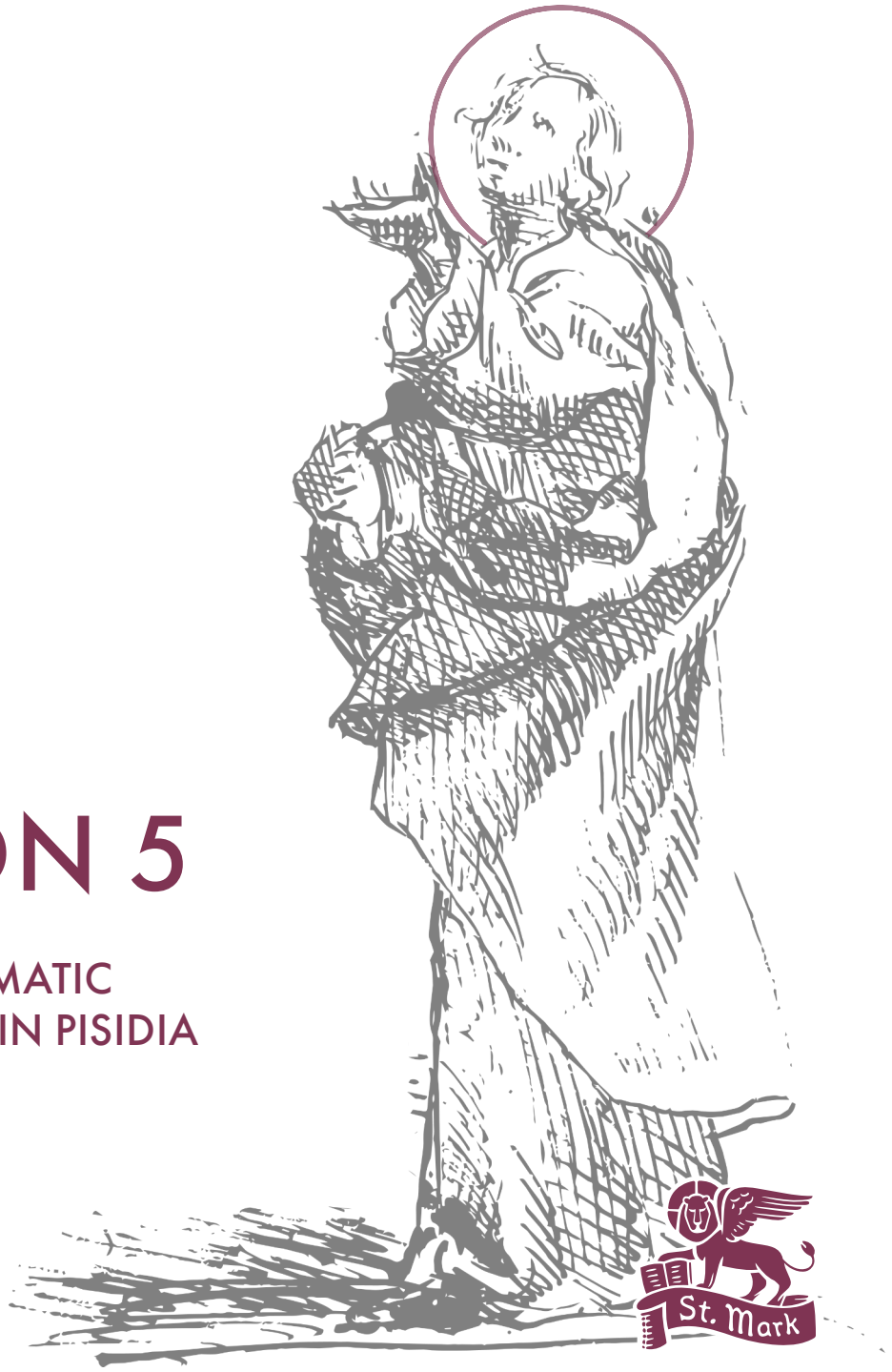
FALL 2026 BIBLE STUDY | CHURCH OF ST. MARK

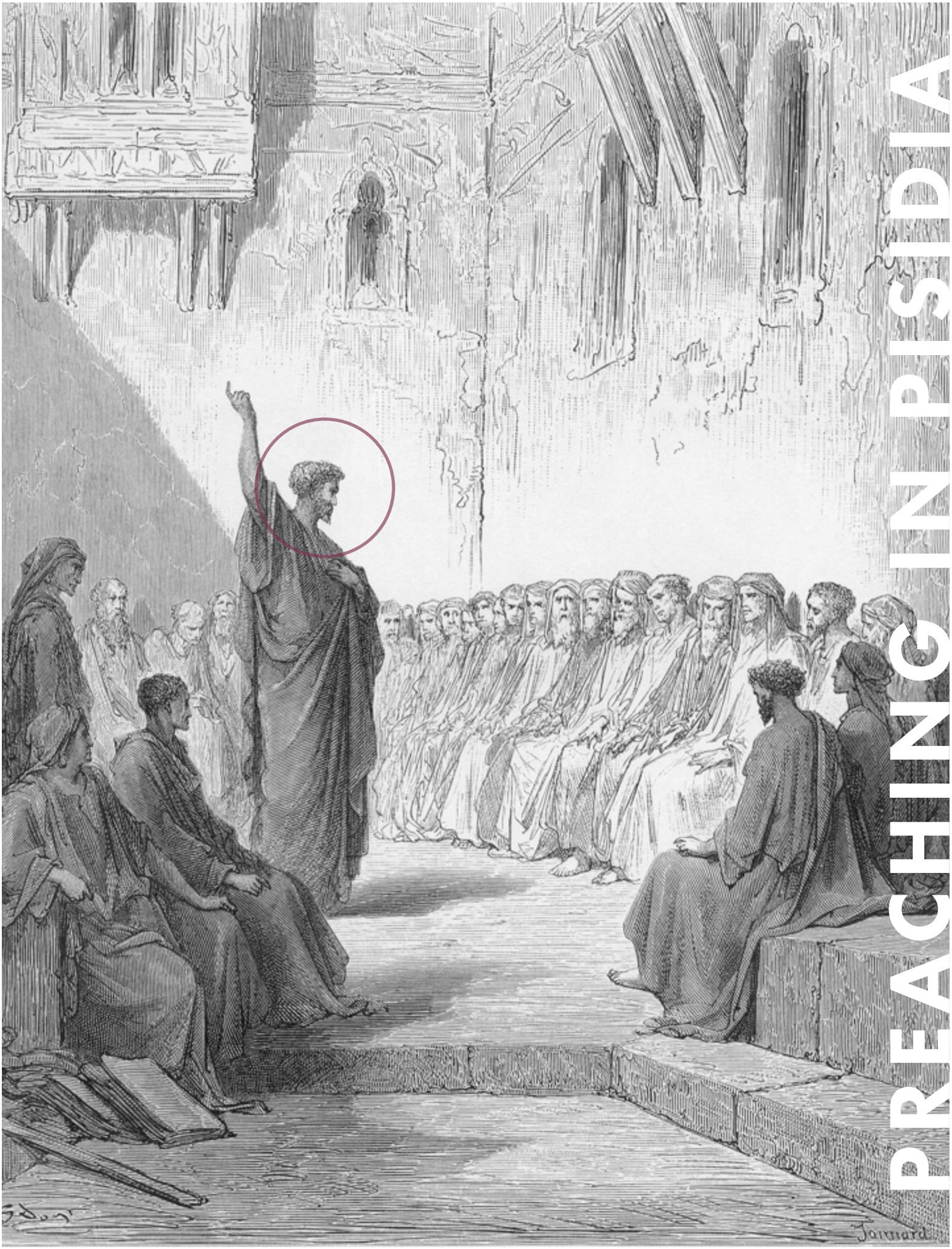
THE ACTS AND PREACHING OF THE APOSTLES

THE MYSTERY OF CHRIST PROCLAIMED THROUGH THE FIGURES OF THE OLD TESTAMENT



SESSION 5

PAUL'S PARADIGMATIC PROCLAMATION IN PISIDIA



PREACHING IN PISIDIA

SESSION 5

PAUL'S PARADIGMATIC PROCLAMATION

OPENING HYMN

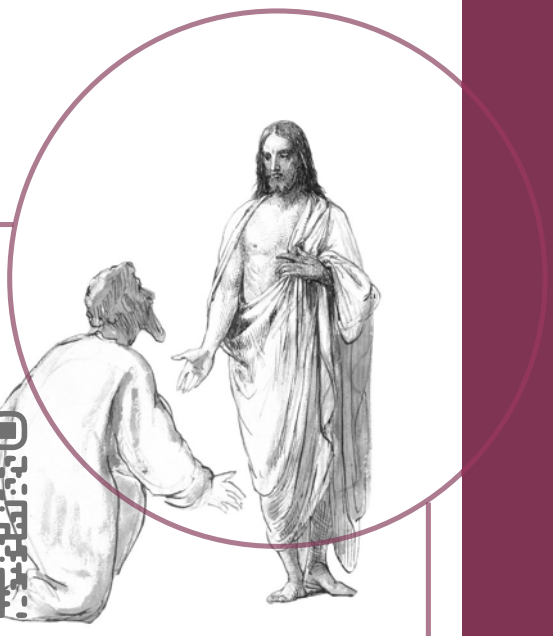
(tune: Now Fades All Earthly Splendor)

We sing the glorious conquest
Before Damascus' gate,
When Saul, the Church's spoiler,
Came breathing threats and hate;
The rav'ning wolf rushed forward
Full early to the prey;
But lo! the Shepherd met him,
And bound him fast to-day.

Oh, glory most excelling
That smote across his path!
Oh, light that pierced and blinded
The zealot in his wrath!
Oh, voice that spake within him
The calm, reproving word!
Oh, love that sought and held him
The servant of his Lord!

O Wisdom ord'ring all things
In order strong and sweet,
What nobler spoil was ever
Cast at the Victor's feet?
What wiser master-builder
E'er wrought at your employ
Than he, till now so furious
Your building to destroy?

Lord, teach your Church the lesson,
Still in her darkest hour
Of weakness and of danger,
To trust your hidden power:
Your grace by ways mysterious
The wrath of Earth can bind,
And in Thy boldest rival
Your chosen saint can find.



MISSED A SESSION
OR WANT TO REVIEW?

Session Booklets

Session videos

FALL 2026
BIBLE STUDY

SESSIONS

Oct. 13 - Carolyn Hall

Oct. 20 - Carolyn Hall

Oct. 27 - Carolyn Hall

Nov. 3 - Carolyn Hall

Nov. 10 - Carolyn Hall

Nov. 17 - Carolyn Hall
with potluck dinner

FORMAT

7pm | Opening

Lectio Divina

Study

Q & A

Small group discussion

8:30 pm | Closing

LECTIO DIVINA

ACTS 13:1- 52

1 Now in the church at Antioch there were prophets and teachers, Barnabas, Symeon who
was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch,
and Saul. 2 While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart
for me Barnabas and Saul for the work to which I have called them." 3 Then after fasting
and praying they laid their hands on them and sent them off.

4 So, being sent out by the Holy Spirit, they went down to Seleucia; and from there they
sailed to Cyprus. 5 When they arrived at Sal'amis, they proclaimed the word of God in the
synagogues of the Jews. And they had John to assist them. 6 When they had gone through
the whole island as far as Paphos, they came upon a certain magician, a Jewish false prophet,
named Bar-Jesus. 7 He was with the proconsul, Sergius Paulus, a man of intelligence, who
summoned Barnabas and Saul and sought to hear the word of God. 8 But Elymas the
magician (for that is the meaning of his name) withstood them, seeking to turn away the
proconsul from the faith. 9 But Saul, who is also called Paul, filled with the Holy Spirit,
looked intently at him 10 and said, "You son of the devil, you enemy of all righteousness,
full of all deceit and villainy, will you not stop making crooked the straight paths of the
Lord? 11 And now, behold, the hand of the Lord is upon you, and you shall be blind and
unable to see the sun for a time." Immediately mist and darkness fell upon him and he went
about seeking people to lead him by the hand. 12 Then the proconsul believed, when he saw
what had occurred, for he was astonished at the teaching of the Lord.

13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia. And
John left them and returned to Jerusalem; 14 but they passed on from Perga and came to
Antioch of Pisidia. And on the sabbath day they went into the synagogue and sat down. 15
After the reading of the law and the prophets, the rulers of the synagogue sent to them,
saying, "Brethren, if you have any word of exhortation for the people, say it." 16 So Paul
stood up, and motioning with his hand said:

"Men of Israel, and you that fear God, listen. 17 The God of this people Israel chose our
fathers and made the people great during their stay in the land of Egypt, and with uplifted
arm he led them out of it. 18 And for about forty years he bore with them in the wilderness.
19 And when he had destroyed seven nations in the land of Canaan, he gave them their land
as an inheritance, for about four hundred and fifty years. 20 And after that he gave them
judges until Samuel the prophet. 21 Then they asked for a king; and God gave them Saul the
son of Kish, a man of the tribe of Benjamin, for forty years. 22 And when he had removed
him, he raised up David to be their king; of whom he testified and said, 'I have found in
David the son of Jesse a man after my heart, who will do all my will.' 23 Of this man's
posterity God has brought to Israel a Savior, Jesus, as he promised. 24 Before his coming
John had preached a baptism of repentance to all the people of Israel. 25 And as John was
finishing his course, he said, 'What do you suppose that I am? I am not he. No, but after me
one is coming, the sandals of whose feet I am not worthy to untie.'

26 "Brethren, sons of the family of Abraham, and those among you that fear God, to us has
been sent the message of this salvation. 27 For those who live in Jerusalem and their rulers,
because they did not recognize him nor understand the utterances of the prophets which
are read every sabbath, fulfilled these by condemning him. 28 Though they could charge him
with nothing deserving death, yet they asked Pilate to have him killed. 29 And when they had
fulfilled all that was written of him, they took him down from the tree, and laid him in a
tomb. 30 But God raised him from the dead; 31 and for many days he appeared to those who
came up with him from Galilee to Jerusalem, who are now his witnesses to the people. 32
And we bring you the good news that what God promised to the fathers, 33 this he has
fulfilled to us their children by raising Jesus; as also it is written in the second psalm,

'Thou art my Son,
today I have begotten thee.'

34 And as for the fact that he raised him from the dead, no more to return to corruption, he spoke in this way,

'I will give you the holy and sure blessings of David.'

35 Therefore he says also in another psalm,

'Thou wilt not let thy Holy One see corruption.'

36 For David, after he had served the counsel of God in his own generation, fell asleep, and was laid with his fathers, and saw corruption; 37 but he whom God raised up saw no corruption. 38 Let it be known to you therefore, brethren, that through this man forgiveness of sins is proclaimed to you, 39 and by him every one that believes is freed from everything from which you could not be freed by the law of Moses. 40 Beware, therefore, lest there come upon you what is said in the prophets:

41 'Behold, you scoffers, and wonder, and perish;
for I do a deed in your days,
a deed you will never believe, if one declares it to you.'"

42 As they went out, the people begged that these things might be told them the next sabbath. 43 And when the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God.

44 The next sabbath almost the whole city gathered together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted what was spoken by Paul, and reviled him. 46 And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God should be spoken first to you. Since you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles. 47 For so the Lord has commanded us, saying,

'I have set you to be a light for the Gentiles,
that you may bring salvation to the uttermost parts of the earth.'"

48 And when the Gentiles heard this, they were glad and glorified the word of God; and as many as were ordained to eternal life believed. 49 And the word of the Lord spread throughout all the region. 50 But the Jews incited the devout women of high standing and the leading men of the city, and stirred up persecution against Paul and Barnabas, and drove them out of their district. 51 But they shook off the dust from their feet against them, and went to Iconium. 52 And the disciples were filled with joy and with the Holy Spirit.

NOTES

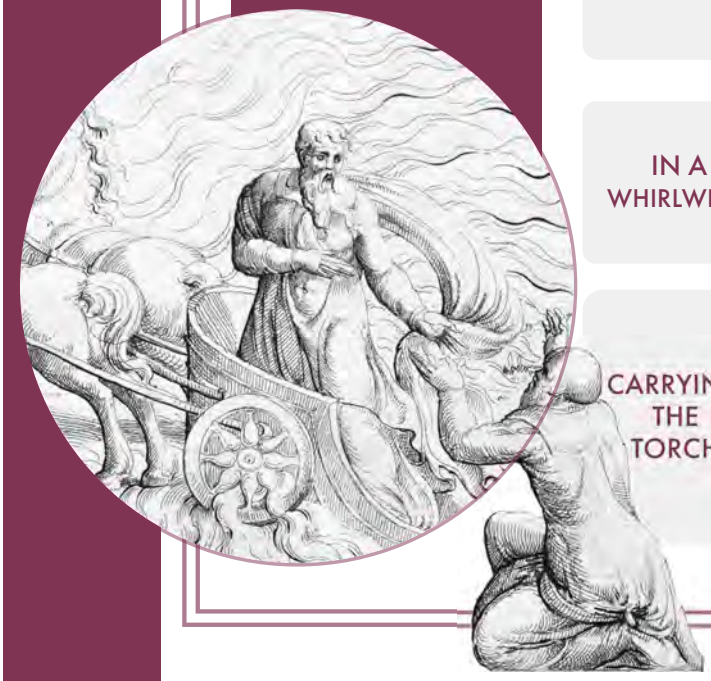
SETTING THE STAGE

SAUL AND ELISHA

AN INSTANCE OF APOSTOLIC TYPOLOGY?

1 Kgs 19:19-20 & 2 Kgs 2:1-18

Acts 7 & 9



IS SAUL THE NEW ELISHA?

	ELISHA	SAUL
PASSING THE MANTLE	Elijah places his mantle on the young Elisha, without any previous interaction.	Those who stone Stephen place their cloaks at the feet of a young man named Saul
SAYING GOODBYE	Elisha begs permission to say goodbye to his mother and father. He slaughters the oxen with which he is ploughing.	Saul must "say goodbye" to his life as a Pharisee and burn bridges with his connections within its leadership
IN A WHIRLWIND	Elisha witnesses Elijah's departure into Heaven in a flaming chariot and a whirlwind	Saul witnesses Stephen's departure into the open Heavens amid a flurry of stones
CARRYING THE TORCH	In 1 & 2 Kings, Elisha succeeds Elijah as the prophet of the Lord, working signs and wonders and calling God's people back to covenant fidelity	In Acts, Saul (Paul) succeeds Stephen in Luke's narrative focus, working signs and wonders and proclaiming the good news of the New Covenant

NOTES

ANOTHER PATTERN: COMPARING SAUL AND JESUS

In the beginning of Jesus' public ministry in the Gospel of Luke, Jesus:

- Is baptized by John and anointed by the Holy Spirit (Lk 3:21-22)
- Immediately goes to confront and conquer the devil (Lk 4:1-13)
- Inaugurates His ministry on the Sabbath, in his hometown synagogue, where, after a favorable initial response, they try to kill him (Lk 4:14-30)
- His first wonder is to drive out an unclean spirit (Lk 4:31-36)
- Then goes about preaching the good news in the towns and synagogues of Judea (Lk 4:38-44)



"THE CHRISTIAN FAITH HAS ONLY ONE OBJECT, THE MYSTERY OF CHRIST DEAD AND RISEN." *Jean Danielou*

In the beginning of his ministry in the Acts of the Apostles, Paul:

- Is baptized by Ananias and filled with the Holy Spirit (Acts 9:17-19)

  17 So Ananias departed and entered the house. And laying his hands on him he said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came, has sent me that you may regain your sight and be filled with the Holy Spirit." 18 And immediately something like scales fell from his eyes and he regained his sight. Then he rose and was baptized, 19 and took food and was strengthened.

- Preaches in Damascus and Jerusalem, where they attempt to kill him, and later goes to his hometown of Tarsus (Acts 9:19-30)

  For several days he was with the disciples at Damascus. 20 And in the synagogues immediately he proclaimed Jesus, saying, "He is the Son of God." 21 And all who heard him were amazed, and said, "Is not this the man who made havoc in Jerusalem of those who called on this name? And he has come here for this purpose, to bring them bound before the chief priests." 22 But Saul increased all the more in strength, and confounded the Jews who lived in Damascus by proving that Jesus was the Christ. 23 When many days had passed, the Jews plotted to kill him, 24 but their plot became known to Saul. They were watching the gates day and night, to kill him; 25 but his disciples took him by night and let him down over the wall, lowering him in a basket. 26 And when he had come to Jerusalem he attempted to join the disciples; and they were all afraid of him, for they did not believe that he was a disciple. 27 But Barnabas took him, and brought him to the apostles, and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Jesus. 28 So he went in and out among them at Jerusalem, 29 preaching boldly in the name of the Lord. And he spoke and disputed against the Hellenists; but they were seeking to kill him. 30 And when the brethren knew it, they brought him down to Caesare'a, and sent him off to Tarsus.

- Is later commissioned by the Church for mission (Acts 13:1-3)
- Immediately goes and confronts the devil via the sorcerer (Elymas) and wins (Acts 13:4-12)
- In his inaugural sermon, is initially greeted with a favorable response (Acts 13:42, but this quickly turns hostile and Paul is driven from the town (13:50)
- Then goes about preaching the Gospel in the towns of Asia Minor

PAUL, A TEACHER OF TYPOLOGY

SET FORTH IN SCRIPTURE

Galatians 4:21-31 | The Allegory of Hagar and Sarah

21 Tell me, you who desire to be under law, do you not hear the law? 22 For it is written that
Abraham had two sons, one by a slave and one by a free woman. 23 But the son of the slave
was born according to the flesh, the son of the free woman through promise. 24 Now this
is an allegory: these women are two covenants. One is from Mount Sinai, bearing children
for slavery; she is Hagar. 25 Now Hagar is Mount Sinai in Arabia; she corresponds to the
present Jerusalem, for she is in slavery with her children. 26 But the Jerusalem above is free,
and she is our mother. 27 For it is written,

"Rejoice, O barren one that dost not bear;
break forth and shout, thou who art not in travail;
for the desolate hath more children
than she who hath a husband."

28 Now we, brethren, like Isaac, are children of promise. 29 But as at that time he who was
born according to the flesh persecuted him who was born according to the Spirit, so it is
now. 30 But what does the scripture say? "Cast out the slave and her son; for the son of the
slave shall not inherit with the son of the free woman." 31 So, brethren, we are not children
of the slave but of the free woman.

Romans 5:12-17 | Adam and Christ

12 Therefore as sin came into the world through one man and death through sin, and so
death spread to all men because all men sinned— 13 sin indeed was in the world before the
law was given, but sin is not counted where there is no law. 14 Yet death reigned from Adam
to Moses, even over those whose sins were not like the transgression of Adam, who was a
type of the one who was to come. 15 But the free gift is not like the trespass. For if many
died through one man's trespass, much more have the grace of God and the free gift in the
grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like the
effect of that one man's sin. For the judgment following one trespass brought
condemnation, but the free gift following many trespasses brings justification. 17 If, because
of one man's trespass, death reigned through that one man, much more will those who
receive the abundance of grace and the free gift of righteousness reign in life through the
one man Jesus Christ.

1 Corinthians 10:1-11 | Warnings from Israel's History

10 I want you to know, brethren, that our fathers were all under the cloud, and all passed
through the sea, 2 and all were baptized into Moses in the cloud and in the sea, 3 and all ate
the same supernatural food 4 and all drank the same supernatural drink. For they drank from
the supernatural Rock which followed them, and the Rock was Christ. 5 Nevertheless with
most of them God was not pleased; for they were overthrown in the wilderness. 6 Now
these things are warnings for us, not to desire evil as they did. 7 Do not be idolaters as some
of them were; as it is written, "The people sat down to eat and drink and rose up to dance."
8 We must not indulge in immorality as some of them did, and twenty-three thousand fell
in a single day. 9 We must not put the Lord to the test, as some of them did and were
destroyed by serpents; 10 nor grumble, as some of them did and were destroyed by the
Destroyer. 11 Now these things happened to them as a warning, but they were written down
for our instruction, upon whom the end of the ages has come.

2 Corinthians 3:12-18 | Warnings from Israel's History

12 Since we have such a hope, we are very bold, 13 not like Moses, who put a veil over his face so that the Israelites might not see the end of the fading splendor. 14 But their minds were hardened; for to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. 15 Yes, to this day whenever Moses is read a veil lies over their minds; 16 but when a man turns to the Lord the veil is removed. 17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. 18 And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.



SUMMARIZED BY SCHOLARS

Henri de Lubac and the Importance of Reading the Scriptures Typologically

"What we have here is a theory that, even in its very form, owes everything to this Christian faith, and that, in its content, seeks to give it full expression . . . . To summarize the whole thing briefly: the Christian tradition understands that Scripture has two meanings. The most general name for these two meanings is the literal meaning and the spiritual ("pneumatic") meaning, and these two meanings have the same kind of relationship to each other as do the Old and New Testaments to each other. More exactly, and in all strictness, they constitute, they are the Old and New Testaments. … [Thus, the] Old Testament no longer exists for the believer except in its relations to the New Testament, which is to say that henceforth it has to be understood in its entirety 'according to the spirit'" [1]

[1] *de Lubac, Medieval Exegesis 1, 225, 228.*

Borrowing a very apt analogy from Rupert of Deutz, de Lubac compares the action of Christ in fulfilling the Old Testament Scriptures to that of Eucharistic transubstantiation: just as Christ took bread in His hands and, with the breath of His word, made it into His Body, so the same Christ has taken the Old Testament writings and, with the breath of His Spirit, converts them into the words of everlasting life.

NOTES

READING SCRIPTURE

THE FOUR-FOLD SENSE OF SCRIPTURE

1. **The historical sense** (or literal): As the divinity of Christ is known through His humanity, so the spiritual sense of scripture is known through its "ordinary" or human meaning. A type is a prophecy in *things*. The realities recounted in the literal sense themselves are symbols pointing at spiritual realities (Christ). Example: the paschal lamb of Exodus understood as a historical reality.

2. **The allegorical sense**: the sense by which the historical reality prefigures what God accomplished in the "fullness of time" and "in Christ" (during "the days of His flesh"). Example: the paschal lamb of Exodus understood as prefiguring the self-sacrifice of Jesus, the Lamb of God, on the Cross.

3. **The moral sense** (or tropological): the sense by which the historical reality, understood through the lens of the allegorical, is realized and completed "today/here and now" and "in us" (in the life of the believer). Example: the paschal lamb of Exodus understood as prefiguring the self-sacrifice of Jesus, the Lamb of God, on the Cross, is partaken of by the believer through the Sacrament of the Eucharist.

4. **The anagogical sense** (or eschatological): the sense by which the historical reality, understood through the lens of the allegorical, will be fulfilled "tomorrow/on the last day" in the Church as a whole. Example: the paschal lamb of Exodus understood as prefiguring the self-sacrifice of Jesus, the Lamb of God, on the Cross and of which the believer now partakes through the Sacrament of the Eucharist, will be revealed on the last day as the Lamb who was slain but who dies no more, who is adored by all the angels and saints as in Revelation 5.



Jean Danielou

"The Christian faith has only one object, the mystery of Christ dead and risen. But this unique mystery subsists under different modes: it is prefigured in the Old Testament, it is accomplished historically in the earthly life of Christ, it is contained in mystery in the sacraments, it is lived mystically in souls, it is accomplished socially in the Church, it is consummated eschatologically in the heavenly kingdom."

NOTES

SAUL'S SERMON, OR RATHER PAUL'S PREACHING IN PISIDIA

PAUL SYNTHESIZES AS HE DEVELOPS

- What does his sermon have in common with Peter's in Acts 2?
- What does his sermon have in common with Stephen's in Acts 7?
- What is distinctly Pauline about especially the end of the sermon?

PAUL'S TYPOLOGICAL FOCUS: **JESUS** AS THE FULFILLMENT OF WHAT WAS PROMISED TO DAVID

1. **The Argument**
2. **The Promise**
3. **The Warning**
4. **The Result**



SUMMARY:

GOD PROMISED DAVID TO "RAISE UP" A SAVIOR FOR ISRAEL FROM HIS DESCENDANTS. JESUS IS THAT SAVIOR WHOM HE "RAISED UP". GOD WILL JUSTIFY AND RAISE US UP FROM OUR SINS IF WE BELIEVE!

A TAPESTRY OF TYPES: JESUS FULFILLS THEM ALL!

- Deliverance under Moses
- God's care for His people in the desert
- An (incorruptible) King after His own Heart
- A law that makes righteous
- Salvation in Old Testament is less than **SALVATION IN CHRIST NOW!**

NOTES

DISCUSSION QUESTIONS

1. What did you find interesting or illuminating, challenging or questionable about the session tonight?
2. The power of patterns: Scripture employs patterns that repeat even as they develop (i.e. the innocent lamb of sacrifice). Why does God love to do this? What effect does it have on us, when we start to "see" these patterns?
3. Spiritual senses of scripture: Can you think of any other examples of the spiritual interpretations of the literal sense of the Old Testament? Bonus: Is that example allegorical, moral, or anagogical?