

***“Paul’s Second Letter to Timothy —
The Great Transition, The Glorious Sweep of God’s Abundant Grace — Part 9
Paul’s First Missionary Journey Continues — The Theme Is Repeated and
Interrupted, But Fruitful Nevertheless”***

Last Time: “Paul Begins His First Missionary Journey”

Our Outline Today: Paul’s First Missionary Journey Continues — The Theme Is Repeated and Interrupted, But Fruitful Nevertheless

- ***Paul’s Missionary Journey Continues — The Ministry’s Theme Is Displayed***
- ***Paul’s Missionary Journey Continues — The Ministry’s Theme Is Repeated***
- ***Paul’s Missionary Journey Continues — The Ministry’s Theme Is Interrupted***
- ***Paul’s Missionary Journey Continues — The Missionary Journey Is Fruitful***

I. Paul’s Missionary Journey Continues — The Ministry’s Theme Is Displayed:

- ***Sent Forth: Paul and Barnabas Are Sent From Antioch into Gentile Lands. What we saw last time as we looked into chapter 13 carefully is that the word of the Lord was sent directly to the Gentiles, not since Jerusalem and Judah had received the word with thanksgiving, but because they had not, not due to “Israel’s Rising”, as prophecy had specified, but because of “Israel’s Fall”. So there was a new plan in place for ministry of the whole truth of Christ’s glorious resurrection and all that that meant in the redemptive plan of God. It was still to the Jews “first”, but primarily as the ministry of Paul developed, it would be to the Gentiles.***

Acts 13:2-4

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.

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

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

- ***Note: The Holy Spirit speaks! And, he sends them forth as apostles! This is notable indeed, the Holy Spirit speaking. So, Paul and Barnabas were sent out by the Spirit and they knew***

it. Or at least Luke did, and how would he have known if not from Paul's later teaching?

- ***Blinded or Enlightened: A Jew is Blinded But A Gentile Receives His Sight (and Faith)***
 - ***Note: A Jew, named Barjesus, a sorcerer and false prophet, tries to prevent a Gentile named Sergius Paulus from coming to faith in the risen Christ. He is blinded at the hand of Saul. But the Gentile has his blindness lifted and believes. Is this a signal that God turning away from the Jews but bringing light and salvation to the Gentiles?? It is indeed and we will see how this all develops as we proceed in this book.***
- ***The Invitation is Delivered: Paul, Invited to Preach in the Synagogue, in Antioch of Psidia, Summarizes Israel's History:***
 - ***Note: Paul now speaks in the synagogue at Antioch of Psidia. He outlines Israel's history before their arrival at the river Jordan in three verses beginning with slavery in Egypt. Then in the next four verses he brings his audience all the way to David and then skips ahead over 1000 years to Christ's coming. His focus is mostly positive, emphasizing the blessings God poured out on his people and skipping past the judgments entirely.***
 - ***As Paul proceeds, he now singles out David and his "seed" in place of Moses and the Law, the seed of the woman who is our Lord Jesus Christ, the prophesied seed of David and the only possible key to the fulfillment of so many Kingdom promises. He then goes directly to focus on the Psalms and the Prophets which they should have known so well ...***

Acts 13:22-23

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.

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

- ***Having done this, the apostle is now ready to preach the gospel of grace to these sinners:***

- ***Some Foundational Truth is Taught: Paul Lays the Foundation of the Gospel in the Prophets. That was the glorious resurrection of our Lord Jesus after his death for sinners and burial according to the scripture.***

Acts 13:26-29

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.

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*.

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

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.

- ***Note: Paul's preaching now focuses on Israel's recent history referring to John's preaching in the wilderness for only a moment in passing. But immediately he then mentions Christ's death at Israel's hand. The context here is clear: Paul blames the rulers of Israel ... for "not knowing God nor the word of the prophets" ... They fulfilled the scripture in condemning their own Messiah to the death of the cross ... And, though they found no cause of death in him, they desired that the Romans crucify him. Then they buried him once he had died that cruel death thereby giving his life for their sins and glorious redemption.***
- ***So here we have both Christ's death and his burial, the two foundational aspects of the gospel as Paul stated it in 1 Cor. 15:3-4. And now he reaches the central theme of his message, the glorious resurrection of our wonderful Lord Jesus which the prophets pointed forward to in their several prophecies. But all rests on the Resurrection of our Lord Jesus Christ!***

And so Paul adds these words so very necessary to be added: "But God ...":

- ***Now the apostle gets to the heart of the matter, the glorious resurrection of our Lord Jesus Christ. To do this he will quote from several Psalms. I find this very interesting, because of its sheer***

simplicity but with profound teaching that might touch the hearts of these who heard.

- *Remember, these hearing Paul's words were gathered to hear the Torah read, the Mosaic writings from Genesis to Deuteronomy with selections from the Prophets added. But they no doubt would not have heard read to them what Paul was now sharing from his heart I am sure. And I can just see the rulers of the synagogue scurrying about and rolling their scrolls back and forth to unfamiliar territory to find the very verses he is quoting, for example, Psalm 2.*
- *It is interesting to consider our circumstances today. They had left out of their readings on the Sabbath the critical scriptures needed to know their own coming Messiah. We, on the other hand today in our churches (and seminaries) have confused the meaning of the scripture God has preserved. Through translations that the enemy had sponsored and empowered, whether in latin or through contemporary language paraphrases, the better translations have been left behind. But the unfaithful, so-called translations have proliferated. It has been said, and I mostly believe it, without the KJV the knowledge of the word of God Rightly Divided may well be extinguished!*
- ***He is Risen: Paul Preaches Christ's Glorious Resurrection from the Psalms***

Acts 13:30, 32-34

30 But God raised him from the dead:

...

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

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.

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.

- ***Such is his preaching here and he quickly skips to another prophecy, THIS AMAZING REFERENCE TO THE PROPHET ISAIAH, CHAPTER 55:***

Is. 55:1, 6

1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

...

6 Seek ye the LORD while he may be found, call ye upon him while he is near:

- ***Surely here Paul was also, we might expect, thinking of Is. 28:***

Is. 28:10-18

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

11 For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

I am amazed as I read this chapter. It is clear that Paul is entirely relying on the Holy Spirit to open the hearts of these Bible students, some who were hearing, perhaps the rulers of the synagogue, or more likely, perhaps those gathered there on this day. And he uses scripture that they were most likely not even familiar with knowing that the Holy Spirit was able to write these truths on the hearts that

he was softening by this word. There are lessons here for us, are there not?

- *And then immediately he goes to another Psalm.*

[READ] Acts 13:35-37

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. *[see Ps. 16:10; 49:9]*

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:

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

- *This is important: Here the apostle swiftly eliminates what Israel's false teachers had been teaching about the scripture and its fulfillment to conclude that those prophecies were not fulfilled in David at all but in their coming Messiah, God's Son. Only he had been raised again having in no way suffered the corruption of the body after death as David clearly had.*
- *Again, he relies entirely on the Holy Spirit here to remove the blindness that was on the hearts.*

Ps. 16:9-11

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

- *This is seemingly all about David, but not really. For David's tomb was still occupied! David was the forerunner of Israel's Messiah. These verses are really all about Him!*
 - *Now comes the final words of this preaching of the gospel and these words summarize his entire message:*
- ***Salvation is Offered: Paul Preaches Redemption Through the Risen Christ***

[READ] Acts 13:38-39

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

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

- *Oh, such blessed divine logic is found here in these statements of the apostle. For if Christ be risen and not having suffered corruption at all as all have who have gone before, then he must be the promised “Deliverer”, the savior of Israel. He must be God in the flesh, the very son of the living God.*
- *Now Moses HAS been included, and it is not what any there might have expected. For rather than Moses being lifted up as Israel’s redeemer and example in every way, Paul instead preaches here that what Moses brought to the nation was not enough. In fact, no one could be saved through Moses!! Paul surely expected that at this point there would be a great rebellion against him and Barnabas as they had seen before. His words must be so carefully chosen since they may very well be his last ...*
- *Their Response Goes Down in History: The Rulers of the Synagogue Reject Their Risen Messiah*
 - *And they were his last words nearly ...*

Acts 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.

- *The key verses here are 46-48. Paul is preaching judgment on the Dispersion of Israel as they reject the risen Messiah.*

Acts 13:46-48

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.

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. [see Is. 49:6]

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.

- *With great mercy God has now reached out to Jews in foreign lands. He has sent forth Paul with the gospel of his grace. Many have*

believed although the rulers of Israel's dispersed children in Gentile lands have largely not believed.

- ***We have seen an example of Paul's ministry in the synagogue in chapter 13. There is a "pattern" or "theme" of ministry easily discernible in that chapter. We continue in the city of Iconium today, chapter 14 where we will see that theme repeated, but interrupted, with much opposition by the leaders of the synagogue there. Nevertheless, the missionary journey continues and after an attempted stoning in that city, Paul and associates retreat to other cities where they preach the gospel in Lystra and other cities directly, it seems, to the Gentiles, with very fruitful results. Those results will be reported then back in Antioch after they finish this missionary journey and return to the city of their sending forth into apostolic ministry.***

But would they, the ruling Jews, believe or not — that is the question. Unless the timing were prophetically right, it would seem that they would then NOT believe as Isaiah and Daniel had written so many years before.

[READ] Acts 13:40-41, 46 [see Is. 28 & 29, Dan. 9 & 11 and others]

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

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.

...

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.

- ***This is so indicative of Paul's ministry in Acts. This is not a hopeful situation, is it? It is a dire warning. The nation of Israel has already suffered that fate it seems. Now what about these in the Gentile lands? We shall see as we open chapter 14.***

II. Paul's First Missionary Journey Continues — The Ministry's Theme Is Repeated:

- *The pattern or theme of Paul's ministry is this:*
 - *They had gone to the Gentiles apart from the nation of Israel's salvation.*
 - *They had gone into the synagogues first (implying to the Gentiles later, apart from Israel's rising) -*
 - *They leave the synagogue and continue preaching and teaching the grace of God and many are saved.*
 - *They present Christ risen and glorified and offer salvation to those who will believe. His message focused on the prophetic message concerning their Messiah and how those prophecies demanded fulfillment with Christ's resurrection. Those that heard were then exhorted to believe that in Jesus God has fulfilled those prophecies and that salvation therefore is in and through him. Even the forgiveness of sin and justification "from all things, from which ye could not be justified by the law of Moses". What a wonderful gospel message this is ... but there was a stern warning attached.*
 - *So there is a new message — not kingdom law with the Jews (and their leaders, even in Gentile lands) in charge over the Gentiles, but grace, where Gentiles are central*
 - *And, let us not forget, there is here a new apostle — not of the Twelve but Paul*

[READ] Acts 14:1-7

1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

- *The theme was repeated ...but the leaders rejected the preaching, the grace of God. They rejected the grace of God. Paul is not promoting his own salvation. There was also the possible stoning but an escape was provided. This then leads to preaching elsewhere as they went city by city.*

But the interruptions to the theme are so bold and so violent ...

III. Paul's First Missionary Journey Continues – The Ministry's Theme Is Interrupted:

Acts 14:8-22

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

**21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,
22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.**

- *The theme is repeated here but while in process it was interrupted with stoning. But God saved Paul ...*
- *Verse 14: They are called apostles here for the first time. Saul is called Paul in the book of Acts beginning in chapter 13 and called an apostle for the first time here. Note that Barnabas is also so designated...*
- *They fearlessly then returned to those very same cities encouraging the saints knowing that much suffering lie ahead for all the saints... and not only would there be violent opposition from the Jews, but also from the Gentiles with their idolatrous religious practices and system. For the Greek and Roman religions were idolatrous and corrupt in every way imaginable.*

IV. Paul's First Missionary Journey Continues — The Missionary Journey Is Fruitful:

[READ] Acts 14:23-28

**23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.
24 And after they had passed throughout Pisidia, they came to Pamphylia.
25 And when they had preached the word in Perga, they went down into Attalia:
26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.
27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.
28 And there they abode long time with the disciples.**

- *Though Paul's first missionary journey was beset with many difficulties and challenges, even stoning and attempted stoning, in the end it was counted a great success. The report was made in Antioch from which Paul and Barnabas had been sent forth as apostolic delegates sent out by the Holy Spirit to the Gentiles. Indeed the Lord God had as 14:27 says, "opened the door of faith unto the Gentiles". Praise God. He did this incrementally, city by city, and there were many adversaries, heavenly and earthly.*

- *To summarize what might have been in that report, we can only guess at many of the details. But, many cities had been visited and evangelized, some multiple times. The opposition by the Jewish leaders in the synagogues was consistently in rebellion to the work of God, although among the Jews many were nevertheless saved. But the greatest work was the foundation of many assemblies of predominantly Gentile believers. The church which is his body had been established.*
- *And this was accomplished not through Israel's "rising" as prophecy had indicated, but through Israel's "fall". Paul was faithful regarding the Jews going synagogue to synagogue with the gospel of grace, but the ones receiving that truth were largely Gentiles. But the pattern or theme of that journey was clearly as seen in chapter 13 in Antioch of Psidia.*

This would continue to the end of Acts:

Acts 28:23. And when they had appointed him a day, there came many to him into [his] lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and [out of] the prophets, from morning till evening...

...

Acts 28:26-31

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:
 27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.
 28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.
 29 And when he had said these words, the Jews departed, and had great reasoning among themselves.
 30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,
 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

- ***In our next meeting we will look at how the Twelve Apostles were doing in contrast. It promises to be an interesting study.***