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a *Grace Notes* course

# The Acts of the Apostles

Section I: Acts 1 to 7

an expositional study  
by Warren Doud

Lesson 9: **Acts 3:17-26**

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## Acts 3:17-26

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## **Instructions**

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

### **Instructions**

1. Study the lesson by reading the passage in ACTS, studying the notes, and studying the other passages of the Bible which are cited. It is a good idea to read the whole book of Acts regularly, perhaps at least once a month. This will give you a good overall view of the events in ACTS.
  2. Study the topics in the same way, paying close attention to all of the Bible verses which are mentioned.
  3. Review all of the notes in the ACTS study and the topics
  4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
  5. When you have completed the Quiz, be sure to SAVE the file.
  6. Return the completed Quiz to Grace Notes, either by e-mail or regular mail. There are instructions below in the Quiz section.
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### Acts 3:17-26

#### Acts 3:17

**And now, brethren, I see that through ignorance you did it, as did also your rulers.**

“brethren” = that is, racial brethren; Peter is speaking to Jews.

“I see that through ignorance you did it”

He eases up on them a little. He has been very hard on them, even harsh. In fact, of the thousands of men and women who were in Solomon’s Porch, listening to Peter, and of all the hundreds or thousands who participated in the Lord’s condemnation and crucifixion, relatively few would have had much knowledge of what was happening, or what they were doing. Many of these men would have been going along with the mob.

This is true of the masses in religion.

“as did also your rulers”

The leadership, on the other hand, know full well what they are doing; and we see throughout history, and in our present time, that most religious people are victims of religious leaders.

But here is a great message of grace, that in spite of the crimes of these men, and of their rulers, they still have an opportunity to accept Christ. Their ignorance, and even their malice, have been overruled by the grace and wisdom of God.

You would think, that if any sin were to be unpardonable, it would be that of murdering the Lord Jesus Christ. But Peter, understanding that they might be thinking just that, tells them of the love and grace of the very person they had tormented and crucified. It could be that, if they had previously been convinced that Jesus was the Messiah, they would never have participated in his crucifixion.

Peter has laid out the facts, but he does not judge their motivations – in fact, he gives them the benefit of the doubt. He does this in order to keep the issue clear. Their sins were horrendous! They murdered Christ! Yet, they were still alive; and

while alive, they can still be saved! “God is not willing that any should perish.

#### Acts 3:18

**But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he has so fulfilled.**

“But those things ...” Jesus Christ was clearly revealed in all the books of the Old Testament.

#### Example: Christ as Seen in Ruth

In the Old Testament, if a person or an estate were sold into bondage, they could be redeemed if certain requirements were met by what is called the Kinsman-Redeemer or *goel*, “close relative.” This is a perfect illustration of the redemptive work of the Savior. The *goel* must:

1. be a blood relative (a kinsman) of those he redeems (Deut. 25:5, 7-10; John 1:14; Rom. 1:3; Phil. 2:5-8; Heb. 2:14-15);
2. be able to pay the price of redemption (cf. 2:1; 1 Pet. 1:18-19);
3. be willing to redeem or pay the price (cf. 3:11; Matt. 20:28; John 10:15, 19; Heb. 10:7);
4. be free himself, as Christ was free from the curse of sin, being without sin (2 Cor. 5:21; 1 Pet. 2:22; 1 John 3:5).

“He has so fulfilled...”

The Lord Jesus Christ is also revealed

- in animal sacrifices, cf. John 1:29
- through various feasts, such as the Passover, 1 Cor. 5:7, “Christ our Passover...” Because Christ had not yet died, most of the references to Christ were in the shadow form, such as in Heb. 10:1.
- through the operation of the Levitical priesthood
- through Melchizedek as a priest
- through furniture and construction of the Tabernacle and the Temple. “Christ our propitiation (Mercy Seat)”
- doctrinally, as in Isa. 53. Note from Acts 8, Philip preaching Christ from Isa. 53.

**Acts 3:19**

**Repent you therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;**

Peter repeats the statement he made in Acts 2:38.

God's plan calls for an instant change of attitude on their part. Their terrible guilt for their crime does not shut them out of God's grace, *if* they will turn to Christ.

"blotted out" – "wiped out; erased; smeared out"  
Only found here and in Col. 2:14.

Not "when" the times of refreshing will come, but "that so." The times of refreshing are a result in a person's life which is brought about by repentance and turning to Christ.

**Acts 3:20**

**And he shall send Jesus Christ, which before was preached unto you:**

A reference to the second coming of Christ, as shown in verse 21. Christ has risen to heaven and is seated at the right hand of the Father. But the Father will send him back. Meanwhile, there is the spiritual presence of the enthroned Jesus, which we can enjoy as a foretaste of the visible and glorious presence in the future.

**Acts 3:21**

**Whom the heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began.**

"restitution" is "restoration". In Greek, it's **apokathisteimi**. Used in papyri and inscriptions to refer to repairs to temples. Used by Christ (Matt. 17:11; Mark 9:12) for spiritual and moral restoration. Josephus uses the word for the return from captivity; and Philo uses it to describe the restitution of inheritances in the year of jubilee. As a technical medical term, it means complete restoration to health.

**Acts 3:22**

**For Moses truly said unto the fathers, A prophet shall the Lord your God raise up**

**unto you of your brethren, like unto me; him shall you hear in all things whatsoever he shall say unto you.**

Verses 22 and 23 are a quotation from Deut. 18:18-20. The "prophet" is not clearly identified in Deuteronomy. But Acts 2:22,23 make it plain that the project is the Lord Jesus Christ!

Stephen also, in his great speech before the Sanhedrin (Acts 7), quoted the same passage (Acts 7:37).

Jesus Christ was a king, in his humanity, because he was directly descended from David. Then, he was a priest, after the order of Melchizedek. Perhaps not so often discussed is that Christ was a prophet. He made a number of prophecies during his lifetime, notably concerning the church, the Holy Spirit, and future times.

"of your brethren" or "from among your brethren," is speaking of the Jews, Moses' brethren.

Moses said that God has raised him up as a prophet, and that another and greater one would come, the Messiah.

**Acts 3:23**

**And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.**

The people had often refused to "hear" Moses, and now many had refused to "hear" Christ. Those who deliberately shut their ears to the Gospel will be destroyed.

**Acts 3:24**

**Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.**

Reference, again, to the teachings regarding Christ throughout the Old Testament.

**Acts 3:25**

**You are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in your seed shall all the kindreds of the earth be blessed.**

Further persuasion which urges the Jews to consider the covenant agreements which Jehovah made with the people, and to consider the claims of Jesus Christ to be the Messiah.

### Acts 3:26

**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.**

After all, the Jews were the first in privilege, and it was through the Jews that the Messiah came, "for all the families of the earth."

### Preaching

#### DEFINITION

The word "preach" is found in many places in the New Testament (KJV); however, it has been translated from several different Greek words. For example, in 1 Cor. 1:17, the phrase "preach the Gospel" comes from ευαγγελιζω (**euangelidzo**); while in 1:18 we see the phrase "the preaching of the cross", which is

ὁ λόγος γὰρ ὁ τοῦ σταυροῦ. You can see that the translators took some liberties with their use of the word "preach".

The Greek verb κηρυσσω (**keiruso**) was commonly used in ancient times to refer to public proclamation or public teaching, and there are many NT verses where it is found. A complete listing can be found in a Greek concordance.

The noun κηρυξ (**keirux**) refers to the "proclaimer; publisher; messenger" who is making the proclamation. Thus,

1 Tim. 2:7, "Whereunto I (Paul) am ordained a preacher (**keirux**), and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and truth." (Likewise in 2 Tim. 1:11)

In 2 Pet. 2:5, Abraham is called a "preacher (**keirux**) of righteousness".

The word **keirux** was used in several ways in ancient times. The **keirux** was a "publisher", or "herald", in the sense that he would broadcast important news to townspeople. The person

making official proclamations or announcements to the public was called **keirux**, a sort of town cryer.

A man assigned to carry messages between enemies on a battlefield was also called **keirux**.

The message of the **keirux** is the κηρυγμα (**keirugma**). The **keirugma** is what was given to the **keirux** to proclaim. The originator of the message may have been a battlefield officer or a public official.

In the Bible, the **keirux** is the preacher, the **keirugma** is his message, and keiruso is the act of preaching.

The English word "preaching" would be correct if it were used in its primary etymological sense of "proclaiming before the public", the meaning which is derived from the Latin, *praedicere*. However, the modern use of "delivering a moral discourse or religious message of any kind and in any manner" does not give the meaning of **keirugma**. There is no finger-pointing or arm waving in **keirugma**.

#### SCRIPTURE REFERENCES USING KEIRUGMA

In Matt. 12:41 and Luke 11:32, Jonah's message to the Ninevites is called keirugma . Jonah's job was to proclaim God's message of salvation in the Assyrian capital.

1 Cor. 1:17-22, "For Christ sent me not to baptize, but to preach the gospel (**euangelidzw**): not with wisdom of words, lest the cross of Christ should be made of none effect.

For the preaching (**logos**) of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

[Note: to "stop the mouths" of those who are opposed (Titus 1:9-11), the Lord employs preachers to bring an unusual message.]

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness (**morias**) of preaching (**keirugma**) to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom:

But we preach (**keiruso**) Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1 Cor. 2:1-10

Titus 1:3

### PRINCIPLES OF KEIRUGMA

1. The emphasis of **keirugma** is on the message. Someone in authority, who has something to communicate, gives the message to a messenger, the **keirux**, preacher, who passes the information on to someone else, usually in a public setting. It is expected that there will be attentive hearers who will be receptive to the message and who expect to derive some benefit from the message.
2. The messenger does not proclaim his own viewpoint, his own political opinions, his own grievances. The message is another person's communication. The public proclamation is not the platform for him to expound his own theories, to support his side in a debate, talk about his own projects, or get things off his chest. The **keirux** does not call the people together for an important proclamation, then, instead, lecture them on some private matter not associated with the real message.
3. The Bible teacher gets his **keirugma** from God Himself, as revealed in the Word of God. Correct preaching is done by making the message clear to the people who are listening to the proclamation. Public teaching protects the privacy of the believer. Confining himself to the message, the preacher does not unduly influence the listeners with personality dynamics or bullying techniques. The listener can accept or reject the message in private.

### Propitiation

*Propitiation* is the work of the Lord Jesus Christ by which He appeases the wrath of God and conciliates Him who would otherwise be offended by our sin and would demand that we pay the penalty for it.

Propitiation is translated from the Greek ἱλασ터리ον (**hilasterion**), meaning "that which expiates or propitiates" or "the gift which procures propitiation". The word is also used in the New Testament for the place of propitiation, the "mercy seat". Heb. 9:5. There is frequent similar use of **hilasterion** in the Septuagint. Ex. 25:18 ff. The mercy seat was sprinkled with atoning blood on the Day of Atonement (Lev. 16:14), representing that the righteous sentence of the Law had been executed, changing a judgment seat into a mercy seat (Heb. 9:11-15; compare with "throne of grace" in Heb. 4:14-16; place of communion, Ex. 25:21-22).

Another Greek word, ἱλασμος (**hilasmos**), is used for Christ as our propitiation. 1 John 2:2; 4:10, and for "atonement" in the Septuagint (Lev. 25:9). The thought in the Old Testament sacrifices and in the New Testament fulfillment is that Christ completely satisfied the just demands of a holy God for judgment on sin by His death on the Cross.

God, foreseeing the Cross, is declared righteous in forgiving sins in the Old Testament period as well as in justifying sinners under the New Covenant (Rom. 3:25,26; cf. Ex. 29:33, note). Propitiation is not the placating of a vengeful God but, rather, it is the satisfying the righteousness of a holy God, thereby making it possible for Him to show mercy without compromising His righteousness or justice.

The Hebrew **kaphar**, means "to propitiate, to atone for sin".. According to scripture, the sacrifice of the Law only covered the offeror's sin and secured divine forgiveness. The Old Testament sacrifices never removed man's sin. "It is not possible...", Heb. 10:4. The Israelite's offering implied confession of sin in anticipation of Christ's sacrifice which did, finally, "put away" the sins "done previously in the forbearance of God". Rom. 3:25; Heb. 9:15,26. The word

"atonement" does not occur in the New Testament; the word in Rom. 5:11 is "reconciliation".

The beginning of the subject of Propitiation is found far back in the Bible, back to the designing of the Tabernacle in the wilderness, the tent which God had the people of Israel set up which would be the center of His presence on earth.

The Tabernacle occupies a large portion of Scripture, sixteen chapters in the book of Exodus and the whole book of Leviticus. Every feature of the Tabernacle, of the worship carried out there, of the priestly life and duties, of the vestments of the priests, the sacrifices, the feast days--every part of it was vitally important and designed by the Lord for eternal purposes. It is very important for the Church Age believer to have a good working knowledge of the Levitical system in order to appreciate fully the work of Christ and the plan of God as they have been instituted in the world.

There was great stress on the blueprint of the Tabernacle.

*Exodus 25:8,9 "And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."*

The pattern was given to Moses on Mt. Sinai, along with The Law. READ Hebrews 8:1-6. The Tabernacle was a symbolical expression of spiritual truth.

The congregation of the Jews did not go beyond the courtyard of the tabernacle. They made offerings only at the brazen altar; and only the priests were allowed to go anyplace else in the Tabernacle. The Tabernacle was the dwelling place of God on earth, and God was unapproachable by sinful men. The main lessons being taught had to do with the perfection of God and the sinfulness of man.

#### THE FURNITURE OF THE TABERNACLE

**BRAZEN ALTAR** -- this altar was the beginning of a person's approach to God. Animal sacrifices made there taught that substitutionary sacrifice is the first step toward fellowship with God. When a person passed outside the gate of the Tabernacle, the only thing that he could see was the smoke

rising from the burnt offerings, and through the one gate could be seen the altar of sacrifice and the blood being shed. Everything else was hidden from view by the curtain of the fence. This was a continuous reminder of "the Lamb of God that takes away the sin of the world." The only thing the unbeliever can ever see is the Gospel, the good news of Christ's substitutionary sacrifice for us.

A description of the brazen altar is found in Ex. 27:1-8 and Ex. 38:17.

**THE LAVER** -- Here the priests cleaned their hands and arms before performing any service or act of worship (Ex. 30:17). It was placed between the brazen altar and the tent of worship (the Holy Place). This cleansing symbolized the spiritual cleansing which is essential to both worship and service.

**THE CANDLESTICKS** -- These illustrated the need for illumination, the Light of the World. See Ex. 25:31-40; 37:17-34.

**THE TABLE OF BREAD** -- An illustration of the need for spiritual food. See Ex. 25:23-30; 37:10-16.

**THE ALTAR OF INCENSE** -- From Ex. 30:1-10, this piece of Tabernacle furniture illustrated the need for acceptable worship and prayer. No animals were offered on this altar. The offering was an incense offering, indicating that which is pleasing to God, Divine Good (gold, silver, and precious stones). The fire for the altar of incense came from the brazen altar, indicating that worship can only come after salvation. No strange fire was allowed; and Nadab and Abihu died for disobeying this rule.

**THE VEIL** -- the Veil symbolized the barrier between God and man; only the High Priest could enter the Holy of Holies, and that only once a year on the day of atonement, to offer the blood on the Mercy Seat of the Ark of the Covenant.

**THE ARK OF THE COVENANT** -- the Ark of the Covenant was located in the Holy of Holies of the Tabernacle. It was made of acacia wood and overlaid with gold. Its dimensions were 50 inches long by 30 inches wide by 30 inches deep. The Ark was a picture of Christ bearing our sins, the box part representing Christ. The wood illustrated

the humanity of Christ, the gold represented His deity.

Inside the Ark were three objects representing sin (Num. 17:8,10; Heb. 9:4). The Tables of the Law represented sin in the sense of violation or transgression of God's order. The Pot of Manna represented rejection of God's provision. And Aaron's Rod represented revolt against God's authority.

Over the top of the box was a lid of solid gold, the Mercy Seat (or throne). Over each end of the Mercy Seat was a gold cherub, the highest ranking angel. The first cherub represented the absolute Righteousness of God, and the second cherub represented the Justice of God. Together they represented the Holiness of God. The cherubs faced toward each other, wings outstretched towards each other, and looked down at the Mercy Seat. "Righteousness" looks down and condemns (Rom. 3:23). "Justice" looks down and assesses a penalty.

Once a year, on the Day of Atonement, the High Priest went into the Holy of Holies twice; once to make atonement for his own sins, and then to do so for the people. He sprinkled blood from the sacrifice on the Ark, on the top of the Mercy Seat, between the cherubs. This was a graphic illustration of God's grace provision for sin. "Righteousness" looks at the blood of the animal, which represents the spiritual death of Christ on the Cross, His substitutionary atonement, and is satisfied. "Justice" looks at the blood and is satisfied that the penalty paid for sin was sufficient, teaching that Christ was judged and paid the penalty for us.

Therefore, the Ark speaks of Redemption - Christ paid for our sins, paid our ransom, to purchase us from the slave market of sin.

So we have in the Ark and the Mercy Seat a picture of God's satisfaction with the Work of Jesus Christ known as Propitiation.

Now, the Hebrew word for Mercy Seat is **kapporeth**. The Greek word used in the Septuagint translation of the Old Testament is **hilasterion**. This same Greek word is found in the New Testament in Rom. 3:25; Heb. 9:5;

1 John 2:2; and 4:10. and is translated "mercy seat" or "place of propitiation". So there is a direct relationship between the Mercy Seat in the Tabernacle and the doctrine of Propitiation.

Because of Propitiation, God is free to love the believer without compromising either His Righteousness or Justice. The thought in the Old Testament sacrifices and in the New Testament fulfillment is that Christ completely satisfied the just demands of a holy God for judgment of sin.

Propitiation is not the placating of a vengeful God; but it is, rather, the satisfying of the righteousness of a holy God making it possible for Him to show mercy without compromise. Propitiation demonstrates the consistency of God's character in saving the worst sinners. Propitiation reconciles man to God. This means that sin is no longer the issued between man and God. The only issue, both for the Old Testament and New Testament believers, is "believe on the Lord Jesus Christ, and thou shalt be saved."

### Prophets and Prophecy

by Rev. Mark Perkins, Pastor, Denver Bible Church, 326 E. Colorado Ave., Denver, CO. 80210

In order to understand a book of the Bible written by a prophet, we must first come to an understanding of the message and role of the prophet.

The purpose of prophecy was to communicate the message of God to the people of Israel.

- The prophet received his inspiration from God the Holy Spirit.
- The prophet communicated in the written mode, and indeed the Old Testament canon of Scripture was written entirely by men with either the gift or office of prophecy.
- Prophets were responsible for the communication of the ritual plan of God. All of the information concerning the system of feasts, sacrifices, and the tabernacle/temple was communicated through prophets.
- Prophets were also responsible for the spoken communication, which interpreted the symbology of the ritual system.

- The priests did not hold this responsibility. Their job was to go through the ritual system exactly as prescribed.

Scripture tells the Levites to do, do, do, hundreds of times. But they do not ever tell them to interpret.

The prophets communicated the ritual plan of God, and they interpreted it as well. They were the ones who told the people what it all meant.

Prophecy would also fill in the gaps left by the ritual system.

- Whereas the ritual system communicated truth about God and His plan for Israel, the prophet would communicate something more pertinent.
- The message was pertinent for the person or people for whom it was intended.
- The message was appropriate to the time in which it was spoken.
- Whereas the ritual system was not behavior specific, prophecy was.

The nature of prophecy is twofold.

1. To interpret historical trends, and to tell the people where those trends are leading. This is called 'forthtelling'.

It is important to understand that events in this category do not have to come to pass.

Many of the future events related are contingent upon the fulfillment of some condition.

The future of these events which are forthtold is still dependent upon human volition.

2. To relate with perfect accuracy certain future events which relate to the nation of Israel. This is called 'foretelling'.

The predicted events still remain pertinent to the time in which they were predicted.

In other words, there is always a message for the present time in the prediction of the future.

Even though the events predicted may not come to pass for hundreds, or even thousands

of years, they have some impact, some bearing on the people to whom they were predicted.

Our understanding of the events of the tribulation and millennium have an impact on how we conduct our lives today.

Understanding the tribulation gives us an idea of the consequences of giving in to the cosmic system, for the tribulation reveals the cosmic system in its unrestrained state.

Understanding the millennium gives us an idea of the consequences of living according to the laws of Divine establishment, for the millennium reveals the kingdom of God in its full glory.

There is a difference between the gift of prophet and the office of prophet.

- The office of prophet was an appointed post in the nation of Israel.

Those who served in the office of prophet functioned exclusively in the communication of prophetic information.

There are two categories of Old Testament writings written by those who had the office of prophet. All together, this part is called "The Prophets".

The "former" prophets wrote the books of Joshua, Judges, Samuel, and Kings.

The "latter" prophets wrote the books of Isaiah, Jeremiah, Ezekiel, and the minor prophets.

The one in the office of prophet did not hold another job, but instead, prophecy was his job.

- The gift of prophecy was an ability given by God to prophesy to one who did not hold the office of prophet.

When God had something to say to His people, but the office of prophet was vacant or spiritually bankrupt He gave to a few people the gift of prophet.

These people received direct revelation from God, which led to their communication to the people.

There are three parts to the Old Testament written by those with the gift of prophecy. All together, this was called "The Writings".

The prophetic books include Psalms, Proverbs, and Job.

The Megalith included those books which were read at the feasts. The Song of Solomon was read at Passover. Ruth was read at Pentecost. Lamentations and Ecclesiastes were read during Tabernacles. Esther was read at Purim.

The historical books include Daniel, Ezra-Nehemiah, and Chronicles.

- Moses had both the gift and the office of prophet. He wrote the Pentateuch, which contained the first five books of the Bible, Genesis, Exodus, Leviticus, Deuteronomy, and Numbers. He had both because his role in life changed from time to time.
- Elisha and Elijah held the office of prophet, but did not write. The important parts of their ministries are recorded by other writers of Scripture.

The nature of prophetic inspiration

- The prophet was inspired according to the standard of verbal plenary inspiration.
- The prophet was always aware of his inspiration.

The Word of the Lord came to him (many times).

God's hand touched his mouth, Jer 1:9.

He was standing in God's counsel, Jer 23:22.

- The inspiration always came by the Spirit, Num 24:2; 11:29; 1 Sam 10:6,10; 19:20,23; 1 Ki 22:24; Joel 2:28-29, Hosea 9:7, "The days of punishment are coming, the days of reckoning are at hand. Let Israel know this. Because your sins are so many and your hostility so great, the prophet is considered a fool, the inspired man a maniac."
- The intermediate means were many.  
Life experience, Hosea.  
A visible symbol, Amos 7:7.

A dream (the subconscious mind, while asleep), Jer 31:26.

A vision (the conscious mind, while awake), Zechariah.

Direct teaching from God, Isaiah 6.

The interpretation of historical trends from Bible Truth in the right lobe of the soul.

From training, 1 Sam 10:5, "After that you will go to Gibeah of God, where there is a Philistine outpost. As you approach the town, you will meet a procession of prophets coming down from the high place with lyres, tambourines, flutes and harps being played before them, and they will be prophesying."

- The exhale of the prophet.  
He explained the meaning of the ritual system.  
He used the parable, or allegory. Hosea 6:4, "What can I do with you, Ephraim? What can I do with you, Judah? Your love is like the morning mist, like the early dew that disappears."

He acted his message out in order to graphically illustrate it.

He foretold certain future events, all of which had a relevant message during his day.

These prophecies now stand in two categories: Those which have been fulfilled - for example, more than 300 related to the life of Christ.

Those which have yet to be fulfilled - for example, the book of Revelation, and parts of Daniel, Ezekiel, and other prophets.

Summary

- The Old Testament prophet was the rough equivalent of the New Testament pastor.
- He interpreted God's Word, he exhorted the people, he observed and interpreted historical trends.
- He was, however, different in a few ways:  
He had a lesser understanding of the full revelation of God, Mat 13:17, "For I tell you the truth, many prophets and righteous men longed to see what you see but did not see it, and to hear what you hear but did not hear it."

This is because of the age in which he lived.  
 This is because he lived before the incarnation of Christ.  
 He did not have the gift inside of himself, as those with the gift of pastor do.  
 He did not have the full-time availability of the power of the Spirit, but instead he only had it for the purpose of prophecy.  
 He had the power to foretell certain future events.

- The Old Testament prophet was the one who brought the Word to the people, the one who made it clear to them. The priests did nothing of the sort.
- The Old Testament prophet had the supernatural ability to foretell certain future events.

**Refreshment**

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**THE MINISTRY OF REFRESHMENT**

In the papyri, the term ANAPAUO is found as "an agricultural term, e.g., of giving land rest by sowing light crops upon it. In inscriptions it is found on gravestones of Christians, followed by the date of death (Moulton and Milligan)."

Romans 15:32 says, "So that by God's will I may come to you with joy and together with you be refreshed." And here, Paul implies that true refreshment comes from one saint to another as they enjoy each other's company.

In I Corinthians 16: 17,18, Paul cites by name three spiritually mature believers whose company, virtue-love and faith recently 'refreshed' his soul. And the ramification is that believers occasionally require 'refreshment.' "I was glad when Stephanas, Fortunatus and Achaicus arrived, because they have supplied what was lacking from you. For they refreshed my spirit and yours also. Such men deserve recognition."

Our Lord used the term in Matthew 11:28, where the connotation is to give rest from effort: "Come to me, all you who are weary and burdened, and I will give you rest." And this is a remarkable statement -- that there is refreshment and rest in this Person only; only here may true ease be discovered.

Paul will again use the term in Philemon 20, which says, "I do wish, brother, that I may have some benefit from you in the Lord; refresh my heart in Christ." And the inference here is that Philemon's grace attitude, faith in God, trust in God's promises, virtue-love, and modus operandi and modus vivendi (method of operation and manner of life) are all images and expressions of love for Christ, and the character of Christ being expressed in Philemon, so that by associating with Philemon, Paul experiences the same refreshment that he would have found with Christ Himself. This verse details the importance, then, of growing to spiritual maturity and of associating with such mature believers.

In II Corinthians 7:13, Paul confirms that the spirits of believers are 'refreshed' by other believers. "By all this we are encouraged. In addition to our own encouragement, we were especially delighted to see how happy Titus was, because his spirit has been refreshed by all of you."

Physical refreshment is found through sleep and physical rest, according to Matthew 26:45, which states, "Then he returned to the disciples and said to them, 'Are you still sleeping and resting? Look, the hour is near, and the Son of Man is betrayed into the hands of sinners.'"

This need for physical rest is also stated in Mark 6:31 and Mark 14:41. And Luke 12:19 asserts that food, drink, sleep and recreation are all forms of physical refreshment, and that they are legitimate as long as they do not take priority over God and knowledge of His Word. "And I'll say to myself, 'You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry.'"

I Peter 4:14 uses the term ANAPAUO for the rest/refreshment that belongs to the saint/believer that suffers for the name of Christ. This is indeed an extraordinary statement, that spiritual

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'refreshment' may be found in suffering and persecution. Only the very, very spiritually mature believer could produce this type of attitude and happiness -- more and more happiness and rest found in more and more suffering for Christ. "If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you."

In Revelation 6:11 dwells an unique insinuation: that the 'righteous indignation,' or 'righteous demand for vengeance from the Perfect Justice of God' by the martyred saints of the Tribulation, can only find rest/refreshment in the Perfect Righteousness and Faithfulness of God. "Then each of them (the martyred saints) was given a white robe, and they were told to wait a little longer (rest), until the number of their fellow

servants and brothers who were to be killed as they had been was completed."

And Hebrews 4:3,4 and Revelation 14:11 states that those who reject Christ will never know any type of rest/refreshment in the Lake of Fire for all eternity. "And the smoke of their torment rises for ever and ever. There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name."

In contrast, Revelation 14:13 states that those who accept Christ will 'rest' forever and ever. "Then I heard a voice from heaven, say, 'Write: Blessed are the dead who die in the Lord from now on.' 'Yes,' says the Spirit, 'they will rest from their labor, for their deeds will follow them.'"

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## Lesson 9 Quiz

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

**Grace Notes**

**% Warren Doud**

**1705 Aggie Lane**

**Austin, Texas 78757 USA**

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

This Quiz may have Multiple Choice, True/False, Fill-in-the-Blank, and Short Answer questions. Type your responses after the word "Answer:" following each question. The last question is an essay question and requires you to write a few sentences. Type your response following the questions.

1. Participating in the murder of Jesus Christ was an unpardonable sin.

Answer:

2. The work of redemption that Jesus Christ did on the Cross is illustrated in the book of Ruth by a person called a \_\_\_\_\_.

Answer:

3. What does the word "propitiation" mean, in Old Testament tabernacle terms?

Answer:

4. From what chapter of the Bible did Philip witness to the Ethiopian eunuch?

Answer:

5. In Acts 3:20 the statement is made "And he shall send Jesus Christ..." When was it expected that the Father would send Christ?

Answer:

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6. Who are the “children of the prophets” referred to in Acts 3:25?

Answer:

7. A person who made a proclamation or announcement, in ancient times, was called a \_\_\_\_\_.

Answer:

8. In what scripture verse is Abraham called a “preacher of righteousness?”

Answer:

9. Provide a definition of the word “propitiation.”

Answer:

10. What article of furniture in the Tabernacle was the place where a person began to approach God?

Answer:

11. The Laver was located in the Holy Place next to the Table of Bread. [True/False]

Answer:

12. What were the dimensions of the Ark of the Covenant (length, width, height)?

Answer:

13. How often did the High Priest go into the Holy of Holies on the Day of Atonement?

Answer:

14. Because of \_\_\_\_\_, God is free to love the believer without compromising either His Righteousness or Justice.

Answer:

15. The purpose of prophecy was to \_\_\_\_\_.

Answer:

End of Quiz

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