

The Gospel to Antioch; Herod Agrippa 1.

Acts 11:19-30; Acts 12:1-25

Conclusion of Stage 3 of the spread of the Gospel; Stage 3 of the persecution of Christ's body.

Read Homer C. Hoeksema's Introduction.

"And Saul approved of his execution. And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles." (Acts 8:1 ESV) "Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews." (Acts 11:19 ESV)

1. Consequences of Saul's Persecution of Christ's Body.
 - a. Whom did Saul persecute and where did the persecutions take place? See Acts 8:3-4 and Acts 9:1-2.
 - b. To where did those persecuted scatter? See Acts 8:1 & 4 and Acts 11:19.
 - c. Who was scattered? Who was not scattered? What did the scattered do? See Acts 8:1, 3, 4, 5.
 - i. Interesting note: who was Phillip and what was his ethnic background? See Acts 6:1, 5 and Acts 8:5.
 - d. **Phoenicia** (Gk): Old name was Caanan and meant lowlands, "Aram" meant highlands (Syria). About where modern day Lebanon is located; Tyre & Sidon principal cities, which Jesus visited in Matthew 15. Territory is about 20 miles wide and 120 miles long (1 Kings 5:6, 7:21-23; 2 Ch. 2:7). Dependant upon inland grain supplies. Caananite woman of Matthew 15:21 was from this region.
 - e. **Cyprus**: Could be Kittim of Genesis 10:4; Numbers 24:24; contributed to the beauty and pride of Tyre in Ezk. 27:6; Cyprus church sent three representatives to the council of Nicaea in AD 325. (Illustrated Bible Dictionary)
 - f. **Antioch**: 310.7 miles (500 km) north of Jerusalem, 15 miles inland from the mouth of the Orontes River, now Antakya in SE Turkey. Founded in 300 BC by Seleucus I Nicator after defeating Antigonus at Issus (310 BC). "Josephus records that the Seleucids encourage Jews to emigrate there in large numbers, and gave them full citizenship rights (*Ant 12:119*)." Conquered by Pompey in 64 BC and made a free city (self-governed by their own laws, elected their own magistrates and some cities could coin their own money; an *epistates* or *curator* supervised city affairs in lieu of the Emperor). Was the 3rd largest city of the empire (Rome, Alexandria) and was the capital of the province of Syria. Trade from the east traveled through Antioch to Rome, making the city very rich, with many different nationalities living in and passing through the city. According to F.F. Bruce, the city had a well known reputation for its lax sexual morals - there was a large park outside of the city, the Grove of Daphne & Apollo, where there was a shrine to Apollo, and was the location for religious sexual rites and an open air brothel.
2. **The Gospel goes to Antioch.**
 - a. By whom and to whom was the Gospel first preached in Antioch? Acts 11:19.
 - b. How is it to be explained that the apostles themselves were not the first used by the Lord for this work?
 - c. From where was the second group of preachers? Acts 11:20.
 - d. To whom did they preach and what was the result? Acts 11:20-21.
 - e. In terms of chronology, was the introduction of the Gospel to the Greeks

(Hellenists) before, after, or simultaneous with the conversion of Cornelius?
Acts 11:22. (Calvin) *And the tidings.* If this report had been brought before Peter did excuse himself, those good men should have been reprov'd of many whose ministry notwithstanding God had sealed with the grace of his Spirit; but that superstition was now wiped away out of their minds, forasmuch as God had by evident signs declared that no nation ought to be counted profane. Therefore, they contend no longer, neither do they count it a point of rashness, that some durst preach Christ unto the Gentiles; but by sending help, they testify that they allow that which they had done. Furthermore, this was the cause why they sent Barnabas. The apostles did at that time bear all the burden of the kingdom of Christ; therefore, it was their duty to frame and set in order Churches every where; to keep all the faithful, wheresoever dispersed, in the pure consent of faith; to appoint ministers and pastors wheresoever there was any number of the faithful. The crafty wiliness of Satan is well known. So soon as he seeth a gate set open for the gospel, he endeavoreth by all means to corrupt that which is sincere, [pure;] whereby it came to pass that divers heresies brake out together with Christ's doctrine. Therefore, the greater gifts every Church hath, the more careful ought it to be, lest Satan mix or trouble any thing amongst the ignorant, and those who are not as yet established in the right faith; because it is the easiest matter in the world to corrupt corn in the blade. To conclude, Barnabas was sent to bring them farther forward in the principles of faith; to set things in some certain order; to give the building which was begun some form, that there might be a lawful state of the Church.

- f. Is the work at Antioch in any way an advance over the work of Peter in connection with Cornelius? Note some differences between these labors, as to:
 - i. Laborers.
 - ii. Scope of work.
 - iii. Objects of the work (Cornelius was a God-fearing man. Is any such thing noted concerning these Grecians?)
 - iv. Occasion of labor (Peter had a direct injunction from the Lord to have dealings with the "common and unclean.") Is there any such factor here?

3. **The Preaching**

- a. Whom did they preach? Acts 11:20.
- b. What is the significance of the name "Lord Jesus" regarding the content of their message?
- c. What was meant by "the hand of the Lord was with them?" See Luke 1:66
- d. "Turned to the Lord" *epistrepho* to turn to the love, worship, and obedience of the true God. (Paraphrase of Thayer Greek dictionary).

4. **Barnabas** Character qualities. (Boice, Acts, p. 199 ff.)


- a. Acts 4:36-37.
 - i. What was his name?
 - ii. Which tribe was he from?
 - iii. Where was he from?

- iv. What two character qualities or gifts did Barnabas exhibit?
- b. Acts 11:22-30.
 - i. Had Barnabas been scattered by the persecution?
 - ii. Why was Barnabas sent to Antioch?
 - iii. What did Barnabas see upon arriving in Antioch and what was his first reaction?
 - iv. What did he exhort the believers in Antioch to do?
 - v. What further description is given of Barnabas?
 - vi. What was the fruit of his ministry?
 - vii. Why did he go to search for Saul? See Acts 9:15, 28-29; Galatians 1:22-24
 - (1) In going to search for Saul, what was most important to Barnabas regarding this church?
 - (2) What character quality was exhibited by Barnabas in going to search for Saul? What would most men do when given a growing ministry?
 - (3) Who was responsible for the success of the Gospel in Antioch?

Barnabas' simplicity is commended to us now the second time, that whereas he might have borne the chiefest swing at Antioch, yet went he into Cilicia that he might fet [fetch] Paul thence, who he knew should be preferred before him. Therefore we see how, forgetting himself, he respecteth nothing but that Christ may be chief; how he setteth before his eyes the edifying of the Church alone; how he is content with the prosperous success of the gospel. Therefore, Barnabas is no whit afraid lest Paul do any whit debase him by his coming, so he glorify Christ. (Calvin commentary on Acts 11:25)

- viii. Where did he go in search of Saul?
 - ix. Upon returning, how long did they teach together in Antioch?
 - c. **First called Christians.**
 - i. Read F.F. Bruce's Acts, p. 240-241.
 - ii. Names of the believers up to this point in time:
 - (1) Disciples, during the ministry of Jesus
 - (2) Saints, or holy ones, Matt. 27:52; Acts 9:13, 32, 41.
 - (3) Believers
 - (4) Brothers
 - (5) Witnesses (Acts 1:8)
 - (6) Christians - Christ one.
5. **Agabus the prophet.**
- a. Prophets from Jerusalem to Antioch. Why?
 - b. A great Dearth or Famine - Four famines during Claudius' reign
 - c. Proper response of the church in Antioch.

Phoenician Alphabet

										
kaph	yōdh	tēth	ḥēth	zayin	wāw	hē	dāleth	gīmel	bēth	'āleph
palm	hand	good	wall	weapon	hook	window	door	camel	house	ox
k	y	ṭ	ḥ	z	w	h	d	g	b	'
[k]	[j]	[tʰ]	[ħ]	[z]	[w]	[e]	[d]	[g]	[b]	[ʔ]
										
tāw	šin	rēš	qōph	šādē	pē	'ayin	sāmekh	nun	mēm	lāmedh
mark	tooth	head	eye of needle	papyrus	mouth	eye	fish	serpent	water	goad
t	sh	r	q	š	p	'	s	n	m	l
[t]	[ʃ]	[r]	[q]	[sʰ]	[p]	[ʕ]	[s]	[n]	[m]	[l]

From Wikipedia, the free encyclopedia
Phoenician alphabet

The Phoenician alphabet, called by convention the Proto-Canaanite alphabet for inscriptions older than around 1050 BCE, was a non-pictographic consonantal alphabet, or abjad.[1] It was used for the writing of Phoenician, a Northern Semitic language, used by the civilization of Phoenicia. It has been classified as an abjad because it records only consonantal sounds, with the addition of matres lectionis for some vowels.

Phoenician became one of the most widely used writing systems, spread by Phoenician merchants across the Mediterranean world, where it was assimilated by many other cultures and evolved. The Aramaic alphabet, a modified form of Phoenician, was the ancestor of modern Arabic script, while Hebrew script is a stylistic variant of the Aramaic script. The Greek alphabet (and by extension its descendants such as the Latin, the Cyrillic and the Coptic), was a direct successor of Phoenician, though certain letter values were changed to represent vowels.

As the letters were originally incised with a stylus, most of the shapes are angular and straight, although more cursive versions are increasingly attested in later times, culminating in the Neo-Punic alphabet of Roman-era North Africa. Phoenician was usually written from right to left, although there are some texts written in boustrophedon.

In 2005, UNESCO had registered the Phoenician alphabet into the Memory of the World Programme as a heritage of Lebanon.[2]

Phenicia

(Act 21:2) = Phenice (Act 11:19; Act 15:3; R.V., Phoenicia), Gr. *phoinix*, "a palm", the land of palm-trees; a strip of land of an average breadth of about 20 miles along the shores of the Mediterranean, from the river Eleutherus in the north to the promontory of Carmel in the south, about 120 miles in length. This name is not found in the Old Testament, and in the New Testament it is mentioned only in the passages above referred to.

"In the Egyptian inscriptions Phoenicia is called Keft, the inhabitants being Kefa; and since Keft-ur, or 'Greater Phoenicia,' was the name given to the delta of the Nile from the Phoenician colonies settled upon it, the Philistines who came from Caphtor or Keft-ur must have been of Phoenician origin" (Compare Deu 2:23; Jer 47:4; Amo 9:7)., Sayce's Bible and the Monuments.

Phoenicia lay in the very centre of the old world, and was the natural entrepot for commerce with foreign nations. It was the "England of antiquity." "The trade routes from all Asia converged on the Phoenician coast; the centres of commerce on the Euphrates and Tigris forwarding their goods by way of Tyre to the Nile, to Arabia, and to the west; and, on the other hand, the productions of the vast regions bordering the Mediterranean passing through the Canaanite capital to the eastern world." It was "situate at the entry of the sea, a merchant of the people for many isles" (Eze 27:3, Eze 27:4). The far-reaching commercial activity of the Phoenicians, especially with Tarshish and the western world, enriched them with vast wealth, which introduced boundless luxury and developed among them a great activity in all manner of arts and manufactures. (See TYRE.)

The Phoenicians were the most enterprising merchants of the old world, establishing colonies at various places, of which Carthage was the chief. They were a Canaanite branch of the race of Ham, and are frequently called Sidonians, from their principal city of Sidon. None could "skill to hew timber like unto the Sidonians" (1Ki 5:6). King Hiram rendered important service to Solomon in connection with the planning and building of the temple, casting for him all the vessels for the temple service, and the two pillars which stood in the front of the porch, and "the molten sea" (1Ki 7:21-23). Singular marks have been found by recent exploration on the great stones that form the substructure of the temple. These marks, both painted and engraved, have been regarded as made by the workmen in the quarries, and as probably intended to indicate the place of these stones in the building. "The Biblical account (1Ki 5:17, 1Ki 5:18) is accurately descriptive of the massive masonry now existing at the southeastern angle (of the temple area), and standing on the native rock 80 feet below the present surface. The Royal Engineers found, buried deeply among the rubbish of many centuries, great stones, costly and hewed stones, forming the foundation of the sanctuary wall; while Phoenician fragments of pottery and Phoenician marks painted on the massive blocks seem to proclaim that the stones were prepared in the quarry by the cunning workmen of Hiram, the king of Tyre." (See TEMPLE.)

The Phoenicians have been usually regarded as the inventors of alphabetic writing. The Egyptians expressed their thoughts by certain symbols, called "hieroglyphics", i.e., sacred carvings, so styled because used almost exclusively on sacred subjects. The recent discovery, however, of inscriptions in Southern Arabia (Yemen and Hadramaut), known as Hemyaritic, in connection with various philological considerations, has led some to the conclusion that the Phoenician alphabet was derived from the Mineans (admitting the antiquity of the kingdom of *Ma'in*, Jdg 10:12; 2Ch 26:7). Thus the Phoenician alphabet ceases to be the mother alphabet. Sayce thinks "it is more than possible that the Egyptians themselves were emigrants from Southern Arabia." (See MOABITE STONE.)

"The Phoenicians were renowned in ancient times for the manufacture of glass, and some of the specimens of this work that have been preserved are still the wonder of mankind... In the matter of shipping, whether ship-building be thought of or traffic upon the sea, the Phoenicians surpassed all other nations." "The name Phoenicia is of uncertain origin, though it may be derived from Fenkhu, the name given in the Egyptian inscriptions to the natives of Palestine. Among the chief Phoenician cities were Tyre and Sidon, Gebal north of Beirut, Arvad or Arados and Zemar."