

of repentance,” and uses it in his introductory statements of his gospel of MARK, stating in 1:4 *John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.* Luke, the beloved physician, an long time traveling companion of the Apostle Paul, writes much about John the Baptist in his gospel record, and in LUKE 3:3 he puts it to us this way when speaking of John the Baptist: *And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.* So we further note that John the Baptist not only went before Jesus to introduce Him unto the world, but that John the Baptist also preached “the baptism of repentance” for the remission of sins that his Father Zacharias prophesied he would in LUKE 1:77.

ACTS 13:24 *When John had first preached before his coming the baptism of repentance to all the people of Israel.* Note now this last phrase in this verse tells us that John the Baptist prepared the way of the Lord by preaching the baptism of repentance unto all the people of Israel. John the Baptist ministry was then unto the Jew, however there were certain gentiles, such as the Roman soldiers of LUKE 3:14, who inquired of John the Baptist what they too should do. Again LUKE 1:16 tells us this of the ministry of John the Baptist, *...And many of the children of Israel shall he turn to the Lord their God.* MARK 1:5 tells us: *And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.* LUKE 3:7 tells that there was a *...multitude that came forth to be baptized of him.* And JOHN 1:19 & 24 indicate that so many Jews went out into the wilderness to see John the Baptist that it aroused even the curiosity of the Sanhedrin (the Jewish leadership) who sent “priests and Levites from Jerusalem” into the wilderness to ask John the Baptist some specific questions. The Apostle John stated this concerning the ministry of John the Baptist: JOHN 1:6 *There was a man sent from God, whose name [was] John. 7 The same came for a witness, to bear witness of the Light, that all [men] through him might believe. 8 He was not that Light, but [was sent] to bear witness of that Light.* So we should plainly see that the ministry of John the Baptist was this: (1) he was to come before the Lord, to (2) prepare the way for the Lord, to (3) make ready a people prepared for the Lord, and (4) he was the witness for the Lord, so that the people (5) would have knowledge of salvation by the remission of their sins, thus when Jesus was finally manifest (6) all men through Him might believe. The ministry of Jesus was to be not only to the Jews, but to all people, *that all men through him might believe.* (JOHN 1:7).

Why was John the Baptist's ministry in the wilderness, that is in the desert? Because that is where the Lord wanted it to be. It was on the backside of the desert that God first appeared unto Moses and told him “I AM THAT I AM.” Moses then went on to deliver the children of Israel from Egypt by the mighty out stretched arm of God. It was in the wilderness, in the desert, under the leadership of Moses, in the desolate solitary places that the Lord showed the children of Israel he was sufficient to meet their needs. He sustained them, a people whose number was in the millions, for forty years, and they learned that they could trust him. It was in the wilderness, in the dry places that David gathered unto him his mighty men {see 1 SAMUEL 22 through 29}. It was in the wilderness that the prophet Elijah was fed by the angel of the Lord, “and went in the strength of that meat forty days and forty nights,” {1 KINGS 19:8}. The Apostle Paul received his gospel in the desert wilderness of Arabia, and he there learned that he could trust the Lord. John the Baptist preached in the wilderness the message of the soon coming of the Lord, and *...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.* {ACTS 19:4}. In other words the message to each of these believers was the same as always, that they could trust the Lord, and this message is really only learned in the desolate desert wilderness solitary places of ones life. Think about it. That is why John the Baptist's ministry was in the wilderness. And multitudes of Israelites went out into the wilderness to hear John the Baptist preach. Of this untold number of Jews who came to hear John the Baptist preach, most, it seems, came out of curiosity. John the Baptist was a curiosity, for look how he dressed and what he ate: MARK 1:6 *And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey.* And what a curiosity he must have been, but God had given him a message to preach, and if some were attracted to him because of his novelty, God

used this to reach some of their hearts, and to turn many of them to the Lord their God. Think about this also for a minute. Let's say you or I were given the occasion to pick a personality to introduce the Lord Jesus to someone, or a group of someone's, or to a nation, would we pick a goofy looking guy like John the Baptist to do the introduction? Certainly not. 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.* The Lord had hand picked John the Baptist to be the goofy looking curiosity that he was way prior to his birth. Jesus Himself commented about the curiosity of John the Baptist, and what his attraction really was. We read His comments in MATTHEW 11 and LUKE 7. MATTHEW 11:7 *...Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft [clothing] are in kings' houses.* {In other words Jesus is asking the people what it was they went out into the wilderness to see when they went to see that curiosity John the Baptist. Did they go out into the wilderness to see the foliage? Did they go out to see a man dressed a little different? What was the attraction? Was it a poor man? Was it a rich man? Was it a rich preacher, well advertised, who preyed upon the multitudes to meet his individual agenda? Was it a strong man? Was it a weak man? Was it a well financed advertising program? What was it that drew multitudes of people out into the wilderness? Sister Bodie states: "the Master argues that it was neither the poverty nor the wealth of the man, neither his weakness nor his strength, but the mighty magnetism of the Spirit of God that drew the people to John. He performed no mighty miracle, he gave the people no sign whatever that he was from God. But he spoke the truth." (end of quote).}. So Jesus asks in MATTHEW 11:9 *But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10 For this is [he], of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive [it], this is Elias, which was for to come. 15 He that hath ears to hear, let him hear.* Jesus in His reference to Elias (Elijah) is referring to a prophetic scripture from MALACHI 4:5 & 6: *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.* This is the same thought that was expressed by the Angel Gabriel in LUKE 1:17 concerning John the Baptist: *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.* When Jesus came down from the mountain of transfiguration in MATTHEW 17:9-13, Jesus again explains to them that John the Baptist is being referred to when the above scripture from MALACHI is being quoted. MATTHEW 17:9 *And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. 10 And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of John the Baptist.* So we see that the curiosity of John the Baptist, his attraction to the people, was that they recognized him as a prophet. MATTHEW 14:5 states this of John the Baptist, and the multitudes perception of him: *"...they counted him as a prophet."* And John the Baptist was the last prophet sent to the Jews before Jesus.

Before we continue with our thoughts concerning John the Baptist I want to make a quick comment concerning the statement Jesus made concerning John the Baptist in MATTHEW 11:11, where He states: *Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is*

least in the kingdom of heaven is greater than he. With this last statement ...notwithstanding he that is least in the kingdom of heaven is greater than he..., Jesus is speaking of Himself. Study PHILIPPIANS 2:1-11 to better appreciate the deep truth spoken here! In PHILIPPIANS 2:6-8 we read of the seven humbling steps down from heaven that Jesus took to redeem even the lowest of the low: *Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* With His death on the cross Jesus reached down lower than the least, and took away the sin of the world as John the Baptist said He would in JOHN 1:29. Brother Hill in his Philippians book points out that to lift anything you must first get lower than it. Thus Jesus took upon Himself the least place, reaching down to even the lowest of the low. He came into this world the poorest of the poor, and even attained to the place of the homeless, stating in MATTHEW 8:20 and LUKE 9:58 *...Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.* John the Baptist made this statement in JOHN 1:27 *He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.* Brother Hill notes in his book on Philippians how that after the last supper there in JOHN 13 that Jesus "laid aside His garment, and took a towel and girded Himself with a "slave apron" (is how the Greek says it). And He poured water into a basin and began to wash the disciples feet. That's the most amazing thing. He takes here the place of the most common servant. He gets down lower than the lowest." {End of quote from Brother Hill}. In 2 CORINTHIANS 8:9 the Apostle Paul writes: *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor* {to be a beggar, to beg, to be poor}, *that ye through his poverty* {the condition of one destitute of riches and abundance} *might be rich.* In PHILIPPIANS 2:9-11 the Apostle Paul goes on to write of the exalted place of Jesus, stating: *Wherefore God also hath highly exalted him, and given him a name which is above every name:* {and obviously this includes a name greater than John the Baptist} *10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* Speaking of Jesus, the author and finisher of our faith, the Apostle Paul writes of Jesus exalted place in Heaven in HEBREWS 12:2 *...who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

The Jewish Sanhedrin sent certain priests and Levites from Jerusalem to inquire of John the Baptist whether or not he was the Christ that they had been searching for since the time of MATTHEW 2. JOHN 1:19 *And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I [am] the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.* So we see here a little of the teaching of John the Baptist, and before we finish reading verses 24 through 27 let's go to JOHN 3:22-36 and see some more teaching of John the Baptist recorded for us exclusively by one of John the Baptists former disciples, the Apostle John. JOHN 3:22 *After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. 23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease. 31 He that cometh from above is above all: he that*

is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given all things into his hand. 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. Now back to JOHN 1. JOHN 1:24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

Now keep in mind this 27th verse of JOHN 1 records words, which were spoken to Pharisees sent of the Sanhedrin to inquire of John the Baptist, and were witnessed also (it seems) by a disciple of John the Baptist named John, who went on to become the Apostle John. The Apostle John records these statements, which he no doubt personally witnessed, from John the Baptist: JOHN 1:15 *John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. ...JOHN 1:27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. ...JOHN 1:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.* The Apostle John three times records the phrase "preferred before me" when referring to Jesus, and is the only author of New Testament scripture to do so. Those Pharisees sent of the Sanhedrin must have also reported back to that Jewish council these same words recorded in JOHN 1:27 *He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose...*, and this language may have even reached at that time the ears of young Saul of Tarsus. Conybeare and Howson in their book entitled "The Life and Epistles of St. Paul" note that the Apostle Paul may have only had met John the Apostle during Paul's visit to Jerusalem in ACTS 15 and GALATIANS 2 (the same time frame). However my thinking is that Paul met with the Apostle John during the visit that Paul made with Barnabas to Jerusalem between ACTS 11:30 and ACTS 12:25. It seems to me that after being introduced to the Apostle John it would have only have been natural for Paul and John to ask questions of each other concerning Jesus. The Apostle John could have easily told Paul about his being introduced to Jesus by John the Baptist, and the words that John the Baptist spoke *...He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose...*. These same words may at the same time spark a memory with the Apostle Paul of talk he may have overheard from Pharisees associated with the Sanhedrin concerning John the Baptist. None of this is specifically recorded for us in scripture, however Paul in his sermon to those at Antioch in Pisidia states in ACTS 13:25 *And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.* Where did Paul hear this statement? MATTHEW, MARK, LUKE and JOHN all record nearly the same text, except for Matthew. MATTHEW 3:11 records: *I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:...*. MARK 1:7 in speaking of John the Baptist states: *And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.* LUKE 3:16 reads: *John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:...*. And again JOHN 1:27 states: *He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.* Paul paraphrases John words in ACTS 13:25 stating: *And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.* My thoughts are that Paul personally heard this statement told by the Apostle John, whom he quotes by paraphrasing statements the Apostle John made in JOHN 1:20 and 1:27, (words which were not yet penned at this time in Paul's life). Matthew, when he wrote the book of MATTHEW, not doubt got his part of his gospel record from facts he

learned from his fellow Apostle, John. John Mark who wrote the book of MARK, and Luke, who wrote the book of LUKE and ACTS, both got a lot of their gospel records from the teachings of the Apostle Paul. None of the Gospel records had yet been written however when Paul spoke these words in ACTS 13:25.

And so it is with these words: ACTS 13:25 *And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose....*, that Paul finishes his introductory statements to those hearers at Antioch in Pisidia. Paul has brought them up to date with their history concerning the plan of God for Israel, and now he will begin to reveal unto them facts concerning their Saviour, Jesus.

ACTS 13:26 *Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.* Let's put ourselves back in time to the time of this sermon, and consider the contemporary events that have taken place during Paul's lifetime; events of which we have considerable scriptural insight, more so than those in attendance at this sermon Paul was preaching at Antioch in Pisidia. Here is a brief overview of these contemporary events of Paul's recent lifetime. After His resurrection from the dead Jesus personally appeared unto the kingdom Apostles and spoke to them these words recorded for us in LUKE 24:44-48: *44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures, 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things.* Several years pass, and we come to the point in time right after Stephen was persecuted, and where at that time do we find the kingdom Apostles? ACTS 8:1 gives us the answer: *...And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.* Where were the kingdom Apostles? Still at Jerusalem even though Jesus had instructed them *...that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.* Meanwhile ACTS 8:1 also tells us that there were disciples of Christ who were scattered abroad through the regions of Judaea and Samaria, and ACTS 8:4 tells us: *Therefore they that were scattered abroad went every where preaching the word.* Alas we begin to see the word of God beginning to be preached among all nations, but only to the Jews, and ACTS 11:19 further points this out, stating: *Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.* Now we also know from ACTS 8:3; ACTS 9:1; ACTS 9:21; ACTS 22:4; ACTS 26:11; 1 CORINTHIANS 15:9; GALATIANS 1:13 & 14; GALATIANS 1:23, and 1 TIMOTHY 1:13 that Saul of Tarsus was one of the major persecutors of Jewish Christians, making *...havock of the church, entering into every house, and haling men and women committed them to prison..., ...breathing out threatings and slaughter against the disciples of the Lord... {ACTS 8:3 and 9:1}*. The Lord Jesus Christ our Lord and Saviour also after His resurrection, and after this persecution had gone on for a while, personally appeared unto Saul of Tarsus, and in essence arrested him, thus preventing him from committing any further injury to these Christians, who were scattered abroad after the persecution of Stephen. Great grace, mercy and longsuffering was personally shown by our Lord and Saviour Jesus Christ to Saul of Tarsus that day, and Saul of Tarsus was so very grateful, stating in 1 TIMOTHY 1:12-15: *And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; 13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. 15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.* Jesus not only saved Saul of Tarsus from all of his sin, but also appeared

unto him to on that road to Damascus telling Saul of Tarsus that he was to go and preach unto those whom he has caused to scatter, and also to preach to the Gentiles. An expounded translation of ACTS 26:16-18 records these facts for us in the words of Jesus, which He spoke to Saul of Tarsus on the road to Damascus: 16 *But get up and stand upright on thy feet: for I have shown myself to you for a reason, and that reason is to appoint thee to my service as a minister and a witness both to the things of what you have seen of me today, and of those things in which I will appear to you; 17 I will be thy Deliverer from the hands of thy people and of the Gentiles, for to the Gentiles I am sending you, 18 that their eyes may be opened, and that they may turn from darkness to light, and from the dominion of Satan unto God, so that they may have their sins forgiven, and take their place with those whose lives have been made holy by their faith in me.* {Review pages 57 - 62 of these notes for more insight regarding this particular portion of scripture}. Paul, himself being a Jew of the sect of the Pharisees, {study PHILIPPIANS 3:5} had a strong heart's desire for the Jews, and in ROMANS 10:1 Paul expresses his desire in these words: *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* But the Lord's main purpose for Paul's life was to have Paul preach unto the Gentiles, for as we have just read in ACTS 26:17 the Lord has personally appeared unto Paul and told him ... for to the Gentiles I am sending you. So was Paul wrong in going to the Jewish synagogue at Antioch in Pisidia and preaching to the Jews? Obviously not. Years earlier in ACTS 3 Peter explained to his fellow Jews at Jerusalem why they were the ones first preached to, stating in ACTS 3:25 *Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. 26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.* Paul, no doubt, knew this. However if you will again look close at ACTS 13:16 and our text of ACTS 13:26 you will see that Paul wasn't exclusively addressing the Jews, but rather he was addressing the Jew first, and then also the Gentile (the proselytes of the Gentiles, the Greeks, the heathen, the uncircumcision). Understanding this fact is a key that unlocks a huge amount of understanding of New Testament scripture unto us, and also unlocked the door of faith unto the Gentiles. For example recall the following New Testament scriptures: ROMANS 11:13 *For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:* 2 TIMOTHY 1:11 *Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.* GALATIANS 1:11 *But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. 13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen...* (the proselytes of the Gentiles, the Greeks, the heathen, the uncircumcision). GALATIANS 2:7 *But contrariwise, when they (certain Jews from Jerusalem) saw that the gospel of the uncircumcision (the proselytes of the Gentiles, the Greeks, the heathen, the uncircumcision) was committed unto me, as the gospel of the circumcision (the Jew) was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision (the Jew), the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, (the proselytes of the Gentiles, the Greeks, the heathen, the uncircumcision) and they unto the circumcision (the Jew). ROMANS 1:16 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 (the proselytes of the Gentiles, the Greeks, the heathen, the uncircumcision). The point we are trying to get at is that Paul in going to the Jewish synagogue at Antioch in Pisidia, and preaching to the Jews was also opening the door of faith unto the Gentiles, which would lead essentially to the point that repentance and remission of sins would be preached in Jesus name among all nations. {See again LUKE 24:47}.*

With these thoughts in mind jump ahead in your thinking until the time of the end of this missionary journey of Paul and Barnabas when they return to Antioch, Syria and give a report to the congregation there. ACTS 14:27 records this event and states: *And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.* The door of faith that had been opened unto the Gentiles was in essence being unlocked in this sermon at Antioch in Pisidia with these statements, which are from the translation of Conybeare and Howson: ACTS 13:16 *Men of Israel, and ye, proselytes of the Gentiles, who worship the God of Abraham, give audience.* Acts 13:26 *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.* So was Paul wrong in going to the Jewish synagogue at Antioch in Pisidia and preaching to the Jews? No, because the Holy Ghost had lead him and Barnabas there to preach the gospel ...to the Jew first, and also to the Greek... {ROMANS 1:16}, to open the door of faith unto the hearer, whether Jew or Gentile, that they might receive the wonderful words of salvation. Thus Paul, no doubt once again beckoning with his hand and looking the congregation in the eye, states: *Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.* {ACTS 13:26}, and with these words begins to unlock to door of faith unto the Gentiles, and (of course) the Jews also.

Before we further examine this sermon, let's stay ahead in time in our thinking and see some of the results, especially to the Jews, of Paul's preaching. The next week here in Antioch in Pisidia after Paul and Barnabas spoke, the Jews were filled with envy and spoke against Paul and Barnabas, (see ACTS 13:45). Then made Paul and Barnabas a bold Holy Ghost inspired statement, which seems to define the results of Paul's gospel everywhere he preached. ACTS 13:46 *Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.* 47 *For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.* Years later after his arrival in Rome Paul called the Jews of Rome together and declared unto them the gospel message "from morning until evening," and concluded his statement unto them with these words: ACTS 28:28 *Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.* Many other examples of Paul's preaching to the Jews, their subsequent rejection of the gospel message, and his turning to the Gentiles are found through out his missionary journeys. By the time of ACTS 17:6 Paul was known as the one who had "turned the world upside down." The point that we need to see here is that our Lord and Saviour Jesus Christ separated Paul unto the gospel of God, {see ROMANS 1:1} to preach the gospel of Christ to both Jew and Gentile, but especially to the Gentile. And the words that began in earnest to unlock the door of faith are found in this sermon he preached at Antioch in Pisidia to ...*whosoever among you feareth God, to you is the word of this salvation sent.* (ACTS 13:26).

Now back to our sermon where we again read in ACTS 13:26 *Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.* Salvation. We all must begin our new birth life with salvation. Jesus told that Pharisee Nicodemus: *Except a man be born again, he cannot see the kingdom of God.* {JOHN 3:3} Again in JOHN 3:7 Jesus told Nicodemus: ...*Ye must be born again.* Then in JOHN 3:12-17 Jesus explains to Nicodemus what it is to be born again: 12 *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?* 13 *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.* 14 *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:* 15 *That whosoever believeth in him should not perish, but have eternal life.* 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.* 17 *For God sent not his Son into the world to condemn the world; but that the world through him might be saved.* The Philippian jailor asked Paul and Silas in ACTS 16:30 ...*Sirs, what must I do to be saved?* 31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.* The Apostle Paul wrote in ROMANS 10:9 & 10 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt*

believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Paul here in this sermon at Antioch in Pisidia has been introducing the hearers to their Saviour, Jesus ever since his opening words. Again Jesus name is the Greek form of the Hebrew Jehoshua, and means "Jehovah is salvation." ACTS 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.* Note these attention getting words that Paul boldly used in this sermon: *...to you is the word of this salvation sent.* The words "to you" make this message personal. Is Jesus your personal Saviour?

The spot light is clearly now upon Jesus, the Master in this "Masterpiece" sermon, and really begs the question "What will you do with Jesus." Oh I know that Paul doesn't specifically ask this question, but rather reveals unto the hearer the contemporary events concerning Jesus that have led Paul to them, to preach unto them the forgiveness of sins, which is made available unto them, and us, by the precious shed blood of Jesus, in Whom we have redemption, that is deliverance from our sins. Our King James version records these next words of Paul's sermon this way: ACTS 13:27 *For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. 28 And though they found no cause of death in him, yet desired they Pilate that he should be slain. 29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.* The translation of Conybeare and Howson of these same verses again reads: "for the inhabitants of Jerusalem, and their rulers, because the 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." Thus with these few words Paul covers events detailed for us in the four gospel records. With this statement Paul has plainly told the hearers that a Saviour, Jesus has come and was slain by "they" of Jerusalem, and yet he does so in such a manner as not to shame the Jews here at Antioch at Pisidia, for there were some in attendance who were hearing of this event for the first time.

These verses also echo a common and reoccurring theme of blind eyes and deaf ears, not only found in Israel, but in the world's religious systems in general. In ACTS 13:27 we read a sad commentary on the ignorance and unbelief that is so prevalent in religious systems, and the hearts of self-righteous men. ACTS 13:27 *For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.* Paul himself could identify with "they that dwell at Jerusalem, and their rulers," for as Saul of Tarsus he was a part of that crowd. As Saul of Tarsus he had blind eyes, and deaf ears to the truth, until he personally accepted Jesus (the Truth) on the road to Damascus. Note some of the statements Paul makes concerning his fellow Israelites after his eyes were opened to the truth on the road to Damascus. ROMANS 11:25 *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.* On this missionary journey Paul has already had at least one confrontation with a Jew whose eyes were blinded from the truth. {See again ACTS 13:6-12}. Again in ROMANS 10:2 Paul writes: *For I bear them record that they (the Jew) have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

In ACTS 13:28 the religious Jews drag Pilate into their scheme. ACTS 13:28 *And though they found no cause of death in him, yet desired they Pilate that he should be slain.* Interestingly Paul throws out Pilate's name as if he was commonly known to those at Antioch in Pisidia, which he probably was, but not for the same reasons he is familiar to us. Scripture tells us that Jews from all over the world went to Jerusalem as often as they could to be at their special feasts, like the feast of the passover, to observe the traditions of their fathers, and to worship. {See and study EXODUS 12; NUMBERS 9; EZEKIEL 45:21; LUKE 1:41; JOHN 2:13-16; JOHN 11:55; ACTS 18:21; ACTS 20:16 along with

ACTS 21:27 and ACTS 24:11}. History also tells us that the Roman rulers of the Jews also went to Jerusalem with soldiers during the times of these feasts to preserve order, and prevent any insurrection against the Roman Empire. Pilate was the Roman procurator over the province of Judea, which includes Jerusalem, from 26 A.D. until 36 A.D. So obviously any Jew who had any contacts in Jerusalem (and they all did) would also know who was the Roman governor over Jerusalem during that time. So when Paul mentions Pilate in connection with the death of Jesus to these at Antioch in Pisidia, the majority of those in this predominately Jewish assembly would have known of whom he was talking about. Furthermore Pilate was more famous in Jewish circles for his hatred of the Jews, and he took upon himself the responsibility of having many Jews slain at various occasions as indicated in LUKE 13:1 and in Josephus' book XVIII chapter 3 of the "Antiquities of the Jews." History records that Pilate walked a fine line between not overly offending the people whom he ruled, and pleasing Tiberius Caesar. In the end Pilate was called back to Rome to answer to Caesar concerning accusations brought against him by the Jews for a great slaughter he had committed against the Samaritans. Pilate's treatment of Jesus is found in the four gospel records, and is probably best summed up in the account of JOHN chapters 18:28 through 19:38.

Since the underlying theme of ACTS 13:27-29 is one of blind eyes and deaf ears (spiritually speaking), it is not unusual then to see Pilate figurative of the non religious world echoing a common question often asked of unbelievers. This question is asked of Pilate to Jesus in JOHN 18:38 ...What is truth? The context of this statement is found in JOHN 18:37 & 38 where we find Jesus before Pilate's judgment seat: *37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.* Believers who have had their spiritual eyes and ears opened know "what is truth." Jesus Himself told us: JOHN 14:6 *Jesus saith unto him (Thomas), I am the way, the truth, and the life: no man cometh unto the Father, but by me.* Had Pilate's blind eyes have been opened he would have known that he was face to face with THE TRUTH. JOHN 1:17 tells us: *For the law was given by Moses, but grace and truth came by Jesus Christ.* Furthermore to the believer Jesus spoke these words also found in JOHN: JOHN 8:31 *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free. JOHN 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. JOHN 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: JOHN 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.* Thus we see the importance in being filled with the Holy Spirit, so that our spiritual eyes will also be opened unto all the truth. In the Lord's prayer of JOHN 17 we read these words in verse 17: *Sanctify them through thy truth: thy word is truth.* And in 2 TIMOTHY 2:15 we read: *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.* Finally in EPHESIANS 4:21 we read these words *...the truth is in Jesus.* Again we note that the unbelieving world fails to recognize, or is blind to the fact that *...the truth is in Jesus.*

ACTS 13:29 *And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.* From this verse let's first examine the phrase "*all that was written of him.*" There is no way we could really examine "*all that was written of him*" without reviewing the whole Old Testament, for really the whole Old Testament reveals unto us Jesus Christ. However there are some scriptures from the Old Testament that are highlight statements of some of the things that were written of Him, and it is some of those scriptures which we will refer to. Jesus Himself when He began His public ministry in LUKE 4 read scripture (Old Testament scripture), as noted in the following verses: LUKE 4:16 *And he came to Nazareth, where he had been brought up:*

and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears. The portion of scripture that Jesus read from that day is found in ISAIAH 61:1 & 2. After His resurrection (as we pointed out earlier) Jesus on the road to Emmaus in LUKE 24 Jesus expounded unto Cleopas and his friend the scriptures concerning Himself, as noted in LUKE 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Later that same day Jesus appeared unto the eleven and LUKE 24:44 tells us: And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. So we see that all through out Jesus time here on earth He was fulfilling scripture, and quoting scripture, and, again this was Old Testament scripture, which was read every sabbath day in the Jewish synagogues, things that ...were written in the law of Moses, and in the prophets, and in the psalms. Here is a short list of some of the Old Testament scriptures that were written of Jesus: GENESIS 3:15; 49:10; NUMBERS 21:8 & 9; DEUTERONOMY 18:15; PSALMS 2:12; 3:8; 22 - 24; 46:10; 69:8 & 9, 18-21; 103:3-5; ISAIAH 7:14; 9:6; 50:6; all of 53; EZEKIEL 34:23; and MALACHI 4:2-6.

Having now introduced some of the Old Testament scripture that was written of Jesus, let's next note this phrase of ACTS 13:29 And when they had fulfilled all that was written of him. The "they" that is still being referred to here is "they that dwell in Jerusalem, and their rulers" noted in ACTS 13:27, and "Pilate" noted in ACTS 13:28. They ignorantly and in unbelief, unintentionally fulfilled scripture that was written of Jesus when they crucified Him. Let's look at JOHN 19 and see the Old Testament scripture that was being fulfilled during Jesus crucifixion. JOHN 19:1 Then Pilate therefore took Jesus, and scourged him. The Old Testament scripture that was being fulfilled here: PSALMS 129:3 The plowers plowed upon my back: they made long their furrows. ISAIAH 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. ISAIAH 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. JOHN 19:2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3 And said, Hail, King of the Jews! and they smote him with their hands. The Old Testament scripture that was being fulfilled here: ISAIAH 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. PSALMS 69:19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. 20 Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. JOHN 19:4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. 7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. 8 When Pilate therefore heard that saying, he was the more afraid; 9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. The Old Testament scripture that was being fulfilled here: ISAIAH 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. JOHN 19:10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

(Commentary: This was really an ignorant statement made by Pilate as pointed out in the following scriptures: DANIEL 4:17 *...the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. ...25 ...the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. ...5:21 ...the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.* Had Jesus not been willing to suffer the shameful death on the cross for all men to cleanse us from all sin, Pilate would have been shown by Jesus that he really didn't have any power over Jesus). Jesus made Pilate aware of these facts in His next statement: JOHN 19:11 *Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.* The Old Testament scripture that was being fulfilled here: PSALMS 62:11 *God hath spoken once; twice have I heard this; that power belongeth unto God.* JEREMIAH 27:5 *I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.* Concerning Jesus statement *...therefore he that delivered me unto thee hath the greater sin...* we read in PSALMS 35:19 *Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.* Earlier that same night Jesus had told His disciples these words found in JOHN 15:20-25 where He quotes PSALMS 35:19: 20 *Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.* JOHN 19:12 *And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.* In PROVERBS 29:26 & 27 we read: *Many seek the ruler's favour; but every man's judgment cometh from the LORD. 27 An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked.* JOHN 19:13 *When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! PSALMS 94:20 & 21 tells us: Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? 21 They gather themselves together against the soul of the righteous, and condemn the innocent blood. JOHN 19:15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.* The Old Testament scripture that was being fulfilled here: GENESIS 49:10 *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.* Sister Bodie gives us some relevant insight on this particular scripture, pointing out first of all that "Shiloh" means "Man of peace" or "peace bringer." This prophecy was fulfilled when Christ came, however the nation Israel rejected their Shiloh who had made peace by the blood which He shed, so now the sceptre has departed from Judah and will not return until Shiloh come again, then "unto him shall the gathering of the people be." HOSEA 3:4 *For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:...* JOHN 19:16 *Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.* Here we see again that portion of scripture from ISAIAH 53:7 being fulfilled, which reads: *...he is brought as a lamb to the slaughter,...* JOHN 19:17 *And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:...* MATTHEW 27:33 & 34 fill a gap in the story here: 33 *And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.* We read in PSALMS 69 the Old Testament that was being fulfilled here: PSALMS 69:20 *Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for*

comforters, but I found none. 21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. JOHN 19:18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst. MARK 15:27 & 28 tells us: 27 And with him they crucify two thieves; the one on his right hand, and the other on his left. 28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors. The Old testament scripture that was being fulfilled here again takes us back to ISAIAH 53:9 and especially 12: 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. ...12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Portions of the following scripture from PSALMS 22 also are relevant here: PSALMS 22:6 But I am a worm, and no man; a reproach of men, and despised of the people. 7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, 8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. ...12 Many bulls have compassed me: strong bulls of Bashan have beset me round. 13 They gaped upon me with their mouths, as a ravening and a roaring lion. 14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. 16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. JOHN 19:19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written. Again we go to MATTHEW 27 to fill in some gaps that are missing in John's account: MATTHEW 27:39 And they that passed by reviled him, wagging their heads,... . The Old Testament scripture that was being fulfilled here is found in PSALMS 109:25 I became also a reproach unto them: when they looked upon me they shook their heads. MATTHEW 27:40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. Several Old Testament scriptures, besides some of the ones we have already covered, are also fulfilled here, in part or in whole. PSALMS 3:2 Many there be which say of my soul, There is no help for him in God. PSALMS 31:11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me. 12 I am forgotten as a dead man out of mind: I am like a broken vessel. 13 For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life. PSALMS 35:15 But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not: 16 With hypocritical mockers in feasts, they gnashed upon me with their teeth. ...19 Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause. 20 For they speak not peace: but they devise deceitful matters against them that are quiet in the land. 21 Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it. ...26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me. PSALMS 42:10 As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God? PSALMS 69:7 Because for thy sake I have borne reproach; shame hath covered my face. 8 I am become a stranger unto my brethren, and an alien unto my mother's children. 9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. PSALMS 71:10 For mine enemies speak against me; and they that lay wait for my soul take counsel together, 11 Saying, God hath forsaken him: persecute and take him; for there is none to deliver him. PSALMS 109:2

For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. 3 They compassed me about also with words of hatred; and fought against me without a cause. ISAIAH 49:7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee. Now back to JOHN 19:23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. The Old Testament scripture that we find fulfilled here is found in the following verse: PSALMS 22:18 They part my garments among them, and cast lots upon my vesture. JOHN 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. A couple of Old Testament scriptures from PSALMS apply here: PSALMS 22:15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. PSALMS 69:21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. We will finish our account from JOHN 19 with these verses: 31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced. The following Old Testament scriptures are referred to in the above portion from JOHN: DEUTERONOMY 21:22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: 23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance. PSALMS 34:20 He keepeth all his bones: not one of them is broken. (To get a better picture of what is spoken of here read also the following portions of scripture: EXODUS 12:43-46; NUMBERS 9:12; and 1 CORINTHIANS 5:7). ZECHARIAH 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. PSALMS 22:16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. The above covers the majority of the Old Testament scripture Paul was referring to when he made this statement in ACTS 13:29 And when they had fulfilled all that was written of him.

Again ACTS 13:29 reads: And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. Let's now look at the last portion of this verse ...they took him down from the tree, and laid him in a sepulchre. From this portion of Paul's sermon on we begin to see a little more of Paul's gospel, which is so important for us to know and understand. {Review pages 80-82 of these notes to see why understanding Paul's gospel is so important to us today.} Peter and Paul are the two Apostles who make reference to the cross upon which Jesus suffered and died as a tree, or the tree. It is possible that Paul may have first heard the cross referred to as a tree from Peter himself. In the time of ACTS 5 we find Peter and the other Apostles before the Jewish council we know as the Sanhedrin, of whom Paul's teacher Gamaliel

was a party to, (and possibly Paul himself at that time), and in ACTS 5:30 we find Peter making this statement in reference to the cross: *The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.* Again in ACTS 10:39 Peter makes another reference to the cross as a tree in a sermon that he preached to gentiles, stating: *And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:...* . In 1 PETER 2:24 Peter writes concerning Christ: *Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.* Paul in his letter to the GALATIANS again uses the term tree to refer to the cross, the same as he was doing in this sermon to those of Antioch at Pisidia: GALATIANS 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:...* . The Old Testament scripture that Paul made reference to is found in DEUTERONOMY 21:22 & 23, which reads: *And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: 23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.* Now we know that Jesus didn't commit any sin, for HEBREWS 4:15 notes this of Him: *...but was in all points tempted like as we are, yet without sin.* However ISAIAH 53:12 notes: *...because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.* Paul's gospel further teaches us in 2 CORINTHIANS 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* Implied in Paul's statement *...they took him down from the tree...* is the fact that Jesus died on this tree. This tree upon which Jesus died was held together by Him, for COLOSSIANS 1:17 reads (NIV & RSV): *He is before all things, and in him all things hold together.* One song writer put it this way: "He made the seed, and He grew the tree that He knew would be used to make the old rugged cross." Furthermore Jesus willingly gave His life for us upon that tree that He held together. The following scriptures further illustrate this point: MATTHEW 20:28 & MARK 10:45 *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* JOHN 10:11 *I am the good shepherd: the good shepherd giveth his life for the sheep.* JOHN 15:13 *Greater love hath no man than this, that a man lay down his life for his friends.* 1 JOHN 3:16 *Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.* Recall a statement that we made in our overcomers study concerning the tree in scripture: A tree or trees, figuratively, represent men; green tree represent the righteous, and dry trees figure the wicked. {Study JEREMIAH 17:5-8}. Further Brother Copley notes that the "tree of life" found in both GENESIS and REVELATION figures Christ, (see Brother Copley's notes on page 108 of the REVELATION study book). The cross upon which Christ ("The Tree of Life") died, to the believer represents eternal life. ETERNAL LIFE we learned in our "numbers" study is associated with the number 28. The "cross" is found 28 times in scripture. So we see that The Holy Spirit wants to emphasize to us this fact that the cross to the believer represents eternal life. Paul in 1 CORINTHIANS 1:17 and 18 stated it like this: *For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. 18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.* Paul goes on to state in verse 23 (1 CORINTHIANS 1): *But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.* Jesus was crucified, and died on the cross so that we too could have eternal life. Again in 1 CORINTHIANS 2:2 we read this statement of Paul's: *For I determined not to know any thing among you, save Jesus Christ, and him crucified.* The word "crucified" is found 37 times in scripture. The number 37 we learned in our numbers study has to do with "The Word of God," and it was one of the harder numbers to define. REVELATION 19:13 speaking of Jesus reads: *And he was clothed with a vesture dipped in blood: and his name is called The Word of God.* This is the point that Paul was getting at in ACTS 13:27-29, that they of Jerusalem (the princes of this world) ignorantly and in unbelief crucified The Word of God. Paul explains this fact in 1 CORINTHIANS 2:6-8 like this: *Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the*

princes of this world, (the princes of this world refer to the likes of Pilate, Annas, Caiaphas, and those very religious Jews of the Sanhedrin council) that come to nought: 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. Clearly in our text of ACTS 13:29 that we are now going over (...they took him down from the tree, and laid him in a sepulchre...) we see that Paul was carefully, and as politely as he could making known the fact that our Saviour, Jesus, The Lord of Glory, The Word of God, The Tree of Life, had died, and furthermore ACTS 13:27-29 reveals that Jesus Christ had died by the hands of they that dwell at Jerusalem. The following scriptures from Paul's gospel also point out this fact: ROMANS 5:6 *For when we were yet without strength, in due time Christ died for the ungodly.* ROMANS 5:8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.* 1 CORINTHIANS 15:3 *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;...* . Many other scriptures there are that also point out the fact that Jesus died on the cross, and Paul made sure that these in attendance at Antioch in Pisidia knew that Jesus died on the cross, the tree, by further pointing out that Jesus was laid in a sepulchre, which we would probably better identify as a tomb or a grave. Furthermore we are to remember ourselves that our Saviour, Jesus died on the cross, which we do by participating in taking the Lord's supper, which 1 CORINTHIANS 11:26 tells us: *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.* Also as we remember the death of Jesus we should also remember that He willingly died on the cross for us as explained in the following scriptures: PHILIPPIANS 2:8 *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* HEBREWS 12:2 *Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.* The joy that was set before Him is none other than the Bride of Christ, who has made herself ready by running a trial filled race course looking always unto Him that liveth and was dead, Jesus the author and finisher, the beginning and the ending, the first and the last, and our soon coming Lord and Saviour and Bridegroom.

The point that Paul has brought the listener to here in ACTS 13:27-29 then is that Jesus our Saviour was crucified and died on a cross by the hands of those that dwell at Jerusalem. However this is not the point of emphasis in this sermon that Paul was getting to, for the point of emphasis will be found in the next few verses of Paul's sermon. Until we get to that point of our study we too must remember that Jesus died on the cross, which was made from a tree, a tree that had recently been cut down, that is the tree had recently been alive. JOB 14:7 is a curious scripture, which reads: *For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.* Jesus Himself had prophesied numerous times of His death, but more importantly He also told of His resurrection. Note these scriptures: In MATTHEW 12:40 Jesus speaks of Himself, and says: *For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.* MATTHEW 16:21 {here see also MARK 8:31} : *From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.* Again in MATTHEW 17:22 & 23 we read: *And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.* Once again in MATTHEW 20:17-19 we read: *And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.* Similar statements are made in MARK 9:31; MARK 10:34; LUKE 9:22; LUKE 13:32 (a good scripture to study); and LUKE 18:33. Again in JOHN 2 we read these words of Jesus, and John's comments about them: JOHN 2:19 *Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in*

building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. This statement of Jesus found in JOHN 2:19 ...Destroy this temple, and in three days I will raise it up..., stuck also in the minds of those who didn't believe in Jesus, as noted in the following scriptures from MATTHEW 26 & 27 {see also MARK 14:58 and 15:29}: MATTHEW 26:59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. MATTHEW 27:38 Then were there two thieves crucified with him, one on the right hand, and another on the left. 39 And they that passed by reviled him, wagging their heads, 40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. MATTHEW 27:57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. ...62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch. So far I have given sixteen (LOVE) different scriptural references to the fact that Jesus told his disciples, and others, that He would be crucified, and would rise again the third day. JOHN 15:13 Greater love hath no man than this, that a man lay down his life for his friends. Jesus laid down His life on the cross, not only for His friends, but for all mankind. You would think after so many times having been told of Jesus death, and subsequent resurrection that the disciples, His closest friends, would have in the least remembered these things. Scripture records that they indeed did remember these things, eventually. JOHN 12:16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. LUKE 24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. 2 And they found the stone rolled away from the sepulchre. 3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words, 9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. After His disciples remembered these things Jesus appeared unto them and opened their understanding as noted in the following verses of LUKE 24. LUKE 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures, 46 And said unto them, Thus it is written, {see again PSALMS 22 and ISAIAH 53} and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things.

Since we are considering the three days that occur between ACTS 13:29 and ACTS 13:30, let's briefly consider also the following scriptures, which are for informational

purposes, and fill in the gap in time between ACTS 13:29 and ACTS 13:30. We just read MATTHEW 12:40 *For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.* So we see that Jesus was to be three days and three nights in the heart of the earth. 1 PETER 3:19 indicates what he did during those three days and three nights, stating: *By which also he went and preached unto the spirits in prison;...* This prison Peter refers to is "Sheol" (an Old Testament word found in The American Standard Version, but not the King James Version of the Bible), which is translated "hell" or "grave" or "pit" in our King James version. It is evident from reading the Old Testament scriptures that refer to "Sheol" that there are two compartments to it: lower Sheol, and upper Sheol. DEUTERONOMY 32:22 in the American Standard Version reads: *For a fire is kindled in mine anger, And burneth unto the lowest Sheol, And devoureth the earth with its increase, And setteth on fire the foundations of the mountains.* Lowest Sheol is hell as we think of hell. Hell as we know it is also referred to as "lowest Sheol" in PSALMS 86:13, "Sheol beneath" in PROVERBS 15:24, and "Sheol from beneath" in ISAIAH 14:9. The New Testament in The American Standard version of the Bible uses the Greek word "Hades," which is equivalent to the Old Testament "Sheol." "Hades" translates into our King James version as "hell." Upper Sheol is found in our King James New Testament "paradise," and in LUKE 16:22 as "Abraham's bosom." LUKE 16:26 plainly tells us that there was a "great gulf fixed" between "Abraham's bosom" and "hell." When Jesus told the thief who was crucified with him in LUKE 23:43 *...To day shalt thou be with me in paradise...*, He was referring to "Abraham's bosom," which was the same place where *...he went and preached unto the spirits in prison...* that we just read about in 1 PETER 3:19. However Jesus was not in upper Sheol ("Abraham's bosom") all that long, only *...three days and three nights in the heart of the earth...*, as we noted earlier in MATTHEW 12:40. The American Standard version of PSALMS 16:10 reads: *For thou wilt not leave my soul to Sheol; Neither wilt thou suffer thy holy one to see corruption.* Thus after three days and three nights Jesus ascended up on high, as noted in EPHESIANS 4:9 and 10, which reads: *(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)* But this only tells part of the story, when Jesus ascended up on high He brought those in upper Sheol ("Abraham's bosom") with Him. EPHESIANS 4:8 in part tells us: *...When he ascended up on high, he led captivity captive...*, that is he led those in upper Sheol ("Abraham's bosom") to the third heaven, paradise. Where is our Lord and Saviour Jesus Christ today? Sitting on the right hand of God, {see MARK 16:19; ACTS 2:33; 7:55 & 56; ROMANS 8:34; COLOSSIANS 3:1; HEBREWS 10:12; and 1 PETER 3:22}. Where are those *...he led captivity captive...*? 2 CORINTHIANS 5:8 gives us the answer: *We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.* Those that were formerly captive in upper Sheol ("Abraham's bosom") are still today present with the Lord. Some of them have glorified bodies and make up that "cloud of witnesses" He is so often seen with, {study HEBREWS 12:1; ACTS 1:9; 1 THESSALONIANS 4:17; EZEKIEL 1 and EZEKIEL 10}. Brother Copley further notes that those with the glorified bodies "are no doubt *...the spirits of just men made perfect...*" referred to in HEBREWS 12:23. God knew that there would be doubters of these facts, so The Holy Spirit has Matthew record these facts for us: MATTHEW 27:50 *Jesus, when he had cried again with a loud voice, yielded up the ghost.* 51 *And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;* 52 *And the graves were opened; and many bodies of the saints which slept arose,* 53 *And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.* Those of the saints that appeared unto many were the saints who had received their glorified bodies, which we briefly referred to above.

Before we get back to Paul's sermon let's consider for a moment one more aspect of the vast number of things that were accomplished on the cross by our loving Lord and Saviour Jesus Christ. TITUS 2:11-14 tells us: 11 *For the grace of God that bringeth salvation hath appeared to all men,* 12 *Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;* 13 *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;* 14 *Who gave himself for us, that he might redeem us from all*

iniquity, and purify unto himself a peculiar people, zealous of good works. We mentioned earlier in these notes that we are a redeemed people, ...bought with a price... {1 CORINTHIANS 6:20 & 7:23}, and that price being ...the precious blood of Christ... 1 PETER 1:19. However Jesus Christ didn't redeem us to be in a place far off from Himself, but rather our Lord and Saviour Jesus Christ redeemed us, (gave himself for us) so that where He is there we may be also. JOHN 14:3 tells us: And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. When a Christian dies where do we say they go? We say that they went to be with the Lord, for that is indeed where they go, to be with the Lord. Look at it this way, Jesus has a close circle of friends, (some closer than others), but He is the center of all their attention, and they are with Him. Where He is they are also. Let's look at how Paul phrased this in 1 THESSALONIANS 4:13-18: *But I would not have you to be ignorant, brethren, concerning them which are asleep, [those which have gone to be with the Lord] that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep [have gone to be with the Lord] in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep [those which have gone to be with the Lord]. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ [those which have gone to be with the Lord] shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, [...the spirits of just men made perfect.. referred to in HEBREWS 12:23] to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.* The point that we are trying to make here is that when Jesus arose from the dead He took with Him those whom he had redeemed to be forever with Him where ever He is. In the Lord's prayer of JOHN 17:24 we read these prayerful words of Jesus: *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.* Hopefully this information better fills in the gap between ACTS 13:29 and ACTS 13:30.

In ACTS 13:30 Paul finally gets to the point that he wishes most to emphasize to these hearers of his sermon there at Antioch in Pisidia: *But God raised him from the dead:...* . Paul emphasizes this fact several times between ACTS 13:30 and ACTS 13:37. The fact that God raised Jesus from the dead is also emphasized many times in Paul's gospel record that we have in 14 of the 27 books of the New Testament, which he wrote. By my count I find at least 46 direct references in Paul's teachings from ACTS through HEBREWS where he in one fashion or another he mentions the fact concerning Jesus that ...*God raised him from the dead.* Here we see "the power of God," for ...*God raised him from the dead.* Twelve times in scripture we read the phrase "the power of God." In our numbers study we learned that the number twelve has to do with DIVINE GOVERNMENTAL PERFECTION, and there are dozens (pun intended) of examples of this in scripture. "The power of God" showing His DIVINE GOVERNMENTAL PERFECTION is highlighted in the fact that ...*God raised him from the dead.* Two of the twelve times we find this phrase "the power of God" are found in one verse, 2 CORINTHIANS 13:4: *For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.* The phrase "power of God" is found fourteen times in scripture, and in our numbers study we learned that the number fourteen has to do with DELIVERANCE or SALVATION. By the overwhelming "power of God" Jesus was DELIVERED from the dead, and by this same Almighty "power of God" we that believe are saved, and have SALVATION. Paul stated it like this in ROMANS 10:9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

Implied in our text of ACTS 13:30 *But God raised him from the dead:* is the fact that Jesus lives, and in ACTS 13:31 Paul finishes his sentence, and tells the listener at Antioch in Pisidia that Jesus yet lives by stating: *And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.* The Apostle Paul did the best job of researching this statement, and putting it into writing of all the New Testament Authors, and he does this in 1 CORINTHIANS 15. Before we look at

some verses in 1 CORINTHIANS 15 let me point out that the Scofield Reference Bible, which many of you have, also points out in detail the order of the Lord's appearances, and this information is found in footnote 2 at the bottom of page 1043, or whatever page MATTHEW 28:9 is on in your Scofield Bible. 1 CORINTHIANS 15:3 *For I delivered unto you first of all that which I also received,* (GALATIANS 1:11 & 12 tells us how the Apostle Paul received his gospel, stating: But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.) *how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: 5 And that he was seen of Cephas,* (Cephas is Simon Peter, whom we also know as the Apostle Peter, [see JOHN 1:40-42]) *then of the twelve: 6 After that, he was seen of above five hundred brethren at once;* (this mention of our risen Lord and Saviour Jesus Christ being seen by "above five hundred brethren at once" is not found anywhere else in scripture. So where did Paul come up with such information? Recall that Paul has interviewed Peter [see GALATIANS 1:18 below on this page], and had gotten acquainted with the other apostles and disciples [see ACTS 9:26-29], and was also traveling with Barnabas on his first missionary journey. Barnabas may have even been one of these five hundred brethren, we don't know because scripture doesn't tell us. Paul being the educated man that he was no doubt asked a lot of questions of the disciples and Apostles to find out this information. Remember also that he once again visited Jerusalem before the time of this first missionary journey, at which point in time the Apostles were more receptive to him, [see ACTS 11:27-30 and ACTS 12:25].) *of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was seen of James;* (The James that is being referred to here is James the Lord's brother, as noted in GALATIANS 1:18 & 19 -- Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother. The fact of the matter is that James the Lord's brother didn't even believe on Jesus his brother until after resurrected Jesus appeared unto him. JOHN 7:5 tells us: For neither did his brethren believe in him. That word "brethren" in JOHN 7:5 translates "children of the same mother." Jesus didn't want to leave the care of His mother in the hands of unbelievers (i.e. His brother James), thus on the cross he handed the care of His mother over to the Apostle John, as noted in JOHN 19:25-27: Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. No doubt James' feelings were hurt, and hurt bad, and Jesus knowing this in His tender way appeared unto James after His resurrection at which time James himself became a believer!) *then of all the apostles. 8 And last of all he was seen of me also,* (on the road to Damascus) *as of one born out of due time.* (One translation of this portion reads: ...as though I had been born almost too late for this. A couple of other translations render "one born out of due time" an "abortion," and in a typical sense this is true, for Paul was born again out of due time, or ahead of the time of those that will be born again of Israel spoken of in REVELATION 7:4-8; 14:1-5; and ISAIAH 66:6-9. Also if you have it study the tract by Brother Copley called "The Man Child"). 9 *For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.* Paul later in life would write to Timothy stating this of himself in 1 TIMOTHY 1:13 *Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.* What was Paul ignorant and in unbelief of? As an unbeliever Paul was ignorant of the fact that ...*God raised him* {Jesus} *from the dead,* and that yes, He does indeed live. All that ignorance on Paul's part was changed on that road to Damascus where resurrected Jesus Christ Himself appeared unto Paul as the brightest of lights and stated unto him "Saul, Saul, why persecutest thou me?" {ACTS 9:4}. Paul at that instant realized that ...*God raised him* (Jesus Christ) *from the dead,* and that yes, He does indeed live. We know from scripture that Paul (as Saul of Tarsus) was closely associated with the Sanhedrin, and had in the least heard of the conversation that took place between the Sanhedrin council and Jesus, which is recorded in LUKE 22:70 -- *Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.* But none of them believed these words of truth and they proceeded to crucify Jesus. When Paul on the road to Damascus realized that Jesus Christ was speaking to him, and

that indeed ...God raised him from the dead, Paul became a believer, ...And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. {ACTS 9:6}. (In essence Paul became one of these "witnesses" that he was speaking of in ACTS 13:31). Note what ACTS 9:20 says: *And straightway he preached Christ in the synagogues, that he is the Son of God.* The scripture here doesn't record that any believed Paul's words at that time, but we know that Paul believed that Jesus is the Son of God, and that He lives, just like the witnesses, some of whom Paul (as Saul of Tarsus) formerly persecuted, had said. Thus this statement of ACTS 13:30 & 31 as it proceeded from the mouth of the Apostle Paul was no doubt Holy Spirit power-packed: *But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.*

ACTS 13:32 *And we declare unto you glad tidings, how that the promise which was made unto the fathers, 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.* In these two verses Paul emphasizes the fact that he and Barnabas are come to declare unto the hearer the good news, the glad tidings of the gospel, which is that Jesus lives, Jesus forgives, Jesus saves, and Jesus justifies. Note that Paul mentions the word "promise" in verse 32. We have a number for PROMISE, and that number is 33. We know that Jesus lived 33 years on this earth, and we stated in our numbers study that all of our PROMISES that mean anything are wrapped up in Jesus Christ, who died for our sins when He was 33. Twenty-four times in scripture we find the phrase "the promise," and one of the twenty-four times is in verse 32. The number 24 has to do with the PRIESTHOOD. Who is our High Priest? None other than our Lord and Saviour Jesus Christ. HEBREWS 3:1 tells us: *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.* And HEBREWS 4:14 & 15 further tells us this concerning Jesus our High Priest: *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.* Thus we see that "the promise" to whom Paul was referring here refers to none other than our Lord and Saviour Jesus Christ. 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.* Paul has already stated unto the hearer in this sermon who "the promise" was, stating in verse 23 of this sermon: *Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:...* So Paul continues this thought by stating *...that the promise which was made unto the fathers, 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again;...* Once again, like in verse 30, Paul makes the point that God *...hath raised up Jesus again...* from the dead. The statement "hath raised" is used eleven times in scripture; five times by the Apostle Paul. Here are the five times by the Apostle Paul: ACTS 13:33 *God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.* ACTS 17:31 *Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.* ROMANS 10:9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* EPHESIANS 2:6 *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:* COLOSSIANS 2:12 *Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*

We have reached the point in Paul's sermon where he begins to quote familiar (to the Jew) Old Testament scripture. He doesn't do this to point out how sharp he is, but rather, under the inspiration of the Holy Ghost, he quotes the Old Testament scripture that further points the hearer to Jesus. The verse of the PSALMS that Paul quotes from in ACTS 13:33 is found in PSALMS 2, which again was a Psalm that all the Jews were taught and familiar with. PSALMS 2 is a Messianic Psalm meaning that it was one of 18 PSALMS that has to do with the promised Messiah, the Anointed One. For us to deeper appreciate the thought that Paul was bringing out here, we must consider the

perspective of the common Jew. The Jews as a nation had rejected Jesus Christ as their promised Messiah, and had, as Paul earlier pointed out in verses 27-29, had Him crucified. As a nation the Jews are still looking forward to the coming of their Messiah to redeem them, and to fulfill the many prophecies spoken of Him by Moses and the prophets of old, even though He did all of this nearly 2000 years ago. DEUTERONOMY 18:15 {a text referred to on page 134 of these notes} -- 15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. 17 And the LORD said unto me, They have well spoken that which they have spoken. 18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. The Jews as a whole didn't believe that Jesus Christ was the promised Messiah, and they still don't. There were exceptions to this fact like Simeon and Anna spoken of in LUKE 2:25-38; and like the disciples, and other of the believers, who believed that Jesus was the Christ, the Anointed One, the promised Messiah. JOHN 1:40 & 41 records one of these instances: One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. JOHN 4 records another of these instances where one or more believed that Jesus was the coming Messiah. JOHN 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth. 25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am he. The dissertation between the rich man in hell and Abraham ended like this: LUKE 16:29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. This was the kind of thinking and unbelief that was common in the hearts of the Jews (as a whole). There was an increase in the number of Jews that believed that Jesus was the Messiah after his death and resurrection, but for the most part the Jews (as a whole) still don't believe that Jesus Christ has come as their promised Messiah. The Apostle Paul explains it like this in ROMANS 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back alway. 11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. ... 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Now back to our text of ACTS 13:33, which again reads: God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. The Old Testament scripture Paul is quoting from is found PSALMS 2:7 --I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Twice more Paul will quote or refer to this verse of the second PSALMS in his writing unto his fellow countrymen, the Jew. HEBREWS 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? HEBREWS 5:5 So also Christ glorified not

himself to be made an high priest; but he that said unto him, *Thou art my Son, to day have I begotten thee.* Note here in ACTS 13:33 that Paul, speaking of Christ's resurrection, begins to explain the Old Testament scriptures that these Jews at Antioch in Pisidia were very familiar with. Paul makes two main points here in verse 33. Point number (1), *...that he (God the Father) hath raised up Jesus again...*, and point number (2) that this fact of Christ's resurrection is what is taught in PSALMS 2:7 where it is stated: *...Thou art my Son, this day have I begotten thee.* Brother Copley notes in his study book on ACTS that here "scripture explains scripture." Paul here also is beginning to correct old Jewish Messianic teaching by emphasizing the fact that their Messiah has already come, and in fact has died, and yet He lives having risen from the dead, and in His resurrection He was declared to be the Son of God by the resurrection from the dead. In ROMANS 1:3 & 4 Paul further explains this thought by stating: *Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:...* . Again in COLOSSIANS 1:18 Paul states: *And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence (to be first, hold the first place).* REVELATION 1:5 reads: *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,...* . In other words Jesus was declared the firstborn of the dead when he was declared to be the Son of God with power by His resurrection from the dead. Knowing Him intimately and the power of His resurrection was what Paul was most interested in, as noted in PHILIPPIANS 3:10 & 11 -- *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead.* Study further the context of HEBREWS 1:5 and HEBREWS 5:5 and you will find that the text of PSALMS 2:7 was here used by Paul as a cheerful exhortation to the Jew that God according to His promise hath raised unto Israel their promised Messiah who now sits on His throne on the right hand of the Majesty on high; believe on Him and be saved!

Continuing with his exhortation to those Jews at Antioch in Pisidia Paul again quotes Old Testament scripture in his statement of ACTS 13:34 *And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.* The reference that Paul makes here to Him that was raised from the dead is a continuance of his reference to the Messiah, whom we know is Jesus Christ. And Paul expounds upon the fact that "God raised him from the dead" {see verse 30} by expounding on another of the Old Testament scriptures, which the Jews were no doubt very familiar with. The Old Testament scripture that Paul references here is from the prophets, and is found in ISAIAH 55:3 -- *Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.* The pronoun "you" here in the Hebrew is in the plural, showing that the promise (everlasting covenant) is addressed to the Jews, to give to the Jews the holy things faithfully already promised unto David. The translation that we gave out from Conybeare and Howson of this verse probably clarifies this point even more, stating: "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.**" The word "mercies" here in our King James Version refer to the goodness, kindness, faithfulness, and favour shown to David by the Lord in promising to him a successor. The prophet Nathan spoke these words of the Lord unto David in 2 SAMUEL 7:13-16: *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.* {See also 1 CHRONICLES 17:11-14}. In PSALMS 89 we read the following concerning David: *1 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. ... 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. ... 29 His seed also will I make to endure for ever, and his throne as the days of heaven. PSALMS 132:11 & 12 tells us: 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. 12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

Also in verse 34 Paul begins to expound on the thought of "corruption." The word "corruption" is found 21 times in scripture, four times in this sermon of Paul's. Recall from our numbers study that the number twenty-one was the number that has to do with SIN. Webster's Dictionary even tells us that the word sin, a noun in the Hebrew, is "a variant of the twenty-first letter of the Hebrew alphabet." Sin itself speaks of "corruption" as we so often think of "corruption." ROMANS 5:12 tells us: *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:...* . Now as Christians we should know that Jesus Christ was without sin, as explained in HEBREWS 4:15 -- *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.* Christ our passover willingly was sacrificed on the cross, {see 1 CORINTHIANS 5:7} *the Lamb of God, {see JOHN 1:29 & 36} without blemish and without spot, {1 PETER 1:19}. God ...made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. {2 CORINTHIANS 5:21}.* Why did Jesus Christ do this? ROMANS 3:23 tells us: *For all have sinned, and come short of the glory of God...* . Thus HEBREWS 9:28 tells us: *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.* When Paul uses this word "corruption" these four times in his sermon being preached here at Antioch in Pisidia, he is not using it in the sense that Christ was ever corrupt as we would commonly think of "corruption." The Jew would have understood Paul's meaning better than we do, for they understood Paul's meaning to be putrefaction in the grave, or the moldering away of a body in the grave; that is its returning to its native dust. Obviously from the above scriptures we also know that Jesus Christ didn't molder away in the grave, for *...God raised him from the dead:...* {verse 30} *But he, whom God raised again, saw no corruption.* {verse 37}. Peter on the day of Pentecost full of the Holy Ghost in ACTS 2 clarified this very same point, stating in ACTS 2:24: *Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.* That is to say in words that we better understand, it was not possible for death and it's corruptible (perishable) ways to have any effect upon the incorruptible (imperishable) Christ. {For more information on this thought study the following scriptures: ROMANS 1:23; 1 CORINTHIANS 9:25; 15:42-57; 1 PETER 1:4 & 23; and 1 PETER 3:4}. With these thoughts in mind then we can also better understand Paul's initial statement of ACTS 13:34 -- *And as concerning that he raised him up from the dead, now no more to return to corruption,...* . In other words Paul was saying here that Jesus should not again die. There were (according to scripture) by this point in time others besides Jesus who were raised up from the dead, {See 1 KINGS 17:17-25; 2 KINGS 4:32-37; 13:20 & 21; LUKE 7:11-18; 8:41-56 and MARK 5:35-43; JOHN 11, and ACTS 9:36-42}, but each and every one of these died again and their bodies saw "corruption," that is to say the decay of the body after death. Again Peter in his sermon on the day of Pentecost in ACTS 2 references these same points concerning "corruption" to that large number of Jews who were in attendance that day, stating in ACTS 2:24 *Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. ...27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 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; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. (as did David's is the thought here).

In ACTS 13:35 we find Paul making reference to the same scripture that Peter did in ACTS 2:27, which is PSALMS 16:10 *For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.* In ACTS 13:35 Paul just quotes the last half of this PSALM, stating: *Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.* The meaning of the words *to see corruption* implies that He of whom the PSALM was written should be restored to life again, and like PSALMS 49:9 states: *That he should still live for ever, and not see corruption.*

In ACTS 2:29 (referred to in the paragraph (two) above) Peter follows his quoting of PSALMS 16:10 with a thought concerning David. So does Paul in his sermon to those at Antioch in Pisidia, stating in ACTS 13:36 *For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:...* Again this is the same word that we have been discussing, meaning to be putrefaction in the grave, or the moldering away of a body in the grave; that is its returning to its native dust, in other words the decay of the body after death. So what Paul is stating here is that when David died his body decayed in the grave, ...and saw corruption. But the fact remains that Jesus didn't see "corruption" for as Paul notes in ACTS 13:37: *But he, whom God raised again, saw no corruption.*

We have now covered the six times that the Greek word diaphthora {dee-af-thor-ah} translated "corruption" is found in New Testament Scripture. (There are other words which translate into our English word "corruption" also found in the New Testament). Six was one of the numbers that had several meanings, and one of the meanings of the number six was MAN. One of the thoughts that Paul has been bringing out in his sermon is that the MAN Christ Jesus, though slain on the cross, yet lives because the power of God was manifest in Him, the MAN Christ Jesus, thus it was impossible for Him, the MAN Christ Jesus, to be held by the power of death, and the "corruption" of the grave.

Paul now reaches the climatic point of his sermon, found in verses 38 and 39. Every good sermon should bring the hearer to the point where he or she asks in their heart these questions: "What benefit or benefits can I obtain from this sermon?" "Why was this sermon important to me?" "What will I do with the information presented to me in this sermon?" "Did I learn anything from this sermon?" "What was the point of the sermon?" And probably the list of questions you ask yourself after a sermon is numerous. The Holy Ghosts responsibility in the preacher is to answer these questions in the context of the inspired sermon. Verses 38 & 39 brings home the point that Paul was getting to in this sermon, thus answering the questions that were being asked in the hearts of the hearers. I imagine that Paul here paused for a moment, looked the audience over for a few seconds, and inspired with the power of the Holy Ghost stated these powerful climatic words of his sermon: 38 *Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.* Let's closer examine this powerful portion of scripture.

First of all in verse 38 note the word "therefore." Brother Hill in the past has taught the serious Bible student that the words "therefore" and "wherefore" are significant, especially in Paul's gospel. The words "therefore" and "wherefore" as used by Paul are words which gather all the things that have taken place in the verses just prior to their use, and put a spotlight on the things that follow in the verse or verses just after their usage. Paul in this sermon so far has brought the hearer through the history of Israel up to their day and age, which is a few years after the death and resurrection of Jesus Christ. In the verses just prior Paul has emphasized and proved the fact of Jesus Christ's resurrection, and has proven by Old Testament scripture the fact that Jesus Christ was the promised Messiah. Now "therefore" he wishes all in attendance to pay particular attention to what he is about to say, for what he will say next will be the spotlight portion of his sermon in which they can see the benefits for themselves that are to be derived from the death and resurrection of their Messiah, Jesus Christ. The phrase "*Be it known*" is found eight times in our King James Version, showing us once again that the Holy Spirit is emphasizing the RESURRECTION, and THE NEW BIRTH, THE NEW CREATION, THE NEW BEGINNING (all meanings of the number eight)

in this portion of Paul's sermon. Note by the following different translations of the first part of verse 38 how Paul reaches out to the individual hearer of this sermon to focus for a moment on what is about to be revealed in this the spotlight portion of his sermon. Our King James Version reads: *Be it known unto you therefore, men and brethren,...* . The Revised Standard Version reads: *Let it be known to you therefore, men and brethren,...* . The Twentieth Century New Testament states: *I would, therefore, have you know,...* . The New Testament in Modern Speech (Richard Francis Weymouth) reads: *Understand therefore,...* . The New Testament: A New Translation (James Moffatt) translates: *So you must understand,...* . The New Testament in Basic English reads: *And so let it be clear to you,...* . The New Testament in the Translation of Monsignor Ronald Knox states: *Here is news for you,...* . The Berkeley Version of the New Testament reads: *It should be clear then to you...* . And The New Testament in the language of Today reads: *And so you should know, fellow Jews...* . Thus we see that Paul was about to make an important point that each and every individual hearer was to personally note.

Now note the point of focus that the word "therefore" draws our attention to: verse 38 *...that through this man (Jesus Christ, your Messiah) is preached unto you the forgiveness of sins...* . The first point of focus that Paul want the hearer to see then is the forgiveness of sins, a benefit to the believer derived from the death and resurrection of Jesus Christ. The phrase "*forgiveness of sins*" is found five (GRACE) times in scripture {ACTS 5:31; 13:38; 26:18; EPHESIANS 1:7; and COLOSSIANS 1:14}. Jesus, after His resurrection, but before the day of Pentecost, spoke these words unto His disciples (found in LUKE 24): 44 *And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.* 45 *Then opened he their understanding, that they might understand the scriptures,* 46 *And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:* 47 *And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.* 48 *And ye are witnesses of these things.* We earlier in this study we pointed out that Paul was a witness (as one born out of due time) also of these things, for the Lord told him on the road to Damascus in ACTS 26:16-18: *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;* 17 *Delivering thee from the people, and from the Gentiles, unto whom now I send thee,* 18 *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.* And now here at Antioch Paul is preaching about "*forgiveness of sins*" just like Jesus told him to do on the road to Damascus. Note again LUKE 24:47 (above) where it states: *...that repentance and remission of sins should be preached in his name...* . Paul also was doing this, for the point of focus that Paul had drawn their attention to was *...that through this man (Jesus Christ) is preached unto you the forgiveness of sins...* . When Paul wrote to the ROMANS he covered this same point of focus using these different words that we find in ROMANS 10. ROMANS 10:1 *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* ... 9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* 10 *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

In verse 39 the spotlight of Paul's point of focus now narrows even further as he introduces the doctrine of justification. Brother Hill has often defined "justification" for us when he taught the book of ROMANS as being "just as if I've never sinned." ACTS 13:39 again reads: *And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.* Brother Copley explains the differences between the "forgiveness of sins" (verse 38) and "justification" (verse 39) this way in his commentary on ACTS: "An offended party can forgive an offence, because he chooses to do so; but he cannot justify the offence, nor the offender. In fact, the offender remains the offender forever. The offence was committed once forever. But the offended Jehovah can justify the offender. He not only "forgives our iniquity," but He "covers our sins" (ROMANS 4:7), so that offended justice can see them no more. The

ungodly, when forgiven, stands as if he had never been ungodly; the offender is counted as never having offended. He stands righteous before the highest tribunal in the universe. "It is God that justifieth." (ROMANS 8:33). {End of quote from Brother Copley}.

If you will notice Paul uses the word "justified" twice in verse 39, and we don't read this word before or again in the book of ACTS! ACTS 13:39 *And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.* With this statement Paul contrasts some of the differences between the Old Testament and The New Testament, and in HEBREWS 9:15 Paul states that Jesus Christ *...is the mediator of the new testament,...* . Paul admits here that there were things *...from which ye could not be justified by the law of Moses,* which is to say in other words from The Old Testament. After years of preaching and explaining the differences between the Old Testament and the New Testament to the Jews Paul writes to them a further clarification in his epistle to the HEBREWS. HEBREWS 10:1 *For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool.* John the Baptist in his introduction of Jesus to the world stated this in JOHN 1:29: *...Behold the Lamb of God, which taketh away the sin of the world.* Thus we see that during Old Testament times while under the law of Moses it was not possible to be justified from all things by the blood of bulls and goats, but after the Saviour Jesus came and died once a sacrifice for sins forever it is possible to be justified from all things because by Him all that believe are justified from all things, for He came to take away the sin of the world. Adam Clarke's Commentary on ACTS 13:39 states: "By the Law of Moses there is neither justification nor salvation: in Jesus Christ there are both, and all the sure mercies of David. Therefore, believe on the Lord Jesus Christ, and ye shall be *justified from all things, from which ye could no be justified by the law of Moses.*"

Let's closer look at the first part of what is said here in ACTS 13:39, for it is within this first part of the verse that we have contrasted the New Testament thinking that Paul was bringing out for the first time to the hearers of this sermon. ACTS 13:39 *And by him all that believe are justified from all things,....* . This justification *...from all things...* is only made possible *...by Him;* that is by our Lord and Saviour Jesus Christ; the One upon whom Paul is putting the spotlight in this sermon; *by him all that believe are justified from all things...* . JOHN 1:3 tells us: *All things were made by him; and without him was not any thing made that was made.* Again in JOHN 1:10 we read: *He was in the world, and the world was made by him, and the world knew him not.* 1 CORINTHIANS 8:6 states: *But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* Paul also writes in COLOSSIANS 1:16 *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:...* . COLOSSIANS 1:17 further states: *And he is before all things, and by him all things consist.* If by Him were all things, and if He is before all things, and if by Him all things consist, then is it not

possible for the believer to be justified from all things by Him? Of course, for in MARK 9:23 we read: *...If thou canst believe, all things are possible to him that believeth.* Thus we read again in our text of ACTS 13:39 *...by him all that believe are justified from all things,...* . What Paul is getting to here is the positive results that are afforded to those who that believe in their heart by faith that Jesus Christ is raised from the dead, and that by Him is the forgiveness of sins, then are they justified from all things, even from the things which they could not be justified by the law of Moses. An explanation of Paul's thinking here is expounded for us in Paul's epistle to the ROMANS. ROMANS 3:19 *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe:...* ... 28 *Therefore we conclude that a man is justified by faith without the deeds of the law.* This phrase "*justified by faith*" that we just read in ROMANS 3:28 is one of those unique Pauline phrases, which he uses a total of three times: ROMANS 3:28 *Therefore we conclude that a man is justified by faith without the deeds of the law.* ROMANS 5:1 *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: and GALATIANS 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*

I marvel at the wisdom of God the Father, and how He had the Holy Spirit inspire the hearts of Godly men to write what they did, and how it has been left for a record for us all of these years. While study the above portion of scripture for these notes I realized something that I now want to share with you. Paul we know was taught his gospel by revelation of Jesus Christ (GALATIANS 3:12), and would of had to unlearn, so to speak, years of Jewish tradition and teaching about the law of Moses. The Holy Spirit however took all of Paul's learning and formal education, and enhanced it with the truth of what we now know as the gospel, and caused him to write letters and epistles, which later were arranged in scripture in the New Testament as we find it in our Bible today. There are in Paul's gospel three prominent books where Paul expounds on the doctrine of justification, contrasting it with the law of Moses. These three books are ROMANS, GALATIANS, and HEBREWS. In all three of these books Paul quotes a portion of scripture found in HABAKKUK 2:4 *...but the just shall live by his faith.* Now think where this is quoted from as found in The New Testament of our Bible. The first book of Paul's found in our New Testament is ROMANS, and early on in ROMANS chapter 1 the Holy Spirit has left for us this gem: ROMANS 1:17 *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.* Paul then goes on in ROMANS to expound about the topics we find first mentioned in his sermon to those at Antioch in Pisidia concerning the forgiveness of sins, justification by faith without the deeds of the law, and more, much more. He returns to this theme in his letter to the GALATIANS, and states in GALATIANS 3:11 *But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.* If you think about where the book of GALATIANS is located in our New Testament it is right in the middle of Paul's writings that we have left for us in scripture. The last book of Paul's that we find in the New Testament is his epistle to the HEBREWS, his letter expounding his doctrine to his people the Jews. Near the end of the book of HEBREWS in chapter 10:38 we read in part: *Now the just shall live by faith:...*, then he follows in chapter 11 with a number of examples of Old Testament believers who had latched on to the concept of faith and trust in God, and grew in grace and knowledge of Him to the point that they reached the pinnacle of faith, and became full overcomers and examples to us of how *...by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.* {ACTS 13:39}. We further must realize and learn from Paul's gospel that there are different levels of growth of faith. Again going back to ROMANS 1:17 *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.* Note here how Paul hints at the different levels of growth of faith by stating "*faith to faith.*" In ROMANS 12:3 Paul expounds his

thinking of the different levels of faith stating: *...God hath dealt to every man the measure of faith.* In ROMANS 12:6 he speaks of *...the proportion of faith;*...; and in ROMANS 14:1 he writes concerning those *...weak in the faith.* As we go through Paul's gospel in the order it is presented by the Holy Ghost in scripture we are given a picture of the different levels of growth in faith as highlighted in the following scriptures: 1 CORINTHIANS 2:5 *That your faith should not stand in the wisdom of men, but in the power of God.* 1 CORINTHIANS 16:13 *...stand fast in the faith;*... . 2 CORINTHIANS 5:7 (*For we walk by faith, not by sight;*). GALATIANS 2:16 *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.* GALATIANS 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.* In EPHESIANS 4:13 we read of *...the unity of the faith;*...; in PHILIPPIANS 1:27 *...the faith of the gospel;* in COLOSSIANS 2:7 we read of being *...Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.* 2 THESSALONIANS 1:3 mentions *...your faith groweth exceedingly...* . 1 TIMOTHY 1:5 speaks *...of faith unfeigned;*...; 2 TIMOTHY 1:5 tells of *...unfeigned faith,* which is to say undisguised, sincere, unpretending faith. TITUS 2:2 tells of being *... sound in faith;*...; and HEBREWS 10:23 finishes our examples of growth in faith by stating: *Let us hold fast the profession of our faith without wavering;*... . And then we are shown in the 11th chapter of HEBREWS some of the Old Testament worthies of faith, all of whom by faith, and through faith did wonderful, mighty and impossible things. The genesis of all of the above mentioned thinking concerning faith is found here in ACTS 13:39 *And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*

One more thought about *...being justified by faith...*, which is the thought being expressed by Paul in ACTS 13:39, and brought out in the scriptures we covered (ROMANS 3:28; 5:1; and GALATIANS 3:24), and this brings us back to the concept of "justification." The American Tract Society Dictionary defines "justification" like this: "The being regarded and treated as if innocent; or acquittal from the consequences of guilt before the tribunal of God. "Justification by faith" means that a person, on account of the true and living faith in Christ as manifested by good works, will be delivered from condemnation on account of his sins; that is, his sins will be forgiven, and he be regarded and treated as if innocent and holy. Thus, besides the remission of sins and their penalty, it includes the restoration and everlasting enjoyment of the favor of God. We obtain justification by faith in Christ. Yet neither this nor any other act of ours, as a work, is any ground of our justification.. In acquitting us before his bar, God regards not our works, in whole or in part, but the atoning work and merits of Christ. He was treated as a sinner, that we might be treated as righteous. *"There is therefore now no condemnation to them which are in Christ Jesus,"* (ROMANS 8:1) The moment we believe, our justification is as perfect as the infinite worthiness of our Redeemer. Its validity does not depend on the measure of our assurance of hope, nor on spotless holiness of life." (End of quote from The American Tract Society Dictionary). The following scriptures also adds these important points for us to note concerning the "forgiveness of sins" and "justification." PSALMS 103:12 *As far as the east is from the west, so far hath he removed our transgressions from us.* ISAIAH 38:17 *...for thou hast cast all my sins behind thy back.* ISAIAH 43:25 *I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.* MICAH 7:18 *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.* 19 *He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.* HEBREWS 10:17 *And their sins and iniquities will I remember no more.* 18 *Now where remission of these is, there is no more offering for sin.*

So these then were the climatic words of Paul's sermon: ACTS 13:38 *Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:* 39 *And by him all that believe are justified from all things, from*

which ye could not be justified by the law of Moses. These two verses taken together are one sentence in our King James version, and are an exhortation; a plea to the ears of the hearer. There must have been a marked pause after these words were spoken by Paul, and as he overlooked his audience he perceived by the unction of the Holy Ghost the heart attitude of the hearers. It would have been obvious to Paul that all who heard this wonderful sermon didn't agree with what he had to say. After the sermon preached by Stephen in ACTS 7, and Paul was there, those who heard Stephen preach didn't agree with him either, and ACTS 7:57-60 records that they "*stopped their ears,*" and killed the messenger. Paul here at Antioch in Pisidia also knew that this crowd as a whole was more open to receive what he had just said than those who had heard Stephen preach, yet never the less he was led of the Holy Ghost to give out a warning unto the hearers of his sermon, and this warning is found in verses 40 & 41. ACTS 13:40 *Beware therefore, lest that come upon you, which is spoken of in the prophets; 41 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.* Robertson's New Testament Word Pictures Commentary states of these two verses: "Paul has hurled a thunderbolt at the close." Now we all love to hear a sermon that has a wonderful exhortation to conclude it with, but how do we feel about a sermon that ends with a warning? It depends on what side of the warning we fall as to our response to this question. If we are in agreement with the warning, then we feel good about the sermon, and if we are in disagreement with the warning, then we feel a conviction of some sort or another, which can only be positively remedied by getting our hearts in tune with the Lord's. Paul often times after a sermon, or a day of teaching, would conclude his lesson with a warning inspired of the Holy Ghost, and we will give further examples of this later. We also will give the results of this warning later in our lesson. In our present lesson Paul has now brought the hearer of this sermon to this point of warning, and after his marked pause he looks over each and every individual, and probably with outstretched hand states for the hearers to "*Beware therefore... .*"

The word "beware" used here is the Greek word BLEPO, meaning to see, and is applied to mental vision, and is sometimes used by way of warning to take heed against an object. In PHILIPPIANS 3:2 we read of three such warning by Paul: *Beware of dogs,* (the unsaved), *beware of evil workers,* (the legalist) *beware of the concision* (the carnal). In COLOSSIANS 2:8 Paul warns against philosophy, legality, and traditions of men, stating: *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.* In essence Paul is warning against all of these same things here in ACTS 13:40 when he uses for the first time this word "beware." The word "therefore" we have also already talked about as being a word which gathers all the things that have taken place in the verses just prior to their use, and put a spotlight on the things that follow in the verse or verses just after their usage. In this particular case Paul has just talked about "forgiveness of sins" by the Lord and Saviour Jesus Christ, and has further introduced unto them the concept of "justification," which is the positive results that are afforded to those who that believe in their heart by faith that Jesus Christ is raised from the dead, and that by Him is the forgiveness of sins. And now Paul is putting the spotlight on them; that is on the heart of each and every hearer of this message; for them to examine themselves and see if they were going to let the light of the gospel shine in their hearts, or not. Simply put Paul was asking them to *...believe on the Lord Jesus Christ,* {see ACTS 16:31}. In 2 CORINTHIANS 4 Paul writes: 3 *But if our gospel be hid, it is hid to them that are lost: 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* Notice how Paul turns the spotlight on each and every hearers heart at this point in his sermon by stating in ACTS 13:40 *Beware therefore, lest that come upon you.... .* Paul then refers the hearer to *...the voices of the prophets which are read every sabbath day...* (see again verse 27), and quotes a portion of scripture that, in the least, the Jews in attendance should be familiar with. Paul quotes from HABAKKUK 1:5

Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you. Note how Paul quotes this in ACTS 13:41 *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.* We see here that this is not a direct word for word quote, or is it? Scripture teaches us that Paul knew at least three languages: Hebrew (his native tongue, see ACTS 21:40 & 22:2), Greek (see ACTS 21:37), and no doubt Latin (study ACTS 22:25-28). Coneybeare and Howson note that Paul probably also spoke a dialect of Aramaic out of necessity of having done business with foreigners while learning the tent making trade from his father, (see ACTS 18:3). The point being is that Paul in quoting Old Testament scripture may have often quoted from the Greek version of the Old Testament know to us as the Septuagint. The Septuagint version of HABAKKUK 1:5 is what we find quoted in ACTS 13:41— *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.* Quoting from this translation opens new meaning to those Hebrew hearers of this sermon, and in fact includes them noting that there are among the Jews those that are “despisers” of this gospel message. This Greek word translated “despisers” is a noun in the Greek, found only this one time in the New Testament as a noun, and literally means “one who thinks down against.” In the Greek Septuagint version of the Old Testament the word “despisers” can be found in HABAKKUK 1:5; HABAKKUK 2:5 and ZEPHANIAH 3:4, this according to Vine’s Expository Dictionary of New Testament Words. The word “perish” is not found in the Hebrew quotation of the Old Testament from HABAKKUK 1:5, but also is from the Greek Septuagint version of the Old Testament, and here means “to make unseen,” or “vanish away.” This same Greek word is used in JAMES 4:14 as “vanisheth away” -- *Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.* Thus an expounded reading what we have so far in ACTS 13:41 would read like this: “Behold, perceive in your heart, those of you who think down against this message in your heart, wonder at this and vanish away:... .” These are pretty strong warning words that Paul is concluding his sermon with: attention getting words which no doubt has raised the obstinate hackle in the hearts of those who refuse to believe. Then Paul finishes his quoting of HABAKKUK 1:5 from the Greek Septuagint version of the Old Testament, stating: *for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.* Thus we see that the spotlight that Paul was now putting on them was focused on the heart of everyone who was hearing his message, and to allow them to see for themselves whether or not they were going to let the light of the gospel shine in their hearts and believe.

The key word here then is “believe,” which has to do with “faith” or “trust” in God. PSALMS 2:12 states in part: *...Blessed are all they that put their trust in him.* {Those of you who have Scofield Bibles look at his notes on this scripture}. Those in Antioch in Pisidia who were letting the light of the gospel shine in their open hearts, and believe what they had just heard in ACTS 13:39 (*And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses,*) they would be saved: *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.* {ROMANS 10:10}. (The full text of this scripture from ROMANS 10 again reads: 9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* 10 *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*) Note in the following scriptures what the gospel of Paul has to say about believing. ROMANS 3:20 *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.* 21 *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;* 22 *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:* 23 *For all have sinned, and come short of the glory of God;* 24 *Being justified freely by his grace through the redemption that is in Christ Jesus:* 25 *Whom God hath set forth to be a propitiation (a means of appeasing God, and obtain His good will) through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;* 26 *To declare, I say, at this time his righteousness: that he might be just, and the*

justifier of him which believeth in Jesus. ACTS 16:31 ...Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 1 CORINTHIANS 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. GALATIANS 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. PHILIPPIANS 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. 1 THESSALONIANS 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. HEBREWS 11:6 But 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. What we have just gone over here is the positive results that are afforded unto those whom believe. But even though the emphasis is toward those that believe, the warning Paul utters from Old Testament scripture concerning those who believe not. ACTS 13:41 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. The results to those who believed not are also spelled out in scripture, as we note in the following texts: JOHN 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 2 THESSALONIANS 2:12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness. ROMANS 3:3 For what if some did not believe? shall their unbelief make the faith of God without effect? 4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

So we note that the key point for the hearers of this sermon was for them to have open and receptive ears to hear and believe and receive in their hearts ...the word of this salvation. {See again verse 26}. In order for them to believe they would have to hear with open hearts. Earlier in this study we made the following points concerning hearing and believing. The wise and prudent desire to hear the word of God. In LUKE 11:28 we read these words of Jesus: ...blessed are they that hear the word of God, and keep it. ROMANS 10:17 So then faith cometh by hearing, and hearing by the word of God. HEBREWS 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. In his opening words of this sermon in verse 16 Paul had encouraged those in attendance to hear his words, ("give audience") and what he really wanted was for them to hear his words, and believe and receive in their hearts ...the word of this salvation. Paul also knew that all hearts would not be open to receive ...the word of this salvation, for some of these hearts were nearly closed, ...and their ears are dull of hearing. {See MATTHEW 13:14 below}. One of the more quoted Old Testament scriptures is ISAIAH 6:9 & 10, which reads: And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Jesus referred to this scripture in MATTHEW 13:14 & 15 when he explained unto the disciples why it was he spake in parables: MATTHEW 13:14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. MARK 4:12 makes note of the same thing: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. LUKE 8:10 makes reference of the same: And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Again in JOHN 12:40 we find reference to this same two verses in ISAIAH 6, and JOHN 12:40 reads: He hath blinded their eyes, and hardened their

heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. When the Apostle Paul, after many years of wanting to, finally got to speak to the Jews who were at Rome, he referred to the same portion of scripture from ISAIAH 6. ACTS 28:25 *And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. 28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.* Paul spoke these words in ACTS 28 after many years of experience as an Apostle preaching variations of this same sermon ...*the word of this salvation...* everywhere he went, and seeing the results of literally thousands hearers all over the world as he knew it. Some with open ears and open hearts believed ...*the word of this salvation*, and others with ears dull of hearing, and closed hearts did not believe ...*the word of this salvation*. Thus we have come to the concluding Holy Ghost inspired words of Paul's sermon here at Antioch in Pisidia: ACTS 13:40 *Beware therefore, lest that come upon you, which is spoken of in the prophets; 41 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.*

When we begin examining this sermon in detail we announced that it was a "Masterpiece" sermon, which we ended up studying like a "masterpiece" work of art. We noted that a "masterpiece" work of art is a famous piece of art that has stood the test of time and has been well studied, and is appreciated for the many fine and detailed aspects of the craftsmanship involved, whether it be a painting or a sculpture. We further noted that this "masterpiece" sermon inspired by the Holy Ghost Himself focused every word toward the "Masterpiece" Himself, that is to say the focus of everything that Paul said in this sermon pointed the hearer to Jesus. Often times a "masterpiece" work of art is considered a "masterpiece" because of its simplicity. Hopefully we were able to see in this "Masterpiece" sermon the over all simplicity of this sermon. It did not take Paul a long time to preach this sermon for it contained only a very few words, and in the end we should note that Paul in this simple sermon emphasized "the simplicity that is in Christ Jesus" to those who had open ears to hear, and open hearts to receive the glad tidings of the gospel of Christ. Again we note that Paul wrote of this "simplicity that is in Christ Jesus" in 2 CORINTHIANS 11:2, which reads: *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.* We also noted that this sermon was a simple detailing of the history of Christ, and His close connection with the Hebrew people. Further we found that 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, and good news to those who had open ears and open hearts to receive it.

Before we examine some of the results of this particular sermon, let me point out an observation or two of my own. This sermon we have spent so much time studying, that starts in ACTS 13:16 and ends in ACTS 13:41, is really a sort of mini-Bible. It begins with the history of the Jewish people taking them from the land of Egypt up through the time of the prophets in verses 16-22. This would correspond with our whole old testament. It then goes into a brief recollection of then recent facts, which are recorded in more detail for us in the four gospel records, concerning the coming of our Saviour, Jesus. John the Baptist is even mentioned, along with the crucifixion of Jesus in verses 23-29. In verses 30-37 Paul covers some of the events concerning the resurrection of Jesus, also covered for us in the early part of ACTS, and in several of Paul's own books. Verses 38-41 is a snap shot of Paul's gospel, and includes some of the things that he emphasizes in his teaching, like the forgiveness of sins, justification, belief and the results of unbelief. Verse 41 even hints at what is spoken of in REVELATION where we

find the end results of those who would rather “perish” than believe. So in this rather brief sermon Paul, rather the Holy Ghost, has taken the listener through the whole Bible, even though the whole Bible was not totally yet written in Paul’s time!

The Results of Paul’s Sermon

We now get to the results of this particular sermon, which is so far reaching that it even reaches down unto us today! The immediate results are what we need to see first, and that is did they hear and did they believe *...the word of this salvation?* ACTS 13:42 *And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.* 43 *Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.* The short answer is that yes there were those who were obviously interested in hearing more of the preaching of *...these words...* of Paul, and learn more about *...the word of this salvation...*, and *...the grace of God.* There are some better translations of verses 42 and 43, which clarifies what took place after this sermon. Verse 42 in our King James indicates that the Jews left the synagogue, and the Gentiles hung around for a while. Verse 43 indicates that both Jew and Gentile sought after Paul and Barnabas for more understanding of what they had just heard in this sermon. There seems to be something lost in our King James Translation of verses 42 especially, and often times one translation reads different than another. The controversy in verse 42 revolves around the words “Jews” and “Gentiles.” The American Standard Version clarifies this controversy by stating: 42 *And as they went out, they besought that these words might be spoken to them the next sabbath.* This shows that there was a curiosity of those in attendance concerning what Paul had just spoken about. Verse 43 indicates that both those of the “Jews” and “Gentiles” were a part of this group who wanted to hear more. The American Standard Version of verse 43 reads: *Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.* Scholars argue also over the translations of verse 43, but agree on the fact that after the synagogue congregation broke up and left the synagogue there were those (“Jews” and/or “Gentiles”) who were requesting a wish of Paul and Barnabas to hear more of these doctrines before the next Sabbath days service. The words in verse 42 “*the next sabbath*” is thought to mean: “in the week between; or, in the Sabbath between.” Strongs Concordance agrees with this line of thinking noting the meaning to be “meanwhile, in the mean time,” which is to say in our words of today “before the next sabbath.” This meaning makes the most sense, since verse 44 tells us: *And the next sabbath day came almost the whole city together to hear the word of God.* Thus it appears that Paul and Barnabas spent their time after this sermon expounding their doctrine to those who wanted to hear and learn more. Obviously they had stirred up the curiosity of the “whole city” of Antioch, Pisidia by the time of the next sabbath day. Anyone in advertising can tell you that the best way to advertise is by word of mouth. By word of mouth advertising *...the next sabbath day came almost the whole city together to hear the word of God.*

Verse 43 tells us that Paul and Barnabas *...persuaded (urged) them to continue in the grace of God.* The phrase “*the grace of God*” is found in twenty (REDEMPTION) scriptures, and is used a total of twenty-one (SIN) times; six scriptures in the writings by Luke, and fourteen scriptures in the epistles of Paul. Fourteen was the number for DELIVERANCE or SALVATION (from SIN), and six was among other things the number for MAN. SALVATION for MAN is what REDEMPTION (the forgiveness of SINS) is all about. This was the main theme of Paul’s sermon. Note how the following scriptures (most of which we also covered in studying this sermon) also apply here in our thinking about “*the grace of God.*” ROMANS 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus.* 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: EPHESIANS 1:7 In whom we have redemption through his blood, the forgiveness of sins, {see again ACTS 13:38} according to the riches of his grace. EPHESIANS 1:14 *Which is the earnest of our inheritance until the redemption of the**