

Heirs Of The Promise -- Acts 13:13-16

Introduction

- Paul's sermon in Antioch of Pisidia.
 - Paul's first missionary journey. 50 A.D.
 - In the synagogue. Audience made up of both Jews and Gentiles. (Act 13:16,42)
 - Paul's sermon will culminate in preaching Jesus as the resurrected Savior, and that by Him forgiveness of sins for all men can be had. (Acts 13:28-39)
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 - God's plan for saving sinners is inseparably linked to Gen. 12:1-3,7; 22:18
 - The land and nation promise had meaning only because of the third promise. The first two were not an end in and of themselves, but the third (seed promise) is. It is this one that gives the first two meaning.
 - The rest of the Bible is the record of the fulfillment of these promises, which makes it living, relevant, meaningful for us today. Salvation offered through Christ, the seed of Abraham.

Paul's Preaches "The Promise" At Antioch

- Paul addresses both Jews and Gentiles. (Acts 13:16)
 - "You who fear God" refers to Gentiles in the synagogue. (cf. v-42)
 - Consistent with promise that all nations would be blessed.
- Paul speaks of the fathers (Abraham, Isaac and Jacob). (Acts 13:17)
 - The promises had been made to Abraham (Gen. 12:1-3; 22:18; and repeated to Isaac and Jacob. (26:3-4; 28:13-14)
 - Paul's Preaches "The Promise" At Antioch
- Paul speaks of the nation of Israel. (Acts 13:17)
 - He delivered them from Egyptian bondage with a high hand. (v-17)
- God, having fulfilled the nation promise, brought them to the land of Canaan after 40 years of wilderness wanderings. (Acts 13:18-19)
 - The land of Canaan was possessed and divided to the 12 tribes as recorded in the book of Joshua.
- With the nation and land promises fulfilled, God gave them judges as deliverers, and allowed them to have kings. (Acts 13:20-22) The first two being Saul and David.
- Paul then focuses on the fulfillment of the seed promise. (Acts 13:23)
 - Jesus, the promised seed, was of the seed of David, who was of the seed of Abraham. (Matt. 1:1)
- Paul preached "the promise". This seed promise was made both to David and to Abraham. (Acts 13:24-26)
 - The goal of this promise has always been salvation. On this day, salvation was offered to both the Jews and Gentiles in Antioch.

Paul Writes Of The Promise To The Galatians (ch. 3)

- Galatians emphasizes that we are not under the Law of Moses, (2:16, 21) but redeemed by Christ, through the gospel.
 - In chapter 3, the promise and its relation to the Law is clearly explained.
 - What do these have to do one with another? Does the Law somehow cancel the promise? By what are we justified, and become an heir of the promise?
- (Galatians 3:1-9). The blessings provided by the Holy Spirit did not come by the Law, but by the hearing of faith. Only those who are of faith are blessed—not the Mosaic law-keepers.
- (Galatians 3:10-14). Everyone who is under the Law is under a curse; he is obligated to keep every part of the Law. But Christ has redeemed us from such a curse. We are not under the Law.
 - We receive "the promise of the Spirit through faith." The blessing of Abraham is on those who are of "faith", not those who are depending on the Law of Moses.
 - The "promise of the Spirit" is a reference to the promise the Holy Spirit made to Abraham in Genesis 12:1-3.
- (Galatians 3:15-18). The Law of Moses was given more than 400 years after the promises were made to Abraham.
 - The giving of the Law did not alter or undo the promises.
 - It was still God's plan to justify men by means of faith in Christ—not by means of keeping the Law.

- (Galatians 3:19-25). The Law was a temporary -- intended to govern Israel only until the time when the promised seed would come.
 - The Law served only as a schoolmaster (or tutor) until Christ came.
 - Now that the gospel is here, we are not under the Law.
- (Galatians 3:26-29). We are made children of God by means of the gospel given by Christ (not by the Law). Here are some facts about our salvation:
 - We are sons of God only when we are in Christ Jesus.
 - We come into Christ through means of our obedient faith—not by keeping Moses' Law.
 - We enter Christ at baptism. We are baptized into a relationship with Him.
 - We put on Christ at baptism; that is, we receive all the blessings He gives.
 - It makes no difference if we are Jew or Gentile—one salvation is for all.
 - Since we belong to Christ, we are counted as offspring (seed) of Abraham. This means you can look back at Genesis 12:3 and see yourself in the direct line of blessing from God through Abraham to yourself. You are an heir according to the very promise God made to Abraham.