

# BIBLE STUDY.

## First Missionary Journey.

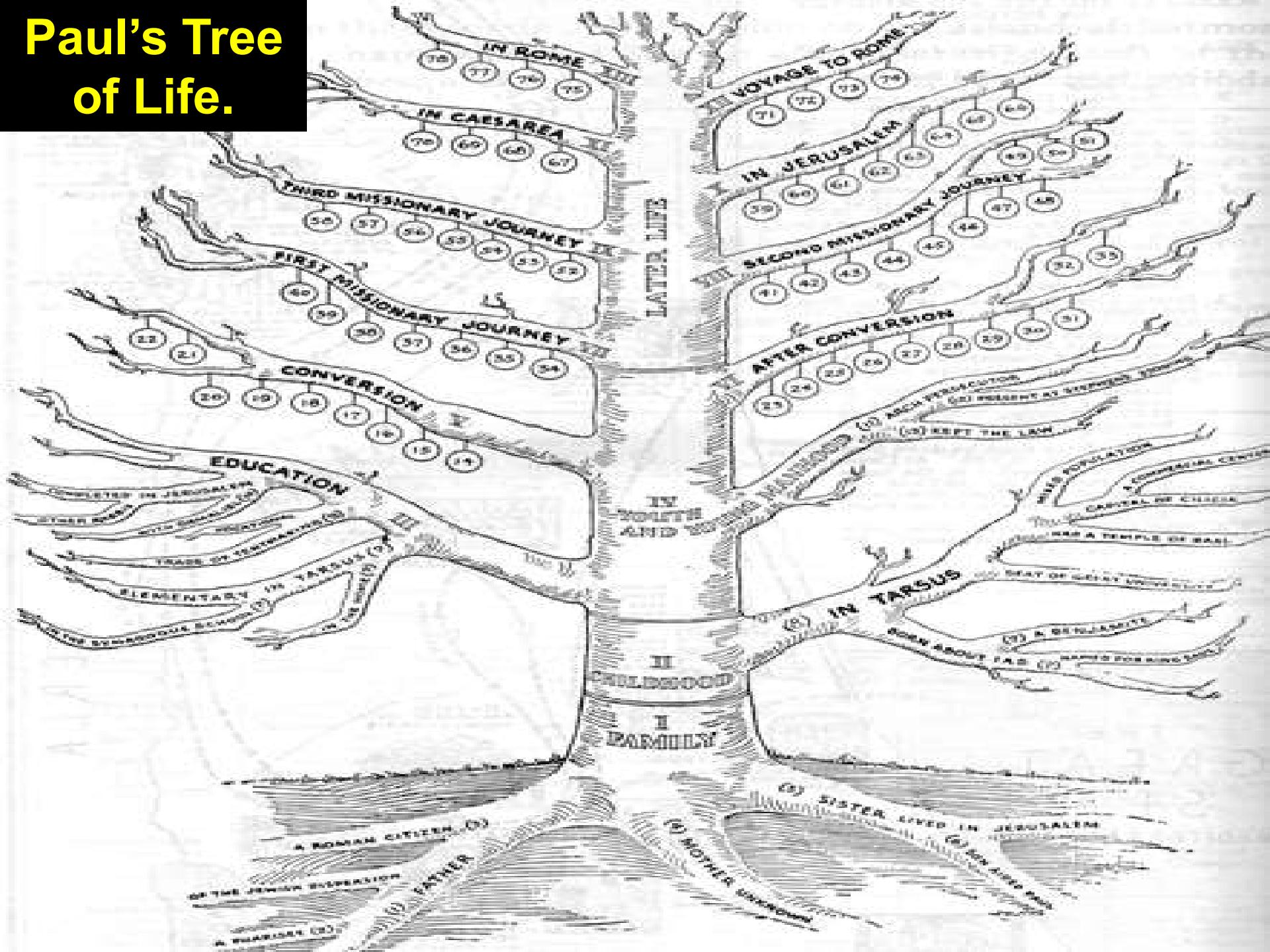
Part 2

Perga to Antioch in Pisidia

ACTS 13:14; to 38;



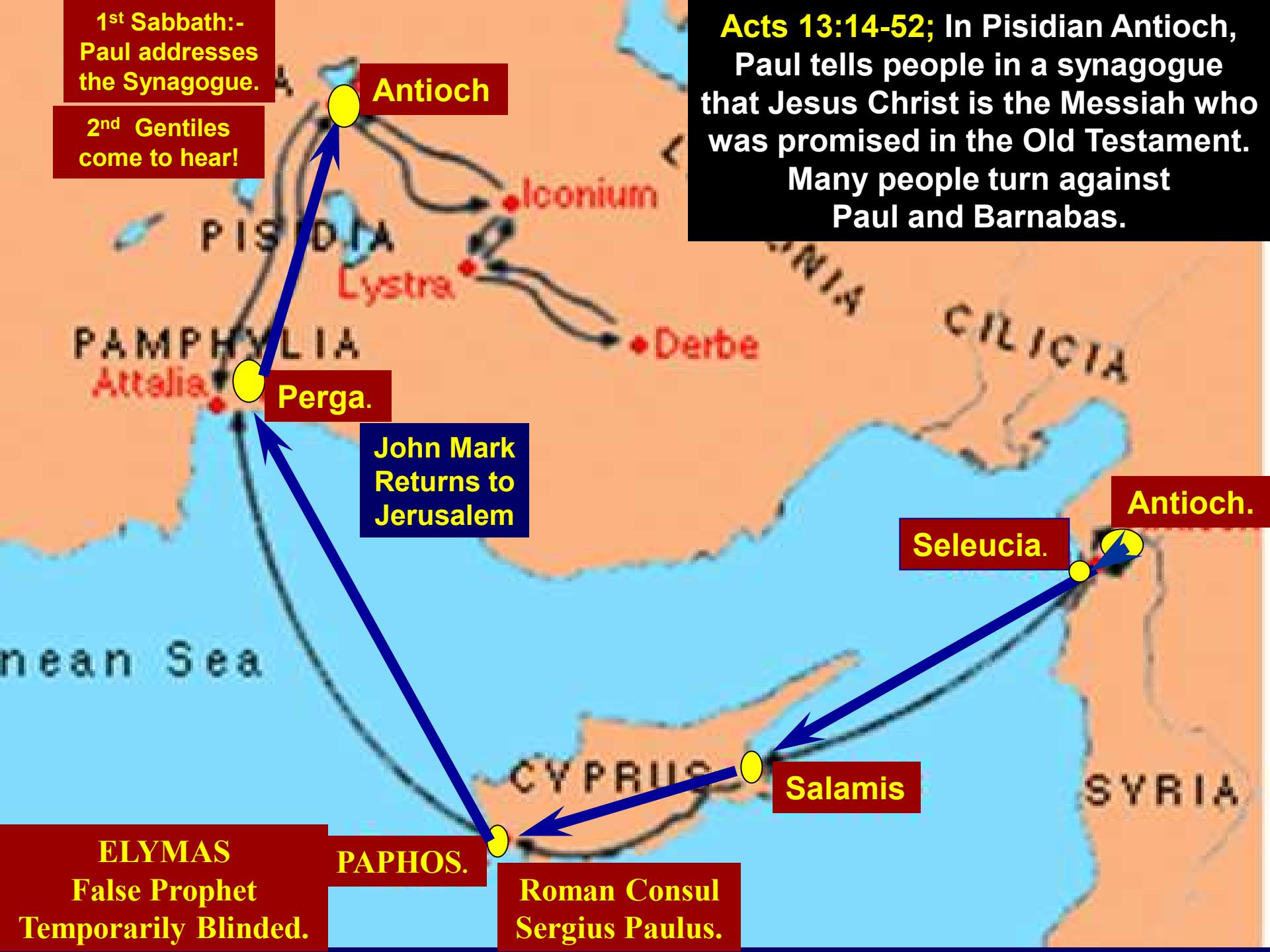
# Paul's Tree of Life.



1<sup>st</sup> Sabbath:-  
Paul addresses  
the Synagogue.

2<sup>nd</sup> Gentiles  
come to hear!

Acts 13:14-52; In Pisidian Antioch,  
Paul tells people in a synagogue  
that Jesus Christ is the Messiah who  
was promised in the Old Testament.  
Many people turn against  
Paul and Barnabas.



**Acts 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.**

**Leaving Perga, they travelled north about 100 miles to Pisidian Antioch, more than likely following of the ancient trade roads.**

Luke does not speak of the dangers and hardships of the journey across the mountains, but certainly they faced some of the perils that Paul later makes reference to. (2 Cor 11:26;)

**There are extensive ruins in the spot today, testifying that Pisidian Antioch was a great city on the main route between Ephesus and Cilicia.**

**It was called Pisidian Antioch to distinguish it from Antioch of Syria and a number of other towns which also were called Antioch (like Antioch on the Meander, or Carian Antioch), all of which were originally built by Seleucus I Nicator and named after his father Antiochus.**

# Ruins of Antioch in Pisidia.



**Acts 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.**

**The plateau on which Antioch stood commands the chief east-west road across the land we call Turkey, and was typical of the locations where**

**Seleucis regularly founded cities. He planted one Wherever it would strengthen his hold on the native tribes.**

**In Roman times, which means since 39 B.C. for this area, Psidian Antioch was the capital of the Roman province of South Galatia.**

**In 6 BC it was made a Roman colony by Augustus, and citizens born there from then on had Roman citizenship and certain other rights. In earlier years**

**Jews were trusted supporters of the Seleucids, and found a home in many of the cities they founded.**

**Thus there was a considerable Jewish population in Pisidian Antioch when the preachers arrived.**

**Acts 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.**

**"On the day of the Sabbath"** does not necessarily mean that it was the **first sabbath** after their arrival. Perhaps they have spent some time previously in evangelistic work in the city before this critical event took place.

**“and sat down”:-** This likely means they sat down as any worshipper would, though some have ventured the idea that they sat down in one of the front seats where the rabbis would usually sit (thus intimating that they expected to be called on to speak).

**It was the custom of the Jews to invite visiting rabbis to speak to the congregation.**

**The Sabbath was given to the Jews only and was not part of the new law of Christ.**  
**(Deut 5:2-3; Neh 9:14; Rom 7:4-7; Col 2:14-16;)**

**Acts 13:15;** “And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, “Men *and* brethren, if you have any word of exhortation for the people, say on.”

**The rulers of the synagogue.** These were the persons who had the general charge of the synagogue and its service, who were in charge of keeping everything in order, to direct the affairs of public worship.

They designated the individuals who were to read the law and called on those whom they pleased to address the people. They also had the power to inflict punishment, and excommunicate.

**Mark 5:22,35-38, Luke 8:49; 13:14; Acts 18:8,17;**

Seeing that Paul and Barnabas were Jews, though strangers, they sent to them, supposing it probable that they would wish to address their brethren.



In a modern Synagogue

**Acts 13:16; “Then Paul stood up, and motioning with his hand said,  
“Men of Israel, and you who fear God, listen:-”**

**Would Paul miss this opportunity? No, he would  
grasp every opportunity to speak about Jesus:-**

**21:40; 26:1;**

**Luke 4:20; expresses the custom of the Jews in Palestine to  
sit while speaking to an audience. It was a custom among the  
Greeks and Romans to stand when so speaking. (Acts 17:22;)**

**Even though in a Jewish synagogue, Paul uses  
the Roman method as he stands to address  
the worshippers. He makes his customary gesture  
to get the attention of the audience.**

**Acts 13:16; “Then Paul stood up, and motioning with *his* hand said,  
“Men of Israel, and you who fear God, listen:-”**

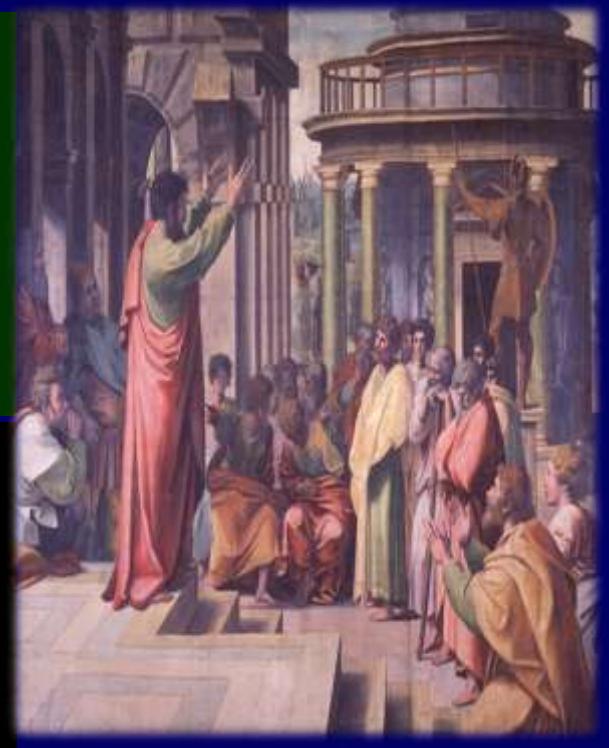
**They always loved being called Israelites.  
They loved to hear the story of their nation.**

**Paul was ready to bring the story, not in the same way  
that Stephen did, but, from another angle.**

**He wanted to present Jesus as God’s chosen Messiah  
and in order to do that he needs to go back to history.**

**“you who fear God”:- This was the word  
used in Acts 10:2 to designate proselytes  
of the gate. Paul's audience was made up  
both of descendants of Abraham and  
of converts to the Jewish religion.**

**Listen — The usual direction a sermon  
to the Jews took was to drive home  
the point that the Nazarene Jesus  
was the long-awaited Messiah.**



**Acts 13:17; “The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an uplifted arm He brought them out of it.”**

**Paul likely starts with the Scripture lesson for the day, and goes over that history, especially emphasizing God's plan to bring a Saviour into the world.**

**The main points of Paul's sermon are as follows:-**

**Jesus is the fulfillment of the history  
of God's dealings with Israel.**

**The Jews in Jerusalem rejected Him,  
but in crucifying Him they fulfilled God's purpose.**

**God fulfilled His promise to the fathers  
by raising Jesus from the dead.**

**The blessings of forgiveness and justification,  
which the Law could not provide,  
are now offered in Jesus' name to all who believe.**

**Acts 13:17; “The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an uplifted arm He brought them out of it.”**

### **“The God of This people Israel”:- Was God their God?**

His opening words "**Men of Israel**" and now "**this people Israel**" would appeal to their national pride and sense of being someone special in God's plan.

God had a special purpose in mind for Israel when he dealt with them and protected them as He did.

**“Chose our fathers”:- This would remind them of the call of Abraham, Isaac, and Jacob, and through them the calling of this nation to be a chosen and peculiar people to Himself.** Deut 7:6-7;

**“He exalted the people in that land.” How? Think of the honours conferred on Joseph, the miracles wrought on their behalf, and the extraordinary multiplication of their numbers while in Egypt.**

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

**That Paul's words are an echo of the day's scripture lesson is based on two facts: -**

**1) There are three very peculiar Greek words in Acts 13:17-19 which also occur in Isa 1 and Deut 1-3;**

**(The three words are "exalted," "bore up as a nurse," and "distributed as an inheritance."**

**The first ' occurs in Isaiah 1:2; and the second and third in Deuteronomy 1:21; and 3:28;)**

**2) Those two Testament passages make up the lesson reading the synagogue on the 44th sabbath of the year, sometime in July or August.**

**Acts 13:17; “The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an uplifted arm He brought them out of it.”**

**“With an uplifted arm He led them out from it.”:-**

**The expression “*uplifted*”  
is symbolic of great power.**

**The historical reference is to the plagues inflicted  
on Egypt, the passage through the Red Sea,  
and the victories over their enemies. (Jericho, etc.)**

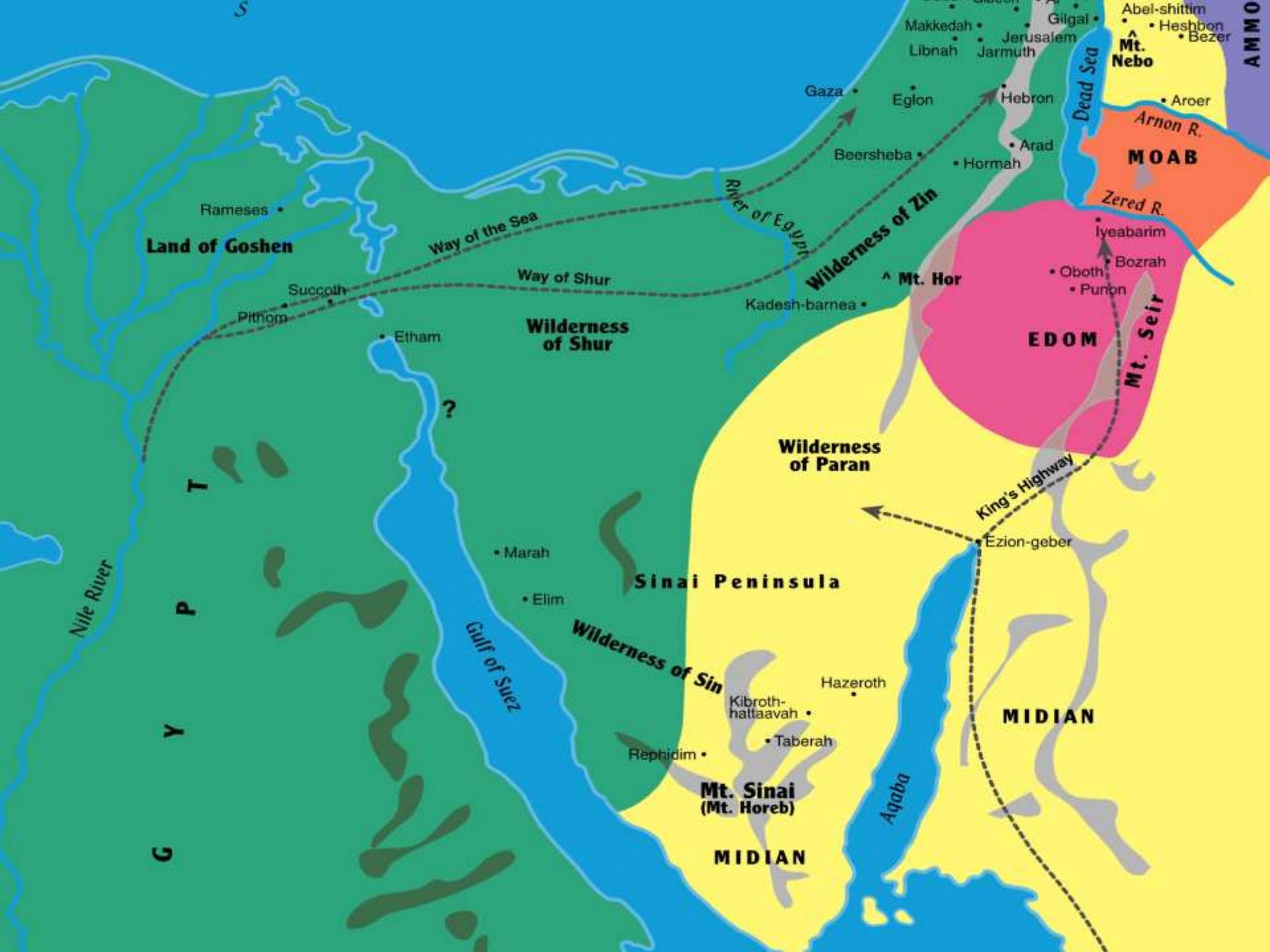
**Acts 13:18; “Now for a time of about forty years  
He put up with their ways in the wilderness.”**

**They were about forty years going from Egypt to  
the land of Canaan. ( Exodus 16:35; Numbers 33:38;)**

**“put up with them in the wilderness”:-** The marginal reading here is "He bore them up in His arms as a nurse in the wilderness." There is a manuscript variation here, some reading etropophoresin (represented by "put up with") in some readings etrophophoresin (represented by "bore up as a nurse.")

**Paul is trying not to provoke them  
so he probably used “bore us up as a nurse.”**

**"To put up with" implies that the conduct of the Israelites in the wilderness was such as to exasperate God, yet He fed them manna and cared for them through the wilderness wanderings.**



**Acts 13:18; “Now for a time of about forty years  
He put up with their ways in the wilderness.”**

**The Hebrew writer is more blunt in that God has had to put up with them for forty years and they still did not appreciate the way He treated them. Hebrews 3:8-18;**

**8 “DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS, 9. WHERE YOUR FATHERS TRIED ME BY TESTING ME AND SAW MY WORKS FOR FORTY YEARS.  
10. "THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, 'THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS';”**

**17. “And with whom was He angry for forty years?  
Was it not with those who sinned,  
whose bodies fell in the wilderness?**

**18. And to whom did He swear that they would not enter His rest, but to those who were disobedient? 19. So we see that they were not able to enter because of unbelief.”**

**Acts 13:19; "And when He had destroyed seven nations in the land of Canaan, He distributed their land to them by allotment."**

**"destroyed seven nations"** subdued, finished them as nations, cast them out of their sovereignty. As the Old Testament account of the capture of the promised land shows, the Israelites did not put every individual of these seven nations to death, for many of them were left in the land.

**Deuteronomy 7:1; "When the Lord your God brings you into the land which you go to possess, and has cast out many nations before you, the Hittites and the Gergashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you."**

**Acts 13:19; "When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance-{all of which took} about four hundred and fifty years.**

**The manuscripts behind the King James Version speak of the “dividing of the land by lot.” as recorded in Joshua 14 and 15;.**

**However, the better manuscripts behind the American Standard Versions do not speak of "dividing the land by lot" but "he distributed as an inheritance."**

**Acts 13:19;** "When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance-{all of which took} about four hundred and fifty years.

**People always ask and argue that Our God is not a “loving God” because he killed others in order to set Israel in Canaan.**

**All the way through the Bible God has made it obvious that sin has consequences even national sin eventually has to be punished.**

**As we see God in times past use other nations to punish those who have got out of hand and gone too far so God used Israel in this instance to punish those in Canaan.**

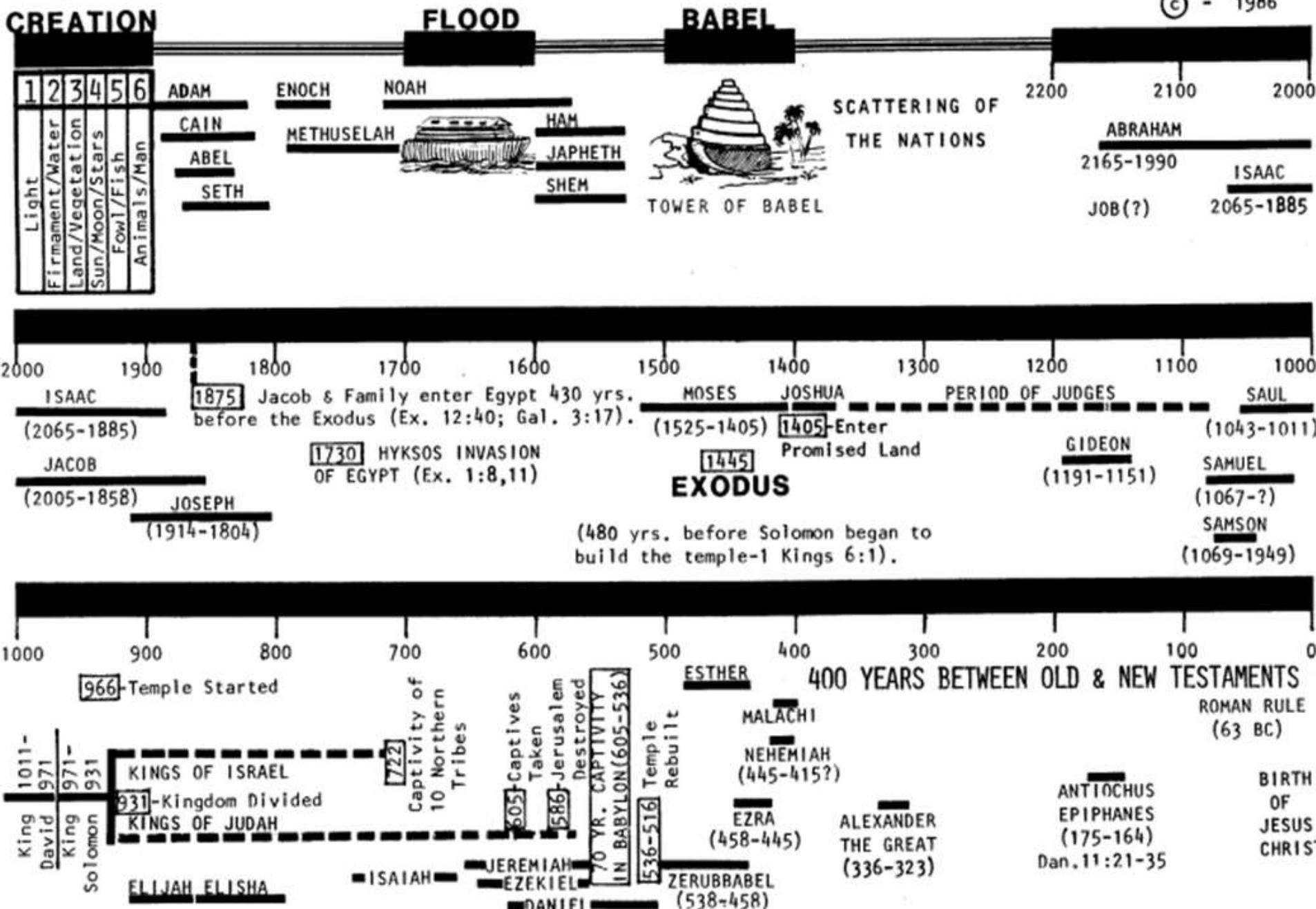
**Gen 15:16; “After four generations your descendants will return here to this land,**

**when the sin of the Amorites has run its course.“**

**God gave the Amorites 450 years to sort themselves out then used the Israelites to punish them for their sins.**

# OLD TESTAMENT TIME LINE

David Beckwith  
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**Some say there is a Bible mistake with the dating!**  
**King James version reads:- Acts 13:19;** “And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.”

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

**American Standard Version reads:- Acts 13:19;** "When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance- {all of which took} about four hundred and fifty years."

**Acts 13:20;** "After these things He gave {them} judges until Samuel the prophet."

**Most modern Greek texts, and in Codices Aleph, A, B, C, and numerous ancient versions) have the words "about 450 years" as part of verse 19 (not verse 20 as the KJV has it.)**

**Acts 13:19; "When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance- which took about four hundred and fifty years.**

**So Paul has said (not that the period of the Judges was 450 years long). He is saying from the time Jacob brought his family into Egypt until the land of Canaan was conquered by Joshua and the Israelites was a period of about 450 years.**

**Other clues given elsewhere, taken with this one, help the chronologist date with relative accuracy many events recorded in the Bible.**

**Acts 13:20; “after these things he gave them judges until Samuel the prophet.”**

## **HOW MANY JUDGES?**

**1. Othniel. (3:7-11;)**

**2. Ehud. (3:12-30;)**

**3. Shamgar. (3:31; 5:6;)**

**4. Deborah. (4-5;)**

**5. Gideon. (6-8;)**

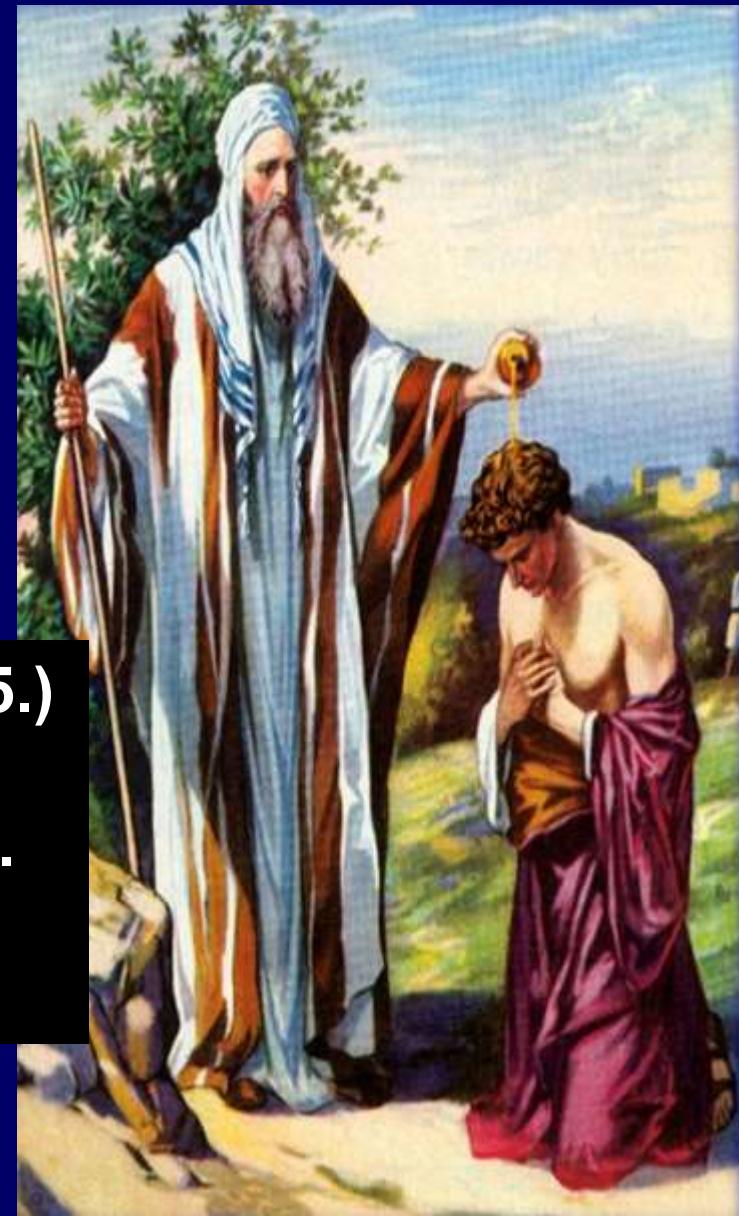
**6. Abimelech. (9;)**

**7. Minor Judges: Tola and Jair. (10:1-5.)**

**8. Jephthah. (10:6-12:7;)**

**9. Minor Judges: Ibzan, Elon, Abdon.  
(12:8-15;)**

**10. Samson. (13-16;)**



**Acts 13:20; “after these things he gave them judges until Samuel the prophet.”**

**Samuel was the last of the judges  
and the first of the prophets.**

**The judges were men who were raised up in an extra-manner to administer the affairs of the nation,  
to defend it from enemies,  
to settle civil disputes, etc.**

**See**

**Acts: The Gospel of the Holy Spirit (Part 77) - YouTube**

**Acts 13:16 to end**

**When Samuel was ruling them  
as Prophet and Judge.  
They began asking for a King.**

**Acts 13:21;** “And afterward they asked for a king; so God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years.”

**“they asked for a king!”** In the process of asking for a king like the nations round about them, **the Jews were rebelling** against God's order of government. (1 Samuel 8:1-8; Hosea 13:10;)

God had foreseen this, and it had been predicted that they would have a king. (Deut 17:14-15;)

**God gave them Saul the son of Kish**

1 Samuel 9: Iff; “Of the **tribe of Benjamin**”

This was Paul's own tribe. (Rom 11:1;

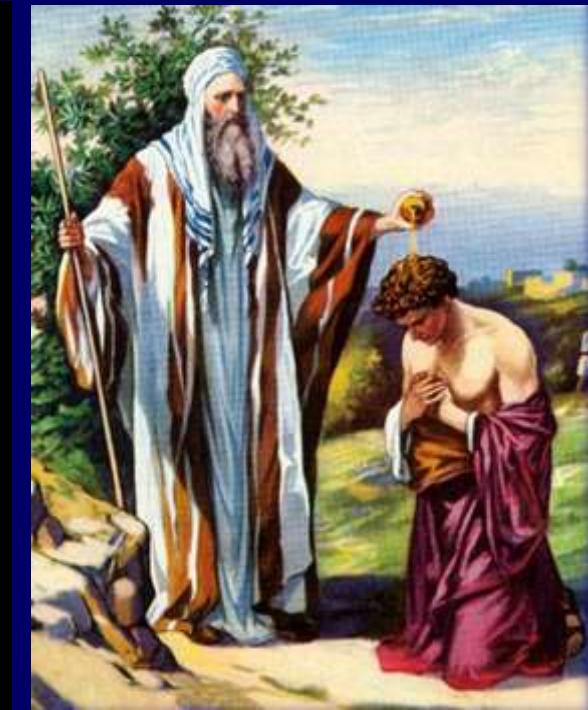
Phil 3:5;) the only other notice of tribal background in the New Testament

is in the case of Anna (Luke 2:36;)

and Barnabas. (Acts 4:36;)

It is much as though Paul were saying

**“King Saul was from the tribe I am!”**



**Acts 13:21;** “And afterward they asked for a king; so God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years.”

**Saul was the Son of Kish.**

**Of the tribe of Benjamin He reigned for 40 years...**

**Saul was mentally challenged in the end.**

Acts 13:22 "And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, 'I have found David the son of Jesse, a man after My own heart, who will do all My will.'

**Saul was removed from being king because he rebelled against God in sparing the sheep and oxen and valuable property of Amalek, together with Agag the king, when he had been commanded to utterly destroy it all. (1 Samuel 15:8-23;)**

**Saul eventually was killed in a battle with the Philistines. (1 Samuel 31:16;)**

**Some writers have said that the idea that "removed him" refers to Saul's death;**

**But when we remember that**

**David was anointed king before Saul's death, it seems more likely that Paul had reference to Saul's being rejected as king.**



**Acts 13:22; "And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, 'I have found David the son of Jesse, a man after My own heart, who will do all My will."**

**"He raised up David"** This is recorded in 1 Samuel 16:1ff;.  
"Concerning whom He also testified and said."

As Paul's words are here quoted, they are a combination of two passages, Psalm 89:20; and 1 Samuel 13:14; Some of the words quoted were originally pronounced by God himself, and some of them by Samuel His prophet to King Saul.

**"A man after my heart"** means simply a man who would not be rebellious and disobedient as Saul had been.  
(1 Sam 13:13-14; 15:28; When David sinned, he repented, something Saul refused to do. )

**David would do the Lord's will,  
in contrast to Saul  
who had not done the will of God.**

**Acts 13:23; "From this man's seed, according to the promise,  
God raised up for Israel a Saviour - Jesus."**

**Out of David's descendants, one of his great great  
grandchildren (some centuries later), is the idea.**

**"According to promise."** Compare what Peter said, Acts 2:30; The promise of the coming Messiah was frequently repeated during the Old Testament era. ( 2 Sam 7:12; Psalm 132:11; Isaiah 11:1,10; Jer 23:5, 6, 39; Zechariah 3:8; Ezek 34:23 to 37:24;)

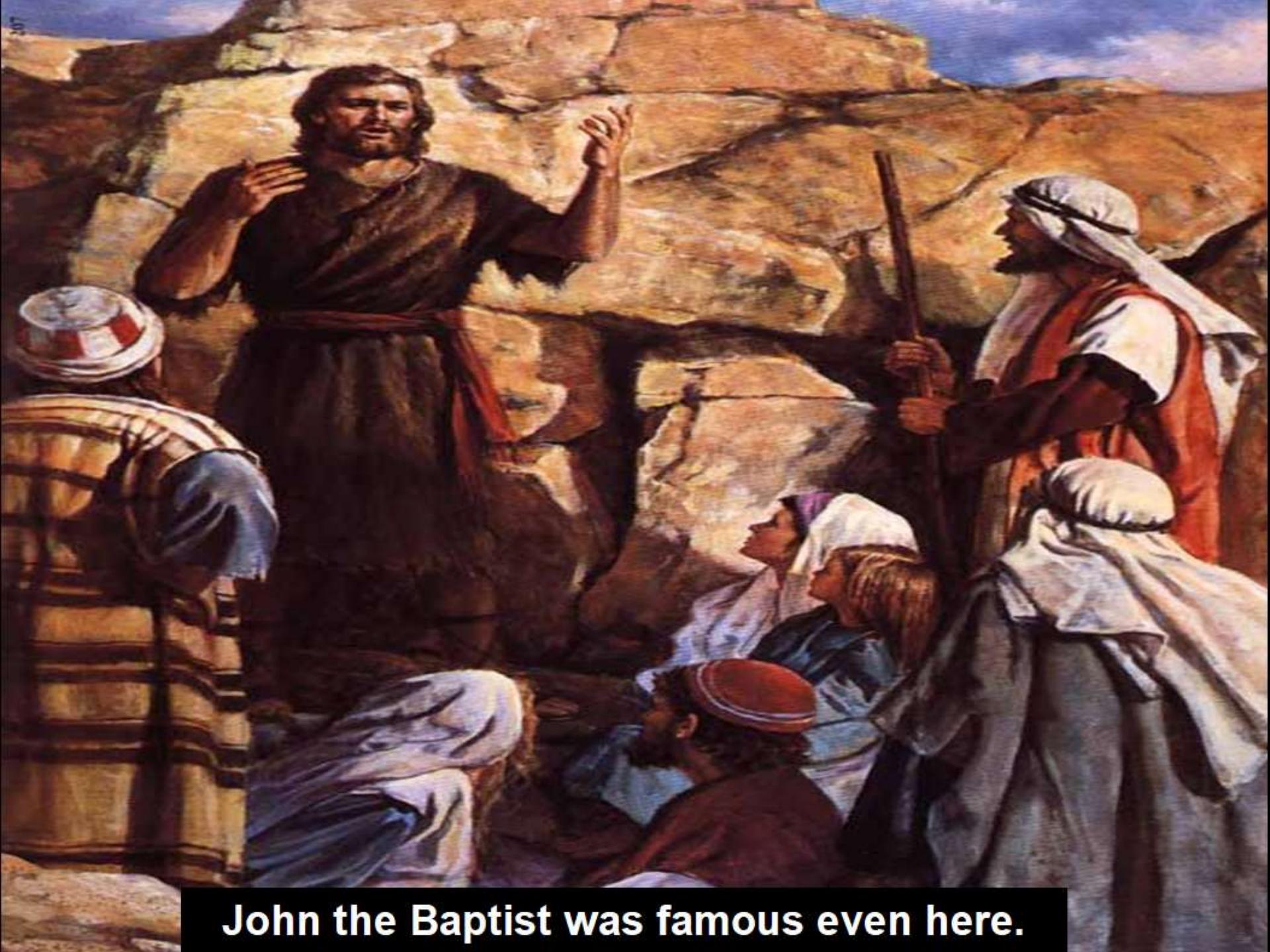
The expectation of a coming King in the Davidic line was a live hope among the Jews of the first century. However, the promised Son of David, when he appeared, came as a Saviour rather than as the earthly king that many had been expecting the Messiah to be.

**Acts 13:23; "From this man's seed, according to the promise,  
God raised up for Israel a Saviour - Jesus."**

**Paul opened his sermon by appealing to the Scripture lesson for the day. Using it as a springboard to see the history of the Jews, he quickly comes to David. He then passes immediately from David to the appearance and work of David's promised Son, which all along was the main theme Paul had in mind.**

**Paul affirms that God has fulfilled the promise He made to David, and that the Messiah has already come. He was a Saviour, not an earthly king, and His name is Jesus.**

**Note how "Jesus" is put at the end of the sentence in the Greek in order to emphasize it!**



John the Baptist was famous even here.

**Acts 13:24;** “after John had first preached, before His coming,  
the baptism of repentance to all the people of Israel.”

**John had preached and prepared the way, Paul tells his audience.** (Compare Matthew 3:1-11; Paul's almost verbatim quotation of John's words show he was familiar with the details of John's ministry.) pointed to the close of John the Baptist's ministry as the time at which Jesus "came" (i.e., entered on His public ministry).

No Jew could have gone to keep a feast at Jerusalem for some years past without having heard something of John the Baptiser or Jesus.

It was John's job to introduce the Son of David, to prepare the way for the promised Messiah to the nation of Israel.

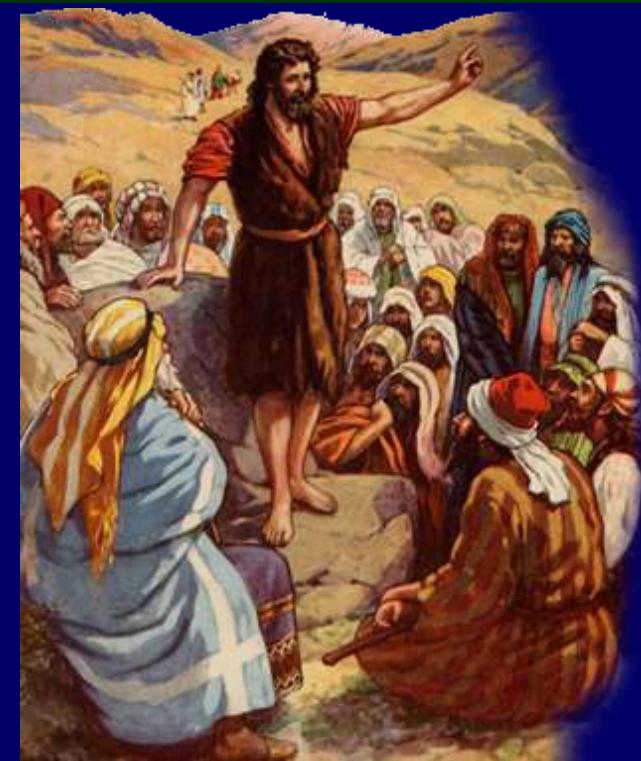
**Acts 13:24;** “after John had first preached, before His coming,  
the baptism of repentance to all the people of Israel.”

**A Jew, familiar with Messianic promises of the Old Testament, would have been reminded of Malachi 3:1; by the word “come” used here by Paul.**

**A baptism of repentance to all Israel:- —** Paul uses the very terms in the Gospel accounts of the Baptist's preaching.  
(Matt 3:11; Mark 1:4; Luke 3:3; Compare Acts 1:5;)

**The duty of John the Baptist  
was to turn everyone to The Lord.**

**The preaching of John  
was “for” Repentance looking  
towards the cross. Matt 3:1-2;**



**Acts 13:25; "And as John was finishing his course, he said, 'Who do you think I am? I am not He. But behold, there comes One after me, the sandals of whose feet I am not worthy to loose."**

**As John was coming toward the close of his ministry, he more and more pointed men's attention away from himself to the Messiah. John's ministry is called a "course" or a race, that which was to be run or completed.**

**I am not He:-** See John 1:21; and Matt 3:11;  
Some of those who came out to the Jordan to hear John supposed that he was the Messiah; but John corrected their false impressions, and pointed them to Jesus.

**It was the job of the lowest slave in the house to untie the sandals,' and look after them, when guests came. If such an honoured guest came that John was not worthy to untie them, who could that guest be but the Messiah?**

**Who could this be but the Christ, the Son of David?**

**Acts 13:26; "Men and brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation has been sent."**

**Was Paul preaching the “Gospel” of Jesus? Yes. Paul is telling those gathered in the Synagogue that Jesus is the Son of God, the Messiah, The Saviour.**

**“Men and brethren.”** Paul now exhorts them to embrace the Lord Jesus as the Messiah. He uses, therefore, the most respectful and fraternal language. Matt 15:24; Acts 13:46;

**“Brethren, sons of Abraham's family” — Paul now exhorts his audience to embrace the Lord Jesus as the Messiah.**

Jews who can trace their family trees back to Abraham, through Isaac, child of promise.

**“those among you who fear God.”** The proselytes present. As at the opening of his sermon, so here, Paul addresses both groups who made up the audience. (Acts 13:16;)

**Acts 13:26; "Men and brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation has been sent."**

**The demonstrative "this" implies that the salvation being preached rested on the work of Jesus.**

**The word of Salvation is the GOSPEL OF JESUS!**

**1 Cor 15:1-4; Rom 1:16-17;**

**God's GRACE has been revealed in the death burial and resurrection of His son. Acts 4:12;**

**The salvation promised through David has come to pass, Paul is saying; and he goes on to show how this Jesus became the saviour of the world:-**  
**He died in Jerusalem to atone for our sins.**

**Acts 13:27; "For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled them in condemning Him."**

**The statement in this verse is designed, not to reproach the Jews at Jerusalem, but to introduce the fact that Jesus had died, and had risen again.**

**With great wisdom and tenderness,**

**Paul speaks of Jesus murderers**

**in such a manner as not to exasperate,  
but as far as possible to mitigate their crime.**

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**See Acts 2:23,36-37; When Paul says, "They did not know him," he means, that they did not know him to be the Messiah! (see 1 Corinthians 2:8;)**

**They were ignorant of the true meaning  
of the prophecies of the Old Testament;**

**they regarded him as an impostor. Acts 3:17;**



**Acts 13:27; “For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled them in condemning Him.”**

**The "ignorance" of the men who cried for the crucifixion of Jesus is a point Peter made in his preaching. (Acts 3:17;)**  
**That they did not recognize Jesus as the Messiah did not remove their guilt, but it did mitigate the degree of their guilt.**

**Neither the meaning of the predictions in the Old Testament, regarding the Messiah. They expected a prince, and a conqueror, but did not expect a Messiah poor and despised, and a man of sorrows that was to die on a cross.**

**Though the Scriptures were read so constantly, yet they were ignorant of their true meaning.**

**They were blinded by pride, and prejudice, and preconceived opinions. Men may often read the Bible in this way, a good part of their lives, and, for want of attention, or of a humble mind, never understand it.**

**Acts 13:27; “For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled them in condemning Him.”**

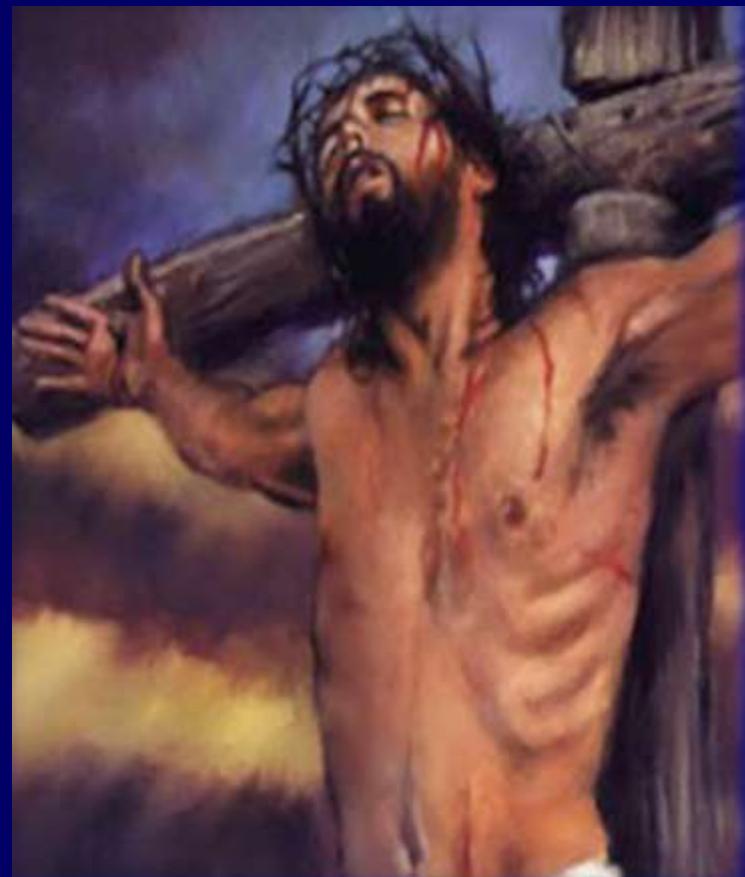
**They have fulfilled them!**

**By putting Him to death they have accomplished what was foretold. Paul says that they are guilty for not believing in Him...**

**The prophets had predicted that the Messiah would be rejected, a man of sorrows and acquainted with grief.**

**The Jesus whom John the Baptist introduced matches what was predicted of the Messiah.**

**The people and the rulers, by crucifying Him, did as the O. T. prophets predicted they would do.**



**Acts 13:28; “And though they found no cause for death *in Him*,  
they asked Pilate that He should be put to death.”**

**Paul is bringing back to memory what they did  
when they killed Jesus for no reason.**

**Luke 22:70-71; Luke 23:1-2; Matt 26:59-60;**

**The death of Jesus will always be in their minds  
because of the fact that they killed a man  
that was “**innocent**”, one hundred per cent.**

**It was not because they didn't try that  
the Jewish religious leaders could find no crime  
which deserved the death penalty.**

**They employed Judas to be a traitor, they bribed  
false witnesses, they held a preliminary trial  
in hopes that Jesus would utter some  
unguarded word that they could use against Him.**

**Acts 13:28;** “And though they found no cause for death *in Him*,  
they asked Pilate that He should be put to death.”

**They tried to make it look as though Jesus  
were guilty of blasphemy but they were unable  
to prove the charge by any adequate evidence.**

Finally the High Priest put Jesus under oath  
and asked Him if He were the Son of God,  
and Jesus answered "**I AM.**" (Matthew 26:59-66;)

**When they went to Pilate, they first accused Jesus of being  
a man who did criminal deeds everywhere He went;  
but because they gave  
no specific instances of any such crimes.**

**Pilate threatened to dismiss the case. (Jn 18:30- 31;)  
They accused him of inciting revolt against Rome,  
and neither Pilate nor Herod found that charge true.  
( Luke 23:14-15;)**

**Acts 13:28; “And though they found no cause for death *in Him*,  
they asked Pilate that He should be put to death.”**

**They accused Him of being a King, and Pilate found nothing  
in this charge that Rome was interested in. ( John 18:33ff;)**

**They finally got down to the charge of blasphemy, and not  
even this charge could be made to stick. (John 19:7ff;)**

**At the time Paul was speaking, no part of the New Testament  
had been written. Paul not only shows familiarity  
with the details of the trials of Jesus, but his hearers  
may have been hearing these facts for the first time.**

**Pilate several times during the trials of Jesus stated that  
he found no fault in Him, so Paul in effect is saying that the  
Jewish religious leaders had asked for the execution of an  
innocent man. They chose Barabbas a murderer and be freed,  
and that Jesus be crucified. (John 19:14-16;)**

**Acts 13:29; “Now when they had fulfilled all that was written concerning Him, they took *Him* down from the tree and laid *Him* in a tomb.”**

**Jesus suffered and died just as the Old Testament had predicted that Messiah would. Not a bone of His was broken, they gambled over His garments, the sayings from the cross — all had been foreseen and told in the Old Testament.**

**It was written:-**

**Isaiah, David, Malachi, Zachariah etc...**

**Paul also shows that he was well acquainted with the details of the crucifixion, death, and burial. Joseph of Arimathea and Nicodemus were the ones who took the lead in asking for the body to be granted to them;**

**They took it down from the cross and placed it in Joseph's new tomb. Matt 27:58-60; John 19:38-39;**

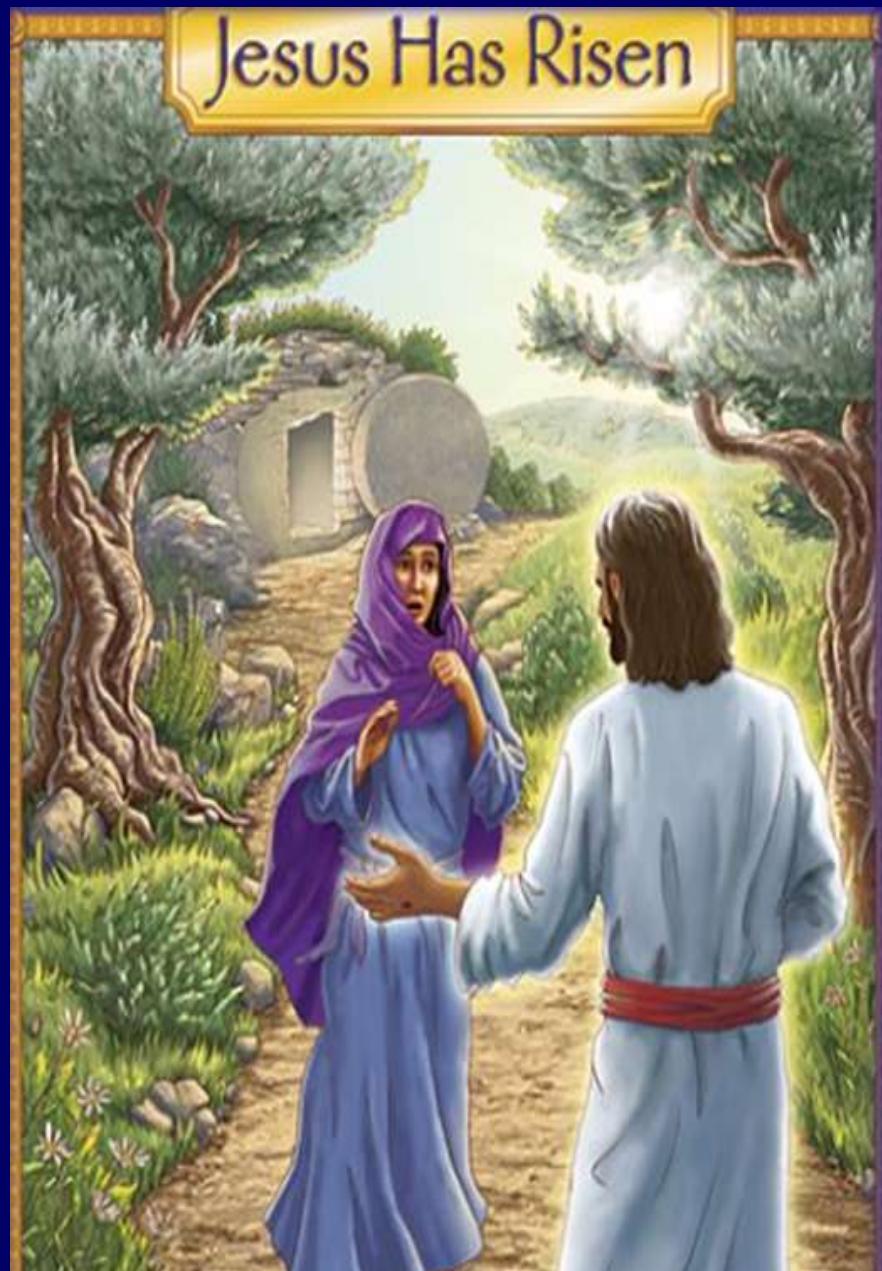
**Acts 13:30; “But God raised Him from the dead.”**

**This is the hope that  
keeps us here...**

**Even though they killed  
the Saviour, God raised  
Him from the dead.**

**No one can deny  
that Jesus was raised  
from the tomb  
and that He is now  
enthroned in heaven.**

**Acts 2:23-24;**



**Acts 13:31; "He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people."**

**Mark 16:8-9; 16:12; Matthew 28:9; Luke 24:15-31; John 20:19,24; 20:26-28; John 21:1-24; Matthew 28:16-17; Acts 1:2-9; Acts 9:1-5; 1 Corinthians 15:5-8.**

## THE POST-RESURRECTION APPEARANCES OF JESUS

### APPEARANCES OF JESUS DURING THE FORTY DAYS BETWEEN HIS RESURRECTION AND ASCENSION

TIME	SEEN BY	PLACE
EASTER DAY	1. Mary Magdalene, Mt. 16:9. 2. Other women, Mt. 28:9. 3. Peter, 1 Co. 15:8. 4. Two disciples, Lu. 24:15-31. 5. Ten apostles, Thomas absent, Jn. 20:19,24.	Jerusalem " (7) At Emmaus Jerusalem
SUNDAY following Easter	6. Eleven apostles, Thomas present, Jn. 20:26-28	Jerusalem
TIME UNKNOWN	7. Seven disciples fishing, Jn. 21:1-24. 7-a. Jesus' charge to Peter, Jn. 21:15-17. 8. Eleven apostles, Mt. 28:16,17. (No picture shown.) 9. Five hundred brethren, 1 Co. 15:6. (No picture shown.) 10. James, 1 Co. 15:7.	Sea of Galilee Mount in Galilee Place unknown "
ASCENSION DAY	11. Eleven apostles, Ac. 1:2-6.	Bethany
TIME UNKNOWN	LATER APPEARANCE 12. Saul (Paul), Ac. 9:1-5; 1 Co. 15:8.	

The Gospel records of these appearances are somewhat obscure. Scholars differ in their opinions as to their exact number and order.



EASTER MORNING  
Mk. 16:9



JESUS APPEARS TO THE WOMEN. Mt. 28:9



JESUS APPEARS TO PETER  
1 Co. 15:8



SUPPER AT EMMAUS. Lu. 24:39-43



JESUS APPEARS TO THE TEN. Jn. 20:19,24



INCREDULITY OF THOMAS  
Jn. 20:26-28



MIRACULOUS DRAFT OF FISHES. Jn. 21:5,6



JESUS' CHARGE TO PETER  
Jn. 21:15-17



JESUS APPEARS TO JAMES. 1 Co. 15:7

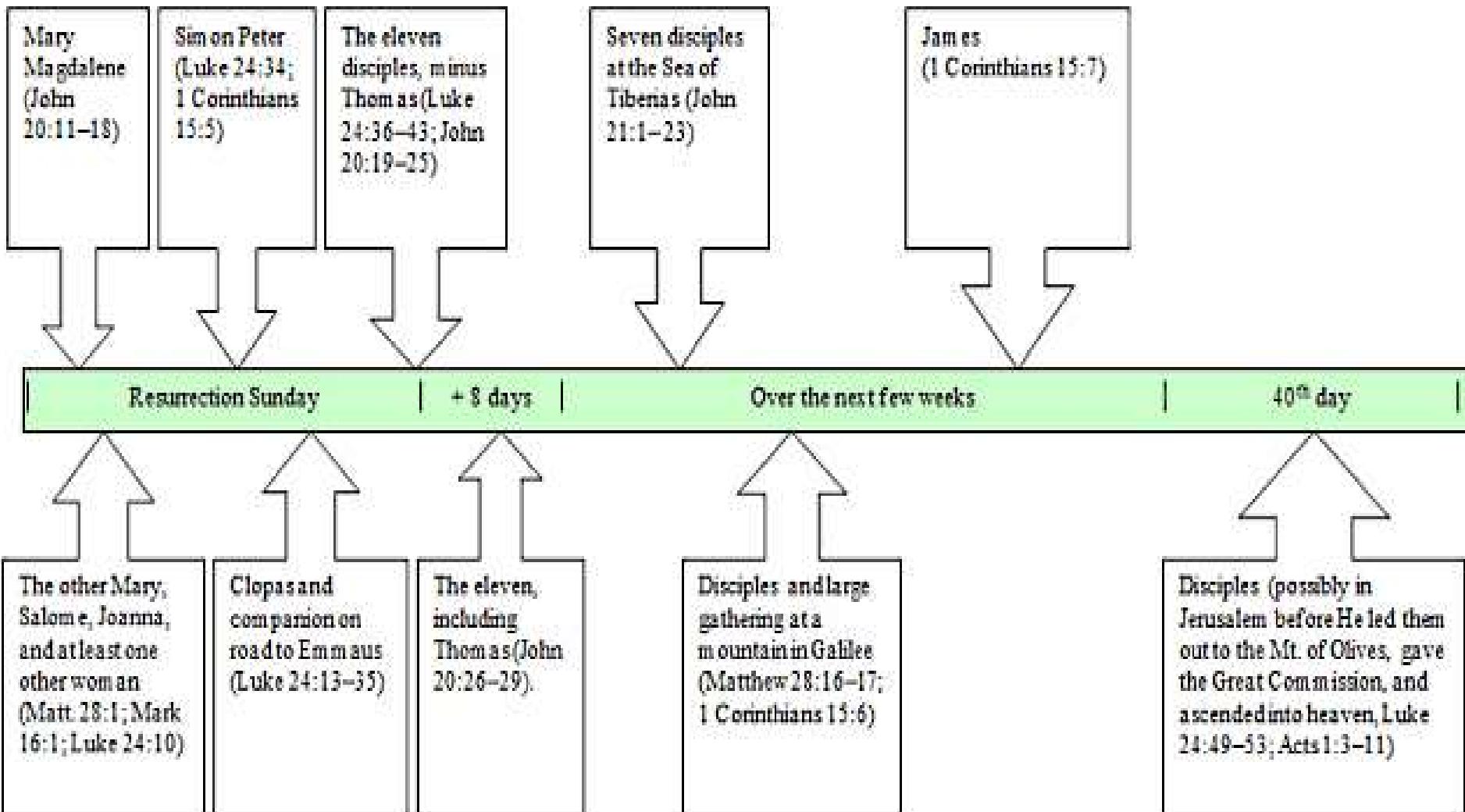


ASCENSION OF JESUS. Lu. 24:50,51



CONVERSION OF PAUL. Ac. 9:4-6

# Timeline of the Post-Resurrection Appearances



**Acts 13:31;** “He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.”

**The very ones who are now His witnesses to the people —  
Even while Paul is (preaching in Pisidian Antioch,  
the original apostles are even then still witnessing  
in Jerusalem. (And to Jewish people' living elsewhere.)**

**Such preaching as Paul was doing in Antioch  
was not some new doctrine just recently made up by Paul.  
It is the same message the Twelve were still preaching.**

**Acts 13:32; “And we preach to you the good news,  
Of the promise made to the fathers .**

**And we who are present.** Paul and Barnabas and Luke.  
**We preach the gospel-the good news.** To a Jew, nothing  
**could be more wonderful than to hear that**  
**the Messiah had come;** to a sinner convinced of his sins,  
**nothing can be more cheering than to hear of a Saviour.**

**The promises, etc.** The promise here refers  
**to all that had been spoken of in the Old Testament**  
**With regard to the coming, sufferings,**  
**death, and resurrection of Christ.**

**We are here to tell you that the promise God**  
**made to the fathers has been fulfilled,** and that's good news.  
Jesus, Paul declared, was the fulfillment of Old Testament  
**promise; the Messianic hope given to the fathers and**  
**nourished and cherished by them has been fulfilled in Him.**

**Acts 13:33;** “God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm:  
*‘You are My Son, Today I have begotten.’*

The word "fulfilled" here is a stronger word (it is a compound verb here) than the form in verse 27; The implication is that the fulfillment was complete; **There was nothing further to be expected.**

The chief emphasis of all the promises made centred in this, the coming of the Saviour through David's lineage. That promise has been fulfilled to the utmost, insists Paul.

**God has completed, or carried into effect, by the resurrection of Jesus. He does not say that all the promises had reference to his resurrection; but His being raised up completed or perfected the fulfillment of the promises which had been made respecting Him.**

**Acts 13:33; “God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: ‘You are My Son, Today I have begotten.’” (2:7;)**

**This expression is applied to two different things in the New Testament.**

**(1) In Luke 1:35; it is applied to the incarnation of Jesus, a special reference to the virgin birth.**

**Jesus was begotten by God.**

**In Romans 1:4; the Psalm is quoted as being a prediction of the resurrection of Jesus from the dead.**

**It would seem that Paul's usage here in Acts 13 is similar to Luke's, and that the entrance of Jesus into the world is one way that God fulfilled the promise made to the fathers.**

**Acts 13:33;** “God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm:  
*‘You are My Son, Today I have begotten.’*

**Was Jesus Created or He is the Creator?**

**What is the idea of:- BEGOTTEN?**

**What is the meaning of this word?**

“To procreate or generate (offspring). To cause; produce as an effect: a belief that power begets power.

**Colossians 1:15;** “He is the image of the invisible God, **the firstborn** over all creation.”

Paul is not saying that Jesus is the “first” created thing. Paul uses “first” as in RANKING, POSITION, or HONOUR.

**Jesus is THE CREATOR.** God had Begotten His son in the sense of sending him to the world.

**Acts 13:33;** “God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm:  
*‘You are My Son, Today I have begotten.’*

In the Old Testament, **the right to be head** of an extended family was passed down from one generation to the next.  
**It was sometimes called "the blessing."**

You can see this in the blessing that Jacob received from Isaac. "Let peoples serve you, and nations bow down to you. Be master over your brethren, and let your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be those who bless you!" (**Genesis 27:29;**)

Generally, it flowed **from the father to the eldest son** in the family, but there were **many exceptions** to that rule.

**Acts 13:33; "God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: 'You are My Son, Today I have begotten."**

**Abraham had a son named Ishmael who was fourteen years older than his son Isaac. But since it was through Isaac that God's promises were to come, Abraham sent Ishmael out of his home and Isaac was considered to be Abraham's only son. (Genesis 22:16;)**

**Isaac had twin boys, but even before they were born, God stated that the older would serve the younger, thus indicating that the second born son would be given the blessing and hold the position of "firstborn" in Isaac's household. (Genesis 25:23;)**

**Psalm. 89:27; The Case of David; Hebrews 1:6;**

**Acts 13:33;** “God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm:  
*‘You are My Son, Today I have begotten.’*

When talking to a **Jehovah's Witness** about the **deity of Christ** they will almost always turn to Colossians 1:15; which says: "...who is the image of the invisible God, **the firstborn of every creature.**"

They will then **boldly declare** that it is obvious that Jesus Christ never was, and is not now God because this verse plainly states that **He is God's "firstborn."**

To a **Jehovah's Witness** this verse reinforces what they are repeatedly **taught by the Watchtower**, e.g., that Jesus Christ is "**the first and highest creation of God,**" and **thus cannot be the Eternal Second Person of the Triune God.**"  
(Reasoning From The Scripture. p. 409)

**Acts 13:33; “God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm:  
‘You are My Son, Today I have begotten.’**

**Jesus Himself claimed to be God;  
– Jesus is YAHWEH.**

**Jno. 8:58 – I AM. (Exod 3:14-15;).**

**John 8:24;**

**Rev. 1:11, 17; 22:13; First & Last, Alpha & Omega.**

**Isa 44:6; – YAHWEH!**

**Isa 43:10-13; – The YAHWEH from the Bible  
is not the Jehovah of the JW’s!**

**John 1:1-4;.**

**Acts 13:33; “God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm:  
‘You are My Son, Today I have begotten.’**

**Son of God = Equality with God.**

**John 5:17-18; 10:30, 33-36;**

**JESUS IS THE CREATOR!**

**John 1:3; Rev 3:14; Col 1:16 (Mic 5:2;). John 5:23;  
Romans 9:5; Titus 2:13; 2 Peter 1:1; 1 John 5:20;  
Hebrews 1:8; Colossians 2:9,10; Colossians 1:15-17;**

**For a more detailed study of the Deity of Christ  
See:-**

[http://www.graemebibleresources.com/03f\\_00\\_jesus\\_is\\_deity-2/](http://www.graemebibleresources.com/03f_00_jesus_is_deity-2/)

**Acts 13:33; “God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: ‘You are My Son, Today I have begotten.’”**

## **Understanding Bible Errors! ‘New World Translation’**

**John 1:1; “In [the] beginning the Word was, and the Word was with God, and the Word was a god.**

**6 There arose a man that was sent forth as a representative of God: his name was John.”**

**Col 1:16; “because by means of him all [other] things were created in the heavens and upon the earth.”**

**“All [other] things have been created through him and for him. 17 Also, he is before all [other] things and by means of him all [other] things were made to exist.”**

# Understanding Bible Errors! ‘New World Translation’

Col 1:16; “because by means of him **all [other]** things  
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him **all [other]** things were made to exist.

ΟΤΙ	ΕΝ	ΑΥΤΩ	ΕΚΤΙCΘΗ	ΤΑ	ΠΑΝΤΑ	ΤΑ	ΕΝ	ΤΟΙC	ΟΥΡΑΝΟΙC	ΚΑΙ	ΤΑ	ΕΠΙ	ΤΗC	ΓΗC	ΤΑ	ΟΠΑΤΑ	ΚΑΙ	ΤΑ
hoti	en	autO	ektisthE	ta	panta	ta	en	tOis	ouranois	kai	ta	epi	tEs	gEs	ta	horata	kai	ta

ΑΟΠΑΤΑ	ΕΙΤΕ	ΘΡΟΝΟΙ	ΕΙΤΕ	ΚΥΡΙΟΤΗΤΕC	ΕΙΤΕ	ΑΡΧΑΙ	ΕΙΤΕ	ΕΣΟΥCΙΑI	ΤΑ	ΠΑΝΤΑ	ΔΙ	ΑΥΤΟY	ΚΑΙ					
aorata	eite	thronoi	eite	kuriotEtes	eite	archai	eite	exousiai	ta	panta	di	autou	kai					

ΕΙC	ΑΥΤΟY	ΕΚΤΙCTAI																
eis	auton	ektistai																

And he is before all things, and by him all things consist.

ΚΑΙ	ΑΥΤΟC	ΕCΤΙN	ΠPO	ΠΑΝΤΩN	ΚΑΙ	ΤA	ΠΑΝΤA	ΕN	ΑΥΤΩ	CYNECTHKEN								
kai	autos	estin	pro	pantOn	kai	ta	panta	en	autO	sunestEken								

Notice no {other} in the Greek Text!

**Acts 13:34;** “And that He raised Him from the dead, no more to return to corruption, He has spoken thus: *I will give you the sure blessings of David.*”

**Jesus did not see corruption. His Soul was not left in Hades and this is the hope of every Christian.** Acts 13:35; Acts 2:27;

**“blessings of David” because involved in the word “blessings” is the forgiveness of sin. That blessing is connected with the resurrection of Jesus, because only in the resurrection and exaltation of Jesus are such blessings ratified and assured.**

**After 3 days the Saviour was raised from the dead in order to fulfill all the words that He spoke concerning His resurrection.** Matt 12:40; Mark 8:31;

**In addition to the resurrection which the near context has spoken of, the far context has spoken of the promise made to David that one of his descendants would sit on his throne forever.** (2 Samuel 7:16; Psalm 59:4-5; 132:11-12;)

**Acts 13:34;** “And that He raised Him from the dead, no more to return to corruption, He has spoken thus: *'I will give you the sure mercies of David.'*”

The holy and sure blessings of David have been promised.

For these to be realized there must be a resurrection of the Messiah after His death for sin. Therefore, that is exactly what is predicted, in **Psalm 16:10**; for example.

**“You will not allow your holy one to undergo decay”** See Acts 2:27; Paul is quoting the same Psalm that Peter used on the day of Pentecost, and the same thing, namely, **the predicted resurrection of Jesus from the dead.**

You and I **believe that His resurrection was real** and that this is the fact that keeps us going in our faith.

**1 Corinthians 15:13-17;**



הו באנדרטת קבר מלך יהודה  
הלווה בתורה ומחരיכת

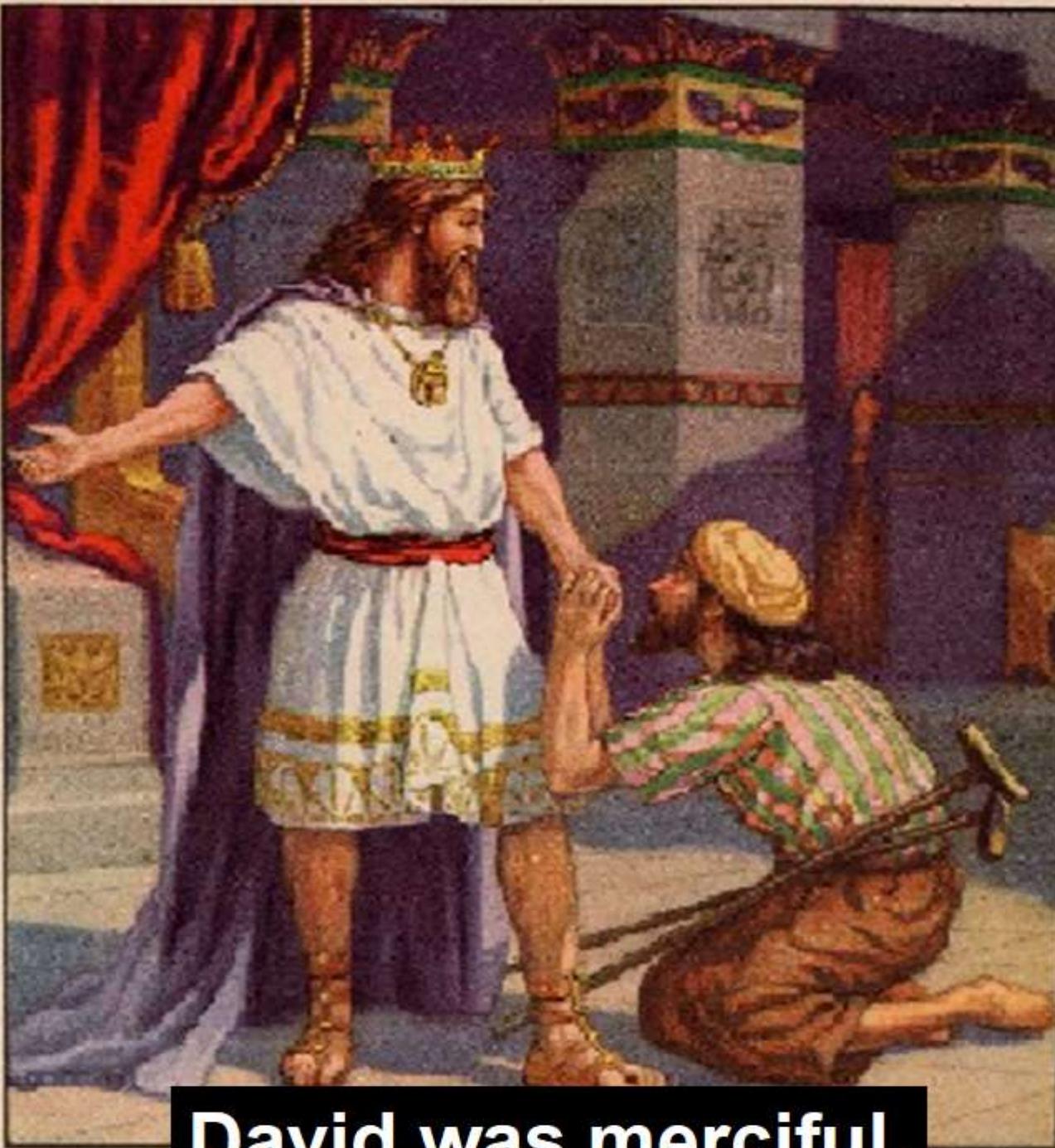


King David's Tomb, Jerusalem.

**Acts 13:35-36; "Therefore He also says in another Psalm: 'You will not allow Your Holy One to see corruption. 'For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; "but He whom God raised up saw no corruption.**

**David's service lasted only for a generation whereas the service of Christ lasts through all generations continually.**  
David, years ago, carried out God's will in serving the people but the Psalm did not have reference to him, Paul is saying.

**Jesus' body was raised before it experienced any decay.**  
As David's body did decay, and the body of the Lord Jesus did not, it follows, **Paul is saying**, that Psalm 16;  
**was a prediction about Jesus and not David.**



**David was merciful.**

**Acts 13:36; "For David, after he had served his own generation by the will of God,  
fell asleep, was buried with his fathers, and saw corruption;"**

**David served God's purpose in his own generation,  
then he "fell asleep." (died).**

**David knew what God's purpose was for him and  
tried his best to accomplish it in his lifetime.**

**Can each of us determine  
what God's purpose is for us  
As we allow ourselves to be guided  
by the word of God?**

**Each generation has its special needs.**

**If I am a Christian,  
God wants me to serve His purpose  
in my generation faithfully until death.**



**Acts 13:34;** “And that He raised Him from the dead, no more to return to corruption, He has spoken thus: *I will give you the sure blessings of David.*”

**It had been John’s the baptiser’s job  
to introduce the Son of David,  
the promised Messiah to the nation of Israel.**

**It was at this time that Jesus was anointed by God  
when the Holy Spirit came upon Him  
in the form of a dove from heaven.**

**(Acts 10:38; Luke 3:22;)**

**John was also to prepare  
a nucleus of disciples for the coming kingdom,  
some of whom would become  
the Apostles and would be the start up force  
for the new kingdom, the church.**

**Acts 13:37; "but He whom God raised up saw no corruption."**

**The assurance for US is the fact that  
Jesus was different from David:  
Jesus was “Deity” David was not.**

**Jesus Is “Eternal” David was not.  
Jesus Is “God” David was not.**

**David saw “corruption” Jesus did not.**

**Acts 13:38; "Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins;"**

**This is the point that Paul was trying to reach from the beginning.**

**In order to be heard and accepted, it was necessary to take everyone in the synagogue back to history so that they can see all they have done. "Let it be known to you."**

**This is the conclusion drawn from the previous facts, the promise of the sure and holy blessings of David being ratified by the resurrection.**

**Paul will specifically state the benefits that were the result of the death and resurrection of Jesus.**

# **First Missionary Journey**

## **Part 2**

### **Antioch in Pisidia**

### **Acts 13:14; to 38;**

**Prepared by  
Graeme Morrison**

**[graemestudy@gmail.com](mailto:graemestudy@gmail.com)**

**<https://www.graemebibleresources.com>**

**Next in the series:-**

**First Missionary Journey. Part 3 Acts 13:38;**