

The Acts of the Apostles

Lesson 11 Handout: Paul's 1st Missionary Journey Begins

Acts 13:1-52

Lesson 11 Answers:

1. Who were the five prophets and teachers in the Antioch church?
The five prophets and teachers were Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul.
2. Who called out Barnabas and Saul for work outside of Antioch?
The Holy Spirit called out Barnabas and Saul.
3. What activities did the five participate before the work began?
They fasted, prayed, and laid their hands on Barnabas and Saul.
4. What was the route that Saul, also known as Paul, and Barnabas took to arrive in Paphos?
The route was by land to Seleucia and ship to Salamis, Cyprus. They then crossed the island to Paphos, Cyprus.
5. Who was Bar-Jesus (Elymas) and what was his role in this instance?
Bar-Jesus was a Jewish sorcerer and false prophet. He was an adviser to the Roman proconsul. He opposed Paul meeting with the proconsul.
6. In verse 9, Paul is filled with the Holy Spirit and pronounces punishment on Elymas. Does this indicate the punishment came from the Holy Spirit rather than Paul?
The punishment came from God since Paul was filled with the Holy Spirit at this time.
7. Was the blindness of Elymas pronounced by Paul convincing to Sergius Paulus?
Yes. I am impressed even today.
8. What was the route that Paul and Barnabas took to Antioch of Pisidia?
They traveled via Perga, Pamphylia to Antioch, Pisidia.
9. Where are the scriptures located that from which Paul quoted in his first sermon?
Psalm 2:7, Isaiah 55:3, Psalm 16:10, Habakkuk 1:5
10. Why were the Jews upset during the meeting on the second Sabbath?
Verse 45 says: When the Jews saw the crowds, they were filled with jealousy. They began to contradict what Paul was saying and heaped abuse on him.

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11. What scripture do Paul and Barnabas use to let the Jews know the gospel will target Gentiles henceforth?

[Isaiah 49:6](#)

12. What was the reaction of the Gentiles? What was the reaction of the Jews?

[The Gentiles were glad and honored the word of the Lord. The Jewish reaction was to create trouble and have them expelled from the region.](#)

13. Where did Paul and Barnabas travel after being expelled from Antioch of Pisidia?

[Iconium](#)

14. What was the attitude of Paul and Barnabas on this journey?

[Paul and Barnabas rejoiced and were filled with the Holy Spirit.](#)

Cameo 11 – Beginning the 1st Missionary Journey

By

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Seleucia

Seleucus I Nicator of Syria founded Seleucia Pieria in 301 BC as a port for his capital in Antioch. The city became one of the “Syrian Tetrapolis,” designed to promote Hellenistic culture in Syria. It was then an important political, military, and economic game piece in the Ptolemaic-Seleucid wars. In 63 BC, Rome made Seleucia a free city; then in AD 70 made it the base for the imperial fleet.



Seleucia was the seaport from which Paul and Barnabas left with John Mark for their first missionary journey (ca. AD 49, see Acts 13:4). Part of the ancient (manmade) harbor can still be seen, although it has since silted up. This harbor caused continual problems and required frequent maintenance.

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A stream that led into the harbor was so threatening during the flood season that the Romans built a water channel north of the city to divert it. Legionaries, sailors, and Judean prisoners provided the work for the project. Titus's tunnel, as it is called today, cuts through the solid rock of the mountain in two places.



The tunnel is dated based on two inscriptions. The inscription shown here was dedicated to Vespasian and Titus, so construction of the tunnel probably began in AD 70. However, it was not finished until the 2nd century.

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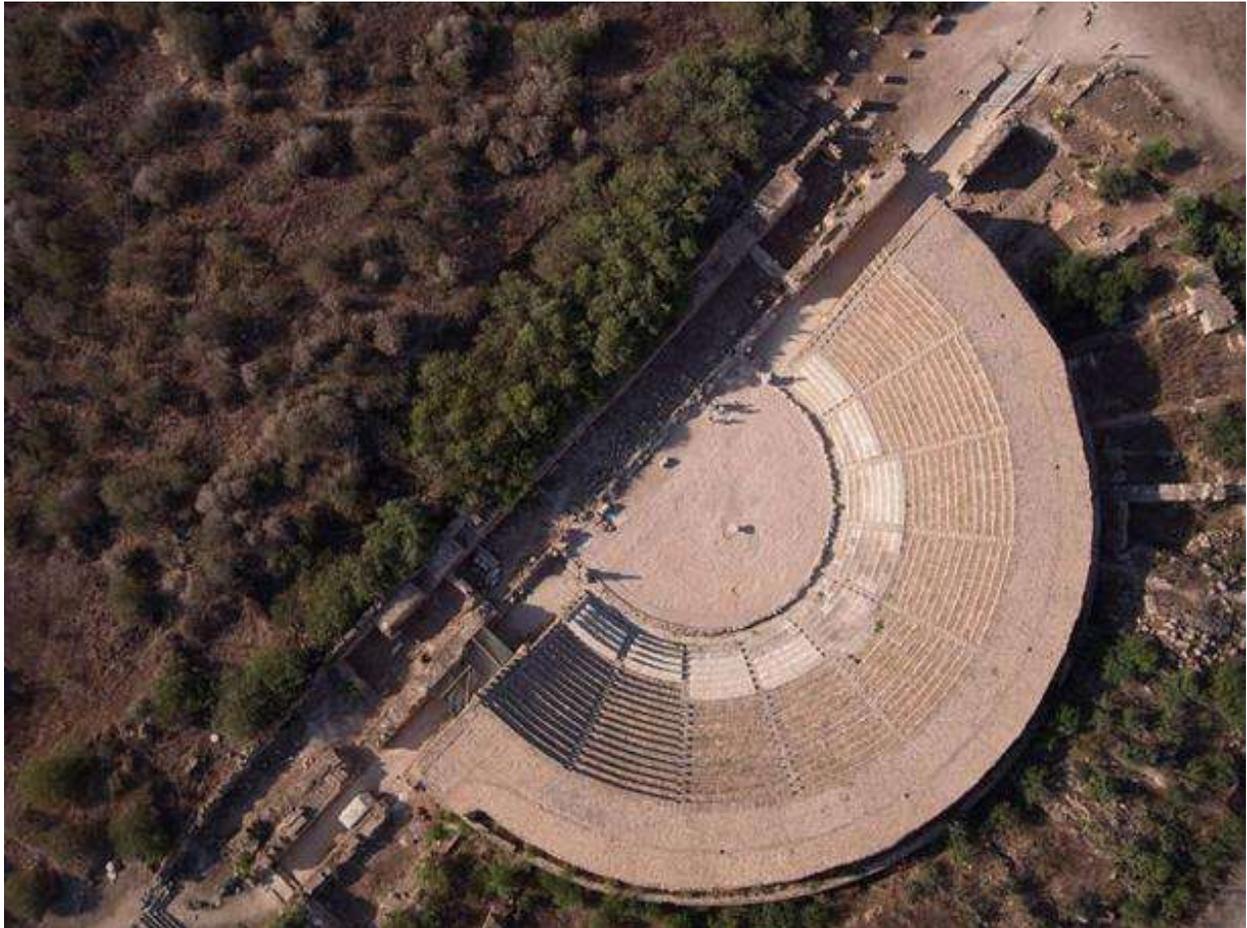


Salamis



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Salamis was believed to have been the capital of Cyprus as far back as 1100 B.C. Located on the eastern side of the island of Cyprus, it was considered a very important port city. Ships arrived from all over the world, making it a major hub of activity. At one point during the Roman period Salamis was the largest city on Cyprus, stretching 2 kilometers (1 mile) down the shore, and 1 kilometer (0.6 miles) inland.



Theater of Salamis, aerial view is shown above. “Built at the beginning of the 1st century AD and destroyed by the earthquakes of the mid-4th century. The auditorium was erected above a podium built of limestone monoliths.”

Paphos

Paphos (or Pafos) is a town in Cyprus whose history dates back to the Neolithic period. It was in Paphos that the mythological goddess Aphrodite was born and along with her came the legendary upsurge of cult worship that lasted for many centuries.

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Perga



Perga, viewed above and below, was an important city of the ancient province of Pamphylia, situated on the river Cestrus, 12 miles Northeast of Attalia. According to Acts 13:13, Paul, Barnabas and John Mark visited the place on their first missionary journey, and 2 years later, according to Acts 14:24,25, they may have preached there. Though the water of the river Cestrus has now been diverted to the fields for irrigating purposes, in ancient times the stream was navigable, and small boats from the sea might reach the city. The ruins of Perga are now called Murtana.

According to Antalya Museum Director Mustafa Demirel, only 30 percent of ancient Perga has been excavated till now.

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Antioch of Pisidia

The city of Pisidia Antioch was founded in the 3rd century BC by either Antiochus I or II, but it only achieved prominence after its refounding as a Roman colony by Augustus in 25 BC. Pisidian Antioch ('Antioch in Pisidia') was the Roman capital city of Galatia Province. Sitting at about 3,600 feet, this area was known as a cosmopolitan lake district. By the middle of the 1st century AD, the city and surrounding villages had a population of nearly 100,000 people, including Galatians, Phrygians, Greeks, Jews, and Roman army veterans. Pisidian Antioch enjoyed the highest category of status among cities in the Roman Empire and many residents of the city were given Roman citizenship.

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The remains of this Byzantine church, shown below, are the traditional location of the synagogue in which Paul preached (Acts 13:14-52). Recent excavations have revealed a 1st-century building underneath the church which has been identified as the synagogue. In the church a mosaic floor has been found with Psalm 42:4 inscribed on it.

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Iconium

In the apostolic period, Iconium was one of the chief cities in the southern part of the Roman province Galatia, and it probably belonged to the "Phrygian region" mentioned in Acts 16:6. The emperor Claudius conferred on it the title Claudiconium, which appears on coins of the city and on inscriptions, and was formerly taken as a proof that Claudius raised the city to the rank of a Roman colonia.

Iconium was visited by Paul on his first and on his second missionary journey (Acts 13:51; Acts 16:2), and if the "South Galatian theory" be correct, probably also on his third journey. His sufferings there are referred to in 2 Timothy 3:11.

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Christianity versus Roman Religion

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March 24, 2022

Today's Rome, though not the capital of a vast empire still remains globally significant with over 1 billion people viewing considering it the center of the Roman Catholic faith.

Rome's eventual admission of Christianity, after years of apathy and persecution, influenced the majority with the new hope and faith.

Saint Peter was persecuted along with numerous others, during the time of the assassination and persecution of the Christian by the then Emperor Nero.

However, in 319 AD, Roman Emperor Constantine started constructing the cathedral over the grave of Saint Peter to make it his Basilica.

Ancient Rome was an intensely religious culture from its inception, where religious, offices and political offices coexisted.

Julius Caesar initially held the highest position amongst the priest and was honored as Pontifex Maximus. He, later on, landed on being chosen as Consul, the highest Republican political post.

Similarly, the Romans also worshiped many gods, some of which were the counterpart of the Ancient Greeks deities, and the city of Greek was replete with temples where the power of the gods and goddesses was placed according to sacrifice, ritual, and festival.

In fact, at the top of his powers, Julius Caesar achieved god-like status and was venerated after he died. Likewise, Augustus, the successor of Caesar, also embraced this practice.

Moreover, even though this apex to this heavenly status occurred after his death, the Emperor was still a deity to the Romans. However, this idea was later found exceedingly offensive by the Christians.

With the expansion of Rome, it confronted new religions that had to be tolerated by the majority and adopted by some. On the other hand, some were picked out for persecution, mainly due to their nature that was not accepted by the Romans and was considered different than all the Romans.

The religion of Bacchus, a Roman embodiment of the Greek god of wine, was suppressed for alleged orgies.

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At the same time, the Roman forces wiped out all the Celtic Druids as the procedure of the inhuman acts of sacrificing humans.

Even the Jews were oppressed, especially following Rome's protracted and violent occupation of Judea.

So then, how did Rome come to embrace Christianity which subsequently led to Rome becoming one of the most venerated Christian capitals in the modern world?

What made Christianity distinct from Roman religion?

The Roman religion worshiped several gods and regarded the Emperor as a god. In contrast, Christianity believes in a single God and criticized many Roman beliefs and customs.

What was the origin of Christianity in the early Roman Empire?

In 313 AD, Emperor Constantine enacted the Edict of Milan, which recognized Christianity as the Roman Empire's official religion; ten years later, it had become the central religion Empire.

How did the Romans react to Christianity?

During the first two centuries CE, Christians were periodically persecuted (officially punished) for their beliefs.

However, the official policy of the Roman state was to overlook Christians unless they blatantly challenged imperial authority.

Religion in Ancient Rome

The Romans were religious, and their success as a world power was attributed to their collective piety (*pietas*) in keeping good connections with the gods.

The Romans were noted for honoring various deities, which earned them the ridicule of early Christian polemicists.

From the commencement of the historical period, the inclusion of Greeks on the Italian peninsula shaped Roman culture, establishing various religious rituals that became as vital as the cult of Apollo.

In like manner, the Romans also sought common ground between their primary gods and those of the Greeks (*interpretatio graeca*), incorporating Greek stories and iconography for Latin literature and Roman art.

The Etruscan religion had a significant impact on ancient Roman religion, notably on the practice of augury.

Legend has it that most of Rome's religious institutions may be traced back to its founders, particularly Numa Pompilius, the Sabine second king of Rome who dealt directly with the gods.

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As the Roman Empire grew, migrants to Rome took their native cults with them, most of which became widespread among Italians.

Christianity was ultimately the most effective, becoming the official state religion in 380. Religion was a core component of everyday life for ordinary Romans in ancient times to elaborate on this notion.

Each home had a domestic shrine where prayers and libations were dedicated to the family's domestic deities.

The city was peppered with neighborhood shrines and sacred sites such as springs and trees. The Roman calendar was also designed to accommodate religious observances.

Eastern Influences on Ancient Religion in Rome

There was a concerted effort to restore previously believed belief systems among the Roman populace during Augustus' reign. By this point, these once-held values had been corroded and met with skepticism.

The imperial order placed a premium on commemorating outstanding men and events that led to the doctrine and practice of divine kingship.

Post-Augustus Emperors held the role of Chief Priest (Pontifex Maximus), merging political and ecclesiastical power under one title.

Another outcome of eastern hegemony in the Roman Empire was the formation of mystery cults, which worked through a hierarchical comprising of the conveyance of knowledge, virtues, and authority to those inducted through secret rites of passage.

The most renowned of these was the Mithras cult, which was especially popular among soldiers and was based on the Zoroastrian deity Mithra.

Pessimism with earthly goods, an emphasis on death, and a preoccupation with the hereafter became a prevalent motif among the eastern secret religions present in Rome.

These characteristics later led to the allure of Christianity, which was often seen as a mystery religion in its early phases.

The Assimilation of Cults

The Roman Empire grew to include various peoples and cultures. In general, Rome pursued the same inclusionist policy that had recognized Latin, Etruscan, and other Italian peoples, cults, and deities as Roman.

Those who recognized Rome's sovereignty kept their cults and religious calendars separate from Roman religious law.

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Likewise, Sabratha, a newly formed municipality, constructed a Capitolium near its existing temples to Liber Pater and Serapis.

Autonomy and concord were official policies, but new foundations established by Roman citizens or their Romanized allies were likely to adhere to Roman cultic patterns.

Romanization provided different political and practical benefits, particularly to local elites. The extant effigies from Cuicul's 2nd century AD forum are of emperors or Concordia.

By the middle of the first century AD, Gaulish Vertault abandoned its native cultic sacrifice of horses and hounds in favor of a nearby newly created Romanised cult.

By the end of the century, Sabratha's so-called tophet was no longer in use.

Dedications to Rome's Capitoline Triad by Colonial and subsequently Imperial provinces were a logical decision, not a centralized legal mandate.

The splendid Alexandrian Serapium, the temple of Aesculapius at Pergamum, and Apollo's holy grove at Antioch were all major cult centers to "non-Roman" deities.

Traders, legions, and other travelers also brought cults from Egypt, Greece, Iberia, India, and Persia. Cybele, Isis, Mithras, and Sol Invictus cults were especially important.

Some of these were initiatory faiths with profound personal importance, similar to Christianity in that regard.

Judaism in Ancient Rome

Jews and Judaism were permitted at Rome by diplomatic contract with Judaea's Hellenized elite for at least a century before establishing the Augustan principate.

Diaspora Jews shared many characteristics with the predominantly Hellenic or Hellenized communities that surrounded them.

There are scant records of early Italian synagogues, but one was dedicated at Ostia during the mid-1st century BC, and numerous more are known during the Imperial period.

The acceptance of Judaea as a client kingdom in 63 BC extended the Jewish diaspora; in Rome, this resulted in increasing official investigation of their faith.

Julius Caesar recognized their synagogues as genuine collegia. Several thousand Jews lived in Rome by the time of the Augustan era.

In some instances, Jews were legally excluded from official sacrifice throughout several eras of Roman administration.

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To Cicero, Judaism was a *superstitio*, but to the Church Father Tertullian, it was a *religio licita* (an officially permitted religion) in opposition to Christianity.

The Roman Empire and Christianity

The Romans discovered early Christianity as an irreligious, new, defiant, even atheistic sub-sect of Judaism. It purported to repudiate all forms of religion and was thus superstitious.

By the conclusion of the Imperial period, Nicene Christianity was the only permitted Roman religion; all other religions were considered heretical or pagan superstitions.

In 64 AD, preceding the Great Fire of Rome, Emperor Nero accused Christians of being easy scapegoats, and they were later persecuted and executed.

The Roman state's stance toward Christianity was one of persecution from then on. "Contemporaries were inclined to decode any problem in religious terms" during the many Imperial crises of the third century, regardless of their commitment to particular practices or belief systems.

Christianity garnered its conventional base of assistance from the powerless, who appeared to have no theological investment in the Roman State's well-being and threatened its survival. The majority of Rome's aristocracy practiced various versions of inclusive Hellenistic monism. Neoplatonism, in particular, integrated the miraculous and austere within a typical Graeco-Roman cultic framework.

Christians considered these behaviors sinful and a significant source of economic and political instability.

Following religious disturbances in Egypt, Emperor Decius issued a proclamation requiring all subjects of the Empire to actively seek the benefit of the state through observed and verified sacrifice to "ancestral gods" or face a penalty: only Jews were excused.

Christianization in the Roman Empire

The Roman Empire's Christianization began around AD 30–40, slowly and with difficulty, in the Roman province of Judaea in the territory of Palestine.

Beginning with fewer than 1000 people, Christianity expanded at an estimated annual compound rate of approximately 3.4 percent, attaining approximately 200,000 people by the end of the 2nd century, half of the Empire's citizenry by 350, and ultimately overarching the majority of its 6–7 million people in the 5th century.

Christianity and the traditional Roman religion were found to be irreconcilable. Since the 2nd century, the Church Fathers have labeled the many non-Christian religions practiced across the Empire as "pagan."

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Some researchers believe Constantine's efforts contributed to Christianity's rapid growth, although many modern scholars disagree.

Constantine's distinct brand of Imperial orthodoxy did not outlive him. Following his death in 337, two of his sons, Constantius II and Constans, seized over the Empire and re-divided their Imperial inheritance.

Constantius was a member of the Arian sect, but his brothers were Nicene Christians.

Conclusion

Ancient Christianity developed as a part of Roman society, and as a result, Christianization was not a one-way street.

Some features of its cradle culture were absorbed by Christianity, which corresponded with changes within Graeco-Roman polytheism.

How much Christianity brought about a shift in polytheism (also known as paganism) and how much polytheism attributed to changes in Christianity are both concerns of Christianization.

According to Roger Bagnall, the advent of Christianity came at the expense of paganism, at least in part.

This story has typically been portrayed in competition and conflict between them.

However, Graeco-Roman polytheism was not a unified entity, nor were its various manifestations universally antagonistic to Christianity.

History and Evolution of Greek

www.greeka.com/greece-culture/language

Since language constitutes one of the most important elements of Greek culture and its best transmitter, it is interesting to see, in brief, how the Greeks speak today, how the Ancient Greek language became the modern one known today.

Here is a brief history of the Greek language to help us understand its changes and its evolution. Modern Greek is a descendant of the Ancient language and is affiliated to the part of the Greek or Hellenic branch of Indo-European.

We propose below information about the evolution and history of the language in Greece. From the first written language to the language used in the 20th century.

The First written language

The first written Greek letters were found on baked mud tablets, in the remains of the Minoan Knossos Palace of Crete island. This language is known as Linear A and it has not been fully decoded till today. The most famous example of Linear A is written in the famous Phaistos Disc. In the 12th century BC, a new language started to develop, called Linear B, where each drawing symbol is a consonant-vowel combination. Linear B dates from the Mycenaean civilization. In the late 9th and early 8th century BC, the language found was based on the Phoenician syllabary, written from left to right and back again. This form of the inscription is the closest to the modern language of today.

The Classical Period

During the Classical period (6th-4th century BC), the territory of Greece was divided into numerous states and each one had its own dialect. The two more important dialects were the Ionic and the Attic. During this period, Athens established itself as the political, economic and cultural center of the Greek world, and therefore the Attic idiom started to be used as a common language.

After the expeditions of Alexander the Great, Attic dialect was also expanded in the depths of the East and it was spoken by millions of people. This gradually led to a mixing dialect which was the beginning of the koine, or common dialect, mostly known as the Hellenistic Koine. This type of language survived through centuries and became an official language of the Roman Empire later on. The koine is the original language of the New Testament and the basis for the development of Medieval and Modern Greek. This language was developed all through Byzantine times.

Katharevousa and Dimotiki

With the creation of the modern Greek State in 1829, the question of the language, as an important part of the nation-building process, had to be resolved. After about 4 centuries of Ottoman occupation, Greece had mostly an oral culture due to all these centuries of different dominations. The question was the choice of language used in administration and education.

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One of the suggestions, to re-use the Attic language, was very attractive, especially because all the Western Europe was charmed by the Ancient Greek culture, and it would have been a great stimulus for the philhellenes. It proved impossible from a practical point of view.

So, the Greek scholar Adamantios Korais (1748-1833), suggested reforming the spoken language of those times on ancient principals. This suggestion was accepted and the katharevousa (meaning purified language) was created. The theme became politicized: a distinction rose between the Katharevousa, which became the high-style language associated with official functions such as governmental affairs, education and religion, and the dimotiki language (popular language) used by common people in their everyday life.

20th-century language

In the 20th century, the Greek language debate took a huge political significance: academics were sacked for using Dimotiki, riots were taking place in the streets and a lot of people were claiming that Katharevousa was being used as an instrument of denying access to education to the common people. Nationalist governments like the dictator of the Junta, Ioannis Papadopoulos, favored Katharevousa. The struggle between the proponents of Dimotiki and Katharevousa raised various social attitudes and political positions.

The theme was eventually solved in 1976, with actions of the after dictatorship government. Dimotiki language was adopted in education and administration and it has been kept since then as the formal language of modern Greece.

The last thing worth mentioning is that most regions in Greece have their local oral dialects, never used as writing means. Every region has, of course, its local accent.