

THE BOOK OF ACTS | GOD'S REVELATION OF TRANSITION

SESSION 40 | ACTS 3:9-23

ACTS 13:1-12 | SAUL'S FINAL APPEARANCE (BEFORE BECOMING PAUL)

- Verses 1-8 included on Session 39
- Verse 9 –
 - From this point onward, Paul will never be called Saul again, except when referring to points of time prior to this event. For me, that is a pattern that is too stark to ignore, and practically confirms that “Pauline” theology begins here (the time of the revelation of the mystery is not made clear, but the time of the communication of the mystery is here).
 - Paul was here **filled with the Holy Ghost**, though the grammar does not require a new and fresh filling, but is literally *having been filled*, thus could be a simple reminder of the previous filling.
- Verse 10 –
 - What a statement by the Apostle Paul! **Subtlety** is the same Greek word used of Nathaniel, the Israelite **In whom is no guile**.
 - To be subtle, in this context and with this word, involves deception and dishonesty.
 - To this, Paul adds the word **mischief**, from a Greek word only used here but involving villainous acts.
 - Furthermore, Paul calls him a **child of the devil** and an **enemy of all righteousness** who does not cease to **pervert the right ways of the Lord**.
 - Paul could never be accused of subtlety!
- Verses 11-12 –
 - It is possible that this incident shows by implicit typology that the mystery has now come and Israel (represented by Elymas) is now **not seeing the sun for a season** (i.e.: a temporary blindness) and the blindness of Israel is a time of sight for the gentiles (represented by Sergius Paulus).
 - Compare Romans 11:15 and 25.
 - If indeed this truth is seen here in type, it confirms that this is the transition from the prophetic plan to the mystery plan.

ACTS 13:13-43 | PAUL'S FIRST ADDRESS TO THE SYNAGOGUE IN PISIDIAN ANTIOCH

- Verse 13 –
 - **Paphos** was the capital city of Cyprus, the island on which the previous events had taken place.
 - **Perga** was a leading city of the region of **Pamphylia**, on the southern coast of modern Turkey.
 - John Mark, who had been with them, **not returned to Jerusalem**, a move that will cause Paul and Barnabus to later separate.
- Verse 14 –
 - This **Antioch in Pisidia** is not the Antioch of which Paul has been previously associated, the other (and more prominent) being Antioch in Syria. Pisidia is a small region within Galatia in Asia Minor.

- Here Paul goes **into the synagogue on the sabbath day**, and this, along with what follows, shows us the transition rather than abrupt change in the Gospel message.
- Having received just read an account that potentially contains a type of this age (Israel in temporary blindness and the Gentiles receiving sight), here Paul does not abandon the Jewish people, but goes right back to the synagogue with the *old Kingdom message*.
- Verse 15 –
 - As is the custom in a synagogue, the **law and the prophets** are read, according to a prescribed calendar.
 - The **rulers of the synagogue** (Greek ἀρχισυνάγωγος [archisunagogos]) could be the same position of the “angel” of the churches of the Revelation.
 - These rulers allowed Paul and Barnabus to have a **word of exhortation**, causing us to wonder if they were previously aware of Paul’s insight into the Messiah. Paul was certainly of sufficient fame that it would almost be unacceptable to fail to call upon him for a word.
- Verse 16 –
 - It appears that there were Gentiles present because Paul addresses not only the **Men of Israel** (as Peter in Act 2:14), but also those that **fear God**, presumably Gentile “God-fearers,” as Cornelius was.
- Verses 17-22 –
 - Paul begins his sermon with a brief overview of Israel’s history:
 - God chose the Jewish people and made them a nation even while in exile in Egypt, and then brought them out with His strength (v. 17).
 - God endured their complaints for 40 years (v. 18).
 - God **destroyed seven nations** in the Promised Land in order that His nation could live on the land. According to [Deuteronomy 7:1](#), these nations were the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, and these nations were **greater and mightier than thou** ([Dt. 7:1](#)).
 - God provided judges for 450 years, ending with **Samuel the prophet** (v. 20). (A chronological study is beyond the scope of this study. Interested students should consult Appendix 50 of *The Companion Bible* by E.W. Bullinger).
 - God punished the nation by giving them King Saul for 40 years (v. 21).
 - God raised up David and prophesied that David **shall fulfil all my will** (v. 22).
 - Paul’s emphasis will be on this prophecy.
- Verse 23 –
 - David was one **which shall fulfil all my will** (v. 22), and Paul teaches that it was **Of this man’s seed** (i.e.: David’s descendants) that God has **raised unto Israel a Saviour, Jesus**. This Savior is here presented as the Messianic (Kingdom) Savior.
- ...to be continued