reproach, implying that God does not receive  
as offered to Him, sacrifices in which He  
has been made to share with idols :—**it is  
not true that ye offered to Me** (but no  
stress on Me) **sacrifices,** &c., ‘I regard it  
as never having happened.’

**43.**] The answer by God himself: **Yea, ye took up,**  
j.e. **carried about with you,** (not *My* tabernacle as your sole or chief holy place, but) **the tabernacle** (literally the portable tent for the.  
image. We read of the *sacred tent* in the  
Carthaginian camp) **of Moloch** &c. Stephen  
was *not the sole* dishonourer, if a *dishonourer,* of the holy place—their fathers had done it before.

**Moloch**] So the LXX: the Heb. has **Malchem,** *‘of your king’*  
Moloch was the Phœnician Saturn: his  
image was of brass with the head of an ox,  
and outstretched arms of a man, hollow;  
and human sacrifices (of children) were  
offered, by laying them in these arms and  
heating the image by fire kindled within.  
The rigid prohibitions of the worship of  
Moloch (Lev. xviii. 21; xx. 2–5) were  
openly transgressed by Ahaz, 2 Kings xvi.3; by Manasseh, ib. xxi. 6; see also xxiii.10; Jer. vii. 31; xxxii. 35. In the kingdom of Israel this abomination had been long practised, see 2 Kings xvii. 17; Ezek.  
xxiii. 37. We find traces of it at Carthage  
among the Phœnicians, among the Cretans  
and Rhodians, and the Assyrian colonists at Sepharvaim, 2 Kings xvii.31.

**the star of your god Remphan**] For this  
word, Rephan or Remphan the Hebrew  
has *“ Chiun:”* but what the meaning of  
either this or Remphan (the word is very  
variously read in our MSS. Rempham,  
Rompha, Rofa. Reffa, Rephan, &c.) is, we  
have nothing but conjecture to inform us.  
The most likely opinion has been that of  
Kircher, who maintains it to be a Coptic  
word, signifying *the planet Saturn,* and  
answering to the Arabic ‘Kewan.’  
The prophecy, both in the LXX and  
Hebrew, has **Damascus.** But the *fulfilment*  
of the prophecy would make it very natural  
to substitute that name which had become  
inseparably associated with the captivity.

**44. the tabernacle of witness**] In  
opposition to the *tabernacle* just mentioned:  
but also in pursuance of one of the great  
aims of the speech, *to shew that holiness is  
not confined to locality or building.* This  
part of his subject Stephen now enters on  
more particularly.—The words, *“the tabernacle of witness,”* are the LXX rendering of the word in Num. xvi. 18, 19 &c., which the  
A.V. renders ‘the tabernacle of the assembly,’ or ‘congregation.’

**the fashion**] This is another contrast: it is the  
same word as that rendered “figures” in  
ver. 43.

**45.**] **inheriting**, succeeding  
to its custody and privileges.

**at** (or ‘in’) **their taking possession**] The term is  
used of that final and settled possession  
which Israel took of the land, not of that  
transitory possession from which the Gentiles or nations were driven out. The martyr combines rapidly a considerable period,  
during which this taking possession and this  
expulsion was taking place (for it was not  
complete till the time of David) in order to  
arrive at the next great event of his history,  
*the substitution of the temple of Solomon for  
the tabernacle.*

**46. asked permission**] See 2 Sam. vii. 2 ff., in which this request  
is made through Nathan the Prophet, and