696 THE ACTS. VII.   
   
 the wilderness ? #8 Yea, ye took up the tabernacle of   
   
 Moloch, and the star of Pyour god Remphan, figures   
 which ye made to worship them: and I will carry you   
 away beyond Babylon. 44 Our fathers had the tabernacle   
 io. of witness in the wilderness, as he [4/ad] appointed,   
 - T sneaking unto Moses,» that he should make it according   
 to the fashion that he had seen.   
 4. fathers § that came qfter brought in with Which “into the   
 possession of the Gentiles, \* whom God drave out before   
 i. the face of our fathers, unto the days of David; 46) who   
 |, and ™% desired to find a taber-   
   
   
 cxsxii. 5. found favour before God   
   
 P Many ancient authorities read, the god.   
 q omit. ¥ render, who spake.   
 8 render, inheriting. t render, Joshua.   
 U render, at their taking possession.   
 X render, asked permission.   
   
 proach, implying that God does not receive have nothing but conjecture to inform us.   
 as offered to Him, sacrifices in which He The most likely opinion has been that of   
 has been made to share with idols :—it is Kircher, who maintains it to be a Coptic   
 not true that ye offered to Me (but no word, signifying the planet Saturn, and   
 stress on Me) sacrifices, &e., ‘I regard it answering to the Arabie ‘Kewan.’   
 as never having happened.’ 43.] The The prophecy, both in the LXX and   
 answer by God himself: Yea, ye took up, Hebrew, has Dimeens But the fulfilment   
 j.e. carried about with you, (not D/y taber- of the propheey wonld make it very natural   
 nacle as your sole chief holy place, the to substitute that name which had become   
 tabernacle (literally portable tent forthe. inseparably associated with the eaptivity.   
 image. We read of the sacred tent in the 44. the tabernacle of witness] In   
 Carthaginian camp) of Moloch &e. Stephen opposition tothe fabernacle just mentioned:   
 was not the sole dishonourer, if a disho- but also in pursuance of one of the great   
 nourer, of the holy plaee—their father ny aims of the speech, to shew that holiness is   
 done it hefore. Moloch] So the I not confined to locality or building. This   
 the Heb. has Malchem, ‘of your king part of his subject Stephen now enters on   
 Moloch was the Phoenician Saturn: his more particularly.—The words, “the taber-   
 image was of brass with the head of an ox, nacle of witness,” are LXX rendering of   
 and outstretched arms of a man, hollow; the word in Num. xvi. 18, 19 &c., the   
 and human sacrifices (of children) were A.V. renders ‘the tabernacle of the as-   
 offered, by laying them in these arms and sembly,’ or ‘congregation.’ the   
 heating the image by fire kindled within. fashion] This is another contrast: it is the   
 The rigid prohibitions of the worship of same word as that rendered “figures” in   
 Moloch (Lev. xviii. 21; xx. 2—5) w ver. 43, 45.] inheriting, succeeding   
 openly transgressed by Ahaz, 2 Kings to its custody and privileges. at (or   
 3; by Manasseh, ib. xxi. 6; see also x: ‘in’) their taking possession] The term is   
 10; Jer. vii. xxxii. 85. In the king- used of that final and settled possession   
 dom of Israel this abomination had been which Israel took of the land, not of that   
 long practised, see 2 Kings xvii. Ezek. transitory possession from which the Gen-   
 xxiii. 37. We find traces of it Carthage tiles or were driven out. The martyr   
 among the Phenicians, among the Cretans combines rapidly a considerable period,   
 and Rhodians, and the As: during which this taking possession and this   
 at Sepharvaim, 2 Kings b expulsion was taking place (for it was not   
 the star of your god Remphan] For this complete till time of David) in order to   
 word, Rephan or Remphan the Hebrew arrive at the next great event of history,   
 has “ Chiun:” but what the meaning of the substitution the temple of Solomon for   
 either this or Remphan (the word is very the tabernacle, 46. asked permission |   
 variously read in our MSS. Rempham, Sce 2 Sam. vii. 2 ff., which this resquest   
 Rompha, Rofa. Refla, Rephan, eo) is, we is made through Nathan the Prophet, and