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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 returned to Jerusalem. But when they had 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 of 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 people stood up and motioning with his hand. So then Paul stood up and motioning with his hand said Man of Israel and you who fear God listen The God of this people, Israel, chose our fathers, and exalted the people.

When they dwelt as 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 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 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 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.

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, 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.

Psalms, 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 fathers and saw corruption, but 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 perish 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. Amen. The sins, this reading of Gods inspired and inerrant work. We look to him for his blessing and his glory and his in the preaching of it, by the power of his Spirit, please be seated.

We've heard several apostolic sermons so far in the book of Acts. And if time would have permitted, or if we were going to take several Lord's Days for the preaching of this portion of God's word, we would go back and look at the parallels and see how all of the sermons thus far in acts have overlapped in what we have before us now.

Now in the introduction to last week's sermon we considered briefly the place that we are not just antioch and Pisidia which is kind of the Antioch that nobody else thinks of when you say Antioch kind of like if you're in the ARP and you say I'm a minister at a church by Columbia.

They all think South Carolina. There are different antioxuses antioxin in Pisidia not Antioch and Syria, not where we are geographically, but where we are in the book of Acts that at the outset of Paul's first missionary journey, the Holy Spirit is taking the time to describe particular incidents that show us how the gospel goes out.

And then in this case to give us, what is a prototypical sermon, a prototypical example of the apostolic preaching of Jesus Christ. And if we were to go into chapter two and verses 16 to 36 and Peter's sermon on the day of Pentecost, in chapter 3 and verses 12 through 26, and chapter 4.

And verse 8, through 12 and chapter 7 verse 2 through 53 and what ended up being a sermon. Although it was a witness answer to the first question at his trial, are these things. So, and becomes was, is for us. One of the great examples of the apostolic preaching.

This time by Stephen a deacon, whose ministry was given by God, to enable the very preaching of the apostles that he imitates in his sermon in chapter 7 or the sermon preached at Cornelius's house in chapter 10, verses 34 through 43. We would see in comparison to this sermon that all of the things that we are about to hear are things that we have already seen.

And yet they are all pulled together in a comprehensive and unique way in this particular sermon. And so, it is almost as if that when the When the synagogue ruler gives the invitation in verse 15 or the synagogue rulers, rather give the invitation. In verse 15, we are hearing an echo of what the Holy Spirit is doing in the book of Acts as a whole.

You have these guest preachers and after the reading of the law and the Prophets, which we know even from the passage, right? The law on the prophets are being read in the Santa sit in the synagogues on the Sabbaths. And they tell of Jesus Christ and that He is God who will come into the world and will be condemned as a sinner though.

He is not a sinner, but for the sake of sinners, he will be condemned and he will turn for their sin and He will gain forgiveness. And in him, is justification to be made right with God, in a way that nothing else not even having the law and the profits, not even having the knowledge about

Jesus, but only having Jesus himself, who is condemned in our place can make you justified with God.

And that He would be raised again from the dead and just demonstration both that he has done, this atoning work, and that before he was ever the Son of David. According to the flesh, He was eternally begotten as the Son of God as prophesied in Psalm 2. And so you you have this, this preaching of the apostolic Gospel and the synagogue rulers have probably have no clue.

What's about to hit them in verse 15, but we do because this doesn't just come to them in God's providence. On a particular Sabbath in a synagogue. This was recorded by God, the Holy Spirit for particular churches, on Lord's Days to hear a prototypical example of the apostolic preaching of Jesus Christ and his cross.

And so, we rejoice to have this sermon, The rulers of the synagogue, send to them and say, men and brethren. If you have any word of exhortation for the people say on, so they read something. And we don't even know What part of the scroll was opened in the, in the decalog.

What part of the scroll was opened in either the former prophets or the minor prophet, the light of profits. We call them the minor profits. It's probably not a great way to use that word about Scripture. It just means the shorter looks in the latter profits include the longer profits.

We don't even know what text was read. The synagogue griller say. Can you guys preach on that a faithful preacher in the apostolic? Tradition can preach on Jesus Christ, crucified and risen God. The Son who became man to save by dying on the cross and rising again from the dead from any passage in the Bible.

And so like the Ethiopian eunuch who just happens to be reading the greatest Well maybe the most familiar of the servant songs of Isaiah and beginning with this he preached Christ to him Of course Paul and Barnabas have a sermon. That's what's asked for some of you have heard have heard that.

Before we said that before in Hebrews 13 at the end of that, that book when it's when he's thanking them for burying patiently, with this brief word of exhortation. And that's a first century phrase. That means a sermon, It combines, by the way, logos and Perically, which are two words by which God describes God, the Son and God, the Spirit and, and their identity and their ministry.

And so, even in the phrase in God's providence, for word of exhortation, the the description of a sermon we can hear. This is how the Triune God saves those for whom Christ died. This is how the Triune God applies. The redemption that Christ has accomplished and we'll be coming there in the last place.

So what does a prototypical apostolic sermon look like? First, It comes as the promised salvation or the word of salvation. If you look at verse verse 23, from this man's seed, according to the promise, God raised up for Israel. And you'll see this is one of the those rare occasions in which the textus receptus is more affected by Jerome and his Latin translation than by the the Greek text of the New Testament that the Lord preserved in his church throughout the ages, and it reads that God raised up for Israel.

Salvation verse 23. And of course, it means Jesus. He is the salvation. That's one of the points of the sermon, but but the text is, God raised up salvation. And then verse 26, men and brethren sons of the family of Abraham. And those among you who fear God to you, the Word of this salvation has been sent.

So the apostolic preaching of the cross is first and foremost salvation, when they tell us how to live in our marriages, how to live in parenting, how to live in the workplace, how to live with our neighbors. How to live in the society That is an outcome of an application of the fact that we actually don't deserve to walk in.

Good works. But we are saved by grace alone, through faith alone in Christ alone and that not of ourselves. So, that God alone is glorified to the praise of His glorious. Grace God alone who chose in the beloved before the world began whom he would save by grace through faith.

And so the, the preaching of the apostolic preaching of the Word of God is always a preaching of salvation. Now, when we do preach, the difference that Christ makes those good works that he prepared beforehand, that we might walk in them in them, so that God would be displayed as, as the Redeemer.

Who's workmanship, has created people new in Christ Jesus. We're still hearing salvation. There are things for us to obey things for us to do. If you never hear the commands of God for Christian life preached, you are not fully hearing the salvation of Jesus Christ. Preached. Because the salvation of Jesus Christ has preached as a salvation that is not by our works.

But by Jesus's works, but that is not unto worklessness, but unto those works for which we have been saved. And so they're announcing, They're announcing to them a salvation and the Jews already had an idea of what that their salvation was. They thought you were saved by being chosen to be Jewish.

There's this tension between the Jewish attenders of synagogue and the god-fearing attenders of synagogue. And and you'll remember from our time with Cornelius and and even some reference to it last week that those god-fearers are Gentiles. Who are convinced of the word of God and looking for the salvation of the Christ.

And even keeping the ceremonial law to a great degree, but have not been included have not brought in have not been brought in and the apostle mentions them twice, a specifically many of Israel and you who fear God Verse 16 listen What's to make sure that they're hearing that.

This is their salvation. Both of them. And then again, in verse 26, men and brethren Sons of the family of Abraham. And those among you who fear God that this is a salvation that is for people from all nations a salvation does. Not that does not come by being chosen by God to be Jewish.

No, not everyone was chosen by God to be Jewish, this comes back children to some of what we were thinking about, what family God chose for you. And whether or not God chose for you to be born into his church, to be a member of his visible church by his providence to you.

Not all of us, have the great providence and blessing to be chosen to be Egyptian. And you think, well, why is that so great? Well, it's great for a lot of reasons that my extended family would tell you, but it's great for at least this one reason that Egyptians are so bad.

And so identified with the enemies of the people of God, and the Bible that when God in the latter parts, of Isaiah is describing the greatness and the breadth of how his gospel would go out and save. He often uses the Assyrians and the Egyptians, As examples of sinners, whom he would say.

Now when God's providence, he he didn't choose very many of you at all, to be Jewish But salvation did not come by being chosen to be Jewish. What were the Jews chosen for they

were chosen as the ones through whom salvation would? Come. Look at how He describes their chosenness.

A very you know, just to show you that although the apostolic preaching, resisted the desire to be heard by slickness. It doesn't mean that they were against skillful preaching. You know, preaching in an unskilled way is not a value of the Bible. And so Paul here, having been that Jew of Jews at Pharisee of Pharisees, he's going to hook them.

He's gonna start talking about the chosenness of Israel. He says, Man of Israel and you who fear God, listen, the God of this people Israel, chose our fathers and exalted the people. Sounds pretty good. Pretty high view of Israel are the elect and they got exalted. They're raised up.

Well, there's a raised up raised up connection between verse 17 and verse 33. When Israel, when God brought Israel out of Egypt, he brought them out. As an example of the kind of people that needed to be saved, but when God brought Jesus out of the grave, he brought him out to declare him as the one through whom they can be saved and they will be saved if we believe in him.

But so far into the sermon as the the people at the synagogue didn't have the whole sermon in front of them. The way we do. So far in the sermon it sounds like Israel is exalted. They dwelt as strangers in the land of Egypt and with an uplifted arm, he brought them out of it, immediately.

You see, it was God, who was great, not then they were strangers. He brought them, they didn't overthrow Israel. And now listen and this is probably a pretty good summary of how we would describe the 40 years in the wilderness as well. And now for a time of about 40 years, he put up with their ways in the wilderness.

Isn't that a good description of those 40 years? But isn't that a description of how the Lord bears with us? Do you not come at the end of every day and you're praying? You reviewing the events of that day and your heart and your action and your thoughts in those that day.

Thank you. Lord for putting up with my ways and bearing with me in the patience of Christ. Do you not come and the ebb and flow of your spiritual life into seasons? Where the Lord is, is drawing you into refreshed knowledge of him and devotion of heart and the joy of your salvation like a David who's just been confronted by the prophet.

And yet clings harder to the salvation of God, that is offered to him. Then then he does to that remaining sin. That is so obvious in that he could that he would be an adulterer, and an oppressor and a murderer and engage in in a cover-up.

That that if he looks at what he still is he would say there is no hope whatsoever in such a person as this but he doesn't look at who he is. He looks at who Christ is and the people in the synagogue that day.

That's the lesson they need, isn't it? That it's not the chosenness of Israel to be the ones through whom the Christ comes that is the salvation. It's the chosenness of the Christ who had come through Him, and of those who, when they hear Him preached, they don't respond with unbelief, but with faith, It's the conclusion of the sermon, The Lord helping us to get to us.

So they were strangers that were rebellious in the wilderness. They were weak. God is the one who destroyed the seven nations in the land of Canaan. It wasn't the Israelites that God is the one who handed out, that's the picture in verse 19, the place that they let, they didn't, they didn't take them.

They were told to dispossess the Canaanites and they were promised the power of God to attend them and they still didn't do it. Not completely. God is the one who has saved them, What if they can? They contributed being rebellious and weak and more rebellious and more rebellious verse 20 after.

He gave them judges for about 450 years and everybody knows the refrain of the time of the judges. There was no king in Israel and everyone did, Everyone did what was right in there. There his own eyes and there was no king in Israel and he gave them Samuel.

The prophet he gave them the word of God who was represented in a man of God, who hinted at the Christ. Because Moses had said, there would be a prophet who who came after him who would be greater than him and you should listen to him and 450 years of the people's rebellion and wickedness and what does God do?

He raises up as the last judge the first prophet. And he says come now These judges whom I have been giving you you rebel as soon as they die and often during their life and I keep saving you need keep doing what's right in your own eyes. Be ruled by my word and they raise.

What's the first thing they do? They get Samuel and they say we'd like a king now and Samuel. You remember. He he says he's upset at. They're wanting a king and God says, no, no forget it. Forget yourself Samuel. You're just the mouth. It's not the mouth that they're rejecting.

It's me. And so they ask for a king in opposition to God, and he gives it to them in a two-step process. First, he gives them a king that corresponds to the kind of thing that they want to give them Saul and he makes his reign incidentally match up with the length of time that they were in the wilderness to say.

If I give you according to what you want from your heart, we're going to get from you. According to what is in your heart and Saul is just like they are. He doesn't want to follow the Word of God. He doesn't trust, God and lead God under God. Saul is wicked, and disobedient, and rationalizes his disobedience as having good intentions to worship God.

Oh, we kept these. We kept these animals alive in order that we could worship God and rationalize us by pragmatism. Why didn't you wait for me Saul to offer? Well, you know how the people are and we can't we can't always obey, God, It's just too tough. When the people are like this and that was the first king they got.

But God promised a new king 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 and you can see there. I have found David, the son of Jesse, a man after my own heart, who will do, all my will.

And, But the preaching isn't even. The David was the salvation that was promised, was it? It was that David is really a David with a little D. And even after little D David, you're still looking for the one, who is the promised salvation from this man's seed, according to the promise, God raised up for Israel salvation.

And that salvation was Jesus. Some of you have had a hard time. Haven't you with the idea of David as a man after God's own heart? Because that's not ordinarily? What you would say about? A guy who goes on a stroll on his roof and accidentally catches, a glimpse of a woman bathing.

And very non-accidentally continues to watch and very non-accidentally overrules the objections of his servants. When he invites her to dinner and very non and unintentionally

commits adultery with her and very non-unintentionally tries to cover it up by killing her husband. These are a man over after God's own heart, who will do, according to all my will, How can that be David?

But the passage says something else that, by the way, came from that first apostolic, sermon in chapter two, on Psalm 16, which talked about God's? Holy One, not seeing corruption because you say, how can that be David when you think about Bathsheba and Uriah but the apostles say, how can that be David?

When they think about decay in corpses because the, the Christ, the King, the one after God's own heart, who does. According to all God's will was not supposed to rotten his grave. That's what David did Now. Where did that new heart? That David got that clean heart that he has to have created in him that spirit of God that was right.

That he asked. That would be put in him that joy of his salvation that he asked would be restored. Where did that? Well, it came from David Capital D, Jesus, because he was the one who was promised from the line of Jesse who would not be the pinnacle of Israel, but the one who Israel had been chosen so that he might come through them.

They had been strangers and rebellious and weak and even David was not ultimately David. What was Israel chosen to do? Well, they were chosen for Jesus to come through them. But there were also those who are the Israel within Israel, right, later. And Romans when he writes Romans he gives us in chapter 9, a way of understanding this distinction between the visible church and the invisible church.

And there's a visible invisible. Distinction. That was preached by John Jesus's cousin verse 24. After John first. Preached before his coming, the baptism of repentance to whom not to all those unclean dirty Gentiles out there. But to all those unclean dirty Israelites in here. This is why John knowing who Jesus was was so offended.

It was so resistant, maybe as a better word. When Jesus wanted to, to be baptized because this is a baptism of repentance. This is a baptism that said, I was chosen by God to be a Jew to be an Israelite. And what I still need is repentance from my sin, forgiveness, from my sin, to be made right with God, instead of my sin and then to receive from God, that spiritual life that actually gives the repenting, so that I may live a godly life.

And so, John is applying water. And he says, the water says, you need it but the water can't give you what you need, He will do it with the Spirit. He will do it with fire and that will say, not just that, you need it, but that Jesus, it'll be the way by which Jesus gives you what you need.

So, John is preaching. This baptism of repentance, notice the way it describes him, preaching, the baptism of repentance, It was the doctrine of their needs to repent. That was his baptism. That'll be important, sorry, that'll be important in a couple of chapters. When there are guys who don't even know, there is a Holy Spirit and a distinction is drawn between that baptism and Christian baptism.

Is it even John was preaching. A baptism of repentance that he needed the repentance that he was preaching, But there was one who was coming. That didn't as he was finishing his course. He said, who do you think I am? I am not. He but behold. There comes one after me, the sandals of his feet.

I am not worthy to loose. So, John looked for the one who was prophesied to be condemned by sinners in the place of sinners. And that's the wonderful fulfilled and fulfilled in verse 27 and verse 29 in verses 27 in verses, 27 through 29, this language of fulfillment, making it very clear

that if we read our Old Testament correctly, what we're supposed to be reading is that we deserve condemnation with the Christ, would receive condemnation We deserve death.

But he who did not deserve death would receive it in the place of sinners and not just any death, but a judicial death. And that was another thing that the Jews were chosen for. They were chosen that the Christ might come through them, They were chosen to be the ones who received the promises that would be fulfilled for all of the nations and not just for them and they were chosen to be the ones through whom the condemnation.

And the death came upon Jesus Christ. This is why when you recognize the the place of Israel as the ones who killed Jesus. You, you don't do. So with a despising spirit, like so many people have done, indulging, their flesh, as they understand the design of God because any one of us would have been the ones who did that apart from grace, If Israel, is an example of what it looks like for man apart from grace then we don't look and say oh those murderers they deserve it.

Rather you imitate the heart of your Savior who wept over them for what was going to come upon them because they didn't recognize the day of their visitation. And even that is here in verses 27 through 29, this is the same apostle who wishes that he could give his own salvation that he could be a curse in order that his kinsmen.

According to the flesh could be saved. This is the same apostle that says God is my witness that my heart's desire and my prayer to God for them is that they might be saved. You see? This was something too that God had prophesied and they had been the instrument of fulfilling 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, Isn't it? An amazing. How often God's providence matches up passages for us. First Timothy one today. How many of you have misread that all your life and thought since it wasn't that big a deal because it was done in ignorance and unbelief. I read that passage that way, a bunch of times in my life and then you read the, the Bible as a whole.

And you see that not knowing, God is a wicked sin because he's made us to know him. Romans one says, and the way you come into ignorance is by a lifetime of suppressing, the truth and unrighteousness and refusing to give, thanks or to glorify him as God. Unbelief is a, wicked sin.

Ignosticism is not praiseworthy and warm, just being genuine or, yeah. You're being genuinely unbelieving. And you need to be saved from that, And there's grace for that. And Jesus Christ, from whom can come faith and love.

And so, he says, because They did not know him ignorance, not loving him, nor even the voices of the prophets which are read every Sabbath unbelief. Not believing what the words says have fulfilled them. 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 the tomb.

And we're not half done. So, we'll have, we'll have to finish, but this is a promise of salvation that has been fulfilled through Israel. This is a reason to be grateful to God, and to join Jesus in weeping over what continues to this day, because 70 AD was not the most frightful thing that happened in the history of mankind, because of the goriness of the Roman siege, It was the



most frightful thing that happened in the history of mankind, because it was a ceiling of the cutting out of many branches.

From the original tree, the scripture teaches us to desire and look for and pray for the regrafting, in as life from the dead. Isn't that what Romans 11 tells us? Isn't that what Jesus images for us and his weeping over them because they didn't know the day of their visitation.

And Paul the example that he sets for us that we would say oh Lord this people through whom you brought us to Christ to whom you gave promises that were for us about Christ. And even through whom you brought the fulfillment of all that was written about him. We being sinners like they who have been grafted into the promise.

Will you not graft them back in by their own promises to the same Savior but for our purposes today There are in Christ Jesus's churches. Those who hear his word and the salvation that is proclaimed in Jesus Christ, and His death and His resurrection. And they don't believe They can say a bunch of theology.

They can feel themselves better than those who are outside of the church, but they do not understand that what they brought to the table was rebellion and weakness and wickedness, and that not Moses and not having the Bible, and not being a church member or even being David could save them, but only God, the Son become a man to do, according to all God's will to have a heart that is exactly, according to the heart of God.

And then, to be condemned and die anyway for sinners and rise. Again, that that is the only forgiveness and righteousness that any man can ever have before God.

When someone we read passage just like this, we're to identify first with the sinners and rejoice over the Savior and believe in him. So that God will identify us with him. Forgive us for his sake. Count us righteous with his righteousness. This was the salvation that had been promised.

It wasn't a shift because Israel didn't turn out to be what we had hoped God. Knew exactly whom he was choosing. And he told them, Moses is farewell sermon is full of it. Deuteronomy is Moses's, farewell sermon, right? Moses is farewell. Sermon was full of it, God shows them exactly.

Because as a nation, they were like the rest of us. So that we might believe not in ourselves or in our knowledge or in our membership, But might believe only in Jesus Christ. Amen. Won't spray Our Father how we. Thank you. How we thank you for this sermon. We pray This sermon that Paul preached and is recorded for us.

We pray that you would bless to us that having preached and heard preached. This portion of your word O Lord, we bless your name for designing, the salvation of sinners. We bless your name for promising. It. We bless your name for fulfilling. What you have promised? Lord, I ask that you would keep fresh on our minds and hearts.

What we have heard today. Not only that your spirit might be working in us according to it, but also to help us for the next Lord's Day. When we, when we come to consider the passage again that you would be glorified by making us to recognize what that gospel is than in, which you preach and apply.

Jesus Christ to all those for whom he died and that you would work it out. And keep working it out in our lives, which we ask in his name, Amen.