

God hath **fulfilled** the same unto us their children, in that **he hath raised up Jesus again**; as it is also written in **the second psalm**, **Thou art my Son, this day have I begotten thee.** (Acts 13:33 KJV)

The proof that Jesus is the only begotten Son of God is the resurrection.

He did not become the Son of God at His resurrection.

He is the eternally the Son, and indeed God the Son.

This affirms a foundational truth of Trinitarian Doctrine.

Psalm 2:7 is often misunderstood, and many heresies arise from its misinterpretation.

Careful definition is required for key terms such as “*Son*,” “*day*,” and “*begotten*.”

While David was called a “son,” he was not God’s *only begotten* Son.

Some claim Jesus is merely “the only Son of God...”

However, this raises an important question: what, then, are believers?

The phrase “*this day*” must also be examined—does it refer to a moment in time, or to an eternal reality?

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.** (Acts 13:34 KJV)

**This is the Davidic Covenant** outlined in 2 Samuel 7 and Psalm 89:20-30.

<sup>29</sup> His seed also will I make *to endure* for ever, and his throne as the days of heaven. (Ps. 89:29 KJV)

**These are the Sure Mercies of David**

These sure mercies are echoed in 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**. (Isa. 55:3 KJV)

God promised David he will always have a descendent on the Throne of Israel.

The Resurrection of Jesus is the only way this promise can be eternally fulfilled.

Jews are not able to name the family or tribe to which they belong.

Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. (Acts 13:35 KJV)

Thrice this Psalm 16:10 is quoted in the book of Acts.

For thou wilt not leave my soul in hell [*Abraham's Bosom*]; neither wilt thou suffer thine Holy One [*the Messiah*] to see corruption. (Ps. 16:10 KJV)

For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:<sup>26</sup> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:<sup>27</sup> Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. (Acts 2:25-27 KJV)

The Messiah will not be in the grave long enough to decay like Lazarus after 4 days.

Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and **his sepulchre is with us unto this day**.<sup>30</sup> Therefore being a **prophet**, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up **Christ** to sit on his throne;<sup>31</sup> **He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption**.<sup>32</sup> This Jesus hath God raised up, whereof **we all are witnesses**. (Acts 2:29-32 KJV)

But he, whom God raised again, saw no corruption. (Acts 13:37 KJV)

Was that true of anyone else who experienced a resurrection, e.g. Lazarus?

Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: (Acts 13:38 KJV)

This is the Gospel of the Grace of God preached around AD 46-47.

Your sins are forgiven through Jesus Christ.

As Paul told the Corinthians:

For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus **I have begotten you through the gospel.** (1 Cor. 4:15 KJV)

And **by him all that believe** are justified from all things, from which **ye could not be justified by the law of Moses.** (Acts 13:39 KJV)

Salvation is justification by faith alone in the finished work of Christ.

You are “justified from all things!”

The Law could never accomplish this.

Beware therefore, lest that come upon you, which is spoken of in the prophets; (Acts 13:40 KJV)

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. (Acts 13:41 KJV)

Paul warns his audience by quoting Habakkuk 1:5:

Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you*. (Hab. 1:5 KJV)

For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces *that are* not theirs. (Hab. 1:6 KJV)

- Though it may seem out of context, the principle remains consistent:
- When God performs a work,
- Unbelief leads to judgment.
- Just as God raised up the Chaldeans in Habakkuk's day...
- ...judgment falls on those who reject His revelation.

The broader takeaway is clear:

- failure to believe God's word results in judgment and destruction.

There is a connection between pagan Rome and Babylon.

Luther referred to it by his tract *The Babylonian Captivity!*

Mystery Babylon the great plays a prophetic role.

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. (Acts 13:42 KJV)

Why the Sabbath and not on Sunday?

These were "God Fearers" who were interested in the things of God.

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. (Acts 13:43 KJV)

Paul and Barnabas urged their converts to continue in the "Gospel of the Grace of God."

And the next sabbath day came almost the whole city together to hear the word of God. (Acts 13:44 KJV)

This is a city wide campaign of saturation evangelism.

But when the Jews saw the multitudes, they were filled with **envy**, and spake against those things which were spoken by Paul, **contradicting and blaspheming**. (Acts 13:45 KJV)

Envy: the reason their Messiah was rejected.

But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? <sup>10</sup> For he knew that the chief priests had **delivered him for envy**. (Mk. 15:9-10 KJV)

“**Contradicting and blaspheming:**” In the end, according to the leaders Jesus got what He deserved.

Then Paul and Barnabas waxed bold, and said, **It was necessary that the word of God should first have been spoken to you:** but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, **we turn to the Gentiles**. (Acts 13:46)

This is one of the turning points: Jerusalem, Pisidian Antioch, Corinth, and Rome.

For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. (Acts 13:47 KJV)

And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. <sup>6</sup> And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. <sup>7</sup> Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall

worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee. (Isa. 49:5-7 KJV)

- Jesus as Messiah is clearly seen as the Lord's servant, the Light of the Gentiles, the Redeemer of Israel, His Holy One, and the Holy One of Israel.

<sup>48</sup> And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were **ordained** to eternal life believed. (Acts 13:48 KJV)

Study the word "ordained." It has nothing to do with a decree of predestination or determinism.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are **ordained of God**. (Rom. 13:1 KJV)

Was Nero ordained by God in all that he did? If you are a Calvinist- then the answer is "yes" **because God ordains all evil**.

- We use the same vocabulary but a different dictionary.

If there is one single molecule in this universe running around loose, totally free of God's sovereignty, then we have no guarantee that a single promise of God will ever be fulfilled

R. C. Sproul, [\*Chosen by God\*](#) (Wheaton, IL: Tyndale House Publishers, 1986), 26–27.

This is carefully worded. There are molecules running around loose. He qualifies it by adding the condition "...totally free of God's sovereignty..." But are they loose by the direct will of God or the permissive will of God? This is the question.

I have already shown clearly enough that God is the author of all those things which, according to these objectors, happen only by his inactive permission. He testifies that he creates light and darkness, [God] forms good and evil (Is. 45:7); that no evil happens which he [God] has not done (Amos 3:6).

John Calvin, [\*Institutes of the Christian Religion\*](#) (Bellingham, WA: Logos Bible Software, 1997).

I form the light, and create darkness: I make peace, and **create evil**: I the LORD do all these *things*. (Isa. 45:7 KJV)

Heb. *ra*, translated “sorrow,” “wretchedness,” “adversity,” “afflictions,” “calamities,” but never translated *sin*. God created evil only in the sense that He made sorrow, wretchedness, etc., to be the sure fruits of sin.

C. I. Scofield, ed., *The Scofield Reference Bible: The Holy Bible Containing the Old and New Testaments* (New York; London; Toronto; Melbourne; Bombay: Oxford University Press, 1917), 754.

Shall a trumpet be blown in the city, and the people not be afraid? **shall there be evil in a city, and the LORD hath not done it?** (Amos 3:6 KJV)

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. (Acts 13:48 KJV)

What does this passage indicate if ordination is not before the foundation of the world?

These “God fearers” would have been saved in the old dispensation of conscience.

Who will render to every man according to his deeds: <sup>7</sup> **To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:** <sup>8</sup> But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, (Rom. 2:6-8 KJV)

This is illustrated by Cornelius’ salvation:

There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian *band*, <sup>2</sup> A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. <sup>3</sup> He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. <sup>4</sup> And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, **Thy prayers and thine alms are come up for a memorial before God.** (Acts 10:1-4 KJV)