

**"The First Missionary Journey Continues"**

**Part 8**

**Acts 13:13-14:28**

**Introduction:** Last week in our study of Acts we looked at Paul's presentation of the Gospel in his message that he preached at Antioch.

**Notice Acts 13:28-30**

He went on to explain how the Old Testament pointed to the resurrection of Jesus Christ.

**Notice Acts 13:33-37**

Paul then proclaimed God's forgiveness that is available only through Jesus Christ.

**Notice Acts 13:38**

Because of the finished work of Jesus, all men everywhere can be forgiven of their sins. This now brings us to where we are in our study.

➤ **The Warning**

**Notice Acts 13:39**

This verse would have shocked Paul's listeners. They may have asked something like this, "Are you telling us that the Law of Moses is no longer valid when it comes to approaching God?" Now, let us remember that these Jews held Moses in very high esteem. But what they did not realize was that the Law of Moses NEVER was given as a means for man to approach God. It was given for the purpose of leading men to Jesus Christ as they would be honest and realize that it was impossible for them to keep the Law.

**Romans 3:19-20**

<sup>19</sup> Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

<sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

**Galatians 2:16**

<sup>16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of

Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

**Galatians 3:24-25**

<sup>24</sup> Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

<sup>25</sup> But after that faith is come, we are no longer under a schoolmaster.

The Law was given to show man how sinful he really is and to show what God requires for acceptance. God requires perfection and there are none who could perfectly keep the Law. Some say they can keep certain parts of the Law but when one part is broken it is all broken.

**James 2:10**

<sup>10</sup> For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

The Jews who were listening to Paul would have been taken back by his statement concerning the Law but they needed to hear the Truth.

**Application:**

Before any person can be saved, they MUST understand that they are guilty of sin. That is why in the book of Romans Paul presents the Doctrine of Condemnation before he presents the Doctrine of Salvation because conviction MUST precede salvation. If a person does not understand that they are a sinner then in their mind there is no reason to be saved. What would they be saved from? So, they must be confronted with their sin if they are going to see their need for a Savior. Then they MUST accept Him as their Savior. They MUST accept God forgiveness.

**Illustration:**

"In 1833 George Wilson was convicted of robbing the U.S. Mail in Pennsylvania and sentenced to death. Due to his friends' influence, Wilson was pardoned by Andrew Jackson. Wilson, however, refused the pardon. The Supreme Court was thus asked to rule on the case. The decision was that if the prisoner does not accept the pardon, it is not in effect: "A pardon is a deed, to the validity of which delivery is essential, and delivery is not complete without acceptance. It may then be rejected by the person to whom it is tendered; and if it is rejected, we have discovered no power in this court to force it upon him." Wilson was hanged."

**Notice Acts 13:40-41**

Here in verse 41 Paul reaches back to the Old Testament and he gives them a very stern warning. Keep in mind that the Jews he was speaking to were well versed in the Old Testament. Paul points them to the prophet Habakkuk.

**Habakkuk 1:1-8**

*The burden which Habakkuk the prophet did see.*

<sup>2</sup> *O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!*

<sup>3</sup> *Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention.*

<sup>4</sup> *Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.*

<sup>5</sup> **Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days which ye will not believe, though it be told you.**

<sup>6</sup> *For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not their's.*

<sup>7</sup> *They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.*

<sup>8</sup> *Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far: they shall fly as the eagle that hasteth to eat.*

Verse 5 is what Paul was speaking of. The Jews of Habakkuk's day were living as though God's Word had no authority at all. So, God sent a message through the prophet to warn them of the coming invasion of the Babylonians. But they would not listen and therefore they would not repent and so the judgment came. They had all the warnings but they did not believe that it would ever happen to them. In Acts 13 Paul is warning the Jews he is speaking to that the very same thing could come upon them if they did not repent and believe the Word which he was speaking. They had all the evidence that Jesus Christ was the promised Messiah. That is what he had just explained in the earlier verses. Jesus was condemned by the Jews and He was put to death by the Romans. He was buried and He was resurrected. The prophets had foretold this and there were living witnesses that could

testify that He was resurrected, Paul was one of them. Let us keep in mind that God was giving Paul the Words to speak and the Words for Luke to write. While Paul gave this warning it was God who was ultimately giving the warning with the invasion of the Romans in AD 70 in mind. The judgment would fall upon the Jews just as it did when the Babylonians invaded, only upon those of Paul's day it would be the Romans. These Jews should have known this because of what Moses wrote.

**Deuteronomy 28:15, 49**

*15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:*

*49 The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;*

Beyond the invasion of the Romans was an even greater judgment and that would be eternal damnation if they rejected Jesus Christ and died in their sins.

➤ **The Results**

**Notice Acts 13:42-43**

Many of the Jews and the Gentiles who were there believed the message of the Gospel and Paul and Barnabas encouraged them to continue in grace. They were not to continue in the Law but in grace.

**Application:**

There is a key point here that we need to see. There are many believers who want to put themselves under the Law after they are saved. But the Truth is that we are not under the Law but we are under grace. Someone might push back and say that we need the Law to keep in bounds as we pass through this world. The answer to that is that grace teaches us to walk in fellowship.

**Titus 2:11-12**

*11 For the grace of God that bringeth salvation hath appeared to all men,*

*12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*

In Jesus Christ we are dead to the Law.

**Romans 7:1-4**

*Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?*

*<sup>2</sup> For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.*

*<sup>3</sup> So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.*

*<sup>4</sup> Wherefore, my brethren, **ye also are become dead to the law by the body of Christ;** that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

**Galatians 2:19-20**

*<sup>19</sup> For I through the law am dead to the law, that I might live unto God.*

*<sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

**Conclusion:**

It is grace that will carry us all the way to our eternal life.

**Romans 5:18-21**

*<sup>18</sup> Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

*<sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

*<sup>20</sup> Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:*

*<sup>21</sup> That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*