

THE CHURCH IN THE UTTERMOST PART OF THE WORLD

13:1—28:31

THE FIRST MISSIONARY JOURNEY

1. AT ANTIOCH. 13:1-3.

- 1 Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.
- 2 And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.
- 3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

1 Luke begins this portion of his treatise as if it were the beginning of a separate narrative. Although it is a part of the whole, yet one could start reading at Acts 13:1 and find a complete story as he read through the rest of the book.

The spread of the gospel into the uttermost part of the earth begins from the metropolis of Antioch in Syria, and with two of the leaders of this church.

It will be of interest to note that Barnabas and Saul along with the others are called "prophets and teachers" of this church. The other servants of the church were: (1) Symeon that was called "Niger," i.e. Symeon who was called "black." There is no need to immediately conclude that Symeon was a Negro. There are many men who because of their dark hair or complexion are called "black." (2) "Lucius of Cyrene" must have been one of the first to come to Antioch as we read in 11:20 that men from this city of northern Africa were the first to preach Christ in Antioch. (3) "Manaen the foster brother of Herod the Tetrarch;" this was Herod Antipas, the Tetrarch of Galilee; and since we learn from Josephus that this Herod and his brother Archelaus were children of the same mother, and afterward educated together at Rome, it is probable that this Christian prophet or teacher had spent his childhood with these two princes, who were now both banished from Palestine to the banks of the Rhine.

Saul is placed last on the list of the five; this is probably in the order of importance. Who were prophets, and who were teachers?

399. Who were the prophets and teachers of the Antioch church? Name them from memory.

400. Do you believe "Symeon" was a Negro?

401. Who was "Lucius of Cyrene?"

402. What interesting word does Josephus give us of one of the leaders?

This we are not told. The word "prophet" is suggestive of far more than only foretelling the future; it carries with it the thought of exhortation and divine utterance. Read the notes on "The gifts of the Holy Spirit," as to how the gift of prophecy was given.

2 The leaders of the Antioch church were busy about the work of God. "They ministered to the Lord, and fasted." Of just what this ministration to the Lord consisted we are not told, but from other examples of the work of the church we know that they were caring for both the physical and the spiritual needs of the saints. Why were they fasting? It could have been the usual habit of consecration then prevailing in the early church. We are disposed to this view. While they were thus engaged, the Holy Spirit spoke to Symeon, Lucius and Manaen, concerning Barnabas and Saul.

"Separate me Barnabas and Saul for the work whereunto I have called them."

That God had previously called Saul we are certain. But when the Lord spoke to Barnabas concerning this task we do not know, but that He did we are here assured.

3 The setting aside described in verse three is what is commonly referred to as an ordination service. There was a setting aside. It could be overlooked that this is an example for all those who would do similar work today. Consider the facts of this case as an example:

- (1) There must be men qualified, men who are already busy in the Lord's work.
- (2) They must feel and realize that God has called them to this task. (Not of course in the same way that these two were called.)
- (3) The local congregation directed by the elders sets them aside.
- (4) Fasting and prayer are to precede the setting aside.
- (5) The hands of the elders, in this case called "teachers," are laid upon their heads. (Since it was not the hands of the apostles we know nothing miraculous was imparted.)
- (6) They are sent away to a definite work.

2. AT SELEUCIA. 13:4.

4 So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

4 The Holy Spirit directed in this whole procedure, so it could be

403. How did these men become prophets? Prove your answer.
404. What did you conclude the word "ministered to the Lord" means?
405. Why were they fasting? How often?
406. Who did the Lord speak to regarding Barnabas and Saul?
407. When had God called Barnabas?
408. What example for us is given in the church at Antioch?
409. Give from memory the six steps in setting aside men for the work of God.

truly said that "they were sent forth by the Holy Spirit." They were to leave the country of Syria, hence their first stop was the seaport of Antioch called Seleucia. This port was about fifteen or sixteen miles from Antioch. The mountains of Cyprus could be viewed from the coast of Syria. It should be said here that John Mark was taken with Barnabas and Saul as their minister.

On one of the ships in the port of Seleucia the three found passage and sailed to the isle of Cyprus.

3. IN SALAMIS. 13:5.

5 And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

5 Salamis was on the coast of Cyprus. The town was populated with a substantial number of Jews, their synagogues were to be found throughout the city. The town was an important place in this time; from Salamis the eastern portion of the island was governed. What response was given by the Jews to the preaching of the Word of God? No definite word is given but it does seem that had there been any tangible results it would have been mentioned. The stay must have occupied several days. The first mention of the presence of John Mark is here made; although as it has been said, he accompanied Barnabas and Saul from Jerusalem (12:25) and doubtless set sail with them from Seleucia.

4. AT PAPHOS. 13:6-12.

6 And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus;

7 who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.

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

9 But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him,

10 and said, O full of all guile and all villany, thou son 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 dark-

410. How far is Seleucia from Antioch?

411. How many in the missionary party? Who were they?

412. Why could it be said that Salamis was an important city.

413. What work for the Lord was done in Salamis?

ness; and he went about seeking some to lead him by the hand.

- 12 Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

6 The next move of the evangelists took them on a journey of one hundred miles. They traversed the whole isle of Cyprus before Luke saw fit to record the next incident. The words used in the text: "had gone through the whole island" have the thought of a leisurely journey that would offer opportunity to stop off in several places on the way. It might be suggestive of visiting the previous work of those on this island. (11:19).

Like the work of Philip among the Samaritans the first fact made known to us is a note of opposition to the gospel. In Samaria it was Simon the sorcerer; in Paphos it is Bar-Jesus the sorcerer.

The city of Paphos was of considerable size, being the capitol of the island. The proconsul or ruler under the Roman Senate, was Sergius Paulus. Bar-Jesus was closely associated with the proconsul. This ruler was a man of understanding and was searching for the truth of God. Bar-Jesus being a Jew was evidently combining what knowledge he had of the Jewish religion with sorcery to give him the position he held.

7-8 It must have been in the providence of God that this sorcerer was a Jew, for when Sergius Paulus heard that two Jews came preaching a message purporting to be the truth or Word of God, he would quite naturally think of what he had heard from Elymas of the Jewish religion and be anxious to hear more on this subject. He called in Barnabas and Saul that they might speak to him. But when Elymas (a Grecianized form of the Arabic word for "wise") realized the mission of these two he knew that unless he could defeat their counsel his influence and position were lost. The opposition put forth by Elymas was to "withstand" Barnabas and Saul. Just what method he used in doing this, we are not informed; we are told, however, of occasions with the Jews which were very similar to this one. The method used by the Jews was to rail and contradict

414. How far from Salamis to Paphos?

415. What thought is contained in the words "had gone through the whole island?" Of what is it suggestive?

416. What is the first fact given concerning the work in Paphos?

417. What special position did the city of Paphos have on the island?

418. Under whom did the proconsul rule the island?

419. If the proconsul was "a man of understanding" why have a sorcerer in his court?

420. What method of sorcery do you imagine Bar-Jesus employed?

421. Why is it said that the providence of God enters the fact that Bar-Jesus was a Jew?

422. What does the name Elymas mean?

Paul while he was speaking. When no valid objection is known this is the only recourse. The whole effort of the sorcerer was to turn the proconsul from the acceptance of "the faith."

9-12 On this occasion we have the movement of Saul to the forefront. Previous to this both men had been speaking (7b). Now Saul is prompted by the Holy Spirit to execute the will of God in the form of a miracle. Through the inspiration of the Spirit of God, Saul lays bare the true character of this perverted Jew. He says:

(1) This one is full of "all guile" or cunning deceit. This presents something of his hypocrisy in the use of his knowledge of God. (2) He is also full of all "villany." This bespeaks the evil ends to which he directed his efforts. (3) His name is "Bar-Jesus," i.e. "son of Jesus" or "son of Salvation," but here Paul shows that the exact antithesis is true, he is "the son of the devil." (4) He is an enemy of all righteousness. Since he was not sincere in his profession he was truly an enemy of all righteousness. (5) All of these wicked attributes were directed toward the perversion of "the right ways of the Lord."

This sorcerer sought to place a false construction upon the things spoken by Saul and Barnabas, thus perverting the truth. The efforts of Elymas were only bringing confusion to the mind of the proconsul. This must be stopped; a rebuke is given by Saul. The reason for such a severe rebuke can be observed in the fact that the person rebuked was altogether worthy of such since he was sinning against his own conscience. The purpose was to save Sergius Paulus from the condemnation of error. The punishment was given to lend meaning and power to the rebuke. It is described in such great detail that we are prone to think that it is the statement of an eye witness. The result sought was secured. "Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord."

We should not leave our comment of this work in Paphos without a word about the change of Saul's name. There seem to be two general positions on this matter: (1) First, that "Saul" was the Hebrew name used up to this time; now since the apostle is to pass into the districts of the Gentiles the use of his Roman name "Paul" becomes prominent. This is only a theory which is based upon cases of Jews who did something similar to this. It cannot be denied that "Saul" is Hebrew and "Paul" is Roman. But it must also be

423. How did Elymas oppose the work of Barnabas and Saul?

424. What change of leadership took place in Paphos? Why do you imagine this was so?

425. Give the four attributes of Bar-Jesus given by Paul in his rebuke.

426. What is meant by "perverting the right ways of the Lord?"

427. What twofold reason do we have for the severity of the rebuke?

428. Why was the rebuke accompanied by punishment?

429. Give the two ideas proposed for the change of Saul's name.

said that it cannot be demonstrated that Saul had borne the name of "Paul" prior to this incident. (2) The other thought is that the occurrence of the preaching before Sergius Paulus, attended as it was with its good results, gave to Saul the name of the proconsul Sergius Paulus. The change of his name is associated with this event and it is entirely possible that such did take place since many men have been similarly nicknamed by some incident of their lives. This, however, is purely conjectural.

5. IN PERGA. 13:13.

13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia; and John departed from them and returned to Jerusalem.

13 Paul now steps into the lead in the cause of Christ. When Paphos was entered Luke stated: "and when they had gone through the whole island unto Paphos" . . . now upon leaving the city the historian says "Now Paul and his company set sail from Paphos . . ." A great change had taken place. God had been leading Paul to this very moment. He had waited and worked patiently until God prompted him to take this position.

The town of Perga is located some few miles up from the coast of Asia Minor in the province of Pamphylia. From this place we find John Mark leaving. He sailed from here back to his home in Jerusalem. This incident displeased Paul intensely and formed the basis for a disagreement between him and Barnabas at a later time. (15:37-40). Why John Mark left is a subject of quite some discussion. The ideas vary from homesickness to divine unction. It does seem that since Paul says: "He would not go with us to the work" that the reason lay in some objection to the work to be done. Whether it was a faint heart in consideration of the trials ahead we have no way of knowing, but we are disposed to this view. We must not leave the work of Mark here for he was later accepted back into the favor of Paul as a man to be received and heeded. (Col. 4:10; II Tim. 4:11). He also labored in the gospel with Barnabas (15:40) and wrote our second gospel which bears his name.

6. AT ANTIOCH OF PISIDIA. 13:14-52.

a. In the synagogue, the first sermon of Paul. 1.

14 But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down.

430. What great change is noted in the description of Luke relative to the approach and leaving of Paphos?

431. Tell three facts concerning the departure of John Mark from Perga.

432. Why do you think he left?

- 15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on.
- 16 And Paul stood up, and beckoning with the hand said, Men of Israel, and ye that fear God, hearken:
- 17 The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it.
- 18 And for about the time of forty years as a nursing-father bare he them in the wilderness.
- 19 And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years:
- 20 and after these things he gave them judges until Samuel the prophet.
- 21 And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years.
- 22 And when he had removed him, he raised up David to be their king; to whom also he bare witness and said, I have found David the son of Jesse, a man after my heart, who shall do all my will.
- 23 Of this man's seed hath God according to promise brought 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 was fulfilling his course, he said, What suppose ye that I am? I am not he. But behold, there cometh one after me the shoes of whose feet I am not worthy to unloose.
- 26 Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth.
- 27 For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled them by condemning him.
- 28 And though they found no cause of death in him, yet asked they of Pilate that he should be slain.
- 29 And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb.
- 30 But God raised him from the dead:
- 31 and he was seen for many days of them that came up

- with him from Galilee to Jerusalem, who are now his witnesses unto the people.
- 32 And we bring you good tidings of the promise made unto the fathers,
- 33 that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is 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 hath spoken on this wise, I will give you the holy and sure blessings of David.
- 35 Because he saith also in another psalm, Thou wilt not give thy Holy One to see corruption.
- 36 For David, after he had in his own generation served the counsel of God, fell asleep, and was laid unto his fathers, and saw corruption:
- 37 but he whom God raised up saw no corruption.
- 38 Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins:
- 39 and by him every one that believeth is 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 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, if one declare it unto you.

One could hardly imagine a more brief statement of fact than that given to describe the long arduous journey from Perga to Antioch of Pisidia. (A carefully detailed description of this rough terrain is given by Conybeare and Howson in their book on the "Life and Epistles of the Apostle Paul.") The distance traveled was about 120 miles.

The synagogues of various cities offered the starting place for the preaching of the gospel. The Word of God was to be taken to "the Jew first" and this was the place where devout Jews could be found; such persons would give careful consideration to the things spoken. It is then natural to find here recorded that on the Sabbath day Paul and Barnabas found seats in the synagogue of Antioch.

433. Tell in a brief way of the country traversed from Perga to Antioch of Pisidia (read Conybeare and Howson).
434. How far is it from Perga to Antioch?
435. Why was the gospel to be taken "to the Jew first?" Why would the synagogue be an especially good place to carry out this commission?

The order of the synagogue service is given in informal detail in verse 15a. It was customary for the law and the prophets or the psalms to be read; following this the application of the verses was to be given. It appears upon this occasion that previous arrangements had been made for Paul and Barnabas to give "the word of exhortation." The rulers of the synagogue sent word to Barnabas and Paul that if they had any word of exhortation, now was the time to speak.

It was customary to ask visiting Jews to address the people, since they would not only give instruction but would possibly have some news of the conditions of Israel in general. This would have been especially true in this circumstance since Paul and Barnabas had but recently returned from the Holy City. But most of all, these two servants of Christ were anxious to declare the message of salvation. Paul immediately responded to the situation and arose to speak. The apostle had a gesture which he often used to attract the attention of those to whom he spoke; he employed this gesture here as he arose to address the synagogue. Paul preached to those of Antioch in Pisidia about:

Jesus of Nazareth as the Christ of God.

Paul used the same method in demonstrating this fact as did Stephen, Peter, Philip; proof from the Old Testament Scriptures. His introduction was very similar to the one used by Stephen.

Introduction: 16-22.

1. Paul calls for the attention of both the Jews, "Men of Israel," and the proselytes, "ye that fear God." 16b.
 2. The power of Israel's God as shown in the deliverance from Egyptian bondage. 17.
 3. God's love for Israel in the wilderness. 18.
 4. The God of Israel fights for His people. Compare Deut. 7:1 for a list of the seven nations conquered from the departure out of Egypt to the reign of David, the whole time in which God was giving them full possession of the land. 19.
 5. Judges given until Samuel the prophet. 20.
 6. The request for a king granted in Saul, son of Kish, who ruled for forty years. 21.
 7. Saul removed to make room for David, the man after the heart
436. What is the order of the synagogue service?
 437. What arrangements were made between Paul and Barnabas and the rulers of the synagogue?
 438. Why would the Jews of Antioch be especially anxious to hear from Paul and Barnabas?
 439. What was the theme of Paul's Message? How did he develop it?
 440. To whose introduction is the one used by Paul similar?
 441. What two classes of people were spoken to by Paul?

of God. 22. The statement made concerning David is a combination of I Sam. 13:14 and Psa. 89:20.

This introduction was given to attract attention and interest as well as to create a favorable atmosphere for the theme to follow. Those of Antioch now knew that Paul was well acquainted with the history of Israel; to this history they had listened with great pride and interest; they intently followed the narrative.

Proposition: Some reasons why we can know that Jesus of Nazareth is the Christ or Israel's Saviour.

The thought of the proposition is presented in verse twenty-three. A beautiful transition is made from David to Christ. Paul knew when he started his message that when he arrived in his message to king David he would then tell of "David's seed." This would bring him to the theme of his discourse.

I. The testimony of John the Baptist and the prophets. 24-29.

1. John's testimony. 24-26.

a. No doubt John was well known among these Jews and hence the witness of John would carry real weight with those that heard. 24, 25.

b. A word of exhortation is given to receive the evident fulfillment of the promise to Abraham. 26.

2. Testimony of the prophets. 27-29.

The trial, death and burial of Jesus were all in fulfillment of that which had been written.

II. The testimony of the resurrection. 30-37.

1. God raised Him from the dead and allowed Him to be seen for many days by His disciples. 30, 31.

2. This was all done in fulfillment of prophecy respecting the blessings promised to David. 32-37.

The conclusion. 38-41.

1. Through this One is found remission of sins. 38.

2. Thus it could be said that there was found in Christ that which never could be found in the law, i.e. "justification." 39.

3. The warning. 40, 41.

Evidently the reception of the message was such that Paul saw they were in danger of stubbornly resisting the truth—

442. What two men form the extremities of Paul's introduction?

443. What is the proposition of Paul's message?

444. Show how the transition is made from the history of Israel to Jesus as the Christ.

445. What two reasons are presented in verses 24-29 for accepting Jesus as the Messiah?

446. Why would the testimony of John the Baptist be of any value?

447. How does verse 26 fit into the outline?

he quotes an appropriate prophetic word on this point. He evidently did not deem it wise to call for a decision under such a circumstance.

b. The desire to hear more the next sabbath. 42.

42 And as they went out, they besought that these words might be spoken to them the next sabbath.

42 There were some who refused the message of eternal life but there were more who were interested. They did not fully understand but there was something in the word spoken that caused them to want to hear more. It would be seven days until the next gathering of the people. Requests were heard on every side that this same message might be repeated the next Sabbath.

c. The interest of the Jews and devout proselytes. 43.

43 Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.

43 Luke tells us in specific description of the actions of those in Antioch. As Paul and Barnabas came out of the synagogue a crowd of interested Jews and devout Gentiles followed them; these persons were doubtlessly asking questions and listening attentively to the words of Paul and Barnabas. An unusual word is given concerning those who thus manifested their concern over the message of the truth. They were said to be "in the grace of God" (43b). It is not to be concluded that they were possessors of salvation for the context plainly suggests otherwise. They were, however, in the generic sense under or in the grace of God; Jehovah was well pleased with their interest and at the same time they were the recipients of the message of redemption. If they would continue in their interest, prompted as it was by the gracious message of the gospel, they would most certainly become children of God.

d. Great gathering the next sabbath. Contradiction of the Jews. 44, 45.

44 And the next sabbath almost the whole city was gathered together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.

44 What were the two servants of the Lord doing in the days from one sabbath to the next? While Paul was in Ephesus he spoke to

448. Of what did the prophets testify concerning the Christ?

449. What reasoning is given in verses 30-37?

450. What was the real objection of the ruling Jews?

the brethren "night and day with tears." This was done not only publicly but "from house to house." (20:18-21). We are persuaded that his conduct was no different here in Antioch.

When the next sabbath came, such an interest had been stirred up concerning this new message that almost the whole city gathered in and around the synagogue to listen to these two strangers who were so possessed by their message.

45 It was all right with the ruling Jews for these men to bring a new doctrine into their town just so long as it did not hinder their influence or hold on the people. But as these Jews saw more and more people crowding into the synagogue, and then, when they saw them begin to fill the street around the synagogue, fear and jealousy entered their hearts. By the time Paul and Barnabas were ready to speak, these Jews were "filled with jealousy." There was only one way to oppose the efforts of these men. The rulers were respected by the people; hence, if they contradicted the things spoken, even if the contradictions would not stand inspection, they would be heeded. The message was too new. It could not be accepted without some degree of skepticism. And after all, had not these Jews always been their teachers? The contradictions were backed up with equally baseless railings. This procedure was carried out by the rulers of the Jews and not without some measure of success.

e. Turn to the Gentiles with good results. 46-48.

46 And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, That thou shouldest be for salvation unto the uttermost most part of the earth.

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

46 "Where sin abounded, grace did abound more exceedingly." God's grace is always sufficient for every accusation of the great "accuser of our brethren." On this occasion the answer was a bold statement by both of the messengers of the results forthcoming from such actions. The Jews had been addressed throughout the message. Now they are told in no uncertain words that it was a privilege that they were abusing. God had decreed that the Jews were to be the first to hear the glad tidings but now if they were going to thus

451. Why would the contradictions of these men be heeded above the words of Paul and Barnabas?

treat it they would be in reality thrusting from themselves the Word of God and judging themselves unworthy of eternal life. There was only one alternative if the Jews thus refused the message. It yet must be heard, "lo, we turn to the Gentiles."

47 Paul and Barnabas could say now that the true meaning of Isaiah's words were known to them and were here being fulfilled by the refusal of the gospel by the Jews:

"I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth."

The mere words were known but their full impact and application was unknown until it now became apparent that they were going to be fulfilled by the very force of the circumstances.

The quotation from the prophet was received with great joy by the Gentiles. From the hearts of these Gentiles there arose praise and adoration to God for the hope thus given in His word.

48 The latter portion of verse forty-eight has been the source of many a controversy: "As many as were ordained to eternal life believed." What is its meaning? We quote from D. D. Wheden on pages 164-165 of his **Commentary On Acts** as a clear concise statement of the thought here involved:

"Ordained to eternal life—Should be rendered, disposed to eternal life. It plainly refers to the eager predisposition just above mentioned in the heart of many of these Gentiles on learning that old prophecy proclaims a Messiah for them. As many as were so inclined to the eternal life now offered committed themselves by faith to the blessed Jesus.

Rarely has a text been so violently wrenched from its connections with the context, and strained beyond its meaning for a purpose, than has been this clause in support of the doctrine of predestination. There is not the least plausibility in the notion that Luke in this simple history is referring to any eternal decree predestinating these men to eternal life. The word here rendered ordained usually signifies placed, positioned, disposed. It may refer to the material or to the mental position. It is a verb in the passive form, a form which frequently possesses a reciprocal active meaning; that is, it frequently signifies an action performed by one's self upon one's self. Thus, in Romans 9:22, the vessels of wrath fitted to destruction are carefully affirmed, even by predestinarians, to be fitted by themselves. Indeed, the very Greek word here rendered ordained is frequently used, compounded with a preposition, in the New Testament itself, in the passive form with a reciprocal meaning. Thus, Rom. 13:1, Be

452. How did these men judge themselves unworthy of eternal life?

453. What were the words of the prophet that were fulfilled on this occasion?

454. What contrast is found here?

455. What is a better word than "ordained" in verse 48?

456. Why the straining and wrenching of this text?

subject unto the higher powers, is literally, place yourselves under the higher powers. So, also Rom. 13:7; I Cor. 16:16; James 4:7, and many other texts. The meaning we give is required by the antithesis between the Jews in verse forty-six and these Gentiles. The former were indisposed to eternal life and so believed not; these were predisposed to eternal life, and so believed. The permanent faith of the soul was consequently upon the predisposition of the heart and the predetermination of the will."

f. The spread of the word. 49.

49 And the word of the Lord was spread abroad throughout all the region.

49 The apostle Paul was never content to preach the word only in the city visited but the whole region or province in which the city was situated was to hear the word also, and so it was here in Pisidia, as it will be in Asia and other places "the word of the Lord spread abroad throughout the region."

g. The persecution and leaving the city. 50, 51.

50 But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders.

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

50 The rulers of the synagogue were men of real authority in all matters religious; however false or baseless their objections might be it seems they were heeded. The persons approached by the Jews of Antioch were the "honorable women" of the synagogue. Whether these women were Jews or only devout proselytes we are not told. They were probably the wives of the chief men of the city and thus influenced their husbands to promote a general persecution that would lead to the casting out of Paul and Barnabas.

51 The shaking of the dust from their feet was not an impetuous act of anger but rather in fulfillment of Jesus' words (Matt. 10:14) as a judgment of God against these persons. The eternal life offered through the gospel had been refused. Here now was the climax of their refusal.

457. Upon what is the permanent faith of the soul dependent?

458. How could it be said that "the word of the Lord spread abroad throughout the region?"

459. Who were the "honorable women?" Why approach them in this manner?

460. Show the significance of the shaking the dust off their feet.

h. The joy of the disciples amid tribulation. 52.

52 And the disciples were filled with joy and with the Holy Spirit.

52 How unlike the Christians of today were these new converts of Pisidia. When the preacher leaves a field today a general "let down" passes throughout the congregation; and especially would this be so if there were no prospect of securing another man to take the place vacated. How different in the church at Antioch. In spite of all the hard conditions "the disciples were filled with joy and with the Holy Spirit." There is only one answer to this remarkable situation—the preaching and teaching of Paul accompanied by the willingness on the part of those that heard produced these results.

7. AT ICONIUM. 14:1—6a.

1 And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed.

2 But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren.

3 Long time therefore they tarried there speaking boldly in the Lord, who bare witness unto the word of his grace, granting 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 made an onset both of the Gentiles and of the Jews with their rulers, to treat them shamefully and to stone them,

6 they became aware of it, and fled unto the cities of

1-3 Together Paul and Barnabas journeyed to the town of Iconium and entered the synagogue. The attendance at such services was for but one purpose, i.e. to preach Jesus as the Christ. There is an enlightening comment given regarding the preaching of these men here in Iconium. We all know that some preaching is not the kind that reaches the hearts of men. Luke states that Paul and Barnabas "so spake" that a great multitude of both Jews and Greeks believed. We would do well to follow closely the method and message of the apostles that we, too, might "so speak" as to reach the hearts of those to whom we preach.

While some among the Jews opened their minds and obeyed the

461. In what way were the converts of Antioch unlike the Christians of today? What reason can be given?

462. What is meant by being "filled with the Holy Spirit?"

463. What significant word is given regarding the preaching of Paul and Barnabas in Iconium?

truth, there were others who refused the message, being disobedient not only to the truth but to their own conscience as well.

The Gentiles were only the guests of the Jews as they attended the synagogue services. The Gentiles in this place as in many others saw something in the religion of the Jews that attracted their interest. But since they were ignorant of this new religion the words of the members of this belief would quite naturally be accepted as authoritative. Hence, when the rulers of the synagogue began to speak out against the doctrines of these two strangers their words were heeded by a good share of the uncircumcised. Some of the Gentiles were actually antagonistic toward the apostles as well as being opposed to those among their own group who had embraced this new belief.

Unless there was some real threat of bodily harm in the persecution, Paul could see no reason for leaving a place of labor. So, in spite of the active opposition of the jealous Jews there rang forth from the synagogue (and doubtless from house to house) the news that this Jesus of Nazareth was the Christ.

The Lord honored and confirmed their message with signs and wonders. It is of real interest to note that each time miracles are mentioned they are associated with the hands of either the apostles or those upon whom the apostles had laid their hands. Never do we hear the Christians of these towns working miracles "through their great faith."

4-6a The whole city of Iconium was shaken by the message of grace. Unfortunately however, it was divided about equally for and against the apostles. This fact would only encourage the apostles to draw the more closely to their source of power; but when knowledge of a plot to stone them reached their ears, and when they perceived that not only the envious Jews but also the Gentiles and rulers of the city were involved, they were forced to make a hasty retreat. The province of Lycaonia is the next to be entered in the preaching of the Word.

8. IN LYSTRA. 14:6b-20.

a. General statement. 6b, 7.

6b unto the cities of Lycaonia, Lystra and Derbe, and the region round about:

7 and there they preached the gospel.

6b-7 In verses 6b-7 we have a general statement of the preaching of the gospel in the towns of Lycaonia, Lystra and Derbe. The suggestion is also made in 6b that the persons living near these cities heard the word from these faithful evangelists.

464. How could the Jews stir up the Gentiles so readily?

465. Why the signs and wonders? How performed?

466. Why leave Iconium?

467. What suggestion of extension is made in 6b?

b. The healing of the lame man. 8-10.

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

9 The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole,

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

8-10 In the Greco-Roman town of Lystra there apparently was no synagogue, for the account of the preaching suggests that Paul proclaimed the Word in the streets of the town. To be more exact as to the location of the preaching, we might say that the healing of the cripple seems to have occurred close to the city gates (cf. verse 13) so that possibly the city gates afforded a place for the gathering of the populace.

It so happened that on one occasion of preaching a cripple was found in the audience who was destined to be the object of God's power. As he listened he came to have a great faith in what was being said. We might well ask, "What was being said?" We could reply from Paul's words to the man that he must have been listening to a message that created hope and faith in the possibility of his being "made whole." So Paul, in his preaching of Jesus must have referred to some of the miracles that God had performed by the apostles' hands on other similar occasions. Then it would seem, to make such a recital tangible, he looked over the crowd for a suitable candidate to further confirm his word. Upon seeing this impotent man sitting in rapt attention, he fastened his eyes upon him and noticing that he had faith to be made whole, said with a loud voice, "Stand upright on thy feet." Now this would be no small task for the man had never walked from the day of his birth. Behold the power of God: "He leaped up and walked." How like the record in the third chapter of this book.

c. The multitudes worship them as gods. 11-13.

11 And when the multitude saw what Paul had done, they lifted up their voice, 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, Mercury, because he was the chief speaker.

13 And the priest of Jupiter whose temple was before the

468. What difference is found in the preaching at Lystra and any other town?

469. What caused the crippled man to have any hope of being made "whole?"

470. Show the wonderful power of God in the healing of the lame man.

city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.

11-13 But how different was the response received than what was expected. Paul doubtless hoped that this multitude would react like the one at the Gate Beautiful; that this miracle performed would cause them to stand in awe and silence and give him a chance to bring a message concerning the God who wrought this act. But these were not "devout Jews," but superstitious Gentiles. The persons of this province had been taught the Greek language. This was probably the language used by Paul in speaking to them. But these Gentiles were likewise earnest devotees of the Greek gods. As the lame man leaped to his feet there swept across the multitudes, like a wave on the surface of a lake, a low murmuring of astonishment, but the wave returned toward the speaker in a swelling babel of voices. None of this could be understood by Paul for they spoke in their native tongue—"the speech of Lycaonia." These simple, rude folk must have an immediate explanation for this phenomenon. What is it? It could not be of man and yet these appeared to be men before them. The conclusion was that it was from the gods, but which gods? The only gods they knew were those of the Greeks, hence they began to fancy that they could see in the countenances of these two strangers a resemblance to two of these deities. "Barnabas, as more dignified and reposeful in mien, suggested Zeus, the king of the gods; while Paul, as the 'chief speaker' was Hermes, the messenger of the gods."

The word of this strange conclusion was taken to the priest of the temple of Zeus or Jupiter, (or possibly he was among those who listened). The priest saw but one thing to do and that was to make preparations for a sacrifice to these deities in the guise of men. This servant of Jupiter soon had garlands and oxen ready. The oxen were led toward the city gates where Paul and Barnabas were doubtless the center of attraction. Since the expressions of worship to Paul and Barnabas were made in the native tongue of the Lycaonians, the apostles could not know in its entirety just what was transpiring.

d. The objection of Paul and Barnabas. 14-18.

14 But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out

15 and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto

471. What was unexpected about the response of these people? Why?

472. Explain in your own words the reaction of these folks to the miracle?

473. Why call them Jupiter and Mercury?

474. Why didn't Paul and Barnabas know immediately what was happening?

- a living God, who made the heaven and the earth and the sea, and all that in them is:
- 16 who in the generations gone by suffered all the nations to walk in their own ways.
 - 17 And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.
 - 18 And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

14-18 But when they finally did understand they immediately tore their garments in their deep concern over the matter, and even as they thus rent their garments they sprang forth or rushed into the midst of the multitude until they could approach the priest and his attendants and cry out: "Sirs, why do ye these things?" Paul then took advantage of the situation not only to dispel their false conception but also to deliver a message from the true God.

The first words of Paul's message were given to draw attention away from him and Barnabas that it might be directed toward the true object of worship. To tell these misguided folk that the ones whom they worshiped as deities were only men would have been useless unless it came from the men themselves.

The apostle spoke to these men of the true purpose for being among them. It was not to be worshiped, but to bring "good tidings." The first thought of these "good tidings" was that men should turn from the worship of such vain speculations as these mythical Greek gods. In turning they were not asked to refuse these gods only because they were false, but that they might turn to the worship of the true God, the one and "living God," who made the heaven and the earth and the sea, and all that in them is. This attribute of Jehovah would show Him superior to any and all other gods, for none of them claimed this distinction. The words of verse sixteen are especially applicable to those present for Paul is saying in essence: "In times past, i.e. before Christ came, Jehovah permitted all the nations to continue in their course of life, but now since Christ has come (whom Paul had just preached) you are to heed Him." Paul was saying: "Previous to this time you might have acted in the fashion you are now acting and God would have suffered you, but it is now inexcusable." Paul pointed out that although the Lord permitted their course of life, it was not because He did not leave a witness of His "everlasting power and divinity" (cf. Rom. 1:20). Paul calls attention to the fields of the Lycaonian peasants that had brought forth for many years a plentiful harvest. Paul is

475. How did Paul utilize the situation to an advantage?

476. What was the purpose of Paul's first words?

477. What was the twofold purpose in turning from the Greek gods?

478. Explain verse 16.

saying that they should have been caused to stop and consider this witness to the one who controlled such activity. When they rejoiced at the good crop, or when they profited thereby, they should have looked beyond these mere physical evidences back to the one great origin of such things.

Even with these plain words of repudiation and explanation the hands of the priests and the hearts of the mob were scarce restrained from carrying out their intention.

e. Paul stoned. He is raised up. 19, 20a.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

20a But as the disciples stood round about him, he rose up, and entered into the city:

19-20a How fickle is public opinion! The same mob that was ready to worship Paul and Barnabas as gods one day was ready the next day, or a few days later, to cast stones at them as the representatives of the evil one.

The Jews from Antioch and Iconium stirred up the multitude; they doubtless persuaded these simple folk that Paul and Barnabas were in league with Satan. The mob had been somewhat embarrassed with the thwarting of the original plan and now they had a reasonable excuse to give vent to their feelings on these who would not accept their worship. The stoning that took place was probably led by the men of Lystra for had the Jews led the assault they would have been more deadly in their effort. Paul was knocked down and stunned. He was so broken and bruised of body that they took him to be dead. Someone roughly took hold of the crumpled form of the apostle and dragged him outside the city gates, there to lie in full view of the temple in which he could have been heralded as a god.

Timothy, Eunice, his mother, and Lois, his grandmother, were probably among those disciples who stood weeping as they looked sadly upon the bruised and broken body of the one who had brought them the Word of life. To the amazement of all Paul arose from this ordeal (it would seem with the assistance of God.) He slow-

479. What was the witness Jehovah had in Lystra?

480. What thought do you suppose the Jews used in stirring up these people?

481. In what way was the stoning an act of vengeance on the part of those of Lycaonia?

482. Who led them in the stoning? How do you know?

483. Show in the stoning the wonderful testimony of the apostle's sincerity.

484. Who were probably among the weeping disciples—where did they stay overnight?

ly rose to his feet and with the aid of those around him returned to the city, possibly into the home of Timothy.

9. **AT DERBE.** 14:20b, 21a.

20b and on the morrow he went forth with Barnabas to Derbe.

21a And when they had preached the gospel to that city, and had made many disciples,

20b-21a The next day, or "on the morrow," we are told, he was able to set out with Barnabas for the town of Derbe, between thirty and forty miles away. It lay on the southeast among the foothills of Tarsus. But the memory of this scene was ineffaceable. It was one of the many "perils from his own countrymen and from the heathen," one of his being "in death oft," which sank deepest into his mind. "Once," says he, "I was stoned." Henceforth, in remembrance of his sufferings, he regarded himself as "always bearing about in the body the putting to death of Jesus" and could tell the Galatians, in whose province he had thus suffered, "Let no man trouble me for I bear in my body the marks of the Lord Jesus," the marks of the stones showered on him at Lystra, and the scourgings with great whips or thick rods, lacerating the flesh to the bone, which He had endured no fewer than eight times. (II Cor. 11:23-28; 4:10; Gal. 6:17.)

"A long bare slope, with bushes and loose stones scattered over it, and a few ruined buildings of comparatively modern date, lead up to a broad low mound which crowns it, and under this, in all probability, lie, the remains of the Derbe of Paul. It was the frontier city of the Roman province, towards, the southeast, and, as such, was honored by a connection with the name of Claudius, as Claudio-Derbe. 'Many disciples' had joined the new faith in Derbe and thus another church of former heathen had been formed." (Geikie *Hours With The Bible*, Vol. II, pages 286-289).

10. **LYSTRA, 11. ICONIUM, 12. ANTIOCH.** 14:21b-23.

21b they returned to Lystra, and to Iconium, and to Antioch,

22 confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

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

21b-23 It is just as important to confirm the saints as it is to convert the sinners. It must have been with this thought in mind that

485. Where does Paul mention the stoning in his epistles?

486. Describe the site of Derbe—what response to the gospel?

Paul and Barnabas retraced their steps to revisit these brethren.

By consulting the map you can notice that when Paul and Barnabas arrived in Derbe they were not a great distance from Paul's home town of Tarsus. What a temptation it must have been to tarry here in Derbe where no persecution hindered until such a time as the weather permitted travel through the mountain passes and then to journey homeward through Tarsus of Cilicia. But there was a higher call than that of self-preservation and security. It was the call of the need of the children they had begotten in the gospel. To these persons Paul and Barnabas had not imparted the word only but their very selves. How readily is the truth received when its application is seen in the lives of those who speak it. So it was that when Paul and Barnabas urged these brethren to remain faithful and to remember that "through many tribulations we must enter into the kingdom of Heaven," those to whom the words were spoken could see their literal fulfillment in the lives of those who spoke.

The thought of **appointing** for them elders in every city carries the idea of being chosen by vote. Lest we obtain from this thought the impression that there was here carried out a "church election" note this quotation from Cunningham Geikie:

"Yet it would be a great mistake to imagine that because the election of officers rested with the congregations, their nominations for election was unrestrictedly left to them. Such an arrangement would at any time invite rivalries, disputes, and divisions while, in such assemblies as the earliest 'churches' there would, at least in the case of those gathered from the 'Gentiles,' be very little security for the right persons being selected. Where the voters were of such a class that Paul could describe them, to themselves, as 'foolish,' 'weak,' 'base,' 'despised,' 'beneath notice,' or, in other words, the very humblest . . . and that not only in circumstances or position, but even in morals and necessarily in corresponding ignorance—it would have been contrary to every dictate of prudence to leave them without guidance. The fitting persons for office would, therefore, we may assume, be indicated by the apostles or by the rulers whom they had accepted and set apart." (Pages 291-292.)

13. THROUGH THE PROVINCES OF PISIDIA AND PAMPHYLIA. 14:24.

24 And they passed through Pisidia, and came to Pamphylia.

487. What is meant by points 10-11-12?

488. What temptation must have presented itself to Paul when he arrived in Derbe?

489. Why was the truth so readily received and followed by the disciples of these cities?

490. What is the "kingdom of heaven" spoken of here?

491. Explain the procedure of the appointing elders in these cities?

24 Following the confirming of the saints in Antioch of Pisidia and appointing elders for the churches, they passed again over the 120 to 140 miles of rough terrain that lay between Antioch and Perga.

14. AT PERGA. 14:25a.

25 And when they had spoken the word in Perga,

25a The mountain passes would not be open until the middle of May, so it must have been about this time that Paul and Barnabas "bade their last farewells to the brethren at the Pisidian Antioch and made their way down to Perga where they seemed to have stayed some time preaching the Word as they had been unable to do so when there before. It has been suggested that upon the first visit to Perga the missionaries arrived in the middle of the summer and that it was the habit of the people of the town to leave the now sultry plains of Perga for the cooler climate of the mountains back of the city. Hence there was not opportunity to preach on the first visit.

15. AT ATTALIA. 14:25b.

25b they went down to Attalia;

25b "Then, perhaps in July, they went to Attalia and sailed out of its small harbour, round which the streets now rise, one above the other, like the seats of a theatre, with a fringe of square towers surmounting the flat top of the hills—and then coasted along the land eastward, often in full view of the vast mountains, beyond which they had gathered to Christ, the first fruits of the Gentiles of Asia Minor, won with so much sufferings; and yet worth it all, as the earnest of the conversion of the great heathen world to the faith of the Cross" (ibid, page 293).

16. IN ANTIOCH. 14:26-28.

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

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

28 And they tarried no little time with the disciples.

492. How far from Antioch to Perga?

493. What time of the year was it when the Apostles left Antioch?

493. Why not preach in Perga on the first visit?

495. What was the physical appearance of Attalia?

496. Explain the touching situation that must have faced the missionaries as they sailed homeward.

26-28 How many times had the minds of those in Antioch turned to the labors of those two whom they had sent forth to the work of preaching? How had they fared? Where had they labored? What success had the glorious glad tidings had in the far away places? All these questions and many more were answered as the church in Antioch assembled to hear the report of Paul and Barnabas. The news that God had opened a door for the preaching of the gospel among the Gentiles was received without question in this church since from the earliest history of the assembly the gospel had been "preached unto the Greeks also." Thus concludes the first missionary journey.

EXAMINATION OVER THE FIRST MISSIONARY JOURNEY 13:1—14:28

True or False

- 1. There were five leaders in the Jerusalem church.
- 2. The half brother of Herod the tetrarch was one of the leaders in the Antioch church.
- 3. The church in Antioch had a period of fasting before they fasted for the separating of Barnabas and Saul.
- 4. It was in the form of a surprise to Saul that God would call him to such a work.
- 5. The basis for our present day ordination is not found in the scripture.
- 6. The gospel was preached in the synagogue in Seleucia.
- 7. John Mark acted as an assistant to Saul and Barnabas.
- 8. There was a large synagogue in Salamis in which they preached the Word. This was the only place in which they preached.
- 9. It was fifty miles from Salamis to Paphos.
- 10. Bar-Jesus was a Jew.
- 11. Saul told Elymas that he would be blind for the rest of his life.
- 12. The Word of God was preached at Perga upon the first visit.
- 13. John Mark's home town was Antioch.
- 14. Both Paul and Barnabas spoke in Antioch of Pisidia.
- 15. Paul's message in Antioch was very similar to that of Stephen's in Jerusalem.

Identify These Thoughts

(Give just a sentence of explanation for each thought.)

1. "... and with a high arm led he them forth out of it."
497. Explain in your own words verses 26-28.

ACTS MADE ACTUAL

2. ". . . gave them their land for an inheritance, for about four hundred and fifty years."
3. "Thou art my Son. This day have I begotten thee."
4. ". . . everyone that believeth is justified from all things, from which ye could not be justified by the law of Moses."
5. "Beware therefore, lest that come upon you which is spoken in the prophets. Behold, ye despisers, and wonder, and perish."
6. ". . . urged them to continue in the grace of God."
7. "But when the Jews saw the multitudes, they were filled with jealousy."
8. "It was necessary that the word of God should first be spoken to you."
9. ". . . as many as were ordained to eternal life believed."
10. "But they shook off the dust of their feet against them."

Fill in the Blanks

1. "And it came to pass in Iconium that they entered together into the synagogue of the Jews, and _____ spake that a great multitude both of _____ and of _____ believed."
2. But the multitude of the city was divided; and part held with the _____ and part with the _____.
3. The gods are come down to us in the likeness of men. And they called Barnabas, _____ and Paul, _____ because he was the chief speaker.
4. But when the apostles, Barnabas and Paul, heard of it, they _____ their _____ and sprang forth among the multitude, crying out and saying, Sirs, why do ye these things? We also are men of like _____ with you. . . .
5. But there came Jews thither from _____ and _____; and having persuaded, the multitudes, they _____ Paul, and dragged him out of the city, supposing that he was dead.
6. . . . and on the morrow he went forth with Barnabas to Derbe. And when they had preached the gospel to that city and had made _____, they returned to Lystra.

Multiple Choice

1. Upon the return visit to the churches, Paul and Barnabas: 1) Preached and gave the Lord's Supper. 2) Preached and appointed elders. 3) Exhorted the brethren.
2. Pisidia and Pamphylia were: 1) Cities. 2) Villages. 3) Provinces.
3. Upon the second visit to Perga they 1) Passed through. 2) Preached and appointed elders. 3) Just preached.
4. Attalia was: 1) A seaport. 2) A town in the journey at which they preached. 3) A province.
5. When back in Antioch Paul and Barnabas had something to

say about the Gentiles; they said: 1) God gave them a great opportunity. 2) God had baptized them in the Holy Spirit also. 3) God had opened a door of faith unto them.

THE TROUBLES OVER CIRCUMCISION AND THE JERUSALEM COUNCIL

15:1-35

1. FALSE TEACHERS TROUBLE THE BELIEVERS. 1

1 And certain men came down from Judaea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved.

1 It is very difficult for us to truly understand the vast importance of the law to the Jew. What would it mean to give up their allegiance to that divine injunction they had revered for so long? Only by thinking what it would mean to give up the most treasured of earthly law or government could we approximate the position of the Jew. In reading upon this subject I ran upon this very splendid statement by Cunningham Geikie:

"The religions of antiquity were, in all cases, intensely ritualistic. A sacrifice or a private function must, alike, be carried out in exact accordance with prescribed rules if it were to have a claim on the gods, but when everything had been done as required, they were put under an obligation to answer favorably which they were bound to honor. Yet, in the sphere of ordinary life, nearly all races of men were free. They could eat and drink as they pleased, mix with their fellowmen, perform the common offices of daily existence, or of social intercourse, without interference from the priest. Among the Jews, however, as among their ancient fellow-countrymen in Mesopotamia—the Accadians, or as among the ancient Egyptians, with whom they had lived for centuries before the Exodus, not only every detail of religion, but every minute particular of ordinary life, was the subject of religious prescriptions, believed to be divine, and therefore to be obeyed, on peril of offending and even insulting the Higher Powers.

The Jew must bear on his person the mark of a holy observance, must perform endless cleansings of a more or less formal nature, must repeat, at prescribed times, each day, so many prescribed prayers, must eat and drink only prescribed supports and refreshments, prepared in prescribed modes, must submit from his cradle to his grave

498. How could we approximate the position of the Jew in his giving up the law of Moses?

499. How was the religion of the Jews like all religions of antiquity and yet different?