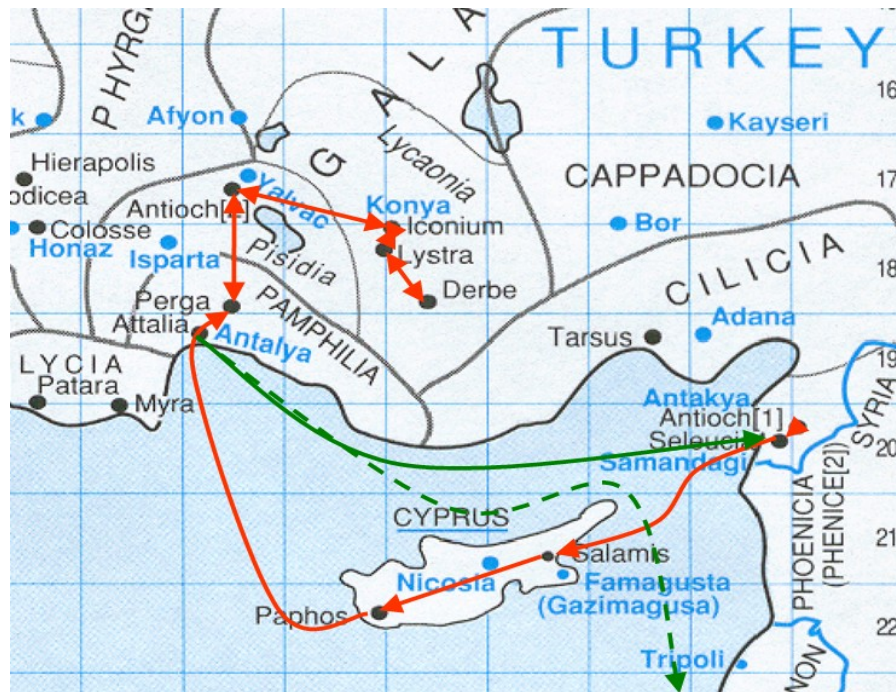


THE FIRST MISSIONARY JOURNEY Acts.13 -14

- o from Antioch, 15 miles up the River Orontes to Seleucia.
- o sailed from Seleucia, its port.
- o by sea to Cyprus preaching at Salamis and Paphos.
- o sailed from Paphos to Perga in Pamphylia , a low-lying coastal province. They did not preach there as it did not suit Paul's health.
- o inland to Antioch in Pisidia. - things grew too dangerous
- o went west 90 miles to Iconium. - their lives were threatened.
- o moved on to Lystra, about 20 miles south - experienced a serious and dangerous attack.
- o went on to Derbe, (the site of has not yet been definitely identified.)
- o From Derbe they set out for home - going back to visit Lystra, Iconium and Antioch in Pisidia on the way.
- o On the trip back they preached in Perga in Pamphylia,
- o Saied from Attalia, the principal port of Pamphylia to Seleucia and back the 15miles upriver to Antioch.

The whole journey took about three years.



ACTS CHAPTER 13

You and I are Christians today because the church at Antioch sent Saul (Paul) and Barnabas .

They were willing to send their 2 best most active guys – so was God.

They didn't look around for the 2 guys who weren't doing anything (like we so often do).

They were praying. What do you suppose they were praying about?

– most likely asking “Lord, how can we fulfill your orders?”

Acts 1:8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

Why doesn't God speak to us like that?

Most modern congregations don't pray and fast as a church.

If we do, we aren't so focused on fulfilling God's known commands and known will come that God is willing to tell us more...

As a body of believers we are more concerned about our own plans and wishes, and improving our standard of living than we are about doing what God has already commanded.

Jerusalem, Judea, Samaria and the utter most parts of the earth.

That was God's ordained order.

In the first 12 chapters of acts we have seen how God has arranged for his orders to be carried out -- literally!

When Jesus gave us the command of Acts 1:8, he wasn't just using high sounding speech or flowery phrases. He was speaking literally

the smallest detail of God's command needs to be followed.

God loves His city and his historic people Israel – do we.?

Who have we as a church – a body of believers, ourselves - sent and supported?

– Well the denomination does that.

No, God charged us..

When you get to heaven find the folks from Antioch who were at the prayer meeting, give them a big hug, and say thank you.

Then look around and see who is running to give you a big hug.

God calls Saul (Paul) and Barnabas to the mission field

SENT OUT BY THE HOLY SPIRIT

1) In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul. 2) While they were worshipping 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) So after they had fasted and prayed, they placed their hands on them and sent them off.

Most likely the Holy Spirit spoke through the prophets whom he had gifted and placed in the church at Antioch.

There were certain prophets and teachers.' Prophets and teachers had different functions.

The prophets were wandering preachers who had given their whole lives to listening for the word of God then taking that word to their fellow men. Under the inspiration of the Spirit, Prophets guide the Church as they speak the heart of God through edification, exhortation, and comfort.

The teachers were the men in the local churches whose duty it was to instruct converts in the faith. Teachers grounded the Church as they point out the ways and mind of God revealed through the Word.

There are some who say that prophets and teachers the same office in the New Testament.

Not so. Here there is a clear-cut distinction.

(Re: Greek text:) These five men being the "(3) prophets + (2) teachers" (not one lone minister).

...the first three may have been converts at Pentecost, and the founders of the church at Antioch...

Barnabas, the Levite Jew: a man of property on Cyprus; sold all his land and put everything he had into the work of the Lord.

Simeon who was called Niger (black) was presumably a black African proselyte to Judaism and was in the congregation at Antioch.

It is possible that he was the same Simeon who carried Jesus' cross (**Luke 23:26**).

Inrony: The man whose first contact with Jesus was the carrying of the Cross--a task which he must have bitterly resented--was

one of those directly responsible for sending out the story of the Cross to all the world.

Lucius of Cyrene (also black, a Gentile.) Same as ref in Rom 16:21? May have been one of the Cypriots by whom the Gospel was first brought to Antioch in 11:20.

Manaen: Manaen was an aristocratic. Brought up in royal court as foster-brother of Herod, the Tetrarch - the same Herod who beheaded John the Baptist and presided over one of Jesus' trials.

(Cf. Johanna, wife of Chuza, Herod's steward, Lk 8:1-3.)

Saul: was a Jew from Tarsus in Cilicia and a trained rabbi. Paul listed as a teacher, not yet as an Apostle (until the first miracle of his first missionary journey), also here still called Saul.

The men of the Early Church never did what they wanted to do but always what God wanted them to do.

The call came when a 5 man, culturally and socially diverse prayer group... ministered to -- worshiped the Lord.

this is the first job of any minister.

Notice that the church in Antioch **sent** Saul and Barnabas out but it wasn't their idea.

Saul (Paul) and Barnabas were also supported by the congregation at Antioch.

Neither Paul nor Barnabas sought the position.

Paul and Barnabas did not "volunteer" for this duty.

The church at Antioch did not ask for volunteers or take a vote.

God called, they responded and the church supported them.

No committee report, no demographic study, no marketing survey, no agenda or itinerary.

Paul and Barnabas went out without any of these things, only with the call and power of the Holy Spirit and the backing of the church at Antioch.

SUCCESS IN CYPRUS

Acts 13:4-12

"So when they had been sent out by the Holy Spirit they went down to Seleucia, and from there they sailed away to Cyprus. When they were in Salamis they proclaimed the word of God in the synagogue of the Jews; and they had John as their helper. They went through the whole island as far as Paphos, and there they found a man who was a dealer in magic, a false prophet and a Jew. His name was Bar-Jesus and he was with the pro-consul Sergius Paulus who was an intelligent man. The pro-consul summoned Barnabas and Saul and sought to hear the word of God. Elymas (for such is the translation of his name), the man of magic, opposed them and tried to turn the pro-consul away from the faith. But Saul—who is also Paul—filled with the Holy Spirit, fixed his gaze upon him and said, 'You who are full of all deceit and all villainy, you son of the devil, you enemy of righteousness, will you not stop twisting the straight ways of God? And now, look you, the Lord's hand is on you and you will be blind and you will not see the sun for a season.' And thereupon a mist and a darkness fell upon him; and as he groped about he looked for people to lead him by the hand. When the pro-consul in astonishment saw what had happened he believed in the teaching of the Lord."

Ministry in Seleucia, Salamis and Paphos

First stop: Seleucia

4) The two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus.

The Bible doesn't mention any specific ministry taking place in Seleucia.

Saul and Barnabas may have gone there merely because it was the port city near Antioch.

Being near to Antioch, it's impossible the church already had a work active in Seleucia.

Are you trying to discern God's will for your life?

Notice what Scripture says,

'they being sent forth by the Holy Ghost departed'. The Holy Ghost pushed them out, but they departed.

The Holy Ghost gave direction, but it was up to them to begin the journey.

There comes a point when the Lord, having made His will for you clear to you, expects you to depart — to take the first step on whatever path He has directed you to walk.

It's not unusual that God does not reveal his second step for you until you have taken the first step.

On the island of Cyprus: the city of Salamis

5) When they arrived at Salamis, they proclaimed the word of God in the Jewish synagogues. John was with them as their helper.

Cyprus was put directly under the control of Roman Senate.

Confirmed by Archaeology: Inscription with both title and name found on a coin of 52 A.D. in Cyprus.

Sir William Ramsey also uncovered evidence that his entire family became prominent Christians after this event.

Cyprus was famous for its copper mines and its shipbuilding industry.

It was sometimes called Makaria, which means the Happy Isle, because it was held that its climate was so perfect and its resources so varied that a man might find everything necessary for a happy life within its bounds.

Salamis = Grecian capital of Cyprus, East side..

(Cyprus had two capitals, the other, a Roman capital called Paphos.)

Paphos = Roman capital of island, where the proconsul resided, west side, 100 miles along the south shore..

We don't know why or what events led them to go to Cyprus first.

We do know that Barnabas grew up in Cyprus (**Acts 4:36**).

Note they start in the Jewish synagogues.

Jewish custom - the open synagogue - to invite learned men, especially influential visitors, to speak to the congregation on the Sabbath.

Barnabas had the social status in the place where he grew up.

Paul had the religious training and Judaic status.

John Mark, who had accompanied Saul and Barnabas from Jerusalem, is also traveling with them on this trip.

Mark would have been a valuable companion for Paul and Barnabas.

Having grown up in Jerusalem, he was an eyewitness to many of the events in the life of Jesus. He could relate those events with special insight to Paul and Barnabas

Ministry in Paphos, another city on Cyprus

6) They traveled through the whole island until they came to Paphos. There they met a Jewish sorcerer and false prophet named Bar-Jesus, 7) who was an attendant of the proconsul, Sergius Paulus. The proconsul, an intelligent man, sent for Barnabas and Saul because he wanted to hear the word of God. 8) But Elymas the sorcerer (for that is what his name means) opposed them and tried to turn the proconsul from the faith. 9) Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said, 10) "You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord? 11) Now the hand of the Lord is against you. You are going to be blind, and for a time you will be unable to see the light of the sun."

12) Immediately mist and darkness came over him, and he groped about, seeking someone to lead him by the hand. When the proconsul saw what had happened, he believed, for he was amazed at the teaching about the Lord.

13) From Paphos, Paul and his companions sailed to Perga in Pamphylia, where John left them to return to Jerusalem.

Paul and Barnabas tour the island of Cyprus going from city to city until they come to the city of Paphos, the Roman capital of the island.

Paphos was infamous for its worship of Venus, the goddess of love.

"Paphos was infamous for its worship of Venus, the goddess of [sexual] love."

Paphos = Roman capital of island, where the proconsul resided, west side, 100 miles along the south shore..

The governor of Cyprus was Sergius Paulus.

Anthupatos, proconsul: for settled provinces, placed directly under the Roman Senate by Emperor Augustus.

(This title was never given to Pilate, Festus, or Felix, who were but procurators, or subordinate administrators, of unsettled, imperial, military provinces.)

These were intensely superstitious times and most great men, even an intelligent man like Sergius Paulus, kept private wizards, fortune tellers who dealt in magic and spells.

Bar-Jesus, or Elymas--an Arabic word which means the skilful one-- saw that if the governor was won for Christianity his day was done; Paul dealt effectively with him.

Sorcerer deliberately tries to obstruct the Word of God with the most senior Roman official in the area!

Elymas – Bar-Jesus ("son of Jesus") as some translations do, which literally means son of Jesus) attempts to frustrate their missionary efforts toward the local proconsul., the local Roman leader.

Is he trying to hide his Jewish nationality.?

Elymas: Arabic name ("all knowing one, wise one"),

Barjesus (Hebrew name)

A Jew trying to hide his Jewish nationality?

Paul, using spiritual discernment and the gift of faith, rebukes and pronounces the judgment of God upon Elymas.

Paul's first miracle. He makes this guy blind. Blindness is a natural symbol of man's spiritual condition. This guy is blind for a season, which implies an opportunity for repentance.

This miracle is Paul's first act as an apostle, he shows that he is more than a teacher.

Elymas is struck with blindness.

Perhaps Paul is remembering his own experience with God when he pronounces this judgment of God upon the sorcerer.

After all; isn't that what God does with the unrepentant and rebellious?

We never hear of Elymas repenting, as Paul did.

"Son of the Devil": The Spirit of God never used a term like that of ordinary unsaved men (Cf. John 8:44).

The severest words of the Bible are reserved for:

Those who stand between men and truth...

Those who stand between men and God.

Eight woes: not upon sinning men, but on false teachers...Mt 23:13-29.

Cf. Jannes & Jambres withstanding Moses before the Pharaoh of Egypt (2 Tim 3:8).

The opposition of the supernatural and the occult is one of the gravest perils threatening the Christian faith.

Notice, Sergius Paulus had summoned Paul and Barnabas to come to him because he wanted to hear the word of God -- the doctrines of God's gracious gift to man in Jesus Christ through the cross.

He apparently believed the message and Elymas was trying to talk him out of his decision.

It was the hearing of God's Word and not Elymas blinding that convinced him to believe

From this point on Saul is called Paul.

In those days nearly all Jews had two names. One was a Jewish name, by which they were known in their own circle; the other was a Greek name, by which they were known in the wider world.

Sometimes the Greek name translated the Hebrew. So Cephas is the Hebrew and Peter the Greek for a "rock";

Thomas is the Hebrew and Didymus the Greek for a "twin."
Sometimes it echoed the sound.

So Eliakim in Hebrew becomes Alcimus in Greek and

Joshua becomes Jesus.

So Saul was also Paul.

It may well be that from this time he so fully accepted his mission as the apostle to the Gentiles that he determined to use only his Gentile name.

Paul, Barnabas and their company leave the island of Cyprus, and come to Perga on the mainland.

Scripture doesn't tell us why John Mark went home to Jerusalem.

By this time Paul was suffering from poor health (**Galatians 4:13**).

Whatever the reason, Paul didn't appreciate the fact that John Mark left them and went home.

Later, John Mark would become a valuable friend and assistant to Paul in his journeys. But, it would take time for them to reconcile..

"Paul and Co." - left Cyprus.

Barnabas, now in the background will later visit again and spend some time there. It was his original home.

Note that "Paul and company" shows that Paul had become the leader.

Perga the principal metropolis in Pamphylia, situated on the river Cestrus, 7 miles N from Attaleia.

THE DESERTER

Acts 13:13

"Paul and his friends put out to sea from Paphos and came to Perga in Pamphylia; and John left them and went back to Jerusalem."

So far the order has always been Barnabas and Saul (Acts 13:2).

It was Barnabas who had set out as the leader of this expedition.
But now it is Paul and Barnabas.

Paul has assumed the leadership of the expedition

There was no word of complaint from Barnabas. He was a man prepared to take the second place so long as God's work was done.

The one some translations called John in this verse is John Mark who we know to be marked the writer of the gospel with the same name.

Mark was still very young at this point.

Why did Mark leave?

Blameworthy (son of a rich woman?)

Resented change in leadership?

Unattracted to difficulties ahead?

Paul did not approve (15:38).

Barnabas – John Mark's uncle - did not quite share Paul's view.

Paul later receives Mark back again (2 Tim 4:11).

For a time, however, Paul found it hard to forgive.

When he set out on the second missionary journey Barnabas wanted to take Mark again but Paul refused to take the one who had proved a quitter (Ac.15:38) and he and Barnabas split company for good over it.

Mark vanishes from biblical accounts for almost 20 years. Tradition says he went to Alexandria and Egypt and founded the church there.

When he finally re-emerges some 20 years later, he is the man who has redeemed himself in Paul's eyes.

Paul, writing to the Colossians from prison in Rome, tells them to receive Mark if he comes to them.

And when he writes to Timothy just before his death, he says,

"Get Mark and bring him with you, for he is very useful in serving me" (2Tim.4:11).

AN ADVENTUROUS JOURNEY FOR A SICK MAN

Acts 13:14-15

"From Perga they went through the country and arrived at Pisidian Antioch. They went into the synagogue on the first day of the week and sat down. After the reading of the Law and the Prophets the rulers of the synagogue sent to them with this message, 'Brothers, if you have any word of exhortation to say to the people say on.'"

Pisidian Antioch stood on a plateau 3,600 feet above sea-level.

To get to it Paul and Barnabas would have to cross the Taurus range of mountains by one of the hardest roads in Asia Minor,

a road which was also notorious for robbers and brigands.

Not too long after Paul returned from this first missionary journey, he wrote a letter to the people of Antioch in Pisidia, Iconium, Lystra and Derbe which were all towns in the province of Galatia.

You know it was because of a bodily ailment that I preached the gospel to you at first" (Gal.4:13).

When he and Barnabas came to Galatia, Paul was a sick man.

Paul had a thorn in the flesh which in spite of much prayer remained with him (**2Cor.12:7-8**).

No one can say for certain what that thorn --or stake as it probably should be translated, actually was.

The oldest tradition is that Paul suffered from severe debilitating headaches.

The reason may be that he was suffering from a virulent recurring malaria fever which was common in the low coastal strip of Asia Minor.

The headache characteristic of this malaria was like a red-hot bar thrust through the forehead; or like a dentist's drill boring through a man's temple.

It could be that this malaria attacked Paul in low-lying coastal Pamphylia and that he had to make for the higher plateau country to shake it off.

Note that it never struck him to turn back.

Even when his body was aching Paul never ceased to drive on and complete his mission for Christ.

Ministry in Pisidian Antioch

The customary invitation in the synagogue gives Paul an opportunity to preach the gospel

14) From Perga they went on to Pisidian Antioch. On the Sabbath they entered the synagogue and sat down. 15) After the reading from the Law and the Prophets, the synagogue rulers sent word to them, saying, "Brothers, if you have a message of encouragement for the people, please speak."

Paul and Barnabas go on to Pisidian Antioch.

Remember, there were some 15 to 20 cities named Antioch.

Due North of Perga...mountainous country, difficult to reach; hang-out of robbers, etc., re: 2 Cor 11:26.

Antioch at Pisidia (not Antioch at Syria).

Part of the ancient Roman province of Galatia (includes: Antioch, Iconium, Lystra, and Derbe).

Pisidan Antioch was a city located in the province of Galatia.

It is to the churches that will be established here that Paul writes his letter to the Galatians.

A typical synagogue service:

- opening prayers were offered,
- there was a reading from the law (the first five books of the Old Testament),
- then a reading from the prophets;
- then, if there was a competent person present, they were invited to speak on subjects related to the readings.

Paul wasn't the kind of man who refused an invitation to give a word of exhortation.

If you offered Paul the opportunity to speak, he would take you up on your offer.

Often he would speak whether you offered or not.

THE PREACHING OF PAUL

Acts 13:16-41

"Then Paul stood up and made a gesture with his hand and said, `You Israelites, and you who are God-fearers, listen to this. The God of this people Israel chose out our fathers and he exalted the people when they lived as strangers in the land of Egypt, and with a lofty arm he brought them forth from it. For forty years he bore with their ways in the wilderness. He destroyed seven nations in the land of Canaan and gave them possession of their land, for about four hundred and fifty years.

After that he gave them judges up to the time of Samuel the prophet. Thereafter they asked for a king. And God gave them Saul, the son of Kish, a man of the tribe of Benjamin for forty years. God removed him and raised up David as king for them. In testimony to him he said, `I found in David, the son of Jesse, a man after my own heart, who will do all things that I wish.' It was from the seed of this man, according to his promise, that God brought Jesus, a Saviour for Israel, after John had previously preached, before his coming, a baptism of repentance to all the people of Israel.

When John was fulfilling his course, he said, `What do you suppose me to be? No. I am not he. But, look you, there is coming after me one the shoe of whose feet I am not fit to unloose.'

Brethren, you who are sons of the race of Abraham, you God-fearers among us, it was for us that the word of this salvation was sent out. Those who live in Jerusalem and their rulers did not recognize this man and they fulfilled the words of the prophets which are read every Sabbath when they condemned him in judgment. Though they found in him no charge which merited the death penalty, they asked Pilate that he should be put to death.

When they had completed all that had been written about him they took him down from the tree and put him in a tomb. But God raised him from the dead and he was seen for many days by those who had come up with him from Galilee to Jerusalem, and they are now witnesses of him to the people; and we bring you the good news of that promise, that was made to the fathers; we tell you that God has fulfilled this to our children by raising up Jesus, even as it stands written in the second psalm, `Thou art My son; this day have I begotten thee.'

And when he raised him from the dead no longer to return to destruction he spoke thus, 'I will give to you the holy things of David which are faithful,' because he says in another passage, 'Thou wilt not allow thy holy one to see corruption.' For David in his own generation served the will of God and fell asleep, and he was added to his fathers and he did see corruption. But the one whom God raised up did not see corruption. Let this be known to you, brethren, that through this man the forgiveness of sins is proclaimed to us.

And from all the things from which you could not be acquitted by the Law of Moses, everyone who believes in this man is acquitted. So then, take heed lest there come upon you that which was spoken in the prophets--'See, you despisers, and wonder, and be wiped out from sight, because I work a work in your days, a work in which you will not believe, even if someone tell it to you.'"

This is the only full-length report of a sermon by Paul that we possess.

When carefully compared with the sermon of Peter in Ac.2 the main elements in it are seen to be precisely the same.

(i) Paul insists that the coming of Jesus is the consummation of history.

He outlines the national history of the Jews to show that it culminates in Christ.

The Stoics believed that history simply kept on repeating itself.

A modern cynical view of history is that it is the record of the sins, the mistakes and the follies of men.

The Christian view of history is the unfolding of God's plan to read the man. It is his – story. History is going somewhere definite and it is proceeding according to the purposes of God.

(ii) Paul states the fact that men did not recognize God's consummation when it came in Jesus Christ.

(iii) Although men, in their blind folly, rejected and crucified Jesus, God could not be defeated and the resurrection is the proof of the undefeatable purpose and power of God.

The resurrection is the proof that God never loses grip and is always in control.

(iv) Paul goes on to use a purely Jewish argument.

The resurrection is the fulfilment of prophecy because promises were made to David which were obviously not fulfilled in him but which are fulfilled in Christ.

(v) The coming of Christ is to one kind of people good news.

Hitherto they had tried to live life according to the Law but no man could ever fulfil that Law completely and therefore any thinking man was always conscious of failure and guilt.

But in Jesus Christ men find that forgiving power which sets them free from the condemnation that should have been theirs and therefore restores real friendship with God.

(vi) But what is meant for good news is in fact bad news for another kind of people.

It simply makes worse the condemnation of those who have seen it and have disregarded or worse, rejected belief in Jesus Christ.

There may be an excuse for the man who has never had a chance; but there is none for the man who has been called and drawn by the Holy Spirit, has seen the offer of God and who has still rejected it.

Paul begins his sermon in the synagogue with a glance at Israel's history

16) Standing up, Paul motioned with his hand and said: "Men of Israel and you Gentiles, who worship God, listen to me!

17) The God of the people of Israel chose our fathers; he made the people prosper during their stay in Egypt, with mighty power he led them out of that country, 18) he endured their conduct for about forty years in the desert, 19) he overthrew seven nations in Canaan and gave their land to his people as their inheritance. 20) All this took about 450 years.

21) "After this, God gave them judges until the time of Samuel the prophet. Then the people asked for a king, and he gave them Saul son of Kish, of the tribe of Benjamin, who ruled forty years. 22) After removing Saul, he made David their king. He testified concerning him: 'I have found David son of Jesse a man after my own heart; he will do everything I want him to do.'

"Men of Israel and you who fear God"

this addresses both the expatriate Jews in the proselyte Gentiles who would be present at the synagogue on a typical Sabbath service in the Gentile land:

Both Jews and "near Jews," -- those Gentiles who admired Jewish religion but did not make a full commitment to Judaism. -
- would be present to worship and hear God's Word taught.

Paul starts by summarizing Israel's history as God's chosen people - from Abraham, through Moses, and David.

"Suffered he their manners in the wilderness": = (1 letter in Greek: as in some manuscripts: "He bare them as a nursing Father..") cf. Deut 1:31; Num 11:12.

One verse summarizes the whole book of Joshua.

450 years from Abraham's covenant until Judges
From the Exodus to building of Temple, 591 years,
less, 40 years wilderness,
25 years of Joshua's rule,
40 years of Saul,
40 years of David's
1st 4 years of Solomon to the Temple = 442 or "about 450 years"

Paul introduces Jesus to his audience

23) "From this man's descendants God has brought to Israel the Savior Jesus, as he promised. 24) Before the coming of Jesus, John preached repentance and baptism to all the people of Israel. 25) As John was completing his work, he said: 'Who do you think I am? I am not that one. No, but he is coming after me, whose sandals I am not worthy to untie.'

Paul introduces Jesus as God's fulfillment of promises and prophecy to these are revered men of Israel.

Jesus came according to the promise.

He introduces Jesus as the one who was verified by John the Baptist.

Paul presents Jesus crucified to his audience

26) "Brothers, children of Abraham, and you God-fearing Gentiles, it is to us that this message of salvation has been sent. 27) The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning him they fulfilled the words of the prophets that are

read every Sabbath. 28) Though they found no proper ground for a death sentence, they asked Pilate to have him executed. 29) When they had carried out all that was written about him, they took him down from the tree and laid him in a tomb.

Paul announces to all present, Jews and Gentiles alike, that Jesus coming and work is fulfillment of God's promise of salvation.

He briefly tells of the circumstances surrounding the death of Jesus:

the instigation of the Jewish rulers,

the assent of Pilate,

Jesus' death on a cross (tree).

In calling the cross a tree, Paul is drawing on the idea from **Deuteronomy 21:22-23**, where it says that a person who is hanged from a tree is cursed by God.

Jesus was cursed so we could be blessed.

The fact he was laid in a tomb establishes the truth of Jesus' actual death.

Paul presents Jesus risen from the dead to his audience

30) But God raised him from the dead, 31) and for many days he was seen by those who had traveled with him from Galilee to Jerusalem. They are now his witnesses to our people.

32) "We tell you the good news: What God promised our fathers 33) he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm:

"'You are my Son;

today I have become your Father.' 34) The fact that God raised him from the dead, never to decay, is stated in these words:

" 'I will give you the holy and sure blessings promised to David.' 35) So it is stated elsewhere:

" 'You will not let your Holy One see decay.'

36) "For when David had served God's purpose in his own generation, he fell asleep; he was buried with his fathers and his body decayed. 37) But the one whom God raised from the dead did not see decay.

Paul simply states the fact that God raised Him from the dead.

Evidence from eyewitnesses is offered.

There were many witnesses to the resurrected Christ. There were many who saw him and could verify his resurrection. Perhaps they were even some present in that synagogue service who were in Jerusalem at the time of Christ's death, burial and resurrection.

Then, Paul applies the truth of resurrection.

The resurrection demonstrates that Jesus is the son of God.

It proves that He was utterly holy even in His work on the cross, and

It shows Jesus was the fulfillment of prophecy.

Paul is telling them the whole story, but from an Old Testament perspective as a fulfillment, and here even all the things they did he highlights showing in the global summary that that was predicted. He is wrapping up with **Ps 22** and **Isa 53**.

Ps 2 (delete "again").

Ps 16, can't apply to David literally; it applied to the Messiah out of David.

Paul applies the truth of the person and work of Jesus with a promise and a warning

38) "Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. 39) Through him everyone who believes is justified from everything you could not be justified from by the Law of Moses. 40) Take care that what the prophets have said does not happen to you:

**41) " 'Look, you scoffers,
wonder and perish,
for I am going to do something in your days
that you would never believe,
even if someone told you.' "**

The promise is this:

Because of who Jesus is and what He has done for us, forgiveness is offered to us freely in Jesus, and we may be justified from all things from which you could not be justified by the law of Moses.

In a few months, Paul will be writing a letter to these churches in Galatia, dealing with these same themes of being justified by God's grace and not by keeping the law.

The warning is this:

If we do not embrace the person and work of Jesus with our whole lives, we are despisers who will perish.

Some commentators have pointed out that Paul preaches too much like Peter did on Pentecost.

It shows that Peter and Paul preached the same gospel,
the same gospel was preached some fifteen years after Pentecost as was preached on that first day.

Gospel statement...

"Justified" - first use of the word.

He is saying that you could not be justified by the Law of Moses.

And his point is that all that believe are justified from all things, from which they could not be justified by the Law of Moses.

Shattering to men who honored Law of Moses!

Paul => "justified," not just forgiven...in such a way that God's honor and integrity are preserved (**Rom 5:1**).

Paul's paradigm: (**Hab 2:4**) The Just shall live by faith

Rom 1:17 The Just shall live by faith

Gal 3:11 The Just shall live by Faith

Heb 10:38

Solemn word of warning! **Hab 1:5**

You will never be the same again after you have heard the message:

Acceptance: justification Rejection: Condemnation is greater!

TROUBLE AT ANTIOCH

Acts 13:42-52

"As they were going out, they kept asking that these things should be spoken to them on the next Sabbath.

When the synagogue service had broken up many of the Jews and worshipping proselytes followed Paul and Barnabas. They talked with them and tried to persuade them to abide in the grace of God.

On the next Sabbath nearly the whole city assembled to hear the word of God. When the Jews saw the crowds they were filled with envy and they argued against what Paul said, making blasphemous statements.

Paul and Barnabas, using the boldest language, said, `It was necessary that the word of God should first be spoken to you, but since you reject it and since you have proved that you are unfit for eternal life, look you, we turn to the Gentiles; for thus has the Lord enjoined us, `I have appointed you for a light to the Gentiles so that you may be for salvation even to the utmost bound of the world."

When the Gentiles heard this they were glad and they glorified the word of God; and all who were appointed to eternal life believed. And the word of the Lord was carried throughout the whole district.

But the Jews incited the devout women who were women of position and the chief men of the city and raised persecution against Paul and Barnabas; and they ejected them from their bounds.

But they shook off the dust of their feet against them and went to Iconium. And the disciples were filled with joy and the Holy Spirit."

Antioch in Pisidia was an inflammable city.

It was a very mixed place. It had been founded by one of Alexander the Great's successors about 300 B.C.

Jews very often flooded into new cities in order to get in on the ground floor, to use a modern phrase.

Since Antioch was a road centre it had become a Roman colony in 6 B.C.

In the population there were therefore Greeks, Jews, Romans and not a few of the native Phrygians who were an emotional and unstable people.

It was the kind of population mixture where a spark could cause a conflagration.

The one thing that infuriated the Jews was that any of God's privileges could be for the uncircumcised Gentiles. So they took action.

At this time the Jewish religion had a special attraction for women.

In nothing was the ancient world more lax than in sexual morality. Family life was rapidly breaking down. The worst sufferers were women.

The Jewish religion preached a purity of ethic and cleanness of life.

Round the synagogues gathered many women, often of high social position, who found in this teaching just what they longed for.

Many of these women became proselytes; still more were God-fearers.

The Jews persuaded them to incite their husbands, who were often men in influential positions, to take steps against the Christian preachers.

The inevitable result was persecution. Antioch became unsafe for Paul and Barnabas and they had to go.

The Jews were intent on keeping their privileges to themselves.

From the beginning the Christians saw their privileges as something to be shared.

"The Jews saw the heathen as chaff to be burned; Jesus saw them as a harvest to be reaped for God."

And his Church must have a like vision of a world for Christ.

Still this is not the reason for the Jewish opposition it was envy.

Paul and Barnabas were drawing huge crowds with their teaching.

In their teaching violated Jewish tradition. They were having an impact among the Gentiles.

Many people, both Jews and Gentiles, are interested in the message Paul preaches

42) As Paul and Barnabas were leaving the synagogue, the people invited them to speak further about these things on the next Sabbath. 43) When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God.

Any Bible study, any time spent in God's Word should leave you desiring more, leave you hungering and thirsting after righteousness.

The Gentiles want to hear more!

Many of those who urged Paul and Barnabas to stay on and speak further, many of those who followed after Paul and Barnabas to discuss it with them, believed.

Paul and Barnabas persuaded them to continue in the grace of God.

Continuing in grace is as important as beginning in grace.

Never leave it.

It is the basic principle of our relationship with God.

Opposition comes from envious Jews on the next Sabbath

44) On the next Sabbath almost the whole city gathered to hear the word of the Lord. 45) When the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying.

Paul's message spread through the city during the week that intervened. By the next Sabbath it seemed as if the whole city was at the synagogue to hear Paul speak.

Notice that the opposition is motivated from envy; (far too much in Christian ministry is motivated the same way.)

It didn't matter that Paul's message was correct or that it was having a positive impact it was its popularity that caused the opposition. Not the doctrine or the teaching. It was pure jealousy.

Suddenly, Paul's preaching is opposed as if it were a debate, his opponents contradicting him, and blaspheming God.

The blasphemy mentioned probably has to do with abusive and degrading language directed towards Jesus, whom Paul preached.

Paul and Barnabas respond to the Jewish opposition

46) Then Paul and Barnabas answered them boldly: "We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles. 47) For this is what the Lord has commanded us:

"I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth."

48) When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed.

49) The word of the Lord spread through the whole region. 50) But the Jews incited the God-fearing women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas, and expelled them from their region.

Paul and Barnabas respond with rebuke, letting the Jews know that it was a privilege that this message should come to them first, a privilege they are rejecting.

Have you noticed that Paul seems to have a short temper? He doesn't mince words when faced with opposition.

Paul's attitude seems to be, "These are the facts, here's the truth. Take it or leave it! It's not a debate."

Rejected by the local Jewish leadership, Paul and Barnabas respond with more evangelism.

They now direct their efforts toward the Gentiles.

This is in obedience to God's command (**Romans 1:16**)

Romans 1:16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.

and in fulfillment of prophecy (the quotation from **Isaiah 49:6**).

Isaiah 49:6

he says:

"It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles,

that you may bring my salvation to the ends of the earth."

The Gentiles respond to Paul's invitation with enthusiastic belief, learning with joy that God does not hate Gentiles, but offers them salvation in Jesus.

Paul does not spend all his time trying to persuade hardened hearts.

He still prayed earnestly for the salvation of Israel (**Romans 10:1**), but he spent his missionary time ministering to more open hearts.

And the word of the Lord was being spread;

not only through the efforts of Paul and Barnabas,

but through the lives of those people being brought to Jesus Christ.

Wherever there is revival, there will be opposition

opposition from the Jewish religious leaders forces Paul and Barnabas to leave the area.

Paul and Barnabas react to their expulsion from Pisidian Antioch

51) So they shook the dust from their feet in protest against them and went to Iconium. 52) And the disciples were filled with joy and with the Holy Spirit.

They consider the stiff-necked Jews of the region to be no different than Christ-rejecting Gentiles

They shake the dust off their feet as they leave.

Paul and Barnabas knew the problem was the opposition from the local Jewish leaders and not the new believers.

Mar 6:11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

"Dust" - Luke 10:10-11 But when you enter a town and are not welcomed, go into its streets and say, [11] 'Even the dust of your town that sticks to our feet we wipe off against you. Yet be sure of this: The kingdom of God is near.'

Leaving the city of Pisidian Antioch they go on to Iconium.

Iconium: populous city, 45 miles southeast from Pisidian Antioch, at the foot of Mt Taurus, on the borders of Lycaonia, Phrygia, and Pisidia; in later times, contributing to the consolidation of the Turkish empire.

Too often, when we experience rejection and opposition for the sake of the gospel, we give up

- but, if rejected here, Paul and Barnabas simply go and evangelize there.....

They are filled with joy and with the Holy Spirit.

Paul is a great example of his own command to be constantly being filled with the Holy Spirit (**Ephesians 5:18**).

Being filled with the Holy Spirit brings empowerment from the Holy Spirit. And with that power comes the knowledge that no opposition can defeat you. Peace, confidence (faith), and joy are the result

Being filled with joy and being filled with the Holy Spirit go together.