

Paphos to Perga to Antioch in Pisidia

ACTS 13:13 *Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.* Even though on the surface it doesn't seem like there is anything real important in this verse, or the next verse, there is a lot of good information hidden herein that the Holy Ghost left for us to see. We are not told in scripture of any others in Paul's company on this journey other than Barnabas and John Mark. Thus we can assume that *...when Paul and his company...* are spoken of it simply refers to Barnabas and John Mark. We do know as time went on in later journeys many others joined in the company of Paul. The important thing to see here is that Paul has gone from the last one mentioned in verses 1 & 2 (of ACTS 13) to the main character of focus on this journey. It seems Barnabas has taken Paul as far as he can having now introduced him to those acquaintances of his home country. Obviously the Holy Ghost is now leading the direction that Paul and Barnabas will go next. The sailing distance by ship from Paphos to Perga in Pamphylia is about 200 miles. Pamphylia is a province in Asia Minor, and Perga was one of the most considerable cities in Pamphylia, however Perga was not a maritime city, but rather was situated on the river Cestrus about 7 and 1/2 miles upstream from it's mouth. Perga means: "earthy, much earth, or very earthy." Pamphylia means: "of every tribe, or all sorts, or all tribes." 1 CORINTHIANS 15:47 tells us: *The first man is of the earth, earthy:...*, thus we see that Perga was made up of earthy men and women from all over the world. In Paul's day those at Perga were famous for the worship of the Greek goddess Diana, and on a neighboring mountain of Perga was a splendid temple of Diana, which gave celebrity to the earthy men and women from all over the world. Paul and Barnabas and John did not come to Perga to see the sights, but rather they were following the leading of the Holy Ghost. We do not read of any preaching taking place at Perga here in ACTS 13:13, but later in ACTS 14:25 we find Paul and Barnabas preaching the word in Perga. John Mark was not willing to go on from Perga with Paul and Barnabas, thus he returned by himself to Jerusalem. Perhaps John Mark wasn't at that time willing to follow the leadership of Paul, or possibly other things influenced his departure. We know from ACTS 13:2 that it was Barnabas and Saul (Paul) who were separated unto the work to which the Holy Ghost had called them, and John Mark's name was not included in this calling. We have already commented on John Mark earlier in this study. Paul and Barnabas went forth to the work to which they had been called by the Holy Ghost, which is a major step that each and every full overcomer must take: that is to be faithful to the calling of the Lord in your life.

ACTS 13:14 *But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.* After leaving Perga in Pamphylia Paul and Barnabas came to another town named Antioch. This town named Antioch was the capital of a province of Asia Minor called Pisidia. The journey from Perga to Antioch in Pisidia needs some explanation. It seems that it was to such places as Perga that the Lord had told the Apostle Paul on the road to Damascus he was sending him too {see again ACTS 26:16-18}. Perga was full of unbelieving Gentiles, earthy people from every part of the world, so why would Paul leave such a place without first preaching to these people? Keep in mind Paul and Barnabas were following the leading of the Holy Ghost, and the Holy Ghost was leading them to Antioch in Pisidia. Conybeare and Howson in their notes on the Life and Epistles of St. Paul note a custom from this region of Asia Minor that has apparently prevailed for centuries, and this custom is to leave the hot regions near the sea in late spring, and move up to the cooler basin-like hollows on the mountains with their flocks and herds. Thus Perga's population dwindles during the hot summer months, and there would be few people left to preach to during that time. The journey from Perga in Pamphylia to Antioch in Pisidia traverses some of the most rugged terrain that the Apostle Paul would ever face. One commentator notes that the journey from Perga to Antioch would be a long journey, the route laying almost entirely through rugged mountain passes with rivers bursting out of the bases of huge cliffs, or dash down wildly through very narrow ravines, making the journey a most hazardous one. Paul and Barnabas probably continued this hazardous journey up the course of the Cestrus River as far as the inland lake district, and then proceeded slowly

through the dense forestation of the Taurus Mountain range to the north side of that range where Antioch in Pisidia is located. The whole length of the journey has always been famous for being infested with robbers. The highest peak in the Tarsus Mountain range is 12,250 feet, and near as I can tell the elevation of Antioch in Pisidia is somewhere in the neighborhood of 4000 - 6000 feet. The distance between Perga and Antioch is about 100 miles as the crow flies, and probably nearly twice that by this hazardous foot journey. When the Apostle Paul makes mention of the eight-fold perils he faced in 2 CORINTHIANS 11:26, it is thought that he is mentioning a lot of the hazards he faced during this portion of his first missionary journey from Perga to Antioch in Pisidia. (2 CORINTHIANS 11:26 reads: *In journeyings often, in perils of waters {rivers}, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren*);).

So why make note of the above facts? The Holy Ghost wants us to see that in order to reach the lofty heights that the Apostle Paul reached, then we are going to have to leave the earthy worldly folks who dwell in Perga, and follow the eight fold perilous path blazed by the Apostle Paul. The heights to which the Apostle Paul reached put us on the throne with Jesus as His Bride! The number eight recall has several meanings: NEW CREATION; NEW BIRTH; NEW BEGINNING; RESURRECTION; and BRIDE OF CHRIST. Where have we learned such things? By following Paul's gospel. Paul himself told us in 1 CORINTHIANS 11:1 to: *Be ye followers of me, even as I also am of Christ*. Again in PHILIPPIANS 3:17 Paul wrote: *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample*. Further in 2 CORINTHIANS 4:5 Paul wrote: *For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake*. In this present church age we are to follow Paul, and we do this by following Paul's gospel. Note the following scriptures: ROMANS 11:13 *For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office*. 1 TIMOTHY 2:7 *Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity*. 2 TIMOTHY 1:1 *Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus*, and 2 TIMOTHY 1:11 *Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles*. Recently Ray Quintana handed me a four page explanation of what the gospel of the Apostle Paul teaches us that we otherwise wouldn't know from the rest of the scripture. These are points that Ray has learned since embarking on that eight fold perilous journey of following the Apostle Paul as he followed Christ. Most of these points are things that Ray has learned since he began coming to this church a very few short years ago. The following points explain why we should follow the gospel of the Apostle Paul: (1) The gospel of the Apostle Paul was given to fill up (complete, to fill to the top, to fill to the full) the word of God: COLOSSIANS 1:25 *Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil {fill up} the word of God*; (2) The gospel of the Apostle Paul was given by the revelation of Jesus Christ: GALATIANS 1:11 *But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ*. (3) The gospel of the Apostle Paul was given to be preached: GALATIANS 1:8 *But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. 1 CORINTHIANS 1:23 *But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; 2 CORINTHIANS 4:5 *For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. EPHESIANS 3:8 *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ*; (4) The gospel of the Apostle Paul was given to be used to lay the foundation in our lives: 1 CORINTHIANS 3:10 *According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ*. (5) The gospel of the***

Apostle Paul was given to build saints up: EPHESIANS 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit. ACTS 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. COLOSSIANS 2:6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. (6) The gospel of the Apostle Paul was to be used to set the church in order: 1 CORINTHIANS 11:34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come. TITUS 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: (7) The gospel of the Apostle Paul was given to establish us: ROMANS 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, (8) The gospel of the Apostle Paul was given to bring us to our inheritance: ACTS 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. ROMANS 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. EPHESIANS 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 That we should be to the praise of his glory, who first trusted in Christ. 13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. ...17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, (9) The gospel of the Apostle Paul mentions that God shall judge the secrets of men by Jesus Christ: ROMANS 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. (10) The gospel of the Apostle Paul is the gospel of grace and glory: EPHESIANS 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 2 CORINTHIANS 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 1 TIMOTHY 1:11 According to the glorious gospel of the blessed God, which was committed to my trust. (11) The gospel of the Apostle Paul was given to tell us about the race course: Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 1 CORINTHIANS 9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. (12) The gospel of the Apostle Paul was given to tell us that Christ is the prize for winning the race: PHILIPPIANS 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus. (13) The gospel of the Apostle Paul was given to show us mysteries not made known in other ages: EPHESIANS 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to you-ward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed

unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: COLOSSIANS 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: EPHESIANS 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 1 TIMOTHY 3:9 Holding the mystery of the faith in a pure conscience. 1 TIMOTHY 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 2 THESSALONIANS 2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. (Next the mystery of translation) 1 CORINTHIANS 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. ...23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 1 THESSALONIANS 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent {or, come before, or, anticipate, or, precede} them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words. (Next the mystery of the Bride of Christ) EPHESIANS 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. And the last mystery in our list of the mysteries revealed by the Apostle Paul is the mystery of Israel's blindness during this church age. ROMANS 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Thus we see that by following the paths of the Apostle Paul, even as he followed Jesus Christ that we end up on higher ground. Antioch in Pisidia was located on a high ridge. Antioch means "driven against," which by itself doesn't seem to make much sense. After much research I found another interpretation of the word Antioch meaning "speedy as a chariot." Putting the two meanings together you get the picture of a driven speedy chariot faster than any mode of transportation of that day. Elisha in 2 KINGS 2:11 & 12 witnessed the fastest transportation that anyone has ever witnessed: 2 KINGS 2:11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. 12 And Elisha saw it, and he cried, My father, my

father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. Obviously this is the time when Elijah was translated. The "driven speedy chariot" then is a symbol of translation. The Apostle Paul in his gospel has taught us about another soon coming translation in a portion of scripture that we read earlier found in 1 THESSALONIANS 4:16-18: *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.* Do you want to have God's best and be an overcomer found in the highest heavenly company called the Bride of Christ? If so then follow the Apostle Paul, and learn his gospel. It will take you higher and higher and draw you close to Jesus!

ACTS 13:14 *But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.* We have just reviewed a bunch of scriptures pointing out that Paul was an Apostle to the Gentiles, and now we find him for the first time in Antioch in Pisidia in a Jewish synagogue. Earlier in this study we made mention of the fact that sixteen times in scripture we read Paul's name in association with a Jewish synagogue. Sixteen is the number of LOVE, and we know the Apostle Paul loved the Jews, himself being a well educated Hebrew Pharisee of the tribe of Benjamin. In ROMANS 1:16 Paul wrote: *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.* In ROMANS 10:1 Paul states his heart's desire concerning the Jew, saying: *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* Thus the pattern of the Apostle Paul on his missionary journeys was to first go unto the synagogues of the Jews (if there was a synagogue to go to) in the cities he visited. ACTS 17:1 & 2 makes note of this fact, stating: *Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,...* . Thus here in ACTS 13:14 it should be no surprise that once again we find Paul and Barnabas on the sabbath day in the Jewish synagogue. And note this last phrase of ACTS 13:14 that Paul and Barnabas went into the Jewish synagogue *...and sat down.* This is the fifteenth time we find this phrase in scripture, and fifteen is the number of REST. No doubt Paul and Barnabas were tired after their hazardous journey up to the high lands of Antioch in Pisidia, so they "sat down" in part to REST on the sabbath day in the assembly of the Jewish synagogue. Earlier in this 13th chapter of ACTS Paul and Barnabas had gone to the Jewish synagogues and preached the word of God (see verse 5), but here they didn't know anyone, so they "sat down" and patiently waited for the Holy Ghost to open the door of opportunity unto them, for after all the Holy Ghost had separated Paul and Barnabas unto a specific work (see again ACTS 13:2), so it was the Holy Ghost's business to open the door of opportunity unto them.

Let's consider for a moment the thought of patience and longsuffering; specifically the kind of patience and longsuffering that Paul and Barnabas demonstrated here. These are outstanding qualities found in the lives of full overcomers. Remember the main theme of this study is our lives as living testimonies, and to this end Paul wrote Timothy in 2 TIMOTHY 3:10-12 this statement in reflection of his own life unto Timothy: *But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.* We mentioned in the above portion how that Paul wrote of the many perils he faced in his many journeys, and that some of these perils occurred on the path from Perga to Antioch in Pisidia. These were perils that he patiently endured because of his love for God, and the fact that he realized that ... "*all things work together for good to them that love God, to them who are the called according to his purpose.*"(ROMANS 8:28). The number for LOVE is 16, thus we shouldn't find it odd that the Holy Ghost who has inspired all scripture {see 2 TIMOTHY 3:16} inspired the Apostle Paul 16 times to use the word patience in his gospel record which we have left for us. Note how the love of God

and the thought of patience are tied together in these next three scriptures from the gospel records of the Apostle Paul. 1 THESSALONIANS 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; 1 TIMOTHY 6:11 But thou, Cman of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 2 THESSALONIANS 3:5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Paul also wrote of the growth and development that takes place in the life of a yielded believer as they with patience let the Lord through the guidance of the Holy Ghost take them to higher ground. The following scriptures from help point this fact out. ROMANS 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. ...ROMANS 8:25 But if we hope for that we see not, then do we with patience wait for it. ...ROMANS 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. 5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: 6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. ...13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. HEBREWS 6:9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. 11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises. ...HEBREWS 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. It is of such believers that the Apostle Paul was able to write: 1 THESSALONIANS 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; 2 THESSALONIANS 1:4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:... . The Apostle Paul further pointed out to the Corinthians what all was involved with being an Apostle, and the patience that was shown forth in his life as an example for them to follow. 2 CORINTHIANS 6:1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. ...3 Giving no offence in any thing, that the ministry be not blamed: 4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; 6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,... ...2 CORINTHIANS 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. 11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. 12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. {For more thoughts about patience review the paragraph that starts on the bottom of page 47 of these notes.} A word synonymous with patience is longsuffering. Longsuffering is a word found in the writings of the Apostle Paul 10 times. Ten is the number of RESPONSIBILITY ACCORDING TO ABILITY, and when we did the numbers study we pointed out that the Christians ability is only limited by his faith, for "without faith it is impossible to please" God, and the "just shall live by faith." {see HEBREWS 10:38 & 11:6}.

Patience and longsuffering are then part of the testimony that those who live lives of faith have. Paul explained it like this in 1 TIMOTHY 1:16 -- *Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.* Further in GALATIANS 5 the Apostle Paul wrote that longsuffering is part of the fruit of the Spirit: GALATIANS 5:22 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.* In COLOSSIANS 1:11 we find the Apostle Paul again encouraging the Saints to be: *Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;... .* Now if we add the number of times the Apostle Paul used the word patience (16) to the number of times he used the word longsuffering (10) we come up with the number 26. 26 we learned in our numbers study is the number having to do with the GOSPEL or GOOD NEWS. It was this GOOD NEWS of the GOSPEL that Paul and Barnabas were now patiently waiting to give out at Antioch in Pisidia. 2 TIMOTHY 4:2 *Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.* Thus we should see patience and longsuffering as a big part in the lives of Paul and Barnabas as they “sat down” patiently waiting for an opportunity of the Holy Ghost to do the work whereunto they had been called when we read again the text of ACTS 13:14 *But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.*

To get some idea of the order of a service in a Jewish synagogue let's go back to the book of LUKE the 4th chapter where we find Jesus again at his boyhood home of Nazareth, {see MATTHEW 2:19 - 23}. LUKE 4:16 *And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.* Brother Hawkins some time in the last couple of years preached us a sermon from this portion of scripture noting seven points that are contained herein, and I am not going to go over those seven points in this lesson, for we also have previously covered these seven points in a series of Sunday School lessons during the spring of 1997. In reviewing my notes from those series of lessons I found that we discussed a little about the order of a typical Jewish synagogue service. Matthew Henry's Commentary states that in the Jewish synagogues they had seven readers every sabbath, the first a priest, the second a Levite, and the other five Israelites of that synagogue. We are not told in scripture the order of that sabbath day service there in Nazareth, but it seems to be an extraordinary day, for Jesus ...*stood up for to read.* This may have been the first time Jesus had done this at Nazareth, however scripture doesn't tell us one way or the other. This event, however, was outstanding to the hearers, for they remembered it years later when they told it to Luke, who put it in writing for our learning. We find in this portion of LUKE that Jesus kept His reading short and simple, in fact He only covered one and a half verses from ISAIAH 61. Why did Jesus choose this particular portion of scripture to read here at Nazareth? Because it gives a brief capsule of His whole mission here on earth. Jesus wanted to reveal Himself to those whom He grew up with there at Nazareth, so he reads the scripture from ISAIAH 61:1 *The Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound; 2 To proclaim the acceptable year of the LORD,...* . The seventh point that Brother Hawkins covered from this text is the fact that after reading the scripture Jesus ...*sat down.* And if you again take notice of LUKE 4:20 it says that after Jesus sat down ...*the eyes of all them that were in the synagogue were fastened on him.* Brother Hawkins in his commentary on the book of LUKE notes that “this is the desired effect that all preaching should have. Every message must focus attention on Christ.” Further we note according to Matthew Henry's

Commentary it was the custom of Jewish teachers to stand up to read the scripture, and to sit down to teach. Whether this is true or not, I do not know, however in LUKE 4:20-27 this was the case. LUKE 4:20 reads: *And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.* Why were ...the eyes of all them that were in the synagogue were fastened on him? I don't think any that were there could explain why at the time, but it was because the Author of the Word of Life had just personally spoken to them. The Word of God had just read to them The Word of God. Later in LUKE 24:32 we read: ... *Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?* Those at Nazareth in LUKE 4:20 were experiencing this, and yet at this time their spiritual eyes were not open. Jesus was trying to open their spiritually blind eyes. Jesus was bring light to their darkness, so He sat down ready to teach. Back to our text of ACTS 13:14 we find Paul and Barnabas in the Jewish synagogue sitting down, being still, patiently waiting for an opportunity from the Holy Ghost to preach and teach the word of God. PSALMS 46:10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. PSALMS 84:4 *Blessed are they that dwell in thy house: they will be still praising thee. Selah.* One more passing thought before we move on. Ruth could not become the bride of Boaz (a type of Christ) before until she learned to "sit still." {see RUTH 3:18}.

ACTS 13:15 *And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.* The first order of the service was ...the reading of the law and the prophets... . This was a very important part of a Jewish worship service as copies of the Scripture were in that day very rare. The reading of the law and the reading of the prophets was divided each Sabbath day service so as to be read over once every year. This would mean that on each Sabbath day two portions of scripture would be read, in course, one from the five books of Moses (the law), and one from the other books of the Old Testament (the prophets). In his sermon unto those of this Jewish synagogue of Antioch in Pisidia Paul would soon make mention of this fact, stating in ACTS 13:27 *For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day,...* . One historian notes that the forty-fourth Sabbath in the year has readings from DEUTERONOMY 1 (the law), and ISAIAH 1 (the prophets), from which Paul will make reference or allusion to in his forth coming sermon. (The forty-fourth Sabbath occurs in July or August). As a well studied Jew we must know that the Apostle Paul would most likely know the Old Testament texts that would be read on this particular Sabbath, thus with great help from the Holy Ghost he could have a related sermon prepared in the back of his mind for this particular service if the opportunity presented itself. We are not told in scripture how the Apostle Paul prepared for this particular sermon, however we do know that the Apostle Paul later in life wrote Timothy in 2 TIMOTHY 4:2 *Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.* We do know that Paul was full of the Holy Ghost, so we know that there was a preacher living inside of him. (This statement probably needs a little explanation. Jesus told His disciples in JOHN several things concerning the Holy Ghost, which was to be sent on the day of Pentecost {see ACTS 2}. In JOHN 14:16 & 17 Jesus told His disciples of "another Comforter" and "the Spirit of truth," both titles are other names for the Holy Ghost. In JOHN 14:26 we read: *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* So we see that the Holy Ghost is a teacher. In JOHN 15:26 we read: *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:...* . So we see that the holy Ghost is a witness. And in JOHN 16 we read these words of Jesus starting in verse 12: *I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.* So we see that the

Holy Ghost is a preacher.) We must also realize that Paul and Barnabas were strangers to those of this Jewish synagogue of Antioch in Pisidia, and thus it would be only natural for those of the congregation to make note of the strangers in their midst. Some form of Jewish dress worn by Paul and Barnabas made it obvious to those in this Jewish synagogue that Paul and Barnabas were also Jewish, and not religious proselytes (strangers or Gentiles converted to the Jewish religion) {see ACTS 13:43}. It may have been that Paul dressed in the garb of the Pharisee, which he was as noted in ACTS 23:6; 26:5; and PHILIPPIANS 3:5. Whatever the reason, the rulers of this Jewish synagogue addressed Paul and Barnabas as "*men and brethren*," meaning "Ye men who are our brethren," that is Jews, as we ourselves are. (Note here that Paul and Barnabas had not come to this synagogue "well advertised." In this day when men run churches as businesses instead of being about the business of the Lord, Paul and Barnabas would have been "well advertised." That is there would have been an extensive campaign run in advance of Paul and Barnabas travels to pump up the people and get them to come out to the synagogue on a certain Sabbath day to hear the future famous Apostles. The advanced flyers would have stated that Paul and Barnabas would be in Antioch in Pisidia on such and such a day, then in Iconium on such and such a day, and then in Derbe on such and such a day, and then in Lystra on such and such a day, etc. Come and hear them, and oh yes, I almost forgot, bring money for the future Apostles are just about broke. Aren't you glad to know that this is not the way the Holy Ghost leads?) The rulers of the synagogue went on to state *...if ye have any word of exhortation for the people, say on*. Literally translated this phrase reads: "If ye have any subject of consolation, and word of comfort to us, who are sojourners in this strange land, speak it." (Recall in ACTS 4:36 that Barnabas is called "the son of consolation"). The Greek word translated "exhortation" or "consolation" (meaning comfort or encouragement) is found in 28 New Testament scriptures; 28 being the number of ETERNAL LIFE. Twenty-two of these scriptures are written by the Apostle Paul. 22 is the number for LIGHT. JOHN 8:12 and 9:5 (plus many other scriptures) tells us that Jesus is the Light of this world, and it was concerning this same Jesus that the Apostle Paul would soon preach to those at Antioch in Pisidia. Note what is stated concerning "consolation" in LUKE 2. LUKE 2:25 *And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 Then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 For mine eyes have seen thy salvation, 31 Which thou hast prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of thy people Israel.* It is about this One (Jesus) called "the consolation of Israel" that the Apostle Paul will soon preach to those in attendance on this Sabbath day in Antioch in Pisidia.

ACTS 13:16 *Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.* The Holy Ghost had now turned the spot-light on Paul, and Paul would turn the spot-light on Jesus. When Paul first saw the Light on the road to Damascus he fell down to the earth {see ACTS 9:4; 22:7 and 26:14}, but the Light (Jesus) told Paul to stand up {see ACTS 9:6 & 8; 22:10; and 26:16} and go into Damascus. Damascus means "silent is the sackcloth weaver" and is figurative of the behind the scenes fine linen weaving work of the Holy Spirit. (Reference is made to Damascus in 57 scriptures. 50 is the number of PENTECOST or THE HOLY SPIRIT, and 7 is the number of SPIRITUAL COMPLETION or SPIRITUAL PERFECTION). Recall from GENESIS 15:2 that Abraham's (a type of God) steward (eldest servant) was Eliezer of Damascus. In GENESIS 24 we find Abraham's eldest servant as a type of the Holy Ghost, who leads the bride (Rebekah) to Isaac (a type of Christ). Paul was filled with the Holy Ghost at Damascus {see ACTS 9:17}. The Holy Ghost has now worked a behind the scenes fine linen weaving a work in the heart and life of the Apostle Paul to the point where His work will now be manifest in part to the open hearts of those in attendance on this Sabbath day in Antioch in Pisidia. He would reveal unto them Light, for this was (as the Holy Ghost put it) "the work whereunto I have called" him {see ACTS 13:2}. Note what Paul writes years

later in EPHESIANS 5:13 & 14 -- *But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* In writing this Paul is making reference to ISAIAH 60:1 & 2: *Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. 2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.* So Paul arose here on this Sabbath day in Antioch in Pisidia to bring forth words of comfort and exhortation that would reveal unto them the Light. Later Paul would write in 1 CORINTHIANS 15:58 *Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.* And in case you may doubt this up coming sermon to not be a work of the Holy Ghost, Paul will conclude the sermon in verse 41 by revealing the meaning of a verse from HABAKKUK 1:5. ACTS 13:41 states: *Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.* HABAKKUK 1:5 *Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you.* {For more information concerning the work whereunto Paul was called review these notes page 62 and 63}.

The next thing that we notice in ACTS 13:16 is that Paul was one of these fellows who talked with his hands. ACTS 13:16 *Then Paul stood up, and beckoning with his hand...* In ACTS 21:40 we find Paul making another speech unto the children of Israel, and there ...*Paul stood on the stairs, and beckoned with the hand unto the people.* Again in ACTS 26:1 we find Paul using his hands to talk when given the opportunity to speak before King Agrippa: *Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:...* So we see that Paul used his hands while preaching. To beckon with the hand means to make a sign, to signal with the hand, and is used as a form of getting everyone's attention. Everyone here included ...*Men of Israel, and ye that fear God, give audience.* The last time that the words "men of Israel" were used in scripture prior to this point in time was in ACTS 5:35 by Gamaliel, a master teacher of the law, of whom Paul was his most famous student {see ACTS 22:3}. The phrase "ye that fear God" is also found in PSALMS 66:16, which reads: *Come and hear, all ye that fear God, and I will declare what he hath done for my soul.* This phrase "ye that fear God" opened the door unto the Gentiles in attendance. The next words Paul speaks in verse 16 were probably his most important words so far, ...*give audience...* The American Standard Version of this portion of scripture reads: ...*hearken.* The Twentieth Century New Testament of this portion of scripture states: ...*listen to me.* And The New Testament in Modern Speech translates this portion of scripture into these words: ...*pay attention to me.* Paul simply wanted those in attendance on this Sabbath day in Antioch in Pisidia to pay close attention with their ears and to attend to, and consider what is about to be said, with considerable focus as if to give ear to a teaching or a teacher, which in fact is what they would be doing. One of the more quoted Old Testament scriptures is ISAIAH 6:9 & 10, which reads: *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.* Jesus referred to this scripture in MATTHEW 13:14 & 15 when he explained unto the disciples why it was he spake in parables: MATTHEW 13:14 *And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.* MARK 4:12 makes note of the same thing: *That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.* LUKE 8:10 makes reference of the same: *And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.* Again in JOHN 12:40 we find reference to this same two

verses in ISAIAH 6, and JOHN 12:40 reads: *He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.* When the Apostle Paul, after many years of wanting to, finally got to speak to the Jews who were at Rome, he referred to the same portion of scripture from ISAIAH 6. ACTS 28:25 *And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. 28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.* Even though Paul strongly encouraged everyone in attendance on this Sabbath day in Antioch in Pisidia to ...give audience... to ...hearken... to ...listen to me..., all in attendance did not open their heart to receive ...the grace of God that bringeth salvation... {See TITUS 2:11}. Because of the hardness of some of their hearts Paul and Barnabas will have to say in ACTS 13:46 *...It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.* However we are getting way ahead of ourselves, so let's get back to this sermon to which Paul was encouraging them to pay close attention too.

ACTS 13:17-41 records the words of Paul's sermon at Antioch in Pisidia. If Paul's sermon here at Antioch in Pisidia were a work of art, it would be a masterpiece. In the art world "a masterpiece" is a work of art that has been well studied, and is appreciated for the many fine and detailed aspects of the craftsmanship involved, whether it be a painting or a sculpture. Many hours of knowledgeable labor are put forth to create a masterpiece in the art world. We know that our lives are being worked into a masterpiece by the Master building fine linen weaving craftsmanship of the Holy Ghost. In EPHESIANS 2:10 we read: *For we are his workmanship, {Masterpiece} created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* In EXODUS we read of the making of the tabernacle in the wilderness, and certain parts of it contained masterpieces made by cunning working hands. Imagine the value of the Ark of the Covenant, just one component of the tabernacle in the wilderness, what a masterpiece! As a whole, and individually, each and every part of the tabernacle in the wilderness, in types and figures, points to Jesus Christ. The Ark of the Covenant in the completed tabernacle in the wilderness was placed in the holy of holies, and represents the presence and power of the Lord. The word "covenant" (as in Ark of the Covenant) means an alliance between God and man, and as such it points us to our Lord and Saviour Jesus Christ, our mediator between God and man. Paul's gospel teaches us in 1 TIMOTHY 2:5 *For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time.* In REVELATION 1:1 we read: *The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and in REVELATION 1:8 we read this of Him: I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* Then in REVELATION 1:11 we read: *...I am Alpha and Omega, the first and the last....* . Putting the thoughts of 1 TIMOTHY 2:5 and REVELATION 1:8 & 11 together we see that Jesus is *...Alpha and Omega...* and everything in between; *...the beginning and the ending...* and everything in between; *...the first and the last...* and everything in between. In HEBREWS 12:2 we read: *Looking unto Jesus the author and finisher of our faith;...* , which with this same thinking we can say that Jesus (is) *the author and finisher of our faith...* and everything in between. Jesus is our mediator between God and man, (our Covenant between God and man). The number 32 means COVENANT, and interestingly (though we didn't mention this fact in our numbers study) the Tabernacle moved 32 times from Sinai to the coming up out of the river Jordan. (32 is the product of 2 multiplied by itself 5 times: 2 is a number for JESUS, and 5 is the number of GRACE). The following verses in EXODUS help explain how these masterpieces of the Tabernacle in the wilderness were created. EXODUS 31:1 *And the LORD spake unto Moses, saying, 2 See, I have called by name Bezaleel {in the shadow*

(protection) of God} the son of Uri, {my light, fiery} the son of Hur, {white} of the tribe of Judah: {he shall be praised} 3 And I have filled him with the spirit of God, {the Holy Spirit} in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 4 To devise cunning works, to work in gold, and in silver, and in brass, 5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. EXODUS 35:30 And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; 31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; 32 And to devise curious works, to work in gold {Deity of Christ}, and in silver {redemption}, and in brass {judgment}, 33 And in the cutting of stones, to set them, and in carving of wood {shittum wood speaks of Christ perfect humanity}, to make any manner of cunning work. 34 And he hath put in his heart that he may teach, both he, and Aholiab {Father's tent}, the son of Ahisamach {brother of support}, of the tribe of Dan {judging}. 35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue {heaven}, and in purple {royalty}, in scarlet {atonement, (bloodshed/blood)}, and in fine linen {righteousness}, and of the weaver, even of them that do any work, and of those that devise cunning work. Now why make mention of all the above mentioned facts concerning the making of a masterpiece? So that we can better appreciate the masterpiece of work that the Holy Ghost has thus far worked in the heart and life of the Apostle Paul. Again we note that the Holy Ghost said in ACTS 13:2 ...*Separate me Barnabas and Saul for the work whereunto I have called them...*, and this work that up to this point in time has been worked in the heart and life of the Apostle Paul is a Masterpiece. Paul, as he gets ready to give his sermon here at Antioch in Pisidia, is full of the Holy Ghost, thus the words he is about to speak show-case some of the Masterpiece workmanship that the Holy Ghost has worked in his life since he got saved. Up to this point in time in scripture we haven't got to "hear" word for word one of Paul's sermons, and now here in ACTS 13:17-41 we get to "hear" and read a masterpiece.

Paul's Sermon at Antioch in Pisidia (ACTS 13:16-41)

(translation of Conybeare and Howson)

Men of Israel, and ye, proselytes of the Gentiles, who worship the God of Abraham, give audience.

The God of this people Israel chose our fathers, and raised up His people, when they dwelt as strangers in the land of Egypt; and with a high arm brought He them out therefrom. And about the time of forty years, even as a nurse beareth her child, so bare He them through the wilderness. And He destroyed seven nations in the land of Canaan, and gave their land as a portion unto His people. And after that He gave unto them Judges about the space of four hundred and fifty years, until Samuel the Prophet; then desired they a king, and He gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, to rule them for forty years. And when He had removed Saul, He raised up unto them David to be their king; to whom also He gave testimony, and said: **I have found David, the son of Jesse, a man after my own heart, which shall fulfil my will.** Of this man's seed hath God, according to His promise, raised unto Israel a Saviour Jesus.

And John was **the messenger who went before His face to prepare His way before Him**, and he preached the baptism of repentance to all the people of Israel. And as John fulfilled his course his saying was, "Whom think ye that I am? I am not He. But behold there cometh one after me whose shoes' latchet I am not worthy to loose."

Men and Brethren, whether ye be children of the stock of Abraham, or proselytes of the Gentiles, to you have been sent the tidings of this salvation: for the inhabitants of Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read in their synagogues every Sabbath day, have fulfilled the Scriptures in condemning Him. And though they found in Him no cause of death, yet besought they Pilate that He should be slain. And when they had fulfilled all which was written of Him, they took Him down from the tree, and laid Him in a sepulchre.

But God raised Him from the dead.