

~~XLI.~~

Antioch.

Autioch

rewrite; too
dim.

Acts xi, 26: And the disciples were
called Christians first in Autioch.

XLI.

Preached Branchville Sum. ¹⁸² ^{Public. office. 16⁰⁰} Dec. 3/76: - ^{50⁰⁰ raised} Scranton Sum.
Ev. March 31, 1878: - ⁷⁰ Bridgeton Sum. Nov. 22/85.

It is the ordering of Providence, that
great importance attaches, not only to
events & their causes, but also to the
localities where they occur. The harden
who visits a ~~country~~ region, or a town,
famed for the deeds of ~~men~~ its inhab-
itants, finds himself instructed & prof-
ited by the power of association that
the place possesses. The world will never
cease to be stirred by the memories
contained in the very name of Rome,
"the eternal city"; of Jerusalem, "the

holy city." The story of fifteen battle-²
fields has been ~~combined~~ made to
use by more than one writer, to con-
stitute a compendious ^{universal} history. ~~of~~ And
it has been more boldly said, that
the history of the world is the history
of great cities. (Sermon by Rev. W. Adams on,
in North Park.)

It is important for us, then, & par-
ticularly for the young, to make our-
selves familiar with the ~~great~~ ~~localities~~
principal localities brought before us
by Holy Scripture. There ~~is~~ ^{are} ~~names~~ ^{memories}
in the name of An of the Chaldees
— of the Red Sea, & Sinai — ^{of Jericho} — ^{of Jeru-}
salem — of Shechem, of Samaria —
of Bethlehem & ~~of Nazareth~~, & Beth-
sane, of Golgotha, & of Bethany — ~~it~~ ^{it} ~~is~~ ^{is} ~~to~~ ^{to} ~~be~~ ^{be} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~heart~~ ^{heart} ~~of~~ ^{of} ~~the~~ ^{the} ~~Christians~~ ^{Christians}!

3 In the later scriptures of the New Testament, there are four cities, from which the whole history contained in the ^{books of the} Acts & the ~~epistles~~ ^{Letters of the apostles,} radiates forth. These are Jerusalem; where the Gospel was first preached, & the Church of Christ first organized, under the blessing of the Holy Spirit; ~~Antioch~~ Ephesus, the center of Christianity in Asia; Corinth, the typical city of that age, the typical city of the churches in Europe; & Antioch, which the text has named ^{at this time.} & of which I desire to speak.

~~this morning. I shall seek the history in its Bible-period, under three heads:~~

~~The Pagan city~~

~~the founding of it, of the first Gentile church~~

~~The Pagan city~~
 The beginning thereof gentle churches
 and the name there applied to the dis-
 ciples.

The prominent place which every reader of the Acts, ^{of the Apostles} observes it occupies in St Paul's history, makes the study of its times & events ~~only another~~ a pleasant manner in which to

learn some of the most ~~interesting~~ ^{precious truths} of the volume. ^{It was in A. that the first church composed of Gentiles was founded; the Antiochians gave to its disciples the name which we, brethren, bear; Antioch was}

I shall seek these under four divisions of inquiry: ^{St Paul's first parish; & it was the same city which was the base of operations} ^{the first organized missionary operations of the Church of Christ. There is}

1. The Pagan city itself; ^{early progress of Christianity among the heathen, as indicated by the}
2. The beginning, in it, of the ^{no city, after Jerusalem, which is so intimately connected with the history} ~~gentile~~ ^{gentile} churches; ^{of the apostolic church.}
3. The ~~raising~~ new designation of believers by its inhabitants, which

5 is suggested by our text; and
4. The origin of the missionary journey
of St. Paul.

The man who built ~~the city of~~
Antioch had a ^{remarkable} passion for building
cities. fifteen different places, of which
one ~~text~~ - town is one, ^{were founded by him, &} received the
name of his father Antiochus; six
more he built & called Laodicea, in honor
of his mother; & he named nine Seleu-
cias - one of them the port of Antioch,
Acts XIII, 4 - after himself. He was
Seleucus Nicator,
& lived 300 B.C. After the heathen fash-
ion, he allowed, or pretended to allow the
birds to choose a site for the city. He
made a sacrifice on Mount Casius, which
overhangs the Mediterranean on the coast
of Syria about 300 miles N. of Jeru-
salem, & watched an eagle which flew

away with a fragment. It lighted on 6
a most desirable spot, & the superstition,
or the craft, of the city-builder planted
our Artisch there. Recall in your
mind the locality; at the ~~great~~ ab-
rupt angle formed by the coasts of
Syria & Asia Minor, in the valley, &
~~opening~~ where the Lebanon mountains,
running northward, & the Taurus, run-
ning eastward, stop to admit the pas-
sage of the Orontes river. With the
~~Mediterranean sea upon the west, & the~~
open country behind the Lebanon, on
its eastern side, while the river &
the sea gave it outlet on the west, An-
tisch was at once sure of the great com-
merce from Mesopotamia &
Arabia, & was brought into the most
intimate relations with all the rest of
the world.

7 Thus situated, the ^{city} could not but be large, wealthy, & splendid. A little before the time of our Lord, it had extended in so many different directions that it was called a Tetrapolis, or union of four cities; as the great cities of the world so often - London, New-York, Paris - gradually gather together a number of separate villages. An island in the river, like Notre Dame in the Seine, added to the beauty of the place; upon it was erected by Seleucus' successors ~~a palace~~ such a magnificent pile as the Arch de Triomphe of Napoleon. Temples, citadels, & palaces were built by various monarchs in different quarters of the city; & the most suggestive glory of it, likening it most strikingly of all its many resemblances, ~~others~~ say capital of modern France, was a street four miles long, sheltered by a continuous ^{of arches,} colonnade, under.

which the fierce Syrian sun might &
not disturb an idle promenade.

Daphne - suburb.

The people were like their city; from
one to two hundred thousand in num-
ber; luxurious Romans, preferring its soft
climate; busy merchants; poets & men
of pleasure from every land & class;
but chiefly a multitude very much
such as one sees in the gardens of
the Luxembourg in Paris, or lounging
about the places of Rome; an idle,
incorrupt rabble, fond of the theater
& the public baths, & delighting above
all things in races, & in ^{Eibbon, ii, 464.}raillery.

Such was the city in which
the disciples were first called
Christians. In times since then, it
has had a brilliant history, & a sad one

100. *London, Council Sacerd. Evils Susanna Earthquake.*

Let us find an instruction in this
 part of our theme. It was not
 the art, nor the culture, any more
~~than~~ the wealth or prosperity of
 pagan Antioch, which ever intro-
 duced it into the holy notice of the
 Bible. Heavenly-originating glories
 bring to no town, in the eye of
~~God~~, & in the eye of His true cho-
 sen ones, honor & praise. The glory
 of Antioch town is only, that
 there the cultured wicked brought
 out the distinguishing faces of Xus,
 & that thence, not there, went the
 early missionaries of the cross.

Into this brilliant, favored, corrupt city, then, when it was three hundred years old, ~~then~~ came the Gospel of Christ. The manner of its coming is a total & vivid contrast to all that has been said; & it is made still more striking from the contrast of its success with the success of ^{a Pagan} ~~another~~ preacher of virtue who once entered its streets.

When Stephen had been martyred at Jerusalem, & the members of the ch. there had been scattered abroad by persecution; some ^{xi, 19} traveled as far as Phoenice, on the island of ~~Cypr~~ Crete, & Cyprus, ^{some northward also to} Antioch, all preaching the word to none but Jews only. But ^{viii, 20} some of them

belonging themselves in Cyprus & Crete, '0
broke over the restrictions of Jewish
thought, when they were in Antioch, &
spoke to people not Jews, but Greeks,
as they preached the Lord Jesus. ~~And the~~
~~hand of the Lord was with them, & a~~
Imagine these men, fleeing for their
lives from persecution, entering that gay
metropolis & ~~talking of the~~ telling the
people there to repent of their sins;
to cry out for mercy to God, of penitence
every day by their heathen devotions, in-
sane & senseless; to believe ~~that a~~
on Him of Whom doubtless as a Divine
person in Jerusalem they had heard only
to laugh! O what faith it must
have required in the disciples to have
opened their mouths there! What
courage, what constancy must have
been theirs, rejected in one city & fleeing

" into another, to have subjected themselves
anew to the math of a world whose
wisdom knew not X!

How futile their preaching would
be, judged beforehand of the narra-
tive! I have said there was another
who once preached there whose success
was poorer than theirs. When Antioch
had been a Christian city for a consid-
erable time, the heathen successor of the
first Xⁿ Emperor, Julian, called the Apo-
stle, visited it. He abhorred the frivolity
of the multitude; he had the north of
character, tho' a heathen & an unpla-
cable enemy of Xity, to prefer ~~poverty~~
knowledge, & spirit, of life, to the empty
pleasures which were a part of Anti-
och; & he appeared in the city al-
most as a Xⁿ monk, as a priest in-
deed, desirous to lead men to what

he deemed religion & virtue. But ¹²
he bore no precious truth of a sa-
vion dying a bliss these ~~to~~ whom the
emperor would convert; & his imperial
rank itself hardly enabled him to re-
strain the hatred of the people.

But the humble disciples of Christ
found hearers among that vain
throng. They brought that message
which is needed by every human heart,
attested also by the mighty miracles
which, Antioch could not but have
heard, had been done by Jesus in the
southern Syria. They spoke faithfully;
and, we read further — here is the
secret of their success — the hand ^{xi, 21} of
the Lord was with them; & a great
number believed, & turned to the Lord.

There was a revival, we should call it;
But ~~the~~ ~~times~~ it cannot be called a

survival for there was no religion
 there to receive. The doctrine of X^t
 was a totally new thing in Antioch.
 We can hardly realize that; & yet
 there are X^t preachers who are realiz-
 ing it, now. The Gospel is a new thing
 in Japan; it is blessed news to many a
 poor soul in China, in India, in Per-
 sia. Those troops that daily enjoyed the
 sheltered avenue of Antioch were needy
 sinners, just as we are; their hearts
 often cried out for some ray of a
~~light~~ kinde ^{light} than a Syrian sun to en-
 lighten their wondering, sin-darkened hearts;
 when the believers from the Mediter-
 ranean came to them with the story
 of the Cross we may ~~look into~~ ^{read the current} ~~see~~
~~the~~ missionary history of our own times
~~see~~ ^{find} the reason
 why they welcomed them.

~~As he read on, however, the~~

Then tidings of these things came to the ears of the ch. at Jerusalem; & they sent forth Barnabas, To so far as Antioch. Barnabas was the ~~honest~~ believer of those honest submission of his goods to the Apostles is put in contrast with Ananias & Sapphira's fearful crime; he is the same who alone was ready, when poor Saul came trembling to the brethren at Jerusalem, to welcome him. This whole-souled man was just the one to go to Antioch. It was no common duty; but he took up the cross & despised the shame. What a blessed thing it is for God's people, when any of them do what His Providence plainly intimates to them is to be done! How full the Scripture-history is of that, in contrast to the reluctance & the positive refusals to duty, of many a X. now!

15 This man, when he was arrived at
Antioch, still exhibited the same holy
character. When he had seen the face of
Esd, he was glad; & he exhorted the new
believers & all to cleave to the Lord with pur-
pose of heart. Here was no clashing of
interests, no difference of views, nothing but
the urgent, instant advancing of the
glorious work of teaching the truth
to whomever they could. And we are
told the secret of this prosperity - Barna-
bas was a good man, & full of the
Holy Ghost & of faith. God's Spirit came
down upon him & his brethren, & moved
them to desire, & to expect, great things
of God. O if we, with the church fully
established ~~by~~ now, ~~would~~ but
seek the divine favor that those
preachers had, what might we not
receive? It is not by might, nor by

power, that the Gospel was meris hearts in Antioch; but God's Spirit, that gave success there, can ~~not~~ give it anywhere. It was said in London, just before Mr. Moody closed his blessed labors in Fetter Lane to that great & wicked city, that he would find no such success there as he had in Edinburgh. But the Holy Spirit manifested the same power in London that he did in Edinburgh; the same in New York; the same everywhere, in all ages of the world.

Such preaching as Barnabas' ~~is~~ ~~not~~ on text-city was not, perhaps, especially remarkable among the ~~me.~~ evangelizing of the early Church; but at least his sending out was. The ~~name Peter had~~ ~~of Antioch~~ name of Antioch must become significant of a marked advance in the

17 X's intelligence of the ~~best~~ disciples.
When Peter had been taught that God is no
respector of persons, I had obeyed & gone
to preach among the Gentiles at Caesarea,
you remember what a hue & cry the
Judaizing X's made against him; how
he was put ^{xi.} upon his defense, ^{in the church} at Jeru-
salem. But when it was reported with
some brethren how matters had gone
at Antioch, they only sent out Barnabas,
evidently with authority to do as the Lord
should teach him by the Spirit. What a
blessed thing it was for the whole Church
of X's, that that commissioner was a
good man"! ~~The world is~~ If he
had not been, the Spirit would have
been grieved; it must be thought even
that the Church would have ceased
to expand; & in this age of ours, our
distant shores would never have resounded

with ~~the~~ hymns of praise to Christ; 18
as it is our privilege too!

Barnabas was not content ~~with~~
to carry on the work alone. He re-
membered the eminent gifts of the new
convert, Saul, whom he had heard
confuting the Grecians at Jerusalem;
& away he sets up to Tarsus, & brings
him to the capital. And it came to
pass, that a whole year they assem-
bled themselves ~~together~~ with the
church, & taught much people.

This was the first call of the Gos-
pel to Paul. Here were his first contin-
uous labors. Hitherto he had been in-
training only, for his great work; here
he experienced the pastoral duties, from
which again he should go forth to
conduct those missionary enterpri-
ses which should, under the guidance

19 & blessing of the Holy Spirit, plant
securely the Gospel in every part of
the Roman Empire.

We are not to suppose, that St Paul
occupied any such position in the city
of Antioch, as ~~the~~ eloquent preacher
Chrysostom did 300 years later, ^{when (Lipp. Gazet.) half the total popula-}
^{tion of 200,000 souls were ~~his~~, or as}
or as our eminent pulpit orators do
in this ~~his~~ age. His people were
such as everywhere are the first to
whom the Gospel is preached & who
press into the Kingdom of Heaven before
others; the poor, the wretched, the out-
casts; in other words, those ~~in~~ whom the
god of this world has dealt so hardly
as to have left their hearts open to the
first word of sympathy, 'impossible',
any doctrine which might be brought
along with kindness. Afterward, Antioch
became the chief ~~his~~ city, second only

to Constantinople; but there must
 be a beginning, & Paul was the man
 for it. Doubtless the new "church" met
 in some private dwelling, for lack of
 a sanctuary, during the whole of his
 ministry, & longer. Doubtless the city
 hardly knew of him ^{for a considerable time} nor his followers.
 But the Spirit of God knew, & in-
 creased them, until by & by they were
 in their very multitude made known
 to the populace. Then a thing was
 done which ~~things~~ is told in our
 text; a most important item in the
 narrative. The disciples were called
 Xus

III

Luke merely ~~states~~ ^{mentions} the fact; but
 he would not have ~~stated~~ mentioned
 it had he not regarded it as import-
 ant. What does it tell us?

21 In the first place, it is to be observed, that the followers of our Saviour do not appear to have even called themselves Xus. Agrippa said to

Paul: "Almost thou persuadest me to be a Xu". (R.V.:- "With but little persuasion thou wouldst fain make me as a Xu".) & Peter (iv, 16) speaks of suffering ^{the word being} evidently used by enemies of this new sect. The name was not given them by themselves.

Further, it is evident from the words chosen to distinguish them, that they must have become, by this time, quite distinct from the Jews. Otherwise they would have had no ~~separate~~ separate name.

It is not altogether easy to say whether the name was given them in ~~the~~ derision, or in order seriously to describe a new & growing sect.

Their pleasure-loving fellow-citizens
 were certainly very fond of satire, &
 had an especial gift for nicknames.
 It was not ^{numbers} ~~the~~ ^{Antioch} ~~men~~ who devised the name,
 hostile tho' they were; for "Christ"
 is the Greek translation of "Messiah",
 & no Jew would have ever given over that
~~name~~ ^{word} ~~to describe~~ ^{to those} they regarded as sectaries.

But the name does show the ~~super~~
 character of the believers at Antioch. ~~Here~~
~~members of our churches, nor were the~~
~~examples of the~~ ~~the~~ They were no mere
 "professors of religion". They did not have
 the form of godliness & deny the power
 thereof. They were not mere moralists,
 accepting the morals of the Gospel, &
 casting aside the rest, the very marrow
 & pith of it.

No; there was one thing that disting-
 uished the believers who lived in An-
 tioch. It stood out so plain in all

23 that men knew of them, that there
was only one word that would describe
them. They all looked for a speedy return
of the Lord to earth; but they were not
style'd Adventists. They believed in the Tri-
ty; but they were not known as Trinita-
rians. They were peculiar; but ~~there~~ no one
call'd them Methodists. Nor was their name
Baptists, ~~nor~~ ~~Communists~~, ~~nor~~ ~~Brethren~~
Men call'd them Christians. Their reli-
gion was all X^t. Not any one period,
or event, or act, of ~~this~~ life of Jesus
was made more prominent than ano-
ther; they were not disciples of a mere
human teacher. For, observe, it was
not his human name, Jesus, that was
applied to them. It was reserved for a
very different body of people, in a later
age, to be call'd Jesuits. But they were
associated with the sacred word that had

always among the Jews & justified
 the Anointed One of God; the Me-
that is, they are associated with Him not under His name Jesus, but
 rist; the Christ. A hear these Antio-
as fellow-saviors; but in the anointing which He received de-
 chian Jesus must have loved the Lord
ving from X^c, the Head, their share of the gifts of the Spirit. This
 but His name should have seemed to
John describes this anointing as an unction by which believ-
 a people apt at medicines, the fitted
to be made known (I, ii, 20): Ye have an unction from the
 describe them! Ah! friends! is He
 Holy One. - This we ought to know, says Luther; that X^c was born
 from the same bos? Are we as con-
scious of us, & given to us, & that we X^c receive our name from Him above, as
 scious of a personal love for the Lord
our only Ruler & Prince. For we have rec^d all things from Him, even as
 Jesus X^c as all Antioch saw they
a man is called rich on acct^s of his riches, or as a woman;
 are we devoted not to the
who possess the goods of her husband, also retains his
 church not to certain forms, not to
name. (All this from Lange in loc.)
 anything else, but to X^c himself? Do
 men believe that we know X^c better
 than we know aught else? For
 here is proof in our text that this
 was the blessed record of those dis-
 ciples who were the first to be
 called by the holy Name which we bear.

The next important ~~the~~ event in Christian history which has Antioch for its scene is the beginning of the work of missions by the Church. It is recorded in the thirteenth chapter

of the Acts of the Apostles:

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 ¶ So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

Such believers in the Messiah as we have seen the Antiochian Church were, under the ministry of the Apostle Paul, could not but be, according to the ordinary course of Divine leading, full of good works. To him that hath shall be given; & according to the law of the Kingdom, it was given to that noble church to initiate the great work which it has pleased God in all ages to give

to some one to do. It was no light²⁶ thing that the Antiochians did. They were enjoying the ministrations of Paul - not yet known as Paul - when the word of the Lord came to them by the Spirit, that his time was come for the work to which from the first he had been chosen. It was a severe test of piety in Antioch; but they submitted to the Lord's will heartily, & sent forth their beloved friends to the great work of converting the Gentiles. Their messengers returned to them again at the end of the journey:

The,

xiv
26 And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.
27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.
28 And there they abode long time with the disciples.

So again the second journey was begun & ended at Antioch; and the Apostle set out from there on his next & last tour. The deep piety of the church & the missionary made them delight in each other, ^{so that} A it is almost with regret

27) that we find no epistles of Paul
to the church at Antioch, as to so many
others. He does not seem ever to have re-
turned to the city again.

Antioch was the cause ^(Acts xv.) of the first
great council of the Christian church,
held at Jerusalem; those councils which,
ceasing ^{as representatives} ~~to be~~ ^{for} all the nations
since the Reformation, are now replaced
by the general assemblies & conferences
of the divided church, & the council
of the Roman communion. Cer-
tain Jewish ^{the} from Jerusalem went to Antioch
& preached the schismatic doctrine there
so ripe in the Jerusalem church, that cir-
cumcision was still a duty of the
Paul & Barnabas were unable to silence
them, & the church sent a deputation to
the mother-church. The whole fifteenth
chapter, save the last six verses, is taken
up with the narrative of the council;

but the only matter with which he
 are at this time concerned is the
 return of the commissioner. Now
 & Silas, two brethren of Jerusalem, came
 for corroborators of Paul & Barnabas'
 testimony, & Antioch with them; & Silas
 was so ~~delighted~~ pleased as to remain.
 The consequence was, he became asso-
 ciated with Paul; & so we read of Paul
 & Silas as singing together in the prison
 at Philippi.

The further Bible notices of
 Antioch are unimportant. ~~Further~~
~~came those Judaizers from~~ Jerusa-
 lem (xv. 1) who taught the believers:
 "Except ye be circumcised after the
 manner of Moses, ye cannot be
 saved."

It was at Antioch
 St Paul says (Gal. ii, 11, 12), that he rebuked
 the earlier apostle St Peter openly, be-
 cause there, after the arrival of certain
 "of the circumcision" from St James at Je-

29 modern, he allowed himself to dis-
semble.

Antioch has practically disap-
peared from the world. There
once stood that famous, prosperous,
capital, now remains only a mi-
erable hamlet. The worldly glory
is departed; but the humble sect
which there won its despised name,
has spread from these walls over
the civilized & civilizing world. There
is more power in the name of
X^c, than in all earthly advantage.
And if we shall ever dwell in no
matter how much of the latter,
let it be true as it was to the
early X^cs; not our pride, but only
our place; our point of depar-
ture for deeds of X^c greatness,
not our luxurious home.