

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*

purchased possession, unto the praise of his glory. COLOSSIANS 1:14 In whom we have redemption through his blood, even the forgiveness of sins: HEBREWS 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. HEBREWS 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Note how Paul used the phrase "the grace of God" in the following verses: ACTS 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. ROMANS 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 1 CORINTHIANS 1:4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 1 CORINTHIANS 3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 1 CORINTHIANS 15:10 ("the grace of God" phrase is used twice in this verse): But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. 2 CORINTHIANS 1:12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. 2 CORINTHIANS 6:1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. 2 CORINTHIANS 8:1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; GALATIANS 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain. EPHESIANS 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward: EPHESIANS 3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. COLOSSIANS 1:6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: TITUS 2:11 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. HEBREWS 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. HEBREWS 12:15 (New International Version) See to it that no-one misses the grace of God and that no bitter root grows up to cause trouble and defile many. Including an addition to the above we find the phrase "grace of God" used twenty-four times in scripture. Twenty-four we learned in our numbers study is the number associated with the PRIESTHOOD. Sixteen (LOVE) times in HEBREWS we find reference to the fact that Jesus Christ is our High Priest: HEBREWS 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;... HEBREWS 4:14 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. HEBREWS 8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;... So back in our text of ACTS 13:43 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...., we see that Paul and Barnabas during the course of the week that followed this "Masterpiece" sermon ...persuaded (urged) them to continue (stay with) in the grace of God. That is to say that Paul and Barnabas during the course of the week that followed this "Masterpiece" sermon urged those who were wanting to hear more of the grace of God to follow Christ Jesus their High Priest and the "Master" Himself, for He was their DELIVERANCE

or SALVATION from SIN; He was their REDEMPTION by His own blood; He was the one who LOVED them so much that through His blood is the forgiveness of sins; and that all of this demonstrates again and again the grace of God.

By the time that the next sabbath day came around, one week from this initial sermon, Paul and Barnabas had persuaded so many that verse 44 tells us: *And the next sabbath day came almost the whole city together to hear the word of God*. Note that verse 44 does not say that the whole city gathered together at the Jewish synagogue, but rather states that *...the next sabbath day came almost the whole city together to hear the word of God*. It is highly unlikely that *...almost the whole city...* could fit into the Jewish synagogue, or any other building for that matter. In order for *...almost the whole city...* to be able to hear the word of God preached by Paul, most of them would of had to have been outside. Unfortunately scripture doesn't reveal how this all happened, but the results of this gathering to hear the word of God indicate that by some means *...almost the whole city...* came to hear Paul preach on this second sabbath day. We talked at length concerning whether or not the assembly had receptive ears to hear and believe and receive in their hearts *...the word of this salvation...*, the word of God, which Paul had preached unto them the previous sabbath day. Obviously many did have open hearts that received the message they heard. Look at the crowd that attended this next weeks service. A crowd that consisted of more Gentiles than Jews. They *...came almost the whole city together to hear the word of God*. As we look at the next few verses we will see that the Gentiles as a whole were receptive to hearing the word of God, and the Jews as a whole were filled with envy.

ACTS 13:45 *But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming*. There are several important lessons to be learned from this verse. First of all note that *...the Jews saw the multitudes...*. With eyes of faith we can see things that are worthwhile to our lives, but with our natural eyes we often see the wrong thing. Starting with GENESIS 3:6 we read of how our natural eyes got us in trouble in the first place: *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat*. By this one act 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*. Later in GENESIS 13 Lot also saw things pleasant to the eyes, the well watered plain of Jordan, and dwelt in the exceedingly wicked city of Sodom, which God had to destroy in GENESIS 19. Abraham, on the other hand, looked with eyes of faith *...for a city which hath foundations, whose builder and maker is God*. {See HEBREWS 11:10}. In NUMBERS 13 the ten spies saw with their natural eyes the multitudes of Hittites, and Jebusites, and Amorites, and Canaanites, and the giants, the sons of Anak, and with eyes of unbelief convinced the majority of the children of Israel that they could not go in and possess the land God had already promised them. Only Caleb and Joshua exhibited the spiritual eyes of faith, and stated *"Let us go up at once, and possess it; for we are well able to overcome it."* {See NUMBERS 13:30}. By definition *"faith is the substance of things hoped for, the evidence of things not seen."* {See HEBREWS 11:1}. Examples fill the scripture with men whose eyes were on things other than and the Lord, and the trouble that this got them into. David and Bath-sheba comes to mind, and so does Peter walking on the water. MATTHEW 14:30 tells us that Peter *"...saw the wind boisterous..."* and began to sink. After Jesus caught him He asked: *"C thou of little faith, wherefore didst thou doubt?"* {See MATTHEW 14:14-31}. The point that we want to note here in ACTS 13:45 is that *...the Jews saw the multitudes...*, and not the workings of their Lord and Saviour Jesus Christ. Thus we note secondly this of the Jews there at Antioch in Pisidia: *"...they were filled with envy ..."* Envy is not a good thing to be filled with, or full of. The Holy Ghost is a good thing to be filled with, and full of. Paul and Barnabas were both Apostles full of the Holy Ghost (see ACTS 11:24 and ACTS 13:9). In EPHESIANS 5:18-20 Paul writes: *And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;...* And in GALATIANS 5:22 and 23 Paul tells us of the nine-fold fruit of the Spirit

that will be displayed in the lives of every full overcomer, for every full overcomer will be full of the Holy Ghost! {Reader, let the truth of that statement speak unto your heart!}. GALATIANS 5:22 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.* Just prior to these verses in GALATIANS Paul writes: GALATIANS 5:16 *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, (the same Greek word translated envy in our text) wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.* Seventeen works of the flesh are mentioned in this portion from GALATIANS. So what we see in our text of ACTS 13:45 *...But when the Jews saw the multitudes, they were filled with envy...* is works of the flesh manifested by the Jews whose eyes were on the multitudes, and not on Jesus, and “...they were completely overcome by their jealousy...” is the way one translation puts it. One of the meanings of “envy” as used here is “an envious and contentious rivalry, jealousy.” Another meaning of this word translated into our English word “envy” is “zeal” meaning “excitement of mind, or fervour of spirit.” Paul himself as Saul of Tarsus had familiarity with this kind of traditional Jewish thinking, and he notes this in the following scriptures. ROMANS 10:1 *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they 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. 4 For Christ is the end of the law for righteousness to every one that believeth.* (In other words the children of Israel are not saved because they don't believe in their Saviour, Jesus Christ). In PHILIPPIANS 3:4-6 Paul recalls his Jewish upbringing, stating: *Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.* The third thing that we note in this verse concerning the traditional Jewish fleshly thinking is manifest in they way they spoke: they *...spake against those things which were spoken by Paul, contradicting and blaspheming.* Twice in this portion is the Greek word “antilego” {an-til'-eg-o} used, translated into our English “spake against” and “contradicting.” This led to our fourth word of importance to note in this verse, and that is the word “blaspheming,” which is a stronger form of “speaking against” and “contradicting.” “Blaspheming” means “to speak reproachfully, rail at, revile.” Again Paul himself as Saul of Tarsus had familiarity with this kind of traditional Jewish thinking, and specifically talks about it in ACTS 26:9-11 in his defence speech before King Agrippa, stating: *9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. 10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. 11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.* Again in 1 TIMOTHY 1 Paul writes a letter unto Timothy explaining his own line of traditional Jewish thinking before he was saved, stating in verse 12: *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.* Here at Antioch in Pisidia Paul was the recipient of this kind of treatment, and was suffering persecution for Jesus sake. 2 TIMOTHY 3:12 again tells us: *Yea, and all that will live godly in Christ Jesus shall suffer persecution.* This was Paul's testimony to Timothy, and just the beginning of persecutions and afflictions which were to befall him in this his first missionary journey.

Let's step back from our verse by verse study of this first missionary journey of Paul's and see what kind of Jewish attitude precipitated this current response by the Jews. Verses 42 and 43, which we just have studied, indicate a positive response to the sermon Paul preached at the Jewish synagogue there at Antioch in Pisidia: *...Jews and religious proselytes followed Paul and Barnabas.... wanting to hear more of ...the word of God.* The excitement surrounding Paul's preaching was such that *...the next sabbath day came almost the whole city together to hear the word of God.* Paul was not given the courtesy of preaching an uninterrupted sermon this next sabbath, but rather was heckled by the Jews as noted in verse 45: *But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.* There are two major reasons why the Jews here treated Paul and Barnabas to such a rude reception. One reason was the number of Gentiles that was present at this second Sabbath's day service (*...almost the whole city...*), and reason number two was that Paul was also including and inviting the Gentiles to also hear the word of God. No doubt when Paul got up to speak on this second Sabbath's day service he stood up, beckoned with his hand and probably stated something like this; "Men of Israel, ye that fear God, and you large number of Gentiles in attendance today give audience." This did not set well with the Jews. Let's note some scripture that will better explain for us why the Jews looked down on the Gentiles.

Back in ACTS chapter 10 the Apostle Peter is lead by the Divine leading of the Holy Ghost unto the house of Cornelius, *...a centurion of the band called the Italian band, A devout man, and one that feared God with all his house.* {ACTS 10:1 & 2}. Peter by this time had been an Apostle for some time, devoted unto the Lord, and was full of the Holy Ghost, had become a wonderful fisher of men {see MATTHEW 4:18 & 19 also MARK 1:16 & 17}, and had a reputation as an Apostle that preceded him where ever he went. Thus we read in ACTS 10:25 when Peter came to the house of Cornelius how he was received: ACTS 10:25 *And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter took him up, saying, Stand up; I myself also am a man. 27 And as he talked with him, he went in, and found many that were come together.* Then Peter makes a statement that we need to examine to further understand the thinking of the Jew. ACTS 10:28 *And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation;...* . Now if the Apostle Peter a disciple of our Lord and Saviour Jesus Christ, and a man full of the Holy Ghost still has these kind of feelings towards the Gentile, how much more do we expect to find this kind of Jewish attitude in those Jews who follow the traditional teachings of the law, and are not themselves believers in the fact that Jesus Christ is also their Lord and Saviour? Obviously the Jews of this kind of thinking do not want to have any defiling association with the Gentiles. However Peter being full of the Holy Ghost was led by Holy Spirit unto the house of Cornelius to break the ice (so to speak) of this kind of traditional Jewish thinking. Reading on in ACTS 10:28 we note this statement of Peter: *...but God hath shewed me that I should not call any man common or unclean.* So Peter was willing to spend some time with Cornelius, and the many other Gentiles that were come together at the house of Cornelius to receive Peter. Reading on in ACTS 10 we find the result of this meeting. Peter continues in ACTS 10:29 *Therefore came I unto you without gainsaying (without contradiction), as soon as I was sent for: I ask therefore for what intent ye have sent for me? 30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, 31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. 33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. 34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him. 36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 37 That word, I say, ye know, which was published throughout all Judaea, and*

began from Galilee, after the baptism which John preached; 38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 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: 40 Him God raised up the third day, and shewed him openly; 41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. 42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. 43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. I don't think Peter was ready for what happened next; an event ordained of God to help Peter better comprehend the intent of God, and to show him that yes, indeed, ...God is no respecter of persons.... (see again verse 34). ACTS 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45 And they of the circumcision (a term used of the Jews) which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of the Lord. {See also ACTS 2:38; 8:16; and 19:4 & 5} Then prayed they him to tarry certain days.

What happens next better explains some of the traditional thinking of the Jews of Peter's day. ACTS 11:1 And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision (the Jew) contended (to determine, give judgment, decide a dispute) with him, 3 Saying, Thou wentest in to men uncircumcised (the Gentile), and didst eat with them. Recall in ACTS 10:28 how that Peter had already expressed his concern about going unto the Gentile, stating: ...Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation (a Gentile)...., and now Peter was going to have to defend his behaviour, and he was defending this behaviour before Christian Jews. How much more then does the unbelieving Jew have this same standoffish attitude toward the Gentile? It was these kinds of attitudes that the Apostle Paul was facing on this second sabbath day in Antioch in Pisidia. Now back to ACTS 11:4 to continue this story of Peter's explanation the Jews: But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, 5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: 6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 7 And I heard a voice saying unto me, Arise, Peter; slay and eat. 8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. 9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common. 10 And this was done three times: and all were drawn up again into heaven. 11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. 12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: 13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; 14 Who shall tell thee words, whereby thou and all thy house shall be saved. 15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. 17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. Note that these Christian Jews who were seriously questioning Peter about his going unto Gentiles ...held their peace... after accepting Peter's explanation of how all of this truly glorified God.

Continuing our thoughts of Peter's attitude toward the Gentiles, let's go ahead in time to the time frame of ACTS 15, which also coincides with GALATIANS 2. In the book

of GALATIANS we find that Paul knew Peter from early on in his Christian life {see GALATIANS 1:18}. In GALATIANS 2:1 we find that Paul and Barnabas after their first missionary journey, went again to Jerusalem, and took Titus (a Gentile) with them. GALATIANS 2:1 *Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. ...3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: 4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.* ACTS 15:1 & 2 recalls this same event this way: ACTS 15:1 *And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. ...5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.* So we see that the Christian Jews were still stuck with their traditional lawful attitudes; that is they were what we term "legal," which is to say still basing their salvation on the works of the law. We will shortly see how far this attitude extended among the Christian Jews. ACTS 15:6 *And the apostles and elders came together for to consider of this matter. 7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; 9 And put no difference between us and them, purifying their hearts by faith. 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.* Paul and Barnabas were then asked to speak at this conference, and ACTS 15:12 records: *Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.* Then James, the pastor there at Jerusalem, got up to give a speech where he acknowledged that Gentiles too could be saved, and in fact many Gentiles had already accepted Jesus as their own personal Saviour. Then to appease the Jews which believed also in Jesus as their own personal Saviour, James suggested that certain rules be established for the Gentiles to keep, not as a condition of their salvation, but rather as a testimony unto the Jews. Here is what James said: ACTS 15:13 *And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: 14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. 18 Known unto God are all his works from the beginning of the world. 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.* And so the conference there at Jerusalem end with the writing of letters unto the Christian Gentiles that were in churches like those at Antioch, Syria. ACTS 15:23-29 tells what these letters stated. ACTS 15:22 *Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: 23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: 24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: 25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, 26 Men that*

have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

So we find that Paul and Barnabas and others from Jerusalem returned to Antioch, Syria with this letter to the Gentiles in hand. GALATIANS 2 records that at some point during this visit to Jerusalem Paul and Barnabas were asked of James, Peter (Cephas) and John to remember the poor Saints there at Jerusalem. It is recorded for us like this in GALATIANS 2:9 & 10 -- 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 (another term for the Gentiles), and they unto the circumcision (the Jews). 10 Only they would that we should remember the poor; the same which I also was forward to do. Just prior to this statement Paul acknowledged also that an agreement was reached there at Jerusalem between Paul and Peter, which essentially stated that Paul was to continue preaching unto the Gentiles, and Peter was to continue preaching unto the Jews. This fact is stated like this in GALATIANS 2:7 ...they saw that the gospel of the uncircumcision (the Gentiles) was committed unto me, as the gospel of the circumcision (the Jews) was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision (the Jews), the same was mighty in me toward the Gentiles:).

Some time passes after this conference at Jerusalem, then Peter himself shows up in Antioch, Syria. We read of this also in GALATIANS 2, and as we look at this next portion of scripture, note the attitude of Peter here, especially concerning the Gentile. GALATIANS 2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. That is to say Peter was to be blamed for certain attitudes that were being displayed between the Jews and the Gentiles. GALATIANS 2:12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision (the Jews). 13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation (hypocrisy). 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? 15 We who are Jews by nature, and not sinners of the Gentiles, 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. So what we should see from all of this concerning Peter was that even though he agreed that the gospel of Jesus Christ was to be preached unto the Gentiles, he was continuously wrestling against old Jewish customs of the law, and while doing so he was in effect putting himself again under the law. Paul wrote in GALATIANS 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. If the Apostle Peter had such a hard time because of his traditional Jewish upbringing in reaching out unto the Gentile, how much more a hard time did the unbelieving Jew have?

Note in the following scriptures from ACTS 22 how that even the mention of the word "Gentile" among the Jewish assembly there at Jerusalem caused a major uproar. In ACTS 22 Paul has been arrested for the presumption that he had brought a Gentile (Trophimus an Ephesian) into the temple there at Jerusalem, {see ACTS 21:29} and in this 22nd chapter he is making his defence speech before Jews gathered in Jerusalem. Part of this crowd of Jews were believers, of whom James told Paul in ACTS 21:20 ...Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:... in other words they were all legal. We now join Paul in the middle of his defence speech found in ACTS 22. ACTS 22:17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; 18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. 19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 20 And when the blood of thy

martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles. 22 And they gave him audience unto this word, (Gentiles) and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. 23 And as they cried out, and cast off their clothes, and threw dust into the air,... . This then is the kind of attitude that Paul was faced with in Jewish assemblies nearly everywhere he went.

Now back to our study in ACTS 13. Verse 42-45 brings us back to the point where we left off. Keep in mind that one weeks time elapses in these verses. 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. 44 And the next sabbath day came almost the whole city together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Hopefully we now have a better appreciation for the attitude that these Jews had toward Paul, and the fact that he was reaching out unto the Gentiles, who composed the "multitudes" spoken of in verse 45. The large number of Gentiles is the main reason why the Jews were filled with envy, and spake against those things which were spoken by Paul with contradicting and blasphemous statements. Paul no doubt tried to preach a sermon on this second sabbath day that he was in Antioch in Pisidia, but he was unable too because of the large number of interruptions. ACTS 13:46 and 47 continue this story: 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. Basically then verses 46 & 47 is the sermon that Paul and Barnabas preached on this second sabbath day that they were at Antioch in Pisidia. Note how the scripture states that they "waxed bold" in verse 46. This phrase "waxed bold" comes from a Greek word used nine times in our King James Bible, and eight of these times are in reference to Paul. Recall in ACTS 1:8 that it states: *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.* Because Paul and Barnabas were "full of the Holy Ghost" {see again ACTS 11:24; 13:2; 13:9} they had the "power" to "wax bold" and be witnesses unto these in the uttermost part of the earth, here called Antioch in Pisidia. The phrase "waxed bold" means: to use freedom in speaking, be free spoken, to speak freely, to grow confident, to have boldness, to show assurance, and to assume a bold bearing. The eight scriptures where this same Greek word translated "waxed bold" is used in reference to Paul are: ACTS 9:27 *But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.* ACTS 9:29 *And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.* 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.* ACTS 14:3 *Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.* ACTS 19:8 *And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.* ACTS 26:26 *For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.* EPHESIANS 6:18 *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.* 1 THESSALONIANS 2:2 *But even after that we had suffered before, and*

were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

Again I will assure you that Paul and Barnabas didn't wax bold in themselves, but rather being Apostles full of the Holy Ghost they were inspired by the Holy Ghost to speak freely and boldly this message, which was addressed to these ...contradicting and blaspheming... Jews: ...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. 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. {ACTS 13:46 & 47}. Note this phrase addressed to the Jews ...It was necessary that the word of God should first have been spoken to you... . An expounded translation of this phrase reads: "We were bound to proclaim God's message to you Jews first...". It is of paramount importance in our understanding the mission of the Apostle Paul in his calling of the Lord to understand this statement: ...It was necessary that the word of God should first have been spoken to you... . This theme is echoed over and over again in scripture; that is to say the children of Israel, the Jews, were given of God a prominent place among all of the people of the earth, and that is why it was of necessity that first of all Paul would seek out the Jews every place that he went. Having said all of that keep in mind also that God Himself is "no respecter of persons " as noted in ACTS 10:34 and EPHESIANS 6:9 The following scriptures perhaps shed more light on why to the Jew ...It was necessary that the word of God should first have been spoken to you... . DEUTERONOMY 7:6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. ...14:2 For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth. One of the last things Jesus said after His resurrection while still here on earth is found in LUKE 24, and was spoken unto His disciples: LUKE 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Who are the people found at Jerusalem? The Jews. In Peter's second sermon that he preached to the Jews at Jerusalem after being filled with the Holy Ghost he stated: 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, himself being a Jew, acknowledged in many places in his epistles these same facts concerning the Jew, and why it was necessary that the word of God must first be spoken unto them. 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. ROMANS 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:... ROMANS 3:1 What advantage then hath the Jew? or what profit is there of circumcision? 2 Much every way: chiefly, because that unto them were committed the oracles of God. Paul, himself being a Jew, understood that it was necessary for him to go unto the Jew first everywhere he went to preach the word of God. Note just here in ACTS some of the times of how this was. In ACTS 13:5 on one of their first stops on this same missionary journey Paul and Barnabas went to the synagogue of the Jews where they preached the word of God. In ACTS 14:1 later on this missionary journey we read this of Paul and Barnabas: And it came to pass in Iconium, that they went both together into the synagogue of the Jews,... . On Paul's second missionary journey we read this in ACTS 17:1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,... . After having been run out of Thessalonica by unbelieving Jews we read in ACTS 17:10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. Paul then went to Athens, Greece where we read in ACTS 17:17 Therefore disputed he in the synagogue with the Jews,... . In ACTS 18 we find Paul going to Corinth for the first time, and in verse 4 we read: And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. After a year and a half (see ACTS 18:11) Paul went to

Ephesus, and ACTS 18:19 tells us: *And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.* So I think we get the picture that Paul first of all everywhere he went (if possible) visited the Jews knowing *...It was necessary that the word of God should first have been spoken to... them.* Here at Antioch in Pisidia Paul has acknowledged the Jew first in several ways. He and Barnabas first went to the synagogue of the Jews, and then when asked to speak Paul addressed first the Jew, stating in verse 16 *"Men of Israel."* And again in verse 26 in the middle of his sermon making sure that his fellow Jew had their undivided attention on what was being said, Paul again addresses the Jew first stating: *"Men and brethren, children of the stock of Abraham,..."* So hopefully now we see a little better why to these *...contradicting and blaspheming... Jews* Paul makes this statement: *...It was necessary that the word of God should first have been spoken to you.*

Then in verse 46 Paul and Barnabas inspired by the Holy Ghost proclaim a statement to the unbelieving Jews there at Antioch in Pisidia, which in essence was a brief statement concerning their rejection of Jesus Christ as their Saviour: *...but seeing ye put it (the word of God, and the grace of God that bringeth salvation) from you, and judge yourselves unworthy of everlasting life... .* It is important, very important, for us to note here whose responsibility it is to believe that Jesus Christ died on the cross for this one primary reason: *...to be sin for us,... that we might be made the righteousness of God in him.* {See 2 CORINTHIANS 5:21}. It is our individual responsibility to believe in our own individual heart *...that Christ died for our sins according to the scriptures...* (1 CORINTHIANS 15:3). To reject these facts is unbelief, and individually we accept the truth of the gospel, or individually we turn away from the truth of the gospel. {For more on unbelief study again page 13 of these notes}. These Jews at Antioch in Pisidia could blame their rejection of the truth of the gospel on the Gentiles, for really up unto this part of Paul's statement he was still speaking to the Jews. To *...put it from you...* is a statement in reference to verse 26 and a statement that Paul made the week before in his sermon: *Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.* To *...put it... the word of this salvation... from you...* doesn't translate into our English with the strongest of meanings that Paul was intending here. To *...put it from you...* literally means here to thrust away from one's self; to cast off by way of rejection; to thrust away, push away, repel; to drive away from one's self; to repudiate, reject, or refuse. It is the same word that Stephen used in his sermon found in ACTS 7:39 -- *To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt.* Thus we see the scope of the rejection in their hearts of the fact that Jesus was their Saviour. One commentator rendered this translation from the Greek of our text: "Ye disdain this doctrine, and consider it contemptible" (worthless). By casting off by way of rejection Jesus as their personal Saviour, these unbelieving Jews at Antioch in Pisidia were judging themselves unworthy of everlasting life. What a profound statement that the Holy Ghost uses here: *...and judge yourselves unworthy of everlasting life... .* This statement further shows the rejection of the words Paul spoke in his sermon the previous week in verses 38 & 39: *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.* Thus by rejecting the forgiveness of sins these religious yet unbelieving Jews at Antioch in Pisidia were judging themselves *...unworthy of everlasting life... .* Brother Copley even notes in his ACTS study book "what a solemn and strange statement." The word "unworthy" here comes from two Greek words (number 3756 in the Strong's Concordance) meaning not, and (number 514 in the Strong's Concordance) meaning worthy. In other words they were judging themselves not worthy of everlasting life, and they were doing so by rejecting Jesus Christ as their personal Saviour. The fact of the matter is that no one in this old creation has ever been worthy of everlasting life, and that is why we individually need a Saviour, Jesus. 2 CORINTHIANS 5:17 *Therefore if any man be in Christ, he is a new creature: (new creature) old things are passed away; behold, all things are become new.* JOHN 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* 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. JOHN 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. JOHN 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

Stepping away from our study for a moment, let's look at REVELATION 19:7, which reads: *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.* Error creeps in if one word is changed, and this verse is misquoted this way: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself worthy." Satan has tripped up many with this thought. The nuns claim to be the bride of Christ, and go through life trying to make themselves "worthy." Many in legal religious systems try to make themselves "worthy." The fact remains however that ...all have sinned, and come short of the glory of God. {ROMANS 3:23}. That is to say mankind in himself is "worthy" of nothing short of death. There was only one man, the man Christ Jesus, who was not "worthy" of death, and even Pilate acknowledged this fact in LUKE 23:13-15 stating: *13 And Pilate, when he had called together the chief priests and the rulers and the people, 14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.* Yet the man Christ Jesus, though unworthy of death, died a cruel death on the cross, and was made by God the Father "sin for us" as acknowledged in 2 CORINTHIANS 5:21, which reads: *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.* Thus 1 CORINTHIANS 5:7 tells us: *For even Christ our passover is sacrificed for us.* Why did Jesus die on the cross? So that sinners through the blood of Jesus could become "worthy of everlasting life". Paul stated it like this in 1 TIMOTHY 1:15 *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.* Now back to REVELATION 19:7, which again reads: *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.* How does the bride of Christ make herself ready? It's a several step Christian life-time process. The first step is for her to believe on Jesus and accept Him as her personal Saviour. The second step involves yielding unto His plan for her life. 1 TIMOTHY 2:3 *For this is good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth.* How does she come to the knowledge of the truth? By taking the third step in this getting ready process, and following the guiding of the Spirit of Truth. Who is the Spirit of Truth? Jesus Himself told His disciples plainly who the Spirit of Truth is in the following verses found in JOHN. JOHN 14:26 *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* 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.* So we see than in order for the bride of the Lamb of God to make herself ready, she must be filled with and full of the Holy Ghost, who is her guide into all truth, her teacher of all things, her comforter, and the one whom without she cannot make herself ready. Somewhere in this process comes a most important forth step, and that is she must fall deeply in love with Him. 1 JOHN 4:19 is a statement that all Christians can claim: *We love him, because he first loved us.* But to the bride of Christ He has become more than just the one who first loved her. He has become the first love (first in value, the top priority) of her life. {Review again pages 48-50 of these notes for a better understanding of this statement}. She becomes a race-course runner with the goal of winning Him as Bridegroom. Two verses in PHILIPPIANS highlight this point: PHILIPPIANS 3:8 *Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and PHILIPPIANS 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.* Furthermore there is a

fifth growing step that the bride of Christ must take in order for her to make herself ready, and that involves her going through manifold trials and suffering with Him. In order for the bride of Christ to be glorified together with him, ROMANS 8:17 tells us that she must be willing to suffer with Him, and 2 TIMOTHY 2:12 re-emphasizes this fact stating: *"If we suffer (with Him), we shall also reign with him..."* The beginning of reigning with him will take place on that day of the marriage of the Lamb as stated in REVELATION 19:7 *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.* She became "worthy" to be the bride on the day of her salvation when she recognized that she herself was not "worthy," but only through His precious shed blood, which she had accepted as the remission of sins for her, and the eternal redemption for her, herself becoming a new "worthy" creation in Christ Jesus. Each and every believer in this present church age has the opportunity to be in the bride of Christ, which is to say in another way, to have God's best. And one of the very important things that needs to be acknowledged is the fact that our "worthiness" does not come from self righteousness, but rather from the facts stated in 2 CORINTHIANS 5:17 *Therefore if any man be in Christ, he is a new creature: (new "worthy" creation) old things are passed away; behold, all things are become new.*

Now back to ACTS 13. Keep in mind that these Holy Ghost inspired words that Paul is saying in ACTS 13 verses 46 and 47 are really the words of the very short sermon he was allowed to speak on this second sabbath day that he and Barnabas were at Antioch in Pisidia. Recall also that *"almost the whole city"* came together on this second sabbath day *"to hear the word of God."* And *"almost the whole city"* means that the majority of people that came together *"to hear the word of God"* were Gentiles (non Jews). Now Paul inspired of the Holy Ghost specifically acknowledges to the Jews about the large number of Gentiles present, stating: 46 *....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.* We know that HEBREWS 4:12 states: *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 discerner of the thoughts and intents of the heart.* And we have acknowledged that *"almost the whole city"* came together *"to hear the word of God,"* and they get the word of God from a part of one verse in the Old Testament: ISAIAH 49:6 *And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.* Remember also earlier in this study we noted that Paul in quoting Old Testament scripture may have often quoted from the Greek version of the Old Testament known to us as the Septuagint. I don't know if that is what he did here or not, but he quotes from the prophets the last half of ISAIAH 49:6 concerning the Gentiles, again saying: *...I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.* This episode that was taking place on this day was foreshadowed in a sense in the previous Sabbath's day service in verse 27 of the sermon, which I will paraphrase this way to clarify what I mean: *"For they that dwell at Antioch in Pisidia, 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."* Essentially by rejecting the word of God the Jews at Antioch in Pisidia fit this statement just like the Jews who dwelt at Jerusalem during the time of Jesus. And this *...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 discerner of the thoughts and intents of the heart...*, and is here being used by the Holy Ghost through Paul to point out the fact that these Jews in Antioch in Pisidia, even though they had the prophets read to them every Sabbath day, didn't even know that often times in the prophets was made known unto them the facts concerning God's plan for the Gentiles. Note some of these statements concerning the Gentiles found just in the prophets of the Old Testament scripture: ISAIAH 11:10 *And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.* ISAIAH 42:1 *Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth*

judgment to the Gentiles. ISAIAH 42:6 *I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;* ISAIAH 45:22 *Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.* ISAIAH 49:6 *And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.* ISAIAH 49:22 *Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.* ISAIAH 52:10 *The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.* JEREMIAH 16:19 *O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.* MALACHI 1:11 *For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.* Does this then mean that these Jews at Antioch in Pisidia didn't know these facts, or was that they just didn't believe these facts concerning the Gentiles? I submit that they just didn't believe these facts concerning the Gentiles, nor did they believe the facts concerning their Lord and Saviour Jesus Christ! It seems that they were caught up in the rituals of going to the Synagogue on the Sabbath days, and yet never believed the word of God that was being read to them every Sabbath's day service. Just like so many today who are caught up in the ritual of going to church every Sunday, but, and if the word of God is taught, rightly divided, what do they know, and more importantly, what do they believe? I am speaking about born again believers. I have heard it said before from Saints "what do we believe?" Ask yourself this kind of question, and examine the answer that you are able to give: "What do I believe?" If you don't know what you believe, whose fault is that? Look in the mirror to answer that question. It may not be your fault at all, in which case it would be someone else's fault, and there is plenty of blame to go around today for the lack of doctrine that is taught in Churches today. If it is someone else's fault that you don't know what you believe then do the responsible thing and ask Lord to help you know His word. That is in fact the Holy Ghost's responsibility to teach you all things concerning what Jesus has said (JOHN 14:26), to bring all things to your remembrance concerning what Jesus has said (JOHN 14:26), to guide you into all truth (JOHN 16:13), and to show you things to come (JOHN 16:13). Note what Jesus said in JOHN 8 to those Jews who believed on Him: verse 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.* The key then to knowing what you believe revolves around YOU YOURSELF continuing in the word of God, the word of truth, and letting the Holy Ghost teach you.

In essence that is what happens next in our lesson back at Antioch in Pisidia. That is the Gentiles got into the word of God, and even had the truth of the gospel published throughout the land. ACTS 13:48 *And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed.* 49 *And the word of the Lord was published throughout all the region.* Did the overwhelming unbelief of the Jews at Antioch in Pisidia squelch the gospel? No. Rather the word of the Lord exploded throughout all the region. And it appears that it was mainly the Gentiles who were responsible for the word of the Lord being published throughout all of that region! This amazing turn of events really began back in verse 46 with this statement: *...lo, we turn to the Gentiles.* Examining this statement further reveals the following: "lo" means: behold, look, see. "We turn" means: to turn around, to reverse, to turn yourself about. Recall at this point in Paul's speech he was facing the Jews at the synagogue in Antioch in Pisidia, and it appears from the wording of this statement *...lo, we turn to the Gentiles...* that Paul then turned himself around and addressed face to face the large number of Gentiles of almost the whole city who had come to hear him that day. Flash back in your thinking to the day that Paul as Saul of Tarsus was on the road to Damascus and recall the words that the Lord Jesus Himself

spoke to Paul, which are recorded for us in ACTS 26:16-18: *...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.* Within in hours of that appearance of the Lord unto Paul, a disciple named Ananias at Damascus unto who the Lord appeared in a vision, and it was told to Ananias by the Lord that Paul *...is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake.* {ACTS 9:15 & 16}. Years have now passed since that day with the scripture only recording one Gentile turning unto God under Paul's ministry up to this point in time, and that Gentile being Sergius Paulus, {see ACTS 13:6-12}. Now here at Antioch in Pisidia after being there a little over a week *...almost the whole city... of Gentiles when they heard of the truth of everlasting life, ...they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.* {ACTS 13:48}. In essence ROMANS 6:23 is a commentary on what these Gentiles believed: *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

Let's take a closer look at this phrase from ACTS 13:48 *...and as many as were ordained to eternal life believed.* This is a peculiar statement used by Luke the human author of ACTS, yet we know *...all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:* {2 TIMOTHY 3:16}. Many a commentator on this phrase is confused as to it's meaning. One of the key words for us to understand here is the word translated into our English King James translation "ordained." This word "ordained" comes from the Greek word "tasso," which is found eight times in the New Testament, with the following meanings: appoint (3 times) {MATTHEW 28:16; ACTS 22:10; ACTS 28:23}, ordain (2 times) {ACTS 13:48; ROMANS 13:1}, set (1 time) {LUKE 7:8}, determine (1 time) {ACTS 15:2}, addict (1 time) {1 CORINTHIANS 16:15} for a total of 8. The number eight we learned in our study of the meanings of the numbers is a number with several important meanings, and it has to do with NEW CREATION; NEW BIRTH; NEW BEGINNING; RESURRECTION; and the BRIDE. To the Gentiles at Antioch in Pisidia who were *...ordained to eternal life...*, they believed and were in Christ Jesus a NEW CREATION, having received a NEW BIRTH, and were given a NEW BEGINNING, having believed in the RESURRECTION of Jesus Christ, and in time if they continued following the Apostle Paul and learned from his teachings they too could be in the BRIDE. Brother Copley in his commentary on this portion of scripture refers the reader to a couple of scriptures, which help in the clarification of its meaning. These two scriptures are as follows: 2 THESSALONIANS 2:13 *But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: 14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.* 1 PETER 1:2 *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.* Perhaps the other time this Greek word "tasso" is translated "ordained" will bring more clarification as to the meaning of this phrase *...and as many as were ordained to eternal life believed.* We find this in ROMANS 13:1 *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.* {ordained: or, ordered}. Who during this past election besides God knew who was going to be president of the United States? None of us knew, but God knew for *...the powers that be are ordained of God...*, just like none of us knew those who *...were ordained to eternal life...*, but God knew by His foreknowledge from the beginning, and each and every believer that was *.... ordained to eternal life...* eventually *...believed...* or will believe. The other key word for us to see in this statement *...and as many as were ordained to eternal life believed...* is the word "believed." The word "believed" as used here means to commit one's trust in Jesus, knowing that in Him they shall not perish, but have eternal life. {See JOHN 3:15}. Those that *...were ordained to eternal life believed...*, and those who are not don't ever believe.

God knows, and has known this from the beginning, and yet 2 PETER 3:9 tells us: *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.* ROMANS 8:30 *Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.* EPHESIANS 1:3 *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, ... 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 That we should be to the praise of his glory, who first trusted in Christ.*

Antioch in Pisidia to Iconium

ACTS 13:49 *And the word of the Lord was published throughout all the region. 50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.* In ACTS 13:49 and 50 we have the double-sided results of Paul and Barnabas going to Antioch in Pisidia. As we indicated earlier the result of Paul and Barnabas turning unto the Gentiles we find *...the word of the Lord was published throughout all the region.* The result of Paul and Barnabas and the word of God being rejected by the Jews was that *...the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts* (boundaries, border, or territory). The publishing of the word of the Lord throughout all the region, and the stirring up of the devout and honourable women and the chief men of the city indicates that Paul and Barnabas were at Antioch in Pisidia for a few more days. Conybeare and Howson indicate the possibility of a three to four month stay, however the scripture doesn't give the amount of time that Paul and Barnabas were at Antioch in Pisidia. The word used in verse 49 translated "published" probably would more accurately be thought of in the term "spread abroad," probably mainly by word of mouth, or as one translation puts it: "The word of the Lord went far and wide over the whole country." This, of course, would involve some time to pass. Concurrently verse 50 tells us that Jews of Antioch in Pisidia were using their influence to incite the women of rank, and the city authorities in a persecution against Paul and Barnabas. This too would take a little time. It is strongly suggested by many so called experts in the social position of the females of Paul's day that these women of rank probably made up a large part of the number of religious proselytes who attended the Jewish sabbath day services. ACTS 13:43 indicates that there were many of the Jews and religious proselytes who followed Paul and Barnabas, which would also leave an unknown number of Jews and religious proselytes who didn't follow Paul and Barnabas, and it was these non-followers that were responsible for the persecution against Paul and Barnabas here at Antioch. These kinds of events in Paul's life inspired his later writing statements like the ones found in the following scriptures: 1 CORINTHIANS 1:26 *For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: 2 TIMOTHY 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.* ROMANS 8:35 *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* At the appointed time of the Lord, Paul and Barnabas were expelled by the city authorities, and they were driven out of the boundaries of Antioch in Pisidia. Apparently Paul and Barnabas were not told to stay out of Antioch in Pisidia forever, for they again would return about a year or so later as noted in ACTS 14:21 & 22.