

## The Envy of the Jews

Acts 3:13-26 — The Good News was preached to the Jews *first*, on the day of Pentecost in Acts 2. The Good News of Salvation was proclaimed to the Jews who crucified their Savior who was sent to them by the God of Abraham (Jn 1:10-12; 8:37-47), as was recorded in the first message to the Jews (Acts 2:23-24; 3:13-15; Mt 27:25).

Acts 2:36; 3:15; 4:10; 5:30-31 — He was addressing<sup>1</sup> the Jews, some of whom were of the same crowd as in Mt 27:25. Repentance now was the only way to revoke the curse they had called down upon themselves and their offspring. The Jews who were hearing this first message knew *exactly* what God was saying to them in Acts 2:36. Some of them had been there before Pilate and cried out, “Crucify Him!” and, “Let His [innocent] blood be on our head and our children.” And what did 3000 of the Jews cry out now (verse 37), and what did Peter tell them that they had to do (verses 38-41), and what did they all *do* afterwards? (verses 42-47). They cried out in one voice as in Mt 27:25, but now in *repentance*, “What must we do?” being cut to the heart.

Just as before Pilate, the Jews in Acts 13:45-48 had received some evil spirit of envy that made them unworthy of eternal life (verse 46; Jn 3:36; Mt 27:18; Mk 15:10). *Envy* in Acts 13:45 is #2205, jealousy; in Mt 27:18 *envy* is #5355, ill will, jealousy, indignation, malice, spite. The envy of the Jews inspired them to cry out for His blood to be on their heads and their children’s after them (instead of the legacy of Gen 18:19). They felt pain and malignity, which was conceived at the sight of Messiah’s excellence. The word *envy* in Mk 15:10 is #5355, *zeal* which is incapable of good, and is used always with an evil meaning.<sup>2</sup> This is what Pilate knew about the Jews (Mk 15:9) as this kind of envy is defined above (Mk 15:5-15).

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<sup>1</sup> *Address* means to communicate directly to; the Jews were the *addressees* — the message was directed directly to them (Acts 2:22,36,40).

<sup>2</sup> Except apparently in Jms 4:5 — the KJV translates it in the negative connotation, as an apparent reference to Gen 6:5, while most other Bible versions incorrectly translate it with a positive connotation.

Jn 2:17 — This is good zeal (#2205). Zeal or envy can degenerate into a desire or zeal to make war upon the good which it beholds in another, turned into contention, strife, division; turned into evil (Acts 5:17; Rom 13:13; Gal 5:20).

So who had the malignity of this evil envy in them? Was it Rome or the Jews? If this was the reason that the Messiah was crucified, who does the Bible blame? Who does God blame? Who does Messiah blame for the actual physical abuse? The blame goes to the ones who pre-meditated it out of envy. Rev 1:7; Zec 12:10 — Who is “me” here? (Mt 24:30-31). Who is His elect? (Mt 24:22,31). His elect will not weep at His return as in Zec 12:10, but the elect will rejoice.

Zec 12:10 — They will look upon Him whom they pierced and will mourn (weep) for Him. They will be grief-stricken that all these years after hearing all these evil things about Him in the Talmud they realize that He is the Messiah sent to save them. See *A History of the Jews*, by Paul Johnson, p. 217-218, about what is recorded in the Talmud concerning the One they crucified. The Talmud is considered by Jews to be even greater than the Old Testament. It is the authoritative body of writings, the basis of the Jewish religion — what they have been taught and what they believe if they are in the Jewish religion.

Did the Gentiles whom the Jews used to execute Messiah have a religious demon which inspired envy, the zeal to murder? So who was it that actually had Messiah executed, shedding innocent blood? (Num 35:33-34). Look at the land today. God does not dwell there (Jer 26:15; Mt 27:25).

Envy stimulates mockery (Mk 15:31-32; Lk 23:35-37); the soldiers followed in the example.

Lk 23:14-25 — Rome had cleared Him of guilt, both Pilate and Herod. But the Jews had no authority to crucify, so they appealed to the state. (Remember, secular people do not have murderous envy, but only religious people.) Although as Peter said in Acts 4:10 to the Jews who were listening to him, “...whom *you* crucified,” and in Acts

3:15, "...killing the Prince of Life whom God raised from the dead." They had denied the Holy One (verse 14), but Peter said they did it in *ignorance* (verse 17), not allowing the truth to enter their hearts (Jn 9:39-41). Yet the 3000 in Acts 2:36-45 found forgiveness for Mt 27:25, as did many more in Acts 3:18-19; 4:4.

The ignorance was not that the Jews did not have ample opportunity to see the truth (Jn 7:17). They were ignorant because they were not willing to do God's will (Jn 8:39), but the 3000 on the day of Pentecost obviously were willing, as Acts 3:24-26 exposed those who were willing and those who were not. They claimed to see (Jn 9:39-41). Acts 2:42 were the corporate spiritual essentials of the Body life of the church, as to carry on the priestly functions in a new and living way (1 Chr 23:30; Ex 29:42; Rom 12:1; 1 Tim 2:1-8), corporate prayers (Mt 6:9-13; 1 Pet 2:9-10), etc.

Acts 3:17 — If they had known who He was, if He was *received* (Jn 1:11), since He was born according to their religious beliefs, if they had been willing to do His Father's will, to do what Abraham did, they would of course not have murdered Him. If they had thought that His blood was innocent (Mt 27:25), they would have never used this irony here. Because if He was guilty, if it was guilty blood that they shed, they would not be held accountable before God or the Law (Num 35:32; Lk 23:34; Acts 3:17). The Romans also executed Him (the Roman soldiers). They put Him to death in ignorance, not really understanding why they were executing Him, but because of the Jews giving Him over to them for execution, they believed He was or had to be guilty of some crime that justified death. Yahshua was interceding for His executioners, and Stephen in Acts 7:60 interceded for the Jews who murdered him.

Since Pilate feared the will of the Jews (Jn 19:7-8), he finally shared in their guilt by handing Him over to the executioners, knowing that He was innocent (Acts 4:25-28). In Acts 3:17-18 and 2:23-36 is Peter's message to the Jews who crucified Him. Acts 13:27-28 — Although they did not actually know who it was, nevertheless their guilt

remains for rejecting Him (Jn 3:36; 3:18; 8:40,47-48; 1 Ths 2:14-16). They did it in ignorance, but they are still held accountable until Acts 2:36-41.

Jn 19:11 — Most of the guilt was laid upon the Jews, but the human responsibility of the Jews and Romans, as well as Judas, must be balanced with the eternal plans and purposes of God (2 Cor 5:21), His fore-ordained purpose, but still not lessening their guilt. Even Judas declared His innocence (Mt 27:3-4).