

The Apostle Paul's sermon at Pisidian Antioch – *Jesus the promised Messiah*

Themes from Acts 13:17-52

- Paul presents Jesus as the fulfillment of the Messianic promises of the Old Testament.
 - Knowledge of the OT is essential in development of our Biblical Theology and Eschatology
- The Jewish leaders in Antioch rejected Jesus' messiahship similar to the Jewish leaders in Jerusalem earlier.
- The missionaries were persecuted for their success in spreading the Gospel to the Gentiles.
 - (If your ministries is effective in evangelism and teaching the Word of God, you should expect opposition from Satan and the world)
- Believers should be prepared to share the Gospel message when the opportunity is presented.
- The Apostle Paul's life presents a model for courageous living.

The Apostle Paul's sermon at Pisidian Antioch – *Jesus the promised Messiah*

Outline of Paul's Sermon and the Response in Acts 13:17-52

- v17-v23 Connect the message of salvation through faith in Christ to the OT promises through a select review of the OT
(Paul wants the Jews in the Synagogue to understand that the message he is presenting was a continuation and fulfillment of God's promises in the OT)
- v24-v25 John the Baptist's preparation of the people for the arrival of the Messiah
- v26-v31 Presentation of the Gospel message – Condemnation, Execution, Burial, and Resurrection of Jesus
- v32-v37 Three OT quotes to support that Jesus was the Messiah that God raised; first for Israel then for the Gentiles
- v38-v39 Blessings for believing the message,
- v40-v41 A warning for not believing the message
- v42-v43 Immediate positive response of the listeners
- v44-v47 Rejection of the message by the Jewish leaders and turning to the Gentiles
- v48-v49 Acceptance of the message by many Gentiles
- v50-v51 Persecution incited against Paul and Barnabas
- V52 The disciples maintain an attitude of joy



13 Now
Paul and his companions
put out to sea
from Paphos
and
came
to Perga in Pamphylia;
but
John
left them
and
returned to Jerusalem.

Paul's companions included Barnabas and John, who was also called Mark. **Acts 4:36;**
Acts 12:25

notice → .from Paphos...to Perga

notice the contrast →

Paul put and came...,

but

John left and returned

Later, at the beginning of the second missionary journey, a sharp disagreement will arise between Barnabas and Paul about including John Mark on the team. (Acts 15:36-40) However, later in Paul's ministry he had a change of heart with regard to Mark. (2 Timothy 4:11)

Acts 4:36 (NASB)

36 Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement),

Acts 12:25 (NASB)

25 And Barnabas and Saul returned from Jerusalem when they had fulfilled their mission, taking along with them John, who was also called Mark.

Colossians 4:10 (NASB)

10 Aristarchus, my fellow prisoner, sends you his greetings; and also Barnabas's cousin Mark (about whom you received instructions; if he comes to you, welcome him);

2 Timothy 4:11 (NASB)

11 Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service.

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| <p>14 But going on from Perga, <u>they arrived</u> at Pisidian Antioch, and on the Sabbath day <u>they went</u> into the synagogue and <u>sat</u> down.</p> | <p>Paul's modus operandi was to enter the synagogue when he went to a new on his missionary journeys. Acts 13:5, Acts 14:1</p> <p>The synagogue service usually included:</p> <ul style="list-style-type: none"> • the Shema ("Hear, O Israel, ...") • the Shemoneh Esreh (a liturgy of benedictions, blessings, and prayers). • reading from the Law, • reading from the Prophets • teaching • conclude with a benediction. | <p>Acts 13:5 (NASB) 5 When they reached Salamis, they began to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper.</p> <p>Acts 14:1 (NASB) 14 In Iconium they entered the synagogue of the Jews together, and spoke in such a manner that a large number of people believed, both of Jews and of Greeks.</p> |
| <p>15 After the reading of the Law and the Prophets</p> | <p><i>Law</i> – First 5 books of old testament called Pentateuch or Torah; tradition says these were written by Moses. There is internal and external evidence that support Moses authorship.</p> <p><i>Prophets</i> – last 17 books in old testament; starting with Isaiah</p> | <p>5-12-5-5-12</p> |

the synagogue officials sent to them,

saying,

“Brethren, if you have any word of exhortation for the people, say it.”

The Lord opened up an opportunity for Paul to share the good news about Jesus.

All believers should **be prepared** to share the good news when presented the opportunity:

- **Ephesians 6:15** → having shod our feet
 - shod - a simple past tense and past participle of shoe.
 - Shoe - to provide or fit with a shoe or shoes
- **1 Peter 3:15** → always being ready
- **2 Timothy 4:2** → be ready

(Reminder about DM2 discipleship training)

Ephesians 6:15 (NASB)

15 and having shod your feet with the preparation of the gospel of peace;

1 Peter 3:15 (NASB)

15 but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;

2 Timothy 4:2 (NASB)

2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.

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| <p>16 Paul <u>stood up</u>, and motioning with his hand <u>said</u>, “Men of Israel, and you who fear God, <u>listen</u>:</p> | <p>Paul begins by getting the attention of the those in attendance.</p> <ul style="list-style-type: none">• “stood up”• “motioning with his hand” (Observe the detail that Luke provides)• gets their attention by encouraging them to “listen” <p>Paul’s audience</p> <ul style="list-style-type: none">• “Men of Israel” - Jews who were descendants of Jacob• “you who fear God” – Gentile converts to Judaism | |
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17 The God
of this people Israel
chose our fathers

Genesis (about 2100 BC – 1900 BC)

“The God of this people Israel”

- Israel = a nation consisting of the descendants from the twelve sons of Jacob
- “Israel” is a technical term that always refers to the descendants of Jacob.
 - *for example: “left”* is a non-technical term (opposite of right, a position on the political spectrum, past tense of leave), so its meaning must be derived from the context
- Church / Israel distinction – (this is one of the Sine qua non of dispensational theology and a cornerstone of a sound interpretation of Biblical prophecy)
 - Sine qua non – Latin for “without which it could not be”

“chose our fathers” –

- “our fathers” = Abraham, Isaac, and Jacob
- God called Abraham out of Ur to the land of Canaan and made an everlasting covenant with him promising land, seed, and worldwide blessing. (**Genesis 12:1-3**)
- Establishment of Abrahamic covenant
 - Genesis 15
 - Genesis 17:1-11
- Isaac (Genesis 17:19; **Genesis 26:1-5**)
- Jacob (**Genesis 35:9-12**)

Genesis 12:1-3 (NASB)

1 Now the Lord said to Abram, “Go forth from your country, and from your relatives and from your father’s house, to the land which I will show you; 2 And I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing; 3 and I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed.”

Genesis 26:1b-5

1 So Isaac went to Gerar, 2 The Lord appeared to him and said, “Do not go down to Egypt; stay in the land of which I shall tell you. 3 Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham. 4 I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed

Genesis 35:9a-12 (NASB)

9a Then God appeared to Jacob 10 God said to him, “Your name is Jacob; You shall no longer be called Jacob, But Israel shall be your name.” Thus He called him Israel. 11 God also said to him, “I am God Almighty; Be fruitful and multiply; A nation and a company of nations shall come from you, And kings shall come forth from you.

and made the people great during their stay in the land of Egypt,

Exodus (1876 BC -1446 BC)

“made the people great –

- Remember what God had told Abraham about his descendants. **Genesis 15:13-14**
- Israel went to Egypt to survive famine, became large in number” **Exodus 1:5-7**
- Israel was given the best of the land, the land of Goshen **Genesis 47:6; Genesis 47:27**
- Israel became large in number **Exodus 12:37**

Summary: Israel went into Egypt 70 people and came out over a million people.

Genesis 15:13-14

13 God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. 14 But I will also judge the nation whom they will serve, and afterward they will come out with many possessions...”

Exodus 1:5-7 (NASB)

5 All the persons who came from the loins of Jacob were seventy in number, but Joseph was already in Egypt. 6 Joseph died, and all his brothers and all that generation. 7 But the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.

Genesis 47:6a (NASB)

“The land of Egypt is at your disposal; settle your father and your brothers in the best of the land, let them live in the land of Goshen;”

Genesis 47:27 (NASB)

27 Now Israel lived in the land of Egypt, in Goshen, and they acquired property in it and were fruitful and became very numerous.

Exodus 12:37 (NASB)

37 Now the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, aside from children.

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| <p>and with an uplifted arm <u>He led</u> them out from it.</p> | <p><u>Exodus (1446 BC)</u></p> <p>“He led them out from it”</p> <ul style="list-style-type: none"> • God remembered His covenant with Abraham, Isaac, and Jacob. Exodus 2:23-25 • God calls Moses. Exodus 3 (<i>look for elements of God being faithful to His promises</i>) • God delivers Israel from the Egyptian Army. Exodus 14:10-31. • God establishes His covenant with Israel. (whereas the promises of the Abrahamic covenant are unconditional, the Mosaic covenant is conditional – it provides the conditions for fellowship, blessings and possession of the land) Exodus 19:1-8 • Read Deut 4:34-40 | <p>Exodus 2:23-25 (NASB)</p> <p>23 Now it came about in the course of those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to God. 24 So God heard their groaning; and <u>God remembered His covenant with Abraham, Isaac, and Jacob.</u> 25 God saw the sons of Israel, and God took notice of them.</p> |
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| <p>18 For a period of about forty years <u>He put up</u> with them in the wilderness.</p> | <p><u>Leviticus, Numbers, Deuteronomy (1446 BC - 1405 BC BC)</u> “put up with them”</p> <ul style="list-style-type: none">• Made and worshiped the Golden calf at Sinai (Exodus 32)• Rebelled at Kadesh-barnea refusing to go into the land (Numbers 13-14)• Israel joined themselves to Baal of Peor (Numbers 25)• Israel was a stubborn people (Deut 9:6-7) | <p>Deut 9:6-7 (NASB) 6 “Know, then, it is not because of your righteousness that the Lord your God is giving you this good land to possess, for you are a stubborn people. 7 Remember, do not forget how you provoked the Lord your God to wrath in the wilderness; from the day that you left the land of Egypt until you arrived at this place, you have been rebellious against the Lord.</p> |
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19 When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance—all of which took about four hundred and fifty years.

Joshua (1405 BC-1375 BC)

“He” = God

“He had destroyed”

- **What** nations were destroyed?
 - a reference to Deuteronomy 7:1
- **How** were the nations destroyed?
 - By God’s own hand (Psalm 44:1-3)
 - fear (Joshua 2:1-11; Exodus 23:27)
 - hornets (Exodus 23:28)
 - armed men (Numbers 32:20-22)
 - angels (Exodus 33:2)
- **Why** were the nations destroyed?
 - judgment of the nations (Deut 9:1-4)
 - fulfill promise to Abraham, Isaac, and Jacob (Deut 9:5)

Twofold purpose: (a) execute God’s judgement on the wicked inhabitants of the land and (b) fulfill God’s promise to give the land of Canaan to Abraham’s dependents

“He Distributed”

- Summary of the land distribution (Joshua 14:1-5)
- *“all of which took about four hundred and fifty years”* – This likely included Israel’s sojourn in Egypt, the wilderness wandering and the conquest.

Deuteronomy 7:1 (NASB)

7 “When the Lord your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you,

Psalm 44:1-3 (NASB)

44 O God, we have heard with our ears, our fathers have told us the work that You did in their days, in the days of old.

2 You with Your own hand drove out the nations; then You planted them; You afflicted the peoples, then You spread them abroad.

3 For by their own sword they did not possess the land, and their own arm did not save them, but Your right hand and Your arm and the light of Your presence, for You favored them.

Exodus 23:27 (NASB)

27 I will send My terror ahead of you, and throw into confusion all the people among whom you come, and I will make all your enemies turn their backs to you.

Exodus 23:28 (NASB)

28 I will send hornets ahead of you so that they will drive out the Hivites, the Canaanites, and the Hittites before you.

Exodus 33:2 (NASB)

2 I will send an angel before you and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite.

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| <p>20 After these things <u>He gave</u> them judges until Samuel the prophet.</p> | <p>Judges (1375 BC to 1050 BC)</p> <p><i>“After these ...until Samuel” –</i></p> <ul style="list-style-type: none">• Spans the time of the judges (a little over 300 years)• Samuel was the last judge who also was a prophet <p><i>“He gave them judges”</i></p> <ul style="list-style-type: none">• Why? In response to Israel’s cries of distress due to their oppression, God gave them judges to deliver them.• Cycles of disobedience/oppression/ deliverance (Judges 2 provides a summary of the book)• <u>Suzerain-vassal</u> structure of Israel’s covenant included blessings for obedience and curses for disobedience | |
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21 Then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years.

1 Samuel (1050-1010 BC)

Be careful what you ask for

- they asked/God gave → **1 Samuel 8:4-9**
- Circumstance of Saul's selection → **1 Samuel 12**
- Saul Rejected as king → **1 Samuel 15**

1 Samuel 8:4-9 (NASB)

4 Then all the elders of Israel gathered together and came to Samuel at Ramah; 5 and they said to him, "Behold, you have grown old, and your sons do not walk in your ways. Now appoint a king for us to judge us like all the nations." 6 But the thing was displeasing in the sight of Samuel when they said, "Give us a king to judge us." And Samuel prayed to the Lord. 7 The Lord said to Samuel, "Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they have rejected Me from being king over them. 8 Like all the deeds which they have done since the day that I brought them up from Egypt even to this day—in that they have forsaken Me and served other gods—so they are doing to you also. 9 Now then, listen to their voice; however, you shall solemnly warn them and tell them of the procedure of the king who will reign over them."

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| <p>22 After He had removed him, <u>He raised up David</u> to be their king, concerning whom He also testified and said, 'I have found David the son of Jesse, a man after My heart, who will do all My will.'</p> | <p><u>2 Samuel (1010-970 BC)</u></p> <p><i>"He raised up David"</i></p> <ul style="list-style-type: none"> • Anointed by Samuel when a youth (1 Samuel 16:1-13) • Propelled to notoriety by slaying Goliath (1 Samuel 17) • After the death of Saul, raised to reign over Judah first, then all Israel <p><i>"a man after My heart" (1 Samuel 13:14)</i></p> <ul style="list-style-type: none"> • an idiom meaning "A kindred spirit - someone I can agree with; having similar interest and values" • There were qualities in David that the Lord liked • David had a willingness to do God's will • David's heart is reflected in the 75 Psalms he authored | <p>1 Samuel 13:14 (NASB)</p> <p>But now your kingdom shall not endure. The Lord has sought out for Himself <u>a man after His own heart</u>, and the Lord has appointed him as ruler over His people, because you have not kept what the Lord commanded you."</p> |
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23 From the descendants of this man, according to promise, God has brought to Israel a Savior, Jesus,

V23 is the main point that Paul is wanting to communicate, that Jesus is the Savior that God raised for Israel.

“From the descendants of this man,” → David

“according to promise”

- given to David in the Davidic covenant (**2 Samuel 7:12-16**)
- restated by the prophets (**Isaiah 11**)
- confirmed by angels (**Luke 1 26-33; 2:8-11**)
- recognized by the righteous at the temple in Jerusalem (**Luke 2:25-38**)

2 Samuel 7:12-16 (NASB)

12 When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.

13 He shall build a house for My name, and I will establish the throne of his kingdom

forever. 14 I will be a father to him and he will be a son to Me; when he commits

iniquity, I will correct him with the rod of men and the strokes of the sons of men, 15

but My lovingkindness shall not depart from him, as I took it away from Saul, whom I

removed from before you. 16 Your house and your kingdom shall endure before Me

forever; your throne shall be established forever.”””

Isaiah 11:1 (NASB)

11 Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit.

24 after
John had proclaimed
before His
coming
a baptism of
repentance
to all the people
of Israel.

John = John the Baptist

“before His coming” → John was to go before and prepare the way for the Messiah

- The birth of the forerunner announced by the angel Gabriel (Luke 1:5-25)
- The mission of the forerunner explained Luke 1:57-80

“proclaimed a baptism of repentance”

- this is not the Christian baptism that Jesus would command in Matthew 28:19
- Christian baptism started after the birth of the Church on the day of Pentecost
- this was an identification with and acceptance of John’s message to repent and to get ready for the arrival of the Messiah.
- metanoao → to perceive afterwards; compound word meta “change,” noao “to perceive.” Change of mind or way of thinking.
- this change in thinking was a call to Israel to return to covenant faithfulness and to prepare them to receive the Messiah, who was the king of God’s own choosing (Deut 17:15)
- Christians today have a command to change our way of thinking in Romans 12:2

“to all the people of Israel”

- Due to the imminent arrival of the King, the offer of the Messianic Kingdom promised in the OT was offered to Israel. (Matthew 10:5-7, Matthew 15:24)

Luke 1:76-77 (NASB)

76 “And you, child, will be called the prophet of the Most High;
For you will go on before the Lord to prepare His ways;
77 To give to His people the knowledge of salvation

By the forgiveness of their sins,

Matthew 28:19 (NASB)

19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

Romans 12:2 (NASB)

2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Matthew 10:5-7 (NASB)

5 These twelve Jesus sent out after instructing them: “Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; 6 but rather go to the lost sheep of the house of Israel. 7 And as you go, preach, saying, ‘The kingdom of heaven is at hand.’

Matthew 15:24 (NASB)

24 But He answered and said, “I was sent only to the lost sheep of the house of Israel.”

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| <p>25 And while John was completing his course,</p> | <p>“completing his course”</p> <ul style="list-style-type: none"> • John was effective in getting his message out (Matthew 3:1-6) • John encountered the resistance from Pharisees and Herod (Matthew 3:7; Matthew 23:13) <p>If your ministry is effective in evangelism and teaching the Word of God, you should expect opposition from Satan and the world</p> | <p>Matthew 3:1-6 (NASB) 3 Now in those days John the Baptist *came, preaching in the wilderness of Judea, saying, 2 “Repent, for the kingdom of heaven is at hand.” 3 For this is the one referred to by Isaiah the prophet when he said, “The voice of one crying in the wilderness, ‘Make ready the way of the Lord, Make His paths straight!’” 4 Now John himself had a garment of camel’s hair and a leather belt around his waist; and his food was locusts and wild honey. 5 <u>Then Jerusalem was going out to him, and all Judea and all the district around the Jordan;</u> 6 and they were being baptized by him in the Jordan River, as they confessed their sins.</p> <p>Matthew 3:7 But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers, who warned you to flee from the wrath to come?”</p> <p>Matthew 23:13 (NASB) “But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.</p> |
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he kept saying,

‘What do you suppose that I am?’

I am not He.

But behold,

One is coming after me the sandals of whose feet I am not worthy to untie.’

“I am not He”

Read John 3:26-30

- John understood his role would be eclipsed by Christ and he was ok with that.
- John understood he was the friend of the bridegroom and not the bridegroom.
- application: be content with the role God gives us and let God exalt us in due time.
 - **1 Peter 5:6-7 (NASB)** 6 Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, 7 casting all your anxiety on Him, because He cares for you.
 - **James 4:10 (NASB)** Humble yourselves in the presence of the Lord, and He will exalt you.
- humility has great value in the economy of God.

“One is coming after me the sandals of whose feet I am not worthy to untie”

Read John 3:31-36

- John understood who he (John) was and he understood who Jesus was.

Most people today have reversed the order. They think:

- **Jesus must decrease and I must increase**
- **they do not understand who they are nor do they understand who Jesus is**

John 3:26-30 (NASB)

26 And they came to John and said to him, “Rabbi, He who was with you beyond the Jordan, to whom you have testified, behold, He is baptizing and all are coming to Him.” 27 John answered and said, “A man can receive nothing unless it has been given him from heaven. 28 You yourselves are my witnesses that I said, ‘I am not the Christ,’ but, ‘I have been sent ahead of Him.’ 29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. So this joy of mine has been made full. 30 He must increase, but I must decrease.”

John 3:31-36 (NASB)

31 “He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all. 32 What He has seen and heard, of that He testifies; and no one receives His testimony. 33 He who has received His testimony has set his seal to this, that God is true. 34 For He whom God has sent speaks the words of God; for He gives the Spirit without measure. 35 The Father loves the Son and has given all things into His hand. 36 He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”

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| <p>26 “Brethren, sons of Abraham’s family, and <u>those</u> among you who fear God, to us the <u>message</u> of this salvation <u>has been sent.</u>”</p> | <p>Paul once again identifies his audience</p> <ul style="list-style-type: none"> • “brethren” → decedents of Abraham, Isaac, and Jacob • “those who fear God → Gentile who fear the God of Abraham <p>“to us” = the recipients of the message; Jews first, then Gentiles; Peter Acts 3:25-26; Paul Romans 1:16</p> <p>“of this salvation” → describes the message; a salvation that is rooted in the promises of the OT covenants and specifically the <u>promised Messiah</u> from the line of David.</p> <p>God keeps His promises!!!</p> | <p>Acts 3:25-26 (NASB) 25 <u>It is you who are the sons of the prophets and of the covenant</u> which God made with your fathers, saying to Abraham, ‘And <u>in your seed all the families of the earth shall be blessed.</u>’ 26 <u>For you first</u>, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways.”</p> <p>Romans 1:16 (NASB) 16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, <u>to the Jew first and also to the Greek.</u></p> |
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| <p>27 For <u>those</u> who live in Jerusalem, and their <u>rulers</u>, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, <u>fulfilled</u> these by condemning Him.</p> | <p>The Jewish people and their rulers failed to recognize two things:</p> <ul style="list-style-type: none"> • “Him” John 1:11, John 5:31-43 • “the utterances of the prophets” Luke 24:25-27 <p>“fulfilled these by condemning Him”</p> <p>“these” → “utterances of the prophets” in Hebrew Bible</p> <p>Where in the OT are the prophecies about the condemnation of the Messiah? Psalm 118:22; Isaiah 53 and others</p> | <p>John 1:11 (NASB) 11 He came to His own, and those who were His own did not receive Him.</p> <p>Luke 24:25-27 (NASB) 25 And He said to them, “O foolish men and slow of heart to believe in all that the prophets have spoken! 26 Was it not necessary for the Christ to suffer these things and to enter into His glory?” 27 Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.</p> <p>Psalm 118:22 (NASB) 22 The stone which the builders rejected has become the chief corner stone.</p> |
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| <p>28 And though <u>they found</u> no ground for putting Him to death, <u>they asked</u> Pilate that He be executed.</p> | <p>“they found no ground for putting Him to death” Luke 23:4</p> <p>“they asked Pilate that He be executed” John 19:4-6a</p> <p>When Jesus told the parable of the land owners son in Matthew 21:33-46, He informed the Pharisees that He was aware that they were plotting His death and that they would succeed.</p> | <p>Luke 23:4 (NASB)</p> <p>4 Then Pilate said to the chief priests and the crowds, “I find no guilt in this man.”</p> <p>John 19:4-6a (NASB)</p> <p>4 Pilate came out again and *said to them, “Behold, I am bringing Him out to you so that you may know that I find no guilt in Him.” 5 Jesus then came out, wearing the crown of thorns and the purple robe. Pilate *said to them, “Behold, the Man!” 6 So when the chief priests and the officers saw Him, they cried out saying, “Crucify, crucify!”</p> |
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29 When they had carried out all that was written concerning Him,

“written” →

- Paul continues to connect Christ suffering and death back to the OT prophecies.
- For example, compare **Ps 22:1, 6-8, 14-18** to **Matthew 27:46, 41-43; 35-36**

Ps 22:1

1 My God, my God, why have You forsaken me?

Matthew 27:46

About the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?”

Ps 22:6-8

6 But I am a worm and not a man, a reproach of men and despised by the people. 7 All who see me sneer at me; they separate with the lip, they wag the head, saying, 8 “Commit yourself to the Lord; let Him deliver him; let Him rescue him, because He delights in him.”

Matthew 27:41-43 (NASB)

41 In the same way the chief priests also, along with the scribes and elders, were mocking Him and saying, 42 “He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we will believe in Him. 43 He trusts in God; let God rescue Him now, if He delights in Him; for He said, ‘I am the Son of God.’”

Ps 22:14-18

14 I am poured out like water, and all my bones are out of joint; my heart is like wax; It is melted within me. 15 My strength is dried up like a potsherd, and my tongue cleaves to my jaws; and You lay me in the dust of death. 16 For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet. 17 I can count all my bones. They look, they stare at me; 18 They divide my garments among them, and for my clothing they cast lots.

Matthew 27:35-36 (NASB)

35 And when they had crucified Him, they divided up His garments among themselves by casting lots. 36 And sitting down, they began to keep watch over Him there.

| | | | |
|---|--|---|---|
| <u>they</u> <u>took</u> Him down from the cross and <u>laid</u> Him in a tomb. | V29-v31 Paul details the <u>essential content</u> of the gospel message. Compare to 1 Cor 15:3-8 | | 1 Cor 15:3-4, 11 3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures,.....11 Whether then it was I or they, so we preach and so you believed. |
| | V29 took Him down from the cross | V3 Christ died for our sins according to the Scriptures | |
| | V29 laid Him in a tomb | V4 He was buried | |
| 30 But <u>God</u> <u>raised</u> Him from the dead; | V30 God raised Him from the dead | V4 He was raised on the third day according to the Scriptures | |

| | | |
|--|--|---|
| <p>31 and for many days <u>He appeared</u> to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people.</p> | <p>Post Resurrection Appearance of the Messiah</p> <p>“those”</p> <ul style="list-style-type: none">• “<i>who came up with Him from Galilee to Jerusalem</i>” → includes the 11 apostles along with others• “<i>the very ones who are now His witnesses to the people</i>” → at the time of his sermon the synagogue rulers could validate Paul’s claims with eyewitnesses. | <p>1 Cor 15:5-8 (NASB)</p> <p>5 and that He appeared to Cephas, then to the twelve. 6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; 7 then He appeared to James, then to all the apostles; 8 and last of all, as to one untimely born, He appeared to me also</p> |
|--|--|---|

32 And
we preach
to you
the good news
of the promise
made to
the
fathers,

“good news” = direct object of the sentence
“of the promise” = modifies the good news
“made to the fathers” = modifies what promise is being referred to.
“fathers” = Abraham, Isaac, and Jacob

- Here Paul re-emphasized the connection of salvation by faith in Christ back to the Abrahamic Covenant.
- In Paul’s thinking our salvation in Christ is the result of God keeping/fulfilling His “seed” and “blessing” promises to Abraham, Isaac, and Jacob; and subsequent promise to David.
- **Seed Promises** → God promised to give Abraham innumerable descendants; he would be the father of a great nation; the father of many nations; and from his descendants would be kings (Genesis 12:2,13:16, 15:5, 17:2-6, 22:17)
- **Blessing Promises** → God promised that he would bless Abraham personally; that in Abraham all the families of the world will be blessed; and that in Abraham’s seed all the nations of the earth will be blessed. (Genesis 12:2-3, 22:17-18)

Seed → **Genesis 15:5** (NASB)

5 And He took him outside and said, “Now look toward the heavens, and count the stars, if you are able to count them.” And He said to him, “So shall your descendants be.”

Blessing → **Genesis 12:2-3** (NASB)

2 And I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing;

3 And I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed.”

Genesis 22:18 (NASB)

18 In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

2 Peter 3:9-12 (NASB)

9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

- This is important because, if you understand that God keeps his promises and that He honors His past covenants, in other words that “God cannot lie,” This is a principle that should guide our interpretation of Bible and what the Bible teaches about the future. What we understand about the future impacts how we live our lives and how we invest our time and money. **2 Peter 3:9-12;**
Revelation 21:1
- Our understanding of the future drives our decisions today: wrong eschatology, wrong priorities.

10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.

11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat!

Revelation 21:1 (NASB)

Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.

33 that God has fulfilled this promise to our children in that He raised up Jesus,

“fulfilled this promise” → Paul already told us which promise he is referring to in **Acts 13:23. (2 Samuel 7:16, Luke 1:32)**

“to our children” → inclusive of all future generations

“in that He raised up Jesus”

Paul supported the fulfillment of this promise by quoting three OT Messianic passages: Psalm 2:7 (v. 33), Isaiah 55:3 (v. 34), and Psalm 16:10 (v. 35). These OT texts all found fulfillment in the raising up of Jesus. However, Paul used "raised up" in two different senses in this speech. In verses 33 and 37, he spoke of God raising up Jesus as the promised Messiah. (Constable)

In this sense “raised up” is to cause to emerge or spring forth; to lift up to a higher position. **Deut 18:15, 1 Sam 2:35, Jer 23:5**

Second, Paul spoke in verses 30 and 34 of God raising up Jesus from the dead. (Constable)

Acts 13:23 (NASB)

23 From the descendants of this man, according to promise, God has brought to Israel a Savior, Jesus,

2 Samuel 7:16 (NASB)

16 Your house and your kingdom shall endure before Me forever; your throne shall be established forever.”””

Luke 1:32 (NASB)

32 He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;

Deuteronomy 18:15 (NASB)

15 “The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him.

1 Samuel 2:35 (NASB)

35 But I will raise up for Myself a faithful priest who will do according to what is in My heart and in My soul; and I will build him an enduring house, and he will walk before My anointed always.

Jeremiah 23:5 (NASB)

Paul will argue that Jesus' resurrection validates Jesus Messianic credentials. **Romans 1:1-4**

Before we review Paul's 3 quotes from the OT let's **review the 4 categories of NT quotation of the OT.**
(derived from Arnold Fruchtenbaum's Yeshua: The Life of Messiah from a Messianic Jewish Perspective)

"Behold, the days are coming," declares the Lord, "When I will raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land.

| Category | Definition | NT Quote/Reference | OT Verse | Explanation |
|--|--|--|---|--|
| Literal OT Prophecy / Literal NT Fulfillment | NT writers quotes an OT prophecy to show its literal fulfillment by an event in the NT | <p>Matthew 2:5-6 (NASB) for this is what has been written by the prophet: '<u>And you, Bethlehem, land of Judah, are by no means least among the leaders of Judah; For out of you shall come forth a Ruler Who will shepherd My people Israel.</u>'"</p> | <p>Micah 5:2 (NASB) 2 "<u>But 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.</u> His goings forth are from long ago, from the days of eternity."</p> | <p>Notice the phrase "written by the prophet", which is "singular" and means the writer is referring to a specific prophet. In this case Matthew is referring to Micah's prophecy.</p> <p>The NT recorded the literal fulfillment of the OT prophecy.</p> |
| Literal in OT / Typical in NT | OT Scripture is quoted to show that a person, event, or thing is a type (pattern) of something in the NT | <p>Matthew 2:15b (NASB) This was to fulfill what had been spoken by the Lord through the prophet: "<u>Out of Egypt I called My Son.</u>"</p> <p><i>Fulfill = (Gr. pleroo) = to establish completely (Constable)</i></p> | <p>Hosea 11:1 (NASB) When Israel was a youth I loved him, and <u>out of Egypt I called My son.</u></p> | <p>The literal meaning of the passage quoted from the OT deals with a historical event or thing, not a prophetic event. However, this historical event becomes a type of a NT event and is quoted in that way.</p> <p>The context of Hosea 11:1 is not a prophecy; it is speaking of a literal historical event, the Exodus. In the OT God brought his son, Israel (Ex 4:22), out of Egypt (OT type). In the NT He bought His Son, Jesus, out of Egypt (NT antitype). Matthew wrote primarily for a Jewish audience and from a Jewish perspective this would have been very significant. The imagery of a "son" being called out of Egypt would have been impactful.</p> |

| | | | | |
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| <p>Literal in OT / Application in NT</p> | <p>NT writer quotes an OT verse based on a point of similarity that is applicable to the NT situation</p> | <p>Matthew 2:17-18 (NASB) Then what had been spoken through Jeremiah the prophet was fulfilled: <u>“A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; and she refused to be comforted, because they were no more.”</u></p> | <p>Jeremiah 31:15 (NASB) Thus says the Lord, <u>“A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more.”</u></p> | <p>Jeremiah was speaking of an event that would occur at the beginning of the Babylonian captivity. As Jewish young men were taken into captivity, they passed Ramah, which is near where Rachel, Isaac’s wife, was buried. She is the symbol of Jewish motherhood. As the young men were marched to Babylon the Jewish mothers of Ramah came out weeping for the sons they would never see again. In the NT event the Jewish mothers are weeping for their sons that Herod had slaughtered. The point of similarity is that once again there is bitter weeping for the Jewish mothers. Matthew records this as a fulfillment of the application from the OT. (Similar to our use of the phrase “he met his ‘Waterloo.’”)</p> |
| <p>Summary of OT Prophecies fulfilled in NT</p> | <p>This category does not contain actual quotations from the OT, but summarized what the OT teach about specific person, situation, or future event (generally includes “through the prophets”)</p> | <p>Matthew 2:23 (NASB) and came and lived in a city called Nazareth. This was to fulfill what was spoken through the prophets: “He shall be called a Nazarene.”</p> | <p>No direct quote</p> | <p>The author is not quoting any specific prophet, but summarizing what the OT prophets said. In the first century Nazarenes were a despised people. The term was used to reproach and shame.</p> <p><i>John 1:45-46a (NASB)</i> <i>Philip *found Nathanael and *said to him, “We have found Him of whom Moses in the Law and also the Prophets wrote—Jesus of Nazareth, the son of Joseph.” Nathanael said to him, “Can any good thing come out of Nazareth?”</i></p> <p>The term “Nazarene” is a convenient way of summarizing the OT teaching that the Messiah would be a despised and rejected individual</p> |

| Acts 13 Quote of OT | OT Verse | What sense is "raised up" used? | Observation / Explanation | Category of Quote |
|---|--|---------------------------------|---|--|
| <p>33b...as it is also written in the second Psalm, 'You are My Son; today I have begotten You.'</p> | <p>Psalm 2:7 (NASB) 7 "I will surely tell of the decree of the Lord: He said to Me, 'You are My Son, Today I have begotten You.'</p> | <p>Raised up as Messiah</p> | <ul style="list-style-type: none"> • Paul is using this verse to support the fact that God raised up Jesus to be the Messiah • Paul clearly understood Psalm 2 to be messianic, about a coming Messiah. • This OT passage originally referred to God "raising up" David as king • Paul's view is consistent with Jewish interpretation of Psalm 2 in his day; therefore, he did not need to explain his application of Psalm 2 because his audience would have understood what he meant. • The first Hebrew Christians clearly saw Psalm 2 as messianic by associating Psalm 2:1-2 with Christ in a prayer in Acts 4:25-26. • There are parts of Psalm 2 that were not fulfilled in David and thus transcended David • Psalm 2 is a coronation psalm used at the coronation of the Judean kings to remind them of their relationship to the Lord • Paul's use of this passage shows as David was anointed and raised as king over Israel, God raised up Jesus as the promised Messiah | <p>Literal in OT / Application in NT</p> |

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| <p>(NKJV) 34 And that He raised Him from the dead, no more to return to corruption, He has spoken thus: 'I will give you the sure mercies of David.'</p> | <p>Isaiah 55:3 (NKJV) 3 Incline your ear, and come to Me. Hear, and your soul shall live; And I will make an everlasting covenant with you— The sure mercies of David.</p> | <p>Raised up from the dead</p> | <ul style="list-style-type: none"> • “I will give you the sure mercies of David” <ul style="list-style-type: none"> ○ I = God ○ You = Jesus or Messiah ○ “sure mercies” or “holy and sure blessings” = a reference to the <u>hallowed promises</u> that belong to the Davidic heir • Paul is saying that God gave Jesus the “holy and sure blessings” or “sure mercies” of David. • The key word in this verse is “mercies” or “blessings”, therefore we need to understand what the writer meant by these terms in this context. We cannot arbitrarily assign our own meaning. • An example of mercy in OT: Solomon considered God’s faithfulness to keep his promises to David as a “great mercy” as illustrated in the below verse. <i>1 Kings 3:6 (NKJV) And Solomon said: “<u>You have shown great mercy to Your servant David my father, because he walked before You in truth, in righteousness, and in uprightness of heart with You; You have continued this great kindness for him, and <u>You have given him a son to sit on his throne, as it is this day.</u></u>”</i> | <p>Literal in OT / Application in NT</p> |
|--|--|--------------------------------|---|--|

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|--|--|--|---|--|
| | | | <ul style="list-style-type: none">• “sure mercies” (Acts 13:34) → translation of Greek word hosios (hos’-ee-os) meaning undefiled from sin; free from wickedness; religiously observing every moral obligation, pure holy, pious. In this verse the emphasis is on the hallowed, holy, or set apart nature of the promises given to David.• The point being made is all the messianic promises given through David belong to Jesus.• “He has spoken thus” → Commentators state that in this verse Paul is quoting the phrase “the sure mercies of God” from Isaiah 55:3.• God had clearly communicated in the OT that the Messiah would inherit the promise given to David and Paul is quoting the phrase from Isaiah 55:3 that would have been rich in meaning for Paul’s audience. Today we develop our understanding of the text through our contextual, grammatical, historical study.• Read Psalm 89: 1-4; 19-37 as an example of the “sure mercies of David” | |
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| <p>35 Therefore</p> <p><u>He also says</u></p> <p>in another Psalm,</p> <p>'You will not allow Your Holy One to undergo decay.'</p> | <p>Psalm 16:10 (NASB)</p> <p>10 For You will not abandon my soul to Sheol;</p> <p>Nor will You allow Your Holy One to undergo decay.</p> | <p>Raised from the dead</p> | <ul style="list-style-type: none"> • Paul is quoting Psalm 16:10 to show one of the “sure mercies of David” was that the Messiah would be raised from the dead. • Paul quoting and subsequent explanation of Psalm 16:10 indicate his understanding that this passage is a literal messianic prophecy. • Paul further explains: <i>36 For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay; 37 but He whom God raised did not undergo decay.</i> • So Psalm 16:10 could not have ultimately referred to David since David died and his body decomposed. • The fact that Jesus was "raised from the dead," and "did not undergo decay," prove that He is the "Holy One" of whom David spoke in Psalm 16:10 (v. 35). | <p>Literal OT Prophecy / Literal NT Fulfillment</p> |
|---|--|-----------------------------|---|---|

38 Therefore
let it be known to you,
brethren,
that
through Him
**forgiveness
of sins** is
proclaimed
to you,

The Offer

- “Therefore” → indicates Paul is drawing his conclusions based on the information presented; Paul’s first conclusion is an offer
- “let it be known” → our commission as Christians is to share the Gospel of Christ. 2 Corinthians 5:20
- “brethren” → Paul’s connection to his audience in this context is a common Jewish heritage

The Way

- “through” = (1) used as a function word to indicate movement into at one side or point and out at another and especially the opposite side of; (2) by way of
- “through Him” → Jesus is the door (John 10:9); Jesus is the way (John 14:6); exclusivity of the Gospel (Acts 4:12)

The First Blessing – Forgiveness of Sins

- “forgiveness of sins” → This is man’s greatest and most primal (essential; fundamental) need (Psalm 32:1, Ephesians 1:7-8)
- What is sin?
 - Sin is anything contrary to the character of God (Romans 3:23)
 - Sin becomes more evident when compared to the correct standard (Romans 3:19-20)
 - Sin results in enmity between God and man (Colossians 1:19-22)
 - Adam’s transgression resulted in condemnation for all (Romans 5:16-18)

2 Corinthians 5:20 (NASB)

20 Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.

John 10:9 (NASB)

9 I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.

John 14:6 (NASB)

6 Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.

Acts 4:12 (NASB)

12 And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”

Psalms 32:1 (NASB)

32 How blessed is he whose transgression is forgiven,
Whose sin is covered!

Ephesians 1:7-8 (NASB)

7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace 8 which He lavished on us.

39 and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.

V39 → The One Condition for Salvation

- “through Him” →
- “everyone” → salvation is available to all; unlimited atonement, not limited atonement
- “who believes” → Acts 16:30-31; John 20:31; John 3:16

The Second Blessing – Freedom

- “is freed from all things” → from sin (Romans 6:17-19); from fear of death (Hebrews 2:14a-15); to liberty (2 Corinthians 3:16-18)
- “from which you could not be freed through the Law of Moses” → Romans 8:1-4

Acts 16:30-31 (NASB)

30 and after he brought them out, he said, “Sirs, what must I do to be saved?”
31 They said, “Believe in the Lord Jesus, and you will be saved, you and your household.”

John 20:31 (NASB)

31 but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

Romans 6:17-19 (NASB)

17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, 18 and having been freed from sin, you became slaves of righteousness.

Hebrews 2:14a-15

He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives.

40 Therefore
take heed,
so that
the thing
spoken of in
the Prophets
may not
come upon
you:

V40-41 → The Warning

“Therefore” → Paul’s second conclusion is a warning

“take heed” → pay careful attention

“the thing spoken by the Prophets” → The prophets gave warnings for unbelief and unfaithfulness based on the blessings and curses of the Mosaic Covenant found in Deuteronomy 28 and Leviticus 26.

Recall Paul’s audience are Jews who consider themselves under the law of Moses. Their choice is to either align themselves with the Jewish leadership in Jerusalem by rejecting the Messiah and placing themselves under the judgment (**Luke 19:41-44**) or align themselves with the Jewish Apostles by believing the Gospel and receiving the gift of eternal life.

Luke 19:41-44 (NASB)

41 When He approached Jerusalem, He saw the city and wept over it, 42 saying, “If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. 43 For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, 44 and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.”

| | OT Verse | Observation / Explanation | Category of Quote |
|---|--|--|--|
| <p>41 <u>Behold</u>, you scoffers, and <u>marvel</u>, and <u>perish</u>;</p> <p>For <u>I am accomplishing</u> a work in your days,</p> <p>A <u>work</u> which <u>you will never believe</u>,</p> <p>though someone should describe it to you.’”</p> | <p>Habakkuk 1:5 (NASB)</p> <p>5 “<u>Look</u> among the nations! <u>Observe!</u> <u>Be astonished!</u> <u>Wonder!</u></p> <p>Because <u>I am doing</u> something in your days—</p> <p><u>You would not believe</u> if you were told.</p> | <ul style="list-style-type: none"> • In Acts 13:41 Paul is quoting Habakkuk 1:5. • Habakkuk 1:5 is originally addressed to Hebrew people in Judah about 600 BC. • Habakkuk warned the Judeans of the imminent Babylonian invasion and expulsion from the land that would soon occur because of their disobedience to the Mosaic Covenant. • Judah reached a low point in their relationship with the Lord during the reign of Manasseh about 675 BC. 2 Kings 21:11 states that Israel was more wicked than the Amorites that they displaced out of the land of Canaan, therefore, Judah’s sentence of judgment was sealed. • Habakkuk 1:5 refers to God raising up the Chaldeans as an instrument of judgment on Judah. • The Babylonian invasion was a significant event in Israel’s history: Jerusalem and the Solomonic temple was destroyed; interrupted the reign of Davidic kings from Jerusalem; disrupted the temple sacrifices and worship; and exiled most of the people from the land. • In Acts 13:40-41, Paul applies Habakkuk 1:5 to the present situation as a warning to the men of the synagogue of Pisidian Antioch to not reject the Gospel message • The Jews in the Pisidian Antioch synagogue must recognize that Jesus was the promised Messiah and that by believing in Him they would have eternal life (John 5:24). If they reject the Messiah, they will remain under the cloud of condemnation and judgment and perish in their unbelief. | <p>Literal in OT / Application in NT</p> |

42 As Paul and Barnabas were going out, the people kept begging that these things might be spoken to them the next Sabbath.

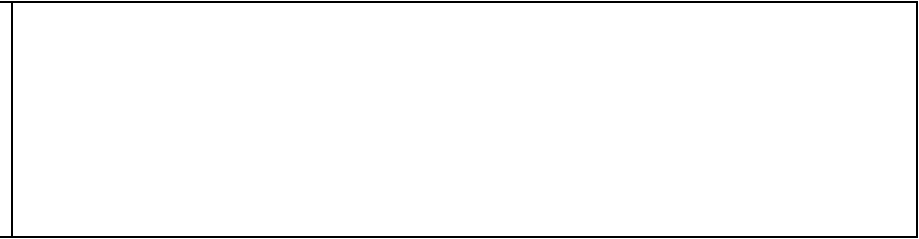
V42-44 → The Response

1. The people were interested to hear more about what Paul had spoken such that they begged Paul to return and speak the next Sabbath

| | | |
|--|---|--|
| <p>43 Now when the meeting of the synagogue had broken up, <u>many</u> of the Jews and of the God-fearing proselytes <u>followed</u> Paul and Barnabas, who, speaking to them, were urging them to continue in the grace of God.</p> | <p>2. Many followed Paul and Barnabas who continued to encourage them in the grace of God.</p> <p>“grace of God” → undeserved and unmerited favor; “Grace is what God may be free to do, and indeed what He does, accordingly, for the lost after Christ has died on behalf of them.” <i>Unger’s Bible Dictionary</i></p> <p>What are the effects of the “grace of God”?(Titus 2:11-14)</p> <ul style="list-style-type: none"> • brings salvation to all men • instructs believers <ol style="list-style-type: none"> 1. to deny ungodliness and worldly desires 2. to live sensibly, righteously and godly in the present age 3. to look for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus <p>Paul encouraged the Jews in the Synagogue to no longer depend on themselves in the pursuit of righteousness, but to depend on God. (Romans 9:30-32)</p> | <p>Titus 2:11-14 (NASB) 11 For the grace of God has appeared, <u>bringing salvation</u> to all men, 12 <u>instructing us</u> to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, 14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.</p> <p>Romans 9:30-32 (NASB) 30 What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; 31 but Israel, pursuing a law of righteousness, did not arrive at that law. 32 Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone,</p> |
|--|---|--|

44 The next Sabbath nearly the whole city assembled to hear the word of the Lord.

3. The excitement about Paul's message spread like a wildfire through the city.



45 But when the Jews saw the crowds, they were filled with jealousy and began contradicting the things spoken by Paul, and were blaspheming.

“but” → contrastive conjunction

“they were filled with jealousy”

- definition → (1) hostile toward a rival or one believed to enjoy an advantage; (2) intolerant of rivalry or unfaithfulness; (3) vigilant in guarding a possession.
- **what triggered their jealousy?** seeing the large crowds that had assembled.
- Seeing the positive response of the Gentiles to Paul’s message seemed to threaten the Jews.
- The evidence of a resurrected Savior (which they could have investigated) and the support of the Old Testament should have made a compelling case for the Messiahship of Christ to the Jews
- Something prevented the Jews from seeing this.
 - The Jews placed higher authority on their oral law than on the Hebrew Bible (OT) (**Matthew 15:1-3**). This prevented them from seeing the Messiah of the OT.
 - They were not looking for the suffering Messiah that would free them from sin, but a conquering Messiah that would return Israel to her place of preeminence.
 - The Jews likely believed that their place in the “world to come” was secure because they were descendants of Abraham (self-righteousness).
 - Their position in the community and the status quo was likely threatened.

Matthew 15:1-3 (NASB)

15 Then some Pharisees and scribes *came to Jesus from Jerusalem and said, 2 “Why do Your disciples break the tradition of the elders? For they do not wash their hands when they eat bread.” 3 And He answered and said to them, “Why do you yourselves transgress the commandment of God for the sake of your tradition?”

Mark 15:9-10 (NASB)

9 Pilate answered them, saying, “Do you want me to release for you the King of the Jews?” 10 For he was aware that the chief priests had handed Him over because of envy.

Genesis 3:1-5 (NASB)

3 Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden’?” 2 The woman said to the serpent, “From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’” 4 The serpent said to the woman, “You surely will not die! 5 For God knows that in the day you eat from it your eyes

- Their response was similar to how the Jewish leaders in Jerusalem responded to Jesus' drawing large crowds (**Mark 15:9-10**)

What strategy did the Jews employ to oppose Paul's message and prevent people from responding to the Gospel?

- contradiction – the act of asserting the contrary or opposite of; deny directly and categorically.
- blasphemy - the act of insulting or showing contempt or lack of reverence for God

What similar strategies can we see in scripture that have been implemented to isolate people from the truth?

- Lies, distortion and mischaracterization (**Gen 3:1-5**)
- false religion (**1 Kings 12:26-30**)
- Lies and mischaracterization (**Matthew 12:22-24; Matthew 23:13**)

What other walls has Satan and unrighteous men built to isolate people from the truth?

- Hinduism
- Buddhism
- Islam
- Darwinistic evolution
- Tolerance and Inclusion (Politically Correct Speech)

What is the vaccination against deception?

will be opened, and you will be like God, knowing good and evil."

1 Kings 12:26-30 (NASB)

26 Jeroboam said in his heart, "Now the kingdom will return to the house of David. 27 If this people go up to offer sacrifices in the house of the Lord at Jerusalem, then the heart of this people will return to their lord, even to Rehoboam king of Judah; and they will kill me and return to Rehoboam king of Judah." 28 So the king consulted, and made two golden calves, and he said to them, "It is too much for you to go up to Jerusalem; behold your gods, O Israel, that brought you up from the land of Egypt." 29 He set one in Bethel, and the other he put in Dan. 30 Now this thing became a sin, for the people went to worship before the one as far as Dan.

Matthew 12:22-24 (NASB)

22 Then a demon-possessed man who was blind and mute was brought to Jesus, and He healed him, so that the mute man spoke and saw. 23 All the crowds were amazed, and were saying, "This man cannot be the Son of David, can he?" 24 But when the Pharisees heard this, they said, "This man casts out demons only by Beelzebul the ruler of the demons."

Matthew 23:13 (NASB)

- know the truth (**John 8:31-32**) (**John 17:17**)
- love abound in knowledge and discernment (**Philippians 1:8-10**)
- connected to healthy Bible believing, Bible teaching, church (**1 Timothy 2:3-5**)

“But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.

John 8:31-32 (NASB)

31 So Jesus was saying to those Jews who had believed Him, “If you continue in My word, then you are truly disciples of Mine; 32 and you will know the truth, and the truth will make you free.”

John 17:17 (NASB)

17 Sanctify them in the truth; Your word is truth.

Philippians 1:8-10 (NASB)

8 For God is my witness, how I long for you all with the affection of Christ Jesus. 9 And this I pray, that your love may abound still more and more in real knowledge and all discernment, 10 so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ;

Ephesians 4:11-16 (NASB)

11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 for the equipping of the saints for the work of service, to the building up of the body of Christ; 13 until we all attain to the unity of the faith, and of the knowledge of the Son

of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. 14 As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; 15 but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, 16 from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

46 Paul and Barnabas spoke out boldly and said,

“It was necessary that the word of God be spoken to you first;

since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.

Paul and Barnabas response to Jewish opposition

“spoke out boldly”

- similar to Peter and John before the Sanhedrin (Acts 4:18-20)
- Decades later Peter would write to believers to be prepared “to make a defense” for the hope that is in them. (1 Peter 3:14-16)
 - do not fear
 - do not be troubled
 - sanctify Christ as Lord in your hearts
 - keep a good conscience
- Christians need to be prepared

“It was necessary that the word of God be spoken to you first”

- you = Jews; descendants of Abraham, Isaac, and Jacob (Romans 9:4-5)
- It was necessary because God’s covenants and promises were directly with the descendants of Jacob, including the promise of a future kingdom

“repudiate it”

- repudiate = to refuse to accept (Acts 3:13-15) (John 1:11)
- it = word of God = the OT scripture and Apostle’s message which were authoritative

“judge yourselves unworthy of eternal life”

- those who reject Jesus as Savior are unworthy of eternal life and bear the responsibility for that decision (John 12:48) (John 8:21-24)

Acts 4:18-20 (NASB)

18 And when they had summoned them, they commanded them not to speak or teach at all in the name of Jesus. 19 But Peter and John answered and said to them, “Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; 20 for we cannot stop speaking about what we have seen and heard.”

1 Peter 3:14-16 (NASB)

14 But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled, 15 but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; 16 and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.

Romans 9:4-5 (NASB)

4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, 5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

Acts 3:13-15 (NASB)

- By rejecting Jesus, these Jews were in actuality, though not consciously, judging themselves "unworthy" of salvation. (Constable)

13 The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered and disowned in the presence of Pilate, when he had decided to release Him. 14 But you disowned the Holy and Righteous One and asked for a murderer to be granted to you, 15 but put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses.

John 1:11 (NASB)

11 He came to His own, and those who were His own did not receive Him.

John 12:48 (NASB)

48 He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.

John 8:21-24 (NASB)

21 Then He said again to them, "I go away, and you will seek Me, and will die in your sin; where I am going, you cannot come." 22 So the Jews were saying, "Surely He will not kill Himself, will He, since He says, 'Where I am going, you cannot come'?" 23 And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world. 24 Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins."

47 For so the Lord has commanded us, 'I have placed You as a light for the Gentiles, that you may bring salvation to the end of the earth.'"

Isaiah 49:6 (NASB)
6 He says, "It is too small a thing that You should be My Servant

To raise up the tribes of Jacob and to restore the preserved ones of Israel;

I will also make You

a light of the nations

So that My salvation may reach to the end of the earth."

● In Isaiah 49:6, You = My Servant = Messiah = Jesus

● Within the structure of Isaiah, Isaiah 49:6 falls within a section described as "Israel's calling in the world" (See outline below)

IV. Israel's calling in the world chs. 40—55

A. God's grace to Israel chs. 40—48

1. The Lord of the servant ch. 40
2. The servants of the Lord chs. 41:1—44:22
3. The Lord's redemption of His servant chs. 44:23—47:15
4. The servant's attention to her Lord ch. 48

B. God's atonement for Israel chs. 49—55

1. Anticipation of salvation 49:1—52:12
2. Announcement of salvation 52:13—53:12
3. Invitation to salvation chs. 54—55

● *In the previous section (chs. 40—48), Isaiah revealed that God would redeem His servant Israel from Babylonian captivity by using one of His servants, Cyrus. Israel's sin had resulted in her going into the furnace of Babylon for a period of refinement. In this section, the prophet revealed that God would also deal with the more serious problem of sin in Israel that had resulted in her captivity. He would do this by using another Servant of His, the Messiah. This Servant would not only take care of Israel's sin problem but that of the whole world. Thus Isaiah passed from dealing mainly with physical deliverance to dealing with spiritual salvation, and from Cyrus to Christ. (Constable)*

● Isaiah began this pericope (Anticipation of Salvation 49:1—52:12) by clarifying the calling and ministry of the Servant.

● Review Isaiah 49:1-7

● Paul used Isaiah 49:6 to show that his turning to the Gentiles was in accordance with God's purpose and plan in the OT. In his paraphrase of Isaiah 49:6, Paul states

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| | | <p>that he has been placed as a “light to the Gentiles” As an ambassador of the Servant, he has been commanded to carry the Gospel message to the Gentiles.</p> <ul style="list-style-type: none">• <i>Paul quoted the Isaiah commission because he was addressing Jews. Isaiah explained their duty. He and Barnabas were only carrying out God's will. The "servant of the Lord" is the person addressed in Isaiah 49:6. Jesus Christ, the perfect Servant of the Lord, was the ultimate "light to (for) the Gentiles" who would "bring salvation to the end of the earth" (cf. Luke 2:28-32). As Israel and Christ had been lights to the Gentiles (Gen. 46:3; Luke 2:29-32), so now were Paul and Barnabas (cf. Matt. 5:14-16). Not only had the Jews received a commission to reach out to the Gentiles with blessing (Exod. 19:5-6; Isa. 49:6), but so had Jesus' disciples (Matt. 28:19-20). (Constable)</i>• How do we live out our mandate to bring salvation to the end of the earth? |
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| <p>48 When the Gentiles heard this, <u>they began rejoicing and glorifying</u> the word of the Lord; and <u>as many as had been appointed to eternal life</u> <u>believed.</u></p> | <p>The Gentiles response</p> <ul style="list-style-type: none"> • rejoicing • glorifying the word of the Lord <p>“as many as” = up to or equal to a certain number or amount; an idiom</p> <p>“as many as had been appointed to eternal life”</p> <ul style="list-style-type: none"> • KJV used ordained which means “to establish or order by appointment, decree, or law : enact” • Greek word for ordained is “tasso” which means “to place in order, arrange” <p>A few general Observations:</p> <ul style="list-style-type: none"> • God is the only one that can appoint to eternal life • The believers still had to believe • God preordained the means of salvation (faith alone in Christ alone) and foreknows all that will come to Christ. • Other Scripture that include the subject of foreknowledge, predestination, and chosen: Ephesians 1:3-5; Romans 8:29-30; 1 Peter 1:1-2a <p>Does God choose us? yes</p> | <p>Ephesians 1:3-5 (NASB) 3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as <u>He chose us in Him before the foundation of the world</u>, that we would be holy and blameless before Him. In love 5 <u>He predestined us to adoption as sons</u> through Jesus Christ to Himself, according to the kind intention of His will,</p> <p>Romans 8:29-30 (NASB) 29 For those whom <u>He foreknew</u>, <u>He also predestined to become conformed to the image of His Son</u>, so that He would be the firstborn among many brethren; 30 and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.</p> <p>1 Peter 1:1-2a (NASB) Peter, an apostle of Jesus Christ, To those</p> <ul style="list-style-type: none"> • who reside as aliens, |
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Do we believe in Him for salvation? yes

Ephesians 2:8-9 (NASB)

8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast.

Salvation comes by Believing or Trusting which are synonymous and non-meritous actions.

Since we are not God, we have limitations in our perspective, knowledge, and understanding. We should do our best to strive to learn what God has revealed through His written Word and His creation. Aware that our understanding of creation should never be in contradiction to His revealed written Word. When we reach the limits of our knowledge, understanding, and perspective or see apparent contradictions between His creation and His revealed Word; we trust Him.

Maybe Luke wanted us to know that God is in control even when the world rages against the things of God.

- scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,
- who are chosen
 - according to the foreknowledge of God the Father,
 - by the sanctifying work of the Spirit,
 - to obey Jesus Christ
 - and
 - be sprinkled with His blood:

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| <p>49 And the <u>word</u> of the Lord was <u>being spread</u> through the whole region.</p> | <p>“word of the Lord”</p> <ul style="list-style-type: none"> • good news of eternal life through faith in Christ • teaching of Jesus <p>“spread through the whole region”</p> <ul style="list-style-type: none"> • The fields were “ripe unto harvest” (John 4:34-36) <p>Apparently, the good news about Jesus spread from person to person. Paul’s sermon was the spark that precipitated the spread.</p> | <p>John 4:34-36 (NASB)</p> <p>34 Jesus *said to them, “My food is to do the will of Him who sent Me and to accomplish His work. 35 Do you not say, ‘There are yet four months, and then comes the harvest’? <u>Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest.</u> 36 Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together.</p> |
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50 But the Jews incited the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district.

The uncontained spread of the gospel further agitated the Jewish synagogue leaders so they took a play from the Pharisee's playbook and brought their case to the prominent Gentile leaders of the city

"devout women"

- likely Gentile converts to Judaism

*"... synagogue worship attracted many Gentile women as adherents of Judaism; in Asia Minor wealthy matrons exercised much more influence than was the case in most other parts of the Empire."
(Constable)*

*"devout women of prominence and the leading men" →
the elite*

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| <p>51 But they shook off the dust of their feet in protest against them and went to Iconium.</p> | <p>Shaking the dust off one's feet was a graphic way that Jews illustrated separation from unbelievers (Constable)</p> <p>In Acts 14 we learn that the persecutors followed Paul and Barnabas.</p> <p>Read Acts 14:1-7 Read Acts 14:19-21 Read Acts 17:13</p> <p>Having opposition does not mean that God is not blessing your ministry, it may well be the sign of a healthy ministry. The way to gage a Spirit-filled ministry is not by the numbers but by the Book. We should invest time in study of the Scriptures.</p> | <p>Acts 14:19-21(NASB) 19 But Jews came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, supposing him to be dead. 20 But while the disciples stood around him, he got up and entered the city. The next day he went away with Barnabas to Derbe. 21 After they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch,</p> <p>Acts 17:13 (NASB) 13 But when the Jews of Thessalonica found out that the word of God had been proclaimed by Paul in Berea also, they came there as well, agitating and stirring up the crowds.</p> |
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52 And the disciples were continually filled with joy and with the Holy Spirit.

Christ disciples are characterized by joy, notice continually, not just when things go right.

“filled with the Holy Spirit” → controlled by the Holy Spirit (His filling is a displacement of our old nature; can’t be filled with the Spirit and filled with ourselves at the same time) **Ephesians 5:15-20**

About AD 66 Paul wrote his final letter from prison to Timothy a pastor at Ephesus just before he was executed. This was likely 25 to 30 years after the events of Acts 13 at Pisidian Antioch. He wrote:

“For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith;” 2 Timothy 4:6-7 (NASB)

Paul also wrote → Read 2 Timothy 3

Ephesians 5:15-20 (NASB)

15 Therefore be careful how you walk, not as unwise men but as wise, 16 making the most of your time, because the days are evil. 17 So then do not be foolish, but understand what the will of the Lord is.

18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; 20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;