

Saturday, September 24, 2022 ▫ Read Acts 13:42–48

Questions from the Scripture text: Who were going where (v42)? But who else did what on their way out? What did they want? But when everyone was out, who did what to whom (v43)? And what did Paul and Barnabas do to them? In what did they persuade them to continue? When does v44 take place? Who come? To do what? Who saw what in v45? With what were they filled? What two things did they start doing? Why were they doing this? What happened to Paul and Barnabas in v46? In this boldness, what did Paul and Barnabas say was necessary? But what have the Jews done to the Word? And what frightful thing have they done to themselves? So, what are Paul and Barnabas doing now? Who had commanded this (v47)? Who was the light and salvation of Isaiah 49:6? How is He now to be shown and proclaimed? Who heard this in v48? How did they feel? What did they do to the Word of the Lord? Which ones believed?

What are the possible responses to the preaching of the gospel, and who is responsible for them? Acts 13:42–48 looks forward to the morning sermon on the coming Lord’s Day. In these seven verses of Holy Scripture, the Holy Spirit teaches us that **even the very best gospel preaching may be rejected by those who are given over to judge themselves unworthy of salvation, but the Lord has appointed others to eternal life, and these will believe.**

An alive response to gospel preaching desires more of it, v42–43. The scene in v42 has some familiar aspects. The service is over, the people file out. One difference, however, is that the Jews all leave first. As we’ve been seeing since chapter 10, they refused to fellowship with Gentiles, even God-fearers. So Paul and Barnabas are left inside, and we see the effect that their preaching has had on the Gentiles. They “begged that these words might be preached to them the next Sabbath” (v42). Finally, the Gentiles get outside, and there are “many Jews and God-fearing proselytes” who refuse to leave. They follow their guest preachers, who persuade them to continue in the grace of God. The spiritually alive respond to gospel preaching by desiring more of it!

A dead response to gospel preaching responds from the flesh, v44–46. The unbelieving Jews had apparently been polite enough on their way out in v42. But things change even before the service on the next Sabbath. Rather than rejoicing at the greatest attendance ever at their synagogue, the Jews are filled with envy when they see the multitudes (v45) of nearly the whole city eager to hear the Word of God (v44). And because they are responding in a fleshly way, they think little of blaspheming Christ.

Paul had warned them at the end of the former sermon (cf. v40–41) that the Lord had prophesied about those who respond with unbelief even to the proclamation of God’s good and glorious work. Now they fulfill that prophesy by rejecting the word of God. Though under the sovereignty of God, it is a dreadful thing when men reject the truth of the gospel! Yet, they cannot blame God. “You judge yourselves unworthy of everlasting life” (v46).

The three aspects of a saving response, v47–48. Though our translation uses different words, in the original the thing that the Jews judged themselves unworthy of in v46 is what many were appointed to in v48. So, what does the response to gospel preaching look like, when God has appointed someone to eternal life? Gladness, praise, and faith. “They were glad” the Gentiles rejoiced to hear that God’s plan was to proclaim Christ to them as light and salvation. They “glorified the Word of the Lord”; not only was Christ praise-worthy to them, the preaching was received as from Him, and they glorified it as His. “As many as had been appointed to eternal life believed.” It’s not a saving response just to enjoy the Word and praise it as Christ’s. Salvation comes through faith in Christ; it is faith that receives Him and all that is in Him for us. And it is God’s appointment that gives this faith, in order to give eternal life.

How do you feel when you hear the gospel preached? How do you respond to the preaching itself? How do you respond to the Christ Whom you hear preached? Who determined that you would?

Sample prayer: Lord, save us from responding to gospel preaching in a fleshly way. When we are irritated by earthly things in connection with it, we could be judging ourselves unworthy of eternal life. Grant, instead, that we would be eager for more preaching, rejoice to have heard the preaching, praise it as coming from the Lord Jesus Himself, and put all of our hope in Him, for we ask it in His Name, AMEN!

Suggested songs: ARP2 “Why Do Gentile Nations Rage?” or TPH425 “How Sweet and Awesome Is the Place”

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Acts 13 versus 42 through 48. These are both words. So in the Jews, went out of the synagogue. The Gentiles begged that these words might be preached to them. The next Sabbath. Now in the congregation had broken up. Many of the Jews and devout pros-lights followed Paul, and Barnabas to speaking to them, Persuaded them to continue in the grace of God, on the next Sabbath.

Almost the whole city came together to hear the Word of God, But when the Jews saw the multitudes, they were filled with envy and contradicting. And blaspheming They opposed the things spoken by fault Then Paul and Barnabas grew bolt and said it was necessary that the Word of God should be spoken to you first.

But since you reject it and judge yourselves, unworthy of everlasting, life behold? We turn to the Gentiles for. So the Lord has commanded us. I have set you as a light to the Gentiles that you should be for salvation to the ends of the earth. Now in the Gentiles heard this, they were glad and glorified the word of the Lord.

And as many as had been appointed to eternal life believed so far, the reading of God’s inspired and inherent worked For the last couple of weeks we have been considering versus 13 through 41 of this chapter and the preaching of the Gospel in Antioch city area. Because it is a prototypical sermon, Apostolic.

Sermon of the gospel of Jesus Christ. That Jesus is the one who has accomplished redemption as was promised, especially two. And as preserved among the Jews. And was fulfilled even by through the Jews, because Jesus came from them, according to the flesh, and then they are the ones who condemned him.

So that he died that judicial death in our place that occurs it death. So Jesus is accomplished redemption that Jesus has affirmed that he has done this by resurrect by his resurrection, which showed both that the atonement was complete and that he has life and power in himself as not only the son of David, but the eternally begotten, son of God, that he is affirmed his redemption, his redeeming us.

And that he now applies that redemption by sending those who are His witnesses to proclaim his gospel through which he gives faith and is bringing people into the redemption that he has accomplished. So Jesus is the one who is accomplished and affirmed and applied and is applying He has redemption.

Then what we have in this week's passage versus 42 through 48, are some ways of responding to the redemption that the Lord Jesus as is applying for preaching, some ways of responding to gospel preaching. And the first thing that we see is that a living response to gospel, preachers desire, more of it, living response to gospel, preaching desires, more of it.

The scene in verse 42 is actually pretty common in many churches today. You have the worship and some people leave quickly and others. They want to, they want to learn more and are eager for more. So in verse 42, the Jews go out of the synagogue and the Gentiles, the god-fearing who are accustomed to not going out with the Jews because the Jews were still maintaining this distinction.

Not fully. Recognizing Gentile believers as a part of the church. And so, there refused to have fellowship with them. So the Jews file out first, but the Gentiles are still hanging back with the preacher in this case, Paul and Barnabas with him and Gentiles are begging that, these words might be preached to them the next Sabbath and not only were the Gentiles generally doing this until it was their time to leave but even after they leave, even after they go outside verse 43.

When the congregation had broken up there, there are both from among the Jews. And from the god-fearing proselytes, from the, from the Gentile, God-fearing, those who don't go to their own home, where do they go? They go to Paul. They go to follow Paul in Barnabas and they have more instruction from the Lord.

They don't actually have to wait till the next week, they get not just the preaching, but then, personal follow-up with Paul and Barnabas. Who's speaking to them, verse 43, persuade, then to continue in the grace of God. And so you see how there are those in whom. The Lord is doing the spiritual work, giving them spiritual life, and the great symptom of it.

Or one of the great symptoms of it is that they want to hear more gospel preaching. They aren't glad that the services over and the sermon is over and now they can go home to do, whatever it is that they wanted to do, more than worship God and hear his gospel.

Preached, No, because there's spiritually alive hearing. The gospel has given them more hunger for hearing the gospel and for knowing now how it applies in their lives. Not just that they would hear the same thing. But learning from Paul and Barnabas how to continue in the grace of God.

And so, that's a question for you to ask yourself when you're hearing gospel, preaching. Are you rejoicing over what you're hearing? Are you desiring when it concludes that you would hear more of what? The Lord Jesus has said in his word by his spirit about who He is and what he has done and the difference that that makes in your life.

Are you like those disciples on the road to Damascus? Who has Jesus, personally, taught them. These things from the scriptures, their hearts burned within them. And if not, if not, then then you need to pay attention to the rest of the passage. Because you might find yourself in a place where superficial religious tolerance of gospel preaching, which is what the Jews generally speaking have.

At the end of verse 41, the beginning of verse 42 as exposed as being merely on the surface and not in the heart, they go from gathering. Again together with the expectation they're going to have the guest preachers and the thing that angers them is not the guest preachers is not what the guest preacher is preach.

They just see that there are more visitors today than there ever have been at church and they are envious. And instead of instead of rejoicing, that all of these have come to hear about the salvation of God, that was promised through the Jews, and brought through the Jews. They show themselves to be the spiritual kin of those who condemned.

Jesus by now blaspheming Jesus. And of course, it's Jesus. And they blaspheme here Paul and Paul had preached. The previous week that Jesus is God. So, what do you think the blasphemy is that is being described in verse?

I'm not even seeing it. 45 in verse 45. It's not saying that Jehovah isn't God or you always hasn't thought? The Jews wouldn't say that The blasphemy in verse 45 is blasphemy against Jesus. So saying that, Jesus isn't God? And so because there's no spiritual life in them, the the different dynamics involved in the situation lead to them even refusing.

The divinity of Christ, the identity of Christ, and they oppose the things spoken by, Paul namely that Psalm 2 for instance and Psalm 16. For instance, taught A that Jesus has God and be that Jesus is the Christ. So a dead response to gospel preaching responds from the flesh.

It's the first symptom we see of it is lack of interest in the response or like thereof and versus 42 and verse 43. But the second symptom we see is room for envy rather than rejoicing over the word of the Lord, and many people to hear it. And then even rebellion and resistance contradicting and blasphemy They oppose the things spoken by Paul And there are many who do this.

And of course, they don't say. I am being a rebellious. Blasphemer. They say I am being a discerning sermon listener. I'm not as taken in by all these sheep. Who have just eaten up what that preacher said. I, I can tell what's what's true? And what's not? We mustn't.

Think the the Jews thought I'm going to be demonic now. No, They thought themselves righteous and they thought themselves, theologically wise and they thought themselves more righteous and more theologically wise than the preacher Paul. And those who were listening to what he proclaimed from the scripture, a dead response to gospel preaching responds from the flesh.

And so it's blind even to its own deadness. Although I hope that we can see that this is a perishing response, just as Paul had prophesied from Habakkuk or proclaimed. Was a prophecy from Habakkuk behold. You despisers, Marvel and parish for. I work a work in your days. I work which you will by no means believe though.

One were to declare it to you. In other words he says I preached Psalm to and Psalm 16 clearly to you but you even though you hear it declared you refuse to believe. It's not that the preaching wasn't clear, it's that because you have spiritual death in you rather than life, you refuse even to believe that, which is clearly preached.

And so we must be very concerned with ourselves when we hear gospel preaching and have no appetite for it. And that happens to us. There are many reasons why as our spiritual life, Ebs and flows waxes and wanes increases and decreases throughout our time. In this world, there are many reasons why we may have dullness of mind or coldness of heart or slowness of will towards God.

We are weak in our creaturelyness. We are weak in our fallen creaturelyness and bodies that get tired and ill and minds as well that we are weak and our sinfulness often. If we are backsliding into some sin and we are enjoying enjoying sin too much. We may find ourselves not enjoying the Lord and finding reasons why we just

can't make it to church this week or just can't stay for the evening this week or just can't make it to the midweek meeting or we've suddenly find it very easy to be busy or unable to attend upon the public preaching and we find it very easy to skip our private worship and not read or pray go entire days without having that communion with.

And All of these things can happen in a believer's life. And so one of the things we see in the mirror of the word here is a warning that lack of desire. For more of the Word of God is a very dangerous spiritual symptom. It's a spiritual symptom that sometimes comes from believers coldness, but it also comes from those who's participation and outward tolerance or interaction with the preaching was just superficial and the lack of spiritual life.

May manifest in much worse ways like we see in verse 45, and so Paul and Barnabas grow bold and say it was necessary that the Word of God should be spoken to you first. That was part of Paul's sermon. The promises about Christ had been made to the Jews.

Christ had come through the Jews. The Jews were the for more than a thousand years. The visible church of, of the Lord on the earth. And yet it is possible for individuals and even congregations to self-excommunicate. We've seen this a few times recently and the life of our church where someone decides that not that they want to be joined to another good congregation, but that they just want to be rid of the one without necessarily having the other.

And then put themselves out of the church. They were reject the preaching of the Lord Jesus Christ. They reject the, The Lordship of Christ over his church who leads them in shepherds them, in the particular ways described in Scripture, which include the not just apostles prophets and evangelists. But also Pastor teachers.

And so we've seen different example, but an example examples, nonetheless of self-excommunication. Well, here are the Jews are practicing self-excommunication and the words of Romans 11 branches are being cut. Out of the church of the Lord Jesus Christ. So that other branches would be grafted in Note that it's not too churches.

It's not that there was the church that was the Jews. And now there's the the church that is the Gentiles. It's just one church and Paul and Barnabas are declaring to them. That they have rejected the gospel and judge themselves. Unworthy of everlasting life. They have self excommunicated and now Paul and Barnabas are turning to the Gentiles.

So the Jews had a birthright to hear the gospel proclaimed first, but they have judged themselves unworthy. Many of them. Not all of them. Obviously, Paul and Barnabas are Jews. And there are believing Jews even from the congregation in Antioch of Pisidia. But Christ is the root of the tree, not Israel.

And although they are the natural branches that belong to the root. Many of them now have been cut out and we who have been rafted in should not be arrogant. When we say natural branches have been cut out and I have been grafted in The Scripture tells us beware, Then if God was was willing to cut out the natural branches, due to their response of unbelief to the Lord Jesus, how much more willing will be?

Will he be to you? If you have a similar response and so we should seek from God that he would give us life and a to believe in the Lord Jesus. And to desire more of the means of his grace because we desire more of His grace because we desire more of him.

And we should seek that from the Lord, as the, the Jewish responses, a warning to us. So there was this alive response and desiring more and there was this dead response in lack of desire for more which ended up in contradictions and even blasphemies and ultimately self-excommunication. But then there is the saving response Godhood prophesied that there would be those who perished because they refused to believe, even though it has told them had also prophesied.

I have set you as a light for the Gentiles that you should be for salvation to the ends of the earth. And this is a promise that is especially made in the servant songs of Isaiah to the Lord. Jesus Christ is being prophesied in those servants songs. And so there was an expectation, not only that he would be rejected by many who heard him, but that he would be proclaimed to the ends of the earth that he would bring salvation to the nations.

And so So this all was not surprising, it was not a plan B. This is what the Lord had prophesied would happen. When Jesus came, and when Jesus accomplished redemption, that that his light would not remain stationary and others just flock flock into it, but that has liked would go to the nations and his salvation would go to the ends of the earth.

So what does a saving result? We've seen a living response and a living response because God is the one who gives the life always ends in a saving saving response. But what is the saving response? And we see that in verse 48. Now when the Gentiles heard of this, they were glad it's not just desire for more preaching.

And for more understanding, there is gladness over the message itself, and They glorified the word of the Lord. So they hear Jesus preached as God, who became man to save us and has accomplished it and who is now the one who addresses them through the preaching of his gospel and they praise that word.

They glorify the preaching itself as true and divine. And from Christ. And so this is this is even more than what we saw earlier. And if this is something that God gives us, we're about to see in the last part of verse 48. Then that's good news for us.

Because if we aren't glad overhearing, Jesus preached to us hearing the the eternally blessed, God, the Son, who loved us and became a creature for us. Humiliating himself by taking on that additional full human nature and even humiliating himself to the point of death and the accursed death of the cross.

If we aren't rejoicing over the fact that he has accomplished and he's finished it. And now he has the name that is above every other name and that every knee and tongue in heaven and on earth confesses that Jesus Christ is Yahweh. That He is the Lord to the glory of God.

The fall. If that doesn't make us, glad then there is a place to get the gladness, which is the Lord Himself, because he's the one who appoints to eternal life and he's the one who makes those whom he has appointed. Glad and he is the one who gives those whom he has appointed to glorify his word as they hear it.

Preached. And here's the one who gives them faith and in this particular instance, every single elect person, there was converted that day which is pretty amazing. And as many as had been appointed to eternal life believe. So that's where faith comes from. Faith comes from God's choosing. God's appointing couldn't be planar.

There are people just like we've been hearing since verse 41 who's refused that which the Bible plainly says not because there's lack of clearness in the Bible, but because they are opposed to it in their hearts. But that's where faith comes from. It is on the basis of God, having appointed to eternal life and God giving that eternal life.

God-giving that faith by him. Everyone who believes is justified from all things verse 39. Well, how do they come to believe? They come to believe because God has appointed them to eternal life and now it won't be true that every time you tell somebody who is elect the gospel, they will believe.

The first time, Paul is a wonderful example that he had heard the gospel. A lot that, did it infuriated him to murder for an extended period of time and yet Because he

had been appointed to eternal life, he would believe. And all of those sermons to which he had responded with the same resistance as the blaspheming Jews in this passage, those were not wasted.

You're telling about Jesus to others or not wasted. Even if they're not elect to glorifies Christ, that you have told the gospel of his gospel, the gospel of the Lord Jesus Christ but especially the knowledge that there are those who are appointed to eternal life and that they must eventually come to believe.

Because God has appointed not only who would be saved but how they would be saved? He's appointed faith as the instrument. The doctrine of election does not say that people will that God has chosen some and they'll be saved, no matter what they do. No it says God has chosen some and he has chosen to save them through faith and they will believe there's no no matter what they do in it that is and interpolation of wicked and contradictory men.

So it is very encouraging to know that there are those who are appointed to eternal life that God, who loved and planned to send the Lord Jesus into the world for them. God who promise to send the Lord Jesus into the world for them. God, who brought the Lord?

Jesus sent to the Lord Jesus into the world for them to God, who who gave himself as the Lord Jesus in their place that he will. Certainly bring them to hear the gospel and to believe. And so again if we lack faith, if we're not sure that we believe there is somewhere to get that faith, the God who gives it.

And we may look to him for it. And if someone we love does not believe if someone we love as a blasphemer or a resistor, we can remember that. Paul himself had been such a blasphemer. Let the Lord saved him and since it's by God's appointment and not by our persuasion.

We may yet have hope while there is life. Let's ask the Lord to give us and others living and saving responses to the preaching of his gospel. Our Father in heaven. We thank you that you are the giver of spiritual life and we pray that we would know more and more this spiritual life that your spirit gives help us by your spirit.

We pray that hearing your word proclaimed hearing Christ and his salvation proclaimed. From your word would stir up enough. An appetite for more and to understand more what we have heard. We pray Lord that you would make us. Glad over the gospel and to glorify your word that you would continue to give us and to strengthen and increase.

Our faith Lord, we do have many whom We love, who are very close to us in some cases, less, and others. And yet, for all of them, we pray O. God to are still contradictors and resisters and blasphemers that you would have mercy that we might discover that you had appointed them to eternal life when you bring them to faith.

Save our dear ones. We pray. Save those who are judging themselves. Unworthy of eternal life have mercy O God. We pray on the Jews. Generally speaking, the vast majority of whom still continue to judge themselves on worthy of spiritual life and we pray that the grafting back in of the natural branches would be as your word, says, light from the dead.

For this is what you have given us and this is what you proclaim in Christ. So we ask it in his name, Amen.