

## Acts 13

**Acts 13:1** Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger (NI-ger), and Lucius (LU-shus) of Cyrene (si-REE-nee), and Manaen, which had been brought up with Herod the tetrarch, and Saul.

This was the mother church of Gentile Christendom ... the most important city of Asia, and the third city of the world. Prophet was an inspired teacher ...

**Acts 13:2** 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.

There is a small Greek particle that does not have an exact equivalent in English. It appears between the words “separate” and “me” in English.

It frequently appears with the imperative and has a note of urgency.

It is though the Holy Spirit is saying “Whew, now at last we are away from the shackles of Jewish restraint and we can get on with World Conquest which we have been preparing for since before the foundation of the World.” It suggests a “divine sigh of relief.” ... Now we can get on with the work of the ages.

**Titus 1:2-3** In hope of eternal life, which God, that cannot lie, promised before the world began; **3** But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

These men worshiped before the Lord, fasting, and no doubt asking for guidance in the mission of Christianity, then inspiration was given to one of these prophets.

Separate men, Barnabas and Saul ... Both had been tried and shown to be worthy. They are now, by Divine direction, to be formally consecrated to the work of preaching the gospel to the Gentiles. From this time Antioch is the great missionary center to the Gentile world.

**Acts 13:3** And when they had fasted and prayed, and laid [*their*] hands on them, they sent [*them*] away.

They were set apart to a work which they were called and made missionaries. This act did not make Paul an apostle Christ had already chosen, Paul.

**Acts 13:4** So they, being sent forth by the Holy Ghost, departed unto Seleucia (SE-lu-sha); and from thence they sailed to Cyprus.

**This Victory in Cyprus was not the first time that Cyprus had heard the Gospel. Some who ran from Jerusalem at the persecution following Steven's martyrdom fled there c.f. 11:19 Cyprus help established the church at Antioch cf: 11:20**

**"... departed unto Seleucia ..." the seaport of Antioch. They sailed to Cyprus as the first field, it was the home of Barnabas had a large Jewish population.**

**Acts 13:5 And when they were at Salamis (SAH-la-mis), they preached the word of God in the synagogues of the Jews: and they had also John to [*their*] minister.**

**They proclaimed the word of God in the synagogues through the whole island. Obviously there was much more Luke could have told. So why select this story? Because it was prophetic of what was to come, the mission of Barnabas and Saul to the Gentiles. What happened here was to happen repeatedly. Apostate Jews would try to keep the Gospel from the Gentiles ... because the story is typical, Luke includes it here at the beginning of the Gentile mission.**

**From Seleucia to Salamis ... The distance is only about fifty miles.**

**They had also John Mark. He probably acted as baptizer Barnabas cf: Col. 4:10.**

**Acts 13:6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name [*was*] Barjesus:**

**The island of Cyprus is 130 miles long by fifty miles wide. Salamis at the east and Paphos (PAH-fos) at the west. Paphos the capital noted for the worship of Venus.**

**Acts 13:7 Which was with the deputy of the country, Sergius Paulus (SER-gee-uhs PAUL-uhs), a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.**

**A prominent and intelligent Roman official has an inquiring mind but:**

**Sad state that a Jew practitioner of sorcery and the evil occult arts such as this Bar-Jesus was enjoying the status of an advisor to the governor of Cyprus.**

**Acts 13:8 But Elymas (EHL-i-muhs) the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.**

**"... found a certain sorcerer ..." or a magician. Though the law (Deut. 18:9-22 Lev. 19:31) forbade witchcraft and magic, yet history shows that at this period the**

**Jewish magicians had great influence among the Romans, Marius, Pompey, Crassus, Cæsar, and Tiberius were all under the sway of the occult arts.**

**Acts 13:9 Then Saul, (who also [*is called*] Paul,) filled with the Holy Ghost, set his eyes on him,**

**Acts 13:10 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?**

**Acts 13:11 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.**

**Elymas was born a Jew familiar with the holiest religious advantages having the Law and the prophets ... yet he was dealing in the occult for filthy money. More heinous than that he sought to turn away the proconsul from the faith. One born familiar with the true God was blocking a man from finding God.**

**Acts 13:12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.**

**Paul's miracle had the intended effect. It fully convinced Paulus and inflicted a severe judgment upon Elymas, but leaving him opportunity for repentance.**

**Believed ... As frequently, especially in Paul's writings, this is a synecdoche, a type of metaphor in which one part stands for the whole. The meaning here is that Paulus believed the gospel of Christ, repented of his sins, confessed the Lord Jesus, and was baptized into Christ, becoming a Christian.**

**Acts 13:13 Now when Paul and his company loosed from Paphos, they came to Perga (PER-gah) in Pamphylia (PAM-fil-i-ah): and John departing from them returned to Jerusalem.**

**If you're an observant reader, you will notice, in the future, that the leadership has shifted from Barnabas to Paul. From now on, it will be Paul and Barnabas.**

**Luke's coupling the defection of John Mark from the mission with this marked change of leadership some take as proof that John Mark's defection was due to his resentment of Paul's replacing his uncle Barnabas as the leading missionary.**

**Acts 13:14** But when they departed from Perga, they came to Antioch in Pisidia (PIH-sid-e-a), and went into the synagogue on the sabbath day, and sat down.

**Acts 13:15** 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.

**Romans 1: 16** For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. (Paul often said and practiced: “to the Jew first and also to the Greek”)

**Acts 13:16** Then Paul stood up, and beckoning with [*his*] hand said, Men of Israel, and ye that fear God, give audience.

**God fearers are uncircumcised Gentiles who believe in God.**

**Acts 13:17** 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.

**Acts 13:18** And about the time of forty years suffered he their manners in the wilderness.

**Acts 13:19** And when he had destroyed seven nations in the land of Chanaan (KAnan), he divided their land to them by lot.

**Acts 13:20** And after that he gave [*unto them*] judges about the space of four hundred and fifty years, until Samuel the prophet.

**Acts 13:21** And afterward they desired a king: and God gave unto them Saul the son of Cis (CHEES/Hebrew Kish), a man of the tribe of Benjamin, by the space of forty years.

**Acts 13:22** 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.

**Acts 13:23** Of this man's seed hath God according to [*his*] promise raised unto Israel a Saviour, Jesus:

**II Samuel 7: 12-14** And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels,

**and I will establish his kingdom. 13 He shall build an house for my name, and I will establish the throne of his kingdom forever. 14 I will be his father, and he shall be my son ...**

**Acts 13:24 When John had first preached before his coming the baptism of repentance to all the people of Israel.**

**Acts 13:25 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.**

**Matthew 3: 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and [*with*] fire:**

**How did Paul know this quote from Matthew so early in history ?**

**Papias of Hierapolis, 125–150 AD says: "Matthew collected the oracles logia – the sayings of and facts about Jesus in the Hebrew language (Aramaic) and each one interpreted (*hērmēneusen* or "translated") them as best he could."**

**Acts 13:26 Men [*and*] brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.**

**Again we meet a group called God fearers ... uncircumcised Gentiles.**

**Acts 13:27 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*].**

**The Jews then as today do not read their bibles ... they read the Rabbis ...**

**Luke does not give us all the words of Paul's sermons but rather an outline and from that outline we can put together what Paul preached from the Old Testament prophets and it's fulfillment by the death burial and resurrection of Jesus. ... Paul said V:27 "they knew him not," as Isaiah Prophesied cf:**

**Isaiah 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?**

**Acts 13:28 And though they found no cause of death [*in him*], yet desired they Pilate that he should be slain.**

**“And though they found no cause of death [*in him*] ...”**

**Isaiah 53: 9-C ... because he had done no violence, neither [*was any*] deceit in his mouth.**

**Jews “read every sabbath day” yet “desired they Pilate that he should be slain.”**

**Zechariah 13:7 Awake, O sword, against my shepherd, and against the man [*that is*] my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.**

**Psalm 22:1 My God, my God, why hast thou forsaken me? [*why art thou so*] far from helping me, [*and from*] the words of my roaring?**

**Matthew 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?**

**Psalm 22:16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.**

**Matthew 27:35A And they crucified him, ...”**

**Psalm 22:18 They part my garments among them, and cast lots upon my vesture.**

**Matthew 27:35 B “... and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.**

**Isaiah 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:**

**Isaiah 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.**

**Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for [*his*] only [*son*], and shall be in bitterness for him, as one that is in bitterness for [*his*] firstborn.**

**John 19: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw [it] bare record, and his record is true: and he knoweth that he saith true, that ye might believe.**

**Acts 13:29 And when they had fulfilled all that was written of him, they took [him] down from the tree, and laid [him] in a sepulchre.**

**“...when they had fulfilled all that was written of him ...”**

**Isaiah 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither [was any] deceit in his mouth.**

**Acts 13:30 But God raised him from the dead:**

**Zechariah 13:6 And [one] shall say unto him, What [are] these wounds in thine hands? Then he shall answer, [Those] with which I was wounded [in] the house of my friends.**

**Psalms 22:29 All [they that be] fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.**

**Isaiah 53:10 Yet it pleased the LORD to bruise him; he hath put [him] to grief: when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand.**

**Acts 13:31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.**

**Acts 13:32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,**

**Genesis 12: 1-3 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed**

**Acts 13:33 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.**

**Psalm 2:7-8 I will declare the decree: the LORD hath said unto me, Thou [*art*] my Son; this day have I begotten thee. 8 Ask of me, and I shall give [*thee*] the heathen [*for*] thine inheritance, and the uttermost parts of the earth [*for*] thy possession.**

**Acts 13:34 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.**

**Isaiah 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, [*even*] the sure mercies of David.**

**Acts 13:35 Wherefore he saith also in another [*psalm*], Thou shalt not suffer thine Holy One to see corruption.**

**Psalms 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.**

**Acts 13:36 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.**

**Acts 13:37 But he, whom God raised again, saw no corruption.**

**Jesus was not in the grave long enough to rot or decay.**

**Acts 13:38 Be it known unto you therefore, men [*and*] brethren, that through this man is preached unto you the forgiveness of sins:**

**The primary purpose of the coming of Christ and the Christian gospel is that men may be forgiven of their sins. How reprehensible is the conduct of the secular churches of Christ in our generation which has perverted this purpose in the pursuit of what they suppose to be social and economic justice. The problem regards "remission of sins," not living conditions of you poor and homeless. Yes Jesus cares but He cares more about your soul ... enough to die to save your soul.**

**Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.**

**The antecedent of "which" is "all things," making the meaning is "all things" fall short of justification under the law of Moses ... you can't be saved by the Law.**



**Isaiah 53:11 He shall see of the travail of his soul, [*and*] shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.**

**Romans 1:16-17 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every]one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.**

**Romans 3: 21-22 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God [*which is*] by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:**

**Notice that "faith of Jesus Christ" has been used instead of "faith in Jesus Christ," first appears in the RSV(1885) and now most all modern versions. There are many reasons for staying with the KJV in this and other places in the New Testament. True scriptural justification "by faith" has no reference at all to the faith of me a stinking sinners, but to the "faith of the Son of God."**

**Galatians 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.**

**Ephesians 3:12 In whom we have boldness and access with confidence by the faith of him.**

**Philippians 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:**

**Galatians 2:16 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 2:20 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.**

**All of the above scriptures have been changed in modern translations beginning with the RSV (1885) to read, in each instance, "faith in Christ". Without a doubt**

**the KJV is correct in all these places, a fact confirmed by the total agreement of the Greek in each case. The phrase [ἐπίστεως] [ἐπί Ἰησοῦ] [ἐπί Χριστοῦ] means "the faith of Christ" just like the "faith of Abraham" in Romans 4:16. The changing of these passages in God's word was to push the "faith only" theory of justification.**

**On the other hand, the faith of Jesus Christ, as is revealed in the scriptures, is indeed a legitimate ground of justification, because Christ's faith was perfect. "Faithful is he that calleth you" (I Thessalonians 5:24); and, in the absolute sense, only Christ is faithful. Only he is called "the faithful and true witness" Revelation 3:14. Moreover the faith of Christ was obedient. It was a perfect and complete obedience, lacking nothing and therefore the obedient faith of the Son of God. Jesus sinless and holy, is the ground and only ground of justification of any such thing as a human being; and Christ only therefore might righteously be justified in God's sight. How then are people saved at all? We are saved "in Christ," having been incorporated into Him, and thus being justified as a part of Him**

**Notice Romans 3:22 again**

**Romans 3:22 Even the righteousness of God [*which is*] by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:**

**unto all and upon all them that believe... That believer's faith is not in the first clause of this verse is proved by its being introduced in the final phrase, "believe" here having reference to sinners' faith, which is no part of God's righteousness at all, but a mere condition of his salvation, like faith, repentance and baptism, being neither any more important nor any less important than the other.**

**Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:**

**Galatians 2:16 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.**

**Acts 13:40 Beware therefore, lest that come upon you, which is spoken of in the prophets;**

**Acts 13:41 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.**

**Acts 13:42** And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

**Acts 13:43** 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.

**Acts 13:44** And the next sabbath day came almost the whole city together to hear the word of God.

**Acts 13:45** 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.

**Acts 13:46** 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.

**Acts 13:47** 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.

**Isaiah 42: 6** I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

**Acts 13:48** 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.

**Notice the contrast between the Jews and the Gentiles.**

**This contrast states three facts about each group.**

### **Jews**

- |                           |   |
|---------------------------|---|
| <b>1. How they felt.</b>  | <b>“Where filled with jealousy having seen the crowds”</b>                            |
| <b>2. What they said.</b> | <b>“spake against those things ...” spoken by Paul</b>                                |
| <b>3. What they did.</b>  | <b>“seeing ye put it from you, and judge yourselves unworthy of everlasting life”</b> |

### **Gentiles**

- |                           |  |
|---------------------------|--|
| <b>1. How they felt.</b>  | <b>“they were glad”</b>                  |
| <b>2. What they said.</b> | <b>“glorified the word of the Lord:”</b> |

**3. What they did. “as many as were ordained to eternal life believed.”**  
The Jews felt jealous, spoke against those things which were spoken by Paul, blaspheming and rejected the Gospel. Gentiles felt joy, praised God’s word, believed.

**Acts 13:48** 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.

**“... as many as were ordained to eternal life believed.”** The word “ordained” is used in the KJV and RSV. Some translate it “determined” or “marked out”. The expression is difficult to interpret and been the source of much heart-searching controversy and much confusion of mind. There is nothing in the context, and no manuscript evidence that the author says “pre-destined” or, “pre-ordained”, no matter what translation you use, ordained, arranged, marked out, or, determined; pre is not in the word. Those who believed were not pre-ordained they were ordained. In the second place, the author does not say that God did the ordaining.

**Extreme pre-destination supposes that God has pre-destined all human history in each person’s life, in detail. This scripture twisting believes that God chose some to be saved before the world began, and He chose all the rest to be lost. Therefore man has no choice to believe or not to believe.**

**We as Christians, have the testimony of God that man is made in “the image and likeness of God”. Genesis 1:26. Man is created enough like God that he can weigh alternatives and make choices. God is Sovereign and man is sovereign. For God said unto man, “have dominion” Genesis 1:28.**

**“as many as were ordained to eternal life believed.”** The subject of the clause is, “as many as”, the form of the verb is past perfect, indicative, passive, third person plural; meaning to draw up in order, in the military sense. Arrange, according to rank, fall in line, or as many as fell in arranged themselves to life eternal, “believed.” The Greek language uses the middle voice which always has the subject doing the action. So, “as many as” those who “believed”, “ordained” themselves to eternal life by falling in line.

**Acts 13:49** And the word of the Lord was published throughout all the region.

**This verse introduces Paul’s missionary strategy for world conquest. This strategy engraves itself on the rest of the World Conquest missionary work including Luke’s method of developing the rest of the story, found in Acts.**

**“was published throughout all the region” The verbal clause “was published” is an in imperfect tense of continuous, repeated, reiterated action, throughout all the region. In other words, the preaching kept going on and on and on ...**

**When the Romans developed their political administration of Asia Minor, now Syria and Turkey, they carved out a province stretching from Pontus on the Black Sea to Pamphylia on the south ... giving it the old, ethnic name Galatia (gah-LA-shah), example, USA. To this large administration, they sub-divided the province into regions, example, Texas. At the center of each region was a city, example, Dallas, from which radiated lines of commercial, social, and religious communication to outlying cities, villages, and rural areas. Pisidia was a region within Galatia, and Antioch, was a central city.**

**This verse implies some time passed while the whole region was being influenced by the Gospel. As people came to Antioch for business, legal trade, and festivals, they heard the Gospel, and cells of Christians formed all over the region.**

**In conquering the Greco-Roman world, it was Paul’s strategy to get into the great Roman metropolitan centers of influence. Evangelize the center, and thus touch the whole. Use the Roman Province, region and city administrative organization to reach the circumference of the Governmental units. By this method Paul would take the Gospel from Antioch in Syria, to Rome in a decade or more.**

**Acts 13:50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.**

**This verse indicates that the Jews were able to manipulate the political and social leaders of the city to bring pressure against the preachers of the gospel.**

**devout and honorable women ... They were probably the wives of the chief men of the city and thus influenced their husbands to promote a general persecution.**

**“expelled them out of their coasts.... The campaign was successful in that it resulted in the expulsion of the missionaries; but this did not in the least deter the activities of men like Paul and Barnabas.**

**Notice the word order is: Paul the leader, then Barnabas after.**

**Acts 13:51 But they shook off the dust of their feet against them, and came unto Iconium (i-KOH-nee-uhm).**

**Luke 9:5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.**

**The symbolism of this was a warning that the rejection of the message they had preached would have eternal consequences for those who refused to hear them.**

**From Antioch the missionaries fled to Iconium in the same region. We assume that some residents of Iconium came to Antioch and became brethren.**

**Acts 13:52 And the disciples were filled with joy, and with the Holy Ghost.**

**“... filled with joy, and with the Holy Ghost ... Despite the opposition and the eventual expulsion of the preachers from Antioch, a true church of Christ had nevertheless been planted. The truth of God then had roots in Antioch of Pisidia; and the jealous fury of the opponents could do nothing against it. Christianity was on the march!**

**World Conquest for Christ was and is exhilarating!**

**Why don't you go to Africa or China as a Missionary partner with us?**

**Sources: KJV Bible, theWord.com, Coffman, B.W. Johnson, Clarke & J.W. McGarvey commentaries, World Conquest, along with Google images & Wikipedia.**