

BIBLE STUDY

First Missionary Journey

Part 3

Antioch in Syria to Iconium.

ACTS 13:38 to 13:52;



Acts 13:14-52; In Pisidian Antioch, Paul tells people in a synagogue that Jesus Christ is the Messiah who was promised in the Old Testament. Many people turn against Paul and Barnabas.

1st Sabbath:-
Paul addresses the Synagogue.

2nd Gentiles
come to hear!

Antioch

Iconium

Lystra

Derbe

Perga.

John Mark
Returns to
Jerusalem

Antioch.

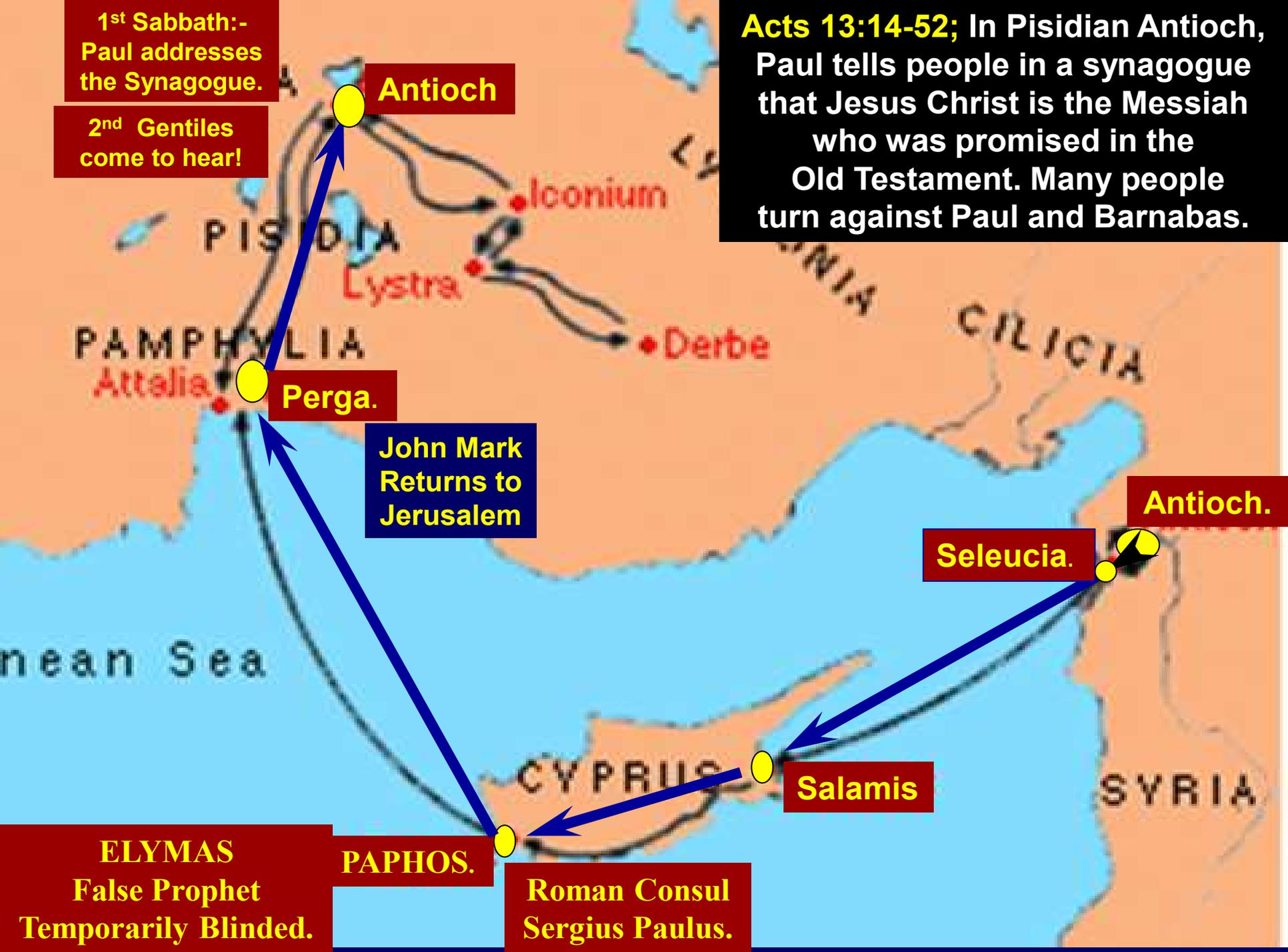
Seleucia.

Salamis

PAPHOS.

Roman Consul
Sergius Paulus.

ELYMAS
False Prophet
Temporarily Blinded.



Acts 13:38; "Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins;"

"Through this man," **Salvation is through the agency of Christ, and Him alone. "Forgiveness of sins" is the keynote** of New Testament preachers.

It was **what Peter preached**, (Acts 2:38; 5:31; 10:43;) and **what Paul was instructed to preach**. (Acts 26:18;)

It was through the agency of Jesus that forgiveness of sins is available. In verse 39, the Greek is in the dative case, a **"Dative of Sphere."**

The thought is that the man who is **"in Christ"** is justified in the sense of enjoying forgiveness of his sins, a blessing a man could not enjoy if he tried to find it **"by means of the Law."**



38 “Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you.”

Rescue by grace

39 “Through him everyone who believes is justified from everything you could not be justified from by the law of Moses.”

38 Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you.

Rescue by grace.

39 Through him everyone who believes is justified from everything you could not be justified from by the law of Moses.

Through faith.

38 Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you.

Rescue by grace.

Washed by the blood of Jesus at our baptism. which we could

Through faith.

38 Therefore, my brothers, I want you
to know that through Jesus
the forgiveness of sins is proclaimed
to you.

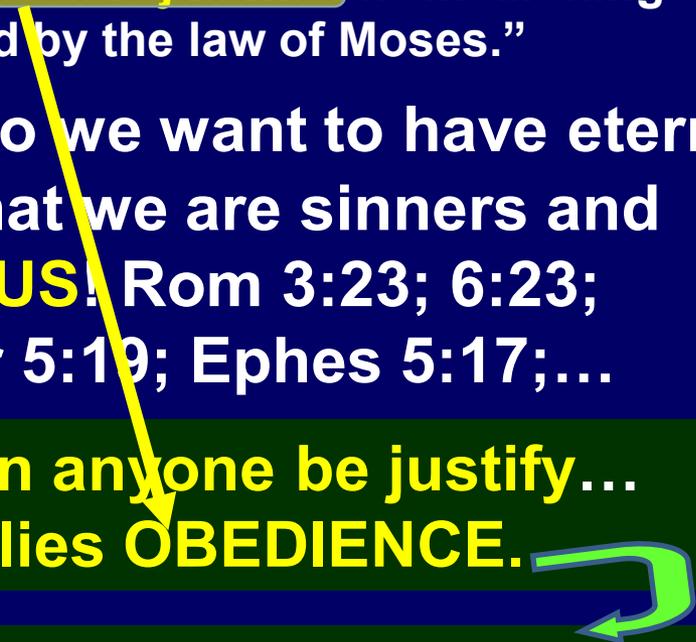
Not by works

39 Through him everyone who believes
is justified from everything you could
not be justified from by the law of
Moses.

Eph. 2:8-9; For
by grace ① you have
been rescued through
faith; ② and that not of
yourselves, it is the
gift of God; not as a
result of works ③ that
no one should boast.

Acts 13:39; "and by Him everyone who **believes is justified** from all things from which you could not be justified by the law of Moses."

Only Jesus can forgive sins. Do we want to have eternal life? Then we must recognize that we are sinners and that **ONLY JESUS CAN SAVE US!** Rom 3:23; 6:23; Luke 24:47; 1 John 2:12; 2 Cor 5:19; Ephes 5:17;...

Only By and Through Jesus can anyone be justify...
The "believes" in here, implies **OBEDIENCE.** 

Matt 28:18-19; Mark 16:16; Acts 2:38; 8:36-38;
10:47-48; 16:15, 30-32; 22:16;

The remission of sins is here proclaimed to the believer who is "in Christ;" and as we learn by another characteristic expression of Paul, the believer is "baptized into Christ," "baptized into his body." Rom 6:3, Gal 3:27, 1 Cor 12:13.

Thus the connection of the remission of sins with baptism, which was plainly stated in Peter's first sermon (Acts 2:38;) is implied in this, the first recorded sermon by Paul.

Acts 13:39; "and by Him everyone who **believes is justified** from all things from which you could not be justified by the law of Moses."

The Law of Moses had a very high standard of righteousness and demanded entire obedience. (Romans 7:12; James 2:10;)

There were sacrifices commanded, but those sacrifices did not take away sin, or justify the disobedience of the people who offered the sacrifices. (See Hebrews 9:7-14; 10:1-4, 11;)

It was the purpose of the Law to prepare the people for Christ. (Galatians 3:24;) Even the Law itself indicates that salvation is not in Law keeping, but in a life of faith, as Habakkuk 2:4, etc. says, **"The righteous shall live by faith."**

Paul has used the words **"everyone who believes"** this **faith is a condition** open to all, Jew or Gentile. Everyone who has **an obedient faith in Jesus is justified by (through) His blood.**



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“Forgiven”

Acts 13:39; "and by Him everyone who **believes is justified** from all things from which you could not be justified by the law of Moses."

One of the ways to think about the word "**Justified**" is that we are "**forgiven.**" brought back into a right relationship with God.

No one who lived under the Law of Moses was ever truly forgiven. Paul said it was impossible that the blood of bulls and goats could forgive sin. (Hebrews 10:4;)

When a person is **baptized into Christ** he has access to the **only blood** that ever **truly forgave sins.**

Christ's law is different in that sins once removed are remembered no more forever against the sinner.
(Hebrews 10:3, 12; 8:7-13;)

Acts 13:39; "and by Him everyone who **believes is justified** from all things from which you could not be justified by the law of Moses."

Paul says in 1 Corinthians 15:1-8; that the basic facts of the gospel are the death, burial and resurrection of Jesus.

These three basic facts have great ramifications and must be obeyed in a form? **One cannot obey facts.**

But the facts of the death, burial and resurrection of Jesus were converted to a form or a command which can be obeyed (Romans 6:17).

This is what the scriptures mean when they speak of **"obeying the gospel"** (2 Thess 1:8; 1 Peter 4:17;) Paul Speaks in Rom 1:5; 16:26; of the **"Obedience of faith"**

Acts 13:39; "and by Him everyone who **believes is justified** from all things from which you could not be justified by the law of Moses."

Our obedient response to the grace of God demonstrated in the death burial and resurrection of Jesus is our acceptance by faith of the reality of the sacrifice of Jesus on our behalf.

Our willingness to repent of our sins by turning away from our old way of life and turning back to walk with God.

Our willingness to confess our believe and acceptance of all that God has done for us in Jesus.

Our willingness to be born again by being buried with Christ in Baptism. Dying to our old self and contacting the blood of Christ, being raised to walk in newness of life. Receiving in the process the forgiveness of our sins and the indwelling gift of the Holy Spirit.



Acts 13:39; "and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses."

Israel became a nation in Egypt. It went through several stages in its development to a monarchy.

David was the greatest king and was a type, or prophetic picture, of the Coming **King Jesus, David ruled over the earthly kingdom of God.**

God made **a promise to David that one of his descendants would sit on the throne of Israel, in this case meaning **spiritual Israel, which is the church.****

This King is Jesus. **Jesus reigns over the spiritual kingdom of God, the universal church.**



Acts 13:34; “And that He raised Him from the dead, no more to return to corruption, He has spoken thus: *I will give you the sure blessings of David.*”

The words of the prophets that these Jews and proselyte Gentiles had heard read every Sabbath Day in their synagogues had predicted in great detail the suffering and death of the Son of God. **(See Psalm 22; and Isaiah 53;)**

These prophecies had been **fulfilled** not long ago **in Jerusalem**. The righteous man they had killed had come back from death, appeared to many witnesses and ascended to heaven to reign on what was symbolically called **“David’s throne.”**



Acts 13:40; "Beware therefore, lest what has been spoken in the prophets come upon you;"

The abrupt change of tone is best explained by saying that Paul observed, at this point in his message, a disapproving expression in the faces and actions of many of his Jewish hearers.

After driving home one truth from the Old Testament prophets, that the blessing of forgiveness of sins was available to obedient believers through the atoning work of Christ, Paul drives home another point, by using the words of the prophets.

The Jews divided the Old Testament into three parts, called the Law, the Prophets, and **Hagiographa (Holy Writings)**.

The place from which the quotation Paul is about to cite comes is Habakkuk 1:5.; The point being emphasized by Habakkuk is this— **if men scoff and refuse to obey when God visits them, they will certainly perish!**

Acts 13:41; "Behold, you despisers, Marvel and perish!
For I work a work in your days, A work which you will by no means believe,
Though one were to declare it to you."

Some writers think of the **punishment** that will come on the Jewish nation at the hand of the Romans as what was in Paul's thoughts, (Compare Matthew 24:2-28;, where Jesus himself predicted such a fate for the Jews who rejected him.) a punishment that was coming because, **as a nation, they rejected Christ.**



**Acts 13:41; "Behold, you despisers, Marvel and perish!
For I work a work in your days, A work which you will by no means believe,
Though one were to declare it to you."**

**The thing about which Habakkuk spoke was the invasion
by the Chaldean's. **God has a hand in history,**
and used the Chaldean's as an instrument of judgment
and punishment on the rebellious Jews.**

**So Paul implies similar calamities, both temporal
and eternal, will come upon those who reject the Messiah.**

**The entrance of Messiah into the world, His being
raised from the dead and exalted to the right hand
of the Father, **all were the activities of God.****

**He was working a work, even as Paul preached,
in that forgiveness of sins was being made available
to the listeners to whom Paul was speaking.**

Acts 13:42; “So when the Jews went out of the synagogue, **the Gentiles begged** that these words might be preached to them the next Sabbath.”

There is a **variation in the Manuscripts** at this verse,
“As Paul and Barnabas were going out,
the people kept begging that these things
might be spoken to them the next Sabbath.”

“as Paul and Barnabas were leaving,
the congregation (**Jews and proselytes**)
begged that they would return and preach again. ”

The **better reading** is that:-

“as Paul and Barnabas were leaving, **they kept begging**
that they would return and preach again.”

Theater at Pisidian Antioch.



Acts 13:43; “Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God.”

Paul and Barnabas had left the meeting before it was dismissed. Once it had been dismissed and the crowd begins to disperse, there follows the action now described.

The two preachers were going to their place of lodging. Many those who had begged them to preach again the next week, now follow Paul and Barnabas to their lodging, in order to continue their earnest appeals to the preachers.

"God-fearing proselytes" would be what are elsewhere called proselytes of the gate. Acts 2:10;

Observe the order in which the names of the missionaries appear, Paul and Barnabas.

Paul is now the leader of the missionary party."

(Compare Acts 11:30; and 12:13, 25;)

Acts 13:43; “Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God.”

The apostles, Paul and Barnabas, are the ones who are speaking to the worshippers who have followed them home.

The verb tense indicates the **"urging"** was done over a period of time, perhaps all through the next week. This is **the third time the word "grace"** has **appeared** in the book of Acts. Previous uses of **"grace"** were at Acts 4:33; and 11:23;

This could be showing the difference between
Grace and legal works of law
Or the difference between
belief and unbelief

One **outline of Paul's first recorded sermon** has been given as follows:"
(L Boles, op. cit., p. 215.)

JESUS IS THE MESSIAH:- I. PROOF FROM HISTORY.

- a. God chose and exalted a people. v. 17;
- b. He delivered them from Egypt. v. 17;
- c. He gave them a country. v. 18-19;
- d. He provided judges for them. v. 20;
- e. At their request he gave them a king. v. 21;
- f. He removed Saul and raised up David. v. 22;
- g. From David's seed came Jesus. v. 23;

II. PROVED JESUS TO BE THE SAVIOUR.

- a. By the testimony of John. v. 24-25;
- b. By His rejection, which prophecy foretold. v. 26-29;
- c. By His resurrection — a fact attested:
By eyewitnesses. v. 30-32;
By Scripture. v. 33-37;

III. HIS APPEAL AND WARNING.

- a. Encouragement to believe. v. 38-39;
- b. Warning from the prophets. v. 40-41;



Acts 13:44; “On the next Sabbath almost the whole city came together to hear the word of God.”

Paul and Barnabas have spent a busy week in Antioch, teaching and evangelizing. The news of what the apostles preached has been circulated by many of the crowd who were present the first Sabbath to hear them, as well as by those who heard during the week.

This is not just the normal synagogue congregation it implies that many more of the Gentiles came to hear what was being said.

Paul probably stood in the doorway of the synagogue and was thus able to speak both to those without and within. Synagogues often did not have pews as we do today.

In such cases the people sat on mats laid on the floor, and thus could easily turn their face toward the door, while those outside sat in the same way on the ground.

Acts 13:45; “But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul.”

No such overflow crowds came to the synagogue when Jewish teachers were the speakers. Hence, **they were jealous of these new preachers**; and especially if the crowds included Gentiles, we can understand the religious leaders feelings.

The mental picture we find as Paul delivered his sermon which would be similar to that taught the previous Sabbath.

During the course of his preaching, Paul was being interrupted over and over again by the religious leaders.

They seem to have been **opposing** the teaching that **Jesus was the Messiah**, and that salvation was available to all who believe. (Rather than through the keeping of the Law).



Pisidian Antioch – Excavated Street.

Acts 13:45; “But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul.”

Remember It was **jealousy**

that motivated Cain to kill his brother.

Joseph and his brothers problem. Gen 37:11;

The Jewish leaders to have Jesus killed. Mat 27:18;

The prodigal son and his brother. Luke 15:25-30;

The sinners. Romans 1:29;

The Corinthians. 1 Cor 3:3;

Christians in the days of James. James 3:14-16;

**People in positions of power
do not want to lose their power.**

Acts 13:46; “Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.”

Rather than being intimidated into silence by the outspoken contempt and scorn of the religious leaders, they speak all the more boldly.

There are times when **it takes courage to declare the truth.** Such was the case with the announcement about to be made.

It was necessary that the word of God should be spoken to you first — Paul earlier spoke of **the "purpose" of God.** The necessity to preach to the Jews first was part of that purpose also." (Acts 1:8; Romans 1:16;)

Acts 13:46; “Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.”

**Because you reject the Gospel.
The same doctrine
is taught in detail in Romans 9-11.**

**And judge yourselves unworthy of eternal life.
By their conduct they had condemned themselves.**

**Paul had thought them "worthy" to share in
the great blessing of forgiveness of sins and eternal life.**

**We are turning to the Gentiles. We shall offer the Gospel to
the Gentiles here in Pisidian Antioch. As long as we remain
in this city, we shall work primarily with the Gentiles.**

Acts 13:46; “Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.”

**Paul and Barnabas are saying
exactly what John mentioned
in John 1:11-13; **They rejected Jesus.****

11. “He came to His own, and those who were His own did not receive Him. 12. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name, 13. who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.”

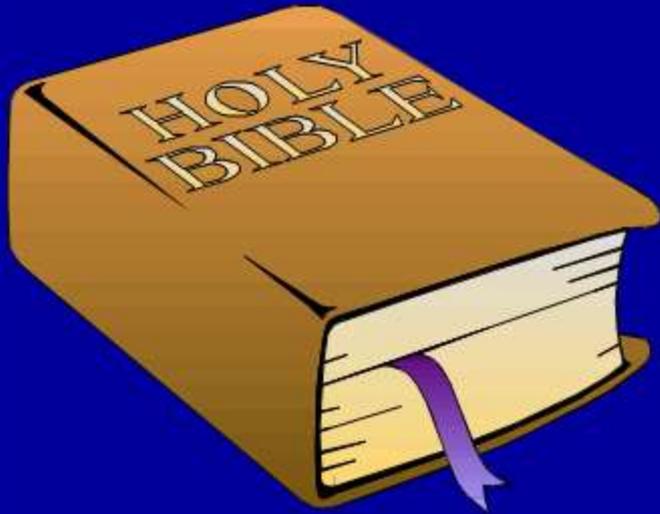
**The original purpose,
to preach to the Jews first, then to the Gentiles.**

**Matthew 10:6; Luke 24:47; John 4:22; Acts 3:26; 13:26;
18:5; 26:28; Romans 1:16; 2:10; 9:4-5;**

Acts 13:46; “Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.”

How culturally significant would it have been for Paul and Barnabas to say that they were turning to the Gentiles?

Acts 10:28; “He said to them: “You are well aware that it is against our law for a Jew to associate with a Gentile or visit him.” (NIV)



Acts 13:47; "For so the Lord has commanded us: 'I have set you as a light to the Gentiles, That you should be for salvation to the ends of the earth.'"

Paul is giving a reason for his going to the Gentiles. His actions were not arbitrary. "Lord" here is a reference to the Father, and Paul appeals to the Old Testament rather than to a command of Jesus, because the Jews might recognize the authority of their own Scriptures.

Paul says it was a command made to the apostles ("the Lord has commanded us," he says).

The prophecy predicted what would occur in the Gospel age, and if God said the Gospel would go to the Gentiles, then Paul considers that a command to go to the Gentiles!

The aged Simeon, who had been promised he would see the Messiah before he died, quoted this same message from Isaiah 49; as he held the infant Jesus in his arms. Lk 2:25-32;

Acts 13:48; “Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.”

It seems there were people visiting the Jewish synagogue that day who were neither Jews nor proselytes.

They are hearing Paul's word that the Gospel was to be preached to them. God had long ago predicted it!

It was more than a momentary outburst of emotion. Jews taught that salvation was for the Jews only.

Part of the rejoicing by the Gentiles must have been over the fact that they are hearing from the mouth of Jews a different doctrine. **"Word of the Lord."**

“Word of the Lord ” means the teaching about the Lord Jesus the Christ.

Acts 13:48; “Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.”

"Glorifying" that teaching means that the Gentiles are expressing the thought:-

"That's wonderful news!" "Salvation is possible through Jesus to everyone who believes:-
Now that's what we call a message worthy of our highest praise!"

Acts 13:48; “Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And **as many as had been appointed to eternal life believed.**”

“Appointed” This passage has been called upon as being prime evidence for the correctness of the Calvinistic doctrine of absolute predestination.

Calvin taught that certain ones were appointed to be saved, and certain appointed to be lost, no matter what they did. God had simply decreed it to be thus, and men were saved or lost simply because God had so decreed it. (There is a good discussion of this problem in McGarvey, op. cit., pp. 29-33.)

The Greek word **“appointed”** is **“tetagmenoi”** from the root **“tasso”** The word had a primary meaning of **“set in order,”** to **place in a certain order.**

Acts 13:48; “Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.”

In John 6:44; “I will **draw** all men unto me.”

CALVANISM says “**DRAW** or **DRAG** means man had no choice.” / **This is a WRONG teaching!**

13:48; “APPOINTED.” (Reece in Acts p 490 says)

“In the passage before us, **the context** presents no allusion to something done by God for one part of the audience and not done for the other.”

“Rather, it speaks of **two contrasted states of mind** among the people, and **two consequent courses of conduct.**”

Is God selecting some for eternal life and some for perdition? **No, the gospel is open to all.**

Acts 13:48; “Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.”

**Who are the ones then appointed by God
to have eternal life?**

**Paul say it, those who are willing and committed
to know the truth and willing also to repent.**

**God did everything in His power to bring salvation
to the Jews but many reject Him.**

**How does God choose those are going to be saved?
He does it by the preaching of the Gospel.
2 Thessalonians 2:14;**

Acts 13:48; “Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.”

We can see what Paul is saying by means of a chart of what has been said so far in the text.

Those unworthy of eternal life:

13:45; – They were full of wrath.

13:45; – They contradict and blaspheme what Paul was teaching.

13:45;– They were full of envy.

3:46; – They reject the word.

Those appointed to eternal life:-

13:48; Listening they rejoice.

13:48; They glorified God.

13:48; They believed.

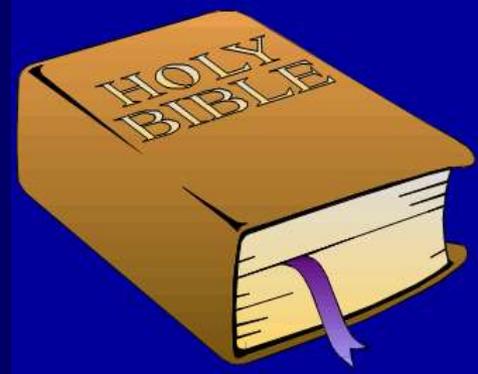
Acts 13:48; “Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.”

13:48; “APPOINTED” (Reece in Acts p 490 says:-)

“Let it be noted that the **being determined for eternal life, and the believing,** stand here as **cause and effect,** or at least as antecedent and consequent. This is not at all unnatural or uncommon.”

“A man who has learned that eternal life may be obtained, and has made up his mind to obtain it if within his power, is the very man to readily accept the true way of obtaining; when that way is clearly pointed out to him;”

“while the man who is so much absorbed in worldly matters as to be indifferent to eternal life is the very man to allow the testimony concerning the way of obtaining it to pass in at one ear and out at the other.”



**“17 And the Spirit and the bride say,
Come. And let him that hears say,
Come. And let him that is athirst
come. And **whosoever will,**
let him take the water of life freely.”**

Revelation 22:17

Acts 13:48; “Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.”

Romans 9:18; “Therefore He has mercy on whom He wills, and whom He wills He hardens.”

**WHO HARDENS THE HEART, MEN OR GOD?
MAN DOES despite God’s Mercy!**

God hardened Pharaohs heart but remember that **Pharaoh** was already hard of heart and admits that is he, **Pharaoh who sinned.**

Exodus 8:15, 32; 9:34;

(See my notes on Romans!)

Israel hardened their hearts many times.

2 King 17:14; Jeremiah 7:26; 17:23;

Acts 13:49; “And the word of the Lord was being spread throughout all the region.”

**That’s the result. God’s Word is growing immensely.
Paul is preaching with His companions
and the word is growing.**

**God’s word is powerful, but must speak and teach it
in order to make it produce fruit. We need have a sense of
responsibility when it come to the preaching of the gospel.**

**Not only in Antioch, but in all the towns and villages
round about, the Gospel was preached. We shall see
that this is one of Paul's methods of evangelism.**

**He went to large cities, and worked there to establish
a congregation. Then as men were trained, they went out to
the neighbouring villages; and the citizens of these towns
had the opportunity to hear the Gospel and be saved,
and be built together into new congregations.**

Acts 13:50; “But the Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region.”

Listen to this, the **same Jewish people** are creating problems for Paul and Barnabas... They stirred up the “**devout**” **women**, who are these?

Perhaps proselytes to the Jewish religion.
They want to throw the men of God out of their region...
Acts 6:12; 13:45; 14:2; 14:19; 17:13; 21:27;

The leading men would be the officials of the Roman government, and the administrators of the affairs of the region.

It was perhaps through the prominent women that the Jewish leaders were able to contact and influence the city leaders.

Acts 13:50; “But the Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region.”

Down toward the close of his life, Paul will recall to mind the persecution he faced in Antioch. It was something never to be forgotten. (2 Timothy 3:11;)

It may be too that the preachers were not the only ones to suffer in this persecution.

Some days later, Paul will return to Antioch, and in the midst of his encouraging the brethren will teach them that they must "through much tribulation enter into the kingdom of God." (Acts 14:22;)

The expulsion was a tumultuous thing, a near-riot, not a legal proceeding.



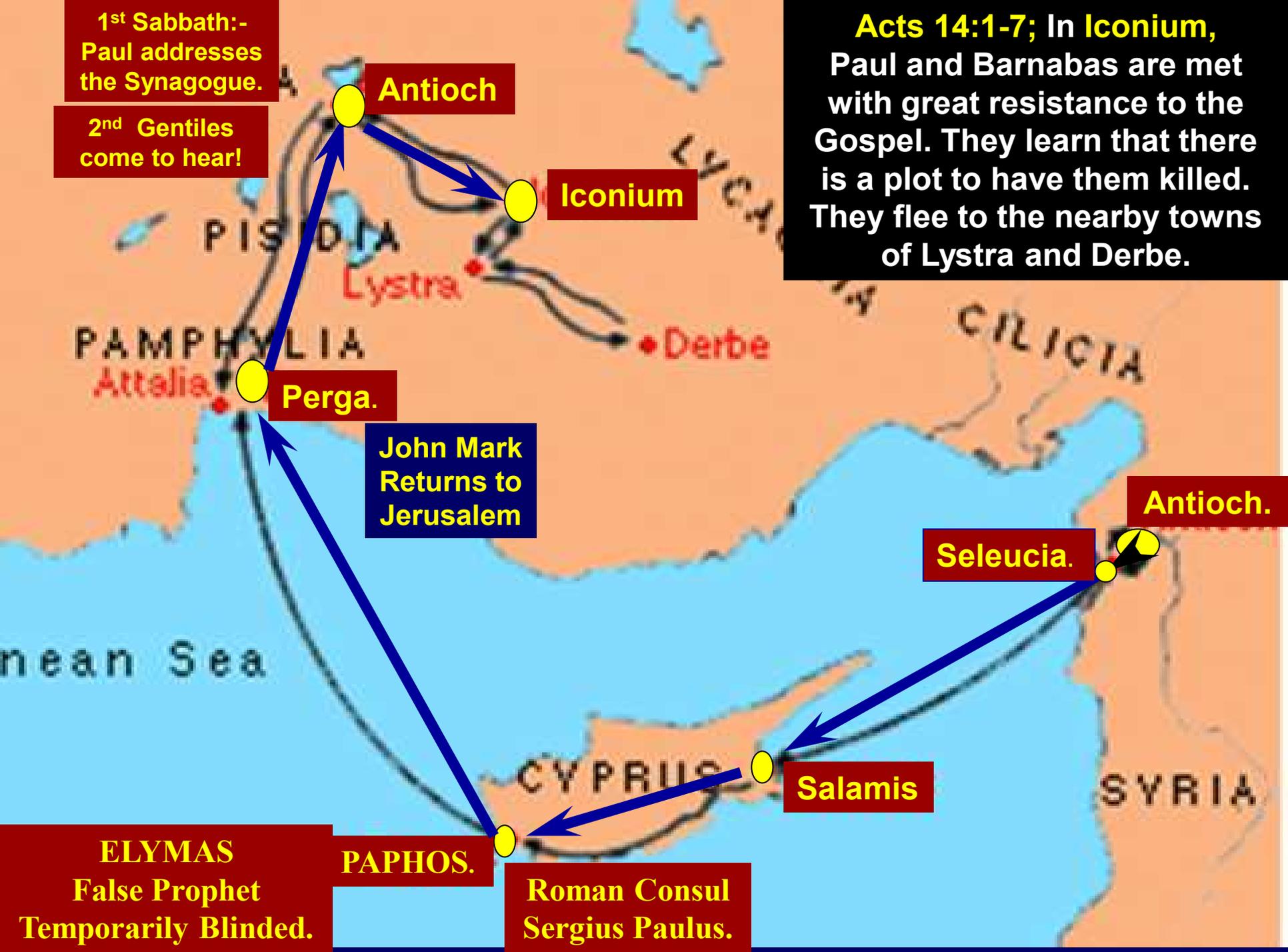
Acts 13:51; “But they **shook off the dust from their feet** against them, and came to Iconium.”

This action by Paul and Barnabas as they left the city was similar to one of Jesus' commands when He sent His apostles out on their limited commission. Lk 9:5; Matt 10:14;

It would be very dramatic! They would have stooped down and pulled off their sandals and held them up for all to see, and then shook off the dust from them.

This act by the departing apostles, witnessed no doubt by those who had just thrown them out of town, was not an idle or childish act of resentment, but **would have had grave meaning to Jews** who had been urging the persecutors on.

The Jews who were watching would understand that Paul and Barnabas **were calling them worse than heathen.**



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ELYMAS
False Prophet
Temporarily Blinded.

Acts 14:1-7; In Iconium,
Paul and Barnabas are met
with great resistance to the
Gospel. They learn that there
is a plot to have them killed.
They flee to the nearby towns
of Lystra and Derbe.



Iconium, undated photograph

Acts 13:51; “But they shook off the dust from their feet against them,
and **came to Iconium.**”

**This city (called Konya on modern maps) was
in the region of Phrygia, and located
near the border between Phrygia and Lycaonia.**

**Acts 14:6 Paul and Barnabas are represented
as fleeing from Iconium to the cities of Lycaonia,
which implies that the border of Phrygia and Lycaonia
was crossed somewhere between Iconium and Lystra.
Iconium was about 60 miles southeast of Pisidian Antioch.**

**Several Roman roads met at this point, and Iconium
was therefore an important centre for missionary labours.
This region (with Iconium as its administrative capital)
was also part of the Roman province of Galatia
in New Testament times.**

Acts 13:52; “and the disciples were filled with joy and with the Holy Spirit.”

The disciples who were left behind in Antioch of Pisidia.
Joy:- because of forgiven sin, and because of new found peace with God. A heart full of joy ought to be almost a normal sequence following conversion. (Acts 8:8, 39;)

“filled with the Holy Spirit” It is highly probable that before departing from them, Paul and Barnabas laid their hands upon them.

Bestowing upon them the special gifts of the Holy Spirit, such as prophecy, ability to speak in other languages, supernatural knowledge, and the power to heal the sick.

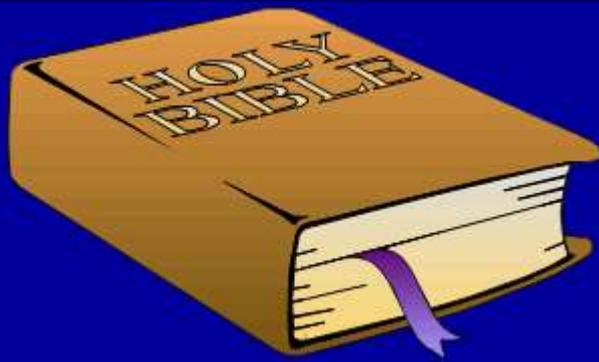
To confirm the new message of the gospel that they would continue to preach.

Acts 13:52; “and the disciples were filled with joy and with the Holy Spirit.”

Some think that “the Disciples” are referring to the apostles being filled with joy?

Why would the Apostles be filled with joy at being forced to leave town?

Acts 5:40-41; “They called the apostles in and had them **FLOGGED**. Then they ordered them not to speak in the name of Jesus, and let them go. The apostles left the Sanhedrin, **REJOICING** because they had been **COUNTED WORTHY OF SUFFERING DISGRACE** for the Name.”



Conclusion.

The Holy Spirit is still guiding and empowering inspired men to go out and preach to Jews and Gentiles.

They are following the plan given by Jesus when He commissioned His travelling preachers.

The church, which at first was composed of Jews only, now is gaining members in the Gentile world.

Soon there will be many more Gentiles than Jews in the kingdom of God.

Just as at one time in the Roman world there was a Jewish synagogue in nearly every city, soon there will be a congregation of God's new Covenant people in every city, including several in Rome itself.

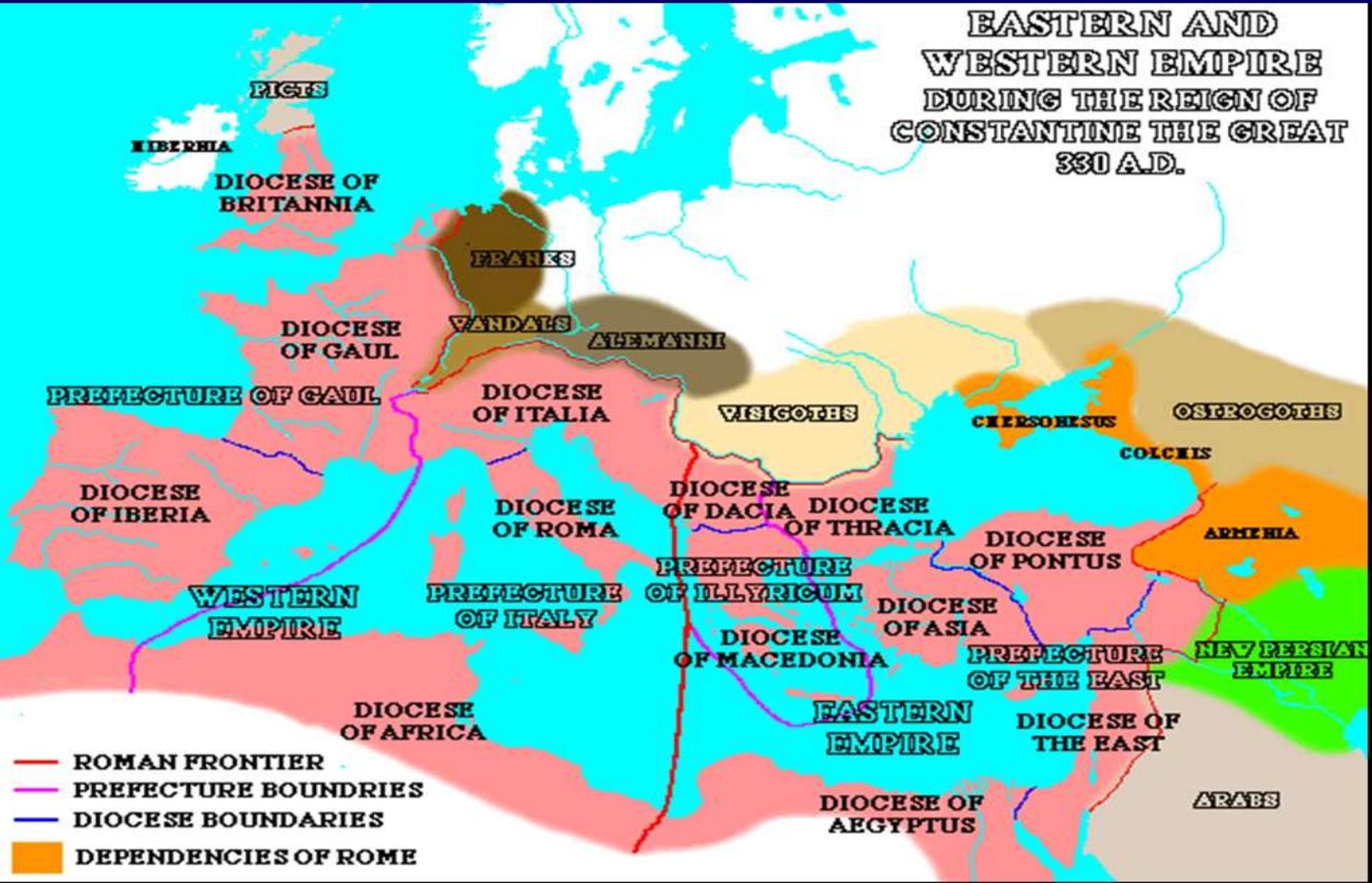
Each of these congregations will be made up of Jews and Gentiles in a unified body.

Within a couple of generations, those claiming to be followers of Jesus will conquer the empire that tried to destroy it.

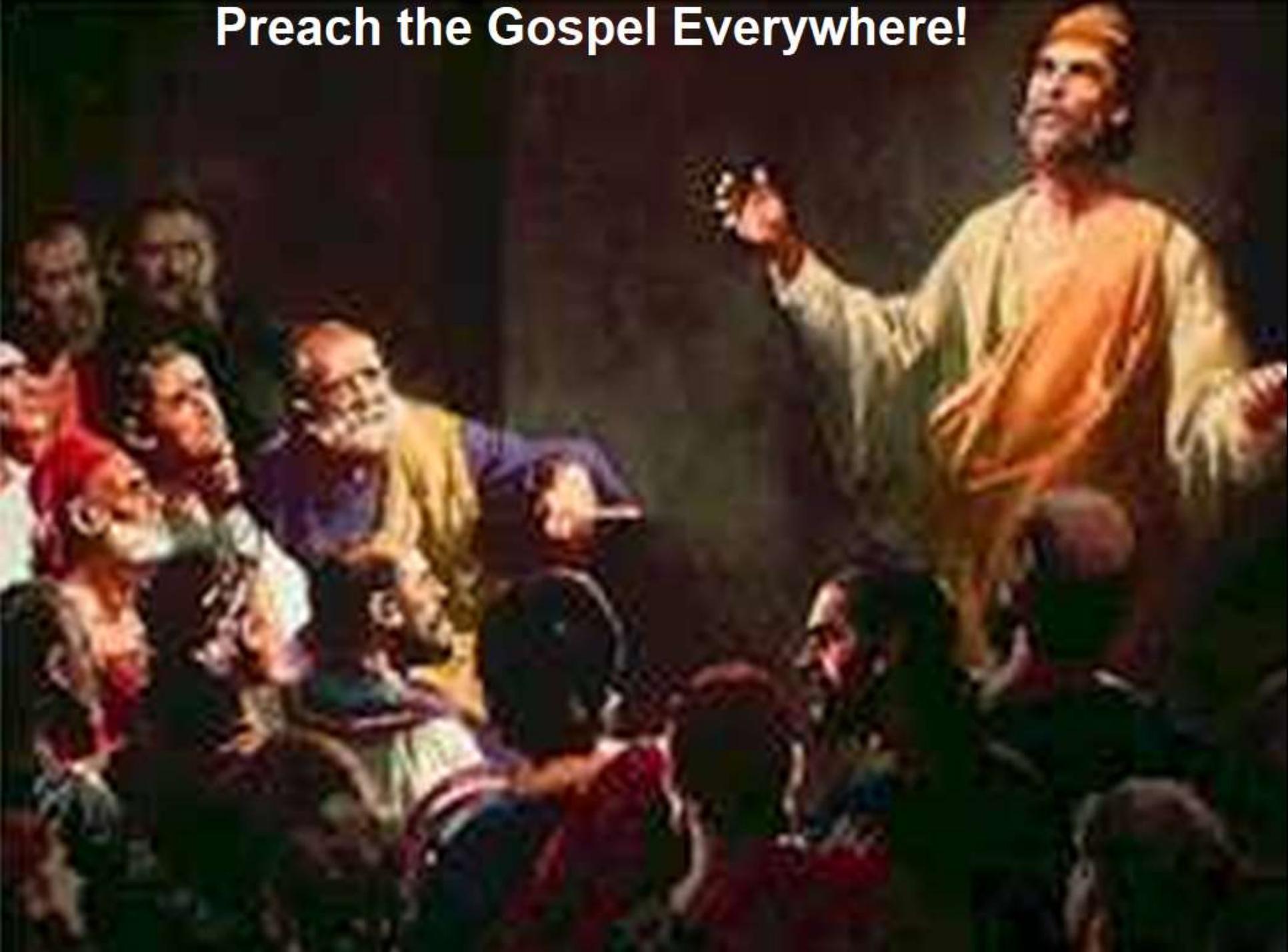
In about 313 AD the Emperor Constantine will make Christianity a legal religion in the Roman Empire. Later, Theodosius I (379-395) would make it the official religion.

Sadly by this time the church had begun to change into what later became the Roman catholic church. It had already lost sight of the congregational government that the Holy Spirit inspired Paul to describe in Timothy and Titus.

EASTERN AND WESTERN EMPIRE DURING THE REIGN OF CONSTANTINE THE GREAT 330 A.D.



Preach the Gospel Everywhere!



Preach the Gospel Everywhere! By Ellis Jones.

Preach the gospel everywhere,

Baptize the believers.

Teach that Jesus

Is the truth.

Warn them of deceivers.

The gospel is

The kingdom's seed.

Lodged in the honest heart,

It bears the Spirit's fruit,

And sets the saved apart.

FRUIT OF THE SPIRIT

GENTLENESS

FAITHFULNESS

SELF-CONTROL

MEEKNESS

PEACE

JOY

LOVE

KINDNESS

PATIENCE

GOODNESS

TEMPERANCE

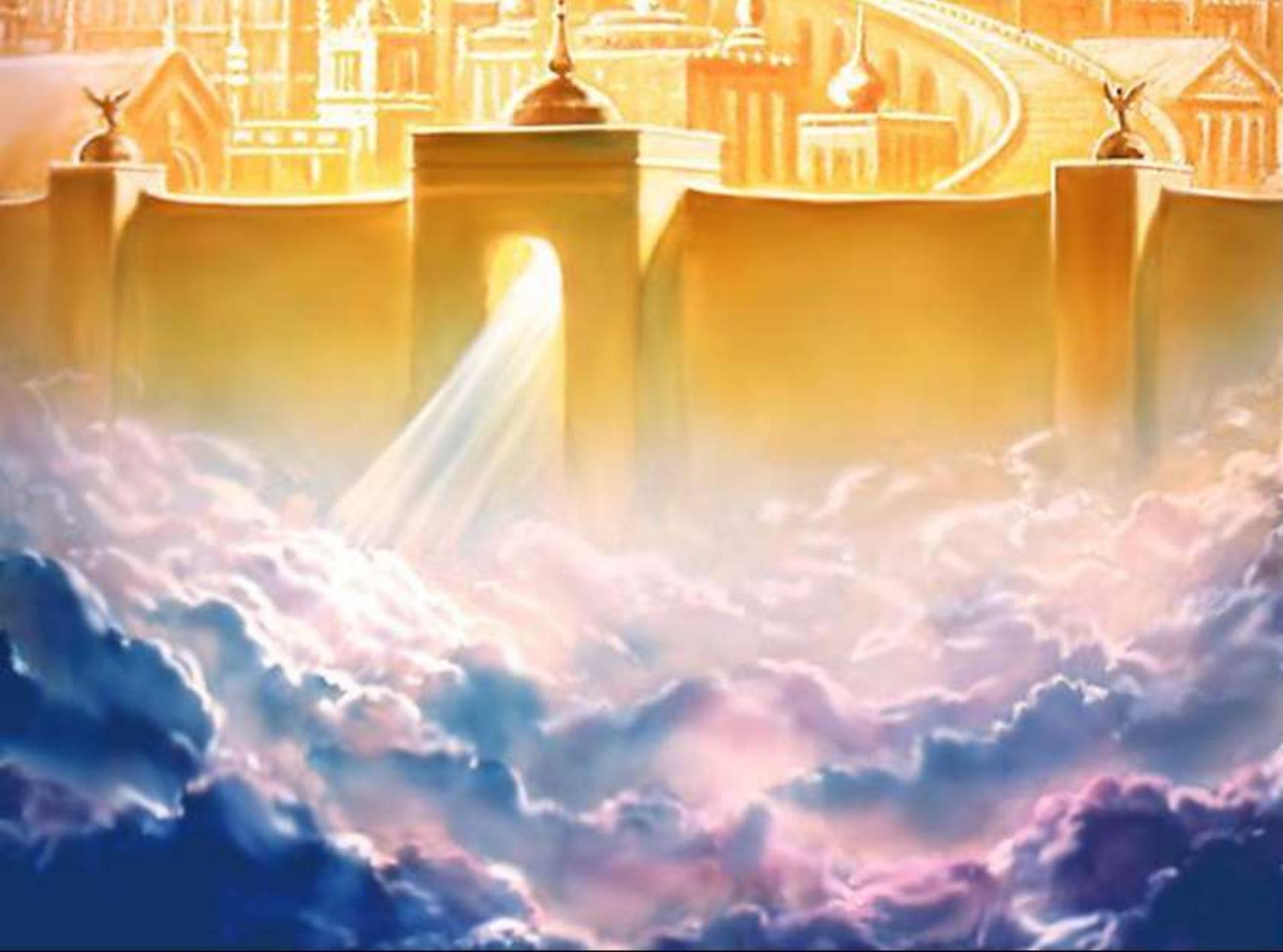
FAITH



**In His vineyard
You must work
Until life's day shall end.
Then you, Oh weary labourer
To your home shall wend.**

**Seek not for worldly wealth or fame,
But God's kingdom only.
Then true wealth you will receive,
Where saints are never lonely.**





First Missionary Journey

Part 3

Antioch in Syria to Iconium.

ACTS 13:38; to 13:52;

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Next in the series:-

First Missionary Journey. Part 4 Acts 14.