

TO THE
JEW
FIRST

THE CASE FOR JEWISH EVANGELISM
IN SCRIPTURE AND HISTORY

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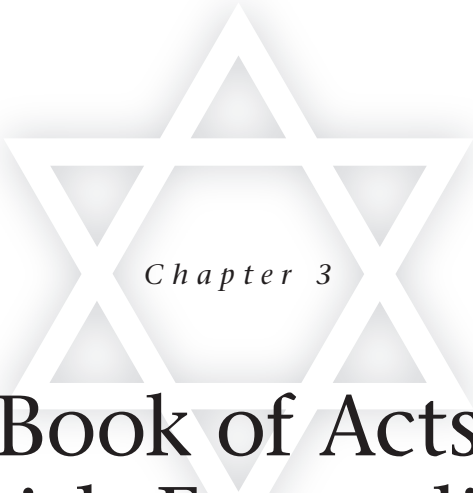
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Chapter 3

The Book of Acts and Jewish Evangelism

Three Approaches and One Common Thread

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My purpose here is twofold. First, it is to present an overview of how the promise of Scripture and how Jesus were addressed in the book of Acts. This overview surveys how the gospel was presented in three different messages, or passages, to three distinct Jewish audiences, and it will raise a theme that is central to Luke's presentation of the gospel in Acts. Then, I take a closer look at one of the messages—that of where Jesus is and what he does *now*. That message in Acts 2 develops the main point of the text, and is also shared by the three different passages in Acts that address a Jewish audience.

By way of introduction, though, let me set some context for these goals. Today, it is popular to present Jesus in a Jewish setting by appeals to Messianic prophecy. Lists of key texts are assembled to construct an understanding of Jesus. This is an effective approach. Often the stress is on the core of the gospel message, that is, the sacrifice of Jesus—and what his death has accomplished. We have inherited this emphasis on the core message from the tradition that was passed on to Paul (1 Cor. 15:3–5) and from Paul's own emphases on the centrality of Jesus' death (Rom. 3:21–26). Tucked

away in Paul, however, and in the good news that the early church preached to Jews, is this other important emphasis. That emphasis was also a part of the manner in which Jesus was proclaimed in those early days, and it could also be a point of focus in the explanation of what God had done through Jesus.

A look at Romans 1:1–7 reveals, first, yet another Pauline capsule statement of the gospel. Note that verses 1–7 precede the passage Romans 1:16, where we get our theme verse for the “To the Jew First” conference. Paul’s summary here in Romans 1, though, is both like and unlike the more frequently cited summary in 1 Corinthians 15, which also points to Jesus’ death and resurrection. The Romans 1 summary, though, also contains a message that we shall see in Acts. This message is an emphasis that we need to reflect upon as we share God’s good news of fulfilled promise.

Romans 1 emphasizes the person of Jesus as the one who fulfills what God “promised beforehand through his prophets” (v. 2 NIV). Here, Paul mentions Jesus, the Davidic Son, in his humanity. Paul also notes in Romans 1:4, however, a uniqueness to Jesus’ sonship: God literally has “horizoned”—that is, marked out or designated—Jesus with power through the Spirit by his resurrection. This “marked out one” Paul called Jesus the Messiah, our Lord. It is true that Paul sees his mission as taking the gospel also to the nations, but my point in turning to this capsule of the gospel in Romans 1 is to underscore what the book of Acts will emphasize for us even more. The resurrection is important not just because it shows Jesus is alive. The resurrection is important not just because it shows there is life after death. The resurrection is important because of where it took Jesus and what that destination shows about him.

We will see this emphasis in the messages of Acts. As important as Jesus’ death is in securing forgiveness and laying the foundation for the blessings of covenant, it is his resurrection that affirms he is alive and is active in our world *today*. This emphasis also needs to be prominent in our presentation of Jesus as the promised Messiah.

The Three Approaches

Three major speeches in Acts address a Jewish audience and present Jesus as the one through whom the God of Israel has worked.¹ These speeches are found in Acts 2; 3; and 13. Two of the

speeches are tied to Peter and one belongs to Paul. Let's first look at them in overview before we more closely focus on Acts 2.

Acts 2 Overview

In this speech, Peter is responding to the distribution of the Spirit on the day of Pentecost. It is interesting that Pentecost, in the Judaism of the first century, was the day many Jews believed the Law had been given to Moses.² So, as we shall see, on the day often regarded as the day when God made the covenant with Israel through Moses, God is again at work on behalf of covenant promise.

The crowd is confused about what is taking place, thinking that the babbling in tongues they are hearing is an indication that these Jewish believers in Jesus have had too much to drink. So Peter gets up to address them. Peter's speech explains that excessive early drinking is not the cause. He gives his explanation of what is taking place by walking the crowd through four Jewish Scripture texts, citing three of them and alluding to one. They are (1) the promise in Joel 2:28–32 of the Spirit's distribution, (2) the promise in Psalm 16:8–11 of God's protection of his Holy One, (3) the promise in Psalm 132:11 that God would one day again place a Davidic descendant in rule on his behalf, an allusion to 2 Samuel 7:6–16, and (4) the promise in Psalm 110:1 that God would exalt this King and his kingship into a place of full authority.

Peter argues that the combination of these four texts explains what is happening and proves that Jesus is "both Lord and Christ," that is, Jesus is the one endowed with divine authority over salvation and is the promised Anointed One. Peter says that the proof of this is found in Jesus' ascension to the side of God and the evidence of the coming of the Spirit. If proof is in the pudding, then Peter claims the pudding of the divine Spirit is available for the tasting as a result of what God has done to and through Jesus. Now, note something about this speech as it presents the gospel. There is no word about how Jesus' death accomplished salvation. The entire stress is not on what Jesus did but what he is doing *now*. Salvation is focused here, not on a forgiveness provided for in the past but on a hope and enablement God makes in the present through Jesus.

By calling on the name of this exalted one through whom God is working, one receives forgiveness (although we are not given details here about how this provision is made). In addition, God gives

the promised gift of the Spirit through this Jesus. The Spirit signals the arrival of the era of hope as Joel promised. The Spirit's bestowal is proof that Jesus is at the side of the Father by divine invitation. Thus, the gospel in this speech to Jewish listeners highlights how the resurrection-ascension revealed who Jesus is and, at the same time, makes the promise of the Spirit available to those who embrace what God has done through his chosen, Anointed One.

Acts 3 Overview

The second speech in Acts 3 is a response to a healing that Peter has performed. The healing pictures the very restorative character of Jesus' work, allowing a lame man to walk again. Here, Peter takes a different approach, walking through the great covenant promises of Israel. He announces, "The God of Abraham, Isaac, and Jacob, the God of our fathers [i.e., Israel's God of promise], glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate" (3:12–13 NKJV).

Peter describes Jesus as "the Holy and Righteous One" and the "Author of Life," while noting that by faith in his name this lame man has been made strong. Peter then notes that his listeners' rejection of Jesus was out of ignorance and had been foretold in the Prophets, specifically, that the Promised One would suffer. So he calls on this audience to repent and turn, so that times of refreshing (the promised days of renewal through the Spirit) could come and God might send the Anointed One from heaven, the One appointed for this very Jewish audience—Jesus! Heaven will hold him until God accomplishes all things he has already promised he would do in the Prophets.

Once again, it is an exalted, ascended Jesus who is preached. But here, instead of explaining what Jesus is doing, is an explanation of what Jesus will do still, despite his past ignominious, unjust death. It is here that Peter invokes promise as supporting his claim, looking to a passage from Torah. God's promise, given through Moses in Deuteronomy 18:15, is of a prophet like Moses. In the near context of Deuteronomy, this is likely a reference to Joshua, who will be a leader-prophet. The prophet *like Moses* is not, however, just a prophet, but also a leader-liberator-prophet who brings the deliverance of the nation with him as he shares God's revelation. This is what both Moses and Joshua did.

In the Judaism of the first century was an expectation that, in the days when God again would work to complete his promise, there would be another “prophet like Moses,” a leader-liberator-prophet who would bring the promise to pass.³ It is to this promised hope that Peter appeals. But if God raises up a true prophet, he also exacts accountability. So Peter warns that failure to heed this prophet leads the one who rejects him to be excluded from the people. In other words, thinking about Jesus is not like choosing a flavor of ice cream. In our postmodern world, it doesn’t matter what model of religious piety we pick, as long as that model person is righteous and good. That is not the view of Scripture, no matter which testament we read. If God has sent a prophet, then he *must* be embraced, as Deuteronomy 18:19 makes clear—just as he should not be accepted if God did not send him (Deut. 18:20). Peter is telling his audience that accepting Jesus is not merely an option. He is arguing that Torah *compels* them to consider who Jesus is and respond to him. Do not be mistaken, Peter is telling his audience. This discussion about Jesus is a walk on divine, holy ground. One must seriously consider him and his claims.

Peter continues, claiming that “all the prophets from Samuel and those who came afterwards” (Acts 3:24 NIV) also proclaimed these days. Peter addresses his audience as sons of the prophets and of the covenant that God gave. They are the recipients of a promise God gave long ago, that “in your seed shall all the families of the earth be blessed” (v. 25 NIV). Thus, Peter preaches the raised Jesus from the Torah. It is Jesus in his exalted power and state to which his “raising” points. As Acts 3:26 says, in closing the speech, “God, having raised up his servant, sent him to you *first*, to bless you in turning every one of you from your wickedness” (ESV).

The gospel here is both an opportunity and a risk. If believed, it is an opportunity to enter into blessing; if rejected, it creates a risk. But note as well the thread here that ties to the speech in Acts 2—it is the resurrected exalted Jesus who is at work. It is his authority that is testified to by God through his right to offer salvation to the very nation that originally received God’s wonderful promises. As a leader-prophet, Jesus delivers the people even as he reveals God’s way and promise to them. But to receive the promise, one must embrace with faith the promise and the Promised One. There is no explanation in this message of how Jesus’ death works forgiveness.

Rather, the focus of the message lies here: who Jesus *is* makes it imperative that one respond to him. He is the raised prophet like Moses, the second and greater Moses.

Acts 13 Overview

Paul makes this speech in a Jewish synagogue in Pisidia Antioch. In it, he first plods step by step through the history of Israel and then jets over a thousand-year span. Israel was chosen during the time of the fathers. God made them great while in Egypt. God led them out. God bore up with them for forty years. He gave them the land as an inheritance. He gave them judges. Then he gave them Saul when Israel asked for a king. Then God raised up David.

Here, Paul's speech is a Boeing 747 flight that cuts right through Israel's history. It is as if the narrative story between David and Paul's time did not count. In terms of the promised ruler for whom the nation looked, nothing in the intervening thousand years changed anything. But now, Paul argues, things are different. From David's seed "God has brought to Israel a Savior, Jesus, as he promised" (Acts 13:23 NIV).

Then Paul discusses John the Baptist. Paul reports how John, a prophet like those of old, said, "I am not he" (v. 25). In other words, he is not the Messiah. The remark alludes to Luke 3:15–17, where John told people he was not the Messiah, but that the Messiah would be known because he would baptize with the Spirit and fire. Does this sound familiar? It is the theme of Acts 2! And here in Acts 13 is an allusion to John the Baptist's clue to identifying when Messiah comes; you can know the Messiah has come when the Spirit comes.

Paul continues, preaching his gospel to his Jewish audience, "the message of this salvation" (v. 26). He reviews how Jesus was rejected and crucified. His rejection and death, even to the point of being taken down from the tree, fulfilled all that was written of him. But the tomb did not end Jesus' story. God raised him from the dead and he appeared to many people, from Galilee to Jerusalem. So Paul preaches the "good news" (v. 32) "that what God had promised to the fathers, this he has fulfilled to us his children" (vv. 32–33).

Paul builds his case, as did Peter, from the Jewish Scriptures, in this case three texts: (1) Psalm 2, a regal text that indicates that the

Promised One is God's Son (something 2 Sam. 7:14 also declared—"I will be his father, and he will be my son" [NIV]); (2) Isaiah 55:3, which points to the promise made to David ("the holy and sure blessings of David" [NASB]), and which is being given to *you all*. (The point is that the promises of God to his Messianic line will benefit those tied to him. Here Paul uses a good ol' Southern second person plural, a "you all" who get blessed. The promise of a redeeming king benefits the people of God); (3) Psalm 16:10, which also appeared in Acts 2.

As regards Psalm 16:10, God will not allow his Holy One to see corruption, so God raised him from the dead. Thus, Jesus' resurrection points to who he *is*—the Holy One—and where he has gone—to share in the divine rule from the side of God. Paul preaches resurrection to make a point about exaltation. This text is not about David, because David remained in his grave. The One who saw no corruption is the One whom God raised. So Israel is to know that through this Man, forgiveness of sins is proclaimed, and that everyone who believes is justified, which is something that the law of Moses could never accomplish. Just as Jeremiah had noted that a new covenant would come to do what the old could not, so Paul preaches in Acts 13 that Jesus brought the salvation that leads to forgiveness and to being declared righteous before God.

As in Acts 2 and Acts 3, *how* this is done—through the cross and through Jesus' taking our place, paying the penalty of our sin—is not mentioned. What is mentioned is who Jesus *is* and what he gives—the raised up Son who gives forgiveness and justification.

The speech then closes with a warning. Those who scoff will perish. Who are the scoffers? Scoffers look at a deed that God has done and do not believe, even after it is explained (declared). Paul is saying that Jesus is the promised exalted Son of God, Son of David. Jesus is the culmination of where Israel's history was going all along. The living Jesus is preached as the exalted Jesus. The One raised up to God's side lives to give divine blessing.

The preceding all-too-brief survey has highlighted how three messages to Jewish audiences were given. It is of interest that the stress is not on the sacrificial "hows" of Jesus' death and how it accomplished forgiveness. Rather, the point is to make clear who he is. But notice how the message works to explain Jesus' exalted position, not merely assume it. These speeches do not underscore

how Jesus is God in an explicit manner. Rather, they explain that God marked out his Son and gave testimony to him by raising him up into God's very own presence and giving him authority to dispense God's blessing and salvation. In preaching to a Jewish audience, the exaltation of the Son is not assumed, but argued for—and the testimony is not in a verbal claim, even a claim of Scripture. The testimony is grounded in a historical act of God. This event is to be seen as God's speaking on Jesus' behalf, his vote for Jesus, pointing out by divine action who Jesus is.

As Paul said in Romans, Jesus was “horizoned” (marked out) as the unique Son in power through the resurrection. This qualifies him to be seen as Messiah and Lord. The gifts that he gives also show him to be the One God has marked out to bring salvation to God's people.

Taking now a closer look at the core portion of one of these speeches, Acts 2, I'll show exactly how the book of Acts makes this argument for Jesus. In the process we see the gospel according to the promise of the Hebrew Scripture.

Acts 2: A Closer Look at the Argument from Exaltation

This current chapter argues that the earliest evangelism to the Jewish community stressed God's exaltation of Jesus in resurrection to underscore God's elevation of him. Acts 2 highlights this point. God's exaltation of Jesus in resurrection not only served to vindicate his claims, but also revealed who he is and set the stage for dispensing great promises to God's people.

We've already noted that this speech given by Peter on Pentecost is built around four passages from the Jewish Scripture. I'll structure this examination accordingly and then point out the application of the speech in a fifth section.

The first passage, Joel 2:28–32, involves the promise of the Spirit in Joel. Four points are important to the use of Joel. The first is that the pouring out of the Spirit is evidence that the “last days” have come and is evidence of where Jesus has gone (Acts 2:16–17, 32). Key to this speech is the idea that the Spirit has been poured out, that this outpouring is associated with the last days, and that what the audience is seeing is the very thing Joel promised. Peter simply introduces these ideas here as an explanation of what is taking place on this special Pentecost. He will make the connections later.

The second point from Joel is that the presence of the Spirit in the last times must mean that the Messiah is also present (2:33). This implication will be developed in the rest of the speech.

Thirdly, the result of the Spirit's coming is that people are again giving prophecy about what God is doing (Acts 2:6–11, 17–18). Peter's preaching of the gospel here is called prophecy. If so, this is a message to be heeded (2:40).

The fourth point is the warning to escape the coming day of the Lord (Acts 2:20–21, 36–40). The way to do that is to call on "the name of the Lord" (2:21). At this point in Peter's address, any Jew hearing this message would conclude that the way to be delivered is by turning to Yahweh. How Peter develops this point about calling on the name of the Lord is the key to the speech.

The second passage used by Peter, Psalm 16:8–11, is preceded by a historical overview of what had just taken place days before in Jerusalem. Jesus, a man attested by God through his mighty works during his earthly ministry, was delivered up through lawless men according to God's plan. Some of those responsible are in Peter's current audience, so Peter speaks of "this Jesus . . . you crucified" (Acts 2:23).

But God raised this Jesus up. In other words, those responsible were on the wrong side in trying to remove Jesus. The resurrection is God's vote of support for Jesus. The hope of resurrection is, in fact, part of a promise made in Psalm 16, where David declared about the "Holy One" that God would not abandon his "soul to Hades" or let him "see corruption" (Acts 2:27). Thus, Psalm 16 promised that God would protect his Promised One and not let his body decay.

This psalm serves the purpose for Peter's pointing to the immediate physical resurrection of Jesus as something Scripture affirmed. It also serves as a bridge to the discussion on what that resurrection reveals about who Jesus is and what he is now doing. Peter continues, arguing that this psalm must ultimately be about Jesus and not David, because David's body still lies decayed in a grave.⁴ Rather, David uttered these words as a prophet, delivering an oath uttered by God. The reference to the oath moves us from the second passage to the third.

The third text, Psalm 132:11, is a divine oath made to David that "one of your seed I will place on your throne." As a prophet,

David, when he spoke the psalm's words, knew about the divine promise of protection for the body of his Holy One. So David spoke about resurrection, about nonabandonment of the Holy One to hades, and about no corruption for his flesh. The promise of Psalm 132 is for a ruler who sits with the authority of Davidic promise and rules at God's discretion.

This promise, then, is realized when Jesus is raised up and exalted through resurrection. Just as the coming of the Spirit fulfills Joel's prophecy and resurrection fulfills Psalm 16, so the exaltation of Jesus fulfills the Davidic hope of a ruler sent by God as promised in Psalm 132. Of this exaltation there can be no doubt, as Peter and his circle of believers are witnesses of it, having seen it with their own eyes (Acts 2:32).

But if Jesus is exalted, what does that tell us? That is the point of Psalm 110:1, the fourth Jewish Scripture. For this last key point, Peter gives the explanation and then cites Psalm 110:1. He says, "Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear" (Acts 2:33 *RSV*).

In other words, the resurrection-exaltation of Jesus was not for show and vindication only. It did not just make Jesus alive or show that we, too, one day will be resurrected. Resurrection had a destination and a purpose, giving Jesus a throne and a home, a permanent residing place at the side of God in heaven. From this place, Jesus could administer the blessings of the new era and its salvation. So Peter cites Psalm 110:1 as proof that resurrection locates Jesus at the right hand of God, just as God had promised. "The Lord said to my Lord, 'Sit at my right hand until I make your enemies a footstool for your feet'" (*NIV*). Jesus went to the side of God not simply to park and watch. No, he went there to share in the distribution of Messianic benefits of new life in the new era. He went to act as a divine vice-regent for God, welcome to sit in God's very presence at his side in heaven.

To understand the implications of this speech, a Jewish perspective is required. Who gets to sit in God's presence in heaven? I mean who sits permanently, not just to visit or be a part of his counsel room? Think of the temple as the representation of God's presence. Who dwells in God's presence there? No one is there but God alone. Only the high priest, once a year, brings a sacrifice on

behalf of God's people, and stays for only a brief moment. He goes, makes sacrifice, and, according to the *Mishnah Yoma* 5.1, makes a short prayer once outside the Most Holy Place, lest the nation worry about him and his well-being.⁵

Other ancient Jewish literature, too, stresses the exclusive nature of God's throne. Two figures are portrayed as being able to sit on God's throne in his presence. One is Moses, in a work called *The Exagoge of Ezekiel*. In a dream, Moses pictures God as inviting him to sit on the thrones (plural) of God, an allusion to Daniel 7:9. The scene depicts Moses' authority during the time that God makes Moses, as Exodus 7:1 puts it, "God to Pharaoh." It is but a figurative picture, though, of divinely bestowed authority that operated through the plagues.

The second figure is the Son of Man—whether one looks at his riding the clouds in Daniel 7 to go and receive authority from God, or reads an apocalyptic work like 1 Enoch where he actually sits in God's presence to perform the final judgment of God.⁶ The point is, someone who is invited to sit in God's presence, distribute his blessing, and exercise the final judgment is not a mere mortal. God gives him such a place because he is a special person. That is precisely Peter's meaning. To testify to Jesus' uniqueness, God has chosen to exalt his Chosen One and bring him to his side in heaven, to his right hand. Not only that, God has given to Jesus the task of distributing the blessing of the promised new era—the Spirit. Jesus shares in the divine task and in the divine presence because he is truly both Lord and Christ.

Read again Acts 2:33–36. Peter attributes to Jesus the exact privileges we just discussed: "Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear. For David did not ascend into the heavens; but he himself says, 'The Lord said to my Lord, Sit at my right hand, till I make thy enemies a stool for thy feet.' Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified" (RSV).

One final point needs noting. That point comes not from the use of Psalm 110:1 here in Acts 2, but from Jesus' earlier use of it in Matthew 22:41–45; Mark 12:35–37; and Luke 20:41–44. In that scene Jesus asks how David could call his own "son" his

Lord. Remember the verse: “The Lord [God] said to my Lord [i.e., David’s Lord], ‘Sit. . . .’” Jesus then asks, *If the Messiah is David’s son, then why does David call him Lord?* This is a pregnant question. In a patriarchal culture the respect and authority go to the older person, not to the descendant. The question then becomes, *If the promised Messiah of Psalm 110:1 gets David’s respect, then what does that say about who the Messiah is?* Jesus was pointing out there, as Peter does here, that the Messiah is Lord, even over the greatest of Israel’s kings. His exaltation to God’s side, distributing God’s benefits of life from God’s presence, shows just how unique and great Jesus is. And Peter makes the point that it was God who made it all take place. God did this to and for and through Jesus to show who Jesus is.

How do I know this is the point? Look at the application Peter makes when the crowd asks what they must do: “Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, everyone whom the Lord our God calls to him.’ And he testified with many other words and exhorted them, ‘Save yourselves from this crooked generation’” (vv. 38–40 RSV).

Did you notice what just happened? Earlier in Peter’s speech, he told the crowd that the way to be saved was to call on the name of the Lord. Now, at the climactic point of the speech, Peter is saying that Jesus is both Messiah and Lord and that the rite of baptism, which pictures repentance, takes place in the name of the Messiah, that is, in the authority of the Messiah who is also Lord. The name called upon in turning to God is that of Jesus. One cannot have the blessing of one without also embracing the other. To call on the Lord God is to turn in belief to the Messiah Jesus. It is in the Lord Messiah Jesus’ name and through this Jesus that forgiveness and the Spirit, the blessings of the new era, come from God the Father. The Father and Jesus act as one when it comes to salvation and the promises of old.

For Peter, this is the gospel and how to preach it to a Jewish audience. Stress who Jesus is, where he has gone, and what he makes available. Jesus’ exaltation through resurrection reveals not only God’s vindication of Jesus and that we, too, one day will be raised; it also reveals beyond all doubt whom God showed Jesus to be.

Conclusion

The preceding overview outlines three approaches that the early church used in reaching out to Jewish audiences. Each of these approaches starts in Scripture and promise, with the hope God gave of delivering his people. All three approaches have one common thread—Jesus' exaltation. Whether he is raised to be Messiah (Acts 2; 3), Lord (Acts 2), Servant (Acts 3), Holy One (Acts 2; 3; 13), the Author of Life (Acts 3), Leader-Prophet like Moses (Acts 3), Savior (Acts 13), Bearer of Davidic blessing to God's people (Acts 13), or Son (Acts 13), it is Jesus' exaltation in resurrection that tells us where he went, where he is, what he is doing, and, most especially, who he is.

The vividness of texts like Acts 2 in explaining what God has done through Jesus needs to become a key part of our outreach. Jesus' uniqueness, as Messianic congregations present him, initially seems strange to Jewish minds. Texts like Acts 2, however, and the explanation that comes with it, present with clarity and sensitivity why believers in Jesus view their Messiah with such majesty.

Remember Paul's word to us from Romans 1:1–7, how God had "horizoned" Jesus in power through the Spirit by the resurrection. Acts 2 explains to us exactly how God marked out Jesus as the unique and exalted bearer of the blessings of the new era. Acts 2 shows us how the early church preached it. We who have ears to hear, let us hear. If you know this message and truth, share it, even with your Jewish neighbors. It was for the Jew first.

If you do not know the truth of this message, then consider it seriously and reflect on what God did to mark out Jesus as the unique bearer of forgiveness and the Spirit. Come to him and find life. Know that the choice has consequences, for to reject the One through whom God worked is to reject God. To embrace God's work, however, is to receive life from the vindicated and exalted Author of Life.

9. This fine point is made by Robinson, "The Salvation of Israel in Romans 9–11," 89. Robinson notes that this equation is sometimes made by theologians, but Paul never makes it.
10. For further details, see Walter C. Kaiser Jr., "Israel as the People of God," in *The People of God: Essays on the Believer's Church*, dedicated to James Leo Garrett Jr. (Nashville: Broadman, 1991), 99–108.
11. The most extensive treatment of the olive tree is found in A. G. Baxter and J. A. Ziesler, "Paul and Arboriculture: Romans 11:17–24," *Journal for the Study of the New Testament* 24 (1985): 25–32.
12. W. D. Davies, "Paul and the Gentiles: A Suggestion Concerning Romans 11:13–24," in *Jewish and Pauline Studies* (Philadelphia: Fortress, 1984), 153–63, esp. 155.
13. Nanos, *The Mystery of Romans*, 261.
14. Bruce W. Longenecker, *Eschatology and the Covenant: A Comparison of 4 Ezra and Romans 1–11* (Sheffield, UK: Journal for the Study of the New Testament, 1991), 261.
15. Nanos, *The Mystery of Romans*, 274.
16. Hoekema, *The Bible and the Future*, 144–45.
17. Walter C. Kaiser Jr., "The Old Promise and the New Covenant," *Journal of the Evangelical Theological Society* 15 (1972): 11–23.
18. John Murray, *The Epistle to the Romans*, 2 vols. (Grand Rapids: Eerdmans, 1965), 2:99–100.
19. Peter Richardson, *Israel in the Apostolic Church* (Cambridge: Cambridge University Press, 1969), 205–6.
20. James D. G. Dunn, *Romans 9–16*, Word Biblical Commentary (Dallas: Word, 1988), 38B:681. See, for example, 1 Samuel 25:1; 1 Kings 12:1; 2 Chronicles 12:1; Daniel 9:11, etc.
21. Willis J. Beecher, *The Prophets and the Promise* (Grand Rapids: Baker, 1970), 383. See also Walter C. Kaiser Jr. "The Land of Israel and the Future Return (Zechariah 10:6–12)," in *Israel: The Land and the People*, ed. H. Wayne House (Grand Rapids: Kregel, 1998), 168–85.

Chapter 3: The Book of Acts and Jewish Evangelism

1. Stephen's speech in Acts 7 goes through a long overview of Israel's history but does not get to Jesus in any detail.
2. The Jewish work of *Jubilees* 1:1–2 places the celebration of the giving of the Law on Pentecost on the sixteenth day of the third month. The third month also is when Pentecost is celebrated. It comes fifty days after the Feast of Unleavened Bread. The number of days is the source for the name Pentecost. This association between Law and Pentecost may not have been absolutely firm or unanimous at this time, but it was "in the air." See Max Turner, "Power from on High: The Spirit in Israel's Restoration and Witness in Luke–Acts," *Journal of Pentecostal Theology*, supplement series 9 (Sheffield: Sheffield Academic Press, 1996), 280–82. Possibly 2 Chronicles 15:10–12 points to this association as well, where it was in the third month that the renewal of covenant was celebrated. The targums to Exodus 19:1 also set the day of the giving of the Law as fifty days after Passover. In Judaism, Passover was sometimes referred to as both Passover and Unleavened

- Bread since they came one right after the other. Josephus *Antiquities* 3.249; 14.21.
3. *The Testament of Levi* presents Messiah as “Renewer of the Law” (chap. 16) and “prophet of the Highest” (8:15), although some think chapter 16 has been reworked by Christian interpolators. See James H. Charlesworth, *Old Testament Pseudepigrapha* (New York: Doubleday, 1983), 1:794n. 16a. More importantly, Deuteronomy 18:15 shows up in the Messianic testimonia text collection of Qumran (4Q175). The Samaritans used Deuteronomy 18:15 to speak of the *Taheb*, “the one to come,” and saw him as a great teacher. This hope was added to the Samaritan rendering of the tenth commandment in their version of the Pentateuch.
 4. In all likelihood, the audience would have read the psalm as being about David because of the numerous first person references it contains and because David was its author. Peter argues that, whatever the psalm means, it cannot ultimately be about David, because he was not the beneficiary of the promise not to see corruption (at least read in its most literal sense). The hermeneutics of the use of this psalm are complex. For details, see Darrell L. Bock, “Proclamation from Prophecy and Pattern: Lucan Old Testament Christology,” *Journal for the Study of the New Testament*, supplement series 12 (Sheffield: Sheffield Academic Press, 1987), 169–81.
 5. The Mishnaic text reads, “He came out [of the Most Holy Place], going along the way he had gone in. And he said a short prayer in the outer area. He did not prolong his prayer, so as to frighten the people.”
 6. In 1 Enoch 14, Enoch is brought into God’s presence to see what God will do. First Enoch 46 describes the Son of Man in the context of his presence in heaven. In 1 Enoch 49, he stands in the Lord of the Spirits’ presence (= God). In 1 Enoch 51:3, he is said to “sit on my throne” as he exercises judgment, while in 61:8 he performs that judgment from the “throne of Glory” (also 62:3, 8–9; 69:29).

Chapter 4: Jesus’ Denunciation of the Jewish Leaders in

Matthew 23, and Witness to Religious Jews Today

1. W. Davies and D. Allison, *The Gospel According to Saint Matthew*, International Critical Commentary (Edinburgh: T & T Clark, 1997), 3:260–61.
2. D. Gushee, “All Things Jewish,” *Books and Culture* (November–December 2000): 6.
3. I have argued that Matthew 21:33–45 speaks not of the supersession of Israel by the Gentile church but of the replacement of the current Jewish leaders by Jesus’ disciples, in “Matt. 21:33–46 and the Future of Israel,” in *Bibliotheca Sacra* 159 (2002).
4. S. Sandmel, *Anti-Semitism in the New Testament?* (Philadelphia: Fortress, 1978), 68.
5. The *KJV* presents eight woes, but if 23:14 is textually dubious, there are seven. For this view, see B. Metzger, *A Textual Commentary on the Greek New Testament*, 2d ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994),