

Acts 13

- I. 13:1-3 Missionary Leadership
- II. 13:4-12 Ministry in Cyprus
- III. 13:13-41 Paul's Preaching in Pisidian Antioch
- IV. 13:42-52 The Reaction to That Preaching

I. 13:1-3 Missionary Leadership

- A. 13:1 Antioch was the 3rd largest city in the Roman Empire, after Rome itself and Alexandria in Egypt – the Chicago of the Roman world.
- B. These guys were Jewish but international – not all from the same cookie cutter:
 - i. Barnabas was a Levite from Cyprus (Acts 4:36).
 - ii. Simeon called Niger (Latin for “black”) may have been dark-skinned or African.
 - iii. Lucius of Cyrene was from the area of Libya on the North Coast of Africa.
 - iv. Manaen was a true aristocrat, brought up in the household of Herod.
 - v. Saul of Tarsus was a Pharisee trained as a rabbi in Jerusalem.
- C. Ministry Principle: See the importance of prayer, worship and fasting in the ministry of a church. Do you want to know why many churches have weak, anemic, lifeless ministries? How much time do they, especially their leaders, spend ministering to the Lord and fasting?
- D. Ministry Principle: This first missionary journey was the Holy Spirit's idea. It didn't come about by a church looking for good programs to get involved with. We want all of our ministry to be *Spirit-Led*. Note also that this is closely related to fasting and prayer.

II. 13:4-12 Ministry in Cyprus

- A. 13:4 They were sent out by the church in v.3 and sent out by the Spirit in v.4. Which is it? It is both. The Holy Spirit needs to lead and empower the ministry, but the church needs to willingly be led and empowered by the Holy Spirit.
- B. 13:5 They started by preaching in the synagogues, where people would be sure to meet who already knew the Scriptures and believed in the God of Israel.

John Mark came along as a helper. He was related to Barnabas. We met him back in 12:12.

- C. 13:9 First mention of Saul being called Paul. Paul means “little”. Perhaps he was a little guy. There are early traditions outside Scripture that say he was short, bald with a crooked nose and eyebrows that met in the middle in a “mono-brow”.
- D. 13:10-11 Read carefully what Paul said to him. Now look back at v.9 and see that he was “filled with the Holy Spirit” at this moment. This is God's word to Elymas.

Son of the devil Ironically, *Bar-Jesus* mean “son of Jesus”. *Elymas* means something more like “Sorcerer” or “wise man” (Arabic derivation)

- E. 13:12 Sergius Paulus believed. Net ministry results on Cyprus: one recorded convert.
- F. Ministry Principle: Paul and Barnabas were *separated to* (13:2), *sent out by* (13:4) and *saturated with* (11:24, 13:9) the Holy Spirit. We need guys like this in ministry today.

III. 13:13-41 Paul's Preaching in Pisidian Antioch

- A. 13:13 Paul now begins to take leadership of the group:
 - i. 13:7 Barnabas & Saul
 - ii. 13:9 Saul, who is also called Paul
 - iii. 13:13 Paul and his party

John, departing Luke is being diplomatic. Paul saw it differently. He won't want to take John Mark on the next missions trip because of this.

- B. 13:14 They are now in Antioch *in Pisidia*, in the Roman province of Galatia. They began in what is called *Syrian* Antioch. Both are called Antioch like Columbus, OH & IN.
- C. 13:15 As a visiting rabbi Paul was invited to speak. This was a common custom.
- D. 13:16 *Men of Israel, and you [Gentiles] who fear God*
- E. 13:17-22 The Jews loved to retell their history and hear their history retold. It was a constant reminder of God's love and grace toward their nation. In this way Paul hopes to connect with his audience.
 - i. 13:19 The seven nations are listed in Deu 7:1” “the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you.”
- F. 13:23-41 The plain message of the Gospel – note the absence of self-help, warm fuzzies or feel-good encouragement – typical of preaching in the Book of Acts.

- Bible Trivia: No form of the word “love” appears in the Greek text of Acts.

- i. 13:24 Repentance
- ii. 13:26 The same message to both Jew and Gentile
- iii. 13:27 Fulfillment of prophecy
- iv. 13:28 Christ's death
- v. 13:29 Fulfillment of prophecy, Christ's death
- vi. 13:30-31 Christ's resurrection
- vii. 13:32-37 Fulfillment of prophecy, Christ's resurrection
 - a) 13:32 ***declare glad tidings euaggelizō*** similar to our “evangelize”
- viii. 13:38 Forgiveness of sins
- ix. 13:39 Justification by faith – belief is required, not optional, for salvation
- x. 13:40-41 The consequences of unbelief

IV. 13:42-52 The Reaction to That Preaching

- A. 13:42-44 So far the welcome seems warm enough.
- B. 13:45-47 But now the division between the Christians and unbelieving Jews emerges.
- C. 13:48 Election and faith; Note that it is the Gentiles who are now among the chosen.
- D. 13:49-52 The spread of the Gospel and the rejection of the messengers.