

## Power to Witness in Word and Deed – Part 2

### *The Book of Acts* **Acts 12:25—13:31**

*At the beginning of Acts, Jesus tells his followers, “[Y]ou will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (1:8). Chapters 1 through 12 of Acts relate the pouring out of the Holy Spirit at Pentecost (2:1–41) and the spread of the gospel in Jerusalem, Judea, and Samaria, primarily through Jesus’ apostles—especially Peter. Chapters 13 through 28 will focus on the broader missionary work of Paul, known earlier as Saul. If you would like to review who Saul (Paul) and Barnabas are and what their relationship is, look back at the following passages: Acts 4:36–37; 9:1–19, 26–29; 11:19–26.*

#### **Read Acts 12:25—13:31.**

- Trace the travels of Paul (Saul), Barnabas, and John Mark on the map.
  - 12:25—Jerusalem
  - 13:1—Antioch (in Syria)
  - 13:4—Seleucia
  - 13:5—Salamis (on the island of Cyprus)
  - 13:6—Paphos (on Cyprus)
  - 13:13—Perga
  - 13:14—Pisidian Antioch (labelled “Antioch in Pisidia”)



**Paul's Missionary Journeys<sup>1</sup>**

- In 13:1 we meet the leaders of the Antioch church. Barnabas is from Cyprus (4:36); “Simeon called Niger” is most likely from Africa; Lucius is from Cyrene, in North Africa; Manaen grew up in Jerusalem; and Saul is from Tarsus, in modern-day Turkey (22:2b–3). Why do you think Luke makes a point of listing these men so specifically?
- What are these believers doing when the Holy Spirit commands them to set Barnabas and Saul apart for his work? (13:2)
- How do you think worship and missions are related? (What is the ultimate goal of missions? Consider Rev. 5:9–10, 13; 7:9–10.)
- Who sends Barnabas and Saul off in 13:3? Who sends them off in 13:4?

How do these two kinds of sending work together in this passage?

<sup>1</sup> Adapted from Bible History Online <[http://www.bible-history.com/ancient\\_maps/map\\_pauls\\_journeys.gif](http://www.bible-history.com/ancient_maps/map_pauls_journeys.gif)> 28 May 2014.

6. In 13:6b–8, Luke introduces Elymas (Bar-Jesus) and Sergius Paulus, an important Roman official. What do we learn about these two men in these verses?

Elymas (Bar-Jesus):

Sergius Paulus:

7. “Filled with the Holy Spirit,” Paul responds to Elymas’s opposition (13:9–11).
- With what does he charge Elymas?
  - What does he declare as his punishment?
  - How does this physical punishment reflect Elymas’s spiritual state? (Consider Jn. 3:19 and Acts 9:1–19.)
8. After seeing his attendant miraculously struck blind, Sergius Paulus “believed, for he was amazed at the teaching about the Lord” (13:12). What role do miracles play in the preaching of the word? (2:22; 14:3; Heb. 2:3–4)
9. In Pisidian Antioch Paul and Barnabas head to the synagogue, as they did earlier in Salamis. This becomes their pattern as they begin their ministry in each new town. During the Sabbath service Paul is asked to speak. Who is clearly the main actor in the events Paul describes in 13:17–22, and on whose behalf does he act?
10. What is the climax of God’s work on behalf of his people? (13:23)
11. Paul emphasizes the connection between Jesus and his ancestor David.
- What does he say about David? (13:22)
  - What does the connection to David suggest about Jesus? (Jn. 6:38, 14:31a)
12. What does Paul want his listeners to know about Jesus’ death? (13:28a)
13. How did God overturn the human verdict? (13:30)
14. What has God made possible through the death and resurrection of Jesus? (13:23, 26)
15. God was the moving force in the Old Testament events Paul narrates in 13:17–22. God was the moving force in bringing about salvation through Jesus (13:23). And God, through his Spirit, is the moving force in the young church in Acts (13:2, 4, 9). How do you see God still at work in the world today to bring himself glory?