

Text: Acts 13:23-41

Title: Preaching the Gospel in Antioch of Pisidia

Truth: Gospel preaching centers on Jesus Christ, his death, resurrection, and forgiveness of sins.

Date/Location: Sunday Evening April 28, 2013 and Wed 4/17, 24 and 5/8/2024 at FBC

Introduction

These notes pick up from the notes on 13:13-22, where we were in the middle of teaching about a sermon preached by the apostle Paul. He called for the people to listen to him, and in verses 16-22 we observed that he began to give a very God-centered message about the nation of Israel. For a synagogue this was a very good message because it established continuity between the message of Christ with the past, a past with which the audience should be very familiar.

III. The Sermon, continued, 13:23-41

A. Audience, v. 16

B. History of Israel, v. 17-22.

C. Connection to the Present through the Messiah, 13:23-25

1. Paul makes the connection from Israelite history to their present day (within the last 15 years or so). He does so by connecting David to David's offspring. Paul identifies this Son as Jesus, the Savior.

What would the people be thinking at this point about "savior"? Mary used this term in Luke 1:47. The angels introduced Jesus to the shepherds as a savior in Luke 2:11. The Samaritans knew about the Savior (John 4:42). There are a number of portions of the Old Testament that refer to God as Savior, such as Isaiah 43:3, 43:11, 45:15, 45:21, 49:26, 60:16; Hosea 13:4; Psalm 106:21, 2 Sam. 22:3. The most pointed portion I found was this one: Isaiah 19:20.

2. This is all "according to the promise." The "according to the promise" language is found in several portions of Scripture (1

Kings 8:56; Neh. 5:12-13; Acts 13:23; Gal. 3:29, 4:23; 2 Tim. 1:1), but the promise itself is the very well-known Abrahamic covenant and related promises that flow from that, particularly in the Davidic and New Covenants.

Genesis 12:1-3, all families of the earth will be blessed
2 Samuel 7:12, 16 – not with Solomon but with the “forever” part of it.

Psalm 89:36, 110:1

Isaiah 11:1

Jer. 23:5-6

Matthew 1:21

Paul is assuming that his audience understands the body of OT truth that points to David’s Son as Lord, as the coming high priest, as king, and savior. He need not explain all the details, although we may need a refresher on them.

3. Next Paul connects the ministry of John the Baptist to Christ’s coming, specifically in how John was the forerunner, announcing the great coming One.
4. Besides testifying of the promised coming one, the other significant part of John’s ministry was his preaching of the baptism of repentance. This baptism identified the recipient with John’s message of repentance concerning sin and the coming kingdom. His ministry was so remarkable that some mistook him for the Messiah. He brushed that off quickly. He was neither Messiah nor “that Prophet” (John 1:20-21).

D. Direct address to the audience, 13:26

Paul is very direct when he addresses the people in his audience. He addresses them as men and brethren. Once again, he speaks to the family of Abraham (Jews) and those among you who fear God. It is to **YOU** that the message of salvation has been sent.

E. The Death of Christ, 13:27-29 **PICK UP HERE 4/24/2024**

1. Dwellers of Jerusalem, and their rulers did not know Christ, and did not know the prophets despite reading them every Sabbath. They simply did not understand (Rom. 3:11, 1 Cor. 2:6-8).

2. They fulfilled their own Scriptures in condemning Him to die. We grant that there was not an immediately straightforward prophecy that they fulfilled, something like, “The Jews will hand over the Messiah to be killed.” But they did kill the one who “ticked all the boxes” as Messiah. Thus, He became an offering for sin (Isaiah 53:10, Heb. 10:18 same phrase).
3. They found no real fault in Him but asked (demanded) Pilate to crucify Him. Paul is explaining how a perfect man became the object of a *tragedy* and how He became a sacrifice for sinners. What greater tragic story is there? (In literature, a *tragedy* describes terrible events that befall a hero.)
4. There are several Scriptures which they fulfilled. For instance, compare Zech. 12:10 with John 19:37. Or Isaiah 53. Fulfillment also includes similarities that Jesus had to the pattern of the suffering righteous one, such as in Psalm 22. These are called out explicitly in the text of Scripture, and we might discern other similarities, without saying that non-prophetic passages “changed” and “became” prophecies of Jesus.
5. After fulfilling all that was written, they took Him down from the tree (cross) and buried Him in a tomb. Indeed, they made His grave with the wicked.

F. The Resurrection of Christ, 13:30-33

1. God raised Him from the dead. Ephesians 1:19, 1 Cor. 6:14.
2. He was seen for many days by His disciples and other witnesses. See Acts 1:3.
3. The message of the Gospel is glad tidings that God kept His promise and raised up Jesus for us who are the children of the Jewish forefathers. He is speaking from an Israelite perspective.

G. Three Old Testament quotations to support the resurrection, 34-37

1. Psalm 2:7 – The begetting relates to Jesus’ kingship, not his becoming Son or being raised from the dead (Psalm 89:36). A dead king is not much of a king, so by implication Christ had to be raised from the dead in order to fulfill this promise. The Son of the Great King will live forever and Himself *be* the King.
2. Isaiah 55:3 – the eternal Davidic covenant to be fulfilled in Him, the eternally living Son-King. Again, He had to be raised if He

were to enjoy the mercies of David. The “sure mercies of David” refers to the Davidic covenant:

* 2 Samuel 22:51

* Psalm 18:50

* 1 Kings 3:6, 2 Chron. 1:8

* 2 Chron. 6:42

* Isaiah 16:5

* Isaiah 55:3

These mercies are “sure” in that they are trustworthy, reliable. They will never disappear.

3. Psalm 16:10 – saw no corruption – He was raised bodily. A decayed corpse did not come out of the tomb. That was not true with David who died and decayed. Again, a dead king is no king.

Note the emphasis on the resurrection – 8 verses from 30-37 with supporting quotations. This is significant. All these texts imply that the Messiah *had* to be resurrected. They are not as direct as they could be, but they are strong enough.

H. Direct Call to Salvation, 13:38-41 **PICK UP HERE 5/8/2024**

Be sure you know that it is through Jesus we proclaim the forgiveness of sins. This great provision of the gospel rejoices our souls. It is only through Christ that forgiveness is possible. Everyone who believes in Him is justified from all things which the Law of Moses could not justify. Does that sound familiar? (Romans 3:20).

- I. Warning: if you do not listen, you will perish. In analogy to what is said in Hab. 1:5 to the audience of that generation, the present rejecters of the gospel will despise, marvel, and perish upon their disbelief. That will be true even if someone tells them *in advance* that they will perish. Sadly, people will not listen even if you warn them about impending danger, whether of smoking, or over-eating, or Hell.

Warnings are a gracious revelation from God (John 8:24; note *if*).

Conclusion

Paul went where a crowd was gathered and preached the gospel to them. Let us do that too. He started “where the audience was” and took them to Jesus.

MAP

Outline of the Gospel – Just Thinking

Original sin, inherited sin, acts of sin, death penalty.

Jesus died, the just for the unjust, for us.

1 Corinthians 15 tells us how to be saved, that is, how to be right with God, how to satisfy God's arrangement of things.

Christ died for our sins

He was buried

He rose again the third day

He was seen by many witnesses

If you believe on the Lord, believe that God raised Him from the dead, and request Him to save you, He will.