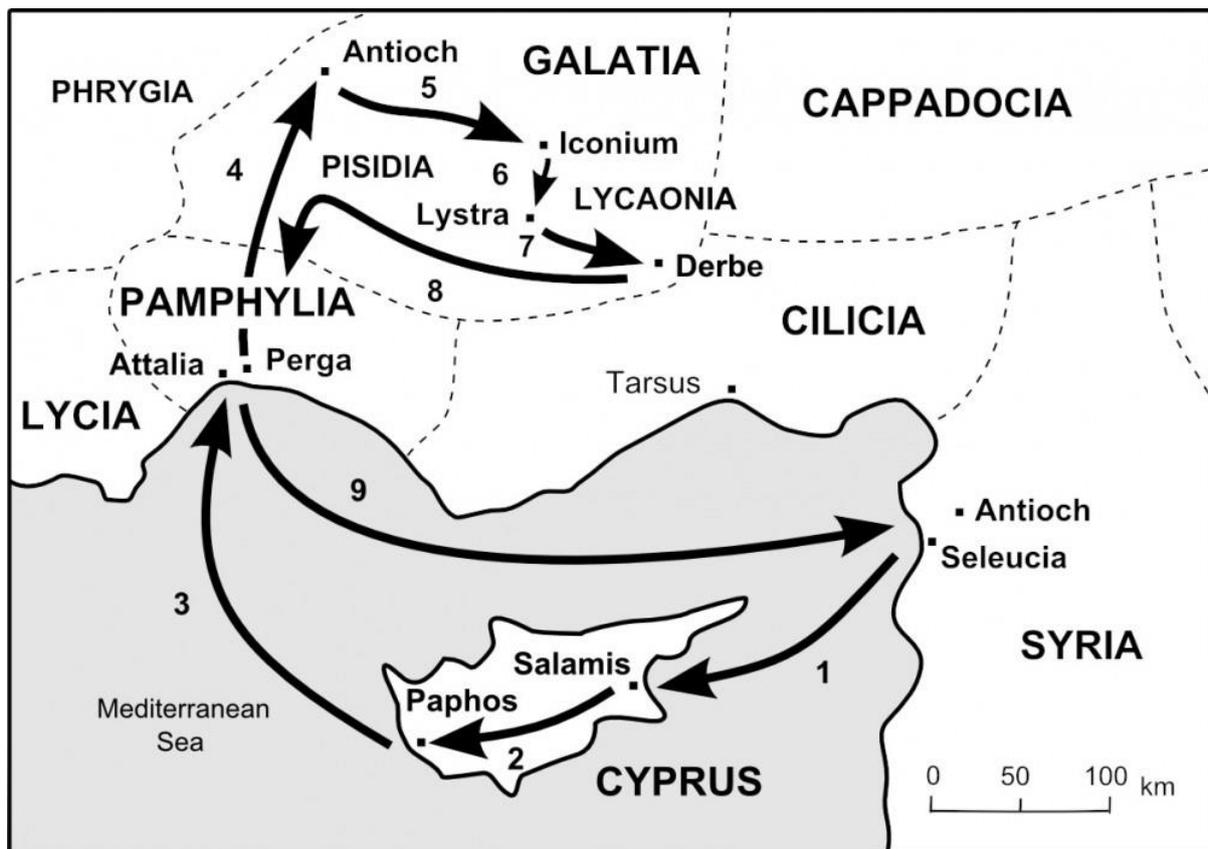


Acts 13:13-41



1/ In 278bc Under Greek rule Antiochus 1 [ruler] set up a military base named after himself [Antioch] to defend against the invading Gauls. His Success in battle using indian elephants earned him the title Soter [Saviour] Paul uses this title in this passage to refer to Jesus who achieved a greater victory.

2/Galatia [meaning Gaul] was formed as a Roman province in 25bc and was settled by retired roman soldiers and poorer Roman citizens this colonisation now meant that by the time Paul arrived there were nearly as many Romans living in Galatia as there were Greeks and Gauls and many other cultures represented

3/ the other large group of immigrants were Jews, who had left Israel during times of persecution under Greek rule between 300-200bc. This was called the diaspora of the Jews and it meant that there were Jewish synagogues spread throughout the eastern Roman Empire by the time Paul began his missionary journeys. In Pauls Mind Christianity was simply the reformation of the Hebrew faith and as such it was logical to make each synagogue the first port of call when visiting a new town.

It has been said that the common Greek Language, the Roman roads and shipping lanes, and the diaspora of the Jews spreading their synagogues throughout the world were the three key physical ingredients necessary for the spread of the Gospel so quickly in the first century. The other factor was the Holy Spirit at work in the apostles

That having been said the road from Perga to Antioch was considered extremely dangerous the mountains were filled with Bandits ready to rob travellers

The lead up to Paul's sermon

Acts 13:13 Now Paul and his companions set sail from Paphos and came to Perga in Pamphylia. And John left them and returned to Jerusalem,

13:14 but they went on from Perga and came to Antioch in Pisidia. And on the Sabbath day they went into the synagogue and sat down.

13:15 After the reading from the Law and the Prophets, the rulers of the synagogue sent a message to them, saying, "Brothers, if you have any word of encouragement for the people, say it."

13:16 So Paul stood up, and motioning with his hand said: "Men of Israel and you who fear God, listen.

There are so many applications from this part of the story alone

Nothing is documented about what happened in Pamphylia, but Paul is now introduced as the leader rather than Barnabas

This may be why John Mark choose to leave as he was a relative of Barnabas and may not have signed on to work for Paul.

1. John Mark's mistake ultimately ended the missionary team of Barnabas and Paul [over the issue of second chances]
2. In spite of this God had a greater plan for Paul and for John Mark

John may have left because he was scared of the Culture in a new country on dangerous road

Or simply because he wanted to go home to his mother

One other reason might be that Paul seems to be the new leader of the missionary journey

Barnabas put the team together and started to lead- but Paul clearly has taken the lead. John Mark was a relative of Barnabas and probably was not ready to submit to Paul's leadership.

Whatever the case we know this was the beginning of a rift between Barnabas who wanted to offer John Mark a second chance and Paul who was not so generous to John Mark after he left

God has a plan [even when differences cause rifts among believers]

In Antioch Paul takes the opportunity to speak when invited

Be prepared to share but wait for the opportune time

The History of Ancient Israel

Acts 13:17 The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it.

13:18 And for about forty years he put up with them in the wilderness.

13:19 And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance.

13:20 All this took about 450 years. And after that he gave them judges until Samuel the prophet.

13:21 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.

13:22 And when he had removed him, he raised up David to be their king, of whom he testified and said, 'I have found in David the son of Jesse a man after my heart, who will do all my will.'

The apostolic technique

Paul always uses the same technique when he preaches in a Jewish synagogue

We have to remember Luke is the one telling the story and as a historian he is not telling us all the details but giving us the outline of what Paul said.

The reason he has chosen this sermon is that it displays again something he has noticed during his research. Jesus on the road to Emmaus, Peter at Pentecost, Stephen at his execution and Paul in Asia Minor all preached the Gospel to the Jewish people first by showing clearly how Jesus could be seen in the Old Testament.

He shows how Jesus was clearly predicted in the Old Testament

- Paul starts in Egypt and alludes to the fact that the nation was born in slavery
- then he speaks of the exodus [without referring to Moses] this is subtle but Paul does not want the Glory to go to the servant but the Lord. God led them out of Egypt
- 40 years God was patient
- Then the conquest of Canaan but no mention of Joshua- God destroyed the enemy in the land
- Samuel is the first names mentioned [the last Judge and the first prophet] but more significantly the King Maker
- Saul and David are contrasted and Sauls 40 year reign reminds us of God's patience in the wilderness
- David is commended "a man after my own heart, who will do my will" [the definition of an Israelite]

Do You DO The Will Of God?

Do you give the glory to God for your Acheivments?

How can you know the will of God?

Trust and Obey !!!

The reformation of Judaism

Act 13:23 Of this man's offspring God has brought to Israel a Savior, Jesus, as he promised.

Act 13:24 Before his coming, John had proclaimed a baptism of repentance to all the people of Israel.

Act 13:25 And as John was finishing his course, he said, 'What do you suppose that I am? I am not he. No, but behold, after me one is coming, the sandals of whose feet I am not worthy to untie.'

Act 13:26 "Brothers, sons of the family of Abraham, and those among you who fear God, to us has been sent the message of this salvation.

Act 13:27 For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him.

Act 13:28 And though they found in him no guilt worthy of death, they asked Pilate to have him executed.

Act 13:29 And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb.

This is a call to reformation that started with John the Baptists message of Repentance, Jesus the Saviour of Israel is greater than Antiochus the saviour of Asia minor, and the Good message shows how God's plan has been at work throughout the history of Israel to save the God fearing people [who are the true Israel of God]

Israel must repent; John called the nation to re-enter the promises of God by again bringing them through the Jordan – powerful symbol

- The Gospel is called: the message of salvation
- The current leaders of our faith missed the fact that Jesus is the saviour.
- They did not see the prophecies that they fulfilled [blindness]

Salvation

- The whole passage is up lifting
- But death could not hold him down [revelation: you thought the Romans were the problem, but we can avoid the Romans we can't avoid death- Jesus was all about that enemy]
- David again mentioned as dead and decaying but Christ is not corruptible

Act 13:30 But God raised him from the dead,

Act 13:31 and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people.

Act 13:32 And we bring you the good news that what God promised to the fathers,

Act 13:33 this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, "You are my Son, today I have begotten you.'

Act 13:34 And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way, "I will give you the holy and sure blessings of David.'

Act 13:35 Therefore he says also in another psalm, "You will not let your Holy One see corruption.'

Act 13:36 For David, after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers and saw corruption,

Act 13:37 but he whom God raised up did not see corruption.

In whole passage today 8 x up and only 3 x down [pre-positions and verbs]

RC Sproul [who died late last year] said Jesus Body knew now corruption in the grave as corruption of the body is directly related to corruption of the heart. All other people [including us] will rot when we die until we are resurrected, because in this life our hearts have been corrupted by sin.

Death and decay are defeated by Christ the true Victory is his, He is the one true Saviour

SAVED FROM DEATH AND HELL

Psa 16:8 I have set the LORD always before me: because he is at my right hand, I shall not be moved.

Psa 16:9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

Psa 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Psa 16:11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

If the Holy one is not going to see corruption, then if o have hope in him I too may be freed from hell and the grave

We have to be saved, because we couldn't save ourselves.

If you are drowning way out at sea you cannot choose the helicopter to find you...and if it does find you; you certainly cannot choose not to be rescued by it.

Forgiven and Justified

Act 13:38 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

Act 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Justification by Faith

The Law tells us the difference between right and wrong, but cannot make us good people again after we have done wrong

In Jesus we have the restoration with God proclaimed as the forgiveness of sins. We can be good [better] because his good is at work within us

Moses name is mentioned for the first time. But only to show that the Law does not provide a true way to be forgiven it simply points the way like the stars guide us at night, until we can see clearly by the light of Day.

...all stars vanish away, that they may give place to the brightness of the sun.

Calvin

- Forgiven by God for sins
- Freedom from and punishment
- Freedom for God to show mercy to whom he will, without being called an unjust God

Warning

Act 13:40 Beware, therefore, lest what is said in the Prophets should come about:

Act 13:41 “Look, you scoffers, be astounded and perish; for I am doing a work in your days, a work that you will not believe, even if one tells it to you.”

Now if Paul had preached this sermon today {no doubt} some hyper sensitive person would have suggested that the next time he preach he should not threaten the congregation. So many modern preachers don't like verses that make us feel uncomfortable. But we must be faithful to the message

Essentially he is saying don't make the mistakes of the Jewish leaders in Jerusalem, who fulfilled this Prophecy in renouncing Christ.

after reading Isaiah. The Israelites thought the blessings they had from God were their right. But actually they (the blessings) were due to relationship with God. This was to be the result of listening to him and his Word. As they rejected him, they lost "his rest" and the nation was exiled.

So too the Israelites in the time of Jesus thought that they had 2000 years of history as God's people and yet they knew him not when he came.

Today the world wide church has to take heed. We can claim that we have 2000 years of being God's people and we can even hide behind theological statements like: "God loves us" or "he is slow to anger" or "God's grace is sufficient" but these are meaningless words without basing them on a relationship with the living God.

Nowhere in this sermon does Paul mention how having a personal experience of Christ has affected his Life. His testimony is not the Gospel. His feelings are not the Gospel, the Gospel is εὐαγγελίζω [the good message]. [A victory announcement or the announcement of rule by a new regime].

The purpose in preaching this way was to show that God had gone out of his way to be in relationship with us.

It benefits us, but it is not ultimately for our benefit it is to Glorify God. Any Gospel that starts out with "this will make your life better" is flawed in that the Gospel is about Jesus life not our own. Any Gospel that doesn't end with a warning has been modified. Ignore the truth at your peril.

Unfortunately the term Good news is often misunderstood in our subjective society, it not Good news because the person who hears it decides it is, it is objectively Good.

It comes from the source of all that is Good. If you reject the source of life then it will not be good news for you. This is why Paul never deviates from his message even when he does not get the results he might want. The Message is not modified to get results- it's effectiveness is never called into question because of the results. It is a good message as it is, the effect it has [the results] is measured against the message.

- Are we like the people who think we know God, because we are "his people"?
- Have we missed the "message of salvation"?
- What is God Like?
- How can we know him?

The Reign of the Lord's Anointed

Psa 2:1 Why do the heathen rage, and the people imagine a vain thing?

Psa 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,

Psa 2:3 Let us break their bands asunder, and cast away their cords from us.

Psa 2:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Psa 2:5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Psa 2:6 Yet have I set my king upon my holy hill of Zion.

Psa 2:7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

Psa 2:8 Ask of me, and I shall *give thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

Psa 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Psa 2:10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Psa 2:11 Serve the LORD with fear, and rejoice with trembling.

Psa 2:12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.