

ACTS

Chapter 13

Barnabas and Saul Sent Off

Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a lifelong friend of Herod the tetrarch, and Saul. 2 While they were worshiping 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 Then after fasting and praying they laid their hands on them and sent them off.

13:1 Antioch – Was the capital of Syria, the Roman province just north of Palestine, and it became a vigorous seedbed for a growing church. Both Jews and Gentiles were converted to Christianity, and it was here that Jesus’ followers largely abandoned their bulky title, “Followers of the Way,” and took on the name by which they would be known ever afterwards: “Christians” (11:26). (LL)

Political, military, and commercial center for Roman Syria and the Persian frontier; one of the most important cities of the empire. (TLSB)

prophets. The special gift of inspiration experienced by OT prophets (Dt 18:18–20; 2Pe 1:21) was known in the NT as well (2:17–18; 1Co 14:29–32; Eph 3:5). The prophets are second to the apostles in Paul’s lists (1Co 12:28–29; Eph 2:20; 4:11; but cf. Lk 11:49; Ro 12:6; 1Co 12:10). (CSB)

Prominent roles in the Early Church (cf 1Co 14:3–4, 29–32; Eph 4:11). (TLSB)

teachers. See 11:26; 15:35; 18:11; 20:20; 28:31; 1Co 12:28–29; Eph 4:11. (CSB)

Barnabas . . . Saul. The church leaders at Antioch, perhaps listed in the order of their importance. (CSB)

Barnabas. He was sent originally to Antioch by the church in Jerusalem (11:22), had recently returned from taking alms to Jerusalem (12:25) and was a recognized leader in the church at Antioch. (CSB)

Simeon...Niger. “Simeon” suggests Jewish background; in that case, Niger (Latin for “black”) may indicate his dark complexion. (CSB)

Hbr; he was probably Jewish with a dark complexion. (TLSB)

Lucius of Cyrene. Lucius is a Latin name. In the second group of preachers coming to Antioch, some were from Cyrene (11:20), capital of Libya. (CSB)

In North Africa. (TLSB)

Manaen. In Hebrew, Menahem. Since he was the foster brother of Herod Antipas, he would be able to tell of the thoughts and actions of Herod (see Lk 9:7–9). (CSB)

lifelong friend. Lit, “nourished together” or brought up with Herod. (TLSB)

Herod the tetrarch. Herod Antipas ruled Galilee from 4 BC to AD 39, during the time of Jesus’ ministry (cf Lk 23:6–12). (TLSB)

13:2 *worshiping the Lord and fasting*. Paul’s first missionary journey did not result from a planning session but from the Spirit’s initiative as the leaders worshiped (see v. 4). The communication from the Holy Spirit may have come through the prophets. (CSB)

The Early Church gathered for worship often, even daily, and generally in homes (cf 2:46). (TLSB)

Discipline of depriving oneself of food in order to focus on God and spiritual matters (cf Mt 6:16–18). (TLSB)

Fasting enabled believers to concentrate their attention on prayer and was a discipline imposed upon the body. (LL)

Spirit said. Perhaps audibly and directly, but more likely through one of the prophets. (TLSB)

Set apart. For a special purpose. Note that Barnabas is mentioned first. (TLSB)

called. Gk tense emphasizes the ongoing effects of God’s call. Luther: “Why does he call himself only the apostle to the Gentiles, but Peter and the others the apostles to the circumcised? ... The other apostles had remained in Judea and Jerusalem until God called them elsewhere.... But as Acts 13:2 writes, Paul was set aside by a special call as the apostle to the Gentiles and was sent out from Judea to journey through the Gentile lands. And although he also went into Jewish synagogues, he preached elsewhere to the Gentiles—in the public forum, in private homes, on the riverbank” (AE 26:101). (TLSB)

13:3 *fasting and praying*. The Spirit of God acted first (v 2); the Church responded with further fasting and praying. (TLSB)

laid their hands on them. For the purpose of separating the two for the designated work (see 14:26 for the completion of the mission). Fasting and prayer accompany this appointment (see 14:23; cf. Lk 2:37). (CSB)

The laying on of hands was a blessing. (PBC)

Placed the blessings and Spirit of God on them (cf 2Tm 1:6). Chemnitz: “A call ought to have the public witness of the church.... Thus Paul, although called immediately, still is sent to Ananias, who was to lay hands on [him], that it might be evident to the church concerning [his] call; ... when he was to be sent among the gentiles, he was made a regular teacher of the gentiles, again by the laying on of hands” (*LTh* 2:704). (TLSB)

sent them off – Could be translated more literally as “released them.” (PBC)

13:1–3 The momentous missionary journeys of Saul (later Paul) begin with the calling and equipping by the Spirit. The Holy Spirit calls us by the Gospel and enlightens us with His gifts,

especially those of teaching and spreading God's Word, which we use in God's service and to the benefit of others (cf 1Co 12). • Thank You, God, for those whom Your Spirit has gifted to share Your Word in my life. Enable me to use my gifts to serve others in Jesus' name. Amen. (TLSB)

Barnabas and Saul On Cyprus

4 So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus. 5 When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. And they had John to assist them. 6 When they had gone through the whole island as far as Paphos, they came upon a certain magician, a Jewish false prophet named Bar-Jesus. 7 He was with the proconsul, Sergius Paulus, a man of intelligence, who summoned Barnabas and Saul and sought to hear the word of God. 8 But Elymas the magician (for that is the meaning of his name) opposed them, seeking to turn the proconsul away from the faith. 9 But Saul, who was also called Paul, filled with the Holy Spirit, looked intently at him 10 and said, "You son of the devil, you enemy of all righteousness, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord? 11 And now, behold, the hand of the Lord is upon you, and you will be blind and unable to see the sun for a time." Immediately mist and darkness fell upon him, and he went about seeking people to lead him by the hand. 12 Then the proconsul believed, when he saw what had occurred, for he was astonished at the teaching of the Lord.

13:4 *sent out by the Holy Spirit.* The Spirit directed the work of Barnabas and Saul. Cf 16:6–10; 21:10–11; 27:21–26. (TLSB)

Seleucia. The seaport of Antioch (16 miles to the west, and 5 miles upstream from the mouth of the Orontes River). (CSB)

sailed – Most likely they weighed anchor at the opening of the sailing season – about March 10 – since strong westerlies blow later in the spring and their voyage would not have been so direct. (LL)

Cyprus. Many Jews lived there, and the gospel had already been preached there (11:19–20. (CSB)

Means copper. The choice was hardly a mystery: this was Barnabas' homeland, where relatives were waiting to learn the Good News and where such personal contacts would assist the missionaries. (LL)

13:5 *Salamis.* A town on the east coast of the central plain of Cyprus, near modern Famagusta. (CSB)

proclaimed the word of God in the synagogues. It was Saul's pattern to begin his mission work in a city's synagogue, preaching the Gospel first to the Jews and then to the Gentiles (cf Rm 1:16; 11:13). (TLSB)

John. John Mark, a cousin of Barnabas (see Col 4:10). (CSB)

John Mark, author of the second Gospel. He will return home midway through the journey (v 13). (TLSB)

13:6 Paphos. At the western end of Cyprus, nearly 100 miles from Salamis. It was the headquarters for Roman rule. (CSB)

magician. Used demonic spells and incantations prohibited by the OT (cf Ex 22:18; Lv 19:26; 20:27; Dt 18:9–14). (TLSB)

Bar-Jesus. “Bar” is Aramaic for “son of”; “Jesus” is derived from the Greek for “Joshua.” (CSB)

Aram, “son of Jesus.” “Jesus” was a common name, equivalent to “Joshua.” In contrast to the true prophets (v 1), this false prophet, also known as Elymas (v 8), misused and misapplied God’s Word. (TLSB)

13:7 proconsul. Since Cyprus was a Roman senatorial province, a proconsul was assigned to it. (CSB)

Chief official on Cyprus; his name has been found on an inscription in Rome. In Luke’s books, Roman officials are generally portrayed positively and as testifying to the integrity of Christianity. (TLSB)

13:8 Elymas. A Semitic name meaning “sorcerer” or “magician” or “wise man” (probably a self-assumed designation). (CSB)

the faith. God’s Word or teaching, which brings a person to faith. (TLSB)

13:9 Saul ... called Paul. † The names mean “asked [of God]” and “little” respectively. It was customary to have a given name, in this case Saul (Hebrew, Jewish background), and a later name, in this case Paul (Roman, Hellenistic background). From now on Saul is called Paul in Acts. This may be due to Saul’s success in preaching to Paulus or to the fact that he is now entering the Gentile phase of his ministry. The Gentile name Paul could have been applied to him already in childhood by his Gentile playmates as a result of the similarity in sound. The order in which they are mentioned now changes from “Barnabas and Saul” to “Paul and Barnabas.” Upon their return to the Jerusalem church, however, the order reverts to “Barnabas and Paul” (15:12). (CSB)

Saul, his Jewish name, is still used, though it is more than a decade after his conversion (see chronology, pp cvii–cix). “Paul” is used in Gk contexts and regularly through the rest of Acts. (TLSB)

filled with the Holy Spirit. Note the prominence of the Spirit’s work. (TLSB)

13:10–11 Elymas temporarily experienced physical blindness to make him see the spiritual blindness that possessed him. (TLSB)

13:10 son of the devil – A Jew, Bar-Jesus should not have been dabbling in the occult, and even his name, meaning “son of Jesus,” could further have confused the governor, who was inquiring about the Jesus. (LL)

Paul’s cutting and biting condemnation was intended to show the sorcerer his sinful condition. (PBC)

Contrast God's work to straighten our crooked ways (Lk 3:5). (TLSB)

John Maxwell in his book Developing the Leader Within You tells the story of a young Jewish boy who grew up in Germany many years ago. "The lad had a profound sense of admiration for his father, who saw to it that the life of the family revolved around the religious practices of their faith. In his teen years, however, the boy's family was forced to move to another town in Germany. This town had no synagogue, only a Lutheran church. Suddenly, the father announced to the family that they were all going to abandon their Jewish traditions and join the Lutheran church. The father explained that it would be good for his business. The youngster was bewildered and confused. The boy's name was Karl Marx, founder of the Communist movement." Look at the paragraphs "Child of the devil." What can be learned from these two narratives?

13:12 *the proconsul believed.* He was convinced by the miracle and the message. (CSB)

The Gospel imparts faith (Rm 10:17) but may be accompanied by signs and wonders as well (cf Ac 14:3; 2Co 12:12). (TLSB)

astonished at the teaching. The Word of God they taught was living and active (Heb 4:12). (TLSB)

13:4–12 At the first mission stop, there is both opposition to and belief in the Gospel. Jesus says, "Whoever is not with Me is against Me" (Lk 11:23). God's powerful Word will create and strengthen faith in us and in those who hear His Word from us (Rm 10:17). • Dear God, I confess that in my sinful nature I am opposed to Your will and Your ways. Thank You for Your powerful Word, which has brought me to faith in Jesus. May I use it to battle the evil within me and around me. Amen. (TLSB)

Paul and Barnabas at Antioch in Pisidia

13 Now Paul and his companions set sail from Paphos and came to Perga in Pamphylia. And John left them and returned to Jerusalem, **14** but they went on from Perga and came to Antioch in Pisidia. And on the Sabbath day they went into the synagogue and sat down. **15** After the reading from the Law and the Prophets, the rulers of the synagogue sent a message to them, saying, "Brothers, if you have any word of encouragement for the people, say it." **16** So Paul stood up, and motioning with his hand said: "Men of Israel and you who fear God, listen. **17** The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. **18** And for about forty years he put up with them in the wilderness. **19** And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance. **20** All this took about 450 years. And after that he gave them judges until Samuel the prophet. **21** Then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. **22** And when he had removed him, he raised up David to be their king, of whom he testified and said, 'I have found in David the son of Jesse a man after my heart, who will do all my will.' **23** Of this man's offspring God has brought to Israel a Savior, Jesus, as he promised. **24** Before his coming, John had proclaimed a baptism of repentance to all the people of Israel. **25** And as John was finishing his course, he said, 'What do you suppose that I am? I am not he. No, but behold, after me one is coming, the sandals of whose feet I am not worthy to untie.' **26** "Brothers, sons of the family of Abraham, and those among you who fear God, to us has been sent the message of this salvation. **27** For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him. **28** And though they found in him no guilt

worthy of death, they asked Pilate to have him executed. 29 And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb. 30 But God raised him from the dead, 31 and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people. 32 And we bring you the good news that what God promised to the fathers, 33 this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, “‘You are my Son, today I have begotten you.’ 34 And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way, “‘I will give you the holy and sure blessings of David.’ 35 Therefore he says also in another psalm, “‘You will not let your Holy One see corruption.’ 36 For David, after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers and saw corruption, 37 but he whom God raised up did not see corruption. 38 Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you, 39 and by him everyone who believes is freed[c] from everything from which you could not be freed by the law of Moses. 40 Beware, therefore, lest what is said in the Prophets should come about: 41 “‘Look, you scoffers, be astounded and perish; for I am doing a work in your days, a work that you will not believe, even if one tells it to you.’” 42 As they went out, the people begged that these things might be told them the next Sabbath. 43 And after the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who, as they spoke with them, urged them to continue in the grace of God. 44 The next Sabbath almost the whole city gathered to hear the word of the Lord. 45 But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him. 46 And Paul and Barnabas spoke out boldly, saying, “It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. 47 For so the Lord has commanded us, saying, “‘I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.’” 48 And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed. 49 And the word of the Lord was spreading throughout the whole region. 50 But the Jews incited the devout women of high standing and the leading men of the city, stirred up persecution against Paul and Barnabas, and drove them out of their district. 51 But they shook off the dust from their feet against them and went to Iconium. 52 And the disciples were filled with joy and with the Holy Spirit.

13:13 *Perga in Pamphylia.* Perga was the capital of Pamphylia, a coastal province of Asia Minor between the provinces of Lycia and Cilicia, and was 5 miles inland and 12 miles east of the important seaport Attalia. (CSB)

John left them. Homesickness to get back to Jerusalem, an illness of Paul necessitating a change in plans and a trip to Galatia, and a change in leadership from Barnabas to Paul have all been suggested as reasons for John Mark’s return. Paul’s dissatisfaction with his departure is noted later (15:37–39). (CSB)

John Mark returns to Jerusalem; later this event becomes a point of contention between Paul and Barnabas (15:37–40). (TLSB)

Why is not stated in the NT. When the trio had left Antioch, Barnabas was clearly in charge. Yet by the time they reached Cyprus, Paul had clearly taken over leadership. Mark, as Barnabas’ cousin, may have resented what he thought to be a take-over of leadership by an “outsider.” Whatever the reason for John Mark’s defection, the apostles were obviously also human beings. (LL)

13:14 *Pisidian*. This was a very cosmopolitan community, with Galatian, Phrygian, Greek, Jewish, and Roman inhabitants. A large influx of veterans from the Roman army had also recently settled there. (LL)

Antioch. Named after Antiochus, king of Syria after the death of Alexander the Great. It was 110 miles from Perga and was at the hub of good roads and trade. The city had a large Jewish population. It was a Roman colony, which meant that a contingent of retired military men was settled there. They were given free land and were made citizens of the city of Rome, with all the accompanying privileges. (CSB)

synagogue. Paul's regular practice was to begin his preaching in the synagogue as long as the Jews would allow it (see v. 5; 14:1; 17:1, 10, 17; 18:4, 19; 19:8). His reason for doing so was grounded in his understanding of God's redemptive plan (see v. 46; Ro 1:16; 2:9–10; see also Ro 9–11). He was not neglecting his Gentile mission, for the God-fearers (Gentiles committed to worshipping the one true God) were part of the audience. Moreover, the synagogue provided a ready-made preaching situation with a building, regularly scheduled meetings and a people who knew the OT Scriptures. It was customary to invite visitors, and especially visiting rabbis (such as Paul), to address the gathering. (CSB)

Of all the above ethnic groups, however, Paul and Barnabas would first proclaim, the Good News to their own kind – a standard procedure used by Paul from now until the end of the book of Acts. (LL)

13:15 *the Law and the Prophets*. Sections from the OT were read, followed by exposition and exhortation. – There was a Jewish colony there and so there was a synagogue. Paul and Barnabas joined the local congregation in worship. (CSB)

rulers. Those who were responsible for calling readers and preachers, arranging the service and maintaining order. (CSB)

brothers – Here means fellow Jews, not fellow believers in Jesus. (PBC)

Fellow Jews who also looked for the promised Messiah (cf vv 43–45; Rm 11:17–24. (TLSB)

message...encouragement – paraklasiz – exhortation. Any rabbi or distinguished visitor could be called on to speak. (CSB)

Qualified visitors to the synagogue were normally invited to give the message, like guest preachers. (TLSB)

13:16 *Men of Israel*. Paul addresses the Jews of the Dispersion as a united people. He appeals to their heritage, reaching back to the unity of the tribes under David and Solomon. (TLSB)

13:17-22 Paul rehearses God's actions over against the people of Israel. God had made them his chosen people. He had lifted them up (gave them increase despite the hardships inflicted by their Egyptian taskmasters, Deut 4:37). With a mighty (raised) arm he had led them out, had tolerated their complaining in the wilderness, and had given them the land of Canaan. He had provided judges until the prophet Samuel was sent and, when they wanted a king, had given them Saul and then David. Through David's lineage Paul gets to the story of the Savior and to the place John has

in the story of salvation. He was the forerunner of the Messiah. (Concordia Pulpit Resources - Volume 11, Part 3)

13:17 *uplifted arm*. Way of describing God reaching out to save, as in the exodus. (TLSB)

13:18 For 40 years, Israel tested God's patience. (TLSB)

13:19 *inheritance*. The land was a gift to Israel from God, who had promised it to the patriarchs. (TLSB)

13:20 *about 450 years*. The 400 years of the "stay in Egypt" plus the 40 years in the desert and the time between the crossing of the Jordan and the distribution of the land (see Jos 14–19). (CSB)

Ex 12:40 says Israel was in Egypt for 430 years; Paul's approximate number ("about") may include the years in the wilderness and perhaps the time during which Joshua conquered the Promised Land. (TLSB)

judges – These were not people who tried cases in courts of law. They were spiritually and physically gifted men and women who helped Israel overcome their various enemies. Again and again, in situations which the Israelites brought on themselves by disobedience and idolatry, the Lord acted on their behalf. (PBC)

After Joshua, various judges ruled until the last judge, Samuel, anointed kings. (TLSB)

13:22 *removed him*. King Saul rejected the Lord's Word and engaged in acts of disobedience. As a result, the Lord rejected Saul. (TLSB)

David – The Jews regarded David's reign as the high point of their history. In a sense it was, but they must not overlook what God promised David and how God kept that promise. Paul's point has been that God's promises to David were not fulfilled to David personally but to David's Son. David served God's purpose only in his own generation, and then he died. David's Son lives to serve God's purpose in all generations. (PBC)

Like Peter and Stephen, Paul skimmed the highlights of Israel's past. But when he reaches David he shifts directly to David's Messianic descendant, Jesus.

David was "a man after my own heart" (1 Sam 13:14)—for the Lord's heart seeks one who will do his will (Is 44:28). (Concordia Pulpit Resources - Volume 11, Part 3)

David was not perfect, but he set his heart on doing God's will, and he repented when he failed (cf 1Sm 16:7; 2Sm 12:13). (TLSB)

13:23 *as he promised*. From the line of David, as promised (Rom 1:3), comes Israel's Savior. (Concordia Pulpit Resources - Volume 11, Part 3)

13:24 John preached a "repentance and baptism" (NIV); this is perhaps better rendered as "baptism of repentance" as in the KJV and RSV. Mt 3:11 has "baptize . . . for repentance," and Mk 1:4 has "baptism of repentance." (Jn 1:6 and Acts 1:5; 11:6 call John's baptism a baptizing with water.) His baptism was part of a messianic awakening that called for ethical and eschatological cleansing connected with repentance. Such repentance goes beyond remorse for

sin; it is a breaking away from sin. According to Mt 3:8 Jesus' Baptism would be mightier, that is, he would baptize "with the Holy Spirit" (Mk 1:8) and "with fire" (Is 4:4; Acts 2:3–4). (Concordia Pulpit Resources - Volume 11, Part 3)

13:25 John was a prophet, not the Savior who was coming. He prepared the way for the Lord. The one who was coming was the Lord himself. (Concordia Pulpit Resources - Volume 11, Part 3)

13:26 *to us* – *hmin* – This is very inclusive.

To Abraham's descendants and to all who "fear God" (from among the Gentiles) comes the message that the Lord sends by way of John: your salvation is arriving! Note that John warned the Pharisees and Sadducees that they should not presume to rely on the fact that they were descendants of Abraham (Mt 3:8). (Concordia Pulpit Resources - Volume 11, Part 3)

13:27 *those who live in Jerusalem and their rulers.* The crowds who insisted on Jesus' crucifixion were residents of the city, stirred up and controlled by local religious leaders, including Caiaphas, the high priest. Cf Lk 23:21–23. (TLSB)

read every Sabbath. God's people have gathered together around His Word for centuries; one purpose of the Sabbath was to remember God's saving acts as written in Scripture (Dt 5:15). (TLSB)

13:28 Pilate declared Jesus innocent three times (Lk 23:4, 14, 22). (TLSB)

13:29 *tree* – *xulou* – "the tree." (QV)

13:30 Key verification of the Christian faith (cf 1Co 15:3–20); the NT confesses both that Jesus rose from the dead and that the Father raised Him. (TLSB)

13:31 *many days.* Forty days (see 1:3). (CSB)

those who – He was not a part of the twelve. (CSB)

His witnesses. Jesus commissioned this role, and it is key throughout Ac, particularly to attest to the resurrection (1:22; 2:32). (TLSB)

people. The Jews. (TLSB)

13:32 *we bring the good news* – *euaggelizomatha* – This was the same good news that the original apostles had shared. It will also be the good news that we share today.

Paul has rehearsed the basic Gospel, or "good news," which is firmly rooted in the OT promises. (TLSB)

13:33 *you are my son today I have begotten you.* Here refers to the resurrection of Jesus. (CSB)

13:33 Ps 2:7 speaks of Israel's king at his coronation. Jesus fulfills the words in a literal and far greater sense (cf Heb 1:5). Chemnitz: "In the resurrection there was manifested and set forth that

which previously lay hidden under weakness (namely that this person of the Son was begotten of the Father from eternity)” (*LTh* 1:104). (TLSB)

13:34 *you*. Plural in Gk. Is 55:3 addresses Israel; here it applies initially to Christ, who then extends the blessings promised to David for the sake of all believers in Israel. (TLSB)

13:35 *not let your Holy One see corruption*. Quoted also in Peter’s sermon at Pentecost. (CSB)

In Ps 16:10, David is not speaking of himself but instead is prophesying of Jesus’ resurrection, as Peter made clear on Pentecost (Ac 2:29–31). (TLSB)

13:36 *served the purpose of God*. As king, David received God’s promise and shepherded God’s people in a generally faithful manner. God calls each believer to serve Him and His people—to live lives of faith and purpose. (TLSB)

laid with his fathers and saw corruption. Since David died, he could not have been speaking about himself in Ps 16:10. (TLSB)

13:37 Culmination of Paul’s message: miraculous resurrection. (TLSB)

13:38 *through this man forgiveness of sins*. Fulfillment of Lk 24:47. The objective message of salvation is the proclamation of forgiveness in Jesus. (TLSB)

13:39 A concise summary of Paul’s message about the Law that is expanded in Rm and Gal, where he also uses legal “justification” terminology to describe salvation. (TLSB)

freed. The Gospel is personally applied to people who receive God’s general declaration of justification by faith (cf Rm 1:16–17). (TLSB)

from everything. Chemnitz: “[The Gk refers] to the troubles from which we are delivered” (*LTh* 2:717). (TLSB)

13:41 Hab 1:5 was initially spoken to rebellious Judah c 600 BC, just prior to the invasion of the Babylonians. See notes, Hab 1:5–6. (TLSB)

13:42 *begged*. How eagerly the Gospel was sought! (TLSB)

13:43 *followed* – Many did not want to wait a week for the next Sabbath service. They followed Paul and Barnabas. (PBC)

Lit, “abide” or “remain” in the grace of God that had come to them (cf Jn 15:4–6). (TLSB)

13:44 *whole city* – A “standing room only” crowd. Not only Jews and converts to Judaism and proselytes, but other inhabitants of Antioch as well. (PBC)

Hyperbole stressing the great turnout of people, both Jews and Gentiles. (TLSB)

13:45 *jealousy* – It was not so much that the Jews were jealous of Paul’s popularity. They were jealous for what they thought was God’s honor. They believed that Paul was wrong to say that no one can be justified by the law of Moses, but only by Christ. They thought that this dishonored God as the giver of the law. (PBC)

Many first-century Jews, when confronted with Jesus as the promised Messiah, responded with violent opposition. Jesus experienced the same hostility, also at times out of envy (Mt 27:18). (TLSB)

13:46 *that word of God be spoken first.* Since the gospel came from and was for the Jews first and since Paul was himself a Jew with great compassion for his people (Ro 9:1–5; 10:1–3). (CSB)

thrust it aside – God’s offer of mercy is always sincere, but it is possible to resist his grace. Now Paul and Barnabas would turn to the Gentiles with the gospel. It was not that they would never preach to Jews anywhere ever again. However, they would not preach to those Jews in that city again (PBC)

The Gospel is brought first to the lost sheep of Israel, the Jews (Mt 15:24; Rm 1:16). No one is worthy of eternal life, but in Christ God declares us to be so. To reject this Gospel is to condemn oneself (Jn 3:18). Luther: “Where the Law is not truly preached, unrecognized sins cannot be reprov’d.... If one preaches man’s own merits, when will he preach repentance and grace? What is not evil does not need the Gospel and therefore neither the revealing of sin nor the revealing of the cure.... Thereafter they will be deprived not only of prophets and priests of their own nation but also of apostles and their successors” (AE 16:60). (TLSB)

13:47 Outreach to Gentiles is not unique to the NT. Is 49:6 and many other OT passages envisioned it (cf Rm 15:9–12). Cf Ac 15. (TLSB)

13:48 *began rejoicing* – Those who reject the kingdom are themselves rejected from it. In contrast, “the disciples” who remain in Antioch are described in terms Luke uses for an authentic realization of God’s people: They are filled with joy and the Holy Spirit. (Sacra)

They became believers by God’s doing, not because of their attitude or decision. No one but God could make such an appointment. The Jews who rejected the gospel and abused the preachers, on the other hand, did not do that because God appointed them to be unbelievers. God has never done that. They themselves counted themselves out. (PBC)

as many as were appointed to eternal life believed.† Possession of eternal life involves faith, “the gift of God” (Eph 2:8–9), and divine appointment “before the creation of the world” (Eph 1:3–14). (CSB)

God “enrolls” or “sets in order” that both Jews and Gentiles receive eternal life through believing in Christ. (TLSB)

13:49 A recurring theme in Acts. (TLSB)

13:50 *women of high standing and leading men* – The prominent women were proselytes, the kind of people who were often happy to hear and believe the gospel. The leading men were not necessarily the city officials. They were leaders in commerce and civic affairs. Both groups would be influential in getting the government officials to persecute and expel two traveling preachers who were upsetting the leading Jews of community. The Jews used them for that purpose. (PBC)

Jewish opponents were able to convince religious and influential citizens to oppose Paul. (TLSB)

district. Area not under the authority of the city’s leaders. (TLSB)

drove them out – When Jesus began his ministry, he was baptized and received the Holy Spirit (Luke 3:21-22). Then he went into the wilderness where he confronted the demonic powers and bested them (4:1-13). Then he preached his inaugural sermon to his countrymen in a synagogue on the Sabbath, showing how the Scripture he had read in the assembly was fulfilled in him (4:14-21). After an initial favorable response (4:22), Jesus uttered prophecies that enraged his countrymen and led them to take him out of the city and try to kill him (4:23-30). Luke now has Paul follow the same pattern. He is commissioned by the Spirit in Antioch (13:1-3), then confronts and bests the demonic powers presented by Bar-Jesus/Elymas (13:4-12). Then he goes into the synagogue on the Sabbath, where he reads from the Law and the Prophets, then preaches a sermon showing how the Scripture has been fulfilled in the resurrection of Jesus (13:13-41). Finally, there will be the same experience of rejection by Paul’s countrymen that Jesus experienced from his (13:42-52). Luke obviously intends by this sort of narrative to establish the continuity between the prophetic ministry of Jesus and the one who, we now learn, is the one who is to be “light to the Gentiles” (13:47; Luke 2:32). (Sacra)

13:51 *shook off the dust*. To show the severance of responsibility and the repudiation of those who had rejected their message and had brought suffering to the servants of the Lord. (CSB)

To shake off the dust from the feet was a Jewish way of declaring: “I have no further responsibility toward you.” (PBC)

Iconium. Modern Konya; it was an important crossroads and agricultural center in the central plain of the province of Galatia. (CSB)

13:52 *Holy Spirit*. The work of the Spirit nicely frames the chapter (cf v 2). (TLSB)

13:13–52 Paul’s visit to Pisidian Antioch is typical of his missionary technique and preaching. Today, the unbelieving world often responds in opposition to the message of salvation. Yet, the Gospel of Christ’s death and resurrection, which fulfilled the OT promises of salvation, “is the power of God for salvation to everyone who believes” (Rm 1:16). • Thank You, heavenly Father, for Your Scriptures. Help me to read them as Paul did, to see Your gracious activity there, and to realize that all of Your promises and actions are fulfilled in Jesus Christ to give me eternal life. Amen. (TLSB)