# The Story We are Living

Pastor Chris Brauns, Acts 8:26-40, 6/19/16

*Given the baptism service, our time is limited this morning. We will spend less time in pastoral prayer. Be sure and review the prayer requests on the back of the bulletin and be in an attitude of prayer for one another and throughout the service and week.*

*Our sermon text (Acts 8:26-40) makes each of the supporting points for the sermon. Notice I have also provided cross references which likewise teach these same truths. If you take the time this week to review these truths your faith will be strengthened as you are increasingly rooted in biblical thinking (Colossians 2:6-7).*

**Big Idea / Central Thought**: As a local church, we are witnessing, l\_\_\_\_\_\_\_\_\_\_ & experiencing the s\_\_\_\_\_\_\_\_\_\_\_\_ of Acts 8:26-40.

1. **Look up: a merciful God is s\_\_\_\_\_\_\_\_\_\_\_\_ s\_\_\_\_\_\_\_\_\_\_\_** (Acts 16:31, Ephesians 1:4-5)– *[26] Now an angel of the Lord said to Philip, “Rise and go toward the south to the road that goes down from Jerusalem to Gaza.” This is a desert place. [27] And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure.*
2. **Bow to the the e\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Christ** (Isaiah 45:22, John 4:22, Acts 4:12)- *He had come to Jerusalem to worship (27b)*
3. **Focus on the s\_\_\_\_\_\_\_\_\_\_\_\_\_ of the W\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Christ** (Romans 10:17)– *[28] and was returning, seated in his chariot, and he was reading the prophet Isaiah.*
4. **Humbly recognize the n\_\_\_\_\_\_\_\_\_\_\_\_ of pastors / evangelists** (Luke 24:27, Ephesians 4:11-13, Romans 10:14-15) - *[31] And he said, “How can I, unless someone guides me?” . . . [35] Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus.*
5. **Understand the a\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ work of Christ** (2 Corinthians 5:21, 1 Peter 2:21-25) (Hint: study “terms to know”) –

***4****Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted.* ***5****But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. Isaiah 53:4-5*

1. **Picture the p\_\_\_\_\_\_\_\_\_\_\_ p\_\_\_\_\_\_\_\_\_\_\_\_\_\_of baptism** (Matt 28:18-20, John 3:23, Acts 16:33, Romans 6:1-7) – (Hint: Nestea)

# terms to Know

**Acts** (The book of) – A New Testament book of the Bible written A.D. 70 by Dr. Luke. Luke also wrote the Gospel of Luke. The title of “Acts” references the “acts” or “deeds” of the Apostles of Christ. Acts begins with the resurrected Christ ascending to heaven having instructed his followers to wait for Pentecost (when the Holy Spirit would be poured out on the Church) and to go into all the world making the disciples. After Acts 2 and Pentecost, Acts tells the story of the Spirit empowered Word of Christ igniting the early Church as people believed from Jerusalem to Rome (Acts 6:7, 9:31, 12:24, 16:5, 19:20, 28:30-31).

\***Atonement** - Broadly, the word “atonement” refers to reparation for an offense. In the context of the Christian faith the wrong in view is the rebellion of all image bearers against our Creator and the reparation is the reconciling of God and humanity through the work of God’s only unique Son, the Lord Jesus Christ (2 Cor 5:21). Jesus atoned for the sins of Christians.

But *how* did Jesus atone for the sins of his people? The Bible teaches that the atoning work of Christ involves both substitution and satisfaction. Christ was the substitute for his people and he satisfied the demands of God’s justice (1 John 4:10, Isaiah 53:4-5, 2 Cor 5:21).[[1]](#footnote-1)

Said another way, the central aspect of Christ’s atoning work is that that he paid the penalty for his people on the cross.Theologians refer to this truth as *penal substitutionary atonement.* Michael Horton summarizes, “Christ died in our place, bearing God’s wrath, satisfying his justice, and reconciling us to the Father.”[[2]](#footnote-2)

In order that we might grasp both the problem sin creates, and the solution for how sinners can be right with God, the Bible describes sin using different pictures including debt, enmity, and crime. [R.C. Sproul](http://www.amazon.com/gp/product/1567690874/ref=as_li_qf_sp_asin_il_tl?ie=UTF8&camp=1789&creative=9325&creativeASIN=1567690874&linkCode=as2&tag=abriintheva0e-20) helps us understand how Christ atones for our sin with the following table.[[3]](#footnote-3)

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| --- | --- | --- | --- |
| **Sin as . . .** | **Man** | **God** | **Christ** |
| **Debt** | Debtor | Creditor | Surety |
| **Enmity** | Enemy | Violated One | Mediator |
| **Crime** | Criminal | Judge | Substitute |

For more, see Kevin DeYoung’s important post, [Substitution is Not a “Theory of the Atonement”](https://blogs.thegospelcoalition.org/kevindeyoung/2016/03/22/substitution-is-not-a-theory-of-the-atonement/)[[4]](#footnote-4)

**Baptism** – Along with the Lord’s Supper/Communion, one of two ordinances/sacraments given to believers. Christ commanded both. Baptism pictures death and resurrection in Christ and the cleansing of sins. Baptism is passive for the person being baptized. We do not baptize ourselves. This pictures the truth that God is the one who graciously saves.

**Gospel** – The word “gospel” means “good news” and the good news is that God offers salvation for those who turn in repentance from their sins and put their faith in Jesus Christ (John 1:12, Acts 20:21, Romans 6:23, Romans 10:9-10, Ephesians 2:8-9, Titus 3:5).[[5]](#footnote-5)

**Isaiah the Prophet**  - Eighth century prophet (circa 700 B.C.) whose massive book supplies central prophecies of Christ. His prophecies include the virgin birth (7:14), the promise of a wonderful counselor, everlasting God, the prince of peace (9:6-7), and the Servant Songs that include Isaiah 53. Isaiah 53 is the passage the Ethiopian eunuch was reading in Acts 8.

**Preacher / proclamation** – The Holy Spirit empowers people to proclaim the good news / gospel so that people can understand salvation and believe in Jesus. Pastors are special gifts from Christ to his people given to equip God’s people (Ephesians 4:11).

**Propitiation** - The turning away of wrath or anger usually by an offering.[[6]](#footnote-6) Propitiation appeases the wrath of God rightly brought about by our sin.[[7]](#footnote-7) So 1 John 4:10 summarizes, *“In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins* (1 John 4:10 ESV).”

Similarly, in arguably the [most important paragraph ever written](http://chrisbrauns.com/2010/03/the-most-important-paragraph-ever-written/),[[8]](#footnote-8) Paul wrote that Christ was “*put forward as a propitiation by his blood, to be received by faith*.” (Romans 3:25a)

So, on the Cross, Jesus satisfied the wrath of God by dying in the place of Christians.

Hence, the Gettys were right to refuse to remove from their song, “In Christ Alone,” the words, “till on the cross where Jesus died, the wrath of God was satisfied.” See [here](https://www.thegospelcoalition.org/article/keith-getty-on-what-makes-in-christ-alone-beloved-and-contested).[[9]](#footnote-9)

If you find yourself uncomfortable with the idea of the wrath of God, see [Can a God Without Wrath Be Good?](http://www.samstorms.com/enjoying-god-blog/post/can-a-god-without-wrath-be-good)[[10]](#footnote-10)

**Wrath of God** - The settled indignation of God against sin. God will punish those who sin with eternal condemnation (hell) unless there is atonement for their sins.

1. R.C. Sproul, *Essential Truths of the Christian Faith* (Wheaton: Tyndale House, 1992), 172–73. [↑](#footnote-ref-1)
2. Michael Horton, *Pilgrim Theology: Core Doctrines for Christian Disciples* (Grand Rapids: Zondervan, 2011), 208. [↑](#footnote-ref-2)
3. R.C. Sproul, *The Truth of the Cross* (Orlando: Reformation Trust, 2007), 42. [↑](#footnote-ref-3)
4. Kevin DeYoung, “Substitution Is Not a ‘Theory of the Atonement,’” *The Gospel Coalition*, March 22, 2016, <https://blogs.thegospelcoalition.org/kevindeyoung/2016/03/22/substitution-is-not-a-theory-of-the-atonement/>. [↑](#footnote-ref-4)
5. See also Chris Brauns, “What Do Christians Mean When They Reference the Gospel or Good News?,” *A Brick in the Valley: The Web Site of Pastor and Author Chris Brauns*, June 13, 2013, <http://chrisbrauns.com/2013/06/what-do-christians-mean-when-they-reference-the-gospel-or-good-news/>. [↑](#footnote-ref-5)
6. Leon Morris, *The Cross of Jesus* (Grand Rapids: Eerdmans, 1988), 6. [↑](#footnote-ref-6)
7. Millard Erickson, *Christian Theology* (Grand Rapids: Baker, 1990), 809. [↑](#footnote-ref-7)
8. Chris Brauns, “The Most Important Paragraph Ever Written!,” *A Brick in the Valley: The Web Site of Pastor and Author Chris Brauns*, March 19, 2010, <http://chrisbrauns.com/2010/03/the-most-important-paragraph-ever-written/>. [↑](#footnote-ref-8)
9. Collin Hansen, “Keith Getty on What Makes ‘In Christ Alone’ Accepted and Contested,” *TGC - The Gospel Coalition*, December 9, 2013, <https://www.thegospelcoalition.org/article/keith-getty-on-what-makes-in-christ-alone-beloved-and-contested> . [↑](#footnote-ref-9)
10. Sam Storms, “Can a God without Wrath Be Good?,” *Enjoying God*, February 14, 2014, <http://www.samstorms.com/enjoying-god-blog/post/can-a-god-without-wrath-be-good> . [↑](#footnote-ref-10)