Stephen simply follows the text received by Christ, the apostles, and the Jews generally. The Sanhedrin Court had no fault with Stephen's facts about history ... only with his preaching Jesus.

Acts 7:15 So Jacob went down into Egypt, and died, he, and our fathers,

Acts 7:16 And were carried over into Sychem (SI-kem), and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor (EM-or) [*the father*] of Sychem.

Acts 7:17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

Acts 7:18-21 Till another king arose, which knew not Joseph. 19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. 20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: 21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

The persecution of Israel and birth of Moses is found, cf: Exodus 1:1-22 - 2:10.

Acts 7:22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

Hebrew 11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Moses was educated in all the accomplishments of his time. We know from the researches of the Egyptologists that at the period of Moses there were great universities for the education of all who were of the royalty and any servants expected to engage in public employments.

Acts 7:23-29 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. 24 And seeing one [*of them*] suffer wrong, he defended [*him*], and avenged him that was oppressed, and smote the Egyptian: 25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. 26 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? 27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? 28 Wilt thou kill me, as thou diddest the Egyptian yesterday? 29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

When you compare Exodus 2:11-15 to Hebrews 11:24 you will observe the point that Stephen makes. Israel rejected Moses as "a ruler and judge over them," just as they had rejected Joseph and Jesus. Yet God chose both Joseph and Moses to be their saviors and rulers.

When you reject God's prophet, suffering always follows and the people have to repent and accept that which they previously rejected.

Acts 7:30-34 And when forty years were expired, there appeared to him in the wilderness of mount Sina (Si-ni) an angel of the Lord in a flame of fire in a bush. 31 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, 32 [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. 33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. 34 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.

For the call of Moses, see Exodus 3:1-10.

Acts 7:35-36 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. 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.

With great force Stephen makes his application. This Moses they refused, but God sent him as their ruler and deliverer. If his hearers failed to see the point, the next verse makes it clear.

Acts 7:37 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.

Peter also quotes this verse from Deuteronomy 18:15ff (also proving Mohamed is NOT the PROPHET promised)

Acts 3:22-23 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, [that] every soul, which will not hear that prophet, shall be destroyed from among the people.

This rejected Moses who was chosen by God to be a prince and a savior hath said,

“... A Prophet shall the Lord your God raise up . . . like unto me. Like me, "of your brethren;" like me, a Jew rejected and despised by Israel ...

“like unto me,” exalted to be a Prince and a Savior by God. cf: Deut. 18:15-19 .

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

“... that was in the church in the wilderness ...” The congregation of Israel, which was typical of the Church of Christ. Moses was its mediator. With the angel. The angel of the Covenant, who communicated the law to Moses in Sinai. See verse 53 and Exod. 23:20 Exodus 23:20-23.

“ ... Lively oracles ...” which was the 10 Commandments and later the all the rest of the law of Moses.

Acts 7:39-42 To whom our fathers would not obey, but thrust [*him*] from them, and in their hearts turned back again into Egypt, 40 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. 41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. 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?

These verses summarize the unbelief, disbelief and waywardness of Israel under Moses. The point is to show that the rejection of Christ harmonizes with their past history. See Exodus 16:3 Exodus 17:4 & Exodus 32:1-14.

“... have ye offered to me slain beasts and sacrifices ...” This passage is quoted from Amos 5:25-27 . The emphasis is on Me. Did ye not offer them to false gods also? The next verse gives the reply.

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

Israel turned to the abominable worship of Moloch (MO-lok), and other false gods. Then suffering followed, Jerusalem and the Temple were destroyed and they were carried away as slaves into the Babylonian Captivity for 70 years in 586 BC.

Moloch (MO-lok), was a god of the Amorites, worshiped by human sacrifices.

Remphan (rem-FAN), ... Stargazing with some planet worshiped as a god.

“Beyond Babylon” A punishment brought on all Israel for its sins, predicted by Amos and other prophets. Observe Stephen’s point of showing their national sinfulness as a nation.

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.

The tabernacle built at Sinai, was a witness of the Covenant (Numbers 18:2), and only a shadow of the good things to come

Hebrews 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [*that*] thou make all things according to the pattern shewed to thee in the mount.

This tabernacle, built by God's command, according to his pattern found in Exodus 25:9-40), they had rejected for "the tabernacle of Moloch"(MO-lok) V:43.

Acts 7:45-47 Which also our fathers that came after brought in with Jesus (Hebrew Joshua) into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David; 46 Who found favour before God, and desired to find a tabernacle for the God of Jacob. 47 But Solomon built him an house.

"Which also our fathers . . . brought in with Jesus..." Joshua, is the Hebrew form for Jesus. He and the later generations of Jews brought this tabernacle into Canaan when they conquered it.

"Desired to find a tabernacle ..." speaking of David, who sought to build a permanent temple (II Samuel 7:1 & 1 Chron. 22:7). David was restrained from building the temple, and it was erected by his son Solomon (II Chronicles 6:7-8.

Acts 7: 48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, 49 Heaven [*is*] my throne, and earth [*is*] my footstool: what house will ye build me? saith the Lord: or what [*is*] the place of my rest? 50 Hath not my hand made all these things?

"Howbeit the Most High dwelleth not" The argument is that the tabernacle was laid aside for the temple by God's command; that God does not confine himself in any house made with hands, and hence "this holy place" will be destroyed just as Jesus prophesied and hence this "holy place" will also be laid aside in 70 AD.

II Chronicles 6:18 But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

God's real temple was and is greater than the building they revered so superstitiously.

Isaiah 66:1-2 Thus saith the LORD, The heaven [*is*] my throne, and the earth [*is*] my footstool: where [*is*] the house that ye build unto me? and where [*is*] the place of my rest? 2 For all those [*things*] hath mine hand made, and all those [*things*] have been, saith the LORD: but to this [*man*] will I look, [*even*] to [*him that is*] poor and of a contrite spirit, and trembleth at my word.

Acts 7:51 Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers [*did*], so [*do*] ye.

“Ye stiff necked “ Stubborn, like the ox which refuses to bend its neck for the yoke. Stephen now makes the direct application to them the high and mighty Sanhedrin Court.

“uncircumcised in heart ...” The uncircumcised were the aliens like the Gentiles, they hated. The Sanhedrin Court were aliens in their heart from God.

“uncircumcised in heart and ears, their recent history shows they still refuse to hear the word of God just like their fathers.

Stephen told them that spiritually they were heathen. They, like their fathers, resist the Holy Ghost and are in open rebellion to the known will of God.

Acts 7:52-53 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

Their fathers habitually persecuted the prophets and slew some of them who predicted the coming of Christ ... Isaiah and Jeremiah top the list. Now they, the Sanhedrin High Court Stephen's hearers, were murderers of the Just One.

Acts 7:53 Who have received the law by the disposition of angels, and have not kept [*it*].

“who have received the law by the disposition of angels ...” Through the ministration of angels.

Deuteronomy 29:29 The secret [*things belong*] unto the LORD our God: but those [*things which are*] revealed [*belong*] unto us and to our children for ever, that [*we*] may do all the words of this law.

“Have not kept it” Pretending to be holy and righteous priests and very scrupulous observers of the law, they were all wicked law-breakers.

Acts 7:54 When they heard these things, they were cut to the heart, and they gnashed on him with [*their*] teeth.

They all convulsed with rage at Stephen's sermon which was now violently interrupted. Their rage is shown by their “gnashed on him with [*their*] teeth.”

Acts 7:55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

The Lord who had promised his presence was with him. His faith was so strengthened that, by faith, he saw the Savior in Heaven, through the opened heavens. The vision was revealed to his soul and his eyes.

Acts 7:56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

I see the heavens opened... It was fitting indeed that God should have given to the first Christian martyr such a glorious vision of eternal realities.

“...the Son of man (Jesus) standing on the right hand of God ...” Sitting at the right hand of God is the usual attitude ascribed to our Lord in token of his victorious rest, and waiting for the day of judgment; but here he is seen standing, as rising to welcome his faithful martyr, and to place on his head the crown of life.

“Son of man ...” Jesus is the only one to use this term in the entire New Testament except for Stephen using it here

Acts 7:57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

“They cried out...” they closed their ears to what they called blasphemy, then, in a mob, without a vote on his guilt or innocence, rushed upon him to slay him, though he was yet legally un-condemned.

Acts 7:58 And cast [him] out of the city, and stoned [him]: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

Though committing murder, they were scrupulous to comply with their custom of execution outside of the city. See Leviticus 24:14 .

“And stoned him. “ Jesus was crucified, because the Romans put him to death; Stephen was stoned, because Jews slew him. Stoning was the Jews usual method of execution.

“The witnesses” The witnesses were required to cast the first stones cf: Deuteronomy 13:10 & Deuteronomy 17:7. Doing this as a mob, without the consent of the Roman governor was illegal.

Still play acting at religion all the forms of the law were observed in the murder.

“... laid down their clothes at a young man's feet, whose name was Saul.” This young man, was to become the greatest of all of the Apostles and the writer of the majority of the books of the New Testament. Saul/Paul was then about 30 to 35 years old.

Acts 7:59 And they stoned Stephen, calling upon [God], and saying, Lord Jesus, receive my spirit.

“... Lord Jesus, receive my spirit.” In the storm of stones he committed himself to Jesus.

Acts 7:60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

“Kneeled down.” Either voluntarily, or brought to his knees by the cruel blows.

“Lord, lay not this sin to their charge “ The point is that in his sufferings, like his Master, he prayed for his enemies. Saul, no doubt, noted this, and it had its effect.

“He fell asleep.” To wake again at his Savior's voice.

The death of Stephen was a murder, instead of an execution, because (1) no vote of the Sanhedrim was taken, and (2) the consent of the Roman governor a requirement for any capital punishment, was not obtained. Cf: John 18:32 . Sources: KJV, theWord.com, World Conquest, B. W. Johnson, Burton Coffman, F.F. Bruce, J.W. McGarvey & Clarke's Commentaries.