

A Study in Acts

Chapter Thirteen – First Journey of Paul



ACTS 13:30-41:

In our previous lessons, we began the first journey of Paul. It began in **Antioch** of Syria and from there; Barnabas, Saul, and John Mark went down to **Seleucia**. From Seleucia, they caught a ship to **Cyprus** and landed at **Salamis**. They would share the Gospel of Jesus as Christ in the synagogues of the Jews.

As Barnabas and Saul came to **Paphos**, they crossed paths with the proconsul and a sorcerer who had been acting as his advisor. As the proconsul wanted to hear from Barnabas and Saul, the sorcerer withstood them.

Saul, who will now be called from this point forward, Paul openly denounced the sorcerer and struck him blind by the power of the Lord. This would give cause for the proconsul to believe the words concerning the teaching of the Lord.

Paul and Barnabas left Cyprus and came to **Perga** in **Pamphylia** where John Mark would leave them and return to Jerusalem for unknown reasons. From Perga they would travel north inland to **Antioch** in **Pisidia**, where they would go into the synagogue of the Jews on the Sabbath. As the invitation is given to speak, Paul is going to preach the Gospel and this becomes Paul's first recorded sermon, as Luke reveals it to us. We will look at this sermon in detail in these lessons; please use this outline:

Outline:

16-22 – Introduction (History of Israel introduced).

23-25 – Jesus Proclaimed the Savior (Savior - “Participle”; in this case, not a title, but a noun with verb properties, describing just what He will do!).

26-29 – Fulfilling prophecy.

30-37 – God vindicating His claim to be the Messiah by raising Him from the dead.

38-39 – Through Him, the remission of sins is preached.

40-41 – Summary warning issued.

Part 2

Text #1:

Acts 13:30-37 - God vindicating His claim to be the Messiah by raising Him from the dead.

“But God raised Him from the dead. ³¹ He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people. ³² And we declare to you glad tidings—that promise which was made to the fathers. ³³ God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm:

‘You are My Son,

Today I have begotten You.’ – Psalms 2:7

³⁴ And that He raised Him from the dead, no more to return to corruption, He has spoken thus:

‘I will give you the sure mercies of David.’ – Isaiah 55:3

³⁵ Therefore He also says in another Psalm:

‘You will not allow Your Holy One to see corruption.’ – Psalms 16:10

³⁶“For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; ³⁷ but He whom God raised up saw no corruption.”

God’s Testimony: All the while that the Lord was among His people and His people rejected Him, and His claims (**John 1:11**); God was preparing to vindicate Him. This can be seen here in Paul’s sermon by the testimony of the resurrection by eyewitnesses and by God Himself long before it would transpire. Let’s take a look at the forms of testimony in order to develop a true appreciation:

Eyewitnesses – Later in the history of the Body of Christ (the church), Paul would write to Christians in Corinth. In this letter Paul would spend a chapter speaking to Christians among these Corinthians who do not believe in the resurrection, not just of Jesus, but any resurrection. This should not surprise us as we know that the Sadducees (a sect of the Jews) did not believe in the resurrection (see: **Luke 20:27-40; Acts 23:8**); since there was a large synagogue in Corinth, it is not even a stretch to think that many of the Jews there had been influenced by this sect of the Jews.

As Paul speaks to these non-believers, he first establishes something that even the Jews would have to recognize – **“By the mouth of two or three witnesses the matter shall be established” Deuteronomy 19:15**; note:

1 Corinthians 15:1-8 “Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, ² by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

³ For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, ⁴ and that He was buried, and that He rose again the third day according to the Scriptures, ⁵ and that He was seen by Cephas, then by the twelve. ⁶ After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. ⁷ After that He was seen by James, then by all the apostles. ⁸ Then last of all He was seen by me also, as by one born out of due time.

Paul speaks to a vast number of eyewitnesses to the resurrection of the Lord which would occur for the forty days prior to His ascension (**Acts 1:3**). Eyewitness testimony is the very method that we in our society determine guilt or innocence and is vital to comprehend that our faith in the resurrection of the Lord is not blind, but predicated on evidence- **Hebrews 11:1**.

Prophecy – God Himself would actually testify of the resurrection of the Lord and the vindication in a way that only He could be credited with, prophecy. Of all the Christian evidence that we substantiate our faith by, prophecy should speak volumes to the trust that we should have in God and His word.

Here Paul speaks to two Messianic Psalms of David (**Psalms 2:7; 16:10**), and makes sure these hearing know, in the same way that Peter did (**Acts 2:29**), that David by the Spirit (**Matthew 22:43-44**) is not talking of himself (**Vs. 36**), but of the Messiah of God.

He additionally adds a prophecy from **Isaiah 55:3**; which is part of the last of the four Great Servant songs, speaking to the suffering victorious work of the Messiah (and it is extended to all who come to God through Him, which is also verified in the Gospel of Jesus the Christ – **1 Corinthians 15:20; Hebrews 2:10-16**). This in turn, verifies that David was not speaking of himself, but of the Messiah of God.

Text #2:

Acts 13:38-39 - Through Him, the remission of sins is preached.

“Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; ³⁹ and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.”

This portion of Paul’s sermon also coincides with Peter’s, note:

Acts 2:36-38 “Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”

³⁷ **Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, “Men *and* brethren, what shall we do?”**

³⁸ **Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.”**

Text #3:

Acts 13:40-41 - Summary warning issued.

“Beware therefore, lest what has been spoken in the prophets come upon you:

⁴¹ ***‘Behold, you despisers,
Marvel and perish!
For I work a work in your days,
A work which you will by no means believe,
Though one were to declare it to you.’*** – **Habakkuk 1:5**

Peter would state to the Jews that he and the other Apostles preached to on the Day of Pentecost; **“Be saved from this perverse generation”** – **Acts 2:40**; and in the second sermon; **“Every soul who will not hear that Prophet will be utterly destroyed from among the people”** – **Acts 3:23**. Here Paul likewise warns these who would have been the benefactors of God’s testimony from the **Psalms** and the **prophets** that they also had better come to God through His Messiah, or perish!