

Audio Transcript of Sermon

January 9, 2021

Acts-The Journey of Paul and Barnabas

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. As we continue our study of the Book of Acts, we most recently saw the exponential growth of the early church, and how this growth resulted in salvation being offered to gentiles. Saul and Barnabas were dispatched to Antioch to tend to the brethren and were there for at least a year. In the modern era, we overlook the fact that all eras of history thought of themselves as the modern era, and this causes us to lose sight of the history of time, and how the Roman empire was a nation of many different ethnicities, races, and religions, and how this historical reality impacted the early church.

Last time, we read how it was in Antioch that the disciples were first called Christians. Today, the ruins of Antioch are found in the southern part of Turkey, near the city of Antakya. By the time of the New Testament, Antioch was a well-established city having been founded by Seleucus Nicator, one of Alexander the Great's generals. Geographically, it was situated at the northern end of the crossroads of civilization and benefited from the spice trade, as well as trading for silk and other items from the far east. Antioch was a cosmopolitan city, a beacon of civilization.

It came under Roman control in 63 BC when it became the capital of the Roman province of Syria. It was a center of Hellenistic Judaism which combined the religious faith found in an around Jerusalem at the time with elements of Greek culture. It had a large population of Jewish origin and was an area of initial focus by the early church. Together with Saul and Barnabas were certain prophets and teachers. Overlooked by many are the various reasons why God uses some of the people he calls so that many in the faith may move on to perfection and be saved.

Paul writes about this in his letter to the Ephesians and identifies the different reasons. Let's read Ephesians four beginning with verse seven.

Ephesians 4:7-16

7. But unto every one of us is given grace according to the measure of the gift of Christ.

8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
9. Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.)
11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
14. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
15. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:
16. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Some are called to be apostles. The Greek word used for apostle is *apostolos*, and this word shows an apostle is an emissary, an ambassador of Jesus Christ. Like any ambassador, their power is not within them but granted by the government that they represent, in this case the Kingdom of God. While an ambassador retains their title and authority within the nation they represent, their title and authority is given so that the nation they represent may have a presence in a foreign country. Their greatest service will be while in that foreign country.

The word used for apostle, *apostolos*, is not the same Greek word used for ambassador by Paul in Second Corinthians five verse twenty, *presbeuo*, which means a representative.

2 Corinthians 5:20

20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

While we are all representatives of Jesus Christ, fewer are apostles of Jesus Christ. Internationally, when a public document is transferred between countries this sometimes requires a document to have an apostille, which internationally authenticates a document and provides the highest documentary authority. Similarly, apostles come with the highest authority of Jesus Christ.

Also within the church are prophets, a person who through inspired words is a foreteller of things to come. We are told in the Bible that not all who call themselves prophets are prophets. From Amos three verses seven and eight, we know that prophets relay what God has revealed to them.

Amos 3:7-8

7. Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

8. The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

Peter would add to this concept in his second letter showing that prophecies are not the ideas of a person, but revealed through the Holy Spirit. Second Peter one verse twenty-one.

2 Peter 1:21

21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Jesus warned us of false prophets and false Christs, if you will, false ambassadors, or apostles of Christ who if possible would lead astray even the elect. Matthew twenty-four beginning with verse twenty-three.

Matthew 24:23-27

23. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25. Behold, I have told you before.

26. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

When Jesus returns it will not be a secret or isolated event, it will be as easy to observe as a sighted person can see the sunrise.

From the Old Testament, we are warned to never follow a prophet, or a person who sees visions or a dreamer of dreams when their message is to leave God, even if a sign or wonder they predict comes to pass. Deuteronomy thirteen verse one.

Deuteronomy 13:1-5

- 1. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,**
- 2. And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;**
- 3. Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.**
- 4. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.**
- 5. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.**

We are warned by Jesus Christ about false prophets who through signs and wonders are so convincing through deception that they could almost deceive the elect of God. In Deuteronomy we are warned to never follow a person whose message is to leave God, even if any signs or wonders they predict comes true. From this we should understand that in the end time there will be a false prophets and false ambassadors of Jesus Christ who will be nearly convincing in their deception. We must be spiritually on guard.

Going back to Ephesians, we know Paul identified apostles and prophets. He also identified evangelists. The word evangelist is derived from the Greek word, *euaggelistes*, a preacher of the gospel. An evangelist is a person who preaches about the Kingdom of God and the resurrection of the dead through Jesus Christ.

Another area of service is pastor, from the Greek word *poimen*, meaning a shepherd, one who protects and tends to the needs of the flock of Christians. The final area of service listed is teacher, from the Greek word *didaskalos*, meaning an instructor. From being able to impart knowledge to others up to representing Jesus Christ to foreign governments are the various ways how some people may be called to serve. Paul doesn't write about a hierarchy of church government as some would contend. He writes about different ways some people are called so that Christians can be equipped to be perfect.

In Antioch, a cosmopolitan city with a Greek influence, the capital of the Roman province of Syria, Saul and Barnabas found themselves working with prophets and teachers. One was Simeon who was called Niger. Niger is a Greek word meaning black. Simeon very well could have been from Sub-Saharan Africa, much like the eunuch who was in charge of the treasury for Candace queen of the Ethiopians was from this part of the world. There was also Lucius of Cyrene. Cyrene was a city founded by the Greeks and later, like Antioch, also part of the Roman Empire. Unlike Antioch which was located in what is today southern Turkey, the ruins of Cyrene are found near present-day Shahhat, Libya, along the Mediterranean Sea. Cyrene was known for a famous school of philosophy, whose followers were known as Cyrenaics. Because the gospel of the Kingdom of God would be preached throughout the world, God was calling people from throughout the world to preach the Gospel.

Finally with Saul and Barnabas, was Manaen, who had been raised by Herod, who would have understood the government and civil affairs. As they worked together, the Holy Spirit led them to understand that Barnabas and Saul had a special commission separate from the others. Acts thirteen verse one.

Acts 13:1-52

1. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3. And when they had fasted and prayed, and laid their hands on them, they sent them away.

They were led to travel to Seleucia, located today on the southern coast of Turkey, west of Antioch. From there they sailed to Cyprus, an island in the Mediterranean, where they went to the city of Salamis, located on the east coast of Cyprus. While not recorded in the Bible, tradition says that Barnabas would later be stoned to death in this city. Initially, Paul and Barnabas preached in the synagogues with the assistance of John Mark. They would traverse the island, preaching as they travelled, and arrived at the city of Paphos, on the west coast of Cyprus.

It was in Paphos, that they encountered Barjesus, a sorcerer and false prophet who had the attention of Sergius Paulus, proconsul of Cyprus under Claudius. In 1887 a boundary stone of Claudius was discovered in Rome that mentioned Sergius Paulus, showing the historical accuracy of his governance of Cyprus during the time of the visit of Paul, Barnabas, and John Mark. Sergius Paulus wanted to hear the word of God, but Elymas the sorcerer tried to prevent the meeting. It is here that Saul who is also identified as Paul pronounced a curse of blindness on Elymas because he tried to keep Sergius Paulus in the dark as well. Verse four.

4. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:

7. Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

10. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11. And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

After finishing in Paphos, they came to Perga, also located along the southern coast of what is today Turkey, slightly to the west of Seleucia. From there, John Mark left them to return to Jerusalem, for reasons not given in the Book of Acts. Paul and Barnabas travelled from Perga to Antioch in Pisidia, a different city than the Antioch that was the capital of the Roman province of Syria. Antioch in Pisidia was located north of Perga, near fresh water lakes. As in other cities, he started in the synagogue on the sabbath day, where he knew he would be given an opportunity to speak because of the religious custom of the day. After the reading of the law and the prophets, the rulers of the synagogue invited men with words of exhortation to share their message. Paul then spoke of the children of Israel, from their departure from Egypt and the span of time until Jesus Christ. Verse thirteen.

13. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

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.

15. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16. Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

17. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18. And about the time of forty years suffered he their manners in the wilderness.

19. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

Once the children of Israel came into their land, like the countries around them, they desired a king, and the first king given to Israel was Saul who ruled for forty years. After God removed Saul as king, David was ordained by God to be their king. Unique to David was that he was a man after God's heart, a very unique designation, and God knew David would fulfil His will. Verse twenty-one.

21. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

Paul told them a descendant of David, named Jesus, would become the Savior of Israel. He reminded them of John the Baptist who was initially regarded as this Savior, and how this forced John the Baptist to tell people that the Savior would be another person. Paul then shared with all who were listening whether they were descendants of Abraham or not, that if they lived a life in awe of God, they could receive this message of salvation, even though the religious elite who lived in Jerusalem did not accept Jesus as Savior. These religious elites congregated every Sabbath and used their time and faith to condemn Jesus. Verse twenty-three.

23. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

24. When John had first preached before his coming the baptism of repentance to all the people of Israel.

25. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

Paul went on to tell the people listening to him that through all of their religious debate and review of the law, the religious elite could find no reason to have Jesus put to death and yet conspired so that Pilate would put him to death. In their effort to kill Jesus they unknowingly fulfilled prophecies of Jesus, resulting in the death and entombment of Jesus. They thought they were done with Jesus, but God had other plans. God raised Jesus from the dead, and Paul explained that many in the area who were close to Jesus saw him after His resurrection. Verse twenty-eight.

28. And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30. But God raised him from the dead:

31. And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

Paul then added that Barnabas and he were there with them to bring this message of hope to them, that Jesus was raised from the dead as a Son of God, and that Jesus was raised incorruptible, to live forever. Paul explained to the audience that it is through Jesus that we have forgiveness of sins, and that through Jesus are all who believe that are found justified, not guilty of sin. This type of mercy was impossible through the law of Moses. He warned them to believe, as belief is the only path forward toward salvation. Verse thirty-two.

32. And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33. God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37. But he, whom God raised again, saw no corruption.

38. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40. Beware therefore, lest that come upon you, which is spoken of in the prophets;

41. Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

Those attending the synagogue left after hearing Paul speak and it was gentiles who had heard of Paul's message that asked his message be shared with them on the following Sabbath. Many of the Jews and religious proselytes followed Paul and Barnabas and they persuaded them to stay. Verse forty-two.

42. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

A week later, nearly the entire city came to hear Paul's message and when the Jews saw this it angered them and this time, instead of politely listening to Paul, they challenged Paul. Inspired by the Holy Spirit, Paul and Barnabas told the Jews that God intended for them to hear first this good news, and because they rejected the message, this good news was now shared with the gentiles. They explained how Jesus had established their ministry to the gentiles, and that it didn't matter where the gentiles lived, near or far from Jerusalem, all could be saved. Verse forty-four.

44. And the next sabbath day came almost the whole city together to hear the word of God.

45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Hearing that they could be forgiven of their sins, a message not previously shared by the Jews in the synagogue, the gentiles glorified God and Jesus and many were called and baptized in the faith. The impact was so profound that soon throughout the region the message of Jesus, forgiveness of sins, and eternal life was shared with all who would hear. The rapid spread of this message so concerned the Jews that they used their religious power to influence traditional thinkers and civil authorities to have Paul and Barnabas expelled from the city. Instead of looking at this as a defeat, Paul and Barnabas shook off the dust from their feet and traveled to Iconium. The brethren who remained at Antioch in Pisidia were happy and did not feel abandoned because the Holy Spirit was within them. Verse forty-eight.

48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49. And the word of the Lord was published throughout all the region.

50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51. But they shook off the dust of their feet against them, and came unto Iconium.

52. And the disciples were filled with joy, and with the Holy Ghost.

Iconium was east of Antioch in Pisidia just beyond the lakes in the region. Today the city is still inhabited and known as Konya. The seventh largest city in present-day Turkey, it has a population of over two million two hundred thousand. As was their custom, Paul and Barnabas went to the synagogue to preach and a large number of both Jews and Greeks believed. A controversy arose when non-

believing Jews incited the Greeks to think of Paul, Barnabas, and the believers as evil. Paul and Barnabas did not leave in haste, instead boldly staying and preaching more about Jesus while also performing miracles. The stay and miracles inflamed the situation causing a division within the city with about half of the city supporting Paul, Barnabas, and the believers, and half supporting the non-believing Jews. A plan was developed to use the gentiles to stone them, and if that didn't work then to use the Jews. While these plans were being hatched, the civil authorities were constantly reminded of the need to get rid of Paul and Barnabas. Before the plan could be implemented, word got back to them, and they fled to Lystra and Derbe in the region of Lycaonia where they continued to preach the gospel. Acts chapter fourteen beginning with verse one.

Acts 14:1-28

- 1. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.**
- 2. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.**
- 3. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.**
- 4. But the multitude of the city was divided: and part held with the Jews, and part with the apostles.**
- 5. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,**
- 6. They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:**
- 7. And there they preached the gospel.**

Lycaonia was a large region in what is today central Turkey and would have been south of the region of Galatia. To the south were the Taurus Mountains, and beyond these the Mediterranean Sea. Lycaonia is an elevated plain where shepherds are found but because the land is dry and parched, not in abundance. When water is available, crops grow bountifully. Some scholars think this area may have derived its name from an ancient language related to the Hittite people.

Lystra was a newer colony of the Romans established close to the time of the birth of Jesus to control the locals. The ruins of Lystra are thought to be near the village of Klistra, where ancient ruins can be seen. While in Lystra, Paul and Barnabas came across a man who had been unable to walk since birth. Paul thought that this man could be healed not because of any supernatural thing he could do, but because the man had faith that he could be healed. Paul told this man in a loud voice to stand up. The man not only stood up with a leap, but also walked. This miracle caught the attention of the locals who thought Paul and Barnabas were some of their gods, small g, who came as people. They thought Barnabas was the Roman god Jupiter, chief of the gods, and Paul was Mercury, because of his use of language. Quicker than they could have imagined, Paul and Barnabas saw the people and priest bring animals to be sacrificed at the gate of the city. This prompted both men to tear their clothes and tell the people to stop what they were doing because they were not gods, they were just people as they were. Verse eight.

8. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9. The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10. Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

They explained to the crowd that in previous times, God allowed nations to develop their own religious practices. At this point, they didn't explain that God

had been focused on the children of Israel. Instead of preaching the gospel to these people, Paul and Barnabas explained that God always provided a witness to His existence through nature, rain from heaven, bountiful harvests, and happy people. They were barely able to keep the people from sacrificing. The visit to Lystra shows that prior bias and faith of some people will make it almost impossible for them to hear the word of God and also provides us with an example of how to relay the message of the Gospel of the Kingdom of God and forgiveness of sins through Jesus Christ. In Lystra, there is no mention of Jesus and salvation, just a reference that many today would call Mother Nature. Today because of our world's focus on the environment, we cannot ignore discussions of the environment and its perilous state as a basis to preach the Gospel. Today, people may not know Jesus but they know global warming. Verse sixteen.

16. Who in times past suffered all nations to walk in their own ways.

17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

Jews from Antioch in Pisidia and Iconium had followed Paul and Barnabas to Lystra and these zealous Jews persuaded the locals to stone Paul almost to the point of his death on the outskirts of the city. Verse nineteen.

19. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

The disciples traveling with Paul helped him get up and he stayed the night at Lystra before departing for Derbe the next day. It's unknown exactly where Derbe was located, though for reasons of practicality, it had to be near Lystra, Iconium, and Antioch in Pisidia. Paul and Barnabas were able to preach the gospel to the entire city of Derbe, and returned the way they came, back through Lystra, Iconium, and Antioch in Pisidia. Though it doesn't seem like Paul and Barnabas had any luck that first visit to Lystra, they may have had better luck on the second visit to the city because they ordained elders in every church, and this may have included Lystra, though we can't know for sure. Verse twenty.

20. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

They made an effort to return to the coast, today what would be the southern coast of Turkey making their way to the city of Attalia. Today Attalia is known as Antalya and it was from there they sailed back to Antioch, not Antioch in Pisidia, but Antioch, the cosmopolitan city that was the capital of the Roman province of Syria from where their journey had started. They shared with the brethren there all the places they visited and their adventures, staying there a long time. Verse twenty-four.

24. And after they had passed throughout Pisidia, they came to Pamphylia.

25. And when they had preached the word in Perga, they went down into Attalia:

26. And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28. And there they abode long time with the disciples.

While with the brethren in Antioch, a circumcision dispute would arise that would lead to a meeting in Jerusalem, which we will read next time. 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.