SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Acts 13

Sent Out: A Light for the Gentiles — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

The Holy Spirit sends ordinary men from a worshiping church, and the risen Jesus they preach frees everyone who believes from all the things the Law could never free him from. The same word that brings joy to some brings jealousy in others, and nothing — not sorcery, not quitting, not persecution — stops it from spreading.

00 The Text

ACTS 13 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Now there were at Antioch, in the church that was there, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul.

2 While they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them."

3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus.

5 When they reached Salamis, they began to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper.

6 When they had gone through the whole island as far as Paphos, they found a magician, a Jewish false prophet whose name was Bar-Jesus,

7 who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God.

8 But Elymas the magician (for so his name is translated) was opposing them, seeking to turn the proconsul away from the faith.

9 But Saul, who was also known as Paul, filled with the Holy Spirit, fixed his gaze on him,

10 and said, "You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord?

11 "Now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time." And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand.

12 Then the proconsul believed when he saw what had happened, being amazed at the teaching of the Lord.

13 Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; but John left them and returned to Jerusalem.

14 But going on from Perga, they arrived at Pisidian
Antioch, and on the Sabbath day they went into the
synagogue and sat down.

15 After the reading of the Law and the Prophets the
synagogue officials sent to them, saying, "Brethren, if
you have any word of exhortation for the people, say it."

16 Paul stood up, and motioning with his hand said, "Men
of Israel, and you who fear God, listen:

17 "The God of this people Israel chose our fathers and
made the people great during their stay in the land of
Egypt, and with an uplifted arm He led them out from it.

18 "For a period of about forty years He put up with them
in the wilderness.

19 "When He had destroyed seven nations in the land of
Canaan, He distributed their land as an inheritance—all
of which took about four hundred and fifty years.

20 "After these things He gave them judges until Samuel
the prophet.

21 "Then they asked for a king, and God gave them Saul
the son of Kish, a man of the tribe of Benjamin, for forty
years.

22 "After He had removed him, He raised up David to be
their king, concerning whom He also testified and said, 'I
HAVE FOUND DAVID the son of Jesse, △ A MAN AFTER MY
HEART, who will do all My will.'

23 "From the descendants of this man, according to
promise, △ God has brought to Israel a Savior, Jesus,

24 after John had proclaimed before His coming a
baptism of repentance to all the people of Israel.

25 "And while John was completing his course, he kept
saying, 'What do you suppose that I am? I am not He. But
behold, one is coming after me the sandals of whose feet
I am not worthy to untie.'

26 "Brethren, sons of Abraham's family, and those among
you who fear God, to us the message of this salvation has
been sent.

27 "For those who live in Jerusalem, and their rulers,
recognizing neither Him nor the utterances of the
prophets which are read every Sabbath, fulfilled these by
condemning Him.

28 "And though they found no ground for putting Him to
death, they asked Pilate that He be executed.

29 "When they had carried out all that was written
concerning Him, they took Him down from the cross and
laid Him in a tomb.

30 "△ But God raised Him from the dead;

31 and for many days He appeared to those who came up
with Him from Galilee to Jerusalem, the very ones who
are now His witnesses to the people.

32 "And we preach to you ☆ the good news of the promise
made to the fathers,

33 that God has fulfilled this promise to our children in
that He raised up Jesus, as it is also written in the second
Psalm, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.'

34 "As for the fact that He raised Him up from the dead,
no longer to return to ⟲ decay, He has spoken in this
way: 'I WILL GIVE YOU THE HOLY and SURE blessings OF
DAVID.'

35 "Therefore He also says in another Psalm, 'YOU WILL
NOT ALLOW YOUR HOLY ONE TO UNDERGO ⟲ DECAY.'

36 "For David, after he had served the purpose of God in
his own generation, fell asleep, and was laid among his
fathers and underwent ⟲ decay;

37 but △ He whom God raised did not undergo ⟲ decay.

38 "Therefore let it be known to you, brethren, that
☆ through Him forgiveness of sins is proclaimed to you,

39 and through Him ☆ everyone who believes is freed
from all things, from which ◷ you could not be freed
through the Law of Moses.

40 "Therefore ▤ take heed, so that the thing spoken of in
the Prophets may not come upon you:

41 'BEHOLD, YOU SCOFFERS, AND MARVEL, AND PERISH;
FOR I AM ACCOMPLISHING A WORK IN YOUR DAYS, A WORK
WHICH YOU WILL NEVER BELIEVE, THOUGH SOMEONE
SHOULD DESCRIBE IT TO YOU.'"

42 As Paul and Barnabas were going out, the people kept
begging that these things might be spoken to them the
next Sabbath.

43 Now when the meeting of the synagogue had broken
up, many of the Jews and of the God-fearing proselytes

followed Paul and Barnabas, who, speaking to them, were urging them to continue in the grace of God.

44 The next Sabbath nearly the whole city assembled to hear the word of the Lord.

45 But when the Jews saw the crowds, they were filled with jealousy and began contradicting the things spoken by Paul, and were blaspheming.

46 Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.

47 "For so the Lord has commanded us, 'I HAVE PLACED YOU AS A LIGHT FOR THE GENTILES, THAT YOU MAY BRING SALVATION TO THE END OF THE EARTH.'"

48 When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.

49 And the word of the Lord was being spread through the whole region.

50 But the Jews incited the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district.

51 But they shook off the dust of their feet in protest against them and went to Iconium.

52 And the disciples were continually filled with joy and with the Holy Spirit.

Marked in the text

- **v2** "ministering to the Lord and fasting" — Command / instruction
- **v2** "Set apart for Me Barnabas and Saul for the work to which I have called them" — God — His character & actions
- **v4** "being sent out by the Holy Spirit" — God — His character & actions
- **v9** "filled with the Holy Spirit" — God — His character & actions
- **v10** "make crooked the straight ways of the Lord" — Sin / warning
- **v11** "the hand of the Lord is upon you" — God — His character & actions
- **v12** "the proconsul believed" — Promise / blessing
- **v13** "John left them and returned to Jerusalem" — Sin / warning
- **v22** "A MAN AFTER MY HEART" — God — His character & actions
- **v23** "God has brought to Israel a Savior, Jesus" — God — His character & actions
- **v30** "But God raised Him from the dead" — God — His character & actions
- **v32** "the good news of the promise made to the fathers" — Promise / blessing
- **v37** "He whom God raised" — God — His character & actions
- **v38** "through Him forgiveness of sins is proclaimed to you" — Promise / blessing
- **v39** "everyone who believes is freed from all things" — Promise / blessing
- **v39** "you could not be freed through the Law of Moses" — Time / place / contrast
- **v40** "take heed" — Command / instruction
- **v45** "filled with jealousy" — Sin / warning
- **v46** "you repudiate it and judge yourselves unworthy of eternal life" — Sin / warning
- **v46** "we are turning to the Gentiles" — Time / place / contrast
- **v47** "A LIGHT FOR THE GENTILES" — Promise / blessing
- **v48** "as many as had been appointed to eternal life believed" — God — His character & actions
- **v51** "shook off the dust of their feet" — Time / place / contrast
- **v52** "continually filled with joy and with the Holy Spirit" — Promise / blessing
- **v5** "word of God" — Key repeated word (every occurrence)
- **v44** "word of the Lord" — Key repeated word (every occurrence)
- **v34** "decay" — Key repeated word (every occurrence)

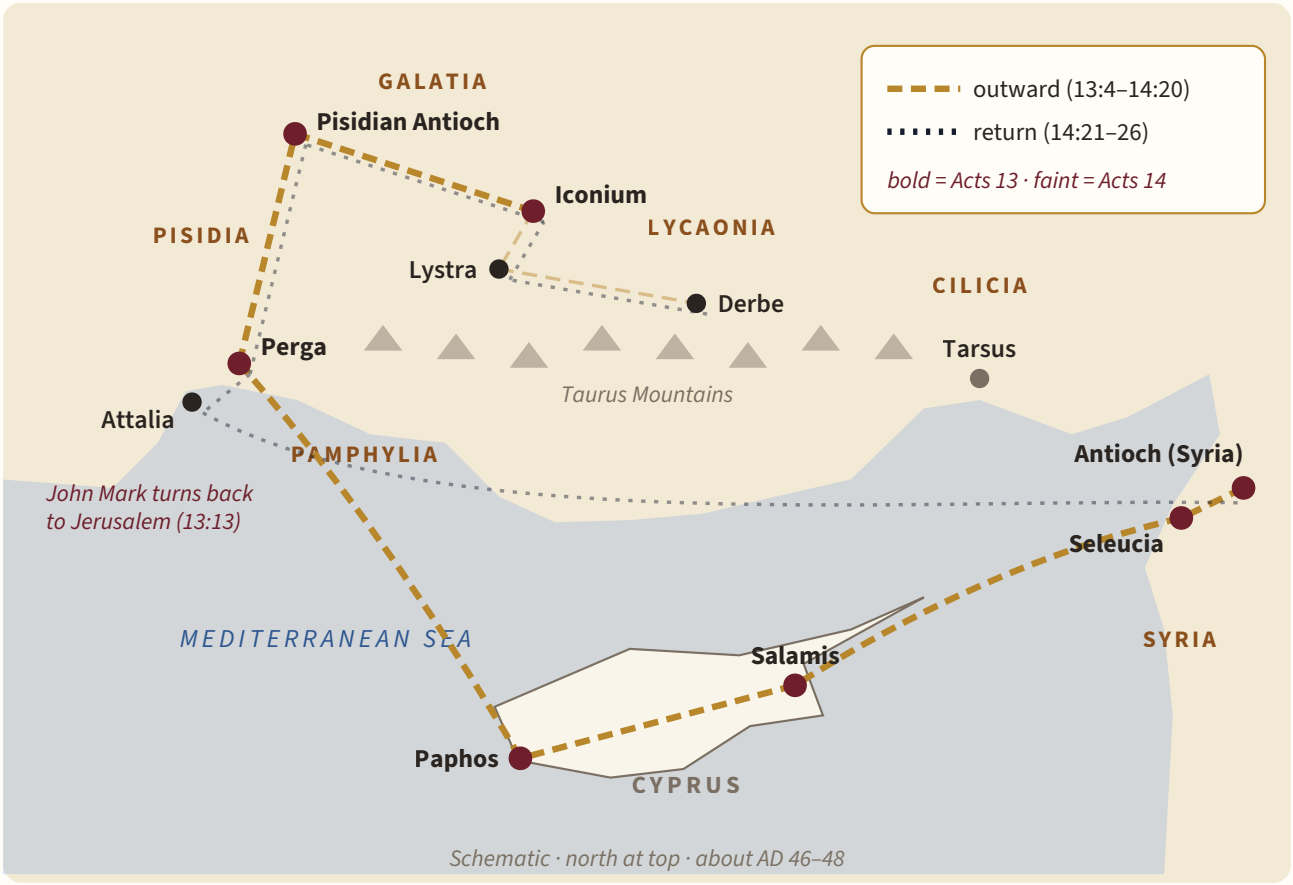
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · ACTS 13:2

"While they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them.""

FIGURE · THE FIRST MISSIONARY JOURNEY



Follow the gold line from Antioch in Syria across Cyprus to Perga and up to Pisidian Antioch — the ground of Acts 13; the faint legs and the dark return line belong to chapter 14.

Setting. The church at Antioch in Syria, with five prophets and teachers (v1). The Holy Spirit sets apart Barnabas and Saul (vv2–3). They sail from Seleucia to Cyprus, preach in the synagogues at Salamis, and at Paphos meet the proconsul Sergius Paulus and the magician Bar-Jesus (vv4–12). From Paphos they sail to Perga in Pamphylia, where John Mark leaves (v13), then go up to Pisidian Antioch, preach in the synagogue on two Sabbaths, and are driven out to Iconium (vv14–52).

Structure:

- vv1–3 — **the church sends:** prophets and teachers at Antioch; ministering and fasting; "Set apart for Me Barnabas and Saul" (v2); fasting, prayer, hands laid on them (v3).
- vv4–12 — **Cyprus:** sent out by the Holy Spirit (v4); Salamis and the synagogues; John as helper (v5); Paphos, Bar-Jesus, Sergius Paulus (vv6–7); Elymas opposes (v8); Saul, also Paul, filled with the Spirit (v9); "son of the devil" — blindness (vv10–11); the proconsul believes (v12).
- vv13–25 — **Israel's story:** John leaves at Perga (v13); the synagogue at Pisidian Antioch; the reading; "any word of exhortation" (vv14–15); Paul stands — God chose the fathers, Egypt, the wilderness, Canaan, the judges, Saul, David (vv16–22); a Savior, Jesus, from David's line; John's witness (vv23–25).
- vv26–37 — **but God raised Him:** "to us the message of this salvation has been sent" (v26); the rulers condemned Him, Pilate, the cross and the tomb (vv27–29); "But God raised Him from the dead" and the witnesses (vv30–31); the promise fulfilled — Psalm 2, Isaiah 55, Psalm 16; David decayed, Jesus did not (vv32–37).
- vv38–41 — **freed from all things:** forgiveness of sins proclaimed (v38); freed from all things the Law could not (v39); "take heed" — Habakkuk's scoffers (vv40–41).
- vv42–52 — **jealousy and joy:** begging for the next Sabbath; many follow (vv42–43); nearly the whole city (v44); jealousy and blasphemy (v45); "we are turning to the Gentiles" — a light for the Gentiles (vv46–47); the Gentiles rejoice; as many as appointed believed; the word spreads (vv48–49); persecution, dust shaken off, Iconium (vv50–51); filled with joy and with the Holy Spirit (v52).

Repeated words, with counts:

- "God" ×14 — vv5, 7, 16, 17, 21, 23, 26, 30, 33, 36, 37, 43 (×2), 46.
- "Lord" ×8 — vv2, 10, 11, 12, 44, 47, 48, 49.
- "Paul" ×8 — vv9, 13, 16, 42, 43, 45, 46, 50; "Barnabas" ×7 — vv1, 2, 7, 42, 43, 46, 50; "Saul" ×5 — vv1, 2, 7, 9 (Saul of Tarsus), 21 (King Saul).
- "word" ×7 — vv5, 7, 15, 44, 46, 48, 49; "word of God" ×3 (vv5, 7, 46) and "word of the Lord" ×3 (vv44, 48, 49).
- "prophet(s) / Prophets" ×6 — vv1, 6, 15, 20, 27, 40.
- "raised / raise" ×5 — vv22, 30, 33, 34, 37 (of David in v22; of Jesus in the rest).
- "Holy Spirit" ×4 — vv2, 4, 9, 52; "filled" ×3 — v9 (with the Spirit), v45 (with jealousy), v52 (with joy and the Spirit).
- "Israel" ×4 — vv16, 17, 23, 24; "Jews" ×4 — vv5, 43, 45, 50; "Gentiles" ×2 — vv46, 48 (plus "GENTILES" in the quotation of v47).
- "Sabbath" ×4 — vv14, 27, 42, 44.
- "promise" ×3 — vv23, 32, 33; "fathers" ×3 — vv17, 32, 36.
- "decay" ×3 — vv34, 36, 37 (plus "DECAY" in the quotation of v35).
- "believe(s) / believed" ×3 — vv12, 39, 48; "brethren" ×3 — vv15, 26, 38.
- "fear God" ×2 — vv16, 26; "eternal life" ×2 — vv46, 48; "freed" ×2 — v39.

Contrasts: Saul ⟷ Paul (v9). The straight ways of the Lord ⟷ making them crooked (v10). A blinded sorcerer ⟷ a believing proconsul (vv11–12). A king removed ⟷ David raised up (v22). They condemned Him ⟷ God raised Him (vv28–30). David decayed ⟷ He did not (vv36–37). Freed through Him ⟷ could not be freed through the Law (v39). Marvel and perish ⟷ believe (vv39–41). Jealousy ⟷ rejoicing (vv45, 48). Judge yourselves unworthy ⟷ appointed to eternal life (vv46, 48). Driven out ⟷ filled with joy (vv50–52).

Shape of the chapter: a sending (1–3), a first contest (4–12), then a long sermon (16–41) framed by two Sabbaths (14, 44). The sermon moves from what God did for Israel to what God did in Jesus to what God offers "you" — and the chapter ends with the offer refused by some and received by others.

Chapter theme (my words): The Spirit sends the church's best men out from worship, and Christ's gospel goes to the synagogue first and then to the nations. It is news about a risen Savior through whom everyone who believes is freed from all things — and it brings joy even to men who are thrown out of town.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · ACTS 13:48

"When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and △as many as had been appointed to eternal life believed."

FIGURE · PAUL'S FIRST RECORDED SERMON

PAUL'S SERMON IN THE SYNAGOGUE · ACTS 13:16–41

vv16–22	**GOD'S STORY** — chose the fathers · Egypt · wilderness · Canaan · judges · Saul · David
vv23–25	**THE SAVIOR PROMISED** — from David's line, "a Savior, Jesus" · John: "I am not He"
vv26–31	**CROSS AND EMPTY TOMB** — rulers condemned Him · Pilate · the tomb · "But God raised Him"
vv32–37	**THE SCRIPTURES PROVE IT** — Psalm 2:7 · Isaiah 55:3 · Psalm 16:10 — David decayed; He did not
vv38–39	**THE OFFER** — forgiveness of sins · freed from all things the Law could not
vv40–41	**THE WARNING** — Habakkuk 1:5 — "Behold, you scoffers … and perish"

History leads to a Person; the Person leads to a choice — believe and be freed, or scoff and perish.

Read the bars from top to bottom: Paul walks the synagogue from Israel's history to David's Son, the empty tomb, three Old Testament texts, and then an offer and a warning.

Who sends missionaries — the Spirit or the church? Both, in that order. The Spirit speaks (v2), the church fasts, prays and lays on hands (v3), and Luke sums it up: "being sent out by the Holy Spirit" (v4). Sproul: "We can commission people, but we have no power." Henry: the laying on of hands set apart men God had already chosen.

Why was Paul so harsh with Elymas? Guzik: "because the eternal destiny of the proconsul was at stake." The blindness was "for a time" (v11), a judgment with mercy in it. Sproul notes the proconsul did not believe merely from the spectacle; he was "amazed at the teaching of the Lord" (v12). Henry: "Satan is in a special manner busy with great men and men of power."

Why does Saul become Paul here? Luke switches names the moment Saul faces a Roman named Paulus (v9) and puts Paul first from then on (v13, "Paul and his companions"). Henry: "Saul (who is here for the first time called

Paul).” The name was probably his Roman name all along; from here the mission to the Gentiles is under way, and Luke uses the name the Gentile world knew.

Why did John Mark leave? No one knows. Guzik lists guesses and adds, “Perhaps he was homesick.” Sproul: “he had signed up for the duration.” Henry: “It was his fault, and we shall hear of it again.” Paul took it seriously enough to refuse Mark on the next journey (15:38) — and later wrote, “he is useful to me for service” (2 Tim 4:11). Failure is not the last word.

What did Paul preach? History with a Person at the end of it (vv16–25), a cross and an empty tomb (vv26–31), and Scripture to prove it (vv32–37). Sproul: Paul “gave a capsule summation of the history of redemption,” and began with election — “The God of this people Israel chose our fathers.” Guzik: “Jesus is the goal of history.”

How do Psalm 2, Isaiah 55 and Psalm 16 prove the resurrection? Psalm 2:7 names the Son God installs as King; Isaiah 55:3 promises “the faithful mercies shown to David” — mercies that need a Son of David who lives forever; Psalm 16:10 promises that God’s Holy One will not see decay. David died and decayed (v36); so the promise is about Jesus (v37). Henry: it “could not have its accomplishment in David, but looked forward to Christ.” Peter made the same argument at Pentecost (2:25–32).

What does “freed from all things” mean? The NASB’s “freed” is *dikaioō*, Paul’s word for justification (KJV “justified”). The Law could show sin, but it could not declare a sinner righteous; faith in Christ does, completely. Guzik: “Forgiveness takes care of the debt of sin, but justification puts a positive credit on our account before God.” Sproul: Paul “teaches with it the doctrine of justification by faith alone.”

What does verse 48 teach about election? “As many as had been appointed to eternal life believed.” Sproul reads it as God’s election: “Election is not by faith; it is to faith and unto salvation.” Other careful readers stress that *tassō* can mean “disposed” or “lined up,” and that the people who believed were already seeking (v42–44). Either way the text holds two truths together: God appoints (v48), and those who refuse “judge yourselves unworthy” (v46). Sproul: election “does not in any way minimize the responsibility of those who rejected what they heard.” I will not pretend to resolve the mystery; I will preach to everyone, as Paul did, and trust God for the harvest.

Has God turned away from Israel? No. “It was necessary that the word of God be spoken to you first” (v46), and many Jews believed (v43). Paul turns to the Gentiles in this city, then walks into the next synagogue (14:1). He later writes that Israel did not “stumble so as to fall” (Rom 11:11). I believe God still has a future for national Israel (Rom 11:26).

Word study (Greek):

- **set apart — *aphorizō* (G873):** to mark off, separate; Rom 1:1; Gal 1:15.
- **ministering — *leitourgeō* (G3008):** public, priestly service; the root of “liturgy.”
- **magician — *magos* (G3097):** the word for the magi of Matt 2:1; here a sorcerer.
- **making crooked — *diastrephō* (G1294):** to twist, pervert (vv8, 10); mist — *achlys* (G887).
- **exhortation — *paraklēsis* (G3874):** encouragement, comfort; Barnabas the “Son of Encouragement” (4:36).
- **chose — *eklegomai* (G1586):** God picked out the fathers (v17).
- **raised up — *anistēmi* (G450):** vv33, 34; v30 uses *egeirō*.
- **decay — *diaphthora* (G1312):** only in Acts (2:27, 31; 13:34–37).
- **freed — *dikaioō* (G1344):** justified; NASB “freed” only 3 times (Acts 13:39 ×2; Rom 6:7).
- **scoffers — *kataphronētēs* (G2707):** despisers; Hab 1:5 in the Greek Old Testament.

- **appointed — *tassō* (G5021):** set in order, station, appoint (v48).
- **jealousy — *zēlos* (G2205):** heat — zeal or envy (v45).

Key insights to carry (from the Deep Dive):

1. **The mission was born in worship** (v2; Guzik).
2. **The church sends, but the Spirit empowers** (vv3–4; Sproul).
3. **The man who twisted the way lost his sight** (vv8–11).
4. **A quitter is not finished** — Mark (v13; 15:38; 2 Tim 4:11).
5. **The gospel is news about what God did** (Sproul, Guzik).
6. **David decayed; Jesus did not** — *diaphthora* (vv34–37).
7. **Freed from all things** — justification (v39; Guzik).
8. **The pardon is full and free** (Spurgeon).
9. **God appoints, and men refuse** (vv46, 48; Sproul).
10. **Joy in a hard place** (v52).

Cross-references: Ps 2:7; 16:10; 89:20; 1 Sam 13:14; Isa 40:3; 42:6; 49:6; 55:3; Hab 1:5; Matt 10:14; Luke 2:32; Acts 1:8; 2:24–32; 4:36; 8:9–24; 9:8, 15; 11:19–26; 12:25; 15:37–39; 26:17–18; Rom 1:1–4; 5:1; 6:7; 11:11, 26; Gal 1:15; 2 Tim 3:11; 4:11.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · ACTS 13:52

"And the disciples were ☆ continually filled with joy and with the Holy Spirit."

FIGURE · ONE WORD, TWO RESPONSES

ONE WORD, TWO RESPONSES · ACTS 13:42–52

THOSE WHO PUSHED IT AWAY		THOSE WHO RECEIVED IT	
v45	saw the crowds — filled with jealousy	v42	begging to hear it the next Sabbath
v45	contradicting, blaspheming	v43	many Jews and proselytes follow
v46	repudiate the word; judge themselves unworthy	v44	nearly the whole city assembles
v50	stir up prominent women and leading men	v48	Gentiles rejoice, glorify the word
v50	persecution — drove them out	v48–49	as many as appointed believed; word spreads

v51 they shook off the dust … v52 and the disciples
"were continually filled with joy and with the Holy Spirit"

The same word of the Lord met jealousy on one side and rejoicing on the other; notice that many Jews were among those who followed (v43).

Example to follow — the church at Antioch. They were worshiping and fasting when God spoke (v2). I want my group of men to be that kind of group: not a club that plans, but a few men who minister to the Lord first and are ready to let go of their best when He calls. This week I will fast one meal and spend that time ministering to the Lord, not asking Him for anything.

Sin to confess — making crooked the straight ways of the Lord. Elymas tried to keep a seeking man from the faith (v8). I have done smaller versions of that: a cynical word to a new believer, a bad example in front of a man watching me, a habit that gives someone an excuse. I name it and ask God to make me a straight path for others, not a crooked one.

Truth to face — quitting is not the end. John Mark went home at Perga (v13). Some of the men I serve have quit on everything — jobs, families, sobriety, God. So have I, in my own ways. Paul did not pretend it was fine (15:38), but years later Mark was "useful to me for service" (2 Tim 4:11). If I have quit, I can come back. If a brother has quit, I can go get him.

Promise to trust — freed from all things. "Through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses" (v39). I can't keep enough rules to be right with God. My record, my relapses, the things I did before Christ and since — through Him I am justified from all of it. Spurgeon: God "pardons them all; he makes a clean sweep of the whole." I will stop trying to pay off what Jesus already paid.

Command to obey — take heed, and keep going with joy. Paul's warning (vv40–41) is for me too: I can hear this so often that I stop marveling. And when doors close, I am to shake off the dust and go on (v51), filled with joy and with the Holy Spirit (v52) — not bitter, not quitting.

Questions for the table (from the Deep Dive):

1. The call came while the leaders were worshiping and fasting, not while they were planning (13:2). What would it look like for me to put ministering to the Lord ahead of my plans this week? (13:1–3) *This is the first job of any servant of God (Guzik).*
2. Elymas tried to keep a seeking man from the faith. Who in my life is standing between someone and Jesus — and could it ever be me? (13:6–12) *Satan is in a special manner busy with great men (Henry).*
3. John Mark quit at Perga, and Paul later called him "useful." Where have I quit, and what would it take to get back in the work? (13:13; 15:37–39; 2 Tim 4:11) *It was his fault, and we shall hear of it again (Henry).*
4. Paul told the gospel as history — what God did. If I had three minutes, how would I tell what God has done in history and in my life? (13:23–33) *The gospel is a proclamation of what happened (Sproul).*
5. Paul says believers are freed "from all things" the Law could not free them from. What am I still trying to fix by my own law-keeping instead of trusting Christ? (13:38–39; Rom 5:1) *We can never justify ourselves before God (Guzik).*
6. Some heard and were jealous; others heard and rejoiced. What does my response to God's word this week look like — and where do I find joy when things go hard? (13:44–52) *Joy that contradicted their circumstances (Guzik).*

Worship. The Holy Spirit calls and sends; the hand of the Lord blinds the deceiver and opens a governor's heart; the God who chose the fathers kept His promise to David and raised Jesus from the dead, so that His Holy One never saw decay. Through Him forgiveness is proclaimed, and everyone who believes is freed from all things. He makes His Servant a light for the Gentiles, to the end of the earth — and that light reached me.

Prayer. Holy Spirit, set me apart for the work You have called me to, and keep me ministering to You before I start planning for You. Make me a straight path, not a crooked one. If I have quit like Mark, bring me back and make me useful. Thank You, Lord Jesus, that through You I am forgiven and freed from all things I could never fix by keeping rules. When doors close, let me shake off the dust and keep going, filled with joy and with the Holy Spirit. Amen.

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