

John 19:37
Seeing in Death the Saving Triumph of Jesus (Part II)

Introduction

We've come in John's Gospel to the death of our Lord, and now specifically to what happened to the body of Jesus after He died. John wants us to see in what happens to the body of Jesus the further unfolding of God's salvation. So after Jesus bowed His head and gave up His spirit, we're told:

I. John 19:31–36 — Then the Jews, because it was the day of Preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; but coming to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has borne witness, and his witness is true; and he knows that he is telling the truth, so that you also may believe. For these things came to pass in order that the Scripture would be fulfilled, “NOT A BONE OF HIM SHALL BE BROKEN.”

When the soldiers choose not to break the legs of Jesus, we *see* with the eyes of faith the “filling up” of Scripture. We see the saving power of Jesus' *death* as our Passover lamb (Exod. 12:46). And we see the guarantee of His *resurrection* as the true “righteous one” whom God has promised to deliver from death (Ps. 34:19-20). But what is it about the piercing of Jesus' side with a spear that calls us to believe? John answers:

II. John 19:36–37 — **These things came to pass in order that the Scripture would be fulfilled, “NOT A BONE OF HIM SHALL BE BROKEN.” And again another Scripture says, “THEY SHALL LOOK TOWARD HIM WHOM THEY PIERCED.”**

John is quoting from the prophet Zechariah who was one of the last Old Testament prophets. He ministered along with Haggai—and later, maybe with Malachi—to the Jews who had returned home after exile in Babylon (520 BC to perhaps 480 BC).

III. Zechariah 11:4–14 — **Israel rejects Yahweh, the good shepherd.**

In Zechariah chapter eleven, Zechariah role-plays first a good shepherd (vv. 4-14), and then, because of the good shepherd's rejection by the people, a “foolish” and “worthless” shepherd (vv. 15-17). The good shepherd that Zechariah role-plays represents Yahweh Himself who is the good shepherd of His people (Gen. 48:15; 49:24; Ps. 23:1; 28:9; 77:20; 80:1; Isa. 40:10-11; Jer. 31:10; Ezek. 34:12-16). And yet the tone, from the very beginning, is one of judgment and destruction.

➤ Zechariah 11:4–5 — Thus says Yahweh my God, “Shepherd the flock doomed to slaughter. Those who buy them slaughter them and are not held guilty, and each of those who sell them

says, ‘Blessed be Yahweh. Indeed, I have become rich!’ And their own shepherds do not spare them.”

In Zechariah’s time the slaughter of the flock had already taken place and was still in the process of taking place.¹ This means that Zechariah’s “shepherding,” of the flock doomed to slaughter represents Yahweh’s shepherding of His flock in the distant past – *before* they were given over to this slaughter. In other words, the point of Zechariah’s role-playing is not to prophesy something in the future, but rather to explain—to put into true perspective—the things that have already happened and even the way things *are* (cf. Ezek. 4:4-5; Petterson). Because of the history that’s already unfolded, it’s obvious that the flock Zechariah will be shepherding is a flock doomed to slaughter.

- Zechariah 11:6 — “For I will no longer spare the inhabitants of the land,” declares Yahweh; “but behold, I will cause the men to fall, each into another’s hand and into the hand of his king; and they will crush the land, and I will not deliver them from their hand.”²

This verse points to the destruction and exile of Israel in 722 BC at the hands of the Assyrians and the destruction and exile of Judah in 586 BC at the hands of the Babylonians, and even to Israel’s current oppression (in the time of Zechariah) under a foreign power.

- Zechariah 11:7 — So I shepherded the flock doomed to slaughter—hence the afflicted of the flock. And I took for myself two staffs: the one I called Favor, and the other I called Union; so I shepherded the flock.

When God brought Israel out of Egypt, He “led them like a flock” (Ps. 77:20). The Psalmist prays:

- Psalms 80:1 (cf. Gen. 49:24) — O Shepherd of Israel, give ear, you who guide Joseph like a flock...

When God shepherded His people in the past, He poured out the blessings of His *favor* upon them. When God shepherded His people in the past, the whole flock was *united* as *one*. We see this especially in the days of King David (cf. 2 Sam. 5:2; 8:15-18; 22-23; Ps. 78:70-72) and in the early days of his son, King Solomon (1 Kings 4-10). But things very quickly went downhill.

- Zechariah 11:8-9 — Then I annihilated the three shepherds in one month[???]. And my soul was impatient with them [with the flock], and their soul also detested me. Then I said, “I will not shepherd you. What is to die, let it die, and what is to be annihilated, let it be annihilated; and let those who remain consume one another’s flesh.”

We see in this a picture of how the people continually turned to idolatry and rejected Yahweh as their Shepherd. We see in this also a picture of how the patience of God eventually ran out so

¹ The English versions translate the imperfects in vss. 4-5 with present tenses.

² Petterson references Stead who distinguishes between “acted time” and “actual time.” The imperfect verbs in these verses represent future action in terms of the acted sign/prophesy, but not in terms of the actual date on the calendar in Zechariah’s day.

that He gave the people what they wanted. He would no longer shepherd the flock and they were left to be destroyed as vulnerable sheep and even to turn upon and consume one another (we see this graphically fulfilled in the destruction of Jerusalem; cf. Lam. 2:20; 4:10). So Zechariah continues:

- Zechariah 11:10–13 — And I took my staff Favor and cut it in pieces, to break my covenant which I had cut with all the peoples [one way or another, this represents the curses that would now be poured out on the flock in place of the blessings]. So it was broken on that day, and thus the afflicted of the flock who were watching me knew that it was the word of Yahweh. And I said to them, “If it is good in your sight, give me my wages; but if not, cease [from detesting me]!” So they weighed out thirty shekels of silver as my wages. Then Yahweh said to me, “Throw it to the potter, that valuable price at which I was valued by them.” So I took the thirty shekels of silver and threw them to the potter in the house of Yahweh.

I don’t think the picture here is that the people didn’t pay Zechariah enough—as though any amount of money would be a sufficient valuation of Yahweh as the people’s shepherd! I think the point is that the people were paying Zechariah off in order to be free of him as their shepherd. This is why Zechariah says: “If it is good *in your sight*, give me my wages; but if not, cease [from detesting me]!” The people choose to give Zechariah his wages and show him the door. Thirty shekels of silver wasn’t an insignificant sum of money. In the book of Exodus, this was the amount of compensation to be paid to a man for the loss of his slave (cf. Exod. 21:32) – and a slave was very valuable to a man. But in paying Zechariah off, the people were, in essence, trying to pay off Yahweh Himself – which puts the thirty shekels of silver in a very different light. Even thirty *thousand* shekels of silver would have amounted to nothing more than an insult against Yahweh. This is why Yahweh says to Zechariah: “Throw it to the potter, that valuable price at which *I* was valued by them.”

Matthew sees this rejection of Yahweh fulfilled in Israel’s rejection of Jesus (cf. Mat. 26:15; 27:3, 9-10) — fulfilled not in the sense of matching a prediction, but rather in the sense of “filling up” a pattern. If there was a prediction here, then it was a failed prediction because Jesus was never paid thirty shekels of silver, and neither did Jesus throw thirty shekels of silver to the potter. But the thirty shekels of silver that *Judas* was paid and that *Judas* subsequently threw into the temple and that *the chief priests* subsequently used to buy the Potter’s Field—this is a providentially ordained set of circumstances that’s intended to point us to Zechariah, and so to help us see in Israel’s rejection of Jesus the fulfillment—the “filling up”—of Israel’s centuries-long rejection of Yahweh. On the one hand, why should we be surprised when even the Messiah is rejected by Israel (cf. Acts 7)? On the other hand, if we have in Israel’s rejection of Jesus the final “filling up” of Israel’s rejection of Yahweh Himself, then who must Jesus be? He must be Yahweh incarnate. Only, why would Yahweh come in the flesh only to suffer this rejection now *in His own Person*?

Zechariah’s final act in his role as the “good” shepherd is seen in verse fourteen:

- Zechariah 11:14 — Then I cut in pieces my second staff Union, to break the brotherhood between Judah and Israel.

This represents what happened in the days of Solomon when the kingdom was divided between the northern tribes of Israel and the southern tribe of Judah (cf. 1 Kings 11). This was a division that festered for 25 years and was “cemented” in the exile, but that Ezekiel foretold would one day be reversed in the unity of all God’s (new) covenant people (Ezek. 37:15-23 & Jn. 10:11, 16; “one flock with one shepherd”).

IV. Zechariah 11:15–17 — Yahweh gives to His people a foolish and worthless shepherd.

Now that Zechariah has played the role of the good shepherd who was rejected by Israel, God tells him to play the role of a foolish shepherd.

- Zechariah 11:15–16 — Then Yahweh said to me, “Take again for yourself the equipment of a foolish shepherd. For behold, I am going to raise up a shepherd in the land who will not care for those who face annihilation, seek the young, heal the broken, or sustain the one standing, but will consume the flesh of the fat sheep and tear off their hoofs.”³

This shepherd represents the Gentile kings who oppressed Israel (Babylon and Persia; and later, Greece and Rome), as well as all their representatives – whether Gentile or Jewish. And yet the foolish shepherd is not to be Yahweh’s final word.

- Zechariah 11:17 — “Woe to the worthless shepherd who forsakes the flock! A sword will be on his arm and on his right eye! His arm will be totally dried up, and his right eye will be utterly dimmed.”

One day God would destroy all the worthless shepherds of the flock. In that day, He will once again shepherd His people in the person of Israel’s King, the royal Son of David (cf. Ps. 78:70-72; Ezek. 34:23; 37:24; Mic. 5:2-4). This future Davidic king-shepherd has already been a major theme in Zechariah (Zech. 3:8–10 [cf. Isa. 11:1 Jer. 23:5-6; 33:14-18; Ezek. 17:3-6, 22-23]; Zech. 6:11–13 [cf. Jn. 2:13-22]; Zech. 9:9-10). It’s this future day of salvation that we see in Zechariah chapter 12.

V. Zechariah 12:1–9 — Yahweh delivers His flock from all foolish and worthless shepherds.

The first part of chapter twelve 12 (vv. 1-9) describes (in typological language) the final defeat of all the enemies of Jerusalem (a Jerusalem that we know is fulfilled today in the heavenly Jerusalem—a city in which *we* have been granted full citizenship; Gal. 4:21-31; Heb. 12:22-24; Rev. 21:1-4, 10-27). It describes (in typological language) the final defeat of all the enemies of Israel (an Israel which we know is fulfilled today in the people of the New Covenant—a people into which *we* ourselves have been grafted; Rom. 4; Gal. 3; Eph. 2:11-22). So the first part of chapter 12 describes the day when God will once again be the shepherd of His people and destroy all the enemies of His flock. We know this day will come when Christ returns to rescue His church and to execute vengeance on all those who do not know God (2 Thess. 1:3-10).

But how can Yahweh save the very sheep who have rejected Him as their Shepherd? The second half of chapter twelve answers this question.

³ See notes 1 & 2

VI. Zechariah 12:10 (cf. 12:11–14) — The people look to Yahweh, whom they pierced, calling upon His name.

- Zechariah 12:10 — “And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplication, so that they will look toward Me *whom they have pierced*; and they will mourn for him, as one mourns for an only son, and they will weep bitterly over him like the bitter weeping over a firstborn.”

At one level, these words seem to come from out of the blue. What did we just read?

- Zechariah 12:8–9 — “In that day Yahweh will defend **the inhabitants of Jerusalem**, and the one who stumbles among them in that day will be like David, and **the house of David** will be like God, like the angel of Yahweh before them. And it will be in that day, that I will seek to destroy all the nations that come against Jerusalem.”

Here we see the salvation of Yahweh’s New Covenant people (a people into which we ourselves have been grafted) described in terms of the *salvation* of the “house of David” and of the “inhabitants of Jerusalem.” And then in the very next verse we see the “house of David” and the “inhabitants of Jerusalem” looking toward Yahweh *whom they have pierced*. On the one hand, these words seem to come from out of the blue. What does Yahweh’s salvation of His people have to do with the people’s piercing of Yahweh? On the other hand, they’re not completely without any context. In chapter 11, we saw Yahweh, the shepherd of Israel, rejected by His own flock. Now we see that Israel’s rejection of Yahweh as their shepherd will climax one day in the piercing of Yahweh.

The word for “pierced” is used almost everywhere else in the Old Testament in a context of death by the sword (once by a spear; Num. 25:7-8).

- Judges 9:54 (cf. 1 Sam. 31:4; 1 Chron. 10:4) — [Abimelech] called... his armor bearer, and said to him, “Draw your **sword** and put me to **death**...” So the young man **pierced** him through, and he died.
- Isaiah 13:15 (cf. Prov. 12:18; Jer. 51:4; Zech. 13:3) — Anyone who is found will be **pierced** through, and anyone who is captured will **fall** by the **sword**.

But who is it here in Zechariah that is pierced with the sword so that He dies? It’s Yahweh Himself who says, “they will look toward *Me* whom they have pierced.” How is it possible that Yahweh could be pierced through and die? Of course, on the one hand, this isn’t possible. Nothing in all the world could be more *impossible*. But how, then, are we to understand God’s own words?

“They will look toward **Me** whom they have pierced,” says Yahweh, “and they will mourn for **him**, as one mourns for an only son, and they will weep bitterly over **him** like the bitter weeping over a firstborn.” Who is this “him”? How is it that in the piercing of this “him,” we have in essence the piercing of Yahweh Himself (“Me”)? How would the Jews in Zechariah’s day have made sense of this? Remember that it’s Yahweh *as Israel’s Shepherd* who is rejected and pierced. Therefore we can conclude that this “him” over whom the people weep and mourn must be the

coming Davidic king — the one through whom Yahweh will shepherd His (new) covenant people (cf. Zech. 3:8-10; 6:11-13; 9:9).

- Ezekiel 34:23 (cf. Ezek. 37:24) — “Then I will establish over them **one shepherd, My servant David**, and he will shepherd them; he will shepherd them himself and be their shepherd.”
- Micah 5:2–4 — “As for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel...” ...And He will stand and **shepherd His flock** in the strength of Yahweh, in the majesty of the name of Yahweh His God.

If we conclude that it’s the coming Davidic king who is pierced—the one through whom Yahweh will shepherd His covenant people, this still doesn’t fully solve the mystery of these words: “They will *look toward Me*,” Yahweh says, “*whom they have pierced.*” As one commentator writes: “The mystery this verse creates is almost incomprehensible... it tells us that God brings redemption to his people by entering [Himself] into the experience of [death]” (McComiskey). If the first part of chapter twelve describes the day when Yahweh will once again shepherd His flock and destroy all the enemies and oppressors of His flock, the second half of chapter twelve tells us how this salvation is made possible. The people whose rejection of Yahweh as their Shepherd culminates in their piercing of Yahweh with the sword will one day “look toward” Yahweh, *whom they have pierced*.

“I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplication, so that they will look toward Me whom they have pierced; and they will mourn for him, as one mourns for an only son, and they will weep bitterly over him like the bitter weeping over a firstborn.” This is the mourning of conviction over sin; it’s the weeping of repentance (cf. Acts 2:37). And this conviction and this repentance is made possible only when Yahweh pours out on His flock the Spirit who gives the grace of supplication – the grace of looking toward Yahweh and calling on His name. And yet there’s still an even deeper mystery here. Somehow, the pouring out of this Spirit of grace and supplication—so that the people will look toward Yahweh whom they have pierced and call upon His name—is only possible *because* of the piercing of Yahweh. To state the mystery from a different angle: This grace of supplication is expressed as the people look not simply toward Yahweh, but as the people look specifically toward Yahweh *whom they have pierced*. And so now we come to chapter 13.

VII. Zechariah 13:1–2 (cf. 13:3–6) — Yahweh opens a fountain for sin and for impurity.

- Zechariah 13:1–2 — “In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity. And it will be in that day,” declares Yahweh of hosts, “that I will cut off the names of the idols from the land, and they will no longer be remembered; and I will also cause the prophets and the unclean spirit to pass away from the land.”

Today we see this fulfilled in God’s New Covenant people whom Christ has “cleansed... by the washing of water with the word” (Eph. 5:26; cf. Jn. 13:10; Heb. 10:22; 1 Jn. 1:9). Today we see this fulfilled in the fact that God has removed the names of the idols from His New Covenant

people and caused the false prophets and unclean spirits to pass away from their midst (regenerate membership; “already” and “not yet”).

The salvation of the flock from all foolish and worthless shepherds depends first of all upon the cleansing of the flock from sin and impurity. And the flock is cleansed from sin and impurity only when they “look toward [Yahweh] *whom they [themselves] have pierced.*”

VIII. Zechariah 13:7–9 — Yahweh calls for a sword against His Shepherd

We’re given an even deeper glimpse into this mystery when we come to the second part of chapter 13 and hear Yahweh Himself speaking these words:

- Zechariah 13:7a — “**Awake, O sword**, against **My shepherd** and against the man [the mighty man; *ge-ber*], **My companion** [*a-mit*].”

We asked earlier: How is it that in the piercing of “him,” we have in essence the piercing of Yahweh Himself (“Me”)? Now we see that the answer to this question is bound up in the answer to another question: Who is the Davidic king and shepherd who could ever be called Yahweh’s “companion”? This is a word that’s used only eleven other times in the Bible and that always assumes equality.

- Leviticus 24:19 (cf. Lev. 6:2; 18:20; 25:14-15, 17) — If a man injures his **companion** [*a-mit*], just as he has done, so it shall be done to him.

In Leviticus chapter nineteen, “companion” is paired together with words like “neighbor,” “your people,” and “brother.”

- Leviticus 19:11, 13, 15–18 — “You shall not steal, nor deal falsely, nor shall a person lie against his **companion** [*a-mit*]... You shall not oppress your **neighbor** [*re-a*] nor rob him... you shall judge your **companion** [*a-mit*] in righteousness. You shall not go about as a slanderer **among your people** [*am*], and you shall not stand against the life of your **neighbor** [*re-a*]... You shall not hate your **brother** [*ah*] in your heart; you may surely reprove your **companion** [*amit*]... you shall not keep your anger against the sons of **your people** [*am*], but you shall love your **neighbor** [*re-a*] as yourself.”

Who is Yahweh’s shepherd? He is Yahweh’s companion, His neighbor—His equal (cf. Jn. 5:18; 10:30, 33). It’s this shepherd who will be pierced through with the sword and die according to Yahweh’s own sovereign decree. And it’s in the piercing of this shepherd that we see the piercing of Yahweh Himself.

- Zechariah 13:7 — “Awake, O sword, against My Shepherd and against the man, My Companion. Strike the Shepherd that the sheep may be scattered; and I will turn My hand against the little ones.”⁴

⁴ Jesus said to His disciples on the night of His betrayal: “You will all fall away because of Me this night, for it is written, ‘I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED’” (Mat. 26:31). The death of the shepherd *always* means that the sheep are scattered. *However*, in the

The scattering of the sheep is a reference to exile and to judgment (Gen. 11:8-9; Deut. 28:64; 30:3; 1 Kgs. 22:17; Neh. 1:8; Jer. 9:16; Ezek. 34:5). But the ultimate result of this “scattering” is that a remnant of the flock is left to be refined and purified, and so to enter into the blessings of being in right covenant relationship with Yahweh, the good shepherd.

- Zechariah 13:8–9 (cf. Isa. 1:24-26) — “And it will be in all the land,” declares Yahweh, “that two parts in it will be cut off and breathe their last; but the third will be left in it. And I will bring the third part through the fire and refine them as silver is refined and test them as gold is tested. They will call on My name, and I will answer them; I will say, ‘They are My people,’ and they will say, ‘Yahweh is my God.’”

We see the “two parts” cut off and breathing their last in the destruction of Jerusalem in 70 AD (cf. Mat. 23:37–38; 24:4-35; Acts 2:38-40). We see the “third part” refined and calling upon the name of Yahweh in those Jews (and Gentiles) who mourn and weep over the one whom they pierced—who repent of their sin and look in faith toward the one whom they pierced (cf. Acts 2:14-21; Rom. 10:8-13). So now let’s come back to John.

IX. John 19:36–37 — These things came to pass in order that the Scripture would be fulfilled, “NOT A BONE OF HIM SHALL BE BROKEN.” And again another Scripture says, “THEY SHALL LOOK TOWARD HIM WHOM THEY PIERCED.”

If the Roman soldier had never pierced Jesus’ side with his spear, the Scriptures would still be entirely true and trustworthy because the Scriptures never “predicted” that the dead body of Jesus would be pierced with a spear by a Roman soldier. What the Scriptures did foretell was the death of Yahweh’s shepherd, at the hands of His own people — a death described in terms of being pierced through with the sword.

The message of Zechariah is that Yahweh’s Shepherd, His Companion and equal, would be put to death by His own people, and that as a result of His death, the Spirit of grace and supplication would be poured out upon the people and they would *look toward* Yahweh whom they had put to death in the person of His Shepherd, and they would mourn and weep in true conviction and repentance, calling upon His name, and a fountain would be opened for them for sin and for impurity, and the people would be refined so as to live righteously and enjoy forever the blessings of being in right covenant relationship with Yahweh their Shepherd.

The Roman soldier’s “piercing” of the dead body of Jesus was a providentially ordained circumstance that points us back to Zechariah, so that we might see in Jesus Yahweh’s Shepherd—His equal; the one through whom the Spirit of grace and supplication is poured out upon us. John’s point is not the bare fact of the piercing, for then there would have been no true fulfillment. John’s point is the salvation that is ours when we “look toward” Him who was pierced not simply by the spear of a Roman soldier, but by the “sword” of His own people (Zech. 12:10), and not simply by the sword of His own people, but even by the sword of Yahweh Himself (Zech. 13:7; cf. Isa. 53:10). John’s point is the salvation that is ours when we mourn

case of the remnant—in the case of that “third part”—the “scattering” is *not* one of death and judgment, but is only temporary, for Jesus goes on to say to His disciples: “But after I have been raised, I will go ahead of you to Galilee” (Mat. 26:32).

over Him whom *we* pierced in true conviction for our sin, and when we weep over Him in true repentance. John's point is that having looked toward Him whom we pierced with true repentance and saving faith, we are cleansed from all sin and impurity and set free to live a new life of righteousness. John's point is that having looked toward Him whom we pierced (cf. Jn. 3:14-15; 12:32), we now enjoy all the blessings of being in right covenant relationship with Yahweh our Shepherd, through Jesus Christ. We are His people—His flock, and He is our God—our good Shepherd – forever (Zech. 13:9; Jn. 10:11).

This is the message of John 19:37 and the piercing of Jesus' side.

“He who has *seen* has *borne witness*, and his witness is *true*; and he knows that he is telling the *truth*, so that you also may believe.”

Postscript — Acts 2:14, 22–24, 33, 36–41

Peter raised his voice and declared... “Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God did through Him in your midst, just as you yourselves know— this Man, delivered over by the predetermined plan and foreknowledge of God [**‘Awake, O sword, against My Shepherd...’**] you nailed to a cross by the hands of lawless men and put Him to death [**‘they will look toward Me whom *they* have *pierced*’**]. But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power...”

“Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this which you both see and hear [**‘the Spirit of grace and supplication’**]”...

“Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified [**‘they will look toward Me whom they have pierced’**].”

Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, “Men, brothers, what should we do?” [**‘They will mourn for him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.’**]

And Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit [**‘In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity’**]. For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself.”

And with many other words he solemnly bore witness and kept on exhorting them, saying, “Be saved from this crooked generation!” [**The “two parts.”**]

So then, those who had received his word were baptized; and that day there were added about three thousand souls [**the “third part”**].