

(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.

And He was seen for many days by them who came up with Him from Galilee to Jerusalem, who are now His witnesses to the people of Israel.

And while they proclaim it in Jerusalem, we declare unto you the same Glad Tidings concerning the promise which was made to our fathers; even that God hath fulfilled the same unto us their children, in that He hath raised up Jesus from the dead; as it is also written in the second psalm, **Thou art my Son, this day have I begotten thee.** And whereas He hath raised Him from the grave, no more to return unto corruption, He hath said on this wise, **The blessings of David will I give you, even the blessings which stand fast in holiness.** Wherefore it is written also in another psalm, **Thou shalt not suffer thine Holy One to see corruption.** Now David, after he had ministered in his own generation to the will of God, fell asleep, and was laid unto his fathers, and saw corruption; but He whom God raised from the dead saw no corruption.

Be it known unto you, therefore, men and brethren, that through this Jesus is declared unto you the forgiveness of sins. And in Him all who have faith are justified from all transgressions, wherefrom in the Law of Moses ye could not be justified.

Beware, therefore, lest that come upon you which is spoken in the Prophets, **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."**

To fully appreciate a masterpiece of art it must be studied and it's intricacies pointed out, so now we will study some of what is contained in this sermon, and see why it is truly a masterpiece; a masterpiece that has been studied and referred to for more than 1900 years!

ACTS 13:16 *Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.* We have already made a great deal of commentary about verse 16, but there are some more important things we need to note in this verse. Note to whom this sermon is addressed. This sermon was addressed to the Jews first (*Men of Israel*), and then to the proselytes, that is the Gentiles who had renounced idolatry, called by Paul (*ye that fear God*). In other words Paul was saying "Everybody who is here, please, listen to me." No one in attendance was left out of this invitation to hear the "*glad tidings*" {see verse 32} which Paul was about to speak. Paul in the book of ROMANS chapter 1 verse 16 states a underlying theme of his gospel message, and that is: *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.* We have acknowledged in previous lessons the fact that every where Paul went he went first to the Jews (if there were Jews present to go to), and then he went to the Gentiles, and that is why he begins this sermon by addressing the Jews first, and then the Gentiles. In his sermon here at Antioch in Pisidia Paul first of all addressed the Godly heritage of the Hebrew people, again stressing the underlying theme of his gospel message that *...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.* (It was to these facts that Paul and Barnabas were responding to later in ACTS 13:46 when they stated *...It was necessary that the word of God should first have been spoken to you....*). Further notice in our text of ACTS 13:16 that Paul spoke politely and respectfully when addressing others. In ACTS 22:1 when Paul made his defence speech before the multitude in Jerusalem he addressed them: *Men, brethren, and fathers...*, the same respectful address that Stephen gave before the Jewish council in ACTS 7:2. When Paul was brought before the Sanhedrin council in ACTS 23:1 he addressed them respectfully as *Men and brethren...* {see also verse 6}. When Paul was before Felix in ACTS 24, and again when Paul was before king Agrippa in ACTS 26, Paul was polite and respectful in his speech. This was an important part of his testimony. He left a good polite first impression, one that the Lord could be proud of. Paul would later write a little concerning speaking, stating in COLOSSIANS 4:6 *Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.* Again in 1 THESSALONIANS 2:5 Paul wrote: *For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:*

As we get into examining this "Masterpiece" notice that the focus of everything that Paul says in this sermon points the hearer to Jesus. Paul does not focus any attention upon himself. Not one time in this sermon does Paul use the words "I," "me,"

or “myself” in reference to himself. Only in verse 32 is there a reference to Paul and Barnabas when he makes the statement “...we declare unto you glad tidings... .” A true “Masterpiece” sermon, such as this is, will focus all of the attention on the Master, a term used of Jesus forty times in the Gospel records. Forty is the number of PERFECT TESTING. Jesus was the perfect man, perfectly tested, The Master. Thus we see that in order to have a “Masterpiece” of a sermon all the attention, and the focus of everything said, must point to the Master Himself, and of course that is the job of the Holy Ghost, for if a pastor or teacher is to be effective they must yield their lives unto the tender guidance of the Holy Ghost, the inspiration of Paul’s “Masterpiece”. Notice also as you examine this “Masterpiece” sermon, the over all simplicity of this sermon. Paul it seems emphasized “the simplicity that is in Christ Jesus” to those who have open ears to hear, and open hearts to receive the glad tidings of the gospel of Christ. Paul wrote of this in 2 CORINTHIANS 11:2 *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.* This sermon is a simple detailing of the history of Christ, and His close connection with the Hebrew people. Further this simple sermon teaches simple facts concerning the resurrection of Jesus, the forgiveness of sins, and introduces the doctrine of justification; all of which was new information to those in attendance here at Antioch in Pisidia.

Verses 17 through 23 of Paul’s sermon introduces these “men of Israel, and ye that fear God” at Antioch in Pisidia to our wonderful Lord and Saviour Jesus Christ. Masterfully is this introduction tied with historic facts, which those in attendance would be very familiar from the reading of the law and the prophets during every sabbath day’s service. An amazing amount of Old Testament scripture is alluded to in these few short verses. We will look at some of them, as we go through this sermon verse by verse.

ACTS 13:17 *The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.* This verse simply states the facts of the first five books of the Bible, which are ascribed to Moses and called in some circles The Pentateuch. It also recalls the fact that God was the one who chose the people of Israel to be a peculiar people unto Himself. Each and every one of the Jews whom Paul was addressing in this sermon at Antioch in Pisidia could trace his heritage through their fathers clear back to their father Abraham. The following Old Testament scriptures come to mind when studying this 17th verse: DEUTERONOMY 14:2 *For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.* Previously in EXODUS 19:3-6 we read these words that the Lord God spoke unto Moses: 3 *And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.* God had told the children of Israel in DEUTERONOMY 7:6 *For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. 7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: 8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.* Again in DEUTERONOMY 26:18 we read: *And the LORD hath avouched {affirmed, promised} thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments.* PSALM 135:4 *For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.* Words from the following Old Testament accounts further recall to these in attendance at Antioch in Pisidia the fact of the relationship of “the God of this people of Israel” to “our fathers.” EXODUS 3:1 *Now Moses kept the flock of Jethro his father in law, the priest of Midian: and*

he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. 2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. 4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. 6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. 7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. 9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. 10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. 11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? 12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. 13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? 14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. 15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. 16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: 17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. Years later in Moses time we read: NUMBERS 20:14 And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: 15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: 16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt:... . DEUTERONOMY 6:17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. 18 And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers, 19 To cast out all thine enemies from before thee, as the LORD hath spoken. 20 And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? 21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: 22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: 23 And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. 24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. 25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us. Years still later Joshua spoke these words to the children of Israel: JOSHUA 24:14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood,

and in Egypt; and serve ye the LORD. 15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. 16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods; 17 For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: 18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD; for he is our God. Still later in time we read these words of Solomon son of David in 1 KINGS 8:53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

We have just read several scriptures which point out the rich history of the Jewish people, and each and every one of the Jews whom Paul was addressing in this sermon at Antioch in Pisidia could trace his heritage through their fathers clear back to their father Abraham. But what about the proselytes, that is the Gentiles who were in attendance on this sabbath to hear this sermon, how does Abraham relate to them? Abraham doesn't relate to the Gentile by blood, but rather Abraham relates to them (and to you and me) by faith! Paul's epistle in GALATIANS 3 probably explains this fact the simplest when he writes: 6 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham. ...11 ...The just shall live by faith. Now this fact was not yet evident to the proselytes, the Gentiles, who were in attendance this sabbath day at Antioch in Pisidia, but as they followed Paul this fact would be taught to them. In fact Paul will start to teach them this fact in this sermon in verse 26: Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. Interestingly the Holy Ghost has the Apostle Paul mention Abraham 31 times in scripture starting with ACTS 13:26. 31 is the number having to do with OFFSPRING, which again is His way of showing us that we believers by faith in God through Jesus Christ our Lord and Saviour are the children of Abraham.

ACTS 13:17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. In the second half of this verse Paul is talking about the deliverance of the children of Israel out of the land of Egypt. In EXODUS 13 the Lord gave instructions to Moses, which Moses passed on to the children of Israel concerning some of the things that they were to know and remember from year to year concerning their deliverance from the land of Egypt. These men of Israel that Paul was addressing here at Antioch in Pisidia would know the following facts from EXODUS 13 concerning the high arm that brought them out of the land of Egypt. EXODUS 13:3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. ...9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. ...14 And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage. ...16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt. In our numbers study we found a number that has to do with DELIVERANCE or SALVATION, and that is the number 14. Fourteen times in scripture we read of a "stretched out arm" always in reference to the delivering saving power of the Lord. At the end of the "stretched out arm" is found the "mighty hand," a term found seventeen (VICTORY IN CHRIST JESUS) times in scripture. The phrase "with a high arm" (found in verse 17) one author notes

is a literal translation of the Hebrew phrase that carries with it the meaning of a manifest display of the Divine power, and could be read in our English "with a lifted-up arm, to protect them and destroy their enemies." You can again almost picture the mighty eagles' wings we referred to in EXODUS 19:4 in this definition of deliverance ("with a lifted-up arm, to protect them and destroy their enemies"). EXODUS 19:4 *Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.* Note the "stretched out arm" and the "mighty hand" in the following scriptures that refer to Israel's DELIVERANCE or SALVATION from the land of bondage, Egypt. EXODUS 6:6 *Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:* DEUTERONOMY 5:15 *And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.* DEUTERONOMY 9:29 *Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.* DEUTERONOMY 26:8 *And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:* From the prophets we read: JEREMIAH 32:21 *And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;* And from Israel's song book, the PSALMS, we read: PSALMS 136:10 *To him that smote Egypt in their firstborn: for his mercy endureth for ever: 11 And brought out Israel from among them: for his mercy endureth for ever: 12 With a strong hand, and with a stretched out arm: for his mercy endureth for ever. 13 To him which divided the Red sea into parts: for his mercy endureth for ever: 14 And made Israel to pass through the midst of it: for his mercy endureth for ever: 15 But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever. 16 To him which led his people through the wilderness: for his mercy endureth for ever. 17 To him which smote great kings: for his mercy endureth for ever: 18 And slew famous kings: for his mercy endureth for ever: 19 Sihon king of the Amorites: for his mercy endureth for ever: 20 And Og the king of Bashan: for his mercy endureth for ever: 21 And gave their land for an heritage: for his mercy endureth for ever: 22 Even an heritage unto Israel his servant: for his mercy endureth for ever.*

Let's now examine the word "exalted" in our text of ACTS 13:17 *The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.* "Exalted" means to exalt, to lift up, to lift up on high, and carries with it the thought of to raise to the very summit of opulence and prosperity, to raise to dignity, honour and happiness, in other words to exalt. Note how the thought of God being exalted is expressed in the following verses: GENESIS 17:5 *Neither shall thy name any more be called Abram, (father is exalted) but thy name shall be Abraham; (father of a great multitude) for a father of many nations have I made thee.* (It was God by His high and mighty power who exalted Abraham to the place where in generations future the Apostle Paul could write this of him in GALATIANS 3:8 *And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed).* EXODUS 15:1 *Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.* 2 SAMUEL 5:12 *And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.* King David expressed in song his appreciation of the high exalted arm of God in his song of deliverance found both in 2 SAMUEL 22 and PSALMS 18, so let's note the verses that express in David's words the thought of "exalted." 2 SAMUEL 22:33 *God is my strength and power: and he maketh my way perfect. 34 He maketh my feet like hinds' feet: and setteth me upon my high places. ...47 The LORD liveth; and blessed be my rock; and exalted be the God of the rock of my salvation. 48 It is God that avengeth me, and that bringeth down the people under me, 49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man. 50 Therefore I*

will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name. 51 He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore. Let's now move on and look at the word "exalted" through the eyes of the New Testament scripture. We will go first to the gospel by JOHN, which pictures to us Jesus the Son of God as the Supreme Divine Eternal Heavenly One, the soaring flying eagle, the One who causes us to have upward heavenly look, the One whose name is exalted above all names. (PHILIPPIANS 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:). JOHN 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: JOHN 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. JOHN 12:32 And I, if I be lifted up from the earth, will draw all men unto me. ...34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Peter, by the power and urging of the Holy Ghost spake the words of our exalted Lord and Saviour Jesus Christ: ACTS 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. ACTS 5:29 Then Peter and the other apostles answered and said, We ought to obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. So what we see in our text here with the word "exalted" is that the Holy Ghost is directing the Apostle Paul to cause these in attendance at Antioch in Pisidia to look up and to see the exalted One, our precious Lord and Saviour Jesus Christ.

In closely examining this Masterpiece sermon of ACTS 13 we have now looked somewhat at verse 17. ACTS 13:17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. The crossing of the Red Sea alluded to in this 17th verse is typical of our salvation. Israel only crossed the Red Sea once, and we are only saved once, once and for all. We are born only once, and we are born again only once. When we get saved what do we have? Everlasting life. JOHN 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ...36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. JOHN 10:27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. The Father's hand is the same strong and mighty hand that delivered Israel out of the land of Egypt. Thus we see in verse 17 the Holy Spirit laying the foundation for the thought of Salvation. In the natural after one is born they are not left alone, but rather nurtured and cared for by proper parents who are interested in their growth. How much more is this true in a spiritual sense, for God wants His children to grow. 1 PETER 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 2 PETER 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. Thus when we get to ACTS 13:18 we expect to see some growth and development in the Children of Israel.

ACTS 13:18 And about the time of forty years suffered he their manners in the wilderness. Our translation from Conybeare and Howson reads: And about the time of forty years, even as a nurse beareth her child, so bare He them through the wilderness. Did we see much growth and development in the children of Israel while they wandered in the wilderness? No, not really. Of those that crossed the Red Sea only two over the age of twenty got to live on the other side of the Jordan river, that being Joshua and Caleb. Unbelief hindered the majority of the mature Israelites from proper spiritual growth and development, which would take them to their rightful inheritance in the land of Canaan. In a way they picture to us the innumerable multitude of REVELATION 7:9-17 who only have learned the salvation of the Lord, and have grown no further,

though they spent years in a wilderness type place, a place which obviously stymied their growth. The children of Israel could have gone in to the land of Canaan to their rightful inheritance years earlier had it not been for their unbelief, which simply is a lack of faith. Unbelief is like an anchor holding one back from proper growth or making any progress in living a life of faith. The Apostle Paul wrote: *...the just shall live by faith...*, and he repeated this statement three times: ROMANS 1:17, GALATIANS 3:11 and HEBREWS 10:38. But what if the just rebel and refuse to live by faith? Then they are like the children of Israel wandering in the wilderness full of unbelief and lacking spiritual growth. The Apostle Paul wrote to the Corinthians concerning a lack of spiritual growth, and stated in 1 CORINTHIANS 3:1 *And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal:...* . This is really the same thought Paul was expressing in ACTS 13:18 when he states: *And about the time of forty years, even as a nurse beareth her child, so bare He them through the wilderness.* The reason behind the children of Israel having to wander in the wilderness forty years is explained in NUMBERS 14. NUMBERS 14:28 *Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: 29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, 30 Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. 31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. 32 But as for you, your carcasses, they shall fall in this wilderness. 33 And your children shall wander {to tend or shepherd a people as flock, feeding them (...even as a nurse beareth her child...)} in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. 34 After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. 35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.* You know what is really sad about this whole forty years of wandering? The fact that *...There are eleven days' journey from Horeb (where the children of Israel were in EXODUS 17) by the way of mount Seir unto Kadeshbarnea... (DEUTERONOMY 1:2).* Eleven is the number of INSUFFICIENCY. Insufficiency or lack of sufficient faith is what held the children of Israel back from obtaining their rightful inheritance nearly forty years earlier than they did. Forty is one of the simpler numbers to define in scripture, and it is the number of PERFECT TESTING. DEUTERONOMY 8:2 *And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. 3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. 4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. 5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee. JOSHUA 5:6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey.*

The comments we have just made concerning verse 18 give us important background information concerning the children of Israel's wandering in the wilderness for forty years, however this background information also puts a negative spin on the actions of the children of Israel during this time. This was not what the Apostle Paul was trying to do in his sermon. Paul was not reminding those Jews in attendance at Antioch in Pisidia that they come from a long line of obstinacy and rebellion, but rather he was laying the foundation of the fact that the God of their fathers was longsuffering and merciful to them, and for centuries He had been their protector and guide through all kinds of impossible and adversarial conditions. God's

care for them in the wilderness for forty years was just a small part of His eternal plan He has for His people. The plan that the Holy Spirit was inspiring Paul to speak in this masterpiece foundation laying sermon was that the kindness of God toward Israel had continued all of these centuries, and now He had sent them a Saviour, which is Jesus Christ our Lord. Paul will get to this fact later in this masterpiece sermon. Again our text of ACTS 13:18 reads: *And about the time of forty years suffered {suffered...: or bore, or fed them as a feeder, as a nurse beareth, or feedeth, her child} he their manners {manners...: (this Greek word used only one time in New Testament scripture) means to bear one's manner, endure one's character, to bear anothers manners} in the wilderness.* The translation of verse 18 from Conybeare and Howson reads: *And about the time of forty years, even as a nurse beareth her child, so bare He them through the wilderness.* It is thought by one historian that "the reading of the law" on that sabbath day spoken of in ACTS 13:15 may have included readings from DEUTERONOMY 1, which would have included verse 31 *And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.* This corresponds with our translation from Conybeare and Howson, which again reads: *And about the time of forty years, even as a nurse beareth her child, so bare He them through the wilderness.* So we see that The Lord God was an ever present help to the children of Israel in their trying times in the wilderness. This reminds us of a couple of scriptures left for our encouragement in HEBREWS. HEBREWS 4:16 *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* HEBREWS 13:5 *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. 6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.* Further the Jews in attendance there at Antioch in Pisidia would be very familiar with the scripture in DEUTERONOMY 32:7-12, which reads: *Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. 8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. 9 For the LORD'S portion is his people; Jacob is the lot of his inheritance. 10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. 11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: 12 So the LORD alone did lead him, and there was no strange god with him.* Having now focused on the positive facts of the forty years of wandering in the wilderness, Paul, by the inspiration of the Holy Ghost, moves on to the inheritance that those who came through the testing times in the wilderness received.

ACTS 13:19 *And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.* This verse from the translation of Conybeare and Howson reads: *And He destroyed seven nations in the land of Canaan, and gave their land as a portion unto His people.* Basically from a historic perspective this verse summarizes the book of JOSHUA, which was the intent of the Apostle Paul in making this statement. Furthermore this reference the Apostle Paul makes concerning the ...seven nations... takes the Jew back in thought to the time of Abraham, and to a covenant that the Lord made with him, which is spoken of in GENESIS 15. GENESIS 15:18-21: *In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Knits, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.* The following scriptures also refer to these ...seven nations..., and give further historic perspective to them. DEUTERONOMY 7:1 *When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; 2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: 3 Neither shalt thou make marriages with them; thy daughter thou shalt not give*

unto his son, nor his daughter shalt thou take unto thy son. 4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. 5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. 6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. 7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: 8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. 9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; 10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. 11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. ...JOSHUA 3:9 And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God. 10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. ...JOSHUA 24:1 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. 2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. 3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. 4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt. 5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. 6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. 7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. 8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. 9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: 10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. 11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. 12 And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow. 13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. 14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. ...NEHEMIAH 9:7 Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; 8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous:....

Having now looked at the historic perspective of our text, let's examine it from a different perspective. ACTS 13:19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And again this verse from the

translation of Conybeare and Howson reads: *And He destroyed seven nations in the land of Canaan, and gave their land as a portion unto His people.* The phrase “seven nations” is found in two scriptures in the Bible, DEUTERONOMY 7:1 and our text of ACTS 13:19. The number seven we learned in our numbers study has to do with SPIRITUAL PERFECTION or SPIRITUAL COMPLETION, thus we should note something of significance having to do with our spiritual perfecting in these “seven nations,” and we will see this shortly. One of the key words Paul used in verse 19 is the word “destroyed.” “Destroyed” as used in our text means to destroy, to put down, to pull down, to cast down, and carries with it the underlying theme of to overcome. In the end these “seven nations” were not utterly destroyed by the children of Israel, but rather were overcome, cast out, or broken up by them. Most of us want to be full overcomers, thus there are some things found in all of our lives for us to overcome. An important scripture that helps unfold some deeper overcoming truth to us is found in 2 CORINTHIANS 10. 2 CORINTHIANS 10:3 *For though we walk in the flesh, we do not war after the flesh: 4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;...* The strong holds that needed casting down or overcome by the children of Israel were these “seven nations” mentioned to them in DEUTERONOMY 7:1, which reads: *When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;...* A man named E. L. Sexton, (whom I believe lived over three hundred years ago), did much research concerning these seven nations, and discovered that these “seven nations” represent the natural inclinations or tendencies of the flesh. Brother Hill has done Bible studies in the past from DEUTERONOMY 7:1, and mentioned the fact that these “seven nations” represent to us the propensities (the natural inclinations or tendencies) of the flesh. The following is a copy of the hand out from E. L. Sexton’s notes:

DEUTERONOMY 7:1 *When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;*

The following notes were copied from E. L. Sexton, a man who lived more than three hundred years ago.

HITTITE: Awe, fear, trembling, terror, timidity. These nations represent the harassment God’s people have today. They are the direct cause of discouragement. They tell you it is impossible to be an overcomer or conquer the weakness of the flesh. They will keep Saints occupied with their failures and weakness. They are like a club preventing one from witnessing of the saving grace of the LORD JESUS CHRIST. They prevent Saints from knowing the Divine Liberty of the Saviour.

GIRGASHITE: Strangers, dwellers on sandy land, i.e. unfruitfulness. These traits cause that hard, cold, proud and aloof spirit. People who allow these traits to work see no need of sweet communion and unity among the people of God, or the dear Son of God Himself. Hence instead of fellowship one with another, they allow the least little insignificant thing to mar the thing most needed among God’s dear people today.... fellowship and unity.

AMORITE: Sayer, (to say), talker babblers, rebel. These are the cause of all the gossip. The hard, mean, nasty, bitter, unkind and untrue talk about other Saints and friends. They prevent fruit bearing in the lives of Saints. Instead they rave, rant, rage, and rebel against love, tenderness and meekness in manner and habit. They are strong talkers against everything.

CANAANITE: Trader, merchant, peddler, trafficker. These are the dispositions or characteristics which work in the mind, thoughts, wills affections and senses. These cause Saints to go out of bounds, to do things that are unscriptural and indulge in excessive demonstrations, and enter into things in which God does not approve. There are things not actually sinful or evil, yet do not feed the new man or help him to grow or be profitable and a blessing to others.

PERIZZITE: Inhabitant of the open country, squatter, rustic, villager. These are the cause of indifference, unconcern, half-hearted attitudes towards going on with God and growing up into perfection. They will open a big door into a vast realm of false liberty and error. They will keep one from observing their own conduct and keep them busy watching others. If allowed to grow they will keep one in a place of indifference about judging ones self, and keeping ones body under, (1 CORINTHIANS 9:27 *But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*), bringing every thought into obedience to Christ.

HIVITE: Show-ers of life, livers or show-offs; in a word this is a spirit of self-righteousness. They will cause one to feel and think "I am right, even perfect, others are wrong." In themselves they see no need or lack, causing one to tell loud and long of their own sayings or accomplishments. No personal victory, no power in prayer, no influence with others, while at the same time they have no real hunger for the word of God. They have no time for study or prayer, but feel they are being about the Lord's business. They are only showing off to attract people unto themselves instead of Jesus.

IEBUSITE: Treader down, despiser, disdain, a place of message trodden down. These do not need much explaining. These cause Saints to slight, scoff, sneer and belittle others. They will keep one picking at the other fellow, while they do not see their own short comings.

In our thinking of verse 19 we then should take note of the following facts. The crossing of the Red Sea pictures to us our salvation. Sister Bodie stated it like this: "We have already learned that the Red Sea crossing figures not only Christ's death, but our death with Him -- death to sin and the law." 2 CORINTHIANS 5:17 reads: *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.* Sister Bodie goes on to note that "...it is resurrection with Christ and our heavenly place that are strikingly portrayed in the crossing of the Jordan... ." Sister Bodie further notes that "...only of the Church has it been written, that God ...hath raised us up together, and made us sit together in the heavenlies in Christ Jesus:"... . {See EPHESIANS 2:6}. (End of quotes from Sister Bodie). The crossing of the Jordan River and the conquering of the "seven nations" pictures to us the rich inheritance that is ours in Christ Jesus if we will only by faith apprehend it. In short the crossing of the Jordan River and the conquering of the land of Canaan shows to us the steps of faith that a believer must take to become a full overcomer in Christ Jesus. Note the phrase "in Christ Jesus" that we just read in EPHESIANS 2:6. The phrase in Christ Jesus is used forty times in scripture; 39 times by the Apostle Paul! The number 40 we know is the number of PERFECT TESTING. The children of Israel wandered in the wilderness for forty years as one example to us of what it means to be perfectly tested, after which they received the inheritance that God promised them. Let me just highlight a few of the many things we have in Christ Jesus. EPHESIANS 2:13 *But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.* ROMANS 8:1 *There is therefore now no condemnation to them which are in Christ Jesus,...* ROMANS 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus:...* GALATIANS 3:28 *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.* GALATIANS 3:26 *For ye are all the children of God by faith in Christ Jesus.* EPHESIANS 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* ROMANS 8:38 *For I am persuaded, that neither death, nor life, nor angels, nor*

principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. 1 CORINTHIANS 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord. 1 CORINTHIANS 4:15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. COLOSSIANS 1:27 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: 28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: 29 Whereunto I also labour, striving according to his working, which worketh in me mightily. PHILIPPIANS 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus. EPHESIANS 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:.... 2 TIMOTHY 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 TIMOTHY 2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 11 It is a faithful saying: For if we be dead with him, we shall also live with him: 12 If we suffer, we shall also reign with him: if we deny him, {the right to suffer with Him} he also will deny us: {the right to reign with Him}. 1 THESSALONIANS 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Again from our text of ACTS 13:19 let us take note of the fact that the children of Israel wandered in the wilderness for forty years because they lacked the faith to apprehend {to lay hold of, to take possession of} the inheritance that God who cannot lie {see TITUS 1:2 and HEBREWS 6:18} promised them from the time of Abraham, as we have noted earlier in this study. The innumerable multitude spoken of in REVELATION 7:9-17 are just like the children of Israel who wandered for forty years in the wilderness, lacking the faith to fully apprehend the inheritance that God offers all of His children who are willing to suffer with Him. ROMANS 8:17 states these facts like this: 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. The full overcomers will sit on the throne with Jesus Christ their Bridegroom, and rule and reign with Him. Before Joshua and the children of Israel overcame any of the seven nations, Joshua came face to face with the reality of who it was that was going to fight with him and for him. We read this account in JOSHUA 5. JOSHUA 5:13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? 14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? 15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. We see that Joshua realized that if God was for him, who could be against him, and the children of Israel? The full overcomer in this present church age, before they even overcome anything must realize, like Joshua did, who it is that is going to fight for them and with them. ROMANS 8:31-39 explains it like this: What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Again our text in ACTS 13:19 reads: *And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.* And again this verse from the translation of Conyebear and Howson reads: *And He destroyed seven nations in the land of Canaan, and gave their land as a portion unto His people.* The Greek words "divided" and "lot" used in this verse mean the same thing, are only found in New Testament scripture in this verse. They mean to distribute as an inheritance. We should see then that the main underlying theme of this verse is that of apprehending an inheritance. Again let me repeat a statement that was made earlier in this study: the children of Israel wandered in the wilderness for forty years because they lacked the faith to apprehend {to lay hold of, to take possession of} the inheritance that God who cannot lie promised them from the time of Abraham. Note in the following verses how we are encouraged, by faith, to apprehend the inheritance, which is ours in Christ Jesus. Further note that the following verses come from Paul's gospel, for the Lord Himself told Paul when He appeared unto him on the road to Damascus that He was appearing unto him and send him unto the gentiles for this purpose: *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.* {ACTS 26:18}. In words spoken unto the elders of the church at Ephesus Paul stated in 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.* Speaking of Jesus Christ Paul writes in EPHESIANS 1:11 *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:...* . Speaking of the Holy Spirit Paul writes in EPHESIANS 1:14 *Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.* Praying unto God the Father Paul states in EPHESIANS 1:18 *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,...* . GALATIANS 3:7 *Know ye therefore that they which are of faith, the same are the children of Abraham.* HEBREWS 11:8 *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.* 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 {apprehend}.* PHILIPPIANS 3:12 *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.* 13 *Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,* 14 *I press toward the mark for the prize of the high calling of God in Christ Jesus.* COLOSSIANS 1:12 *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:* The Greek word translated into our English apprehend is used 15 times in New Testament scripture. 15 is the number of REST. One time in scripture (HEBREWS 4:9) we find the word REST meaning the blessed rest from toils and troubles looked for in the age to come by the true worshippers of God and true Christians. HEBREWS 4:9 *There remaineth therefore a rest to the people of God.* Are you pressing on and looking forward to apprehending the prize of the high calling of God in Christ Jesus?

ACTS 13:20 *And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.* Conyebear's translation of this verse reads: *And after that He gave unto them Judges about the space of four hundred and fifty years, until Samuel the Prophet;...* . Obviously this verse refers us to the period of time recorded for us in the Old Testament book of JUDGES, and beyond. Before we review some quick facts about the judges of Israel let's resolve a controversy concerning the phrase*about the space of four hundred and fifty years*.... If you have a Scofield Bible you will note in his introduction that Scofield notes that "the events recorded in JUDGES cover a period of 305 years (Ussher)." Adding to the controversy is

this statement found in 1 KINGS 6:1, which reads: *And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.* Where did Paul come up with the approximate figure of 450 years then? Josephus seems to best answer this question for us, however be it noted that there is a lengthy sixty point dissertation at the conclusion of Josephus writings as to the accuracy of Josephus's chronology, and the conclusion of these sixty points seems to be that any discrepancy in Josephus's own chronology may be the result of the incorrect transposition of numbers from one writing to the next (i.e. changing a 5 to and 8), combined with the fact that in many of these ancient writing letters were also used for numbers. At any rate Josephus notes in his book Antiquities of the Jews book 8 chapter 3 and point 1 that "Solomon began to build the temple in the fourth year of his reign... ..five hundred and ninety-two years after the exodus out of Egypt." Later in his life Josephus corrected the 592 years to 612 years. Using Josephus's own figures, and adding the following together: he allows 40 years for Moses and the children of Israel to wander in the wilderness, 25 years for the reign of Joshua, 40 years for the reign of David, 40 years for the reign of Saul, and 12 (plus) years for the time of Samuel before Saul, we arrive at 157 (plus) years. 612 minus 157 equals 455, which loosely translates to *....about the space of four hundred and fifty years....*, a figure which agrees with the common chronology of Paul's time, as noted in the writings of Josephus above, which is a chronology the Jews in attendance there at Antioch in Pisidia obviously understood. Also if you take the above 157 (plus) years and subtract them from the 480 years found in 1 KINGS 6:1 you will get a better idea how that Ussher came up with 305 years that he give to the time of the book of JUDGES, which doesn't necessarily encompass all of the time that Paul was referring to in verse 20.

Having said all of the above concerning the time line of verse 20, let's now consider some of the facts concerning the judges. Israel after Joshua had 13 judges. Joshua made his last charge to Israel in JOSHUA 24, where we read starting in verse 14: *Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.* 15 *And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.* 16 *And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;* 17 *For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:* 18 *And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD; for he is our God.* 19 *And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.* 20 *If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.* 21 *And the people said unto Joshua, Nay; but we will serve the LORD.* 22 *And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses.* 23 *Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel.* 24 *And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.* But the fact of the matter was by the time of JUDGES 2, which was a couple of years later, we read this concerning the children of Israel: JUDGES 2:11 *And the children of Israel did evil in the sight of the LORD, and served Baalim:* 12 *And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.* 13 *And they forsook the LORD, and served Baal and Ashtaroth.* 14 *And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.* 15 *Whithersoever they went out, the hand of the LORD was against them for evil, as the*

LORD had said, and as the LORD had sworn unto them: and they were greatly distressed. The abandonment of what one has believed in is called an apostasy. Scofield notes that there were seven apostasies recorded in the book of JUDGES. These seven apostasies of the children of Israel led to seven servitude's (the condition of a slave) in the book of JUDGES to seven heathen nations. The children of Israel hadn't been slaves since they had been redeemed from the land of Egypt. The children of Israel had respect for Moses, and in Moses's last speech to the children of Israel he told them: DEUTERONOMY 5:15 And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day. Again in DEUTERONOMY 15:15 Moses stated: And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day. DEUTERONOMY 16:12 And thou shalt remember that thou wast a bondman in Egypt:... . Again in DEUTERONOMY 24:22 Moses reminded the children of Israel that they were to remember something: And thou shalt remember that thou wast a bondman in the land of Egypt:... . Fourteen times in the book of DEUTERONOMY Moses told the children of Israel to remember something. 14 is the number of DELIVERANCE or SALVATION, and so we too should see that the Holy Spirit wants us to remember our DELIVERANCE or SALVATION. Remember ...ye are bought with a price... {1 CORINTHIANS 6:20 and 7:23} Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. {1 PETER 1:18-21}. Nine times in the book of JUDGES we read the phrase "delivered them." In the book of JUDGES God "delivered them into" five times (GRACE); God "delivered them out of" three times (RESURRECTION); and God "delivered them" one time found in JUDGES 3:9 And when the children of Israel cried unto the LORD, the LORD raised up a deliverer {Hebrew word for saviour} to the children of Israel, who delivered them, even Othniel {Othniel means lion of God. Jesus Christ our Lord and Saviour is called ...the Lion of the tribe of Juda... in REVELATION 5:5}the son of Kenaz, Caleb's younger brother. (How many times are you saved? One time.) 1 JOHN 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. HEBREWS 13:8 Jesus Christ the same yesterday, and to day, and for ever. So even though JUDGES 2:14 and 15 records: And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. 15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed. JUDGES 2:16 goes on to note: Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

There are recorded in the book of JUDGES (as we mentioned above) 13 judges. 13 is the number of REBELLION. Rebellion is defined by Webster as "a defiance of or opposition to any authority or control." Scripture defines rebellion like this in 1 SAMUEL 15:23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. An expounded translation of this portion reads: Rebellion is sin as witchcraft is sin, and stubbornness as wickedness and idol worship. Rebellion against the Lord is an underlying theme found in the book of JUDGES; rebellion against the Lord is an underlying theme found in Stephen's sermon of ACTS 7; and rebellion against the Lord is an underlying theme found in our study verse of ACTS 13:20, which reads: And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. Moses warned the children of Israel in DEUTERONOMY concerning rebellion against God, and this is what he told them: DEUTERONOMY 9:1 Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, 2 A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak! 3 Understand therefore this day, that the

LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee. 4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee. 5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. 6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked {stiff of neck, obstinate} people. 7 Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD. 8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you. ... 24 Ye have been rebellious against the LORD from the day that I knew you. Again in DEUTERONOMY 31 we read these words of Moses spoken unto the Levites: 24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, 25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, 26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee. 27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death? 28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. 29 For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands. A summary of the rebellious attitude of the children throughout the time of the judges is found in JUDGES 2:17-22. JUDGES 2:17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so. 18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them. 19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way. 20 And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; 21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died: 22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not. 23 Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua. In Stephen's sermon of ACTS 7 we read again a summary of the rebelliousness of the children of Israel when he states in verse 51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. The following 13 verses from the book of JUDGES summarizes the over all rebellious attitude of the children of Israel during the period of time covered in the book of JUDGES. JUDGES 2:11 And the children of Israel did evil in the sight of the LORD, and served Baalim. ...2:17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so. ...2:19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way. ...3:7 And the children of Israel did evil

in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves. ...3:12 And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD. ...4:1 And the children of Israel again did evil in the sight of the LORD, when Ehud was dead. ...6:1 And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years. ...8:34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side. ...10:6 And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him. ...10:13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more. ...13:1 And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years. JUDGES 17:6 In those days there was no king in Israel, but every man did that which was right in his own eyes. And the last verse in JUDGES also records the same message: JUDGES 21:25 In those days there was no king in Israel: every man did that which was right in his own eyes.

Sister Bodie notes an interesting comparison between Joshua and the Apostle Paul giving us a little better picture of how this present church age relates to the time of the judges of Israel. She notes that Joshua before his departure left words of instruction to the children of Israel, which are best summed up in that portion of scripture we read earlier JOSHUA 24:15choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. The Apostle Paul before his departure left instruction to us also, which can best be summed up with his parting words to the elders of Ephesus found in 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. Sister Bodie notes that both Joshua and Paul put the responsibility of the people on the Lord, and that the people in turn were to obey His word, serve Him, and He would bare their burden. Yet in this church age, like during the time of the Judges, it seems that most men have, like the children of Israel, followed steps of rebellion, and ...did that which was right in his own eyes. Few Christians in this church age have really gone on with the Lord, trusted Him, and even fewer have gone on to suffer with Him and be full overcomers. That is why an innumerable multitude of Saints are found in that group mentioned in REVELATION 7:9-17. How many Old Testament worthies of faith came out of this time period of approximately 450 years? HEBREWS 11 indicates very few, just the judges and their few followers who were willing to live by faith, for HEBREWS 11:6 again tells us ...without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Our text of ACTS 13:20 again reads: And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. What the Holy Spirit is inspiring the Apostle Paul to preach in this sermon is quickly taking the ...Men of Israel, and ye that fear God... addressed in this sermon through a quick history of the children of Israel up until the time of Jesus Christ. An underlying result of all of this is the establishment of the fact that Paul is a credible source of facts of Jewish history. No account of Jewish history is complete without mentioning the prophets. Here in verse 20 Paul mentionsSamuel the prophet. We find prophets mentioned in scripture from GENESIS to REVELATION. The first Hebrew (Old Testament) word used for prophet is the Hebrew word 'nabi', which comes from a root meaning "to bubble forth, as from a fountain," hence "to utter." A similar thought is expressed in PSALMS 45:1 by the Psalmist when he writes: My heart is inditing a good matter:... {is inditing: Hebrew for boileth, or, bubbleth up}. In the time of Samuel another Hebrew word 'ro'eh' translated into English "seer" began to be used to in part describe a prophet. This word is first found in 1 SAMUEL 9:9, and is used five times in 1 SAMUEL 9 all in reference to Samuel. 1 SAMUEL 9:9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.) 10 Then said Saul to his servant, Well said; come, let us go. So they went

unto the city where the man of God was. 11 And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here? 12 And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city; for there is a sacrifice of the people to day in the high place: 13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him. 14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place. 15 Now the LORD had told Samuel in his ear a day before Saul came, saying, 16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. 17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people. 18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. 19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart. No doubt it was to this portion of scripture that the Apostle Paul was referring to when in ACTS 13:20 he said ...Samuel the prophet. In 2 SAMUEL 24:11 we see for the first time another Hebrew word used to describe a prophet or "seer," and this is the Hebrew word 'hozeh,' which also translates into English as "seer." 2 SAMUEL 24:11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer,... . A "seer" often times is spoken of a prophet who beheld the vision of God. Such is the case of the prophet Isaiah as noted in ISAIAH 1:1. ISAIAH 1:1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. An Old Testament definition of what a prophet was is probably best defined for us in NUMBERS 12 by God Himself. NUMBERS 12:1 And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. 2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it. 3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.) 4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. 5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. 6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. Thus we note that a prophet proclaimed the message given to him by God as the "seer" beheld the vision of God. However there were also prophets like Moses with whom God spake "mouth to mouth" as noted in the next few verses of NUMBERS 12. NUMBERS 12:7 My servant Moses is not so, who is faithful in all mine house. {Perhaps a better translation of this verse comes from the New English Bible which reads: But my servant Moses is not such a prophet; he alone is faithful of all my household.} 8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? 9 And the anger of the LORD was kindled against them; and he departed. A New Testament definition of what a prophet is can be found in 2 PETER 1:20 & 21, which reads: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. Thus we see that the prophet proclaimed the message given him by God as inspired by the Holy Ghost. The whole word of God by this definition may be considered to be prophetic for 2 TIMOTHY 3:16 tells us in part that ...All scripture is given by inspiration of God,... . Thus we see that there is a long list of prophets and their prophecies bearing God's message in scripture dating back to the time of Enoch, whose prophecy we read in JUDE 14 & 15: And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly

deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. The prophet is the mouth by which God speaks to men, and this fact is probably best explained in JEREMIAH 1:4-9. JEREMIAH 1:4 Then the word of the LORD came unto me, saying, 5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. 6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. 7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. 8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. 9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. There are in Old Testament scripture sixteen (LOVE) books that are prophecies written by sixteen different prophets, starting with ISAIAH and ending with MALACHI. However as noted above there we far more than sixteen prophets found in scripture. Jesus Himself noted the fact that there were far more than sixteen prophets in His scathing rebuke to the Pharisees of MATTHEW 23, and Luke 11. As we review these portions of scripture note that Jesus spoke of the prophets from A to Z starting with Abel and ending with Zacharias, and also indicated that there were more to come. MATTHEW 23:29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 C Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. This account in LUKE 11 reads: LUKE 11:47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. When Jesus speaks in verse 49 ...Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:... . He was giving a prophecy which also included Himself, for Jesus was also The Prophet and The Apostle as noted in the following scriptures: MATTHEW 21:11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee. JOHN 7:40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. HEBREWS 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

Consider the above as background information as we get back to our text of ACTS 13:20, which again reads: And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. Concentrating on that last little phrase ... Samuel the prophet..., Samuel the prophet is the first man Paul refers to by name in the text of this sermon. Samuel is the first of four prophets mentioned by name in this sermon, Jesus, John the Baptist, and Moses being the other three. The purpose of Paul mentioning Samuel is to continue the time line from the judges to the kings of Israel, and to bring to light some of the facts contained both 1 and 2 SAMUEL. The Jews of Paul's day had great respect for Samuel, and Josephus even spends more time talking about Samuel than he does Jesus! The underlying point that Paul is making by

mentioning Samuel in this sermon is that the children of Israel were still rebellious through the time of the prophets, and through the time of the kings of Israel, and what they needed to look to was a Saviour, not a king or a prophet or a judge. As Paul continues to preach no doubt the minds of those present here at Antioch in Pisidia were drawn to the facts covered in the early chapters of 1 SAMUEL, for Paul in the next few verses will make many references to facts mentioned in 1 SAMUEL. To continue to show the thought the children of Israel were still rebellious toward God as they were in the times of the judges let's read from 1 SAMUEL 8:19, which reads: Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;.. The facts that led up to this statement are brought forth in the following verses also found earlier in 1 SAMUEL 8. 1 SAMUEL 8:4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, 5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. 6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. 7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. 8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. 9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them. 10 And Samuel told all the words of the LORD unto the people that asked of him a king. 11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. 12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. 13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. 14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. 15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. 16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. 17 He will take the tenth of your sheep: and ye shall be his servants. 18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day. 19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; 20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. 21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD. 22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city. These events fulfill a prophecy of Moses found in DEUTERONOMY 17. Moses told the children of Israel in DEUTERONOMY 17:14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; 15 Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. 16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. 17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. 18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: 19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: 20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

We read earlier a portion of scripture in 1 SAMUEL 9:9-19 concerning the Prophet also called the Seer. This was in reference to Samuel the prophet and his first meeting with Saul the son of Kish. 1 SAMUEL 9:1 and 2 tell us the following facts: Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. 2 And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people. It was Saul the son of Kish to whom the Lord spoke to Samuel in his ear saying in 1 SAMUEL 9:16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. 17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people. The next day, in private, Samuel anointed Saul to be king, and this is found in 1 SAMUEL 9:27 and 10:1, which read: And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God. 10:1 Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance? Later in 1 SAMUEL 10 the fact that Saul had been anointed king of Israel was revealed unto the children of Israel. 1 SAMUEL 10:17 And Samuel called the people together unto the LORD to Mizpeh; 18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: 19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. (We still see the rebelliousness of the children of Israel in this statement of Samuel). Now therefore present yourselves before the LORD by your tribes, and by your thousands. 20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. 21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found. 22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. 23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward. 24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king. (When the children of Israel said "God save the king," it was in reality an open and defiant statement against the will of God, for God wanted the children of Israel to trust Him, not a human king, thus this statement was an open answer to the charges listed against them in verses 18 and 19 above). 25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house. 1 SAMUEL 11 confirms that the people were happy with Saul as king as noted in the following verses: 1 SAMUEL 11:12 And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death. (Perhaps a different translation of this verse gives a better understanding of this statement, which reads: ...Who is he that says, Saul shall not reign over us? Hand the men over for us to put them to death). 13 And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel. 14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. 15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

In 1 SAMUEL 12 the prophet Samuel reminds the children of Israel of their rebellious nature summarized in the following verses: 1 And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. ...6 And Samuel said unto the people, It is the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. 7 Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the

LORD, which he did to you and to your fathers. 8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. 9 And when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. 10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. 11 And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. 12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king. 13 Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you. 14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God: 15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers. ...17 I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king. 18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel. 19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king. 20 And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; 21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. 22 For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people. 23 Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way: 24 Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you. 25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

These events we have been talking about between Samuel and Saul are summarized in Paul's sermon of ACTS 13:21, which reads: And afterward {after and the judges} they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. By now we all should know that the number forty stands for PERFECT TESTING, and the children of Israel were perfectly tested under the leadership of Saul. 1 SAMUEL 14:52 tells us: And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him. Furthermore the children of Israel were tested under the leadership of Saul because Saul rejected the word of the Lord. The following scriptures from 1 SAMUEL help point the fact that Saul rejected the word of the Lord. In 1 SAMUEL 10:8 we read these instructions that the prophet Samuel gave to Saul: And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do. 1 SAMUEL 13 continues this part of the story of king Saul: 7...As for Saul, he was yet in Gilgal, and all the people followed him trembling. 8 And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. 9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. 10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. 11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; 12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. 13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God,

which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. 14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee. The Lord's rejection of Saul being king over Israel is found in 1 SAMUEL 15. 1 SAMUEL 15:10 Then came the word of the LORD unto Samuel, saying, 11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night. {The Apostle Paul mentions the prophet Samuel twice in scripture. The first time is here in ACTS 13:20, and the second time is in HEBREWS 11:32 where he is chronicled with those Old Testament full overcoming worthies of faith, men who were after God's own heart}. 1 SAMUEL 15:12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. 13 And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD. 14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? 15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. 16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. 17 And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? 18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. 19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? 20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. 21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. 22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. {An expounded translation of this portion reads: Rebellion is sin as witchcraft is sin, and stubbornness as wickedness and idol worship. See also again page 105 of these notes}. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. 24 And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. 25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. 26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. We should see out of all of this that an underlying theme in Paul's introductory statements concerning Israel's history is their long time experience with rejecting the word of the Lord, in other words their rebellion against God.

ACTS 13:21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. This verse reveals a little about the Apostle Paul himself. Note now in this verse the background that Paul tells of Saul: ...Saul the son of Cis, a man of the tribe of Benjamin. Why mention king Saul like this? Paul mentioned the lineage of Saul, for as a little boy Paul himself had been taught his Jewish origin, which also was from the tribe of Benjamin as he later noted in the following verses: ROMANS 11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. PHILIPPIANS 3:5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee. One of the outstanding facts about the tribe of Benjamin was that the first Jewish king was Saul, whose name means "requested," and "desired," and "asked for." No less than twelve scriptures emphasize the fact that the children of Israel "requested," and "desired," and "asked for" a king. They are: 1 SAMUEL 8:5 And said unto him, Behold, thou art old, and

thy sons walk not in thy ways: now make us a king to judge us like all the nations. 1 SAMUEL 8:6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. 1 SAMUEL 8:10 And Samuel told all the words of the LORD unto the people that asked of him a king. 1 SAMUEL 8:19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; 1 SAMUEL 8:22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. 1 SAMUEL 10:19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. 1 SAMUEL 12:1 And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. 1 SAMUEL 12:12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king. 1 SAMUEL 12:13 Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you. 1 SAMUEL 12:17 Is it not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king. 1 SAMUEL 12:19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king. And our text ACTS 13:21 And afterward they desired a king:...

Saul of Tarsus no doubt was named after this most famous first king of Israel, but as of this 13th chapter in ACTS he is called Paul. The name Paul, meaning "little," also has origins taken from the tribe of Benjamin, as noted in the following scriptures: 1 SAMUEL 9:21 And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?... 1 SAMUEL 15:17 And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? Thus we should see in ACTS 13:21 a little reflection of the Jewish origins of the Apostle Paul himself. To punctuate the fact that Paul knew the history of Saul real good he finishes his statement concerning king Saul with the fact that he reigned over them ...by the space of forty years. This is the only place in scripture where this fact is brought out! Obviously Paul, a Benjamite, had been taught the history of the tribe of Benjamin real good, and these subtle points that he has just brought out concerning Saul further validates Paul's own authenticity to the Jews in attendance at this sermon he was preaching at Antioch in Pisidia.

As for king Saul, he was rejected of the Lord from further reigning as king of Israel because he rejected the word of the LORD. Potential full overcomers there is a great lesson for us to learn here from king Saul, and that lesson is -- reject the word of the LORD, and He will be left with no choice but to reject us from ruling and reigning with Him. Essentially the innumerable multitude of REVELATION 7:9-17 are in some ways just like king Saul, wanting God's best, but wanting it their way, thus rejecting the word of the LORD. The following scriptures again point out how it was that Saul was rejected from being king over Israel. 1 SAMUEL 13:13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. 14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee. The Lord's rejection of Saul being king over Israel is again found in 1 SAMUEL 15. 1 SAMUEL 15:10 Then came the word of the LORD unto Samuel, saying, 11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night. ...23 ...Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. ...26 ...thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. 1 CHRONICLES 10:13 and 14 summarize the career of king Saul this way: So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for

asking counsel of one that had a familiar spirit, to enquire of it; 14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

Our focus now turns to David the son of Jesse. We all probably know something of David, and certainly these that were hearing Paul's sermon at Antioch in Pisidia knew something of David. So what do we remember of David? His name is referred to in 999 scriptures. He is mentioned by name 1139 times in scripture, so what do we remember of David? That David slew a lion and a bear? {1 SAMUEL 17:36}. That David killed Goliath? {1 SAMUEL 17:31-58}. That... *Saul slew his thousands, and David his ten thousands?* {1 SAMUEL 29:5}. That David was a bloody man? That David was responsible for the murder of Uriah the Hittite? {2 SAMUEL 11}. That David committed adultery with Bathsheba? {2 SAMUEL 11}. That David danced? {2 SAMUEL 6:14}. That David sinned against the Lord? {2 SAMUEL 12:13}. That David did wickedly? {2 SAMUEL 24:17}. That David numbered Israel thus counting on the strength of man rather than counting on the strength of the Lord? {2 SAMUEL 24 and 1 CHRONICLES 21}. You can probably add many more items to this list of things that we can remember concerning David, but for the most part this has been a list of negatives concerning David, and that certainly is not the way God would want us to remember or think of David. Recall a scripture that we have often in the past referred to found in ISAIAH 55:8 & 9 that speaks of the thinking of the Lord: *For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.* Furthermore the Lord looks way beyond the outward appearing things of a man, and what he has done or not done, and his faults, and his miscalculations, his transgressions, iniquities and sin, and sees what is in a man's heart. JEREMIAH 17:9 and 10 states: *The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* So we note that God is very much interested in what is in the heart of a man. ROMANS 10:10 *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.* Samuel was a Godly man as we have learned in these previous pages, and God told Samuel in 1 SAMUEL 17:7 when he went to anoint a replacement king for Saul: *But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.* We just read in 1 SAMUEL 13:14 these words which Samuel spoke to Saul: *But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart...* and of course this man was David. Thus the Holy Ghost inspired Paul in this sermon to shift the focus from the past rebellion and failures of the children of Israel, to the successes they enjoyed because there were those in their history who were men after God's own heart. Paul stated in ACTS 13:22 *And when he had removed him, (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 mine own heart, which shall fulfil all my will.* With this statement we see (among many things) the heart attitude of the full overcomer, for the full overcomer is a man (male or female) after God's own heart, one who will fulfill the will of God. David was such a man, and Paul was such a man. Ask Paul, Paul what do you remember of David? And he answers "he was a man after God's own heart." Furthermore Paul categorizes David with the Old Testament full overcomers mentioning him in HEBREWS 11:32. Paul saw David from the perspective of the full overcomer, and so should we. So as we focus on David the son of Jesse, let's us do so from the perspective of the full overcomer, and look at David's life like God looked at David's life, and see the things that were in David's heart that made him the outstanding full overcomer that he was.

Let's first must review what it means to be a full overcomer. {We have used the phrase "full overcomer" in the following pages of these notes so far: 13, 16, 28, 30, 35, 43, 47, 48, 49, 50, 51, 54, 61, 76, 77, 79, 83, 100, 101, 102, 107, 115, & 115}. The term full overcomer is not found in scripture so what does it mean? To be a full overcomer means to yield your life totally over to the Lord, and let Him rule and overrule in all things. Brother Copley states this of an overcomer: "They are not content with simply a friendly affection for the Lord. They love him ardently, worship Him fervently, and serve Him

faithfully. The Father watches over them as "the Apple of His eye." He has them in training for a throne. Their tests and trials are very strange and peculiar, often difficult to understand." They wholly follow the Lord. (End of quote from Brother Copley.) Note that Brother Copley used the Phrase "the Apple of His eye" in his description of a full overcomer. Brother Hawkins in one of his studies notes that the "apple" in scripture refers to Christ. "Apple" is found in scripture eight time. Eight is the number that has to do with NEW CREATION, NEW BIRTH, NEW BEGINNING, RESURRECTION, and the BRIDE. All of these point us back to Christ. SONG OF SOLOMON 2:3 *As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.* So as Brother Copley noted there must be spiritual growth in a Christian in order for him or her to qualify as a full overcomer. The Bride of Christ is not the whole church, but a rib portion taken out of the sleeping church! The Bride of Christ will be composed of the company of full overcomers from this church age. Sister Bodie notes: "Christ must have a bride like unto Himself, a companion, fit for Him, not an infant, nor a child, but a mature woman full-grown in every respect, able to enter into the fullest sympathy and understanding with all His desires and plans . The whole church has been betrothed; but they will not all qualify as the chaste virgin, who shall be presented.The young woman who is engaged must be proven and tried; she must measure up to the standard -- CHRIST, who is set before her, and thus grow up into His likeness. She must have His nature fully developed and manifested in her. And this is only possible as she holds her head (CHRIST) , she the conscious weaker vessel, absolutely dependent upon Him, ...strengthened, energized and harmonized by His abundant life of which she is a partaker." (End of quote.)

Now David was not offered the opportunity to be in the Bride of Christ like we of this present Church age are, but he was a full overcomer of the Old Testament, categorized with the Old Testament worthies of faith in HEBREWS 11, and will have his place among the four and twenty elders found in the book of REVELATION. So let's see the things that were in David's heart that made him the outstanding full overcomer that he was. Remember to be a full overcomer there must first be in your and my life things to overcome; that is things to fully overcome, and these "things" are allowed to be in our life are ordained of God. Probably the biggest and most famous fault that we as men observe of David was his sinful adulterous affair with Bathsheba, and the events which took place as a result of this lustful event. {See 2 SAMUEL 11}. Keep in mind that this was done after that God had made a covenant with David (see 2 SAMUEL 7). The point being that David was a righteous man when he had this fleshly affair with Bathsheba. The righteous Apostle Paul wrote in ROMANS 7 concerning yielding to the flesh, stating: 15 *For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.* 16 *If then I do that which I would not, I consent unto the law that it is good.* 17 *Now then it is no more I that do it, but sin that dwelleth in me.* 18 *For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.* 19 *For the good that I would I do not: but the evil which I would not, that I do.* 20 *Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.* 21 *I find then a law, that, when I would do good, evil is present with me.* 22 *For I delight in the law of God after the inward man:* 23 *But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.* 24 *O wretched man that I am! who shall deliver me from the body of this death?* 25 *I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.* Jesus told His disciples in MATTHEW 26:41 *Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.* {See also MARK 14:38}. David in a time of weakness in his life yielded unto the flesh, and had this affair with Bathsheba. Instead of yielding unto the Lord David was yielding unto the flesh. The Apostle Paul explained it to us like this in ROMANS 8:5 *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.* 6 *For to be carnally minded is death; but to be spiritually minded is life and peace.* 7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.* 8 *So then they that are in the flesh cannot please God.* The Apostle Paul in GALATIANS 5:19 -

21 tells us specifically what the works of the flesh are. GALATIANS 5:19 *Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like:...* . Again in ROMANS 6:13 Paul writes: *Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments {or weapons} of righteousness unto God.* And in ROMANS 13:14 Paul states the heart attitude that the full overcomer must have: *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*

Of this affair with Bathsheba 2 SAMUEL 11 & 12 records for us these words for our admonition: 2 SAMUEL 11:27 *...But the thing that David had done displeased the LORD.* 2 SAMUEL 12:1 *And the LORD sent Nathan (his name means "a giver") unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. 2 The rich man had exceeding many flocks and herds: 3 But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. 4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. 5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die: 6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. 7 And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; 8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. 9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. 10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. 11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. 12 For thou didst it secretly: but I will do this thing before all Israel, and before the sun. 13 And David said unto Nathan, I have sinned against the LORD. And Nathan (the fifth time we find Nathan's name in this story showing us that God is a giver of grace as we see in this next underlined statement) said unto David, The LORD also hath put away thy sin; thou shalt not die. Note in verse 13 that David acknowledged his sin, and in 1 JOHN 1:9 we read: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* David had acknowledged his sin, and the Lord forgave him. Does this then make David the Old Testament full overcomer that he was? No, but acknowledging his sin and seeking the Lord's forgiveness was an important first step to take on his way to becoming a full overcomer. Note these next few scriptures, Psalms of David, and see in them the correct heart attitude of a full overcomer, and the steps which took him to the place where it could be said of him "David the son of Jesse, a man after God's own heart." PSALMS 34:6 *This poor man cried, and the LORD heard him, and saved him out of all his troubles.* PSALM 32:1 *A Psalm of David, Maschil.>> Blessed is he whose transgression is forgiven, whose sin is covered. 2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. 3 When I kept silence, my bones waxed old through my roaring all the day long. 4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. 5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.* (Paul quoted from this PSALM in ROMANS 4 stating: 6 *Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin).* PSALMS 51 <<To the chief Musician, A*

Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.>> *1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 2 Wash me thoroughly from mine iniquity, and cleanse me from my sin. 3 For I acknowledge my transgressions: and my sin is ever before me. 4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. 5 Behold, I was shapen in iniquity; and in sin did my mother conceive me. 6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 9 Hide thy face from my sins, and blot out all mine iniquities. 10 Create in me a clean heart, O God; and renew a right spirit within me. (Here we now see David a man after God's own heart). 11 Cast me not away from thy presence; and take not thy holy spirit from me. 12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit. 13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee. 14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. 15 O Lord, open thou my lips; and my mouth shall shew forth thy praise. 16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. 17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. (Quiet the contrast that we found in the heart attitude of Saul in 1 SAMUEL 15:22 ..."Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."). 18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. 19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar. PSALMS 103:12 As far as the east is from the west, so far hath he removed our transgressions from us. Again David stated in PSALM 34:6 This poor man cried, and the LORD heard him, and saved him out of all his troubles.*

Recall from our study on CROWNS, that David got to wear a royal crown after his affair with Bathsheba. The crown in this recorded event is figurative of the royal crown that the full overcomers of this church age will receive. Here is a summary of how David became a full overcomer in our lesson. 2 SAMUEL 11:1 reads: *And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.* Consider for a moment the children of Ammon, who are they? The children of Ammon are a product of the drunken incestuous relationship that Lot had with his youngest daughter. {See GENESIS 19:30-38}. (Lot of course is famous for walking after the flesh, where as Abraham is famous for walking after the Spirit). The children of Ammon represent the flesh. The children of Ammon were continually at battle with God's chosen people, Israel. The capital city of the Ammonites was Rabbah. Rabbah represents to us a powerful force called the works of the flesh. Note this last sentence: *But David tarried still at Jerusalem.* David should of himself have been out fighting the good fight with the army of the children of Israel, but his heart wasn't yielding to the Lord at this particular time in his life. Instead of yielding unto the Lord David was yielding unto the work of the flesh. GALATIANS 5:16 *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. ...25 If we live in the Spirit, let us also walk in the Spirit.* Two years pass during which time Joab and all of Israel fought against the Ammonites at Rabbah. During this two year span David had his affair with Bathsheba. During this same two year span Joab had lead the army of Israel to the point where they could besiege Rabbah. By the time of 2 SAMUEL 12:26 David was walking in the Spirit, he could now conquer the flesh. 2 SAMUEL 12:26 & 27 reads: *And Joab fought against Rabbah of the children of Ammon, and took the royal city. 27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. Joab in this lesson represents the divine presence and power of God, thus we could read this portion*

of scripture like this: 2 SAMUEL 12:26 *And Joab (who represents the divine presence and power of God) fought against Rabbah (that great city representing all of the works of the flesh) of the children of Ammon, (the flesh) and took the royal city.* 27 *And Joab (who represents the divine presence and power of God) sent messengers (those who preach and teach the gospel) to David (who represents the full overcoming "beloved" son's of God), and said, I have fought against Rabbah (that great city representing all of the works of the flesh), and have taken the city of waters.* Here in 2 SAMUEL 12:27 the people of Rabbah, who represent all the works of the flesh, were cut off from their water supply. Shortly they would die of thirst. Figuratively the flesh had been conquered. 2 SAMUEL 12:28 *Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.* 29 *And David gathered all the people together, and went to Rabbah, and fought against it, and took it.* Finally in verse 29 we see that David had taken the steps that each full overcomer must take, realizing that there is a spiritual battle that takes place within the heart of each and every full overcomer, and that *...the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds...* {2 CORINTHIANS 10:4}. Furthermore David realized that in our hearts *...we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* {EPHESIANS 6:12}. Thus potential full overcoming David *...went to Rabbah, and fought against it, and took it.* And so it is that we read in 2 SAMUEL 12:30 *And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head.* Had David not joined the battle, he, in the end, could not have worn the crown, and would not have been a full overcomer. In reality the battle over Rabbah had already been won by Joab (who represents the divine presence and power of God), and he graciously allowed David to be called to have the glory if David would only show for the fight. David had finally remembered a lesson he had learned in his youth, stated in 1 SAMUEL 17:47 *...for the battle is the LORD'S.* David's reward for joining the battle was to wear the crown and enjoy exceeding great reward from much spoil out of the city. Our reward for going on with Him and allowing Him to take us through these great conflicts will be to rule and reign with Him, and an eternal and ultimate example of what it is to be a full overcomer!

ACTS 13:22 *And when he had removed him, (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 mine own heart, which shall fulfil all my will.* 2 SAMUEL 23:1 & 2 records: *David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, 2 The Spirit of the LORD spake by me, and his word was in my tongue.* The reason that Saul wasn't allowed to continue as king was because he refused to obey the word of the Lord. God wanted a king for Israel who would seek after God's own heart and fulfill all His will. David was this man. Moses had left instructions concerning a king stating in DEUTERONOMY 17:18 *And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: 19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: 20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.* We don't ever read of Saul writing a copy of this law in a book, nor do we read this of David either. There was one king who seemed to follow this commandment, and his name was Josiah, of whom the scripture records: 2 KINGS 23:25 *And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.* And 2 CHRONICLES 34:31 *And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.* David did follow the instructions of Moses in principle, that is with his heart, as noted in the following words spoken of the Lord found in 1 KINGS 14:8 *...and yet thou hast not been as my servant David, who kept my*

commandments, and who followed me with all his heart, to do that only which was right in mine eyes. C. H. Spurgeon wrote in September of 1882 as part of his work "The Treasury of David" these words regarding the authorship of the 119th PSALM, whose main theme is the word of the Lord. "We believe that David wrote this Psalm. It is Davidic in tone and expression, and it tallies with David's experience in many interesting points. ...After long reading an author one gets to know his style, and a measure of discernment is acquired by which his composition is detected even if his name be concealed; we feel a kind of critical certainty that the hand of David is in this thing, yea, that it is altogether his own." (End of quote from Spurgeon). The word of the Lord was prominent in the full overcoming heart of David. PSALM 119 has 176 verses. All but two of these verses make some sort of reference to the word of the Lord in one fashion or another. The two verses that don't are the 122nd and the 132nd. Verse 11 of the 119th PSALM reads: *Thy word have I hid in mine heart, that I might not sin against thee.* It seems then that David did write a copy of Moses law in his heart. Thirty-five (HOPE) times David uses the phrase "Thy word" in this PSALM. David wrote in PSALM 18:30 *As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.* As you consider David and his overcoming ways you will notice that the word of the Lord, and the thought of the Lord, and what the Lord was to him was ever so prevalent in his life.

ACTS 13:23 *Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:...* . Let's first in this verse focus on the promise referred to in this verse. Recall concerning Saul that God through Samuel reported in 1 SAMUEL 13:13 *And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.* We see that God wanted to establish His kingdom upon Israel forever, and He wanted to do this through the line of a king of Israel, a king who was a man after God's own heart. This man would be David. 2 SAMUEL 7:1 *And it came to pass, when the king (David) sat in his house, and the LORD had given him rest round about from all his enemies; 2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. 3 And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee. 4 And it came to pass that night, that the word of the LORD came unto Nathan, saying, 5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? 6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. 7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? 8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, (habitation, abode of shepherds or flocks, pasture), from following the sheep, to be ruler over my people, over Israel: 9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. 10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, 11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. 12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. 17 According to all these words, and according to all this vision, so did Nathan speak unto David. 18 Then went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto? 19 And this was yet a small thing in thy*

sight, C Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, C Lord GOD? 20 And what can David say more unto thee? for thou, Lord GOD, knowest thy servant. 21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. 22 Wherefore thou art great, C LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. 23 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? 24 For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God. 25 And now, C LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. 26 And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee. 27 For thou, C LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee. 28 And now, C Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: 29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, C Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever. {See also 1 CHRONICLERS 17}. Verses 8 through 17 above are also known as the Davidic Covenant. The word "covenant" as we need to think of it here means an sovereign alliance between God and man; in other words a promise of God to man, and as referred to in our text of ACTS 13:23 ...God according to his promise... . Remember that God can not lie {TITUS 1:2 & HEBREWS 6:18}, so when He makes a promise to man His word is true, the truest of the true. Thus Paul is able to write to the Corinthians in 2 CORINTHIANS 1:19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. 20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

The following scriptures refer to this Davidic Covenant in some fashion or another, and this is just a short list of the scriptures that are found regarding this covenant: PSALMS 89: 1 <<Maschil of Ethan the Ezrahite.>> I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations. 2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. 3 I have made a covenant with my chosen, I have sworn unto David my servant, 4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah. ...19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. 20 I have found David my servant; with my holy oil have I anointed him: 21 With whom my hand shall be established: mine arm also shall strengthen him. 22 The enemy shall not exact upon him; nor the son of wickedness afflict him. 23 And I will beat down his foes before his face, and plague them that hate him. 24 But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. 25 I will set his hand also in the sea, and his right hand in the rivers. 26 He shall cry unto me, Thou art my father, my God, and the rock of my salvation. 27 Also I will make him my firstborn, higher than the kings of the earth. 28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him. 29 His seed also will I make to endure for ever, and his throne as the days of heaven. 30 If his children forsake my law, and walk not in my judgments; 31 If they break my statutes, and keep not my commandments; 32 Then will I visit their transgression with the rod, and their iniquity with stripes. 33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. 34 My covenant will I not break, nor alter the thing that is gone out of my lips. 35 Once have I sworn by my holiness that I will not lie unto David. 36 His seed shall endure for ever, and his throne as the sun before me. 37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah. PSALMS 132:10 For thy servant David's sake turn not away the face of thine anointed. 11 The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. ISAIAH 9:6 For

unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. LUKE 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Speaking of David, Peter spoke these words in ACTS 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;... . Before we conclude our thoughts on David and the fact that the Lord would establish through the line of David His kingdom forever, let's also read the 23rd PSALM. PSALM 23:1 (A Psalm of David). *The LORD is my shepherd; I shall not want. 2 He maketh me to lie down in green pastures: he leadeth me beside the still waters. 3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. 5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.* Again we see the heart attitude of the full overcomer in this statement ..."I will dwell in the house of the LORD for ever." Brother Hill notes in his introduction to The Shepherd's Psalm that: "There is a story of a poor Persian shepherd boy who rose to be the supreme ruler of his nation. Wealth and power came to him, but lest he become exalted with his current position in his great castle, he had a room built like the little dirt-floored hut in which he was raised. He put the same kind of furnishings in it and often he would go there to sit and meditate upon who he was. David had a chamber in his heart where he often visited. He never forgot the pit from which God had taken him. He never forgot that God had raised him from the sheepfold to make him king of Israel. That chamber in David's heart was where he retired to remember to seek and worship God who had brought him from such a lowly place and given him the best that there was." (End of quote from Brother Hill). So now we have a better picture of what was in David's heart, and of what Paul was stating concerning the promise to David in ACTS 13:23 *Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:...*

This brings us to the main theme of Paul's sermon, and of Paul's life since on the road to Damascus, and that is our Lord and Saviour Jesus Christ. The Holy Spirit has the name of Jesus listed eighth among the men listed so far in this sermon, {(1) Israel, (2) Samuel, (3) Saul, (4) Cis (Kish), (5) Benjamin, (6) David, (7) Jesse, (8) Jesus}. The number eight has five (GRACE) different meanings, which we covered in our numbers study, and all five point us to Jesus in one fashion or another. Again the number eight means (1) NEW CREATION [2 CORINTHIANS 5:17 *Therefore if any man be in Christ, he is a new creature {NEW CREATION}; old things are passed away; behold, all things are become new.*]; (2) NEW BIRTH [JOHN 3:3 *...Except a man be born again, {NEW BIRTH} he cannot see the kingdom of God.*]; (3) NEW BEGINNING [again 2 CORINTHIANS 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. {NEW BEGINNING}*]; (4) RESURRECTION [JOHN 11:25 *Jesus said unto her, I am the resurrection {RESURRECTION}, and the life: he that believeth in me, though he were dead, yet shall he live;*]; and (5) BRIDE [JOHN 3:29 *He that hath the bride {BRIDE} is the bridegroom:.. (Jesus).*]. Jesus name is the Greek form of the Hebrew Jehoshua, and means "Jehovah is salvation." "Jehovah is salvation" has been the main theme so far in this sermon of Paul's. "Jehovah is salvation" with an high arm brought the children of Israel out of the land of Egypt (ACTS 13:17). "Jehovah is salvation" for forty years suffered the children of Israel's manners in the waste howling wilderness, and sustained them there (ACTS 13:18). "Jehovah is salvation" brought the children of Israel into the promised land of Canaan (ACTS 13:19). "Jehovah is salvation" gave the children of Israel strong powerful

leadership in Moses and Joshua hinted at in ACTS 13:17-19. "Jehovah is salvation" gave them judges for spiritual leadership during the space of another four hundred and fifty years (ACTS 13:20). "Jehovah is salvation" also gave them prophets for spiritual leadership also hinted at in ACTS 13:20. "Jehovah is salvation" gave the children of Israel kings (ACTS 13:21 and 22). And now here in ACTS 13:23 Paul introduced these at Antioch in Pisidia to "Jehovah is salvation" by stating: *...God according to his promise raised unto Israel a Saviour, Jesus:.* The Holy Spirit has Paul refer to Jesus a total of 28 times in this sermon by the following names, descriptions, or titles: Jesus (2), Saviour (1), Son (1), Holy One (1), This man (1), A man (1), Him (10), One (1), the word (1), thee (1), He (4), His (3), and Thou (1). Twenty-eight is the number that has to do with ETERNAL LIFE. The thought of Jesus and eternal life are further brought out in the following scriptures: ROMANS 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.* 1 JOHN 2:25 *And this is the promise that he hath promised us, even eternal life.* 1 JOHN 5:11 *And this is the record, that God hath given to us eternal life, and this life is in his Son.* 1 JOHN 5:20 *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*

Note that verse 23 ends with a Colon (:) in the King James Version, and then Paul begins to speak of John the Baptist in verses 23 and 24. It was the plan of God that John the Baptist introduce *...unto Israel a Saviour, Jesus...* (ACTS 13:23), and several scriptures point this fact out. For example even before John's conception the Angel of the Lord, Gabriel, appeared unto Zacharias (the Father of John the Baptist) and told him this (found in LUKE 1:15-17): 15 *For he {John the Baptist} shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.* 16 *And many of the children of Israel shall he turn to the Lord their God.* 17 *And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.* The Prophet Isaiah prophesied of John the Baptist being the man who would introduce Jesus to the world in ISAIAH 40:3 where he wrote: *The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.* This verse is also quoted in MATTHEW 3:3, MARK 1:3, and LUKE 3:4. The Prophet Malachi wrote in MALACHI 3:1 *Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.* No doubt the people to whom Paul was preaching to at Antioch in Pisidia were familiar with these prophecies of Isaiah and Malachi, for every sabbath day at their synagogue services the prophets were read {see ACTS 13:27}. Zacharias (the Father of John the Baptist) filled with the Holy Ghost {see LUKE 1:67} prophesied this of his son John the Baptist when John was eight days old: LUKE 1:76 *And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;* 77 *To give knowledge of salvation unto his people by the remission of their sins,* 78 *Through the tender mercy of our God; whereby the dayspring from on high hath visited us,* 79 *To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.* So we see that God sent John the Baptist to introduce *...unto Israel a Saviour, Jesus...* (ACTS 13:23). Paul too now, by the inspiration of the Holy Ghost, was going to use reference to the ministry John the Baptist to properly introduce Jesus to these in attendance of his sermon at Antioch in Pisidia. Furthermore, if you stop and think about it for a moment, the four gospel records don't record the ministry of Christ before He has properly been introduced by John the Baptist *...to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins.* {LUKE 1:76 & 77}. One more subtle point before we move on concerning introduction by John the Baptist, and we covered this when we did a study on John the Baptist a few years ago, that it was John the Baptist who introduced the Apostle John to Jesus! {Study JOHN 1:29-51}. In JOHN 1:35 we find that John the Baptist had followers, that is disciples, and in JOHN 1:37 John the Baptist encouraged his disciples to follow Jesus! Let me repeat what I said in our John the Baptist study concerning this. "JOHN 1:35 Again the next day after John

stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! I don't think we can fully appreciate what is taking place here, but maybe a reading of an expounded translation of this portion will help. JOHN 1:35 On the morrow John was standing with two of his disciples; 36 and after gazing intently on Jesus as he walked about, John stated to these two disciples, Look, this is the Lamb of God. Finally these two disciples of John heard with their hearts what he was saying, and verse 37 tells us what they did about it: And the two disciples heard him speak, and they followed Jesus. Who were these two disciples of John the Baptist that first followed the Lamb of God? Sister Bodie notes that the Apostle John never mentions his own name, thus as we read on it becomes apparent that the Apostle John is one of these two disciples. JOHN 1:40 tells us who the other disciple was: One of the two which heard John [speak], and followed him, was Andrew, Simon Peter's brother." So we see that one of these two disciples of John the Baptist who went and followed Jesus, and became His disciple, was the Apostle John. The Apostle John goes on and writes five of the twenty seven books that we have in the New Testament! We also pointed out in our study of John the Baptist that the Apostle John is the one author in the New Testament who exclusively uses the phrase "the Lamb" (with a capital L), a phrase he learned from John the Baptist ("Behold the Lamb of God" {JOHN 1:29 & 36}), and he uses this phrase "the Lamb" 28 times. Again twenty-eight is the number that has to do with ETERNAL LIFE, and the Holy Spirit has Paul refer to Jesus a total of 28 times in this sermon to those at Antioch in Pisidia. Keep these thoughts in mind the next time you read from one of the books penned by the Apostle John.

ACTS 13:24 When John had first preached before his coming the baptism of repentance to all the people of Israel. Paul, having now briefly introduced these in attendance at this sermon to a Saviour, Jesus, recalls the ministry of John the Baptist, no doubt assuming that some in attendance here would have heard of John the Baptist, and not have heard of Jesus. (If you think that this is an incredible statement consider Apollos in ACTS 18, who later went on to become a church apostle; he in ACTS 18 knew many things of the scripture, but only knew the baptism of John the Baptist. Aquila and Priscilla had to take him aside and explain unto Apollos the way of God more perfectly, that is they explain to Apollos that the one to who John the Baptist preached should come after him had in fact already come, and this man was our Lord and Saviour Jesus Christ. Again in ACTS 19:1-7 the Apostle Paul himself came upon about a dozen men who had heard and believed the ministry of John the Baptist, but hadn't heard the ministry of Jesus Christ, nor of the Holy Ghost, which Paul then expounded unto them).

Paul notes in ACTS 13:24 that John the Baptist preached before the time of Jesus ministry ...the baptism of repentance to all the people of Israel. The phrase "the baptism of repentance" is a Pauline phrase adopted by John Mark and Luke, students of Paul, and is found in four New Testament scriptures; MARK 1:4, LUKE 3:3, ACTS 13:24, and ACTS 19:4. Again Zacharias, the father of John the Baptist, by the inspiration of the Holy Ghost gave this prophesy concerning his new born son John the Baptist in LUKE 1:76 and 77: And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 To give knowledge of salvation unto his people by the remission of their sins. In ACTS 19:4 Paul states: ...John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. In John the Baptist's day water baptism was an outward expression of an inward belief in the soon coming Lord and Saviour Jesus Christ, and His forgiveness of sins. After the resurrection of Jesus water baptism to a Jew was an outward expression of an inward belief that they had accepted Jesus as their own personal Saviour, His forgiveness of their sins, and that they had died unto the law of Moses and were to be counted among those who believed in the resurrected Jesus Christ. Brother Copley points out that a fellow Jew will not believe that a Jew is saved if they are not willing to be baptized in water, thus when a Jew is baptized in water the unbelieving Jews denounce the baptized Jew from Judaism, and even from their family. They are referred to by other Jews as "the blotted out," having denounced Judaism and accepted the message of the Saviour. Recall in ACTS 9 after the Apostle Paul was saved, that he was baptized in water, then he began preaching, and after that ...the Jews took counsel to kill him. Why? Because he had gone from being one of their ring leaders, to being one of "the blotted out." John Mark adopts Paul's phrase "the baptism