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Chapter I-----

The disciples of the Galilean Wonder-Worker, first attempts at organization; death of Stephan the protomartyr and persecution by Saul of Tarsus; preaching of the Gospel in the Provinces; execution of James the son of Zebedee; formation of a Jewish Christian Sanhedrin under the presidency of James the Just; first missionary journey of Paul and Barnabas; response of the Gentiles; dispute on the status of Gentile converts; verdict of the Council of Jerusalem.

INTRO:

Henry Ward Beecher wrote

The ignorance and superstition of medieval Europe may account for the prejudices of the Dark Age. But how a Christian nowadays can turn from a Jew, I cannot imagine. Christianity itself sucked at the bosom of Judaism. Our roots are in the Old Testament. We are Jews ourselves gone to blossom and fruit; Christianity is Judaism in evolution, and it would seem strange for the seed to turn against the stock on which it was grown.<sup>1</sup>

In 1936 Hugh Schonfield<sup>2</sup> said, “Among histories of Christianity there has long existed a gap, which either has passed unnoticed or has been deemed of little consequence by Christian scholars. It is only where this gap is at its narrowest, in the early days of the Church, that any consideration has been paid to it, and then the treatment of the subject involved, the life and faith of primitive Jewish Christianity, has been of the most partial character. A common judgment has been expressed by the late Dr. Hort in his lectures on Judaistic Christianity. He describes the Jewish Church as; “a natural product of the circumstances of the Apostolic Age, living on for some generations, and that probably not without times of revival, but becoming more and more evidently a futile anachronism as the main body of the Church grew up into a stately tree in the eyes of all men; and at length dying naturally away.”

This point of view can no longer be held by the serious investigator. Gentile Christianity has been intelligibly enough preoccupied with its own rise to power and influence, and in the first flush of that power it sought by anathema, suppression and wholesale destruction of documents to overthrow the witness of Jewish Christianity. If there was a death at all, which there is good cause to doubt, it was not natural one; it was matricide. Far from becoming a futile anachronism its spirit and human activity has persisted until the present day, and is even now undergoing a revival on a scale unknown since apostolic times.

Canon A. Lukyn Williams<sup>3</sup> has written: “It is much to be wished that some really trustworthy history of Christianity in relation to Jews were in existence.”

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<sup>1</sup> (Schonfield, 1936)

<sup>2</sup> (Schonfield, 1936)

<sup>3</sup> A Manual Of Christian Evidences For Jewish People 1911

And more recently Dr. Parkes in reviewing the available literature states:

“Finally there is the question of the Judeo-Christians. A number of books are quoted dealing with the rise of the Gentile Church, but I doubt whether full justice has yet been done to this section of the early Church. At least, I have not been able to find an adequate study of the subject.”<sup>4</sup>

Eusebius<sup>5</sup> wrote:

“1 It is my purpose to write an account of the successions of the holy apostles, as well as of the times which have elapsed from the days of our Saviour to our own; and to relate the many important events which are said to have occurred in the history of the Church; and to mention those who have governed and presided over the Church in the most prominent parishes, and those who in each generation have proclaimed the divine word either orally or in writing....

3 It is my intention, moreover, to recount the misfortunes which immediately came upon the whole Jewish nation in consequence of their plots against our Saviour, and to record the ways and the times in which the divine word has been attacked by the Gentiles, and to describe the character of those who at various periods have contended for it in the face of blood and of tortures, as well as the confessions which have been made in our own days, and finally the gracious and kindly succor which our Saviour has afforded them all. Since I propose to write of all these things I shall commence my work with the beginning of the dispensation of our Saviour and Lord Jesus Christ.

Schonfield again says: “As the times of the Gentiles run out it is probable that Jewish Christianity will steadily regain its original position of authority and will enunciate simple and universal principles of Christian belief in which the Unity of God and the Messiahship of Jesus will be the fundamentals, acceptable alike to Jew and Gentile. Jewish Christians will become the intermediaries between East and West, the healers of old wounds, the heralds of the Kingdom of God. For these greater reasons which transcend the claims of scholarship the story of Jewish Christianity is deserving of the utmost consideration...”

#### I. Jewish Life immediately at the conclusion of Yeshua’s Ascension

- Was largely unchanged: they continued in the synagogues and were only distinguished by their allegiance to Yeshua.
- The driving force of the future

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<sup>4</sup> The Conflict of the Church and Synagogue: a Study in the Origins of Anti-Semitism. London: Soncino Press. 1934. The Jew and his Neighbour: A Study in the Causes of Anti-Semitism. London: Student Christian Movement Press. 1930.

<sup>5</sup> The Writings of Eusebius Pamphilus (Eusebius, 2020) Eusebius of Caesarea (/ju:’si:bi:as/; Greek: Εὐσέβιος τῆς Καισαρείας, Eusebíos tés Kaisareías; ad 260/265 – 339/340), also known as Eusebius Pamphili (from the Greek: Εὐσέβιος τοῦ Παμφίλου), was a historian of Christianity, exegete, and Christian polemicist. He became the bishop of Caesarea Maritima about 314 AD. Together with Pamphilus, he was a scholar of the Biblical canon and is regarded as one of the most learned Christians of his time

Nazarene sect was concentrated in a small body of the Messiah's most intimate friends and some members of his family, who, according to the account in Acts, took up residence in Jerusalem in anticipation of his speedy and glorious return.

Acts 1:14 Tree of Life Version (TLV)

14 All these with one mind were continuing together in prayer—along with the women and Miriam, Yeshua's mother, and His brothers.

- As all Jews, they sought to rid themselves of Roman domination, and see the Kingdom of Israel fully restored...

Acts 1: 6 So when they gathered together, they asked Him, "**Lord, are You restoring the kingdom to Israel at this time?**" 7 He said to them, "It is not your place to know the times or seasons which the Father has placed under His own control. 8 But you will receive power when the Ruach ha-Kodesh has come upon you; and you will be My witnesses in Jerusalem, and through all Judah, and Samaria, and to the end of the earth."

"Little Hints of Jewish Aspirations in the Brit Chadasha"...

Luke 24: 13 Now behold, two of them on that very day were traveling to a village named Emmaus, a distance of about seven miles[a] from Jerusalem. 14 They were speaking with one another about all the things that had been happening. 15 While they were talking and discussing, Yeshua Himself approached and began traveling with them. 16 But their eyes were kept from recognizing Him.

17 Then He said to them, "What are these things you are discussing with one another as you are walking along?" They stood still, looking gloomy. 18 Then the one named Cleopas answered and said to Him, "Are You the only one visiting Jerusalem who doesn't know the things that happened there in these days?"

19 Yeshua said to them, "What kind of things?"

And they said to Him, "The things about Yeshua from Natzeret, who was a Prophet, powerful in deed and word before God and all the people— 20 how the ruling kohanim and our leaders handed Him over to be sentenced to death, and they executed Him. 21 **But we were hoping that He was the One about to redeem Israel. Besides all this, today is the third day since these things happened.**

Under the leadership of Simon bar Yona [called Peter] the Galilean fanatics, as they were then known, carried on an energetic propaganda in the name of Jesus, proclaiming his Messiahship in the Temple courts, synagogues, markets, and everyplace of public assembly. As devout Jews, they were regular attendants at the diets of worship, while they sustained their cause by informal

prayer and discussion at the houses of some of their number. To the Jewish authorities they represented one of the many “Ways” with which Jerusalem was vexed.

Of the Jerusalem Sanhedrin it is written:

Acts 5: 33 Now when they heard this, they became enraged and wanted to kill them. 34 But a certain Pharisee named Gamaliel, a teacher of the Torah respected by all the people, stood up in the Sanhedrin and gave orders to put the men outside for a little while. 35 Then he said to them, “Men of Israel, be careful what you are about to do with these men. 36 For some time ago Theudas rose up, claiming to be somebody; and a number of men, maybe four hundred, joined up with him. He was killed, and all who followed him were scattered and came to nothing. 37 After this fellow, Judah the Galilean rose up in the days of the census and got people to follow him. He also perished, and all who followed him were scattered. 38 So now I tell you, stay away from these men and leave them alone. For if this plan or undertaking is of men, it will come to an end; 39 but if it is of God, you will not be able to stop them. You might even be found fighting against God.” They took his advice, 40 called in the emissaries, flogged them, ordered them not to continue speaking in the name of Yeshua, and let them go.

In his book, “The Messiah Jesus”, Eisler<sup>6</sup> overstressed the political aspect, but there is undoubted truth in what he says, that:

“the announcement of the resurrection was originally disseminated among the people by the Jewish Christians in connection with a purely political message and with a distinctly political aim. The resurrection of Jesus was originally preached, not to a circle of mystics, like the resurrection of the dying mystery gods or that of the grass and corn spirit rising again from the earth, as an illustration and guarantee of the individual’s immortality:

“Be of good cheer, O initiated ones: the god is saved, you too will find salvation in your pains.” No. The Jewish partisans of Jesus preached to the people that certainty of the impending “liberation from bondage”; nor did they mean, like Paul, liberation from the bondage of sin and wicked spirits, but quite literally liberation from the yoke of their well known worldly oppressors. Jesus was to return and liberate Israel from bondage in no other sense that King Arthur was believed by the Welsh of the Middle Ages to return to free his people from the Saxon and Norman oppressors.<sup>1</sup>

## **II. Peter, James & John – were the true leaders...**

Galatians 2 Tree of Life Version (TLV)

Accepted in Jerusalem

2 Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus with me. 2 Because of a revelation, I went up and presented to them the Good News that I proclaim among

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<sup>6</sup> The Messiah Jesus and John the Baptist (1931) (Eisler, 1931)

the Gentiles. But I did so privately to those who seemed to be influential, to make sure I would not run—or had not run—in vain. [a] 3 Yet not even Titus who was with me, a Greek, was forced to be circumcised. 4 Now this issue came up because of false brothers secretly brought in (who slipped in to spy out our freedom in Messiah, in order to bring us into bondage). 5 But we did not give in to them even for a moment, so that the truth of the Good News might be preserved for you.

6 But from those who seemed to be influential (whatever they were makes no difference to me; God shows no partiality)—well, those influential ones added nothing to my message. 7 On the contrary, they saw that I had been entrusted with the Good News for the uncircumcised just as Peter was for the circumcised. 8 (For the same God who was at work in Peter as an emissary to the Jews, also was at work in me as a emissary to the Gentiles.) 9 Realizing the favor that had been given to me, Jacob and Peter[b] and John—who are the recognized pillars—shook hands in partnership with Barnabas and me,[c] so that we would go to the Gentiles and they to the Jews. 10 They asked only that we remember the poor—something I also was eager to do.

### III. Apostolic Flows of Authority – (Jews & Gentiles)...

The rest of Gal.2 talks about a rebuke that Shaul gave to Peter about not eating with Gentile believers, this is explained in Acts 11, NOTE: the Jewish apostles concern at first!

- READ ACTS 11
- Also note: “Antioch” in the second half of the chapter vs. 19

**An event now occurred which was to have far-reaching consequences for the future.** The Antioch community decided to send out a trial mission to Asia Minor with the object of reaching the Jews of those regions and, if possible, the Gentiles also. The Antioch ecclesia itself seems from the first to have included a number of proselytes from heathenism, and the intention to evangelize those of their own blood is as intelligible as it is creditable. Saul, shortly afterwards known as Paul, and Barnabas were set apart for this enterprise, which had a precedent in the practice of the Pharisees. They started out by way of Seleucia, and then set sail for Cyprus. Travelling across the island they again set sail from Paphos, and proceeded via Perga in Pamphylia, Pisidian Antioch and Iconium, to Lystra and Derbe, meeting with many adventures, and receiving an unlooked-for response to their preaching on the part of the Gentiles. These Gentiles were among those already attracted to Judaism. Around every Jewish proseuche, or worshipping center, in the Roman provinces, were to be found many Gentiles attendant on a teaching which impressed them by its simplicity of theology and emphasis on personal holiness. To diem, the Messianic message, which promised personal salvation and Immediate reception into the fellowship of faith without circumcision and other restrictive rites, was doubly welcome.

“And when they were come, and had gathered the community together, they rehearsed all that God had done with them, and how he had opened the

door of faith unto the Gentiles.”

Acts 14: 26 From there they sailed back to Antioch (where they had been entrusted to the gracious care of God for the work now completed). 27 When they arrived and gathered together Messiah’s community, they began to report all that God had done in helping them and that He had opened a door of faith to the Gentiles. 28 And they stayed quite awhile with the disciples.

#### IV. Persecution of Jewish believers in Non-Biblical literature

In a fragment of the Gospel of Peter the disciples after the crucifixion are found in hiding for fear of the authorities, “for we were sought for by them as malefactors, and as desiring to burn the temple.”

An uncensored edition of the Josephus states that, “In those days (i.e., of the Emperor Caius), there were wars and quarrels in Judaea between the Pharisees and the brigands of our people who followed the son of Joseph.”

There is at least this much of truth in the saying that it would appear that the followers of Jesus in Jerusalem did not for a considerable time make any organized attempt to communicate with believers in the provinces. The success of their preaching in the capital must, however, have quickly necessitated some local organization. An indication of this may be found in Acts 6:1.

Acts 6 Tree of Life Version (TLV)

Appointed for Service

6 Now in those days, when the disciples were multiplying, grumbling arose[a] among the Hellenists against the Hebrews, because their widows were being overlooked in the daily support.

This led, we are told, to the appointment of seven parnasim, deacons, to deal with the distribution of alms. There is no direct evidence to show whether the adoption of this synagogal custom implies the establishment of a Nazarene synagogue; but there is a certain amount of indirect evidence to suggest it. Any group of Jews which comprised ten batlanim, men of leisure, could found a synagogue, and there were numerous synagogues in Jerusalem representing nationalities, trades, and no doubt “Ways” as well. Oesterley has proved that many elements in the early Christian liturgy derive from the liturgy of the synagogue,<sup>3</sup> and it is not, therefore, unreasonable to suppose that those of the “Way of Jesus” did, in fact, establish a synagogue of their own.

#### V. Early Messianic Synagogues

James...

James 2 New King James Version (NKJV)

Beware of Personal Favoritism

2 My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality. 2 For if there should come into your assembly a man with gold rings, in [a]fine apparel, and there should also come in a poor man in [b]filthy clothes, 3 and you [c]pay attention to the one wearing the fine clothes and say to him, “You sit here in a good place,” and say to the poor man, “You stand there,” or, “Sit here at my footstool,” 4 have you not [d]shown partiality among yourselves, and become judges with evil thoughts?

συναγωγή

the NT, an assembling together of men, an assembly of men  
a synagogue

an assembly of Jews formally gathered together to offer prayers and listen to the reading and expositions of the scriptures; assemblies of that sort were held every sabbath and feast day, afterwards also on the second and fifth days of every week; name transferred to an assembly of Christians formally gathered together for religious purposes  
the buildings where those solemn Jewish assemblies are held. Synagogues seem to date their origin from the Babylonian exile. In the times of Jesus and the apostles every town, not only in Palestine, but also among the Gentiles if it contained a considerable number of Jewish inhabitants, had at least one synagogue, the larger towns several or even many. These were also used for trials and inflicting punishment.

James 2 Tree of Life Version (TLV)

Honor the Poor Person

2 My brothers and sisters, do not hold the faith of our glorious Lord Yeshua the Messiah while showing favoritism. [a] 2 For if a man with a gold ring and fine clothes comes into your **synagogue**, and a poor person in filthy clothes also comes in; 3 and you pay special attention to the one wearing the fine clothing and you say, “Sit here in a good place”; and you say to the poor person, “Stand there,” or “Sit by my footstool”; 4 haven’t you made distinctions between yourselves, and become judges with evil thoughts?

NOT = ἐκκλησία

Matthew 16:18 New King James Version (NKJV)

18 And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

a gathering of citizens called out from their homes into some public place, an assembly  
an assembly of the people convened at the public place of the council for the purpose of deliberating

the assembly of the Israelites

any gathering or throng of men assembled by chance, tumultuously  
in a Christian sense

an assembly of Christians gathered for worship in a religious meeting

a company of Christian, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs, according to regulations prescribed for the body for order's sake  
those who anywhere, in a city, village, constitute such a company and are united into one body  
the whole body of Christians scattered throughout the earth  
the assembly of faithful Christians already dead and received into heaven

VI. SHOW VIDEO ANCIENT SUSYA BY YA'AKOV DAMKANI (Tikvat's website)<sup>7</sup>

NEVERTHELESS PERSECUTION OF MESSIANIC JEWS CONTINUED...

Clementine Recog<sup>8</sup>. 1:70-71

Chapter LXX.-Tumult Raised by Saul.

"And when matters were at that point that they should come and be baptized, some one of our enemies,(63) entering the temple with a few men, began to cry out, and to say, 'What mean ye, O men of Israel? Why are you so easily hurried on? Why are ye led headlong by most miserable men, who are deceived by Simon, a magician?' While he was thus speaking, and adding more to the same effect, and while James the bishop was refuting him, he began to excite the people and to raise a tumult. so that the people might not be able to hear what was said. Therefore he began to drive all into confusion with shouting, and to undo what had been arranged with much labour, and at the same time to reproach the priests, and to enrage them with revilings and abuse, and, like a madman, to excite every one to murder, saying, 'What do ye? Why do ye hesitate? Oh sluggish and inert, why do we not lay hands upon them, and pull all these fellows to pieces?' 'When he had said this, he first, seizing a strong brand from the altar, set the example of smiting. Then others also, seeing him, were carried away with like readiness. Then ensued a tumult on either side, of the beating and the beaten. Much blood is shed; there is a confused flight, in the midst of which that enemy attacked James, and threw him headlong from the top of the steps; and supposing him to be dead, he cared not to inflict further violence upon him.'"Chapter LXXI.-Flight to Jericho.

"But our friends lifted him up, for they were both more numerous and more powerful than the others; but, from their fear of God, they rather suffered themselves to be killed by an inferior force, than they would kill others. But when the evening came the priests shut up the temple, and we returned to the house of James, and spent the night there in prayer. Then before daylight we went down to Jericho, to the number of 5000 men. Then after three days one of the brethren came to us from Gamaliel, whom we mentioned before, bringing to us secret tidings that that enemy had received a commission from Caiaphas, the chief priest, that he should arrest all who

<sup>7</sup> <https://tikvatcleveland.org/media/550517-564046-18393/ancient-susya-mobile>

<sup>8</sup> Pseudo-Clementine Literature (Professor M. B. Riddle)

believed in Jesus, and should go to Damascus with his letters, and that there also, employing the help of the unbelievers, he should make havoc among the faithful; and that he was hastening to Damascus chiefly on this account, because he believed that Peter had fled thither.(64) And about thirty days thereafter he stopped on his way while passing through Jericho going to Damascus. At that time we were absent, having gone out to the sepulchres of two brethren which were whitened of themselves every year, by which miracle the fury of many against us was restrained, because they saw that our brethren were had in remembrance before God."

## VII. SEE ACTS 13 FOR THE MAGICIAN

The same account goes on to relate that Saul even attacked James, the brother of Jesus, hurling him down the temple steps, and leaving him for dead; and that he set out for Damascus because he believed that Peter had fled there. In fact, however, the Nazarine leader had taken refuge in Jericho.

## VIII. OVERVIEW OF ACTS 6-9 see how the B'sorah went from Jerusalem to Judea/Samaria, Syria and then to the ends of the earth...\

Acts 28: 23 They set a day to meet Paul and came to him at his quarters in large numbers. From morning until evening he was explaining everything to them, testifying about the kingdom of God and trying to persuade them about Yeshua from both the Torah of Moses and the Prophets. 24 Some were convinced by what he said, while others refused to believe. 25 So when they disagreed among themselves, they began leaving after Paul had said one last statement: "The Ruach ha-Kodesh rightly spoke through Isaiah the prophet to your fathers, 26 saying,

'Go to this people and say,  
"You will keep on hearing but will never understand;  
you will keep looking, but will never see.  
27 For the heart of this people has become dull,  
their ears can barely hear,  
and they have shut their eyes.  
Otherwise they might see with their eyes,  
hear with their ears,  
and understand with their hearts.  
Then they would turn back,  
and I would heal them.'" [d]

28 Therefore let it be known to you that this salvation of God has been sent to the Gentiles, and they will listen!" 29 [e]

30 Paul remained two whole years in his own rented quarters and continued to welcome all who came to him— 31 proclaiming the kingdom of God and teaching about the Lord Yeshua the Messiah with all boldness and without hindrance.

Acts 13: 46 Both Paul and Barnabas spoke out boldly and said, “It was necessary for the word of God to be spoken to you first. Since you reject it and judge yourselves unfit for eternal life— behold, we turn to the Gentiles.

However caused, the riot temporarily scattered the Jerusalem community, with profound results on the development of Jewish Christianity; the disciples that were scattered abroad “went everywhere preaching the word.” Not only were new adherents gained from among the Samaritans and provincial Jews, but contact must also have been made with many who had come under the personal influence of Jesus during his ministry. The response gave the apostles a new vision. They sent Peter and John to Samaria. The result was that in a very short time branches of the parent community had sprung up “throughout all Judaea and Galilee and Samaria,” and we find Peter paying them an official visit, no doubt to organize the communities as well as to encourage them in their faith. Other disciples had gone as far as Phenice, Cyprus and Antioch, preaching to the Jews of the Dispersion. To meet this further development Saul, now an ardent adherent of the faith he had lately persecuted, was called from Tarsus by Barnabus and installed at Antioch, where the Nazarenes first began to be called Christianoi (Christians), the Greek rendering of Messianists.

Acts 11:26 Tree of Life Version (TLV)

26 and when he had found him, he brought him to Antioch. For a whole year they met together with Messiah’s community and taught a large number. Now it was in Antioch that the disciples were first called “Christianoi.”

IX. According to Eusebius<sup>9</sup>  
James, the son of Zebedee, one of the most active members of the Jerusalem community, was seized by order of King Herod Agrippa, and beheaded, while Peter was imprisoned, but providentially escaped. A touching incident connected with the death of James is recorded by Clement of Rome. He relates, “that the man who led him to the judgment seat, seeing him bearing his testimony to the faith, and moved by the fact, confessed himself a Christian. Both, therefore, were led away to die, on their way, he entreated James to be forgiven of him, and James, considering a little, replied, ‘Peace be with thee,’ and kissed him; and then both were beheaded at the same time.”<sup>6</sup>

#### X. THE MESSIANIC JEWISH MOVEMENT BECOMES ORGANIZED CENTERED IN JERUSALEM

James the brother of Jesus was elected Nasi, or president of the supreme Council, both on

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<sup>9</sup> (Eusebius, 2020)

account of his kinship to the Messiah and his noted piety. As Schweitzer <sup>10</sup>rightly point out (*Mysticism of St. Paul*):

For the Christians of the churches in Asia minor and Greece, the Church at Jerusalem was an authority, in the same sense and to the same extent as the Sanhedrin was for the Synagogues of the Diaspora. The collection which they made for it was not so much a gift sent to the poor as a levy comparable with the Temple tax of the Jewish proselytes, which they paid to it.

- XI. Evidence of this was the publishing of the Didache<sup>11</sup> (a messianic catechism if you will), the Teaching of the Twelve Apostles (SHOW THE BOOK)

According again by Clement in his Recognitions, he shows the central authority in Messianic Judaism in the 1<sup>st</sup> century in this way:

Chapter XXXV.-False Apostles.

"Wherefore observe the greatest caution, that you believe no teacher, unless he bring from Jerusalem the testimonial of James the Lord's brother, or of whosoever may come after him.(29) For no one, unless he has gone up thither, and there has been approved as a fit and faithful teacher for preaching the word of Christ,-unless, I say, he brings a testimonial thence, is by any means to be received. But let neither prophet nor apostle be looked for by you at this time, besides us. For there is one true Prophet, whose words we twelve apostles preach; for He is the accepted year of God, having us apostles as His twelve months. But for what reason the world itself was made, or what diversities have occurred in it, and why our Lord, coming for its restoration, has chosen and sent us twelve apostles, shall be explained more at length at another time. Meantime He has commanded us to go forth to preach, and to invite you to the supper of the heavenly King, which the Father hath prepared for the marriage of His Son, and that we should give you wedding garments, that is, the grace of baptism;(30) which whosoever obtains, as a spotless robe with which he is to enter to the supper of the King, ought to beware that it be not in any part of it stained with sin, and so he be rejected as unworthy and reprobate.

## XII. NEXT WAS THE MISSION TO ANTIOCH

Acts 11: 19 Now those scattered because of the persecution that happened in connection with Stephen traveled as far as Phoenicia and Cyprus and Antioch, telling the message only to Judeans. 20 However, there were some of them, men of Cyprus and Cyrene, who came to Antioch and began speaking to the Hellenists also, proclaiming the Lord Yeshua. 21 The hand of the Lord was with them, and a great number who believed turned to the Lord.

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<sup>10</sup> (Schweitzer, 1953)

<sup>11</sup> (Janicki, 2017)

22 News about these things reached the ears of the community in Jerusalem, and they sent Barnabas to Antioch. 23 When he arrived and saw the grace of God, he was thrilled. He encouraged them all to remain true to the Lord with heartfelt devotion. 24 For Barnabas was a good man, full of the Ruach ha-Kodesh and faith. And a large number was added to the Lord.

Schoenfield says: “An event now occurred which was to have far-reaching consequences for the future. The

Antioch community decided to send out a trial mission to Asia Minor with the object of reaching the Jews of those regions and, if possible, the Gentiles also. The Antioch ecclesia itself seems from the first to have included a number of proselytes from heathenism, and the intention to evangelize those of their own blood is as intelligible as it is creditable. Saul, shortly afterwards known as Paul, and Barnabas were set apart for this enterprise, which had a precedent in the practice of the Pharisees. They started out by way of Seleucia, and then set sail for Cyprus. Travelling across the island they again set sail from Paphos, and proceeded via Perga in Pamphylia, Pisidian Antioch and Iconium, to Lystra and Derbe, meeting with many adventures, and receiving an unlooked-for response to their preaching on the part of the Gentiles. These Gentiles were among those already attracted to Ju-

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daim. Around every Jewish *proseuche*, or worshipping center, in the Roman provinces, were to be found many Gentiles attendant on a teaching which impressed them by its simplicity of theology and emphasis on personal holiness.

### XIII. AFTER ANTIOCH, AND AS THE MOVEMENT SPREAD INTO THE DIASPORA, PAUL & BARNABAS GAIN SUCCESS AMONG THE GENTILES AND THEN THE COUNCIL IN JERUSALEM TOOK PLACE

#### XIV. SEE ACTS 15 & 21

Schoenfield says: “Thus happily ended this crisis in Jewish Christian history. The decree was delivered to the community at Antioch, “and when they had read it, they rejoiced for the consolation.” Shortly afterwards, Paul and Silas set out on a second missionary journey, confirming the Gentile believers in their faith and giving them copies of the decree to keep.

THUS ENDS LESSON 1

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