Matt. xxvi. 14—16 :—**murderers,** by the  
hands of the Romans; ch. ii. 23, note.

**53. at the injunction of angels**] Many explanations have been given of these  
words. An enumeration and description of  
them may be seen in my Greek Testament.  
The key to the right understanding of  
them seems to be the similar expression in  
Gal. iii. 19, *“the law, . . . ordained by*  
[means of] *angels.”* The law was *given*  
by God, but *announced* by angels. The  
people received God’s law then, **at the in-  
junction of angels.**

**54.**] **were cut to heart,** see ch. v. 33, note.

**55.**] Certainly, in so far as the vision of Stephen  
was *supernatural,* it was not *necessary* that  
the *material heavens should have been  
visible* to him: but from the words *looked  
up steadfastly* **into [the] heaven,** it would  
seem that they *were.* We are not told  
*where* the Sanhedrim were assembled. It  
does not seem as if they were convened in  
the ordinary session room: it may have  
been in one of the courts of the temple,  
which would give room for more than the  
members of the Sanhedrin to be present,  
as seems to have been the case.

**standing**] A reason why the glorified  
Saviour was seen *standing* and not *sitting,*has been pleasingly given by Chrysostom,  
“Why *standing* and not *sitting?* that He  
may shew His attitude of help to the  
martyr. For of the Father also it is said,  
‘Arise, O God.’” See also the collect for St. Stephen’s day. But not perhaps correctly : for ‘help’ does not seem here to he the  
applicable idea, but the *confirmation of his  
faith* by the ecstatic vision of the Saviour’s  
glory at God’s right hand.—I should be  
rather disposed to think that there was  
reference in the vision to that in Zech. iii. 1, where Zechariah sees “*Joshua* [*Jesus*]  
*the High Priest standing before the angel  
of the Lord.*” Stephen, under accusation  
of blaspheming the *earthly temple,* is  
granted a sight of the *heavenly temple* ;  
being cited before the *Sadducee High  
Priest,* who believed neither angel nor  
spirit, he is vouchsafed a vision of the  
*heavenly* HIGH PRIEST, standing and ministering at the Throne, amidst the angels and just men made perfect.

**56.**] This is the only time that our Lord is by  
human lips called the SON OF MAN after  
His Ascension (Rev. i. 13; xiv. 14, are not  
instances). And *why here?* I believe for  
this reason. Stephen, full of the Holy  
Ghost, speaking *now* not of himself at all  
(ver. 55), but entirely by the utterance of  
the Spirit, repeats the *very words,* Matt. xxvi. 64, in which Jesus Himself, *before this council,* had foretold His glorification ;  
—and assures them that that exaltation of the SON OF MAN, which they should hereafter witness to their dismay, was *already  
begun and actual.*

**58. cast him out of the city**] See Levit. xxiv. 14. The  
Rabbinical books say, “The place of stoning was outside the city: for all walled cities were considered to correspond to the  
camp of Israel.” Compare also Heb. xiii. 12, 13.

**and stoned him**] An anticipation of the fact, the details of which  
follow. Stoning was the punishment of  
blaspheming, Levit. xxiv. 16. The question whether this was a legal proceeding on sentence, or a tumultuary one, is not easy  
to answer. It would appear from John  
xviii. 31, that the Jews had not legally the  
power of putting any man to death (see  
note there). Certainly, from the narrative  
before us, and from the fact of a bloody  
persecution having taken place soon after  
it, it seems that the Jews did, by connivance of, or in the absence of the Procurator, administer summary punishments of