



**How to Teach in the Spirit  
Learning How to Tell Your Story  
Acts 13:13-43**

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**Acts 13:13–16**

**“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. **But going on from Perga, they arrived at Pisidian Antioch, and on the Sabbath day they went into the synagogue and sat down. After the reading of the Law and the Prophets, the synagogue officials sent word to them, saying, “Brothers, if you have any word****



**of exhortation for the people, say it.” Paul stood up, and motioning with his hand said, “Men of Israel, and you who fear God, listen:” (NASB 2020)**

Last time, we were Paul, Barnabas and John Mark as they evangelized Cyprus and led the proconsul Sergio Paulus to Christ in spite of a naysayer who was present. Now they have taken a ship to the north into Asia Minor, modern day Turkey, and landed near Perga.

It is there, John Mark realizes he isn't in Kansas anymore and he abandons the mission by returning home to Jerusalem.

Paul and Barnabas continue on inland into Galatia heading the 100 plus miles to Antioch of Pisidia. “It was a civil and military center for the province and so the leading city of the region and a Roman colony. Situated in the highlands 3,600 feet above sea level, it faced Pisidia, and so it was associated with that area. (Bock 2007, 450)

Why didn't they preach their way there as in Cyprus? They moved at a very determined clip from Perga to the higher altitudes and cooler temperatures of Galatia. Why is that? We might get a hint from Paul when he wrote a letter to the folks there in Galatia, later.

Galatians 4:13

**“You know it was because of a bodily ailment that I preached the gospel to you at first,” (ESV)**

We learn, then, from Paul himself that an illness (we may confidently say a serious illness) was the occasion of his having originally preached to the churches of Galatia. The words do not necessarily imply that the illness began in Galatia; they are quite consistent with the interpretation that the illness was the reason why he came to be in Galatia and had the opportunity of preaching there; but they imply that the physical infirmity lasted for some considerable time, and was apparent to strangers, while he was in Galatia. (Ramsay 1907, 92)

Did the trip across Cyprus, ending with the conflict lower Paul's immune system? Did he contract this in Cyprus or did he contract what appears to be malaria there in Perga, which was known for the disease. We are not told but the lack of preaching their way there tends to point to taking advantage of “the natural and common treatment for such an illness is to go to the higher ground of the interior; and the situation of Antioch (about 3600 ft. above the sea, sheltered by mountains on the north and east, and overlooking a wide plain to the south and south-west), as well as its Jewish population, and commercial connection with the Pamphylian coast-cities, made it a very suitable place for Paul's purpose. (Ramsay 1907, 93)

There are those who point to this as the beginning of the thorn in the flesh for Paul and it being malaria. There are multiple opinions on this of course but we do know this. Paul would pray about it and get an answer as well, one he passed on later to the church in Corinth.

2 Corinthians 12:7–10

**“Therefore, to keep me from becoming overly proud, I was given a thorn in my flesh, a messenger from the Adversary to pound away at me, so that I wouldn't grow conceited. Three times I begged the Lord to take this thing away from me; but he told me, “My grace is enough for you, for my power is brought to perfection in weakness.”** Therefore, I am very happy to boast about my weaknesses, in order that the Messiah's power will rest upon me. Yes, I am well pleased with weaknesses, insults, hardships, persecutions and difficulties endured on behalf of the Messiah; for it is when I am weak that I am strong.” (CJB)



One of my professors at Biola, Dr. Kwast, contracted malaria while serving in Africa and he had to return to the states and be near a facility that could treat his condition. There was indeed a group of doctors in Whittier who were expert in tropical diseases.

Malaria could also point to the need for an attending physician later for Paul in the person of Doctor Luke.

By the way, when he was impacted by a malaria attack, Dr. Kwast preferred to be in a dark room due to the headaches and eye sensitivity it caused. His eyes would water a lot.

In other words, it caused, in really plain language, an outbreak of eye boogers due to the eye watering fever and pain. Like pink eye on steroids. The fever was referred to as ague.

Intense fever marked by recurring chills, common in malaria. Our English word comes from the same stem as “acute.” The “fever” (Dt 28:22) can “waste the eyes and cause life to pine away” (Lv 26:16, KJV “burning ague”). Both passages describe punishments the Israelites would suffer if they disobeyed God’s laws. Early translators of the Septuagint used the Greek word for jaundice to translate the Hebrew word for ague, no doubt from association of both symptoms with malaria. (Elwell and Beitzel 1988, 38)

Was it Paul contracting this that scared John Mark and sent him home? Could be. It does help explain the non-characteristic move to get to Pisidian Antioch without preaching your way there. And it also helps to explain some of what Paul later says in Galatians 4.

After a challenging 6- or 7-day trip, Paul and Barnabas arrive in Pisidian Antioch and they pick up with their normal process the Sabbath following their arrival. They go to the Synagogue there in town. Thanks to Doctor Luke, we have an idea of what takes place there before the invitation Paul will take advantage of.

“Luke records intricate details of a typical synagogue service. He notes the reading from the Torah and from the Prophets and the traditional Parasha Torah readings (Genesis to Deuteronomy) that are universally chanted in synagogue services every year. Added to this annual cycle are the Haftorah, readings based on parallel themes found in the Torah and restated in the Prophets (Joshua through Malachi).” (Kasdan 2022, 101)

Then comes the invitation for others to speak. Paul and Barnabas, from out of town, are provided this opportunity and no one in the fellowship would have thought it strange. They both looked very Jewish. The missionary team once again presents a Jewish Jesus in a Jewish fashion to a Jewish audience.

Acts 13:16–19

“Paul stood up, and motioning with his hand said, “Men of Israel, and you who fear God, listen: **The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with an uplifted arm He led them out from it.** For a period of about forty years He put up with them in the wilderness. When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance—all of which took about 450 years.” (NASB 2020)

Paul’s first point is a history review. This review covers a major point of Exodus, Egypt and how God chose them and saved them.

He knows his audience and uses terms that would include them and have them nodding in agreement to what it is he is saying. He is setting the stage for what is to come but first getting everyone to agree on the fundamentals.



Shades of the first Passover as God led them out after showing Himself mighty there in the land with the plagues. Then more miracles as He led them out and then put up with them for "about forty years." The nation arrived in the land and received it as they had been promised.

None of this was random. God was in the middle of everything that took place and by extension, He is still in everything today.

With that Paul finishes his first point. Sticking with history of the nation he moves onto the period of the Judges. That was a time of God, after seeing His people not clear the land entirely of those whom He had wanted out, allowed various enemies to test Israel in a time where He would raise up various leaders and warriors to guide the people. He describes those events up to the Prophet Samuel anointing Saul to be King.

Acts 13:20–21

"After these things **He gave them judges until Samuel the prophet**. 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." (NASB 2020)

All those listening know of the time of the Judges, the spiritual downward spiral the nation took as they moved away from YAHWEH and began to chase after false gods. In just a few words, Paul has taken his audience from Genesis to 1 Samuel. He is grounding his message with those things they can all agree on and setting up.

An observation about Paul's history lesson. He may have learned this from someone else

Paul was there in the Temple when Stephen began his defense, and he also began with a history of the people. He remembered how powerful it was in drawing others to Stephen's side and even though he was approving of the murder of Stephen, now that he is a follower of Jesus, he uses that tactic since it worked so well then.

We all need to remember this, you never know who is listening to you and what the impact of what you say may be later. Stephen began a pattern that Paul picked up on and used. Paul, who wanted the man dead, was impacted by what he heard. You never know what those who laugh at us might wind up being and doing later.

Acts 13:22

"After He had removed him, He raised up David 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.'" (NASB 2020)

Paul's third point is David, a man after God's own heart, replaced the King whom God removed, Saul. And now he has done the groundwork to transition to the one who is the greater descendant of David, the one who will rule soon as King Messiah.

Up to this point, Paul's message would have resonated with his audience. Paul has established his message on the common ground he shares with the Jews. (Mohler Jr. 2019, 16)

They are all nodding with him at this point. Time to shift to the offensive and confront with truth. For those of us who are called to talk to others about Jesus, we already know that there are those who do not want to hear it, not at all. We can learn something here in how Paul presents the message of Jesus.



Paul began where his audience lived and with their world view and mindset. He used terms they knew and understood and included himself in the group getting agreement from them early in the talk. Not everyone does that, even though we see how effective it is.

I have heard the “revival” speaker who on day one stands up and begins to attack those who are there by calling us all vile foul sinners and he was so proud he had never committed any of those sins he accused us of.

This was not a message in the style of Paul. There was no identification with the audience at all. It was a beat down verbally with no usage of any spiritual gifts at all. There was no word of wisdom or knowledge regarding the audience. Lots of pride, the speaker’s pride, on display though. Odds are, maybe there were some there who did not know the Lord, but they were no longer tuned in.

No one was saved that evening and attendance dropped dramatically through the week. In fact, I didn’t go back, and many others did not either. That is not, per the model of Paul here, where we are to start.

On the one hand, he exuded empathy as he grounded his message in something that his audience would have understood. On the other hand, Paul advanced his message to the uniqueness of Christ, which would have required courage and conviction. Christians need both empathy and courage in order to present the gospel effectively, persuasively, and passionately. (Mohler Jr. 2019, 17)

Acts 13:23–25

“From the descendants of this man, **according to promise, God has brought to Israel a Savior**, Jesus, after John had proclaimed, before His coming, a baptism of repentance to all the people of Israel. And while John was completing his course, 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.’” (NASB 2020)

Per the prophecies of Nathan promised to David, those have now been fulfilled in Jesus. Many there are familiar with John the Baptist. John had one single mission, prepare the way for and identify the Lord Jesus Christ. Jesus of the line of David, the savior.

Paul has now laid the groundwork and moved to the present day. He is ready to go fully onto the spiritual offensive and present the claims of Christ but still doing so with a mind to his audience and there understanding.

Please, please, please do not flip to Christianese using God talk when you talk about Jesus. I have heard people go full on bless the Lord sanctification hallelujah at this point. Please don’t. Those you are talking to will possibly be polite, but you are not real to them anymore. The most powerful thing you can say is your story in your words.

Acts 13:26–39

“**Brothers, sons of Abraham’s family, and those among you who fear God, to us the message of this salvation has been sent.** For those who live in Jerusalem, and their rulers, recognizing neither Him nor the declarations of the prophets which are read every Sabbath, fulfilled these by condemning Him. And though they found no grounds for putting Him to death, they asked Pilate that He be executed. When they had carried out everything that was written concerning Him, they took Him down from the cross and laid Him in a tomb. But God raised Him from the dead; and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. **And we preach to you the good news of the promise made to the fathers, that God has fulfilled this promise to those of us who are the descendants by raising Jesus, as it is also written in the second Psalm: ‘YOU ARE MY SON; TODAY I HAVE FATHERED YOU.’** As for the fact that He raised Him from the dead, never again to return to decay, He has spoken in this way: ‘I WILL GIVE YOU THE



HOLY AND FAITHFUL MERCIES OF DAVID.’ Therefore, He also says in another Psalm: ‘YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.’ For David, after he had served God’s purpose in his own generation, fell asleep, and was buried among his fathers and underwent decay; but He whom God raised did not undergo decay. **Therefore let it be known to you, brothers, that through Him forgiveness of sins is proclaimed to you, and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.**” (NASB 2020)

The way Paul presents this as a logical procession that the descendant of David, promised by the prophets, has now appeared in the person of Jesus. He is still talking to his Jewish brothers, and he says so.

Paul and Barnabas are Hellenistic Jews, talking to other Hellenistic Jews, hundreds of miles from Jerusalem. There is a sense of disconnection with Jerusalem, and many are not happy with the goings on there when they go for one of the festivals. They want to worship but get fleeced instead. Not everyone in the Hellenistic Jewish world is happy with how things are going back at the Temple. Paul knows that.

Since he knows that bias is there, due to the sin of the leaders in the Temple, he uses it to show how Jesus exposed it. It was those people in Jerusalem and their rulers who did not recognize that what the prophets had clearly stated, was fulfilled in Jesus. “They asked Pilate to have Yeshua executed, actually fulfilling all the things written about him. This includes his death on a Roman stake and being placed in the tomb of a rich man (Isa. 53).” (Kasdan 2022, 103)

Paul has clearly condemned the ruling elites in the Temple in Jerusalem for rejecting the clear word of God in the prophets.

And he continues by displaying the redemptive plan of God in what took place as a result of the leadership partnering with the world.

Paul recounts the death, burial, and resurrection of Jesus Christ. Paul recognizes that these events have brought to fruition the entire redemptive plan of God in the Scriptures and have secured the good news of eternal salvation. Paul reveals how all of God’s word points to the Christ who was to come and the ministry of Jesus. (Mohler Jr. 2019, 17)

For you and me, we tell our story of how following Jesus Christ has changed us. Part of that story is what it is we did to come to Christ, how we came to believe. Paul is doing the same.

On the road to Damascus, he was confronted by the resurrected and living Jesus Christ.

Acts 13:30

**“But God raised Him from the dead;”** (NASB 2020)

Paul will go further though since he is talking to a Jewish audience who know it takes two or more witnesses to establish truth. So, he goes there.

Acts 13:31

**“and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people.”** (NASB 2020)

Paul does not refer to himself here, but he is referring to the witness of the people, the witness to Israel. Not only in Jerusalem but throughout the world where they have gone. But it is still the story that he and Barnabas would tell.





Acts 13:32–35

**“And we preach to you the good news of the promise made to the fathers,** that God has fulfilled this promise to those of us who are the descendants by raising Jesus, as it is also written in the second Psalm: ‘YOU ARE MY SON; TODAY I HAVE FATHERED YOU.’ As for the fact that He raised Him from the dead, never again to return to decay, He has spoken in this way: ‘I WILL GIVE YOU THE HOLY AND FAITHFUL MERCIES OF DAVID.’ Therefore, He also says in another Psalm: ‘YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.’” (NASB 2020)

Paul quotes from the clearly Messianic psalm, Psalm 2 (Psalm 2:7). This is good news that his listeners have studied in the Synagogue.

Paul and Barnabas are there to bring the good news of who Jesus is, He is the Messiah. And to prove his point further he returns to the prophets and “cites another passage from Israel’s tradition (Isa 55:3 LXX) to further bolster his message, that the covenant blessings promised to David are now realized in the risen Messiah.” (Malina and Pilch 2008, 95)

Isaiah 55:3

“Incline your ear, and come to me; hear, that your soul may live; and **I will make with you an everlasting covenant, my steadfast, sure love for David.**” (ESV)

Then he goes to Psalm 16:10 which points to the necessity of the resurrection. Messiah is speaking there.

Psalm 16:10

“For you will not abandon my soul to Sheol, or let your holy one see corruption.” (ESV)

Notice something else here that Paul is doing. He is using God’s word. He is demonstrating just how the Holy Spirit will bring scripture to us as well when we are doing His work. **This is the spiritual gift of a word of wisdom.** Paul, as a Pharisee, would have memorized them. But for you and me as we share, the Holy Spirit will bring to remembrance verses we may have read a few times as we speak.

### Word of Wisdom

Word is the from the Greek word logos.

Literally – wisdom imparted by the Word, an intelligent utterance of God’s wisdom

It is a manifestation of the Holy Spirit given us just in time (JIT) words to say that are perfect for the situation. (Acts 15:28, 1 Kings 3:16-28, Acts 6:2-5)

When answering a question, as you start the answer just comes pouring out, and with scripture references and quotes too. But I don’t remember memorizing that?

There is no buzzer or mental warning bell that goes off that lets us know a message is coming through.

As we speak the Holy Spirit provides the words. There is no weird warning or voice or anything...just the Spirit using you to say the right thing at the right time.

The Word of Wisdom is not cleverness, street smarts, proficiency, and it is not obtainable from any earthly institution.



It is used just as we see Paul using it here in Acts 13. God's word, fitted into the conversation, at just the right time and in the right place.

This is not Paul's genius; it is the Holy Spirit using him. He is demonstrating who Jesus is and why He resurrected, answers to prophecy all recognized as such by those he is talking to.

Acts 13:36–39

"For David, after he had served God's purpose in his own generation, fell asleep, and was buried among his fathers and underwent decay; **but He whom God raised did not undergo decay. Therefore let it be known to you, brothers, that through Him forgiveness of sins is proclaimed to you, and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.**" (NASB 2020)

Our translation here in the NASB has taken the Greek word δικαιιῶται (dikaioūtai) which means to "put into a right relationship with God, make acceptable to God; acquit, declare and treat as righteous; show or prove to be right; set free" (Newman 2010, 48) and translated it as freed. The NKJV translates this word as justified.

Paul is now moving to the application of what he has been talking about, salvation. "Here the application comprises the offer of forgiveness and justification through faith in Christ and a warning against rejecting this offer. Forgiveness of sins has been regularly proclaimed at the end of similar speeches in Acts (cf. 2:38; 3:19; 5:31; 10:43), but now justification is mentioned as well." (Bruce 1988, 262)

Forgiveness is big, but to be declared righteous?

Justification is big, it is huge. "The basic meaning of justification in any of its usages is simply "to declare righteous." Justification does not mean, "to be righteous" nor does it mean, "to make righteous," it simply means "to declare righteous." It is a declarative statement. In its theological meaning, justification is the act of God by which He declares the sinner righteous on the basis of the perfect righteousness of Yeshua (Jesus) the Messiah." (Fruchtenbaum 1983, 4)

When you and I come to Christ, He saves us and then God declares us to be righteous. That my brothers and sisters is an act of judgment. It is not because of anything we did, but solely because of what Jesus Christ did for us on the cross through His death and resurrection.

For those who feel condemned at times, by the way, that isn't God is you are in Christ (Romans 8:1), you have been declared by God, because of Jesus, to be righteous. That is called justification.

This declarative act of God about you and me if we are in Christ is amazing.

We are told by Scripture that God justifies the ungodly (Rom. 3:21–25; 4:5). How is it possible that a judge must justify the righteous and condemn the wicked, yet the Bible teaches that God justifies the ungodly? Furthermore, the Bible also teaches that God is just when He justifies the ungodly (Rom. 3:26). It is possible because of the means, the imputed righteousness of the Messiah (Rom. 5:17–19). When the believer has the righteousness of the Messiah imputed to him, he has been made righteous, and having been made righteous by imputation, the believer can then be declared righteous by justification. In this way, God is not inconsistent when He justifies the ungodly." (Fruchtenbaum 1983, 6-7)

This happens by faith alone, not by works.

...the moment one believes in Jesus for everlasting life, he is not only regenerated and eternally secure, he is also justified and guaranteed that he is permanently righteous in his standing before God. Good





works play no role in this. Thus failure is possible for the justified person. A person might be once-for-all justified and yet fail to persevere in faith and good works. (Wilkin 2012, 187-188)

Yes, there are those who now add “perseverance” to this. That is works, not faith. 1 John 1:9 is there for a reason; we are still human. Paul would later write the following to these folks.

Galatians 2:15–21

“We ourselves are Jews by birth and not Gentile sinners; yet **we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.** But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not! For if I rebuild what I tore down, I prove myself to be a transgressor. For through the law I died to the law, so that I might live to God. **I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose.**” (ESV)

Jesus also talks about this same point.

John 5:24

“Truly, truly, I say to you, **whoever hears my word and believes him who sent me has eternal life. He does not come into judgment,** but has passed from death to life.” (ESV)

There is no “and persevere as well.” from Jesus here. Once we are justified by God by faith alone:

Romans 4:4–5

“Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who justifies the ungodly, **his faith is counted as righteousness,**” (ESV)

Just like Abraham and the one who believes is justified forever.

Romans 11:29

“For the gifts and the calling of God are irrevocable.” (ESV)

There is no double jeopardy with God. (Wilkin 2012, 188)

Ephesians 2:8–10

“**For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,** not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.” (ESV)

Romans 3:21–24

“But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are **justified by his grace as a gift,** through the redemption that is in Christ Jesus,” (ESV)

The root meaning of the word grace is “beauty.” In the New Testament, grace means “God’s unmerited favor.” Grace is God giving to me something that I cannot obtain on my own. Grace is being accepted by God even though I do not deserve it, even though I am not worthy of it. The Bible teaches that I receive grace on the basis of my belief and trust in God. Hebrews 11: 6 declares that without faith it is impossible



to please God. We are forgiven by a holy God simply by believing in Jesus Christ and in His death on our behalf. When we place our trust in Him, our slate is wiped clean. (Smith 1994, 13)

Acts 13:36–39

“For David, after he had served God’s purpose in his own generation, fell asleep, and was buried among his fathers and underwent decay; **but He whom God raised did not undergo decay. Therefore let it be known to you, brothers, that through Him forgiveness of sins is proclaimed to you, and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.**” (NASB 2020)

That is seriously heavy. Everyone who believes is freed, is justified, is acquitted, declared and treated from henceforth and forevermore as righteous.

The message of the New Testament is simple, direct, and unmistakable. We are saved by God’s grace through faith alone, not on the basis of any good works we have done. The sole responsibility of a Christian is to believe in the love and grace which God freely offers. This clear message stands in sharp contrast to the teachings of those who want us to trust in Christ and obey certain rules or practice certain rites. These teachers call their message a gospel, but it isn’t really good news at all. They claim that in order to be acceptable to God, we need to do adequate works. Law and works are placed side by side with grace as a two-part ticket to righteousness. Contrary to these teachers, however, the New Testament insists that it is not law and works that justify, but God’s grace and our response of faith. (Smith 1994, 13)

Paul continues on after bringing everyone to what it is Christ did.

Acts 13:40–43

“Therefore, see that the thing spoken of in the Prophets does not come upon you: ‘LOOK, YOU SCOFFERS, AND BE ASTONISHED, AND PERISH; FOR I AM ACCOMPLISHING A WORK IN YOUR DAYS, A WORK WHICH YOU WILL NEVER BELIEVE, THOUGH SOMEONE SHOULD DESCRIBE IT TO YOU.’” As Paul and Barnabas were going out, the people repeatedly begged to have these things spoken to them the next Sabbath. Now when the meeting of the synagogue had broken up, many of the Jews and the God-fearing proselytes followed Paul and Barnabas, who were speaking to them and urging them to continue in the grace of God.” (NASB 2020)

When Paul finished his message, he includes a warning from Habakkuk. “He says, in effect, “Don’t set this matter aside. This is a matter of eternal life or eternal judgment!” He warns against the hardness of heart that keeps people from believing the message. He warns against the cynic who scoffs at the truth. Often people assume that it’s because of some lofty intellectual argument that people make fun of the message of salvation. But accepting or rejecting what Jesus accomplished at Calvary is not about one’s intelligence; it’s about one’s heart.” (Merida 2017, 191)

In the sermon in the synagogue at Antioch, Paul gives a true offer of salvation to the Jews who hear it. God’s grace was once again being poured out on them. This salvation is offered to “all who believe” (pas ho pistueōn). However, Paul implies the message will be rejected by some, which will result in divine judgment. (Hodges 2016, 69)

And here is the really good news, the offer is still open today. The warning still applies as well. This is not something to put off.

Living in the last days, which we are in, means that Jesus Christ will be returning for His church at any second. Prophetically, there is nothing that must take place first for Him to do so.



When you add in the signs of His second coming, which are now beginning to show up everywhere, it means it is indeed time to take His offer seriously.

We now see prophecy being fulfilled in Israel and elsewhere in the Middle east almost daily. It is eye watering. Those of us who believe are looking up, and we really want you to join us.

Romans 3:21–24

"But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God's glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins." (NLT)

Romans 10:9–13

"If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, "Anyone who trusts in him will never be disgraced." Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For "Everyone who calls on the name of the LORD will be saved."" (NLT)

### ABC's of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.

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