

## INTRODUCTION

1. Acts - proclamation of Jesus' resurrection. Review & reorient to series.
2. 3 missionary journeys - each w/ exemplary discourse: **1st** - sermon in synagogue at Pisidian Antioch [A13]; **2nd** - Areopagus Athens [A17]; **3rd** - exhorts Eph elders in A20. Jews then Gentiles then leaders of church.

### 1st: Paul's Preaching in the Synagogue to Jews

1. Reconnect w/ series from summer of 2021. A13:14-16a Synagogue composes of Jews & Gentile "God fearers".
  - i. v16b to v25 - rehearses history: Davidic Covenant & JnB
  - ii. v26 to v37 - Jesus' death & res - fulfills prophecy re: Davidic King
  - iii. v38 to v41 - call to faith & warning [Hab 1:5]: judgment
2. v42-52 different reactions: [2C 2:15-16]

### 2nd: Paul's Pivot to The Gentiles

1. Terms *Jew* & *Gentile* not solely ethnic but used as redemptive history moves from OCov to NCov epochs. Issue is not ethnicity. God-fearers were Gentiles. Issue is response to gospel.
2. v46 - pivot point of rdmpvtv history - cites Isa [v47] conflate Isa 42:6 & 49:6
  - i. 2, of 4, servant songs: prophetic profile of Jesus. Isaiah prophesies Jesus' life, death & res in servant songs. Our interest: Servant effects salvation beyond Israel *to the end of the earth*.
  - ii. To whom are Isa's words spoken? Lord's Servant: Jesus. A13:47a *us?*
  - iii. Paul does work of Jesus as *Servant* - take gospel to *ends of the earth*
    - a. This is why Paul's apostleship is so important [1C14:37b]. Words of apostles = Jesus' words & we are followers of Jesus.
    - b. Why this radical change? v30 Jesus' resurrection [Gn 12:3].
  - iv. Gospel's expanding reach - v14 then [v44; v46 then v49, v51.
3. Peoples tribes, tongues, nations = ethnic terms but ethnicity does not define people of NCov - union w/ Jesus does. v48.
  - i. Vocab of *Jew* & *Gentile* is less about "race" & more about grace.
  - ii. v48a cld be Gentile misinterp of gospel as message re: ethnicity. Jews misinterpreted Stephen [A6] & Paul [A22] - Gentiles misinterp too
  - iii. *glorify*: ambiguous depends on context: extol; praise, honor. Text where *glorify* not necessarily significant of salvation [Lk 2:20; Mk 2:13; Lk 5:25-26; Lk 7:16] coupled w/ *amazed* - not necessarily saving faith.

iv. A13:48a Gentile ethnic pride & A22:21-22 Jewish ethnic pride

- a. Paul speaks of res'd Jesus & forgiveness of sin & people hear issues of "race" - sound familiar?
4. A13:48b - *as many as* = subset of larger group: *the Gentiles* or all who heard gospel - Jew & Gentile. What comes into focus? v52 disciples - church.
5. Irony: *Gentile* means "nation". Ethnic Israel wanted to be like nations & now, Jews are a "nation" - as much Gentile as Gentiles! Called to trust Jesus
  - i. Gospel comes to man sinner - ethnicity is irrelevant
  - ii. Jesus taught this truth: Lk 3; Jn 8; Jn 5. Not natural birth but new birth
6. How hard it is to eradicate idea of ethnic superiority

**Applic #1: Jesus' Resurrection Began a New Epoch of Redemptive History**

1. Our stewardship is this message of Jesus' life, death, & resurrection biblically interpreted & applied.

**Applic #2: Our Concern is Not Ethnicity But God's Revealed Grace**

1. 2C5:16 - we do not view men *according to the flesh* but in rln to Jesus' res.
2. Paul's approach to Jews in synagogues differed from that to pagans. How much has God revealed of Himself? To all in creation & conscience. To some thru special revelation of Scripture. When we speak with people, are they more like Jews in a synagogue or pagans in Athens?
3. Problem: contemporaries are biblical illiterates. Problem: misinterpretation Bible info set in unbiblical context for unbiblical purposes: misapplication

**Applic #3: Let Us Live as Christ's New Humanity**

1. We have opportunity today to be community of new men.
2. Let us not allow the world to set our agenda, our terms, our message. May the Holy Spirit enable us to be faithful to this gospel in service to Jesus.