

Saturday, September 17, 2022 • Read Acts 13:13–41

Questions from the Scripture text: Who set sail from where (v13)? To where do they come? Who departs from them? To go where? From where do Paul and Barnabas depart in v14? To where do they come? Into where do they go? On what day? What was read (v15)? Who send to them? What do they invite Paul and Barnabas to do? What does Paul do in v16? What two groups does he address? What three things does he begin by saying God did for Israel (v17)? And what three further things in vv18–19? And then what sequence of leadership did He give them in vv20–22? What had God said about David? What did God raise up from David's seed (v23)? According to what? Whom did God send before Him (v24)? Preaching what? To whom? But what does Paul refer to John doing in v25? What did he say about himself? Whom did he say was coming? To whom does Paul readdress himself in v26? What does he say has been sent to them? About what two groups does he speak in v27? What didn't these two know? Despite what? What did they fulfill? By doing what? What didn't they find (v28)? But for what did they ask whom? What had they fulfilled (v29)? Then what did they do? But what did God do? What then happened for how long (v31)? By whom? To whom do these witness? And now who is declaring it (v32)? What do they call the declaration? To whom had these glad tidings been promised? For whom had God fulfilled the promise (v33)? By doing what? As written where? What did this show about Jesus (cf. Rom 1:4)? How can we be sure that this blessedness is forever (v34, cf. Is 55:3)? But what had David himself undergone (v36, cf. Ps 16:10)? But what hadn't happened to Jesus (v37)? What did Paul proclaim to them through Jesus (v38)? Who receives this forgiveness (v39)? Into what standing with God does this bring them? What couldn't do this? But how does Paul end the sermon (v40)? What does he call them if they do not respond by believing (v41)? What will happen to them if they do not believe (cf. Hab 1:5)?

What was apostolic preaching like? Acts 13:13–41 looks forward to the morning sermon on the coming Lord's Day. In these twenty-nine verses of Holy Scripture, the Holy Spirit teaches us that **apostolic preaching of the gospel announces that the Old Testament promises of salvation have been fulfilled in the resurrection of Jesus, Who was shown to be the God-Man by the resurrection, and through Whom we can have forgiveness of sin and the righteousness of God.**

To whom the preaching comes: all hearers from all nations. John Mark departs for Jerusalem, but Paul and Barnabas press on. They arrive at Antioch in Pisidia and attend Synagogue. We remember from the Cornelius material that there are two groups who attend: Jews and God-fearers (a name for Gentiles who kept all the law but were still considered outsiders by the Jews, and denied fellowship.

Paul and Barnabas, of course, sit with the Jews. After the Scripture reading time, the synagogue rulers invite anyone to give a sermon ("word of exhortation"). Paul rises and volunteers. Twice—once before the exposition, and again before the application—he specifically addresses himself not just to the Jews but also to the God-fearers (v16, 26). And he emphasizes that the word of this salvation has been sent to them (v26)—the implication being that God is the sender.

What the preaching announces: God and His salvation. God is the hero of this story. He was the Chooser (Israel did not earn) and the Lifter-up (Israel did not ascend), v17a. They were the foreigners; God was the Deliverer (v17b). Their travel through the wilderness is presented as 40 years of God patiently putting up with them (v18). It was not they who took the land, but God Who destroyed the Canaanites (v19a) and handed out their land to them (v19b).

The subtlety of v20 is that the judges were necessary to deliver Israel from their repeated turning away from God. God's answer to this was a prophet (v20b), but Israel wanted a king instead (v21). God give them the prototypical Israelite hero, and the mention of his forty years ties them in theme to the wilderness. God removed the king like what their hearts wanted (v22a) and gave them instead the sort of king that God's hear wants (v22b), because He intended to raise up Salvation from David's seed (v23). In all of vv17–23 the point is very clear: Israel is an anti-hero, but God is the Hero, the Savior. In this, this sermon is very much like Peter's defense in 4:8–12 and Stephen's sermon at his trial (cf. ch7).

How this salvation was accomplished: Christ's death and resurrection. There was a salvation promised (v23), and now Paul is announcing that has arrived (v26). How? By Israel continuing to be like they had been. They didn't recognize Jesus, nor did they recognize the promise of the Prophets who were read every Sabbath, exactly as had just been done a few minutes prior in that synagogue in Antioch of Pisidia (v27). But those Prophets had promised that the Savior would die a judicial death, and those who dwell in Jerusalem and their rulers became the agents of that occurring. They couldn't bring one legitimate or provable charge against Jesus, but still demanded His execution (v28). Christ had been promised to die, and He did.

But Christ had also been promised not to see corruption (v35, cf. Ps 16:10, Ac 2:34–43). The sure mercies of David that Isa 55:3 promised to the suffering servant (v34) were eternal mercies. And this resurrection proved that Jesus wasn't just the Son of David, but the eternally begotten Son of God (v33). So, when He was raised from the dead (v30) and seen for many days (v31a), it became the great message of the gospel to proclaim this Savior, this crucified and risen God-Man. This was what the apostles in Jerusalem were witnessing there (v31b) and what Paul and Barnabas were now preaching in that synagogue (v32). In this, this sermon is very much like Peter's sermons at Pentecost (cf. 2:14–36) and in Cornelius's house (cf. 10:36–43).

How this salvation is applied: hearing that produces faith. The apostle weaves the story of what God had done in history with what God was doing on that day of history in that synagogue. He begins by urging them to listen in v16. He re-addresses them in v26, emphasizing that the word of this salvation had been sent to them. He emphasizes that the glad tidings are being declared to them in v32. After warning them that those in Jerusalem who had killed Christ did so because they did not know Him (v27), he urges them to "let it be known to you" in v38. It is hearing, and responding to the Word in faith, through which this salvation is applied. This too is part of the gospel message, and in this, this sermon is very much like Peter's sermon in Solomon's porch (cf 3:12–26).

What is offered and what is warned: forgiveness unto faith and perishing unto unbelief. What John preached was a baptism of repentance (v24), but repentance couldn't atone or justify (v39b). However, in the One Whom John said was coming (v25), forgiveness of sins was now being preached (v38). But this forgiveness is not for all who hear. They must believe (v39a). For the same Scriptures have prophesied about those who would hear and not believe (v41d–e).

One way or the other, if you are hearing the gospel of Christ crucified and risen for sinners, you have been prophesied about. Either you are one who will receive salvation through faith as promised in the prophets; or, you will fail to believe, as other hearers are prophesied to do, and you will perish for having despised (treated as inconsequential) Christ and His salvation.

Who is the hero of your story? What do you believe about Jesus? What is happening when you hear the gospel? How have you responded to Him? For who else's response are you praying?

Sample prayer: Lord, we thank You for promising salvation, and coming in the person of Your Son to secure that salvation. Grant Your Spirit's work in us, that as we hear Christ preached, we would not treat Him or His gospel as inconsequential but cling by faith to the resurrected One, in Whose Name we ask it, AMEN!

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Acts 13 verses 13 through 41. These are God's words Now, when Paul and his party set sail from Paphos, they came to Perga in Pamphilia and John departing from them return to Jerusalem when they departed from Perga. They came to Antioch in Pisidia and went into the synagogue on the Sabbath day and sat down and after the reading of the law and the prophets, the rulers of the synagogue sent to them saying men and brethren.

If you have any word of exhortation for the people say on, then pull stood up and motioning with his hand. He said men of Israel and you who fear God. Listen, the God of this people, Israel, chose our fathers, and exalted, the people. When they dwelt a strangers in the land of Egypt and with an uplifted arm, he brought them out of it.

Now, for a time of about 40 years He put up with their ways in the wilderness and when he had destroyed seven nations in the land of Canaan, He distributed their land to them by allotment. After that, he gave them judges for about 450 years until Samuel the prophet and afterward they asked for a king.

So God give them Saul the son of Kish. A man of the tribe of Benjamin for 40 years and when he had removed him, he raised up for them. David as king To whom also. He gave testimony and said I have found David. The son of Jesse, a man after my own heart, who will do, all my will from this man's seed.

According to the promise. God raised up for Israel. A Savior Jesus After John had first preached before his coming, the baptism of repentance to all the people of Israel. And as John was finishing his course. He said, Who do you think that I am. I am not. He but behold, there comes one after me.

The sandals of whose feet. I am not worthy to loose Men and brethren sons of the family of Abraham. And those among you who fear God to you, the word of salvation has been sent for those who dwell in Jerusalem and their rulers, because they did not know him nor even the voices of the prophets which are read.

Every Sabbath, have fulfilled them in condemning him and though they found, no, cause for death in him, they asked Pilate that he should be put to death. Now, when they had fulfilled, all that was written concerning him. They took him down from the tree and laid him in a tomb, but God raised him from the dead.

He was seen for many days by those who came up with him, from Galilee to Jerusalem. Who are his witnesses to the people and we declare to you glad tidings that promise which was made to the fathers. God has fulfilled this for us their children and that he raised up Jesus as it is also written in the second.

Psalm, you are my son Today. I have begotten you and that he raised him from the dead. No more to return to corruption. He has spoken. Thus, I will give you the shore mercies of David. Therefore, he also says in another Psalm, you will not allow your holy One to see corruption for David.

After he had served his own generation by the will of God. Fell asleep was buried with his father's and saw corruption, but he whom God raised ups are no corruption, Therefore let it be known to you brethren that through. This man is preached to you the forgiveness of sins.

And by him, Everyone who believes is justified from all things, from what you could not be justified by the law of Moses Beware. Therefore, Last, what has been spoken in the prophets come upon you, behold. You despisors marvel and perish for. I work a work in your days, a work with you will by no means believe the one were to declare it to you.

So far the reading of God's inspired and in Aaron. Tort So in first part of the sermon on this passage last Lord's day, we heard that Jesus has accomplished our redemption through the Jews or Jesus has accomplished our salvation and he did. So, by means of the Jews in three ways.

First, the promises that came from the Jews. Second that Jesus came himself, came from the Jews. According to the flesh. He was descended from David. The tribe of Judah, the nation of Israel, the family of Abraham and third, Jesus fulfilled. The promises concerning himself by being condemned by the Jews to die and murdered by the juice.

So Jesus has accomplished our salvation, especially, by dying that atoning death, that he who came from a people who needed repentance as the baptizer preached and as the whole history of Israel, which the Apostle gave us a full. A brief summary demonstrated, he came from people who needed repentance, but he himself did not need repentance.

They ought to have been condemned, but he was the one who died the curse of death on the cross. And so he has a toned for sin. Now, Jesus has not only accomplished our salvation, but this salvation is assured by his resurrection, But God raised him from the dead verse 30 and he was seen for many days, verse 31, and the resurrected Jesus.

Now is the one who preaches by way of his witnesses. There are the many witnesses who preach to the people, who are his witnesses to the people in verse 31 in Jerusalem. And then there are Paul and Barnabas who in Antioch of Pisidia are declaring to that. Synagogue of Jews and god-fearers glad tidings the promise, which was made to the fathers.

And so Jesus is able to do this because he is resurrected and the resurrection shows both that we are forgiven and who Jesus is in particular. That Jesus is someone that no mere man could have been as it is. Also written in the second. Psalm verse 33, you are my son today.

I have begotten. You. Well, if the day of resurrection was a day of Jesus's beginning be getting or being begotten, Then what about the day in? Which he was conceived of the Holy Ghost in the womb of the Virgin. Mary was he begotten on that day? And the answer is yes.

On that day. He was begotten as a man, but he is outside of time, the eternally begotten, son of God. The rest of us are not able to say Today or to receive today. I have begotten, you except for, in the case of our regeneration, where the spirit does, give us the new birth that birth from above that new life.

But Jesus is eternally begotten and belongs to the Father to forget. It belongs to the Son to be begotten. What does that mean?

But as deeper than we can know, but those are what we call the personal properties of the persons of the Trinity. Namely those things that make the person's distinct from one another even though the three are one God. And so he's telling us that there's a clue there in the second.

Psalm when he says you are my son Today, I have begotten you that he's talking about someone who's more than merely human. Something that was shown by his resurrection. He has life in himself as the living God as the only begotten eternally begotten, son of God. He has life in himself.

And of course, then when he adds humanity to himself that humanity has life from the person and he cannot stay dead. And so, he rises again from the dead as they demonstration of his divine, sonship as a demonstration of his eternal begottenness. And as a demonstration, that his atoning for us has been completed.

As we'll see a very soon in the preaching and Romans he was raised on a count of our justification. He was crucified for our sins, for the forgiveness of our sins and raised and account of our justification. And so and that he raised him from the dead. No more to return to corruption.

He has spoken to us. I will give you the shore mercies of David. Well, one of the things that God had covenanted with David, one of the things that God had promised in his steadfast love which is being translated here. The short mercies of David is that David would have a forever king.

Who would come from his line? But how can you have a forever king? If, if you're descendants are all mere men. Well, the answer was that there was one descendant of David who's not only son of David, but son of God. And so he has shown to be the Son of God with power by the Spirit.

According to the Spirit by the front, by the resurrection of the dead which Romans 1 verse 4. Also tells us and then that which we've already heard preached in and chapter two, by Peter on the day of Pentecost from Psalm 16. Therefore, he also says, in another Psalm, you will not allow your holy One to see corruption.

And just like Peter said, David died and was buried. And you could still at that time, go visit the tomb of David, where his rotted corpse was contained. And yet, Jesus did not see corruption for David. After he had served his generation by the will of God, fell asleep.

Was buried with his fathers and saw corruption. But he whom God raised up saw. No corruption. So, the salvation of Jesus Jesus is saving, us is affirmed assured by the resurrection. It demonstrates that the sins were completely paid for it, demonstrates that he's not just the son of David, but also the Son of God, it demonstrates that he is alive.

And with such a abundant life that he is able to give not just forgiveness and justification, but even life. And so it is Jesus who addresses people and that brings us to the third part. Last week we had the Salvation is accomplished by Jesus Christ. This week, we have the second part which we've just finished, the Salvation is assured by his resurrection.

From the dead, showing his finished work, and his divine person Personhood. And then in the third place, the salvation is applied by hearing and believing. So the Lord Jesus is announcing to them His gospel and we have in verse 38 therefore let it be known to you brethren that through this man is preached to you.

The forgiveness of sins. Fully God fully man. He needed to be a man. Why so that? He could be our substitute so that our sins could be paid for on his cross. And they were. If Do you believe and by him, everyone who believes is justified from all things from, which you could not be justified by the law of Moses.

So, Jesus announces his salvation and preaching. But that's salvation is only applied to those who believe. And so we are under obligation. We are under necessity. We need to believe in him not just to hear preaching by him. Everyone who believes is justified from all things from, which you could not be justified by the law of Moses.

So church membership or following church procedure or doing your best to obey God's commandments. None of those things could justify you could get for you. Forgiveness of sins. And he lets them know that there are those who hear but don't believe and they are not saved. If you hear and you don't believe, Then you will perish.

And so he says, beware, therefore less what has been spoken in the prophets? Come upon you, behold, you despisers, marvel and perish for. I work a work in your days. They work with you will by no means believe the one were to declare it to you. And so, Jesus applies, his atoning death, his resurrection life to all who believe.

But there are those who hear the preaching and do not believe and they perish in their sins. So you wouldn't be the first and if the Lord carries, you wouldn't be the last. If you heard the truth about Jesus announced to you and to you it was just a bunch of ideas or listening to it hearing it was just a religious exercise but you didn't receive him himself.

It is Jesus himself who saves and the way he gives himself to you is through the preaching and the hearing but you need to receive more than just the words. The words will not save you apart from faith and hearing them will not save you apart from faith. In fact, faith cannot save you.

Apart from Jesus. Jesus is the one who says, and that's what faith is Faith. Is to receive Christ to be joined to Jesus, to act upon him to engage him rest upon Jesus Christ with all that you are. Knowing that he is God knowing that he has died for your sins knowing that in him is life and righteousness that is assured by his resurrection and not just knowing those things.

But based upon or as you know those things from your knowing those things you embrace Christ himself for all these things it's not like you can get these things from him without getting him himself. What you need is him himself, and he gives us himself through faith. And so for each of you, if you don't know if you have him, then you, I can ask him to give himself to you, to bring you to faith in him.

And if your faith is small, well, you can ask him for more. He has in himself all of the life, all of the goodness and he has offered it to you in his word. Not just the word that you have in front of you on the pages. But even now, as you hear it, told you again, He offers himself to you.

So let us ask the spirit to give us faith in Christ. Our Father, we thank you that you have fulfilled, your promise of salvation and that you have announced it to all the nations then that you have announced it to us and we thank you. Lord Jesus. That you give yourself through that faith, which comes by hearing, and we pray for the ministry of your spirit that as we read your word and hear it taught and preached and then it would be you whom we hear.

And that that by that hearing would come faith in you, and that we might have you. And all that is in, you and be forgiven and be justified and live forever. We ask these things in your name. Lord Jesus. Amen