

The Gospel Paul Preached and The Gospel Jesus Preached

Grace Chapel

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April 11, 2007

INTRODUCTION

EVERLASTING LIFE IS THE CORE OF JESUS' GOSPEL

(Cf. *DPPEL*, 9)

The word for *everlasting* is *aiōnion*; the word for *eternal* is *aiōnion*.

John 3¹⁴ And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, ¹⁵ that whoever believes in Him should not perish but have eternal life. ¹⁶ For God ~~so~~ loved the world that He gave His only begotten Son in this way, that whoever believes in Him should not perish but have everlasting life. ¹⁷ For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. ¹⁸ He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

Everlasting life = being saved. It is the opposite of being condemned or perishing.

John 4¹³ Jesus answered and said to her, “Whoever drinks of this water will thirst again, ¹⁴ but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”

John 5²⁴ Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

Everlasting life = passing from death into life. It is the opposite of coming into judgment.

John 6²⁷ Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.

John 6⁴⁰ And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.

Everlasting life = being raised up.

John 6⁴⁷ Most assuredly, I say to you, he who believes in Me has everlasting life.

John 6⁵⁴ Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.

Everlasting life = being raised up.

John 10²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand.

Everlasting life is the opposite of being snatched out of the Father's hand

John 17¹ Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, ² as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. ³ And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

PAUL RECEIVED HIS GOSPEL FROM JESUS

(Cf. DPPEL, 9)

Galatians 1¹¹ But I make known to you, brethren, that the gospel which was preached by me is not according to man. ¹² For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.

EVERLASTING LIFE SHOULD BE THE CORE OF PAUL'S GOSPEL

(Cf. DPPEL, 9)

1 Timothy 1¹⁵ This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. ¹⁶ However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.

Everlasting life = being saved.

PAUL'S SERMONS IN PISIDIAN ANTIOCH

(Cf. DPPEL, 11)

The first sermon in Pisidian Antioch (Acts 13:16–41)

The response to Paul's first sermon in Pisidian Antioch:

(Cf. DPPEL, 11)

Acts 13⁴² So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath. ⁴³ Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God.

The setting for Paul's second sermon in Pisidian Antioch (Acts 13:44)

Acts 13⁴⁴ On the next Sabbath almost the whole city came together to hear the word of God.

The response to Paul's second sermon in Pisidian Antioch: (Cf. *DPPEL*, 12–13)

Acts 13⁴⁵ But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul. ⁴⁶ Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles. ⁴⁷ "For so the Lord has commanded us: 'I have set you as a light to the Gentiles, That you should be for salvation to the ends of the earth.' " ⁴⁸ Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.

Those Jews who opposed Paul and Barnabas did so from envy

They opposed what Paul had said

What (in particular) was it that they opposed?

What does this tell us about Luke's handling of the sermon (as he wrote Acts)?

When was it that the people in verse 48 were appointed to eternal life?

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CONCLUSION