

THE BOOK OF ACTS

CHAPTER 13

REVIVAL SPREADS

THE CHALLENGE OF CHAPTER THIRTEEN

Missions spread the gospel and teach the message of grace to those who have not heard it. Sending people God has called to specific missions should be an integral part of the local church. We should be bold to preach God's Word, even in the midst of persecution, but if an individual or group rejects the message of the gospel, we need to move on to others whose hearts are open.

THE BIRTH OF MISSIONS

Missionary activity emanating from a local church begins in Antioch. Throughout many of the remaining chapters in the book of Acts, this church becomes the central launching place for spreading the gospel.

Previously, individual men had gone in response to a directive from God after mission work had already been established (Acts 8). However, not only is it God's desire to send people out in alignment with His will, but it is His desire for them to be recognized and sanctioned by church leaders.

The Great Commission is a joint effort by God and man. God chooses Antioch as the place the mission team will be sent from. Antioch becomes the center of missionary activity for many chapters to come.

The church at Antioch is successful because:

1. It is not founded by the apostles; it has been founded by common men who were disciples of Cyprus and Cyrene (11:29).
2. It grows under Barnabas, a man of grace (11:22-23). Saul, whose life was dedicated to Gentiles and whose gift was teaching, grounds the church at Antioch (11:26). They are instructed in grace from the start.
3. Antioch is a giving church. They give to Jerusalem, a legalistic church (11:29-30). They give because it is their nature to give, not because of the nature of those in need. They operated true love.

THE SEPARATION OF BARNABAS AND SAUL TO MINISTRY (1-3)

A group of prophets and teachers are spending time together ministering to the Lord. As they fasted and prayed, the Lord speaks to them to separate Barnabas and Saul. In response, the men with Barnabas and Saul pray, lay hands on them, and send them away.

LEADERSHIP IN THE CHURCH AT ANTIOCH

Act 13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

Previously we studied about the prophets who left the fading church at Jerusalem to become part of the growing church at Antioch (11:27-28). During this time, others may have been rising up in the congregation and receiving the call of God while learning under the leadership of the prophets who were present. Prophets primarily give leadership from the Holy Spirit. Teachers give leadership from the Word of God.

The name of the church at Antioch is given to identify its location as home base from which ministers will travel. Although these particular ministers primarily travel from church to church and city to city, they are sent from and return to the local church.

Many fallacies have been based on Acts 13. Some teaching purports each church must have prophets and apostles who attend and officiate, that they must be part of the government of the local church. This is not correct. Although prophets and apostles are mentioned as being in leadership positions in the Antioch church, the office of the pastor had not yet been established and local churches were not being established in the many cities where mission activity will occur. The names of the prophets and teachers are mentioned and called "certain." These are key and unique leaders in the church at Antioch.

1. Barnabas: Previously discussed as one of the founders of the church.
2. Simeon: called Niger (the Nigerian), a black prophet from North Africa.
3. Lucius: of Cyrene, a fellow worker with Paul (Romans 16:21).
4. Manaen: Stepson of Herod by a Samaritan woman named Malfauke. He is a wealthy aristocrat who became born again and a gifted teacher at Antioch. His brothers Antipas and Archelaus, were both unbelievers. Antipas is the king who beheaded John the Baptist.
5. Saul: In this chapter, Saul is nicknamed Paul (verse 9), and is called Paul from this point on.

MINISTERING TO THE LORD

Act 13:2 As they **ministered** to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

As they ministered (*leitourgeo*: were ministering) to the Lord, and fasted (were fasting), the Holy Ghost said, Separate (*aphorizo*) me Barnabas and Saul for (because of) the work whereunto I have called them.

The Greek word for “ministered” means to minister sacrificially at your own expense (cf. Romans 13:6; 15:16, 27; Hebrews 1:7; 8:2; 10:11).

In this instance, Barnabas, Simeon, Lucius, Manaen, and Saul are ministering directly to the Lord. It is part of their priestly duty (1 Peter 2:9), and apparently, these five leaders meet together to minister to the Lord quite often.

13:2 ministered, *leitourgeo* (lie-toorg-eh-oh); Performing religious or charitable acts, fulfilling an office, discharging a function, officiating as a priest, serving God with prayers and fastings. (Compare “liturgy” and “liturgical.”) The word describes the Aaronic priesthood ministering Levitical services (Hebrews 10:11). In Romans 15:27, it is used of meeting financial needs of the Christians, performing a service to the Lord by doing so. Here the Christians at Antioch were fulfilling an office and discharging a normal function by ministering to the Lord and fastings and prayer.

THE HOLY SPIRIT SPEAKS

As they are ministering, the Holy Spirit speaks through one of the prophets and gives the call for separation to Barnabas and Saul. They will be separated to the Lord’s calling, and from other ministers they have grown close to in the church. The Greek word for “separate” means to mark off by boundaries. God is calling Saul and Barnabas both from something and to something. The calling is past tense, and the separation is present. There is a time period between their calling and their separation. God had everything to do with the calling, and they have everything to do with the separation. The point of separation comes because of their faithfulness in the ministry. The Holy Spirit does the choosing and the separating, but the point of separation is dependent on the one called. This is why many are called, but few are chosen. Most Christians will not pay the price of faithfulness to reach the point of separation. Paul is separated into the ministry because of his faithfulness (1 Timothy 1:12). In verse 3, men see the faithfulness and calling on men and lay hands on them in recognition. God calls and separates, men agree.

BARNABAS AND SAUL SENT

Act 13:3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

Until this time, they had fasted and ministered. Now they need guidance and they pray. Simeon, Lucius, and Manaen lay their hands on Barnabas and Saul. The purpose is twofold:

1. Their hands represented their agreement with the leadership of the Holy Spirit.
2. Laying hands on Barnabas and Saul indicates the transference of the power of the Holy Spirit to the call upon their lives.

The hands of these men represent the hand of the Lord and the power of the Holy Spirit. Until this time, hands have only been used for the infilling of the Holy Spirit and healing. This is the first case of hands being laid on individuals for separation into ministry.

PREACHING IN CYPRUS (4-12)

Barnabas and Paul traveled from Antioch to the city of Seleucia, just south of Antioch and from there, sail to the island of Cyprus. They arrive in the city of Salamis where they preached to the Jews in the synagogues. From there they traveled to Paphos, and the proconsul calls for them because he wants to hear the Word of God. Present with the proconsul is a sorcerer who tries to turn him from the message of faith. Saul (Paul) filled with the Holy Spirit, confronts the man, who suddenly becomes blind and requests to be led out of the room by his hand. When the proconsul sees this “wonder,” he believes.

SELEUCIA

Act 13:4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

Even though men sent them forth, Barnabas and Saul consider this the work of the Holy Spirit. Seleucia is the port where they caught a ship to Cyprus, an island in the Mediterranean. This island is valuable to the Romans for its mineral wealth, mainly copper. The Latin name for copper is *cuprium*, and so the island was named Cyprus for its copper.

SALAMIS

Act 13:5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

And when they (Barnabas and Saul) were at Salamis, they preached the Word of God in the synagogues of the Jews: and they had also John to their minister (huperetes).

Salamis, the eastern seaboard of Cyprus, is known as the Greek harbor. When they land, they preach their first message in the synagogues (Romans 1:16).

Preaching the Word of God in denominational churches is nothing new. Paul and Barnabas do this on their first missionary journey at their first stop. John Mark, who has been mentioned before, now joins them. Mark is probably the nephew of Barnabas.

THE UNDERROWER

Mark wrote the book of Mark from notes and stories Peter had shared with him. The Greek word for “minister” means underrower. For slaves, this was the lowest position on a Roman ship. There were three levels of rowers, and the newest slaves were placed on the bottom level. It was considered a promotion to be raised to the second level. A slave could rise to the highest position on the first level of the ship. Paul and Barnabas are probably first level rowers and Mark traveled with them to carry their suitcases, booked their hotel and transportation, and prepare the churches for when they arrived to speak.

Although Paul and Barnabas are top level rowers, they are still rowers. The passengers who ride on the deck are the greatest. The congregations are the ones who make the ministry possible.

BAR-JESUS THE SORERER

Act 13:6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:

Paphos is a seaport on the western end of Cyprus known as the Phoenician harbor. It was famous for the occult and the worship of Venus (verse 19). Bar-Jesus was in league with Satan. He was demon possessed and the advisor to the ruler of the island (Daniel 10:13, 20).

Act 13:7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

Which was with (an advisor to) the deputy (pro counsel) of the country, Sergius Paulus, a prudent (intelligent) man; who called for Barnabas and Saul, and desired to hear the Word of God.

Saul’s name is Jewish. His Roman name is Paul or Paulus (verse 9). He and Sergius come from the same Roman heritage. They both have the name Paulus. As proconsul of the island, he desires to hear the gospel, but his demon-possessed advisor will try to block it from happening.

ELYMAS THE SORCERER

Act 13:8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

Elymas means wise one in Arabia. He apparently tries to discredit both Saul Barnabas in the presence of Sergius.

Act 13:9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

Saul, who is called Paul (like Sergius), has been praying in the Spirit for some time and now stares at Elymas. It is difficult for this demon-possessed person to look back into the eyes of the believer.

Act 13:10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

And said, O full of all subtlety (guile) and all mischief (craftiness), thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

Paul now has the upper hand by exposing this man before all who are present. Paul asks Elymas if he is determined to continue perverting God's ways. If so, God will put a stop to it.

Act 13:11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

God immediately judges Elymas. In humiliation, the man who once was in control is now blind and must be led out by those who can see. Not only is he blind, his satanic roots have been exposed. He has fooled many for a long time, including the leader of the island. Now Jesus' greater power has revealed his true nature.

GOD'S WORD IN DEMONSTRATION

Act 13:12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

This man not only hears the doctrines and teachings of Paul, he sees the wonders that accompany the Word. Again, this is the purpose of miracles and the gifts of the Holy Spirit. This deputy believes in Jesus and is born again.

PAUL PREACHES IN ANTIOCH (13-42)

From Cyprus, Paul and Barnabas travel to Antioch and John (Mark) returns to Jerusalem. When they arrive at Pisidia, they enter the synagogue on the Sabbath. Because they are visitors, they are invited to speak and Paul accepts. He begins by giving a brief history of the Jews, and like Stephen, he will use Jewish history to reveal that Jesus Christ is the God of Israel.

THE JOURNEY

Verse 13 begins the second half of their missionary journey. The first half of their journey is to the island of Cyprus. This is probably the suggestion of Barnabas since he came from Cyprus (4:36).

The second half of their journey is a return to the mainland, to Pamphylia.

PERGA

Act 13:13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

Now when Paul and his company loosed (set sail) from Paphos, they came to Pergola in Pamphylia (modern-day Turkey): and John (Mark) departing from them returned to Jerusalem.

Perga in Pamphylia is a very ancient city where pirates and bandits lived for over four hundred years. The rocky coastline make good hangouts for these men, and no one traveled into this region unless accompanied by armed guards. The terrain further inland was mountainous, which also make good natural protection against military forces attempting to flush out these criminals.

The area was cleaned up by Rome approximately one hundred years later when Hannibal was defeated by Rome. Alexander the Great said the greatest opposition and fiercest fighting he had ever encountered was in Pamphylia. Paul also refers to this place in his account of trials he suffered recorded in 2 Corinthians 11:26.

MARK DEPARTS

The conditions at Perga are the reason Mark departs Paul and Barnabas. Although Paul keeps silent, he is tremendously upset by Mark's desertion. Even when Mark repents and expresses a desire to go on the second missionary journey, Paul does not forget. This will eventually become a point of division between Paul and Barnabas (15: 37-40).

Mark returns to Jerusalem because this is where his mother lives (12:12) and probably the reason Paul is so bothered by his departure. Paul does not like to be deserted, especially by someone simply returning to his mother. Mark did fine as a traveling companion as long as God

led them someplace prosperous and civilized like Cyprus. However, when the Spirit led them to the other extreme, Mark is moved by his senses and fear dominates his decision. Mark leaves Paul and Barnabas at a critical point (15:38). Paul and Barnabas are more seasoned and traveling by faith and go expecting a great harvest. Paul later admits he needed Mark (2 Timothy 4:11).

PAUL AND BARNABAS ARRIVE IN ANTIOCH

Act 13:14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

Perga is the point where John Mark caught a ship back to Jerusalem and Paul and Barnabas traveled to Antioch. Paul and Barnabas do not evangelize here but moved directly to the interior. They will preach in Perga on the way out (14:25).

PAUL'S SERMON

Act 13:15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

The sermon begins with the priests commenting on sections of the Old Testament. They see strangers in the congregation, Paul and Barnabas, and ask if they have any comments or words for the people. They probably expect Paul and Barnabas to share where they are from and what business brings them to Pisidia in Antioch. They are recognized as Jews and are invited to speak.

Act 13:16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

Paul addresses both Jewish and Gentile unbelievers who are present (as well as those who may have already been born again). He asks them to pay attention since it is time for visitors to speak.

JEWISH HISTORY REVEALS JESUS

1. INTRODUCTION:

Verse 17 is the beginning of Paul's sermon. The introduction sounds very similar to Stephen's sermon (7:2). Since Paul is mainly speaking to Jews, he will use Jewish history to reveal that the God of Israel was indeed the Lord Jesus Christ, just as Stephen once had.

2. THE EXODUS:

Act 13:17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as **strangers** in the land of Egypt, and with an high arm brought he them out of it.

Stephen had previously revealed the Lord Jesus Christ as the God of the fathers of Israel (7:52). By His foreknowledge of their faith in Him, God had chosen Israel (Romans 8:29-30; Ephesians 1:4).

Election has always been the pattern with the patriarchs (Malachi 1:2), and faith has always been the means of pleasing the Lord (Hebrews 11:6). God exalted the chosen nation of Israel because they trusted in Him.

This exaltation occurred when Israel was in captivity in Egypt. Despite the hardships, Israel grew in numbers and became a threat to Egypt (Exodus 1:7-20). During this time of 400 years, they grew from seventy-five people to over 2 million. Throughout the years, Jews had exalted themselves, but now they will hear about the true one who chose, exalted, and delivered Israel, the Lord Jesus Christ.

The “uplifted arm” is a reference to the salvation and supernatural deliveries God brought to the nation through the exodus, Passover, and parting of the Red Sea.

13:17 strangers, *paroikia* (par-oy-kee-ah); Aliens, foreigners, strangers, sojourners, noncitizens dwelling as resident exiles. (Compare “parochial” and “parish.”) Israel sojourned in Egypt on a *paroikia* basis. The permanent home was the land of Canaan. 1 Peter 1:17 uses *paroikia* in the spiritual sense. Christians lived temporarily as aliens in an unfriendly world. The Lord has prepared for them a final home based on permanency, duration, and endless time.

3. THE WILDERNESS:

Act 13:18 And about the time of forty years suffered he their manners in the wilderness.

And about the time of forty years suffered (put up with) he their manners (obnoxious habits of unbelief) in the wilderness.

Their manners and habits included fear, worry, unbelief, and doubt. God tolerated this in grace and love for forty years. He came to the end of His long-suffering, and the first generation died. This freed up the second-generation to go into Canaan led by Joshua.

Act 13:19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

This verse speaks of the two divisions of the book of Joshua. The first half (chapters 1-12) speaks of the destroying of the seven nations (Deuteronomy 7:1). The second half (chapters 13-24) describes the dividing up of the land among the tribes. The land was divided by “lots,” the casting of the Urim and the Thummim, stones of the priesthood (Exodus 28:30; Leviticus 8:8; Deuteronomy 33:8) used to receive guidance from the Lord.

4. THE JUDGES:

Act 13:20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

Four 450 years, judges ruled in Israel. Samuel was the last judge and the first of a new type of leader, the prophet. He was known in the Old Testament as the seer because of his ability to discern spiritual things and receive direction from the Lord. He gave supernatural guidance and utterance to the people.

5. KING SAUL

Act 13:21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

Before this time, Israel was a theocracy, ruled by God through chosen leaders. However, the people desired a king because they wanted to be like other nations (1 Samuel 8:4-9). God made them unique as a people and a nation, but they continued to have bad attitudes even after the wilderness. They forsook faith for sight. They wanted a status symbol and got Saul, a tall and handsome man. He ruled for forty years. God allowed this because of his mercy. He also allowed it to show the people the error of their choice.

6. KING DAVID

Act 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony (memorial), and said (1 Samuel 13:14), I have found David the son of Jesse, a man after mine own heart, which shall fulfill (establish) all my will (covenant).

Saul was removed because of the sin unto death (1 Chronicles 10:13-14). David was a man who hungered after God and sought Him day and night (Psalm 1:2). David sinned much but was a man quick to repent. God’s will was fulfilled through David by the establishment of the Davidic

Covenant, the promise that the Messiah, Jesus Christ, would come from his own loins (2 Samuel 7:8-16; Psalm 89:20-37; 132:8-11).

Act 13:23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

David's seed is the same as Abraham's seed. The "seed" is the Lord Jesus Christ. Paul is speaking of the humanity of Jesus coming from the lineage of David. The title "Son of David" is the messianic title for Jesus.

7. JOHN THE BAPTIST

Act 13:24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

When John had first preached (announced) before (beforehand) His coming the baptism of repentance (metanoia) to all the people of Israel.

John the Baptist was the herald of the King. He baptized believers, those who have repented and accepted Jesus as their Savior.

Act 13:25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

Here Paul is quoting what John said in Matthew 3:11. John's "course" was the end of his life. Our lives are compared to a race (2 Timothy 4:7). John was a very controversial man among the religious leaders, and he confronted them many times. John also continued to confirm to his followers that he was not the Messiah though his ministry had become very powerful.

8. JESUS THE MESSIAH

Act 13:26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

Men (Gentiles) and brethren (Jews), children of the stock of Abraham, and whosoever among you feareth God, to you is the word (logos) of this salvation sent.

Paul is addressing both Jews and Gentiles, and those among them who are already believers in the Lord Jesus. The Old Testament was not written exclusively to Jews, but to all nationalities to inform them that Jesus is the only way to salvation in any time period.

9. PAUL'S WARNING

Act 13:27 For they that dwell At Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

Paul warns the people not to follow the examples of the Jewish rulers in Jerusalem who rejected the true Messiah. Not only were they unable to discern the Lord Jesus, they were unable to discern the voice of their own prophets from the Old Testament. Each prophet foretold of the coming of Jesus and confirmed that he would be the Messiah, the only means of salvation for both Jew and Gentile.

There was no excuse for not knowing Jesus was the Messiah. The Old Testament prophets were read each sabbath day in the synagogues around the country. Yet the very Scriptures they read each week foretold they would kill the Messiah. The scriptures were fulfilled when they crucified Jesus. Their rejection of Jesus was as much a fulfillment of scriptures as the acceptance of Him by the Jews who received Him as Lord and Savior.

Act 13:28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

The trials held against Jesus were illegal because of the times in which they were held and because they had no legal evidence against Jesus.

Act 13:29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

God foretold what the Jewish religious leaders would do to Jesus. Once they had done all they could do to Him, God did what only He could do. God raised Jesus from the dead!

10. JESUS RAISED FROM THE DEAD

Act 13:30 But God raised him from the dead:

In the end, God always wins, whether or not man aligns himself with Him. Jesus was raised by the power of God the Father (Psalm 16:10-11; Acts 2:24; Ephesians 1:19-20) and the Holy Spirit (Romans 8:11; 1 Peter 3:18).

Act 13:31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

Jesus was on the earth for forty days and was seen by men on 11 different occasions (1 Corinthians 15:4-8).

Act 13:32 And we declare unto you glad tidings, how that the **promise** which was made unto the fathers,

The promise is the removal of sins and the barrier of rejection (Genesis 3:15). The debt man was under has been paid in full. This salvation message of Jesus is found throughout the Old Testament. The sacrifices, feasts, temple furniture, priesthood, major and minor prophets all pointed toward Jesus.

13:32 promise, *epangelia* (ep-ang-el-ee-ah); Both a promise and the thing promised, an announcement with a special sense of promise, pledge, and offer. *Epangelia* tells what the promise from God is and then gives the assurance that the thing promised will be done. 2 Corinthians 1:20 asserts, "For all the promises [*epangelia*] of God in him are Yes, and in Him Amen, to the glory of God through us."

11. FULFILLMENT OF OLD TESTAMENT PROPHECY

Act 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm,

Thou art my Son,

This day have I begotten thee.

God hath fulfilled (perfect tense) the same unto us their children, in that he hath raised up (brought on the scene) Jesus again; as it is also written in the second psalm (Psalm 2:7), "Thou art my Son, this day have I begotten thee."

The fulfillment of the Old Testament prophecies came to pass in the lifetime of those listening took Paul's sermon. The humanity of Jesus was raised up and David prophesied this would occur. "This day" was the day of the Virgin birth of Jesus. God was speaking of the deity of Jesus about the forming of His human body (Hebrews 10: 5-7).

Act 13:34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise,

'I will give you the sure mercies of David.'

And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise (Isaiah 55:3), "I will give you the sure (unfailing, absolute, secure) mercies of David."

Not only was Jesus brought into this earth by the power of God the Father, God also raised Him up. The sure mercies of David include a throne, a perpetual kingdom, an everlasting ruler, and seed forever.

Act 13:35 Wherefore he saith also in another psalm,

'Thou shalt not suffer thine Holy One to see corruption.'

Wherefore he saith also in another psalm (Psalm 16:10), Thou shalt not suffer thine Holy One to see corruption.

The "Holy One" spoken of in this verse is Jesus, not David, and God would not allow Jesus' human body to reach the point of corruption before He was raised from the dead.

Act 13:36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

Psalm 16:10 could not be referring to David because David died, remained buried, and his body decayed in the earth.

Act 13:37 But he, whom God raised again, saw no corruption.

David was not raised from the dead; therefore, it had to be Jesus Who was raised from the dead and never saw corruption.

INTRODUCTION TO THE NEW BIRTH

Act 13:38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

The message of forgiveness of sins was preached in the Old Testament and it was also preached through the mouth of the One spoken of, Jesus.

Act 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

And by him all that believe are justified (aorist passive) from all things, from which ye could not be justified by the law of Moses.

"All things" indicates unlimited atonement. We have been justified from all sins, our position in Adam, spiritual death, and anything else associated with Satan. This is the conclusion of the message.

All the messages preached in the synagogues each week were types and shadows of what was to come. Jesus Christ is the reality of all the prophets, types and shadows.

CLOSING ADMONITION

Act 13:40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

Spoken of in Habakkuk 1:5.

Act 13:41 Behold, ye despisers, and wonder, and perish: **for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.**

Behold, ye despisers, and wonder (be shocked), and perish (die): for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

“Your days” are the days of the New Testament. Paul is warning these men not to be part of those who will reject Jesus. Habakkuk warned of those who would reject the last day preaching. In God’s sight their fate was settled: eternal death.

Act 13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

After the strictest Jews leave the synagogue, most of the Gentiles remain and want to hear more the following week.

GOD’S GRACE (43-49)

The next Sabbath, nearly the entire city arrives to hear Paul’s message. When the Jews see the multitudes gathered, they becoming envious, but the Word continues to spread throughout the entire region.

Act 13:43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

The Gentiles and many of the Jews found Paul and Barnabas inside the synagogue and followed them to their room asking questions all the way. Paul and Barnabas admonish them to continue in the grace of God.

Grace covers two main areas: salvation and spirituality. Paul and Barnabas have already all observed the destructiveness of legalism in the church at Jerusalem, and so they encourage these men to begin and continue with grace. Apparently, many of them are born again during the service and have questions about how to continue in the Lord.

Act 13:44 And the next sabbath day came almost the whole city together to hear the word of God.

In the course of one week, the Word taught by Barnabas and Paul brought the entire city out to hear the message of grace. Crowds of people gathered to hear more.

THE JEWS CONTRADICT THE MESSAGE OF GRACE

Act 13:45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Legalists are always jealous of grace. People desire to hear messages about freedom and go to great lengths to receive those messages. Legalists retaliate and argue against grace. This is why we are to labor to maintain rest and stand fast in liberty. Legalism contradicts and blasphemes because it attempts to help God through human effort. These legalists are criticizing the Word of God.

THE BOLDNESS OF PAUL AND BARNABAS

Act 13:46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Then Paul and Barnabas waxed bold, and said, "It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you (thrust him from yourselves) and judge (evaluate) yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

God prophesied in the Old Testament that the Jews would be the first to hear the gospel but would reject the message. This is the reason they are without excuse. They turned their will against God. God's will never supersedes man's will except in judgment. Rejecting God's grace will only reap His judgment. Legalists always put God's plans aside and think of themselves as better than God. However, Paul informs them, "If you reject the Lord's plan, we have every right to take God's message to the Gentiles."

MINISTRY TO THE GENTILES

Act 13:47 For so hath the Lord commanded us, saying, **I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.**

For so hath the Lord commanded us, saying (Isaiah 49:6), I have set (appointed) thee to be a light of (to) the Gentiles, that thou (ministers) shouldest be for salvation unto the ends of the earth.

The Old Testament speaks of ministers who will preach to the Gentiles. Centuries before this time, God had given Jews permission to turn to the Gentile nations with His message.

Act 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained (tasso: perfect tense: assigned) to eternal life believed.

It is amazing how faith is produced with even a minimal amount of the Word. One verse causes these Gentiles to rejoice and receive salvation. The Greek word *tasso* is in the perfect tense. God knew before the foundation of the world who would and would not believe, and assigned everlasting life with Him to those who would (Romans 8:29; Ephesians 1:4).

Act 13:49 And the word of the Lord was published throughout all the region.

As eternal life is received, the converts publish the good news of the Word of God throughout the city and country.

PAUL AND BARNABAS EXPELLED (50-52)

The religious Jews who are angry with Paul and Barnabas cause prominent men and women to also become angry. Persecution results and they are expelled them from the city. Upon leaving, they shake the dust from their feet as instructed by Jesus.

Act 13:50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

But the Jews stirred up the devout and honorable (religious) women, and the chief men (politicians) of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

Paul and Barnabas find themselves under religious and political attack and decide to leave the city.

Act 13:51 But they shook off the dust of their feet against them, and came unto Iconium.

During His earthly ministry, Jesus instructed His disciples to shake the dust of any city that did not receive them from their feet (Luke 9:5). They did so, then headed for Iconium, a major city and Galatia.

Act 13:52 And the disciples were filled with joy, and with the Holy Ghost.

This passage refers to the new converts left behind at Antioch Pisidia.