

The Gospel Preached at Antioch

Acts 11:19–30

40 mi

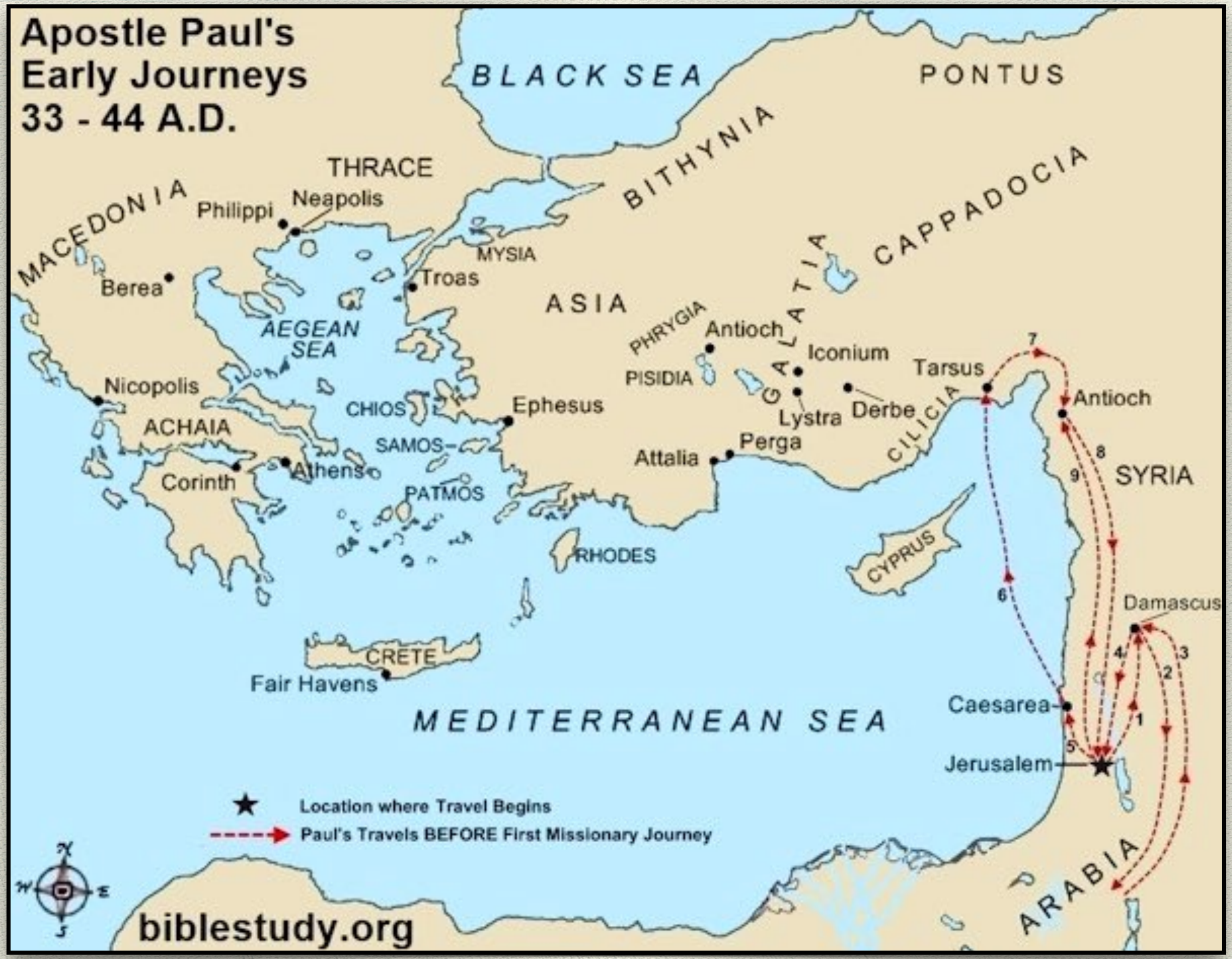

New Testament Churches
Galilee
Capernaum
Decapolis
Caesarea
Pella
Samaria
Joppa
Lydda
JUDEA
Perea
Mediterranean Sea
Jerusalem
Idumea

Two Antiochs

- One was in Syria and the other in Pisidia.

- The first Antioch mentioned in the book of Acts is the large city in Syria (Acts 11:19–30), pointed to on the map by the “finger” of Cyprus.

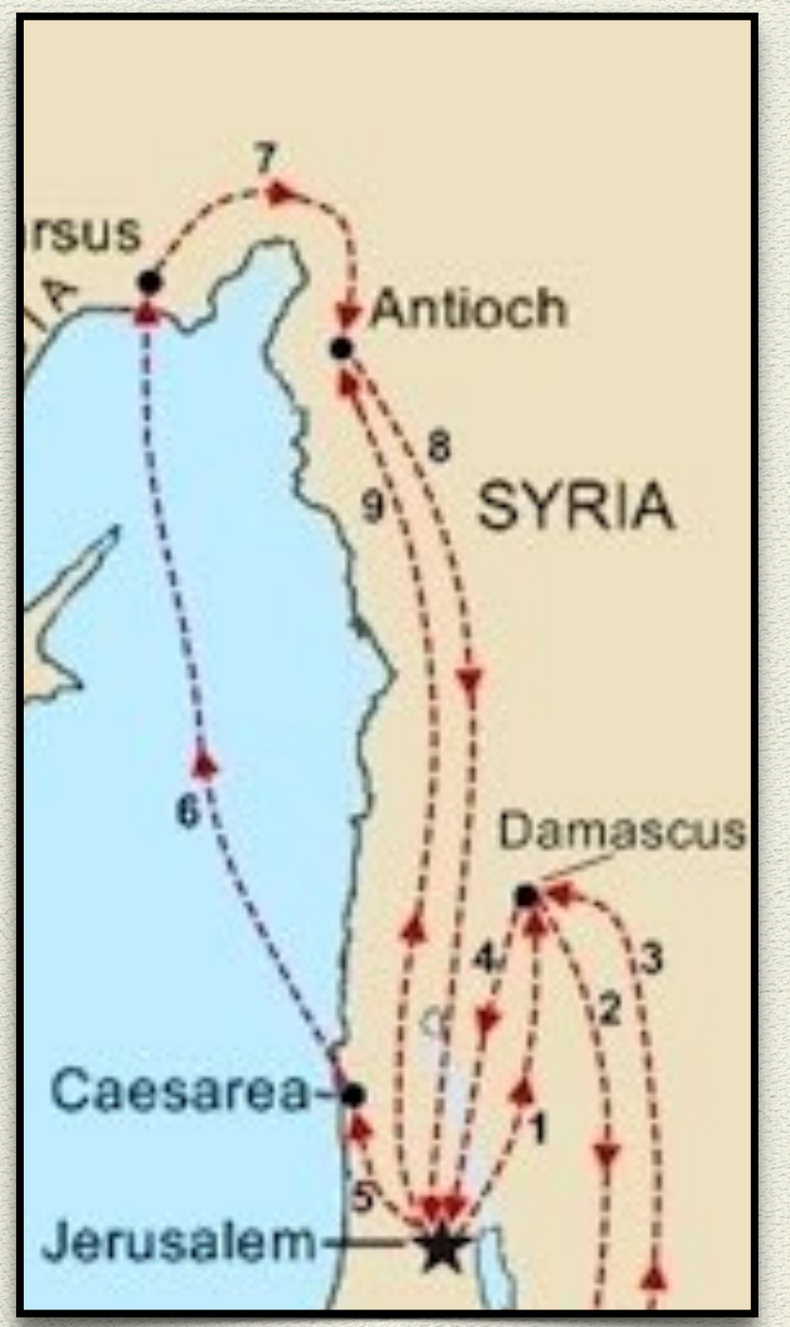
- The second, Antioch of Pisidia, was west and then north.


Apostle Paul's
Early Journeys
33 - 44 A.D.
BLACK SEA
PONTUS
BITHYNIA
CAPPADOCIA
THRACE
MACEDONIA
Philippi
Neapolis
MYSIA
Troas
Berea
ASIA
GALATIA
PHRYGIA
Antioch
PISIDIA
Iconium
Tarsus
AEGEAN SEA
Nicopolis
CHIOS
Ephesus
Lystra
Derbe
CILICIA
Antioch
ACHAIA
SAMOS
Perga
Attalia
SYRIA
Corinth
Athens
PATMOS
RHODES
CYPRUS
Damascus
CRETE
Fair Havens
MEDITERRANEAN SEA
Caesarea
Jerusalem
Location where Travel Begins
Paul's Travels BEFORE First Missionary Journey
ARABIA
biblestudy.org

By land about 350 to 370 miles



By Sea: Sailing directly from the port of Caesarea Maritima up the eastern Mediterranean coast to the port near Antioch was roughly was often faster and more common for trade or travel in the first century.



The ruins of the ancient city of Antioch today lie in south Turkey in a lowland plain watered by rivers. The plain was extremely fertile growing wheat and barley, olives and olive oil, grapes and juice, cucumbers, cabbages, and medicinal plants. Other resources included cypress wood and building stone. Food was also obtained from the lake, rivers, and sea. There were also Caspian tigers, ostriches, and fallow deer.

Antioch was favorably known as a resort for lovers of ease and pleasure, because of its healthful situation, its beautiful surroundings, and the wealth, culture, and refinement to be found there. In the days of the apostles it had become a city of luxury and vice. (*AA* 155.2)

It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. Continually they were recounting the incidents that had occurred during the days of His earthly ministry, when His disciples were blessed with His personal presence. Untiringly they dwelt upon His teachings and His miracles of healing. (*AA* 157.1)

With quivering lips and tearful eyes they spoke of His agony in the garden, His betrayal, trial, and execution, the forbearance and humility with which He had endured the contumely and torture imposed upon Him by His enemies, and the Godlike pity with which He had prayed for those who persecuted Him. His resurrection and ascension, and His work in heaven as the Mediator for fallen man, were topics on which they rejoiced to dwell. Well might the heathen call them Christians, since they preached Christ and addressed their prayers to God through Him. (*AA* 157.1)

Paul's labors at Antioch, in association with Barnabas, strengthened him in his conviction that the Lord had called him to do a special work for the Gentile world. (*AA* 159.1)

God had abundantly blessed the labors of Paul and Barnabas during the year they remained with the believers in Antioch. But neither of them had as yet been formally ordained to the gospel ministry. They had now reached a point in their Christian experience when God was about to entrust them with the carrying forward of a difficult missionary enterprise, in the prosecution of which they would need every advantage that could be obtained through the agency of the church. (*AA* 160.1)

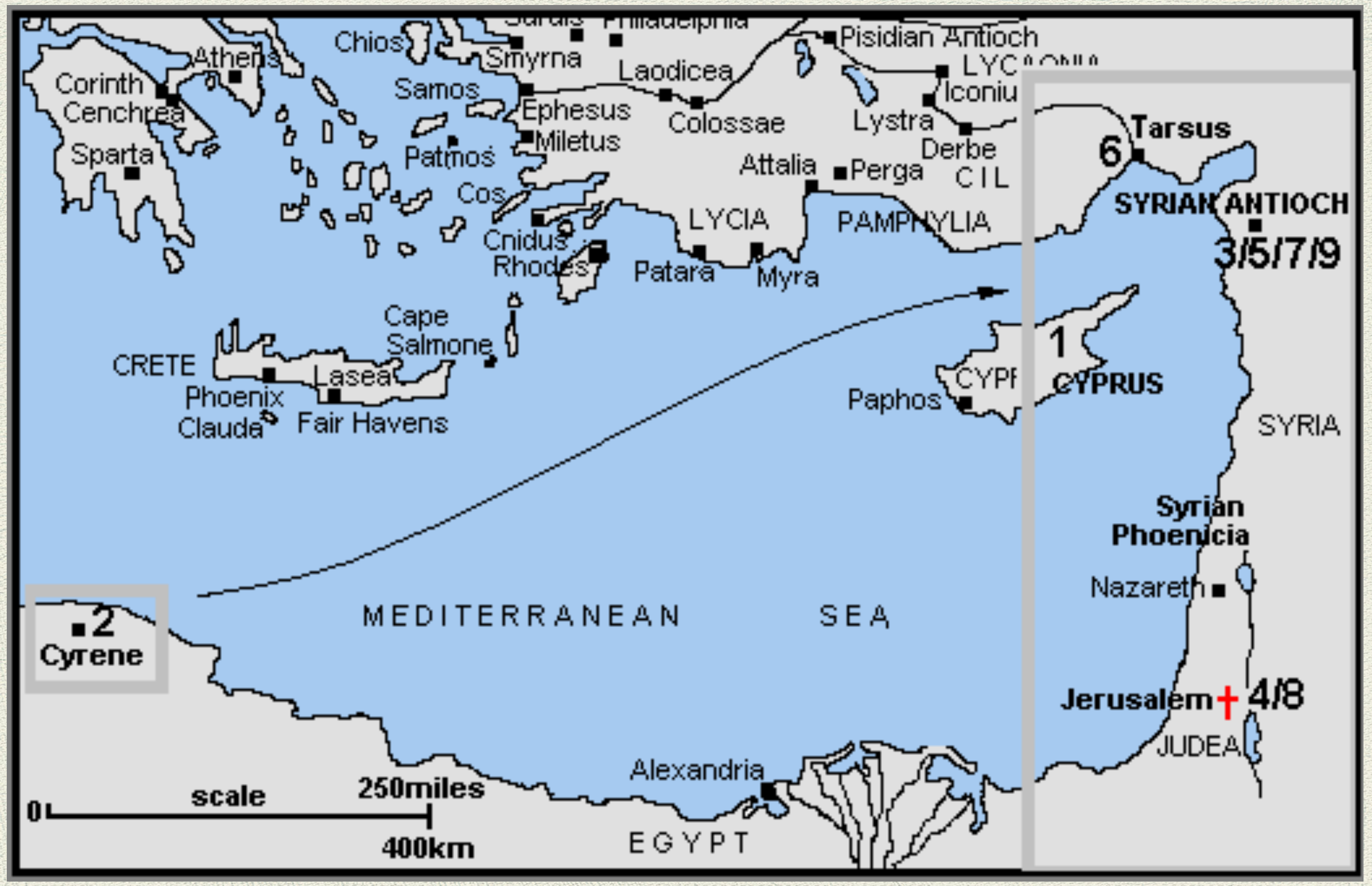
- A strong church was established in Antioch, and this is where the disciples were first called Christians (Acts 11:19, 26).

- From Antioch, a great missionary effort reached out to the Gentile world (Acts 11:19–21, Acts 13:1–4, Acts 14:24–28).

- Antioch was the center of a controversy involving Gentile Christians and Jewish law (Acts 11:19–22; Acts 15:22–35, Galatians 2:11–21).

- From Antioch, relief was sent to famine-hit brethren in Judea (Acts 11:27–30).


4
•Derbe
Cilicia
Tarsus
Antioch
Seleucia
Syria
Cyprus
Salamis
Paphos


Chios
Smyrna
Philadelphia
Pisidian Antioch
Athens
Corinth
Cenchrea
Sparta
Samos
Ephesus
Miletus
Laodicea
Colossae
Lystra
Iconiu
Derbe
Patmos
Attalia
Perga
Tarsus
6
Cos
Cnidus
Rhodes
LYCIA
PAMPHYLIA
Patara
Myra
SYRIAN ANTIOCH
3/5/7/9
Cape
Salmone
CRETE
Lasea
Phoenix
Claudа
Fair Havens
CYPR
Paphos
1
CYPRUS
SYRIA
Syrian
Phoenicia
Nazareth
MEDITERRANEAN SEA
2
Cyrene
Jerusalem
4/8
JUDEA
Alexandria
scale
0
250miles
400km
EGYPT

Cyrene, ancient Greek colony in Libya.

- **Barnabas**
- Cyprus—Acts 4:6
- Supported Saul—Acts 9:27
- Sent to Antioch—Acts 11:22
- Went to Tarsus for Saul—v. 25
- Collected and brought back donations to Jerusalem along with Saul—v. 30
- Acts 13—Ordained

Both Cornelius and Peter were praying.

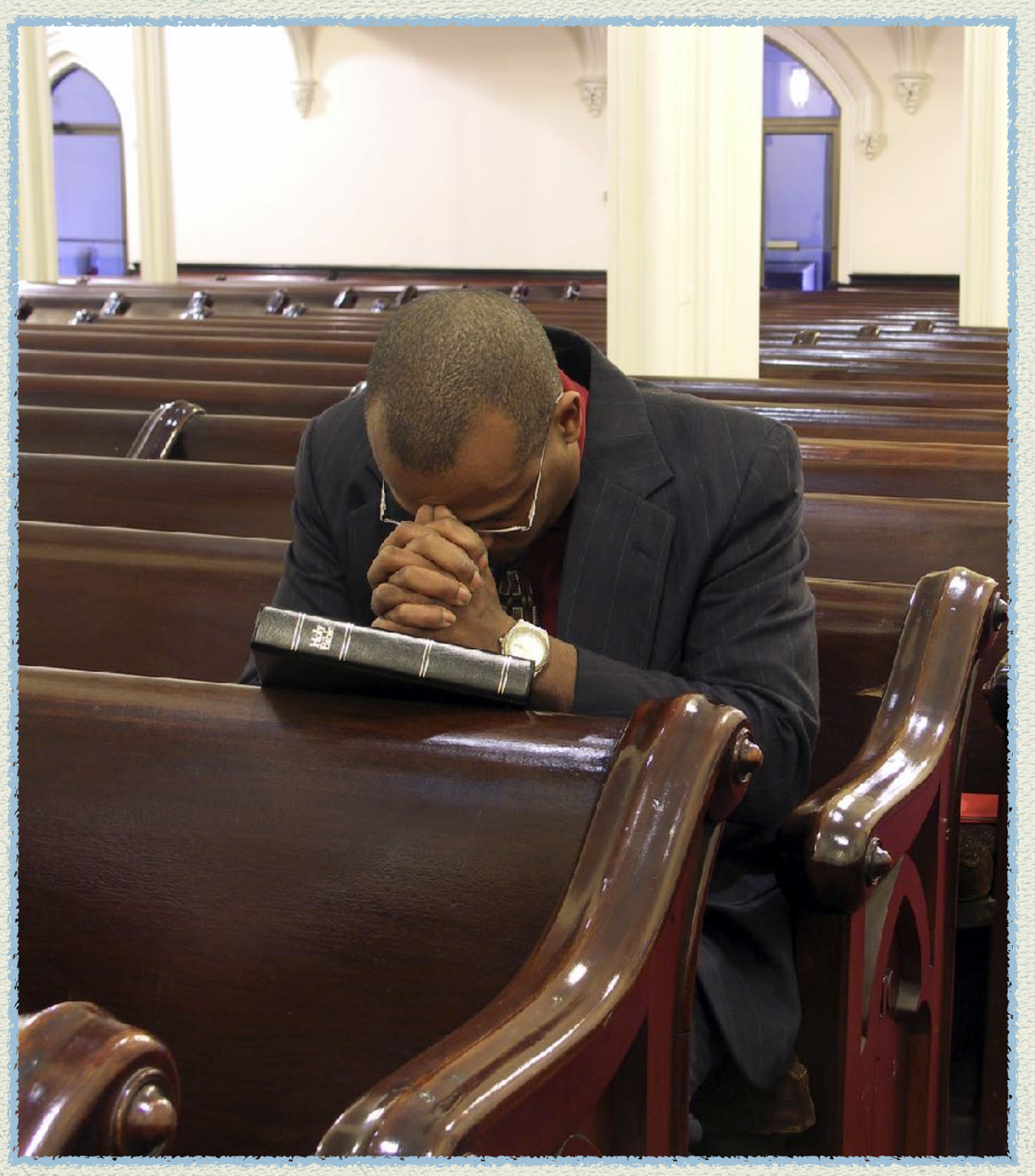
Prayer . . .

- Prayer is the opening of the heart to God as to a friend. (*SC* 93.2)

- . . . prayer is the key in the hand of faith to unlock heaven's storehouse . . . (*SC* 94.2)

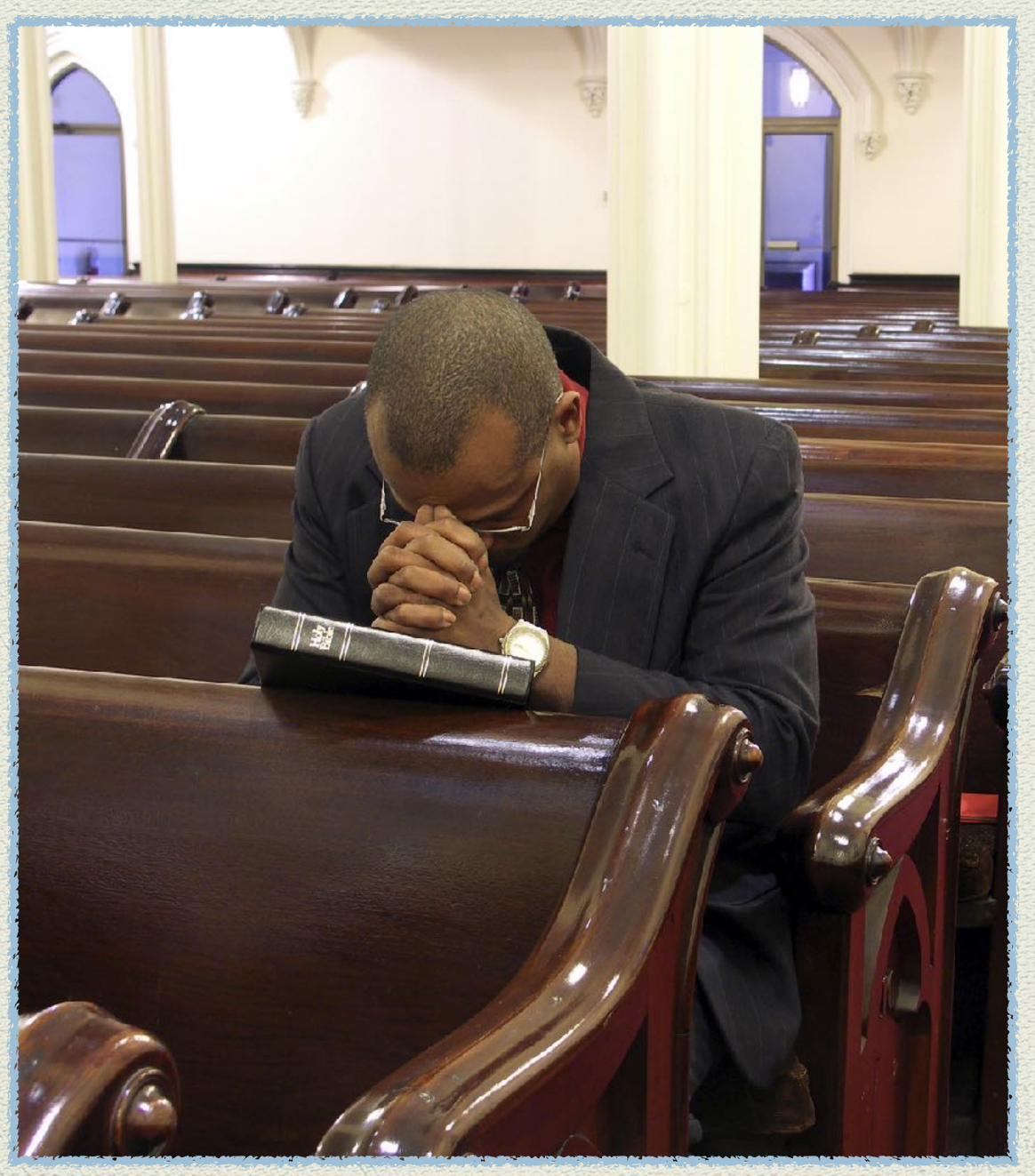
- Prayer is not to work any change in God; it is to bring us into harmony with God. (*COL* 143.1)

- . . . from a sincere heart ascends as incense before the Lord . . . (*AG* 86.5)



Prayer . . .

- Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection. (*DA* 667.3)



- There is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God and plead for divine guidance . . . (*SC* 99)

- Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds." Psalm 147:3. The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son. (*SC* 100.1)

- The way to the throne of God is always open. You cannot always be on your knees in prayer. But your silent petitions may constantly ascend to God for strength and guidance. (5LtMs, *Lt 55, 1887*, par. 14)

- As yet the disciples were unacquainted with the Saviour's unlimited resources and power. He said to them, "Hitherto have ye asked nothing in My name." John 16:24. He explained that the secret of their success would be in asking for strength and grace in His name. He would be present before the Father to make request for them. The prayer of the humble suppliant He presents as His own desire in that soul's behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection. (*DA* 667.3)

- Although there may be a tainted, corrupted atmosphere around us, we need not breathe its miasma, but may live in the pure air of heaven. We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer. Those whose hearts are open to receive the support and blessing of God will walk in a holier atmosphere than that of earth and will have constant communion with heaven. (*SC* 99.2)

The Transfiguration

Only the three who are to witness His anguish in Gethsemane have been chosen to be with Him on the mount. Now the burden of His prayer is that they may be given a manifestation of the glory He had with the Father before the world was, that His kingdom may be revealed to human eyes, and that His disciples may be strengthened to behold it. He pleads that they may witness a manifestation of His divinity that will comfort them in the hour of His supreme agony with the knowledge that He is of a surety the Son of God and that His shameful death is a part of the plan of redemption. (*DA* 419.4)

His prayer is heard. While He is bowed in lowliness upon the stony ground, suddenly the heavens open, the golden gates of the city of God are thrown wide, and holy radiance descends upon the mount, enshrouding the Saviour's form. Divinity from within flashes through humanity, and meets the glory coming from above. Arising from His prostrate position, Christ stands in godlike majesty. The soul agony is gone. His countenance now shines "as the sun," and His garments are "white as the light." (*DA* 421.1)

Gethsemane

But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. (*DA* 693.2)

Legions of angels were sorrowfully waiting, hoping that, as in the case of Isaac, God would at the last moment prevent His shameful death. But angels were not permitted to bear any such message to God's dear Son. The humiliation in the judgment hall and on the way to Calvary went on. He was mocked, derided, and spit upon. He endured the jeers, taunts, and revilings of those who hated Him, until upon the cross He bowed His head and died. (*CCh* 187.5)

At the sound of fervent prayer, Satan's whole host trembles. He continues to call legions of evil angels to accomplish his object. And when angels, all-powerful, clothed with the armory of heaven, come to the help of the fainting, pursued soul, Satan and his host fall back, well knowing that their battle is lost. (*CCh* 319.3)

I saw that the remnant were not prepared for what is coming upon the earth. Stupidity, like lethargy, seemed to hang upon the minds of most of those who profess to believe that we are having the last message. My accompanying angel cried out with awful solemnity, "Get ready! get ready! get ready! for the fierce anger of the Lord is soon to come. His wrath is to be poured out, unmixed with mercy, and ye are not ready. Rend the heart, and not the garment. A great work must be done for the remnant. Many of them are dwelling upon little trials." Said the angel, "Legions of evil angels are around you, and are trying to press in their awful darkness, that ye may be ensnared and taken. Ye suffer your minds to be diverted too readily from the work of preparation and the all-important truths for these last days. (*EW* 119.1)

What is the condition in the world today? Is not faith in the Bible as effectually destroyed by the higher criticism and speculation of today as it was by tradition and rabbinism in the days of Christ? Have not greed and ambition and love of pleasure as strong a hold on men's hearts now as they had then? In the professedly Christian world, even in the professed churches of Christ, how few are governed by Christian principles. In business, social, domestic, even religious circles, how few make the teachings of Christ the rule of daily living. Is it not true that "justice standeth afar off: . . . equity cannot enter. . . . And he that departeth from evil maketh himself a prey"? Isaiah 59:14, 15. (*MH* 142.3)

We are living in the midst of an "epidemic of crime," at which thoughtful, God-fearing men everywhere stand aghast. The corruption that prevails, it is beyond the power of the human pen to describe. Every day brings fresh revelations of political strife, bribery, and fraud. Every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering, of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder, and suicide. Who can doubt that satanic agencies are at work among men with increasing activity to distract and corrupt the mind, and defile and destroy the body? (*MH* 142.4)

Satan will call to his aid legions of his angels to oppose the advance of even one soul, and if possible, wrest it from the hand of Christ. (*4bSG* 104.5)

I saw evil angels contending for souls, and angels of God resisting them. The conflict was severe. Evil angels were crowding about them, corrupting the atmosphere with their poisonous influence, and stupefying their sensibilities. Holy angels were anxiously watching these souls, and were waiting to drive back Satan's host. But it is not the work of good angels to control minds against the will of the individuals. If they yield to the enemy, and make no effort to resist him, then the angels of God can do but little more than hold in check the host of Satan, that they should not destroy, until further light is given to those in peril, to move them to arouse and look to Heaven for help. Jesus will not commission holy angels to extricate those who make no effort to help themselves. (*4bSG* 104.6)

If Satan sees he is in danger of losing one soul, he will exert himself to the utmost to keep that one. And when the individual is aroused to his danger, and with distress and fervor looks to Jesus for strength, Satan fears he shall lose a captive, and he calls a reinforcement of his angels to hedge in the poor soul, and form a wall of darkness around him, that Heaven's light may not reach him. But if the one in danger perseveres, and in helplessness and weakness casts himself upon the merits of the blood of Christ,

(*4bSG* 105.1)

Jesus listens to the earnest prayer of faith, and sends a reinforcement of those angels which excel in strength to deliver them. Satan cannot endure to have his powerful rival appealed to, for he fears and trembles before his strength and majesty. At the sound of fervent prayer Satan's whole host trembles. He continues to call legions of his evil angels to accomplish his object. And when angels, all-powerful, clothed with the armory of Heaven, come to the help of the fainting, pursued soul, Satan and his host fall back, well knowing that their battle is lost. (*4bSG* 105.1)