

Saturday, September 10, 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 gave 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!

Suggested songs: ARP98 "O Sing a New Song to the LORD" or TPH98A "O Sing a New Song to the LORD"

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Acts 13 versus 13 through 41. These are God's words Now, when Paul and his party set sail from Pappas, they came to Perga in Pampilia and John departing from them returned to Jerusalem. But 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 this synagogue sent to them saying men and brethren.

If you have any word of exhortation for the people say on, and Paul stood up and motioning with his hand 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 gave them soul. 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 asking to him. 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 breached before his coming, the baptism of Ribetans to all the people of Israel and just John was finishing his course. He said, who do you think? I am I'm not here but behold. There comes one after me the sandals of his feet.

I am not worthy to lose men and brethren sons of the family of Abraham. Those among you who fear God to you, the word of this 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 helpful, filled them in condemning him and though they found no clause for death in him, they asked pilot 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 the promise which was made to the father's.

God has fulfilled this for us their children and that he has 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 it 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.

He whom God raised up saw. 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, which you could not be justified by the law of Moses.

Beware, therefore blessed what has been spoken in the prophets? Come upon you Behold, you despisers, marvel and parish for. I work a work in your days, a work, which you will by no means believe the one were to declare it to you. So far the reading of gods inspired in an air.

It worked. So we have the first example, sermon from Paul and his first missionary journey and what it sounds like, is all of the other sermons that we've had so far in the book of Acts. And so, we will see here that the apostolic preaching. And this prototypical example that the spirit gives us for the apostolic preaching of the gospel, it is an announcement that the Old Testament promises of salvation.

Have been fulfilled in Jesus as certified by his resurrection.

And the first place we have God raising up Israel, that Israel was not what they were supposed to be. It was Jesus. Who was the purpose of Israel? It was Jesus in whom salvation would come for all the nations and for anybody from Israel who is being saved. And so this preaching comes to hearers from all nations, Paul and Barnabas are in Antioch.

In Pasadia, they're in Gentile territory and they address themselves, not just to Israelites. There are in that synagogue God, fears Gentiles who are still considered outsiders even though they believe the whole Bible are looking for the promises of Scripture and are even keeping the ceremonial law and yet are not considered as part of the church by the Jews.

But these men were given the title God fears. You can see in verse 16, men of Israel and you who fear God, listen. And you can see in verse 26 men and brethren

and Sons of the family of Abraham. And those among you who fear God to you, this word of salvation has been sent.

And so that tells us the second thing what the word, the preaching of the gospel proclaims, a proclaims, the salvation of God have proclaims that what God had written about and what God had been doing throughout the entire Old Testament, was his saving sinners and that is the particular salvation that is being announced.

As you can see, in verse 38 therefore let it be known to you brethren that through this man is preached to you. The forgiveness of sins That is the basic message. The fundamental message of the gospel that Jesus is true. As you're on, that Jesus is true. David Israel was wicked from the beginning even as soon as God had saved them from Egypt.

How does it describe the wilderness he put up with them for 40 years? And then God was the one who who the text credits for driving out the seven nations of the dayanites. And what does Israel do? They ask for a king? They reject God. They want to be like Canaanites and what does God give them?

God gives them a king like the kings of the nations Saul. And then he rejects them. He delivers his people by taking them away from Saul to whom he ties whom he ties to the wilderness wanderings by noted. Noting that the wilderness was 40 years and that Saul's reign was 40 years showing that this too was a wandering and a rebelling against God, But God gives them David instead.

He says, I have found David a man after my own heart, who will do, all my will But David didn't actually do that. Did he? But there was someone in David because God raised up from David's seed, the king who is after his own heart, who did all of his will and who did not see corruption.

And so, the Psalms are full of these promises that are tied to David, but we have to make David son of Jesse, a little D And David son of married. The capital D because he's the one who did according to all God's will. He's the one who's flesh, did not see corruption.

He is the one who was raised up from the dead to be. Displayed, not just David or David's son, but the son of God with power. And so when Psalm 2 was written, Jesus was already being eternally. Begotten, because eternally begotten means it never began. And so he is the son, who is eternally begotten of the Father and the mercies of David are the mercies that belong to Christ in the promise not to see corruption today.

But is the promise that belongs to Christ? And even David was saved by believing in Jesus. And so salvation is accomplished by Christ's death. And resurrection, He died for our sins. He rose again from the dead. He is the one who was Victorious and all of God's salvation beginning with the forgiveness of sin is offered in Christ.

Well how do we come in to what is offered by believing 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 cannot be justified by the law of Moses. So God sent the 11 who were witnesses of the resurrection to his people.

In Jerusalem. The people who, of course had condemned Christ and been the means by fulfill of fulfilling all that the Lord had done, but the Lord also sent Paul and Barnabas with Glad Tidings. So they came up with him from Galilee to Jerusalem and are his witnesses to the people verse 31 talking about, Apostolic preaching there.

And we declare to you, glad Tidings. God, announcing his salvation, in Antioch in the city of, Therefore

Therefore, the preaching of the gospels, the means by, which God gives this faith, and what does this faith? Receive It receives? Everything that is in Christ, but the preaching of the gospel is not by itself. Salvation. Notice that the Lord also prophesies about those who hear the gospel and do not believe there's not enough to have heard the gospel.

We must be given by God to believe, we must look to him to give us that faith through which we come into the blessings of the Lord. Jesus Christ to His true. Israel. And true David and died for our sins and rose again with power and has secured the salvation of God for sinners.

That's the apostolic preaching of the cross. Let's pray Our Father in heaven. We pray that you would bless to us your word, even as we have. So rapidly attempted to get through it just now, but especially when we come to hear a preached on the Lord's Day, We pray O, God, that you would give us faithful preaching of Christ like that, which was in Jerusalem and which was an antioch in Pisidia.

We pray that we would have it and Calleoka Tennessee, and we pray. Lord, that you would give faithful hearing of the gospel. So that centers would indeed come into the salvation of our Lord. Jesus Christ. Knowing that even the people of Israel, many perished in their sins. Apart from Jesus by not believing, you're not allow the members of our church.

So to perish, we pray. When Jesus' name. Amen.