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**APOSTOLIC VERSE BY VERSE BIBLE STUDY**

**Straightway Church of Christ, Inc.**

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**PERSUADED TO CONTINUE**

**IN THE GRACE OF GOD**

**Acts 13:36-43**

***Acts 13:36-37***

***36 "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:"***

***37 "But he, whom God raised again, saw no corruption."***

In Acts 13:31-37 Paul appealed to three OT texts to prove Christ’s resurrection. Psalm 2 is a royal Psalm, and v. 7 makes an intimate connection between the Messiah and God.

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

Please note, according to the Bible He is called “God’s Son” or “the Son of God,” but never called “God The Son” as so many theologians call Him. The phase “God The Son” is a religious concept of the Godhead as a “trinity” that was introduced in the third century. No Old Testament or New Testament writer, scholar, prophet or priest every used the word or concept trinity in describing God. On the contrary the “Oneness” of God and the Godhead permeates the biblical text.

***Deuteronomy 6:4 “Hear, O Israel: The Lord our God is one Lord:”***

***Ephesians 4:5 “One Lord, one faith, one baptism,”***

***1 Timothy 3:16 “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”***

Trinitarians teach, the Son of God is eternal. He never had a beginning. He always existed alongside the Father and Holy Spirit as a distinct person. He is co-equal with the other two in every respect and thus they explain this trinity as God The Father, God The Son and God The Holy Ghost. Essentially One God in three persons. The bible teaches the Jesus is called “the only begotten of the Father” (John 1:14), the only begotten Son” (John 1:18, I John 4:9), “His only begotten Son” (John 3:16), and “the only begotten Son of God” (John 3:18). The Angel told Joseph that Christ was begotten (Matthew 1:20); the same angel told Mary that her Son was begotten of God (Luke 1:35), and God Himself told the son that he was begotten: “Thou art My Son, this day have I begotten thee” (Hebrews 1:5). Clearly, the Son of God is not “eternal,” he was begotten! The term begotten is an earthly term, not celestial or eternal. It is used to describe human beings who are brought into existence through reproduction and born of a mother. The term Son, likewise is humanly and earthly connected: Son “a male offspring, male child born of a woman.” So, we can see from this that the Son “came into being” hence He cannot, as the Son, be eternal. Neither could he have existed from all eternity in heaven, for He was a “male child, borne of ‘a woman.” And such conditions do not obtain in heaven! The bible also teaches the purpose of His Sonship.

***1 Corinthians 15:24-28***

***24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.***

***25 For he must reign, till he hath put all enemies under his feet.***

***26 The last enemy that shall be destroyed is death.***

***27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.***

***28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.***

Paul alluded to Isaiah 55:3 in v. 34, and he informed his audience that the promises made to David had been given to them through Jesus who had been raised from the dead.

***Isaiah 55:3 “Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.”***

***Acts 13:34 “And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.”***

As did Peter in his speech in Acts 2, Paul quoted Psalms 16:10, and insisted that David could not have been speaking of himself since his tomb was in Jerusalem. Paul’s appeal to these texts was not arbitrary. First, as a postexilic collection, the Psalms in general, and the royal Psalms in particular, pointed forward to the future royal son of David, the Messiah. Thus, just as Paul explained, in Psalms 2 God was not addressing David, but rather called the Messiah His Son. In the same way, Psalms 16:10 predicts that some future individual would not experience decay in the grave, referring not to David but rather the future Davidic Messiah. This is all in accord with the Davidic covenant in which God mercifully promised David a future descendant, the Messiah, who would have an eternal house, throne, and kingdom.

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

***2 Samuel 7:12-16***

***12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.***

***13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.***

***14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:***

***15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.***

***16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.***

David decayed in his tomb; Jesus did not decay and saw no corruption, because his body rose from the tomb on the third day. The decaying process begins on the fourth day. The prophecy in Psalms 16 had meant that Jesus' body would not decay; it did not mean David's body. David's body had lain in the grave many years, when Paul spoke these words. His body had decayed.

***Acts 13:38-39***

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

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

Having explained how Jesus fulfilled the Old Testament, Paul applied his message to his Jewish listeners. Through [Jesus] forgiveness of sins is being proclaimed. Paul speaks of Jesus as man here because this is what the people saw. They could not comprehend at this time that Jesus was, in fact, the Word manifested in the flesh of a man.

***John 1:1-3***

***1 In the beginning was the Word, and the Word was with God, and the Word was God.***

***2 The same was in the beginning with God.***

***3 All things were made by him; and without him was not any thing made that was made.***

***John 1:14 “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”***

Paul gets to the most important part here. Through Jesus is the only way to get forgiveness for your sins.

Forgiveness and justification are through faith in Jesus and not by the keeping of the Law of Moses. Both forgiveness and justification have a forensic sense. Forgiveness means that the legal penalty for one’s sins is cancelled, and justification means that a person is declared right with God. Paul insisted it is only through faith in Jesus’ atoning death and resurrection that God grants complete forgiveness and declares a person totally righteous. Justified means just as if I had never sinned. Every person who believes is just as if they had never sinned. What a promise! The law of Moses was our schoolmaster to make us see our need for a Saviour. All the washings and the animal sacrifices could only cover sin, not do away with sin. The blood of Jesus does away with our sin if we are a Christian.

***Acts 13:40-41***

***40 "Beware therefore, lest that come upon you, which is spoken of in the prophets;"***

***41 "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."***

Paul concluded his message with a stern warning of judgment for rejecting Christ. Here, again, we see a warning to hold fast to what you have. Using a quote from Habakkuk 1:5, he compared his audience to the Israelites who were destroyed during the Babylonian exile. The present generation of Jewish people would also experience judgment if they refused to believe that God is working through Jesus Christ. The key idea in the comparison is God’s work. In the context of Acts, God’s work included the atoning death and resurrection of Jesus Christ and Christ’s work of building the church through Spirit-inspired witnesses. The authorities will not like it and will come against God's people just as the prophets have predicted. Paul is warning them, that if they sit around and just wonder without receiving this message that he has brought them of salvation through Jesus Christ, they will perish. These Jews, Paul knows, will not believe. Even though Paul was one of them (Pharisee), he has changed and is trying to get them to change. They won't change and accept Jesus as Messiah.

***Acts 13:42-43***

***42 "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath."***

***43 "Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God."***

In the response to Paul’s message, some begged Paul to speak again the following Sabbath, and many Jews and converts to Judaism even began spending time with Paul and Barnabas. They were urged to continue to rely on God’s grace and not revert to living by the law of Moses. These Jews are like so many Christians today in different denominations. They are head strong (they can't be bothered with the facts). They have already made up their minds. They do not intend to change. Most of this type of dogmatic belief is based on some denomination's doctrine, rather than on the Word of God. Gentiles, in this case above, have no preconceived ideas and are willing to listen to the Word of God. They not only want to listen, but they also ask Paul to preach to them. We see that Paul and Barnabas' teachings were not in vain. Many of the Jews believed and accepted the gift of grace through Jesus Christ. We see that the Jews and proselytes (newcomers) wanted to hear more and followed Paul and Barnabas to the place they were staying and heard even more. At any rate, they believed and accepted Jesus as Saviour.

***Titus 2:11-14***

***11 For the grace of God that bringeth salvation hath appeared to all men,***

***12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;***

***13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;***

***14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.***

Grace is a constant theme in the Bible, and it culminates in the New Testament with the coming of Jesus (John 1:17). The word translated "[grace](https://www.gotquestions.org/definition-of-grace.html)" in the New Testament comes from the Greek word [charis](https://www.gotquestions.org/charis-in-the-Bible.html), which means “favor, blessing, or kindness.” We can all extend grace to others; but when the word grace is used in connection with God, it takes on a more powerful meaning. Grace is God choosing to bless us rather than curse us as our sin deserves. God shows both mercy and grace, but they are not the same. Mercy withholds a punishment we deserve; grace gives a blessing we don’t deserve. In mercy, God chose to cancel our sin debt by sacrificing His perfect Son in our place (Titus 3:5; 2 Corinthians 5:21). But He goes even further than mercy and extends grace to His enemies (Romans 5:10). He offers us forgiveness (Hebrews 8:12; Ephesians 1:7), reconciliation (Colossians 1:19-20), abundant life (John 10:10), eternal treasure (Luke 12:33), His Holy Spirit (Luke 11:13), and a place in heaven with Him some day (John 3:16-18) when we accept His offer and place our faith in His sacrifice. Grace is God giving the greatest treasure to the least deserving, which is every one of us.

***2 Corinthians 9:8 “And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:”***

**QUESTIONS**

1. What is meant by David seeing corruption?

2. On what day does the body begin to decay after burial?

3. Verse 37 says, who raised Jesus?

4. Who was Paul speaking to in verse 38?

5. Through whom was salvation preached?

6. Who are justified in Jesus?

7. Could the law of Moses justify you?

8. What does justified mean?

9. What was the law to us, really?

10. What was the difference in what the shed blood of Jesus Christ could do for us and the shed blood of the sacrificial animals?  
11. Verse 41 says, that those who wonder and yet do not believe,\_\_\_\_\_.

12. What religious connection did Saul (Paul) have before becoming a Christian?

13. What did the Gentiles ask Paul after the Jews left?

14. When the congregation broke up, many \_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_ followed Paul and Barnabas.

15. What did Paul persuade them to do?