

Audio Transcript of Sermon  
January 2, 2021  
Acts-Salvation for Gentiles

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. As we start 2021 we will continue where we finished in 2020 with our review of the Book of Acts. Last week we saw how Saul was called and became a powerful force within the church even though many brethren were initially cautious around him because of his prior persecutions of the church. When Saul was called, he first encountered Ananias in Damascus and it was to Ananias that Jesus disclosed that Saul was called to proclaim the gospel to not only the children of Israel, and to those in political and religious authority, but to also proclaim the gospel to the gentiles. Let's quickly review Acts chapter nine verse eleven.

**Acts 9:11-15**

- 11. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,**
- 12. And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.**
- 13. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:**
- 14. And here he hath authority from the chief priests to bind all that call on thy name.**
- 15. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:**

It would not take long for the calling of gentiles to occur. Prior to the conversion of Saul, there was the Ethiopian eunuch who was baptized, and yet within the church there was a distinction between Israelite and gentile, and gentiles were seen as less than an Israelite. Back then there was an ethnic distinction within the church and more recently there has been a racial distinction with the church. Peter would soon learn a lesson that would be reflected by Dr. Martin Luther King Jr that concerning his children he said, "I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character." Whether the word

distinction or discrimination is used, the result historically has been to lessen the value of a person based on where they are from or the color of their skin. Peter was to learn that this type of practice needed to change, and thousands of years later, this is an area we all need to be mindful of. We cannot allow discrimination to creep into the church because we know all people will be judged by the content of their character.

Living in the area was a centurion name Cornelius. Centurions were Roman military commanders who oversaw units of approximately eighty men. Cornelius was a gentile and was a devout man who feared God, who prayed to God, and helped people in need. One day while praying in the middle of the afternoon, Cornelius heard the voice of an angel who told him that his prayers and acts of charity had gotten the attention of God. The angel told him to send men to Joppa and find Simon the tanner where he would find Peter. Acts ten verse one.

#### **Acts 10:1-16**

- 1. There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,**
- 2. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.**
- 3. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.**
- 4. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.**
- 5. And now send men to Joppa, and call for one Simon, whose surname is Peter:**
- 6. He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.**
- 7. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;**
- 8. And when he had declared all these things unto them, he sent them to Joppa.**

The next day the men left for Joppa arriving at about the time Peter was praying at noon. Peter was hungry, but lunch wasn't ready yet, and Peter fell into a trance. In this vision, he saw heaven opened with all types of animals. Peter saw

the different types of animals and heard a voice that he should rise, kill, and eat. Peter responded saying he had never eaten anything common or unclean, and this was repeated three times before Peter came out of the vision. Verse nine.

**9. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:**

**10. And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,**

**11. And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:**

**12. Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.**

**13. And there came a voice to him, Rise, Peter; kill, and eat.**

**14. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.**

**15. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.**

**16. This was done thrice: and the vessel was received up again into heaven.**

Many use these verses claiming these show that Christians are free to eat all meats, and also use other verses to support their claim. Some use a passage from the Book of Mark to support their claim. Jesus had given a parable to the disciples and taught them that things that enter a person do not defile a person, but what comes out of the person defiles the person. Mark chapter seven verse fourteen.

#### **Mark 7:14-23**

**14. And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:**

**15. There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.**

**16. If any man have ears to hear, let him hear.**

**17. And when he was entered into the house from the people, his disciples asked him concerning the parable.**

**18. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;**

**19. Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?**

**20. And he said, That which cometh out of the man, that defileth the man.**

**21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,**

**22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:**

**23. All these evil things come from within, and defile the man.**

When Jesus said that what comes out of a person defiles a man, he wasn't talking of a digestive process involving food, but of a thought process that leads to actions that are classified as sin by the Bible, evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, and foolishness. When we allow these thoughts to be part of us, this is what defiles us spiritually. Jesus was not addressing clean and unclean foods, He was talking about our spiritual focus in life.

In writing to Timothy, Paul wrote a few sentences that many have used in their attempt to show that clean and unclean foods were done away with, looking at a single verse from the passage, citing that, "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving." In citing this single verse it is overlooked what types of meat are to be received with thanksgiving. In writing, Paul was writing about an early practice by some church members who lived in cities where meat was sacrificed to pagan gods, small g, in the pagan temple. These members thought it was wrong to eat meat sacrificed to idols, and therefore abstained from eating meats, even though they knew God had created these meats to be received with thanksgiving. The only meats that God had created to be received with thanksgiving are the clean meats. Let's read First Timothy four verse one.

### **1 Timothy 4:1-5**

**1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;**

**2. Speaking lies in hypocrisy; having their conscience seared with a hot iron;**

**3. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.**

- 4. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:**
- 5. For it is sanctified by the word of God and prayer.**

In writing to the Corinthians, Paul further explained to them, that even if a meat were sacrificed to a pagan god, that a Christian could eat that meat. Again, some use Paul's explanation to show that any meat can be eaten. In this passage Paul is talking about meat sacrificed to pagan god, that while it is acceptable for Christians to eat this meat, they should only eat this meat if it does not provide a stumbling block for them or another person in whose company they may find themselves. Nothing in this passage talks about clean and unclean foods. We know from the letter to Timothy that we just read that Paul understood and taught that certain meats were created to be received with Thanksgiving, and from the Old Testament we would know these meats to be the clean meats. First Corinthians eight verse one.

### **1 Corinthians 8:1-13**

- 1. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.**
- 2. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.**
- 3. But if any man love God, the same is known of him.**
- 4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.**
- 5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)**
- 6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.**
- 7. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.**
- 8. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.**
- 9. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.**

- 10. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;**
- 11. And through thy knowledge shall the weak brother perish, for whom Christ died?**
- 12. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.**
- 13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.**

Going back to Acts, Peter was very confused about what this vision meant. Today some look at this vision to show that all meats can be eaten, but what interpretation of the vision was given to Peter? We will find out later in the chapter. While Peter was trying to make sense out of what had just happened, the men from Cornelius were at the front gate and called for Peter. With all of the persecution of the early church, imagine the dread of having men representing a centurion at your front gate. The Holy Spirit led Peter to understand that he did not have to fear these men, and listened to them as they told him about Cornelius. The next day Peter left with them to meet Cornelius. Acts ten verse seventeen.

#### **Acts 10:17-48**

- 17. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,**
- 18. And called, and asked whether Simon, which was surnamed Peter, were lodged there.**
- 19. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.**
- 20. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.**
- 21. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?**
- 22. And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.**

**23. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.**

A day later, they came to Caesarea where they met Cornelius and those closest to him. Not knowing what to do, Cornelius fell to the ground to worship Peter and Peter told him to get up because he, Peter, was just a man. Peter then explained to Cornelius the meaning of the vision. He told Cornelius that he should not call any person common or unclean. Keep in mind in the vision Peter saw clean and unclean animals. He did not tell Cornelius that he could now eat clean and unclean animals, but rather that he should not call any person common or unclean. Before God, all people are the same. The Holy Spirit as the ultimate teacher, used a point of reference that Peter could understand, clean and unclean animals, to show Peter that people had been unfairly similarly categorized. Even though clean and unclean animals were used to teach the lesson, what was learned is that no person is to be considered common or unclean. The gospel of the Kingdom of God and the opportunity for salvation through forgiveness through Jesus Christ would be extended to all without regard to ethnicity and skin color. That is what Peter learned, that is what the vision taught. Cornelius shared the message he received from the angel of God and how this led to him sending men to find Peter in Joppa. Verse twenty-four.

**24. And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.**

**25. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.**

**26. But Peter took him up, saying, Stand up; I myself also am a man.**

**27. And as he talked with him, he went in, and found many that were come together.**

**28. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.**

**29. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?**

**30. And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,**

**31. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.**

**32. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.**

**33. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.**

Peter then spoke saying that he now knew that God is not a respecter of people. To God it does not matter one's skin color or ethnicity. What matters to God is whether a person lives a life in awe of God and lives a life of righteousness. Those who live their life in awe of God and live a life of righteousness will be accepted by God, and those who do not will not. Those who are accepted by God by their faith and actions will through God come to know Jesus Christ and the opportunity for forgiveness of sin. Verse thirty-four.

**34. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:**

**35. But in every nation he that feareth him, and worketh righteousness, is accepted with him.**

**36. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)**

**37. That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;**

**38. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.**

**39. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:**

**40. Him God raised up the third day, and shewed him openly;**

**41. Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.**

**42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.**

**43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.**

As Peter talked to Cornelius and those with Cornelius, the Holy Spirit was given to them, which for those of Jewish descent was hard for them to understand. They had never considered that God could work with a gentile, or that God would give them the Holy Spirit, and this was still hard for them after this meeting, and even after hearing them speak in tongues and praising God. Peter told everyone that these gentiles were to be baptized in the name of Jesus. A pivot had occurred in the church, but the pivot that had occurred had nothing to do with meat. The pivot had everything to do with whom God would be calling. Previously it had been assumed that God would only offer salvation to the children of Israel. Now it was beginning to be understood that salvation was an offer for all people if they lived a life in awe of God and lived a life of righteousness. Verse forty-four.

**44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.**

**45. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.**

**46. For they heard them speak with tongues, and magnify God. Then answered Peter,**

**47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?**

**48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.**

Back in Judea, they soon heard that gentiles had also received the Holy Spirit and Peter explained to them what had happened. Acts eleven verse one.

### **Acts 11:1-30**

**1. And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.**

**2. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,**

**3. Saying, Thou wentest in to men uncircumcised, and didst eat with them.**

**4. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,**

- 5. I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:**
- 6. Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.**
- 7. And I heard a voice saying unto me, Arise, Peter; slay and eat.**
- 8. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.**
- 9. But the voice answered me again from heaven, What God hath cleansed, that call not thou common.**
- 10. And this was done three times: and all were drawn up again into heaven.**
- 11. And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.**
- 12. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:**
- 13. And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;**
- 14. Who shall tell thee words, whereby thou and all thy house shall be saved.**
- 15. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.**
- 16. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.**
- 17. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?**
- 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.**

The persecution that came upon the early church helped to spread the gospel of the Kingdom of God and salvation through Jesus Christ to many gentiles. Had the persecution not happened, the early church would have been localized in only Jerusalem. Because Stephen was martyred, people had travelled to other areas of Palestine, to Cyprus, and to Antioch, and had originally only preached to the Jews. When they came to Antioch, the Greeks heard the message and responded with many believing. Word got back to Jerusalem about what was happening, and Barnabus was sent. After arriving in Antioch and confirming what was happening,

Barnabas went to Tarsus to find Saul and they stayed with the brethren for a year. It was at Antioch that the disciples were first called Christians. Verse nineteen.

**19. Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.**

**20. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.**

**21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.**

**22. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.**

**23. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.**

**24. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.**

**25. Then departed Barnabas to Tarsus, for to seek Saul:**

**26. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.**

Agabus, a prophet came to Antioch and told the brethren that bad times would be coming in the day of Claudius Caesar, and the brethren worked together to send relief to the brethren in Jerusalem. Verse twenty-seven.

**27. And in these days came prophets from Jerusalem unto Antioch.**

**28. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.**

**29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:**

**30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.**

It was at this time that James, the brother of John was killed at the urging of Herod. The Jews were excited that a leader of the Christians was killed and this encouraged Herod to also take Peter with the same intent, because it was during

the days of unleavened bread. Peter was kept in prison shackled and guarded by sixteen soldiers. In the Greek, it was after Passover that Peter was to be given to the Jews, and the church prayed night and day for Peter. Shackles and soldiers cannot keep God from protecting his servants, and an angel of God came to Peter. The angel struck Peter so he would wake up, and upon standing the shackles fell off. Acts twelve verse one.

### **Acts 12:1-25**

- 1. Now about that time Herod the king stretched forth his hands to vex certain of the church.**
- 2. And he killed James the brother of John with the sword.**
- 3. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)**
- 4. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.**
- 5. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.**
- 6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.**
- 7. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.**

The angel told Peter to get dressed, to get his shoes on, and to follow him, which Peter did. In Peter's mind, this was just another vision. He didn't fully understand this was actually happening. After he was out of prison, Peter went to the house of Mary, the mother of John Mark, where many were praying. Peter knocked at the gate and Rhoda came to the gate and hearing Peter's voice ran inside to let everyone know that Peter was at the gate. The brethren inside didn't believe her and told her she had been talking to an angel. Peter continued to knock and eventually they let him in. Everyone was amazed. Peter had them share the good news with the brethren, and then left to another location. Verse eight.

- 8. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.**

**9. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.**

**10. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.**

**11. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.**

**12. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.**

**13. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.**

**14. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.**

**15. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.**

**16. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.**

**17. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.**

This second James that Peter referenced was most likely, James, the brother of Jesus, a different James than the James the brother of John who had been killed by Herod. Back in the prison, the soldiers became very concerned that a prisoner had escaped. Herod ordered the soldiers to be put to death and left Jerusalem to travel to Caesarea. One day while sitting on his throne giving a speech, the people who listened to Herod proclaimed that Herod's voice was the voice of a god and not a man. An angel of God immediately killed Herod because Herod had not given God the glory. Verse eighteen.

**18. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.**

**19. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode.**

**20. And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.**

**21. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.**

**22. And the people gave a shout, saying, It is the voice of a god, and not of a man.**

**23. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.**

In our lives, from time to time we may find ourselves being praised by people, like Herod was praised by people. In these situations, if we take the glory for ourselves and do not give the glory to God, like Herod we might face the same consequence of death. Even when we succeed through our efforts, the glory is not our glory, the glory must remain God's glory, because God gave us the talent and ability to succeed. We used what God had given to us.

The church continued to grow and multiply. Barnabus, Saul, and John Mark were soon off on another journey. Verse twenty-four.

**24. But the word of God grew and multiplied.**

**25. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.**

Soon these men would be off preaching the gospel of the Kingdom of God and salvation through Jesus Christ to the gentiles. Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.