

# GRACE

REFORMED BAPTIST CHURCH

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## THE BOOK OF ACTS

Sermon Notes

### Paul's First Missionary Journey, Part 2

*Paul Proclaims Jesus as the Christ in Pisidian Antioch*

Acts 13:13-41

September 23, 2007

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#### I. Paul and Barnabas Travel to Perga

- In **Verse 13**, Luke writes, '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'
  - The two missionaries were now going from Barnabas' home [the island of Cyprus] to Saul's [Asia Minor]. Most likely, the missionaries landed at Attalia and then walked twelve miles inland to Perga.
  - Luke states that Perga was in Pamphylia. Pamphylia was the land in between the Mediterranean Sea and the Taurus Mountains.
  - It was here, at Perga, where John Mark left Paul and Barnabas and returned to Jerusalem.
    - For centuries, scholars have debated the actual reason for John Mark's decision to desert the other two missionaries [Acts 15:38].

- Some have suggested that he was homesick and missed his mother with her large home in Jerusalem, complete with servants [A far cry from the life of an early missionary].
- Others speculate that John Mark possibly became upset that Paul had taken the preeminent role away from Barnabas as the leader of the small missionary team – it was no longer ‘Barnabas and Paul’; but rather ‘Paul and Barnabas.’ [Remember, Barnabas was John Mark’s cousin.]
- Still others say that John Mark had a problem with Paul’s willingness to evangelize the Gentiles. Some of the proponents of this idea have suggested that John Mark may have been the individual who stirred up the Judaizers in opposition to Paul in Acts 15:1.
- Another possibility is that John Mark dreaded the idea of climbing over the Taurus Mountains in order to arrive at Pisidian Antioch. Further, it was well-known that the Taurus mountains were full of robbers and thieves [see Paul’s comment of concerning ‘being in danger of bandits’ in 2 Corinthians 11:26].
- Lastly, it is quite possible that the Apostle Paul had contracted an illness and John Mark thought that it would be foolish to travel through the mountains in his [Paul’s condition]. According to Galatians 4:13, Paul was quite ill when he reached the cities of South Galatia. William Ramsay proposed that Paul may have contracted ‘a species of chronic malaria fever.’ This could have even been Paul’s ‘thorn in the flesh’ [2 Corinthians 12:7].

## II. Paul and Barnabas Travel to Pisidian Antioch

- We do not know the exact reason why John Mark left Paul and Barnabas, we only know that he did.
- **Verse 14** states, ‘But going on from Perga, they arrived at Pisidian Antioch, and on the Sabbath day they went into the synagogue and sat down.’
  - From this passage, it is impossible to understand the treacherous route from Perga to Pisidian Antioch.
  - Pisidian Antioch was about 100 miles north of Perga, and sat on the other side of the Taurus Mountains. ‘The route was barren, often flooded by swollen mountain streams, and notorious for its bandits, which even the Romans had difficulty bringing under control’ [John Polhill]. It was also much higher in elevation than Perga – sitting at about 3,600 feet above sea level.

- When Paul and Barnabas arrive in Pisidian Antioch, they, once again, follow the Pauline missionary ‘formula’ by going first to the synagogue, the religious and cultural center of the Jews. Luke writes that they do so on ‘the Sabbath day’, that is from 6:00 p.m. Friday evening until 6:00 p.m. Saturday evening.

### III. Paul Proclaims Jesus as the Christ in Pisidian Antioch [Vv. 15-41]

- During the Sabbath service at Pisidian Antioch, Luke states, **Verse 15**, ‘After the reading of the Law and the Prophets the synagogue officials sent to them, saying, ‘Brethren, if you have any word of exhortation for the people, say it.’
  - Ancient sources corroborate Luke’s words, that ‘...after the reading of the Law and the Prophets, the synagogue officials sent to them, saying, ‘Brethren, if you have any word of exhortation for the people, say it.’ According to these sources, the sermon immediately followed readings from the Pentateuch and the Prophets.

There was a set cycle of reading for 154 Sabbaths used in Palestine and the Western Diaspora. The service consisted of six basic parts. First was the recitation of the basic confession, the *Shema*, based on Deuteronomy 6:4-9; 11:13-21; Numbers 15:37-41. Then followed prayers, including the *Shemoneh’esreh*, or ‘eighteen benedictions.’ Third came the Torah-reading from the books of the Law, usually divided into portions and read by several laypersons. Fourth was a reading from the Prophets. In Palestine this was usually followed by a paraphrase of the readings from an Aramaic Targum. Fifth was a homily [sermon] on the day’s readings, which was optional, depending on the availability of a suitable speaker. Finally came the priestly blessing based on Numbers 6:22-26, or, in the absence of a priest, a benediction pronounced by the ruler of the synagogue.

*The History of the Jewish People in the Age of Christ*, E. Schurer

- It seems likely that there had been previous arrangements between Paul and Barnabas and the synagogue officials [most certainly the ruling elders] in Pisidian Antioch.
- After the synagogue officials sent for Paul and Barnabas, Paul stood and began to speak [**Verse 16**].

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- In **Verse 16**, Luke writes, ‘Paul stood up, and motioning with his hand said, ‘Men of Israel, and you who fear God, listen:’
  - Paul’s brief introduction establishes his intended audience: **The whole world, without distinction**: (1.) Jews [Men of Israel], and (2.) Gentiles [‘you who fear God’, that is, loosely, ‘God-fearers’].
  - What Paul is essentially stating is that his message – that is, the Gospel – is **universal**.
  - Paul will later write, ‘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, whom God put forward as a propitiation by his blood, to be received by faith...' Romans 3:22b-25a

### a. The Works of God in the Old Testament Foreshadow the Messiah

- ❑ Immediately following his introduction, the Apostle Paul begins to explain the **active works of God in the Old Testament**.
- ❑ Since Scripture clearly demonstrates that Christ is the fulfillment of the whole of the Old Testament [Luke 24:27, 44-48], then such an understanding forces one to view these words of Paul [concerning the works of God in the Old Testament] in light of Christ's fulfillment of them in the New.
- ❑ In **Verses 17 – 20**, Paul mentions **seven [7]** acts of God which powerfully demonstrate **His divine, sovereign initiative in our salvation**. [In this passage, Paul chronicles the period from God's choosing of Israel to the time of the raising up of David.]
- ❑ **Each of these seven acts reveals certain truths concerning our salvation in Christ alone.**

#### ○ He 'chose our fathers' [Verse 17]

- ◆ Just as God 'chose our fathers' in the Old Testament, so the Father chose us in Christ 'before that foundation of the world that we should be holy and blameless before Him.' [Ephesians 1:4]
- ◆ Just as Peter writes in 1 Peter 2:9-11:

'But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.'

#### ○ He 'made the people great during their stay in the land of Egypt' [Verse 17]

- ◆ Next, just as He made the people of Israel great during their stay in the land of Egypt, so God transforms His people, the Church, during our sojourn in this world.
- ◆ It is important to note that Paul emphasizes that God 'made the people great **during their stay in the land of Egypt**'; that is, in the midst of their suffering!
- ◆ In His high priestly prayer of John 17, Jesus, praying to the Father, states, 'They are not of the world, even as I am not of the world...As You sent Me into the world, I also have sent them into the world.'

- ◆ In Matthew 5:13, the Lord Jesus says that we, as believers in Him are ‘salt of the earth.’
- ◆ In Philippians 2:15-16, Paul speaks of Christians being ‘blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world, holding fast to the word of life...’
- ◆ Again, Peter refers to believers in the New Covenant as a ‘royal priesthood and a holy nation’ in **1 Peter 2:9**.
- ◆ Yet, the reason that God has made us into a great nation is because we have a **great salvation** [Hebrews 2:3] and a **great high priest** in the Person of the Lord Jesus Christ [Hebrews 4:14].

○ <b>‘He led them out from it’</b> [Verse 17]
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- ◆ We did not escape from the power and grip of sin...God delivered us! Just as the Lord did when He delivered Peter in Acts 12:6-19, He led us out of darkness and into His marvelous light.
- ◆ The Apostle Paul writes, in **2 Corinthians 1:9-10**, ‘we had the sentence of death within ourselves so that we would not trust in ourselves, but in God who raises the dead; who delivered us from so great a peril of death, and will deliver us, He on whom we have set our hope.’
- ◆ Quoting from the prophet Isaiah, Jesus, in **Luke 4:18**, proclaims, ‘The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives...’

○ <b>‘He put up with them in the wilderness’</b> [Verse 18]
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- ◆ This passage likely echoes **Deuteronomy 1:31**: ‘...and in the wilderness where you saw how the LORD your God carried you, just as a man carries his son, in all the way which you have walked until you came to this place.’
- ◆ In 2 Peter 3:9, Peter states, ‘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.’
  - In other words, the Lord ‘puts up with us’, His people today. He is patient towards us, His people. And He is not willing that any of **us, His people** to perish, but all of us, His people, **will come to repentance**.

○ **'He...destroyed seven nations in the land of Canaan'** [Verse 19]

- ◆ It was through Christ the God defeated our enemies at the cross of Calvary. In fact, the entire Book of Revelation, the final book of the Bible, centers around the basic truth that **Christ is victorious!**
- ◆ In Genesis 3:15, the first prophecy in the Scriptures, the Lord prophesies the crushing of the head of the serpent by the heel of the Seed of the woman, Jesus Christ.
- ◆ In **Ephesians 4:8**, Paul writes, 'When he ascended on high he led a host of captives, and he gave gifts to me.'
- ◆ In **Matthew 12:29**, Christ is the 'strong man': 'Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house.'
- ◆ In **1 Corinthians 15:55**, the Apostle Paul asks, 'O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?'
- ◆ In **Revelation 20:10**, we read of the ultimate defeat of Satan by our Lord: 'And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.'
- ◆ May we never forget that Satan, although quite powerful, is a created being, and He will be defeated.

○ **'He distributed their land as an inheritance'** [Verse 19]

- ◆ Just as God distributed the land to His people as an inheritance, so we await our inheritance ***in Christ!***
- ◆ The Apostle Paul writes, 'For all who are being led by the Spirit of God, these are sons of God. For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, 'Abba! Father!'' The Spirit Himself testifies with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.' **Romans 8:12-17**
- ◆ Also, **Galatians 3:29**, 'And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.'
- ◆ **Ephesians 1:11**, 'also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,'
- ◆ **Hebrews 9:15**, 'For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.'

- ◆ Lastly, in **1 Peter 3-5**: ‘Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time.’

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- Paul states, in **Verse 19**, ‘All this took about four hundred and fifty years.’ The reference to 450 years likely refers to 400 years in exile, forty years in the desert, and ten years conquering the land in Canaan.

○ **‘He gave them judges’** [Verse 20]

- ◆ Just as the judges in the Old Testament were deliverers for the people of Israel, so Christ is our Deliverer!
- ◆ **Colossians 1:13** states, ‘For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son...’
- ◆ **John 14:1-3**: ‘If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.’

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- ◆ **Luke 24:7**: ‘saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’
- ◆ **2 Corinthians 1:10**: ‘who delivered us from so great a peril of death, and will deliver us, He on whom we have set our hope. And He will yet deliver us,’
- ◆ **In other words, Jesus Christ was *delivered* into the hands of sinful men [the Jewish and the Roman officials] in order to deliver us, His people, from the ‘great peril’ of death.**

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- **Yet, despite God’s complete provision for His people in the Old Testament** [He chose our fathers; made the people great; led them out of Egypt; put up with them in the wilderness; destroyed the seven nations; distributed their land; He gave], **it still wasn’t enough for them!**
- In **Verse 21**, ‘they [the people of Israel] asked for a king, and God, in the mystery of His sovereignty, ‘gave them Saul the son of Kish...’

- Biblically, one of the acts of most fearful acts of God’s judgment is His decision to give us over to our sinful desires [Romans 1:24: ‘Therefore God gave them up in the lusts of their hearts to impurity...’]. This is exactly what He did here, and the consequences were unimaginable.
- The belief that Saul reigned as the first king of Israel does not come directly from the Old Testament; rather, it comes from tradition [Josephus]; however, it does not contradict Scripture. The belief is that Saul ruled for the last eighteen years of Samuel’s life and twenty-two years after his death.
- Then, in **Verse 22**, Paul, rather abruptly states, ‘After He [God] had removed him [Saul] [from the throne], 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.’

- In other words, God removed Saul, and then, God established David as the king in Israel, ‘raising him up...’
- This verse powerfully demonstrates the mystery of God’s sovereignty, that in the midst of the sinful desire and request of the people of Israel [their desire for a king like the other nations], God would raise up a king that would **not only be a type of Christ; but Christ would be an actual descendant of him.**

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- The Greek word translated ‘He raised up [David]’ [*egeiren, εγειρεν*], is a common expression in the Old Testament that refers to the ‘raising up’ of a prophet or ruler...’
- Yet, as the whole of the Old Testament points to the Person and Work of Jesus Christ, so this passage points to the birth of Christ; that is, the ‘raising up’ of the Messiah from the nation of Israel, from the line of David.
- Isaiah 11:1 echoes Acts 13:22, for it states, ‘There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit.’
  - In fact, the word translated ‘branch’ is *netzzer* in the Hebrew. This is the root word for Nazarene. Therefore, Matthew 2:23 states the fulfillment of Isaiah 11:1, stating that ‘*he should be called a Nazarene.*’

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- **Yet, even more significantly it is the word used in the Gospels [Matthew 28:6; Luke 24:6] for the resurrection of Jesus Christ: ‘He is not here, for he has risen, as he said. Come, see the place where he lay.’**



- Thus, just as it appeared that the royal line in Israel has been destroyed, because of the sin of Saul, and God ‘raised up David’; so, when Christ had been placed in the tomb, God ‘raised’ Him up!
- Then, in **Verse 23**, Paul states, ‘From the descendants of this man [David], according to promise, God has brought to Israel a Savior, Jesus.’
  - In this passage, Paul once again demonstrates the fulfillment of the Old Testament in Jesus Christ [see also Luke 1:32, 69; 2:4; Romans 1:3; 2 Timothy 2:8]. In 2 Samuel 7:16, Nathan prophesies the everlasting kingdom of David which will find its culmination in Christ, the King of Kings.
- Paul concludes his summary of the Old Testament [**Verses 24-25**] by describing the transitional, linking role of John the Baptist, who said, ‘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.’
  - Once again, Paul speaks with reference to an Old Testament passage, specifically, Malachi 3:1: ‘Behold, I send my messenger and he will prepare the way before me...’
  - Also, Paul quotes John the Baptist who said, ‘one is coming after me the sandals of whose feet I am not worthy to untie.’
    - In 1<sup>st</sup> Century Palestine, a student was expected to do everything for his master, except take his shoes off.
    - There is a traditional rabbinic saying that went as follows: “Every service which a slave performs for his master shall a disciple do for his teacher except the loosing of his sandal-thong (strap).”
    - Yet, John selects this task, which rabbinic tradition stated was too menial for a disciple, and declared that he was unworthy to perform it.
    - “Humility could scarcely take a lower place.” Leon Morris

## b. The Works of Jesus Fulfill the Old Testament

- In **Verse 26**, Paul reiterates the address to his audience, ‘sons of Abraham’s family, and those among you who fear God, to us the message of this salvation has been sent.’
- Then, in **Verse 27**, Paul states, ‘Brethren who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled these by condemning Him.’
  - This is perhaps one of the greatest ironies in the New Testament. The very individuals who claimed to be experts in the Law and knew the Scriptures better than

anyone else should have known that Jesus was the Christ, the fulfillment of the Old Testament. Yet, it was these, the ones who read the Scriptures every Sabbath, who fulfilled the Scriptures that they read, by condemning Jesus to death!

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- Then, in **Verses 28-37**, Paul describes two of the great events in redemption history. He clearly demonstrates both their prediction in the Old Testament and their fulfillment by Jesus Christ in the New. These two events were central to Paul's theology: (1) the death of Christ; and (2) His resurrection from the dead.
- Paul explains that these Jewish leaders found no guilt in Christ; yet, they still asked Pilate to execute Him [**Verse 28**].
- Then, he says, 'When they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb' [**Verse 29**].
  - This, according to Paul, was the work of men: they unjustly had Christ executed.
  - However, like Peter, Paul emphasizes, in the original Greek, that the rulers did not simply execute Jesus, but they nailed him to 'a tree.'
    - This phrase echoes the Old Testament declaration that 'cursed is he who hangs on a tree.' In other words, the rulers wanted Christ *accursed*.
    - But again, this was perfectly in accordance with God's providential plan: that Christ would be a curse **for us!** Thus, the rulers, once again, in their wickedness, fulfilled Old Testament prophecy.
- In contrast to the works of man, Paul states, in **Verse 30**: 'But God raised Him from the dead.'
  - Again, men crucified Christ and placed Him in the tomb, **but God raised Him from the dead!**
- And, in **Verse 31**, Paul emphasizes the appearances of Christ to the disciples, 'the very ones who are now His witnesses to the people.'
  - This underscores the significance, in accordance with Jewish law, of witnesses, and the validation that the presence of such witnesses establishes.
- Then, from **Verse 32 – 37**, Paul links the Old Testament passages concerning Christ's death and resurrection to the New Testament reality.
  - In this section, he links **Psalm 2:7** [which was based upon Nathan's prophecy in 2 Samuel 7], **Isaiah 55:3**, and **Psalm 16:10** with the resurrection of Jesus Christ.

- Paul concludes this section with a similar argument that Peter has already used: David died, ‘was laid among his fathers and underwent decay’; therefore, David could not have been the one to fulfill the prophecy of Psalm 16:10.
- **Only Jesus Christ ‘whom God raised’ from the dead never underwent decay.**

**Thus, Paul establishes conclusively that Jesus Christ is the long-awaited Davidic Messiah who, although He died, was raised from the dead in divine vindication!**

**c. The Sinner is Justified by Faith Alone in Jesus the Christ**

- In this final section of Paul’s sermon, he answers the great question, ‘**So what?**’
- The Apostle Paul was arguably the greatest theologian of the New Testament prophets; yet, **knowledge** was never the ultimate end of his pursuit. The ultimate end was clearly **salvation by grace through faith in Christ!**
- In **Verse 38 – 39**, Paul says, ‘**THEREFORE**, let it be known to you, brethren, 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.’

**In other words, because Christ fulfilled the Old Testament, through His life and death, all who believe are freed from all things!**

- The word Luke uses in the Greek, which is translated ‘freed’ is *dikaio*, which is more appropriately translated ‘justified,’ that is **declared righteous**. NOTE: This is the same word translated ‘justification’ throughout the Book of Romans.
- In other words, the Law of Moses **could not, and was never intended to** make one righteous; in fact, the Law of Moses condemns sinners. Yet, *in Christ*, all who believe, because He fulfilled the Law of Moses, are declared righteous.

“The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him. (Hebrews 9:14; Hebrews 10:14; Romans 3:25, 26; John 17:2; Hebrews 9:15)”

2<sup>nd</sup> London Baptist Confession of Faith of 1689 [as well as the Westminster Confession of Faith]

- In his preface to the Book of Acts, Martin Luther wrote:

‘It should be noted that by this book St. Luke teaches the whole of Christendom...that the true and chief article of Christian doctrine is this: We must all be justified alone by faith in Jesus Christ,

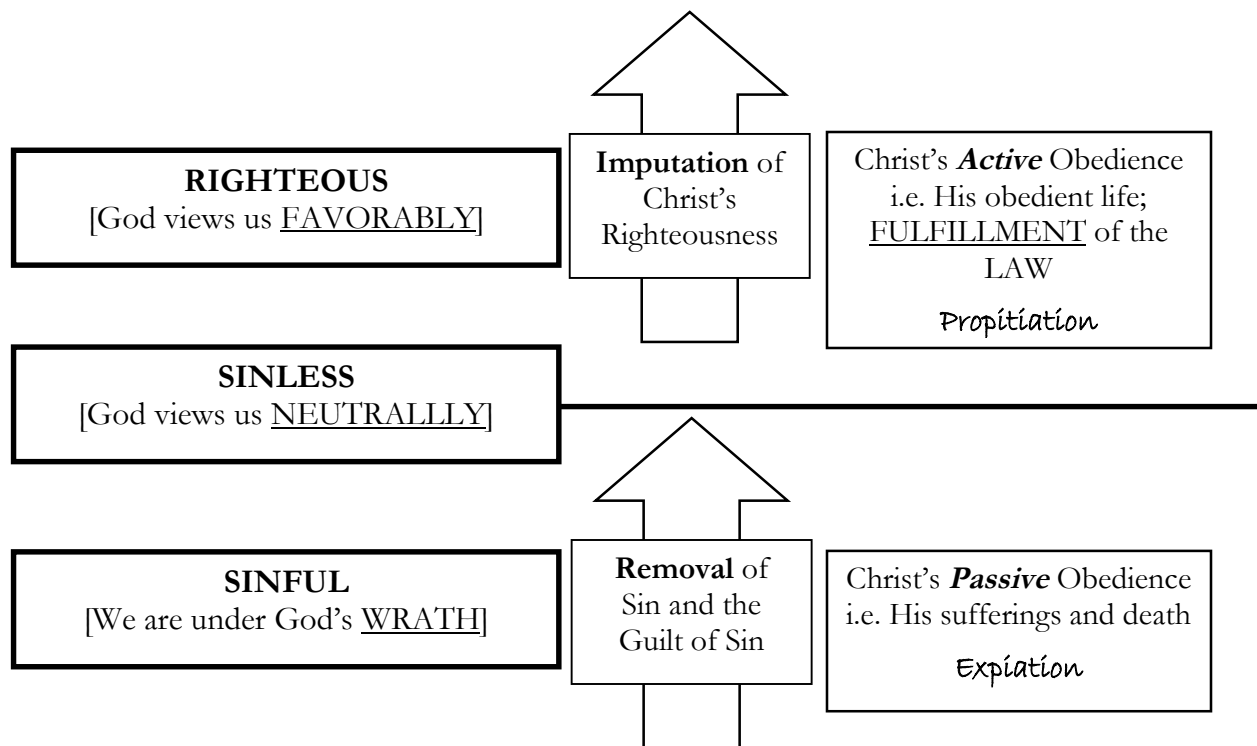
without any contribution from the law or help from our works. This doctrine is the chief intention of the book and the author's principle reason for writing it.'

Martin Luther, *Preface to the Acts of the Apostles* [1533]

- J.I. Packer, concurs, calling justification 'the heart of the gospel.'

*Westminster Larger Catechism, Question 70*: 'What is justification?' Answer: Justification is an act of God's free grace unto sinners, in which He pardons all their sins, accepts and accounts their persons righteous in His sight; not for anything wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone.'

- It was through the obedience of Christ in His life [often times referred to as His *Active Obedience*], and His obedience to the point of death [often times referred to as His *Passive Obedience*], that He procured justification for all who believe.



- Yet, justification is more than being declared 'not guilty'...it is 'being declared righteous.'

‘But it is quite evident from Scripture **that justification is more than mere pardon.** Unto Joshua, the high priest, who stood, as the representative of Israel, with filthy garments before the Lord, Jehovah said: ‘Behold, I have caused thine iniquity to pass from thee (negative element), and I will clothe thee with rich apparel’ (positive element), Zechariah 3:4. According to Acts 26:18 we obtain by faith ‘remission of sins and an inheritance among them that are sanctified.’ Romans 5:1, 2 teaches us that justification by faith brings not only peace with God, but also access to God and joy in the hope of glory. And according to Galatians 4:5 Christ was born under the law also ‘that we might receive the adoption of sons.’

Robert Culver

‘Paul’s clear doctrine is that when God declares a sinner righteous and proceeds to treat him so, **there is included in justification immediate conferral of every blessing in Christ.** ‘Peace with God’ – cessation of all hostility with fatherly benevolence is immediately ours, for ‘we have’ it. We have immediate ‘introduction’ or ‘access’ to God and by grace we have approved standing with Him. Confident ‘hope’ replaces ‘enervating fear.’

Robert Reymond

Wayne Grudem, in his *Systematic Theology* writes, “It is not just moral neutrality that Paul knows he needs from Christ (that is, a clean slate with sins forgiven), but a positive moral righteousness.”

“The active obedience of Christ was necessary to make His passive obedience acceptable to God, that is, to make it an object of God’s good pleasure.”

Louis Berkhof

“Christ merits more for sinners than the forgiveness of sins.”

Berkhof

“If Christ had merely obeyed the law and had not also paid the penalty, He would not have won a title to eternal life for sinners; and if He had merely paid the penalty, without meeting the original demands of the law, He would have left man in the position of Adam before the fall, still confronted with the task of obtaining eternal life in the way of obedience. By His active obedience, however, He carried His people beyond that point and gave them a claim to everlasting life...His passive obedience consisted in His paying the penalty of sin by His sufferings and death, and thus discharging the debt of all His people.”

Berkhof

Romans 5:18: So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

Galatians 4:4-5: But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the adoption as sons.

Philippians 3:9: and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith,

Galatians 3:13-14: Christ redeemed us from the curse of the Law, having become a curse for us--for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"-- in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

Galatians 4:4-5: But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the adoption as sons.

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- Yet, Paul does not end here. He ends with a dire warning.
- In **Verses 40 – 41**, the Apostle quotes from **Habakkuk 1:5**, which prophesied the rise of the Babylonians and instruments of God’s judgment upon the nation of Israel.
  - In other words, all who believe in Christ are justified by Christ.
  - However, all who do not believe will face God in their own power, on the basis of the own righteousness, and as a result face the divine wrath of an infinitely righteous, holy, and just God.