

UPLOOK

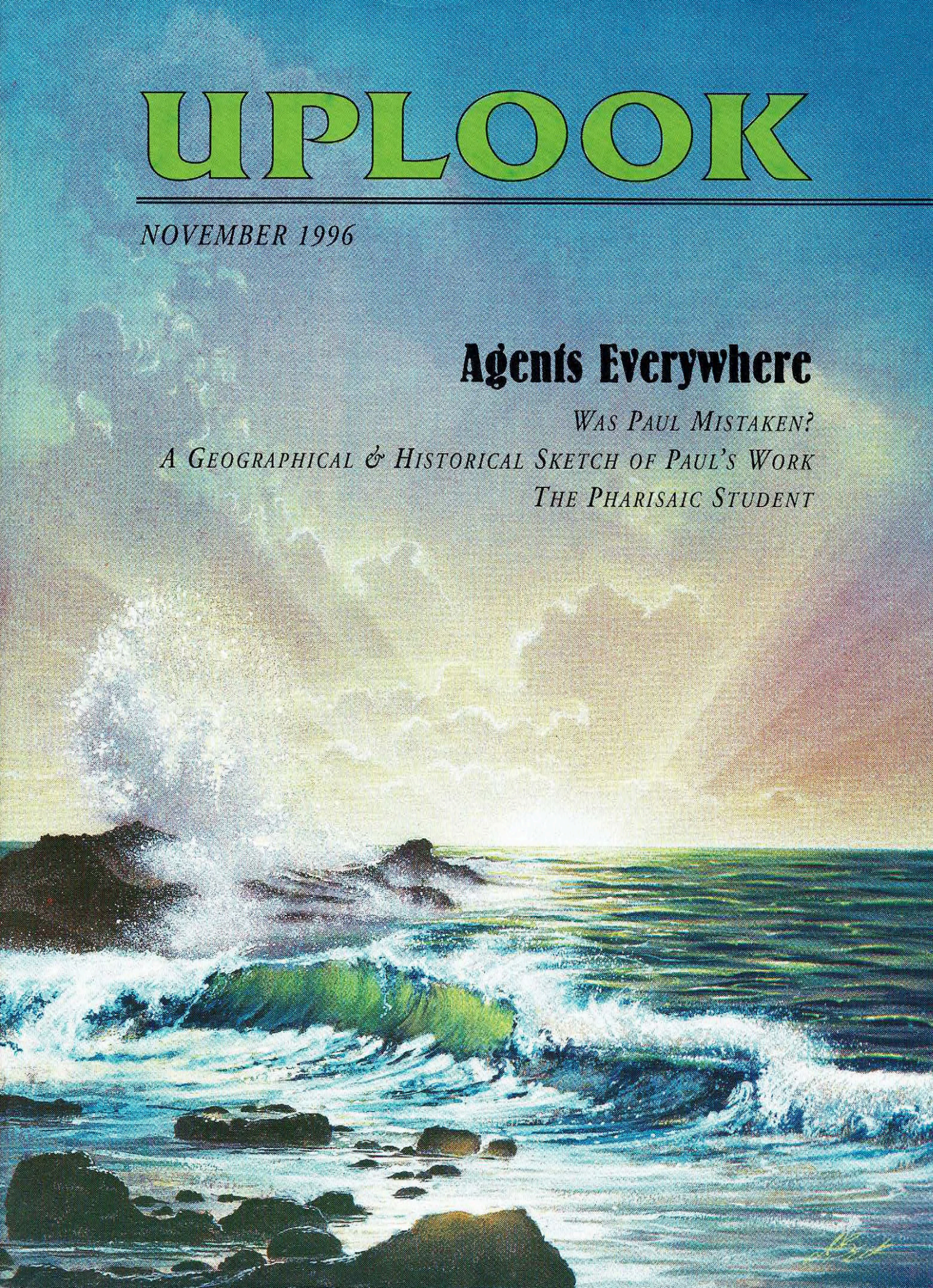
NOVEMBER 1996

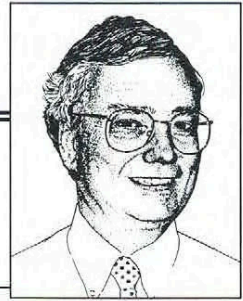
Agents Everywhere

WAS PAUL MISTAKEN?

A GEOGRAPHICAL & HISTORICAL SKETCH OF PAUL'S WORK

THE PHARISAIC STUDENT





Agents Everywhere

Thank the Lord for the Helen Neufield's of the world, whoever (and wherever) they are. There are scores of needy souls like Vicki out there who need a word from heaven through such agents of His grace.

It was a pristine autumn day recently as our plane winged its way up the California coast.

The woman beside me, in her early fifties I judged, was friendly, and told me about the sights far below. But as we crossed the Oregon border, cloud cover blocked our view and the conversation turned to other matters.

I learned Vicki was a Canadian nurse who had moved to San Francisco from New Westminster, BC, because, as she said, "It's hard to have a good time in a town where the bars close at midnight." California offered the good life.

Now, however, she was divorced. The three young women who had made the pilgrimage with her to Fun City had scattered. The sense of community had evaporated in the suburb where she lived and she was thinking of moving further from the city. She reminisced about a simpler time when people cared about each other, when they had time to sit on the porch and contemplate. "There's nothing more Zen than that," she observed.

She asked me what I did. I explained that I teach people how to study the world's all-time best seller for themselves. Had she any contact with the Bible, I wondered.

"I suppose I'm a Heinz 57 variety of Christian," said Vicki. "I was sent to whatever church was on the corner—mostly to give my mother a break on Sunday morning."

Did she remember any of the Bible lessons she had been taught, I inquired.

"Not really, but..." There was a long silence. A faraway, wistful look swept across her face. Then, "Helen, Helen Neufield! I haven't thought of that name in forty years! Why would I think of that now?" she asked no one in particular.

"Who is Helen Neufield?" I queried.

"A woman, a girl in her twenties, I guess, who lived in our neighborhood. She had her hair pulled back from her face...she was so kind to us. I remember..."

She wasn't on the plane anymore. She was back before the divorce, before the bars, be-

fore Zen, before the broken dreams and aching heart. She was a little girl again.

"I remember," she continued, "you had to go through a, like a rain forest to get to their house. Then you stepped out into an open field—a field with wild strawberries. There was a little house at the back of their yard, like a playhouse. Helen would gather us in there...and teach us the Bible. She gave us dimes if we memorized verses." Silence. "It sure would be nice to see Helen again..." Her voice trailed off.

I asked her if she remembered any of the verses she had learned as a child.

"I was a long time ago," she explained.

Could I guess some of them? Yes, she responded. I quoted John 3:16. She smiled in remembrance. John 1:10-11. Romans 3:23, 6:23; 10:9. I explained the gospel simply, as I thought Helen might have done. Occasionally she nodded her encouragement to carry on.

When I finished, she sat quietly for a few minutes, then again interjected, "Helen! Why would I think of her after all these years?" Why indeed. Hidden away in her heart, under years of neglect, of sin and failed attempts to be happy, there was the incorruptible seed, alive, waiting to germinate. Planted there by a long-forgotten agent of the King.

He has His agents everywhere. Some see the CIA behind every tree (or Jesuits, or the CFR, or New Agers, or whatever flavor-of-the-month conspiracy you choose). They may be right—the Enemy sows tares across the fields of the world. But our God will triumph.

Paul preached the gospel to the Jewish High Court, to Felix and Festus, to Agrippa, and to Nero in Rome. He led some of Caesar's household to Christ. Manaen, his fellow-worker, was Herod's foster brother. Erastus, treasurer of Corinth, worked with Paul. But the same verse (Rom. 16:23) also mentions Quartus (Slave #4)! In every strata, on the highways and byways, to the down-and-outers and the up-and-outers, the Lord has His people strategically placed to share heaven's Good News. Who will you meet today? **U**

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Be sure to enclose your former address label when sending a change of address. Please let us know of changes six weeks in advance.


GIVING THANKS

Park of the Palms in Keystone Heights, FL expects brother Bill Gustafson (GA) to speak at their Thanksgiving conference scheduled for Nov. 28-Dec. 1, 1996.

LAWRENCE CONFERENCE

The Christians at Lawrence Bible Chapel (505 Monterey Way) will host a weekend conference December 7-8, 1996. Meetings are scheduled to begin at 2:00 P.M. on Saturday and at 9:00 A.M. on Sunday. The expected speaker is Jim McKendrick (MI). For details or information regarding lodging, please call:

John Scollon
(913) 841-5271

FEASTS OF JEHOVAH STUDY

The believers at Parkside Bible Chapel (Everett, WA) would like to invite you to the final session in a series of thought-provoking, informal studies on the Feasts of Jehovah led by Doug Kazen. The meeting is scheduled for December 17 at 7 PM.

NEW YEAR'S CONFERENCE

A New Year's conference is scheduled to take place at Park of the Palms (FL) on Dec. 29-31 with Fred Kosin as the guest speaker. Mr. Kosin actively visits CMML missionaries on the field as an encourager and Bible teacher.

CRUISE AND CONFERENCE

An Alaska land tour and inside passage cruise and conference is planned for June 5-16, 1997. Join other assembly believers for a special twelve-day deluxe tour and cruise package

to Alaska. View such sights as College Fjord and spectacular Glacier Bay. Along with the many activities and comfortable accommodations, you will meet as a group each day to enjoy ministry from Tom Taylor (PA). Port stops are planned for Skagway, Juneau, and Ketchikan.

Reservations are limited. Discounted fares will be applied to those registered by February 7, 1997. For more information:

Mark Kolchin
P. O. Box 305
Lanoka Harbor, NJ 08734

LOOKING FOR FELLOWSHIP?

More than a thousand Christians gathered in Lexington, KY, last year for a time of spiritual feasting and fellowship. Another North American conference sponsored by *Uplook Ministries* is already being planned for Dec. 30, 1997 - Jan. 2, 1998 D.V. at the Hyatt Regency in Dearborn, MI.

Keep these dates in mind this holiday season as you make plans for next year.

Some of the speakers expected are: David Gooding, Wm. Mac-

IMPORTANT NOTICE: News Items Deadline

One of our goals at *Uplook* is to provide accurate and current information to our readers about the happenings among assemblies throughout Canada and the United States. We encourage you to let us know what is going on in your area so we can pass that information along to other interested believers. You can help us keep our *Front Lines* column current by sending your news item at least **three months in advance**. We will be happy to print an announcement in two issues prior to the event, but not in the same month as the event. (Photos accepted.)

For example, information about a conference scheduled for March 1997 should be received by our office no later than the first week of December 1996 so it can be published in the January and February issues of *Uplook*.

You may send news via mail, fax or e-mail:

Uplook Magazine (Front Lines Dept.)

P. O. Box 2041

Grand Rapids, MI 49501

Fax: (616) 456-5522

E-Mail: gospelfoli@aol.com

Donald, John Lennox, J. Boyd Nicholson, and Willie Burnett.

CONFERENCE PLANNING

The Christian Missionary Service for the San Francisco Bay Area assemblies is planning their conference for next year (Nov. 2, 1997) at Fairhaven Bible Chapel, San Leandro, CA. They will focus on unreached people (Muslims, Tribals, Hindu, Chinese/Buddhist). If you know of speakers qualified to speak on these unreached peoples or would like more information, please contact:

Dennis McGee
Box 525, Hayward, CA 94543
Phone: (510) 538-9646
Fax: (510) 727-1433
dennis_mcgee@fairhaven.
ccmail.comuserve.com

PRAY FOR IRELAND

David and Barbara Long write that on the way home from visiting an assembly in Wicklow, Ireland, they passed by the town of Lisburn (just south of Belfast). A very short time after passing through, there was an enormous explosion from two large IRA car-bombs in the large central military barracks which left more than thirty people in hospital, though there was only one fatality. The fear is that this will trigger a retaliation from the Unionists (those who wish to remain British) and put Northern Ireland back in the terrorist war.

COMMENDATIONS

Larry and Phyllis Deeds

The elders and saints gathered in the name of the Lord Jesus Christ at Riverview Chapel, Hinton, WV, commend Larry Deeds to full time ministry.

Larry is gifted in preaching and teaching the Word and in children and youth ministries. He has served as an elder and in many other capacities in this local testimony.

Larry and his wife Phyllis have answered the Lord's call to this ministry and will be moving to Conway, SC.

Tim and Erika Blessman

The believers gathered at Octoraro Bible Chapel (Oxford, PA) lovingly commend Tim and Erika Blessman (Becky 5, Josh 3, Rachael 7 mos.) to the work and care of our Lord. They have been in happy fellowship and very active in gospel work in the assembly.

The saints commend them to His work at Bethel Campground in Woolwine, VA.

Please pray for the Lord's direction and help in their lives as they work in the gospel there.

SERVICE OPPORTUNITY

Guelph Campgrounds

Interested in camp work? Guelph Conference Grounds requires a full-time Manager/Team leader to oversee all aspects of the work. Information and job description available on request:

J. F. Stewart
3406 Burnhamthorpe Rd. W.
R. R #2, Oakville, ON L6J 4Z3

WITH THE LORD

Donald Saunders

The Christians at Hollywood Bible Chapel were greatly saddened by the homecall of brother Donald Saunders on September 15, at the the age of 72. Next to his family's spiritual welfare, the spiritual welfare of those who

fellowshipped at Hollywood Bible Chapel was brother Saunders's greatest concern and interest. He was an elder's elder.

As a boy growing up in Green Turtle Cay, Bahamas, Donald learned to work hard at whatever he did and throughout life he exhibited that trait. Having been a successful businessman in Nassau, in "early retirement" he took up the higher vocation of a shepherd, and it will be for his gentle tending of the flock that he will be remembered by so many.

During a tent crusade with Bill Patterson in Nassau in 1954, Donald accepted the promise of that night's text, John 1:12, and never looked back at the life he left behind. His keen mind, disciplined life, and new-found commitment meant that he quickly became a student of the Word and a leader at Shirley Heights Gospel Chapel in Nassau.

In 1973, the Saunders family moved to Hollywood, FL, and began fellowshiping at Hollywood Bible Chapel where for 23 years Donald served as a godly elder, apt Bible teacher, able preacher, wise counselor, and good friend. While we know God is able to raise up leaders in his place, our prayer is that they might be as faithful and committed to the Lord's work at the local assembly as Donald Saunders was.

FURLOUGH ADDRESS

Please note the following change of address of Ron and Robin Hampton (Ireland):

206 Larchdale Cres.
Winnipeg, MB R2G 0A4
(204) 338-2591

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What's Going On?

SLAUGHTER IN COLOMBIA

Ninety-six people died in Colombia's worst rebel offensive in decades. Among the dead in the series of attacks were soldiers, guerrillas, police officers, and civilians, including the mayor of Susa. The violence came after the government cracked down on farmers who grow cocoa.

New Tribes reminds us to continue to pray for Dave, Mark and Rick who are still being held hostage by Colombian guerrillas.

NEED FOR PROTECTION

The Flemings (Colombia) request prayer for Juan Carlos, a man in their assembly. He was called by the church of Satan with the threat that if he does not renounce Christ and return, he and the man who is discipling him and another woman from the assembly will be murdered. Pray for their protection and other Christians who are involved in the situation.

BIBLE LESSONS IN SCHOOLS

Lois Logan (Zambia) has been enjoying the blessing of visiting six schools in the area where several classes at each school crowd into a large classroom to hear the weekly Bible lesson.

WHAT'S A HOUSE CHURCH?

After nine months of briefing by the State Department, the new ambassador to China never heard about the persecution of house church leaders. Jim Sasser, former U. S. Senator from Tennessee, learned about diplomacy, trade, persecution of Buddhists

in Tibet, and even violation of women's rights.

On the evening of his departure, he was stumped by a human rights delegation's request to talk about the house church movement.

Sasser asked, "What's a house church?"

China's house church movement is perhaps the largest in the world with estimates of between 80 and 100 million Christians.

MORE ON CHINA...

The international pro-life group, Human Life International, released photos and other evidence further documenting the deliberate starvation and neglect of children in Chinese orphanages. These orphanages seem to be an extension of China's population control program which restricts the number of children a family can have.

This recent evidence supports the report from earlier this year which uncovered an official policy known as "summary resolution" under which thousands of children in Chinese orphanages die each year.

Under the policy, children are singled out for starvation to keep the orphanage population stable.

"Oh, Lord, how long...?"

ANTI-CHRISTIAN IN NEPAL?

Three Christians in Trisuli, Nepal were arrested, beaten by the police, and released some four days later. Two were ordered to leave the district north of Kathmandu, a punishment not allowed by the law. Later police confiscated all of the Bibles, hym-

nals, literature and musical instruments from the local church. Two foreigners were also detained for a day and had their literature confiscated. Sources say their actions were ordered by high police officials.

LIFE'S WORK ENDED

Gerhard Bode, a missionary to Senegal who was commended from the Southside assembly in Colorado Springs, CO, in 1976 passed away in his sleep in Colorado on October 2. Please pray for heavenly comfort for his wife Herma and their four young adult children.

FOUNDATION FRAUD

The founder of the now-bankrupt Foundation for New Era Philanthropy was charged September 27 with defrauding hundreds of ministries, charities and other non-profits in what is described as the largest charity fraud case in history.

John G. Bennett faces 82 fraud counts in an alleged pyramid scheme that snookered a wide range of groups but primarily affected evangelical organizations.

The foundation made a name for itself by promising non-profits that if they would simply deposit funds with the foundation for six months, they would get double their money back through the generosity of a group of anonymous philanthropists. According to the indictment, the anonymous benefactors never existed, and New Era was a fraud right from its start in 1989.

Prior to the group's sudden collapse last year, many non-

profit groups actually did have their money doubled by New Era—courtesy of funds coming in from other groups that were signing up. After the collapse, some 80 Christian organizations banded together to help develop a plan for restoring money to those groups that had lost funds. That plan which would restore up to 65 cents on the dollar, was approved in August by a bankruptcy judge. It is being appealed by several New York charities. —*World Magazine*

PRAY FOR BRAZIL

Louise McClelland encourages us to pray for Brazil which covers half of South America and has a population of about 154 million people. The doors are wide open, offering freedom to preach and teach Christ. Where are the workers?

PUT TO THE TEST

Hoping to further shake up Chicago's public schools, the city's school administration put 71 elementary schools and 38 high schools on academic probation. Fewer than fifteen percent of the students at those schools scored at or above the national norm on standardized reading tests. Earlier this year, about 100,000 low-performing students attended mandatory summer school and 1,500 more students were blocked promotion to the next grade because they couldn't meet the reading requirements.

BIBLES IN KONKANI

Christopher G. Hukkeri and his wife, Leena, from Belgaum, India, are delighted to report the completion of the translation of

the entire Bible into the Konkani language. A total of about 15 million people live in the three Indian provinces of Goa, Maharashtra, and Karnataka.

Although the New Testament was translated by Portuguese missionaries in the past, it uses a script that is largely unknown among the common people while Konkani is the script understood by 95% of the people. The older translation has strong Catholic influence, referring to Mary as the "Mother of God" and to Peter as "the first Pope."

The Hukkeri's and their commending assembly would value our prayers with them for definite guidance from the Lord regarding the publication of this new translation.

ULTRA-ORTHODOX REVOLT

Israel's ultra-Orthodox Jews are displaying a new militancy—born of their swelling numbers, unprecedented political clout and a new feeling of belonging to Israel. In recent months ultra-Orthodox activists have pelted police with dirty diapers, physically assaulted women in what they consider immodest dress, and compelled liberal Supreme Chief Justice Ehud Barkai to travel with a posse of bodyguards.

On the surface, it is a conflict of interests: ultra-Orthodox are life-long seminary students, who live on state funds that come from taxes paid by secular Jews. But at the core, it is a bitter philosophical debate. Are the Jews a nation or a religion?

HEADLESS SOMALIAN BODY

Somalia remains leaderless, a country divided and controlled

by its warring clans and political factions. Small areas of hunger remain, but food is available, and affordable to most. The northeast is controlled by clan elders, the west by an Islamic group bankrolled by the Saudis.

POPE'S VIEWS EVOLVE

Pope John Paul II made an announcement that, in light of recent evidence, he now believes that the human body evolved from lower life form (although the human soul did not!). The "recent evidence" has yet to be identified.

AFFLICTION IN INDONESIA

These are troubled times for Christians in Indonesia. On June 9, ten churches in Surabaya, East Java, were destroyed by radical Muslims while the Christians were worshipping the Lord during their Sunday morning services. Again on October 10, in the city of Situbondo, East Java, more than twenty churches were destroyed as they became the target of rioting Muslims.

Chuck Harrison (commended from Littleton, CO in 1988) notes that several new assemblies have been planted in East Java and are exposed to these dangers.

Grace Fellowship of Indonesia (the name used by assemblies there) invite you to band together with them in prayer that the Lord would grant government recognition. This would enable the assemblies to freely plant New Testament churches wherever God leads in Indonesia. He has already allowed them to move forward in establishing new assemblies but there are still more than 50,000 unreached villages.

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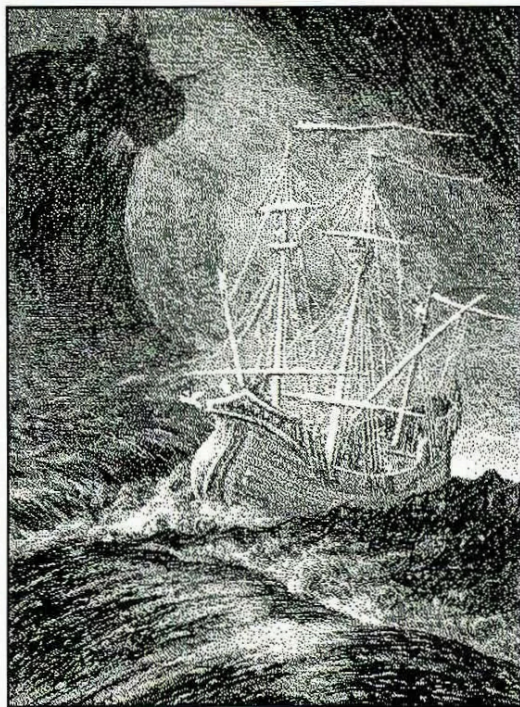
Paul's Journeys & God's Guidance

Missed connections and inconvenient schedules were the least of Paul's problems as he criss-crossed the ancient world for God and His gospel.

The general extent and purpose of Paul's missionary journeys appears in Romans 15:18-24: "From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ," with the ambition that as many as possible of those who had not yet seen or heard of Him might see and understand.

In these journeys we find the apostle attended by special guidance, special opposition and special companions. The guidance was that of the Holy Spirit. Note the repeated proofs of His personality in the narrative. At the very first it was He who said, "Separate Me Barnabas and Saul for the work whereunto I have called them." They set out, "conducted by the Holy Ghost."

On the second journey, He who had first called them is found restraining and controlling their movements. For what providential purpose was it that Paul was compelled to pass by Ephesus, "forbidden of the Holy Ghost to preach the Word in Asia," until



Philippi, Thessalonica, Athens, and Corinth had received the gospel message? Three years are spent in Ephesus on the third journey. Why must it be omitted on the second? We may not be able to assign a reason, but the fact is worth noticing. The prohibition to preach in Bithynia is remarkable for the words in which it is given: "The Spirit of Jesus suffered them not." So the words are read by critical editors of the Greek text. The expression is unique, but furnishes a beautiful illustration of the promise, "Lo, I am with you always, even unto the end of the age."

On the third journey, the guidance of the same Spirit appears in a fresh aspect. "The Holy Ghost witnesseth in every city, saying that bonds and afflictions await me." The prophets "said to Paul through the Spirit, that he should not go up to Jerusalem." It is not a little remarkable that the apostle deliberately, and it would seem rightly, rejected the warning. But its force and purpose appear in the charge to the elders at Miletus. What else could have pointed the apostle's warnings like this witness of the Spirit? "I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no longer." Not that they would never see him again—but for the present their conversation was closed.

In regard to this guidance, the behavior of the apostle is noticeable. He never planned or purposed according to the flesh—that the yea and nay of his proceedings should rest with him. He left it to the providence of God, and the mind of the Spirit, to settle where he should go. When the door was open he would enter. But even in the contention, or irritation, when Paul was parted from Barnabas, the work of the Lord was the thing for which the apostle contended; not his own personal predilections.

The special opposition of Satan to the apostle's progress must not be overlooked either. "Satan hindered us," he writes to Thessalonica. "I was greatly hindered," and "I was let

hitherto," he writes to the Romans. Elymas, the sorcerer, and the spirit of divination at Philippi, and the messenger of Satan to buffet him, were manifestations of the same power. Special efforts must meet with special opposition; otherwise it would be impossible to say, "I have fought the good fight" (comp. Mk. 4:37-41; 5:1-20).

Nor must the human companionship provided for the apostle be forgotten. First Barnabas, then Silas and Timothy, and, not least, Luke. It has been observed that Luke, to whom we owe the history in the Acts, seems to have a special connection with Philippi. At the beginning of Paul's first visit to Macedonia, the "we" of the narrative (Acts 16:10) first indicates the presence of the narrator, who seems to have remained at Philippi; for when the Philippian magistrate released Paul and Silas, "they comforted the brethren and departed." Similarly in the last journey to Jerusalem, "We sailed away from Philippi" (Acts 20:6). The details of Paul's sojourn at Philippi, as also of that last journey, are given with a peculiar precision in the one case, and a loving interest in the other. Every magistrate in Macedonia has his proper official name. Every day of that last journey is chronicled, and sometimes even the hours.

Other points of interest (and they are almost innumerable) can only be glanced at. The curious adapta-

tion of the several speeches to the audiences whom Paul addressed is a wonderful testimony to the varied powers of the man. Contrast the speech on Areopagus with the sermon at Antioch in Pisidia; the address to the mob at Lystra with the charge to the Ephesian elders; the speeches before Festus and Agrippa with that delivered at Jerusalem from the castle stairs.

Perhaps no man ever possessed more power of throwing himself into the present situation, while not forgetting those absent, than the apostle Paul. The "care of all the churches" was no mere phrase with him. For this vivid realization of the unseen, whether on earth or in heaven, he had special assistance from the Holy Spirit. May not we also seek to widen the range of our affections by the same hallowed influence? Though so far above us, the heart of the apostle vibrates to every feeling of our nature. "Who is weak, and am I not weak?" Who is so dependent on the "Spirit of Jesus" to labor in the midst of infirmities? In universal sympathy he was, perhaps, nearer than all others to his Master. In this part of "the way of surpassing excellence" (a way more life-long than all his journeys) we may hear him say to us, "Be ye followers of me as I am of Christ."

—From *A Handbook to the Epistles of St. Paul*

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Was Paul Right or Was Barnabas?

Debates have been fueled over the contention that arose between Paul and Barnabas, recorded in Acts 15. What was the issue? Obviously it matters little, because the Spirit of God chose not to include it. What does matter is that a reconciliation seems to have been effected in later years (see Paul's reference to Mark in 2 Timothy 4:11).

But who was wrong? Perhaps both were, some say. As is sometimes the case, one may be wrong in action, the other wrong in attitude. I like the answer given by a senior servant of the Lord who was asked the question in my hearing: "My head goes with Paul, but my heart goes with Barnabas." The end result, however, was two evangelistic teams instead of one!

Saul the Pharisaic Student

Paul could write of his pre-Christian days: "I advanced in the Jews' religion beyond many of my equals in mine own nation, being more exceedingly zealous..." (Gal. 1:14). It was no understatement.

Saul of Tarsus was head in whatever circle he moved, whether as Saul the persecuting Pharisee, or Paul the laboring missionary. If he was chief of sinners, he became chief of saints. If he was the man of action whirling over the Roman Empire, he was doing it with constructive statesmanship with no less a purpose than to bring the Roman Empire to the feet of Christ. He was the very type of missionary statesman demanded today. It is a curious turn of the wheel of history that the very scenes of Paul's struggles and triumphs for Christ are now the hardest spots on earth to reach with the message of the Cross. We need a new Paul for the new situation.

Paul stands the ablest exponent of Christianity, its most constructive genius, its dominant spirit from the merely human side, its most fearless champion, its most illustrious and influential missionary, preacher, teacher, and its most distinguished martyr.

SAUL'S ANCESTRY

Saul loved his people with intense patriotism. Few things gave him keener anguish of heart than the refusal of his Jewish brethren, his kinsmen according to the flesh, to take Jesus as the Messiah (Rom. 9:2). He was almost ready to be cut off from Christ himself if that would win them. He had once boasted, as other Jews did, of descent from Abraham (2 Cor. 11:22). Indeed, he was a Hebrew of the Hebrews and set much store by the stock of Israel. His blood went back to the tribe of Benjamin (Phil. 3:5) whose glory was another Saul, the first king of the Hebrew people. He probably once took a keen interest in the "endless genealogies" (1 Tim. 1:4) of the Jews of his time. He knew what pride of race was, the heritage of a long and noble ancestry that reached far back into the distant centuries. The Jew had enough in his history to give him some right to be proud. His was the chosen people "whose is the adoption, and the glory, and the covenants, and the giving of

the law, and the service of God, and the promises; whose are the fathers" (Rom. 9:4). It mattered little with a story like that if the hated Roman yoke was on the neck of the Jews. The day of the Roman would pass as had that of the Seleucids, the Ptolemies, Alexander the Great, the Persian, the Babylonian, the Assyrian, the Hittite, the Egyptian. Kingdoms came and went, but the Jew remained, proud, isolated, defiant, conscious that he was to fulfill a unique mission in the world. True, the Messianic hope was trailing now in the dust of a deliverer from Rome who would establish a Jewish empire in Jerusalem, yet it was to come. All this and more ran in the blood of Saul's ancestors.

HIS FAMILY

One can draw a closer picture yet of the home in Tarsus into which Saul was born, though many details are lacking. We do not know the name of either his father or mother. And yet the picture is not wholly blank. We know that his father was a strict Jew, for his son was "instructed according to the strict manner of the law of our fathers" (Acts 22:3). He was not merely a Pharisee himself but the son of a Pharisee (Acts 23:6). Hence we know that, though his father lived in Tarsus when Saul was born (22:3), he was not a Hellenizer. His father lived in one of the great Greek cities of the world, but he was loyal to the traditions of Palestine and was at heart a real Jew, though actually one of the Dispersion.

One other detail is known about Saul's father. He was a Roman citizen. The time came when Paul would take great pleasure in saying: "But I am a Roman born" (Acts 22:28). Whether his father was also Roman born or was made a Roman citizen for some deed of valor or for money is not known.

Saul's father was a man of position in the Jewish community and was able to send his son later to Jerusalem to school. He may have been a man of some wealth. The fact that he was a tent-maker and taught his trade to his

son does not prove anything, since Jews generally knew a trade. This stood Paul in good stead later.

The mother must have been a woman of force to have reared such a son. We catch a faint glimpse of her when Paul mentions Timothy's mother, Eunice, and grandmother, Lois (1:5); it is not difficult to catch the reflection of Saul's own fireside. When Paul reminds Timothy of whom he had learned the Holy Scriptures even from a babe (3:14) he was echoing his own experience in the home in Tarsus.

When we ask for the other members of that family we can only bring up the picture of a sister whose son did Paul a good turn in Jerusalem in a time of trouble (Acts 23:16). This nephew was worthy of his uncle, and that is enough to say for his shrewdness and courage. There may have been others in the family. We simply do not know. The curtain refuses to rise on this point. But we have caught some conception of the home in the city of which Saul was proud.

THE BOYHOOD OF SAUL OF TARSUS

Unlike John, Saul lived in a city. Unlike Jesus, his home was in one of the great Greek cities of the world. Nathanael could sneer at Nazareth (Jn. 1:46), but Paul could brook no reproach on Tarsus. He was proud to hail from "no mean city" (Acts 21:39). Tarsus was the city of all the world best adapted for the youth of the Apostle to the Gentiles. In Tarsus was accomplished most perfectly that union between east and west that Alexander the Great attempted everywhere. The city remained Asiatic in character while it appropriated Greek qualities.

Under the Romans it was a "free city" and the Jewish element was a positive force in the life of the community. There was a great university here also. It would be difficult to imagine a city of that era more thoroughly cosmopolitan and representative of life in the empire. The absence of intense hatred of the Jews would open the way for more sympathy on the part of the Jews toward the best things in the Greco-Roman civilization. In common with the Hellenists in general, Saul spoke Greek in addition to his Aramaic, and seemed to find it not inconsistent with his Jewish scruples to witness the public games which he afterwards used so effectively as illustrations (1 Cor. 9:24).

It was in the matter of education that the Pharisee would be more particular. As a boy he would learn the Old Testament story from his mother and from

the synagogue teaching, which had become a great institution in Jewish life. Saul would not have been quite the same man if he had been reared wholly in Alexandria or Jerusalem. Both of these centers of culture left their impress on Paul, as is seen in the allegory



about Hagar and Sarah (Gal. 4:24) and the rabbinic refinement in the use of words (Gal. 3) and traditional interpretation (1 Cor. 10:4). But it is easy to see that Saul was not cut out to be Philo, nor, indeed, Shammai. Tarsus left its mark on him and made possible the more generous sympathies of his later life.

From one point of view it seems a pity for a boy to have to live in a city and miss the joy and freedom of the country. But Saul had some compensations. His life was to be in the great cities of the empire, and he had a natural bond of sympathy with city life and had less to learn in that respect.

So gifted a boy was bound to feel a call to higher service. He doubtless sympathized with the desire of his parents that he should become a Jewish rabbi, perhaps another Gamaliel. As a Jew, no higher glory was open to him than this, since the prophetic voice had ceased from Israel and the kingly scepter was no longer in Jewish hands. The heel of Rome was on the world, the Mediterranean world, Saul's world. Long afterwards he will look back on God's plan in his life and see that God had "separated" him even from his mother's womb (Gal. 1:15) to make him a separate one *for* the Gentiles, not from the Gentiles. But it will take a revolution in his nature before he can see that foreordination.

AT THE FEET OF GAMALIEL

It was no mean ambition that Saul's parents had for him to receive his theological education in Jerusalem. That city was the goal of Jews all over the world. Here was concentrated the history of the nation. Every hill and valley teemed with holy associations. Saul had learned the outlines of that story, and he was coming to his own when he came to the Holy City. He was probably, according to Jewish custom, about thirteen when he came to Jerusalem, so that he

could speak of his being "brought up" there (Acts 22:3). One cannot help thinking of the brief visit of the boy Jesus to the temple at the age of twelve. Each was full of zest in the problems of his people and his time. Saul probably did not astonish his teachers by the penetration of his questions in the same measure that Jesus did, but one cannot doubt the keenness of his interest in the new world that he had entered.

Gamaliel, the grandson of Hillel, was the glory of the law. His school was more liberal in some fine points than the rival rabbinical school of Shammai (contemporary of Hillel). For one thing, Gamaliel was willing to read the Greek authors, and his pupil Paul will later show some knowledge of Greek literature. Paul says, he was "instructed according to the strict manner of the law of our fathers" (Acts 22:3), but he does not say that he was brought up in the more rigid of the Pharisaic schools.

One can see how Christianity gained by having this man of theological training, even though much of his knowledge was rabbinical rubbish. The Talmud itself, though written down later, gives us a fair specimen of the theological hair-splitting indulged in by the grave doctors of the law. Paul did have much to unlearn, much that he came to count only as "refuse" (Phil. 3:8), but great blessings resulted to him and the cause of Christ. These more than made up for the loss, and may console men who have spent time at a modern school of merely rabbinical points of view, provided he gets over them.

For one thing, Paul gained a thoroughly trained mind. He was all in all the most gifted man of his time, leaving out of view, of course, Jesus of Nazareth. He learned how to distinguish things that differ (Phil. 1:10), a mark of the justly educated mind. His ambition led him to surpass his fellow pupils (Gal. 1:14), and the result was that his brilliant intellect had received magnificent training.

He won familiarity with the letter of Scripture, a point about which some brilliant modern scholars are gloriously indifferent. He was to learn the spirit of Scripture teaching later, but there was some good in the letter, provided it was not allowed to kill.

He gained, likewise, the art of disputation which

stood him in good stead on many important occasions as on Mars' Hill, on the steps of the Tower of Antonia, before the Jewish Sanhedrin, before Felix, Festus, Agrippa, and perhaps Nero himself. Being well versed in rabbinical theology, he knew how to parry the points of his old friends, the rabbis. He knew the strength and weakness of Pharisaism and could speak as an expert on that point. He knew only too well "the weak and beggarly rudiments" of bondage to the law (Gal. 4:9), and his biting sarcasm will later sting his Jewish enemies to fury.

When Saul left Jerusalem, he was to all intents

and purposes the one young Jew in all the world who had most in prospect. He had been educated as a rabbi and the career of a rabbi lay before him. But that was not all. Many a rabbi lived in comparative obscurity. This young rabbi had great friends at Jerusalem who could help him to the highest places if he proved worthy. We may imagine the joy of his parents as he returned home full of honor, the hope of Gamaliel, and the pride of his home.

If Christianity only possessed one so well equipped as this young rabbi! No one of the twelve apostles was his equal in mental gifts and culture. But he is far from any thought of Christ. Brilliant, accomplished, masterful, ambitious, he is eager to be in the midst of the stirring

events in Judea. He appears in Jerusalem again, possibly drawn there by the attacks of Stephen on the citadel of Pharisaism. It is not improbable that he measured words in debate with Stephen in the Cilician synagogue, where Saul would naturally go (Acts 6:9). But, if so, he had a new experience. He could not stand against this tornado of the Spirit. Few things annoy a man of culture quite so much as to be overcome in public discussion whether by ridicule or weight of argument. An unanswerable argument is a hard thing to forgive. Stephen was all ablaze with passion. Before him Saul's critical acumen and theological subtleties vanished. Saul was beaten and his defeat rankled within him. Such in brief is the picture that we may form of Saul in Jerusalem before the Lord would defeat him on the Damascus road and commission him into His own army.

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Was Paul Mistaken?

Was Paul's approach wrong when he preached at Mars' Hill? Is it in the Word of God merely as a warning, a bad example?

To readers who have been impressed with the exquisite courtesy and consummate skill of Paul's address at Athens, it comes as a shock to learn that some Bible students have seriously suggested that it was in fact a great mistake. For once, they say, Paul trusted his excellency of speech and wisdom and omitted the central fact of the gospel. No wonder, they add, if the speech was a failure.

Here is an example of this view: "At no point is publicity given to the distinctive Christian message. In this studied omission of the cross is the secret of his comparative failure at Athens and his subsequent change at Corinth. He writes penitently, 'I determined to know nothing among you save Jesus Christ and Him crucified'" (*The Originality of the Christian Message*, by Mackintosh, quoted on p. 38 of *The Christ of The Indian Road*).

Before examining this question in detail we would make two observations:

First, if this speech is a warning rather than an example, is it not astonishing that Luke has not told us? Second, in the very epistle (1 Cor.) which is relied on to support this theory, Paul emphasized in chapter 9 that it was his policy to adapt himself to the mental and spiritual conditions of his hearers. To the Jews he became as a Jew, to those without law as without law, and, we might add, to the Athenians as an Athenian.

In the first part of the speech Paul referred to their altar, spoke of God's work in creation and providence, made some allusions to the tenets of their philosophers, and quoted from their poets (as he also did in Titus 1:12), but in all this he was merely making contact with his audience and preparing the way for a challenging message at the close. In the first part he was getting his guns into position; at the end he began to fire them.

If we compare Paul's addresses in other parts of the Acts we shall find that in every case they were carefully adapted to the audience. In the synagogue at Antioch (ch. 13) he rehearsed the history of the nation, as Stephen had done; at Lystra (ch. 14), to a heathen audience, he spoke of divine providence, in much the same way as he did at Athens.

But what of Paul's insistence in 1 Corinthians 2:1, that he avoided excellence of speech and wisdom at Corinth? We must not overlook the words "among you" (v. 2). There was a great difference between Corinth and Athens. At Athens learning and eloquence were as natural as a good suit for a gentleman. Corinth, on the other hand, was a mercantile city, and there the use of wisdom and eloquence would have diverted them from the message. Besides, Paul did not say that he avoided these things because he had found them ineffective but lest the Corinthians should trust them rather than God (v. 5).

In confirmation of the above we quote the following from Sir W. M. Ramsay: "Most dangerous was it to talk philosophically among the Corinthians, a middle-class audience who possessed that half-education...which is worse than a lesser degree of education...Incidentally, I may take this opportunity of acknowledging that I went too far in my book called *St. Paul the Traveller and the Roman Citizen*, p. 252, when I declared that the Apostle 'was disappointed and perhaps disillusioned by his experience in Athens. He felt that he had gone as far as was right in the way of presenting his doctrine in a form suited to the





current philosophy; and apparently the result had been little more than naught.' I did not allow sufficiently for adaptation to different classes of hearers, in one case the tradesman and middle-classes of Corinth, in the other the more strictly university and philosophic class in Athens. It is true (as is there shown) that Luke recognized and recorded the change in style of preaching at Corinth; but on the other hand it is improbable that Luke would have preserved a careful report of the address at Athens, if he had not considered it typical of Paul's method when speaking to an educated Hellenic audience" (The Teaching of Paul in Terms of the Present Day, pp. 109, 111).

The question as to how far a preacher may go in adapting the message to his hearers is not an easy one. It cannot be answered by a simple rule of thumb, but only by devoted hearts as they are taught by the Word and the Spirit. The best preachers are those who are able to combine the spiritual power of 1 Corinthians 2 and the adaptation of chapter 9.

But what of the omission of the cross? Certainly the cross is not mentioned in the address, but the resurrection is mentioned, and that is meaningless without the cross. Let us notice also that Paul had previously been disputing with the Athenians daily in the marketplace. He had told them of Jesus and the resurrection (17:18), and when he was taken to the Areopagus many of the audience must have been familiar with the main facts concerning the Lord.

Besides, with respect to Sir W. M. Ramsay who thinks differently, the address was evidently broken off at verse 31, when Paul mentioned the resurrection. It was in connection with the doctrine of Jesus and the resurrection that the philosophers took Paul to Areopagus, and he was just coming to the exposition of the doctrine, but the audience could not bear it. He had not yet even mentioned the name of Jesus. To us it is incredible that Paul would have been content with the vague words of verse 31, "the man whom He hath ordained," and I suggest that but for the interruption he would have continued with an exposition of the Saviour's person and work.

But what of Paul's assertion that at Corinth he determined to know nothing but Jesus Christ and Him crucified (1 Cor. 2:2)? Let us observe first that it is as logical to infer from Acts 17:18 that Paul did not speak of the cross at Athens as it would be to infer from 1 Corinthians 2:2 that he did not speak of the

resurrection at Corinth; 1 Cor. 15:1-4 would show us our mistake.

In 1 Corinthians 1:23, Paul records that the cross is to the Greeks foolishness. Is that the language of a man who regrets that he has not made enough of it at Athens? They could not bear the resurrection. Would the cross have been more to their taste?

As to the result, we must not exaggerate Paul's failure, for we are told that "certain men clave unto him and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them." Campbell Morgan has enumerated several notable men who came from the church at Athens in the first four centuries (The Corinthian Letters of Paul, p. 43). The fact is a welcome corrective to exaggerated statements about Paul's failure. Nevertheless it is true that Paul appears to have left Athens soon after, that he is not said to have founded a church there or to have made further contact with the city, and competent historians describe the church at Athens as weak for the first three centuries at least. But even if Paul's failure was greater than it was, we believe that the explanation is very simple. The two words 'Epicurean' and 'Stoic'—Pleasure and Pride—are enough.

"From the outset the church at Athens was small and small it remained, for in this city of philosophers Christianity could find little room" (Harnack). "No background for a new religion could have been more fatal. The Parthenon was nearly five centuries old, the symbol of eternal and universal religion. All mankind, except the Jews and Druids, were of one mind, with small variations. Here was an unknown Jew, down there on Mars' Hill, pleading for a wholly new view of life, and telling an incredible story. His listeners only needed to lift the eyes to realize how absurd it all was" (Glover). "The Athenian University was the home of dilettantism and of the cultivated, critical intellect, which had tried all things and found all wanting, and in it there were few hearers and no open door for the new teaching" (Ramsay).

We must remember that the Lord too found some hearts harder than others. "He did not many mighty works there because of their unbelief" (Mt. 13:58). So Paul could do no mighty works in Athens because of their self-sufficiency. There more than anywhere he learned that "not many wise men after the flesh...are called" (1 Cor. 1:26).

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A Chronology of Paul's Life

36-39—Conversion of Saul of Tarsus (Acts 9). At Damascus preaches in the synagogue—goes into Arabia—returns to Damascus—flight from Damascus—to Jerusalem, three years after his conversion—then to Tarsus (Acts 9:22; Gal. 1:18).

40-43—Paul preaches the gospel in Syria and Cilicia (Gal. 1:21)—a period of uncertain length—during this time he probably undergoes many of the perils and sufferings which he recounts to the Corinthians (2 Cor. 11)—he is brought from Tarsus to Antioch by Barnabas, and stays there a year before the famine (Acts 11:26).

44-45 Paul's second visit to Jerusalem, with the collection (Acts 11: 30) Paul returns to Antioch (Acts 12:2-5).

46-49—Paul first missionary journey with Barnabas—goes to Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe, and back through the same places to Antioch—they remain a long time in Antioch—dissension and disputation about circumcision (Acts 13; 14; 15:1-2).

50—Paul's third visit to Jerusalem with Barnabas, fourteen years after his conversion (Gal. 2:1)—they attend the council at Jerusalem (Acts 15)—return of Paul and Barnabas to Antioch, with Judas and Silas (Acts 15:32-35).

51—Paul's second missionary journey with Silas and Timothy—he goes from Antioch to Syria, Cilicia, Derbe, Lystra, Phrygia, Galatia, Troas—Luke joins the apostolic band (Acts 16:10).

52—Entrance of the gospel into Europe (Acts 16 13)— Paul visits Philippi, Thessalonica, Berea, Athens, Corinth—spends a year and six months at Corinth (Acts 18:11)—First Thessalonians written.

53—Second Thessalonians written—Paul leaves Corinth and sails to Ephesus (Acts 18:18-19).

54—Paul's fourth visit to Jerusalem, at the feast—returns to Antioch.

54-56—Paul's third missionary journey—he departs from Antioch—visits Galatia, Phrygia, and reaches Ephesus, where he stays two years and three months—here Paul separates the disciples from the Jewish synagogue (Acts 19:8, 10)—Epistle to the Galatians written.

57—*Spring* First Corinthians written—the tumult at Ephesus—Paul leaves for Macedonia (Acts 19:23; 20:1) *Autumn*—Second Corinthians written (2 Cor. 1:8; 2:13, 14; 7:5; 8:1; 9:1). Paul visits Illyricum—goes to Corinth—winters there (Rom. 15:19; 1 Cor. 16:6).

58—*Spring*—Epistle to Romans written (Rom. 15:25, 28; 16:21-23; Acts 20:4)—Paul leaves Corinth—passes through Macedonia—sails from Philippi—preaches at Troas—addresses elders at Miletus—visits Tyre and Caesarea (Acts 20, 21:1-4).

58-60—Paul's fifth visit to Jerusalem, before Pentecost—he is arrested in the temple—brought before Ananias and the Sanhedrin—sent by Lysias to Caesarea, where he is kept in bonds two years.

60—Paul heard by Felix and Festus. He appeals to Caesar—preaches before Agrippa, Bernice, and the men of Caesarea—*Autumn*—Paul sails for Italy—*Winter*—shipwrecked at Malta (Acts 27).

61—*Spring*—Arrives at Rome—lives two years in his own hired house (Acts 28).

62—*Spring*—Epistles to Philemon, Colossians, and Ephesians written—*Autumn*—Epistle to the Philippians written.

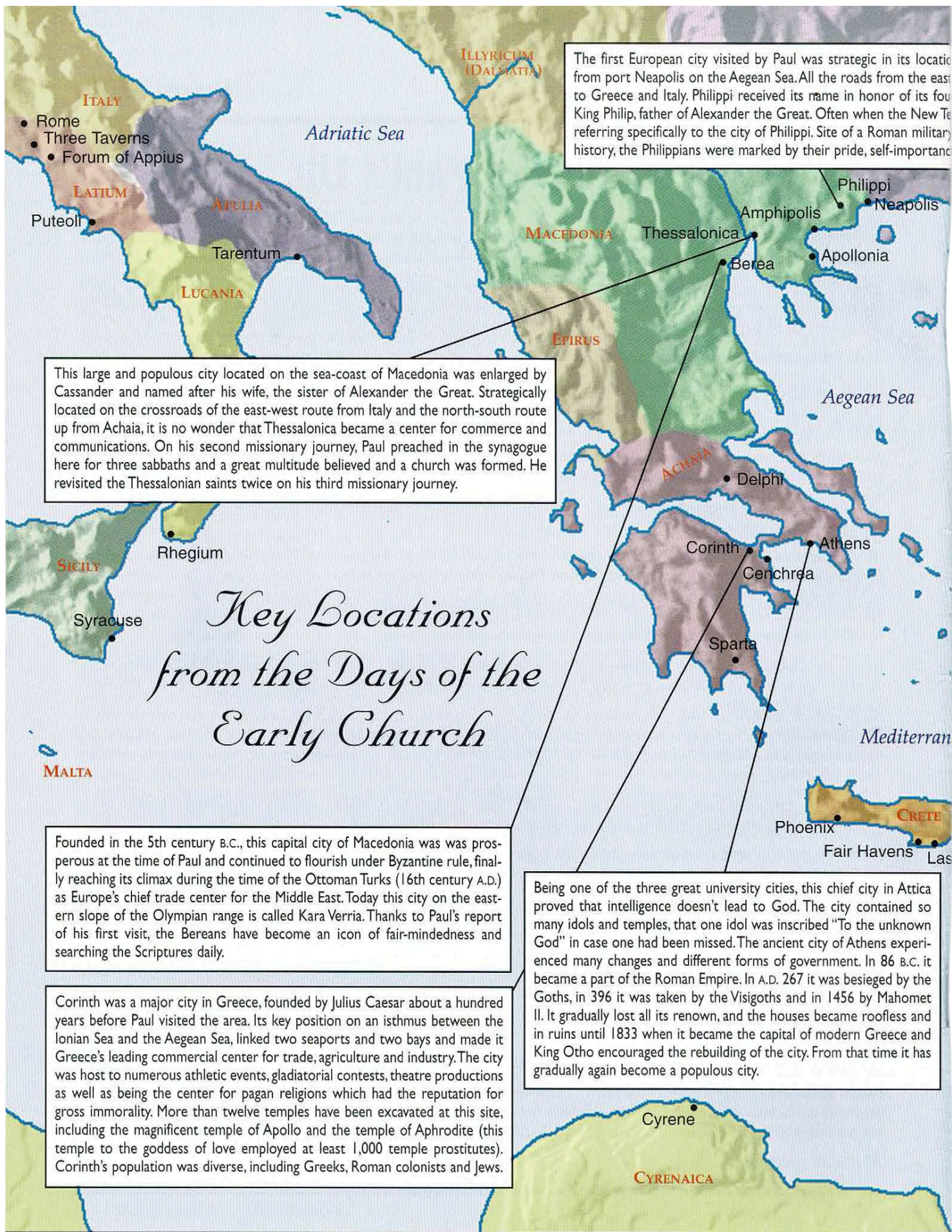
63—*Spring*—Paul acquitted and released—Epistle to the Hebrews written—Paul takes another journey, intending to visit Asia Minor and Greece (Philemon 22; Phil. 2:24).

64—Visits Crete and leaves Titus there—exhorts Timothy to stay at Ephesus—First Timothy and Epistle to Titus written.

64-67—Intends to winter at Nicopolis (Titus 3:12)—visits Troas, Corinth, Miletum (2 Tim. 4:13, 20)—Paul arrested and sent to Rome—deserted and solitary—having only Luke, of his old associates, with him—Second Timothy written, probably not long before his death—these events are generally supposed to cover a period of about three years.

67—Paul's martyrdom.

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The first European city visited by Paul was strategic in its location from port Neapolis on the Aegean Sea. All the roads from the east to Greece and Italy. Philippi received its name in honor of its fourth King Philip, father of Alexander the Great. Often when the New Testament referring specifically to the city of Philippi. Site of a Roman military history, the Philippians were marked by their pride, self-importance.

This large and populous city located on the sea-coast of Macedonia was enlarged by Cassander and named after his wife, the sister of Alexander the Great. Strategically located on the crossroads of the east-west route from Italy and the north-south route up from Achaia, it is no wonder that Thessalonica became a center for commerce and communications. On his second missionary journey, Paul preached in the synagogue here for three sabbaths and a great multitude believed and a church was formed. He revisited the Thessalonian saints twice on his third missionary journey.

Founded in the 5th century B.C., this capital city of Macedonia was prosperous at the time of Paul and continued to flourish under Byzantine rule, finally reaching its climax during the time of the Ottoman Turks (16th century A.D.) as Europe's chief trade center for the Middle East. Today this city on the eastern slope of the Olympian range is called Kara Verria. Thanks to Paul's report of his first visit, the Bereans have become an icon of fair-mindedness and searching the Scriptures daily.

Corinth was a major city in Greece, founded by Julius Caesar about a hundred years before Paul visited the area. Its key position on an isthmus between the Ionian Sea and the Aegean Sea, linked two seaports and two bays and made it Greece's leading commercial center for trade, agriculture and industry. The city was host to numerous athletic events, gladiatorial contests, theatre productions as well as being the center for pagan religions which had the reputation for gross immorality. More than twelve temples have been excavated at this site, including the magnificent temple of Apollo and the temple of Aphrodite (this temple to the goddess of love employed at least 1,000 temple prostitutes). Corinth's population was diverse, including Greeks, Roman colonists and Jews.

Being one of the three great university cities, this chief city in Attica proved that intelligence doesn't lead to God. The city contained so many idols and temples, that one idol was inscribed "To the unknown God" in case one had been missed. The ancient city of Athens experienced many changes and different forms of government. In 86 B.C. it became a part of the Roman Empire. In A.D. 267 it was besieged by the Goths, in 396 it was taken by the Visigoths and in 1456 by Mahomet II. It gradually lost all its renown, and the houses became roofless and in ruins until 1833 when it became the capital of modern Greece and King Otho encouraged the rebuilding of the city. From that time it has gradually again become a populous city.

Key Locations from the Days of the Early Church

in Macedonia, just eight miles inland funneled through Philippi on their way der in 356 B.C., the great Macedonian tament uses the word Macedonia, it is colon with a rich political and military and affluence.

Black Sea

PONTUS

These three cities are often mentioned together since Paul visited them as a group four times on his missionary journeys. Connected by a road system called the Via Sebaste, the cities were located in the Roman province of Lycaonia in Central Asia Minor. When the province of Galatia expanded southward, it came to include Iconium, Lystra, Derbe and Antioch in Pisidia. While Iconium was the political capital of Lycaonia, Derbe and the obscure town of Lystra were more politically and culturally aligned with the province of Galatia.

A commercial and administrative center on the east-west highway from Ephesus to Syria, Antioch was noted for its worship of deities and a temple to Caesar Augustus. This city was one of the most ethnically diverse cities in the empire, with a rare mix of native Phrygians, Greeks, Jews, and Roman colonists. In response to their relative openness to the gospel, Paul used a strategy here that he frequently used elsewhere, speaking first to the leading Jewish and Gentile God-fearers in the synagogue, then mixing with the pagan Greeks and Romans.

THRACE

ASIA

CAPPADOCIA

Troas
Assos
Mitylene
Adramyttium
Pergamos

Thyatira
Sardis
Pisidian Antioch

Philadelphia

Iconium

Smyrna

Lystra

Laodicea

CRICIA

Ephesus

Colossae

SAMOE

Miletus

GALATIA

Derbe

Tarsus

Issus

an Sea

RHODIS

PAMPHYLIA

Attalia

Antioch

Seleucia

Pieria

SYRIA

The first century population of this city was over 300,000. Aside from its prosperous commerce, Ephesus boasted numerous monuments, temples and theatres. The temple to Diana was an international tourist attraction, bringing so much profit to Ephesus that its leaders opened the first world bank. The temple was supported on 100 massive columns, and was regarded as one of the seven wonders of the world, but today its ruins merely lie in a swamp. It seems that the Ephesian Christian testimony remained strong for over four centuries, according to history which records a Christian council held there in A.D. 431 condemning a false teaching called Nestorianism.

Birthplace of Paul the Apostle. One of the world's oldest cities, dating back several thousand years. Noted as a center of learning, with schools rivaling those of Alexandria. Also center for the garment and tentmaking industries. Population in Roman times may have been 500,000.

Although named the Roman capital of Cyprus this city located on the southwest tip of the island was less significant than its neighboring city of Salamis which had a far better harbor. Paphos was the site of a famous temple to the Syrian goddess Astarte (Greek Aphrodite, the goddess of beauty, love and fertility.)

One of 16 cities named Antioch, this was the center of early Christianity, where followers of "the Way" were first called Christians. Noted for its political power, bustling trade and commerce, a vibrant intellectual life, and religious tolerance. Once the third largest city in the Roman Empire with 800,000 people, the town of 35,000 is known today as Antakiya, Turkey.

Salamis

PAPHOS

CYPRUS

PHOENICIA

Damascus

Sidon

Tyre

Ptolemais

Caesarea

Jerusalem

Dead Sea

JUDEA

Alexandria

EGYPT

ARABIAN DESERT

The Language of Hands and Eyes



While Luke is very sparing of personal details, he gives us some few hints about Paul's physical characteristics as bearing on his moral influence. As an orator, he evidently used a good deal of gesture with his hands; for example, he enforced a point to the Ephesian elders by showing them "these hands" (20:34). When he addressed the audience at Pisidian Antioch, or the excited throng of Jews in Jerusalem, he beckoned with the hand; when he addressed Agrippa and the distinguished audience in the Roman governor's hall, he "stretched forth his hand." This was evidently a characteristic and hardly conscious nature of his more impassioned oratory; but, when more quiet and simple address was suitable (as in the opening of his speech to the Ephesian elders, before the emotion was wrought up), or when a purely argumen-

tative and restrained style was more likely to be effective (as in addressing the critical and cold Athenian audience, or the Roman procurator's court), his gesture is mentioned. On the other hand, in the extreme excitement at Lystra he "rent his garments"; and in the jailer's critical situation, (Acts 16:28), Paul called out with a loud voice.

Wherever any little fact is mentioned by Luke, we can always observe some special force in it, and such details must have had real importance, when an author so brief and so impersonal as Luke mentions them; and they are very rare in him. Alexander tried to obtain a hearing from the Ephesian mob by such a gesture; and the din, as they howled like a lot of dervishes, is set before us strongly by the fact that speaking was impossible and gesture alone could be perceived. Peter, when he appeared to his astonished friends in Mary's house after his escape, beckoned to them to make no noise that might attract attention and betray his presence. Otherwise such gestures are mentioned only where the hand is stretched out to aid or to heal or to receive help.

Two of the most remarkable instances of Paul's power over others are prefaced by the statement that Paul "fixed his eyes on" the man (13:9; 14:9; cp. 23:1); and this suggests that his fixed, steady gaze was a marked feature in his personality, and one source of his influence over them that were brought into relations with him. Luke frequently notes this trait. Peter tells that he fixed his gaze on the heavenly vision, (11:6); and he fixed his eyes on the lame man (3:4). Stephen turned his fixed gaze towards heaven, and saw it open to disclose the vision of glory to him. In these cases the power of the eye is strongly brought out. The same trait is alluded to where intense astonishment or admiration is involved, as when the bystanders gazed at Peter and John after they had healed the lame man, or Stephen's auditors stared on him as they saw his face suffused with glory, or the disciples gazed upwards as Jesus was taken away from them, or Cornelius stared at the angel. In the Third Gospel 4:20, the stare of the congregation in Nazareth at Jesus, when He first spoke in the synagogue after His baptism, suggests that a new glory and a new consciousness of power in Him were perceived by them.

The power which looks from the eyes of an inspired person attracts and compels a corresponding fixed gaze on the part of them that are brought under his influence. The Greek word is almost peculiar to Luke, and occurs chiefly in Acts. Elsewhere in the New Testament it is used only by Paul in 2 Corinthians 3:7, 13; and it has often seemed to me as if there were more of Lukan feeling and character in 2 Corinthians than in any other of Paul's letters. A consideration of these passages must convince every one that the action implied by the word is inconsistent with weakness of vision. The theory which makes Paul a permanent sufferer in his eyes, unable to see distinctly persons quite near him, and repulsive to strangers on account of their hideous state (Gal. 4:13), is at variance with the evidence of Luke. In that word, as he uses it, the soul looks through the eyes.

—Sir William Ramsay



Leonard Sheldrake

"For by grace are ye saved through faith and that not of yourselves, it is the gift of God; not of works lest any man should boast." "Right away I knew it was true. That was my introduction to the Lord Jesus and ever since I have known Him as mine," wrote Leonard Sheldrake with feeling.

The cheer that brightened the simple English cottage where he was born fled early for Leonard Sheldrake (1885-1952). He was six, his sister eight, and his brothers four and two when tuberculosis claimed their mother. Never a strong child, he once overheard a neighboring housewife remark, "Poor laddie, he's not long for this world." When he was eleven, his father also died of tuberculosis.

Leonard said, "I remember my father going to church on Sunday once. There was no thanks given at our table. My father never read the Bible. My grandfather (who took care of us when my father died) used to read a chapter out of the Bible on Sundays. Still I had religious inclinations. I used to be scared at the thought of hell."

His Baptist relatives convinced him of the rightness of immersion, so "on the first day of the New Year the ice was broken and I went down into the water a dry sinner and came up a wet sinner."

As superintendent of the Sunday School, he preached when the minister was absent. "I was put on the local platform and spoke in different places. Some of my father's old friends came for miles to hear me preach just because it was me. Still I was troubled because I had no definite experience of conversion. One old lady told the whole story of her conversion every time she visited us. Something said to me again and again, 'There's something wrong; you have no experience like that.' I went to the minister, but he put me to sleep again. He told me it was just a gradual thing with some people...The Lord had to take me across the Atlantic to save my soul."

Leonard's first months after immigrating to Canada in 1905 were crucial. "For about six

weeks I put in a miserable existence on a farm. I used to get in the hayloft and read my Bible with a heavy heart. I felt so alone, no one cared whether I lived or died, and I had no assurance of my soul's salvation."

In Toronto, a clever atheist, armed with Charles Darwin's *Origin of the Species*, and *The Descent of Man*, almost persuaded Leonard of his "infidel notions." Meanwhile, another friend, was urging Leonard to delve into Toronto's nightlife. He nearly succeeded.

Leonard got as far as the entrance of a theater. "I stopped and then turned back. Had I gone, I might have gotten a taste for it and lost my interest in my soul."

One night his roommate, a Christian, said, "As Jesus lay in the tomb, the question was, 'Was God satisfied?'" That moment the truth of Christ's resurrection connected in his mind. God was satisfied; He raised Him from the dead. Later, Leonard stated, "I could understand what he said. I wondered, 'Can that possibly be true that the Lord Jesus died for me as though there wasn't another soul in the world? Can that possibly be true?' Then he quoted, 'For by grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works lest any man should boast.' Right away I knew it was true. That was my introduction to the Lord Jesus and ever since I have known Him as mine." The marvel of that introduction was never lost on Leonard. Telling his story years later he could say, "The Lord Jesus is just as precious to me tonight as He was then. I believe He is even more precious than He ever was before."

Soon Leonard discovered the Broadview assembly in Toronto. Two of the elders were not satisfied with Leonard's story because he failed to pinpoint the date of his conversion,



but R. T. Telfer acted as a Barnabas on his behalf (Acts 9:26-28). He met there for several weeks before he cast himself into a new work in the east end of the city, now known as Danforth. Assuming the duties of caretaker, he often walked miles on prayer meeting night to open the door, light the fire, and greet the saints.

Of those early days, brother James Gunn said, "He was one of the few men left whom I seemed to have known practically all my life, at least from Sunday School days until the present, and I loved and appreciated him more all the time."

Vacation time was spent distributing gospel leaflets, preaching in the open air and visiting isolated assemblies. On one excursion in 1909 to South River, he met Ada Pearl Clapp, the daughter of a pioneer preacher. Leonard had discovered a gem in that tiny, struggling, assembly.

Shortly after, he was transferred to Winnipeg. Though having a good position with a large mail order house, it was the work of the Lord that took first place in his life. In 1911, the assembly in Winnipeg commended him to the work of the Lord. He came east and married Pearl on September 20 of that year.

The newlyweds' ambition was to serve the Lord in China, but when they saw that they did not have enough money to pay the fare, Leonard took that as the Lord's direction to stay and work on the home field. This of course was hard to explain to the saints in Winnipeg. Leonard had strong convictions about not begging for money, which included not letting his needs be known. The saints wondered, after they commended them to the work in China, why they were not going. Evidently that young Englishman had changed his mind! Strange. Instead, he began to bring the gospel to remote lumber camps in Ontario. Often it involved traveling all day, partly by sleigh, but mostly by foot, sometimes when it was 50 degrees below zero.

In 1912, he made trips over the border to help David McClintock in a tent in Negaunee, Michigan.

After the final series he located in the American Sault with his wife and daughter. After two years in Sault Ste. Marie, Michigan, the family moved to Standish, where they spent five years. In November, 1920, they moved back to the Sault. He pioneered in

Michigan with many of the Lord's servants including George Shivas, John Govan, Fred W. Mehl, and F. W. Schwartz.

In the Sault, brother Sheldrake bicycled across the city and surrounding country. He was a truly *exercised* brother, peddling from farmhouse to farmhouse with tracts. A tract enthusiast, he went from giving them out to writing them, and then to publishing them in monthly gospel papers he edited, called *Words of Peace* and *North American Evangelist*.

At the Bay City conference he met young William J. Pell, an inexperienced possessor of a primitive hand-operated printing press. Bill Pell offered to print the paper in 1923 and *Words of Peace* became the first publication of what would be Gospel Folio Press.

In 1927, his contacts with foreign missionaries led to the publication of *Look on the Fields*. At the end of one year's circulation, a report was given accounting for the stewardship: \$1952.00 had been sent to the Lord's servants in China, Czechoslovakia, Poland, Mexico, Venezuela, Romania, India, Sweden, Italy, Argentina, Africa, Spain, Paraguay, British Guiana, Brazil, and Barbados. He did not travel to China, but his letters could.

The man who did not have the money to pay the fare had a ministry of sending generous gifts all through the Depression years. These gifts increased; on some days our brother wrote twenty letters, each with encouragement and a sweet savor of Christ. By his service he purchased "a good degree, and great boldness in the faith which is in Christ Jesus" (1 Tim. 3:13).

Some of brother Sheldrake's articles in *Look on the Fields* occasioned severe criticism, such as *Causes of Banishment* which was written to correct severe ten-

About 1 John 2:17
Leonard said, "There is overwhelming disaster looming ahead for the world because selfishness of the most cruel character is the principle on which the whole structure is built. Out of the wreck and ruin, two things will survive. One is the Word of God; the other, those who do the will of God."

dencies among some assemblies and missionaries. Anything but a literary pugilist, he eschewed controversy for controversy's sake. Early on he passed the editorship to Peter J. Pell and the little publication was changed to *The Uplook*. In 1933, Dr. H. A. Cameron took over as editor, renaming it *Assembly Annals*, and merging it with *Our Record*.

In print and in person Leonard lived out Solomon's statement, "The righteous are bold as a lion." Once Tom Wilkie and Leonard were at a city park, where a band concert played on Saturday nights. The band was done, so Leonard stood up to preach and soon an officer interrupted, "Mister, you have to stop that! You have got to get out of here!"

"What do you mean? Do you want to stop me from preaching the gospel?"

"That is exactly what I mean."

"Officer, I want you to take me to your boss."

"I would be happy to do that." And so the three marched to the police station.

Explaining his case to the chief of police, Leonard said, "Sir, we were not bothering anybody. The concert was over and we were just preaching the gospel of the love of God through Jesus Christ when this officer stopped us."

The chief of police turned and said, "Officer, take this man back to the park, and I want you to see that no one disturbs him. And I want you to stay there and protect him as long as he speaks."

Tom Wilkie once said Leonard was "the boldest man I ever knew."

Doubtless this boldness grew out of his prayer life. One occasion to trust God came after Pearl looked through his wardrobe one Saturday.

"Leo, you can't get up on the platform again until you get a new suit. That suit is a mess. It is a disgrace. It is not honoring to the Lord Jesus to look like that," she said.

Leonard did not disagree, but felt he did not have money to buy a new suit. He had forty dollars and that was just a little more than what he needed to pay the rent. He never bought anything on time or borrowed as a matter of conviction. He reasoned that if he didn't have the money to pay for it, that the Lord did not want him to have it. But with Pearl's persuasion he went to J. C. Penney's and saw one suit for

\$23.88. He decided that the Lord would have him buy that suit for the next Sunday.

That day a check came in the mail for \$23.88. Who had ever sent a gift of \$23.88? To Leonard and Pearl's five children, who all came to love and serve the Saviour, these experiences became part of the family folklore. So more than forty years later Leonard's son was relating this story when a man from across the room said, "And would you like the second half of that story?"

"Well, yes, I would."

"Then I'll tell you how your father got that check. A half dozen preachers were invited to the annual conference at Robert's Memorial Hall in Chicago. On the Lord's day an offering was taken, to be distributed to the preachers who had spoken at the conference. We counted the offering and divided it five ways but had \$23.88 left over. Someone asked, 'Now what should we do with \$23.88?' I spoke up and said, 'Let's send it to Leonard Sheldrake; he was invited to come and couldn't make it.'"

In 1940, the family moved to Kansas City, MO, where Leonard helped the Troost Avenue assembly. After he was no longer able to pitch a tent or hold a strenuous series of evangelistic meetings, he loved to minister Christ in the out-of-the-way assemblies.

He suffered a heart attack in Phoenix, on March 10, 1952, having preached four times the previous day. The Lord took him home on May 8, 1952. It was fitting that he received his homecall in the morning. He daily expected the return of Christ as the Morning Star. Years before some saints predicted the Lord's coming at the time of the Jewish feast of Trumpets. The morning after, he said, "Well, the Lord didn't come yesterday," and then turning to the calendar read, "Yet a little while and he that shall come will come and will not tarry." From that time he longingly looked for the Lord's return every day.

BOOKS WRITTEN BY LEONARD SHELDRAKE:

Our Lord Jesus Christ, A Plant of Renown
Tabernacle Types and Shadows
The Other Side of the Wall (not extant)

U

Heaven's "World View"



How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Romans 10:14-15

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.

Matthew 28:19-20

ON WITH THE MESSAGE!

*On with the message! On with the light!
On to the regions still shrouded in night.
On to the nations which never have heard;
On with the live-giving, soul-saving Word.*

*On with the message! message of pow'r,
Message to meet ev'ry need of the hour.
On with the message o'er land and o'er sea;
On with the truth that can set sinners free.*

*On with the message! Carry it on.
Millions in darkness still pray for the dawn.
Millions for whom Christ's own Blood did atone
Die in their darkness, unreached and alone.*

*On with the message! Haste thee away;
Soon cometh night, haste thee while 'tis day.
On with the message, by love's passion stirred;
On till each creature of Jesus has heard.*

*On with the message; strive more and more;
Soon will the days for proclaiming be o'er.
On to all lengths, to where none have yet gone;
On with the message! On, on, and on!*

—Wesley Duetwel

"I am going down into the pit; you hold the ropes," said Carey the pioneer missionary. They that hold the ropes, and the daring miner that swings away down in the darkness, are one in work, may be one in the motive, and if they are, shall be one in the reward.

—Alexander McLaren

If you want to follow Jesus, you must follow Him to the ends of the earth, for that is where He is going. —Robert E. Speer

Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. **John 4:35-36**

A little boy who had heard his father's eloquent prayer for missions—and especially that the needs of missionaries in far-away lands might be supplied—sighed sadly. "Dad, I wish I had your money."

"Why, son, what would you do with it?" asked the father.

"I would answer your prayers," was the simple reply.

"I can't get interested in missions," remarked a young lady.

"No," was the reply given to her. "You can hardly expect to. It is just like getting interest at a bank: you have to put in a little something first and the more you put in—time or money or prayer—the more the interest grows."

—Anonymous

Fellow-Laborers

Just as the body thrives even while its parts are being replaced and renewed "on the move," so the Church continues to function as the workers pass their tasks on to others whom God the Spirit raises up to carry on the work.



Aquila—"an eagle." A converted Jew of Pontus, husband of Priscilla, whom Paul first met at Corinth (Acts 18:2). He and Paul worked together as tentmakers. Aquila and Priscilla had been driven from Rome as Jews by an edict of the emperor Claudius. They travelled with Paul to Ephesus, where they were able to help Apollos spiritually (Acts 18:18-26). They were still at Ephesus when Paul wrote 1 Corinthians (16:19); and were at Rome when the epistle to the saints there was written, in which Paul said they had laid down their necks for his life, and that to them all the churches gave thanks (Rom. 16:3-4). In Paul's last epistle, he still sends his greeting to them (2 Tim. 4:19).

ARISTARCHUS—"the best ruler." A Macedonian of Thessalonica, companion of Paul on several journeys and on his way to Rome. Paul once calls him "my fellow prisoner" (Acts 19:29; 20:4; 27:2; Col. 4:10; Philemon 24).

ARTEMAS—"gift of Artemis." Companion of Paul at Nicopolis (Titus 3:12).

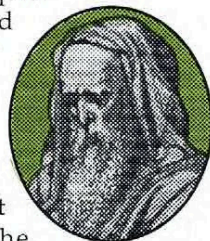
BARNABAS—"son of rest." A Levite of Cyprus. His name was Joses (or Joseph); but by the apostles he was surnamed Barnabas, "son of consolation" (or "exhortation"). We first read of him as one who sold his land and laid the money at the apostles' feet (Acts 4:36-37). When the Gentiles were converted at Antioch



it was Barnabas who was sent there from Jerusalem. He rejoiced in the reality of the work and exhorted them to cleave to the Lord; the scripture says he was "a good man, and full of the Holy Ghost and of faith." He then sought Saul and brought him to Antioch, where they labored a whole year. They then together visited Jerusalem with contributions from the

saints (Acts 11:22-30). Antioch became a center from which the gospel went to the Gentiles; it was there that the Holy Ghost said, "Separate Me Barnabas and Saul for the work whereunto I called them," and from there they started on what is called Paul's first missionary journey (Acts 13:2-4).

On the question being raised as to the necessity of the Gentile disciples being circumcised, Paul and Barnabas (Paul being now mostly mentioned first) went up to Jerusalem about the subject (15:1-41). After this Paul proposed that they should visit again the brethren in the cities where they had preached.



Barnabas insisted that they should take his nephew Mark with them; but Paul objected, for Mark had previously left the work. Barnabas persisting in his desire, they parted, and he and Mark sailed to Cyprus, his own country. Thus were separated these two valuable servants of the Lord who had hazarded their lives for the name of the Lord Jesus. We have no record of any further labors of Barnabas. Paul alludes to him as one who had been carried away by the dissimulation of Peter, otherwise he speaks of him affectionately (1 Cor. 9:6; Gal. 2:1, 9, 13).

EPAPHRAS—"governor of the people." Fellow prisoner with Paul at Rome. He labored at Colosse, to which place he belonged. He is described as "a faithful minister of Christ," and one who agonized in prayer for the Colossians, with zeal for their welfare (Col. 1:7; 4:12; Philem. 23).

EPAPHRODITUS—[ep-af-rod'-ee-tos] "lovely." One who brought supplies from Philippi to Paul, who styles him "my brother and companion in labor and fellow soldier." When with Paul at Rome he became very ill, "nigh unto death." The deep affection be-

tween him and the Philippian saints is very evident by his sorrow that they should have heard of his sickness. He hazarded his life by his association with Paul (Phil. 2:25; 4:18).

JUSTUS {ee-ooce'-tos} "just." A Christian at Rome, also called Jesus, whose salutation Paul sent to the Colossian saints (Col. 4:11).

LUCAS (LUKE) {loo-kas'} "light-giving." Fellow laborer with Paul, and called "the beloved physician." He is only three times mentioned by name (Col. 4:14; 2 Tim. 4:11; Philem. 24). He was the writer of the



Gospel bearing his name, and also of the Acts of the Apostles, the introduction to both being addressed to Theophilus. It is supposed, from Colossians 4:11, 14, that he was a Gentile, though these words are no proof of it.

In Acts 16:10, Luke uses the word "we" showing that he was then with the apostle Paul at Troas, and accompanied him to Philippi, where apparently Luke remained. In chapter 20:5, he is again with Paul, and went with him to Jerusalem. Paul then became a prisoner for more than two years, and we lose sight of Luke; but as soon as Paul was about to be sent to Rome, Luke was with him again (27:1), and accompanied him to Rome (28:16), and was there with Paul when he wrote the Epistles to the Colossians and Philemon. He was also with Paul during his second imprisonment. Others had forsaken the aged apostle, Luke alone remained. He was Paul's beloved fellow-laborer, and in his own writings has skillfully hidden himself that the work of God by His servants Paul and others might be faithfully recorded, and come into prominence.

MARCUS, MARK— {mar'-kos} "a defense." A disciple described as "John, whose surname was Mark," and as "sister's son to Barnabas." When Peter was miraculously delivered from prison he resorted to the house of Mary, who was Mark's mother. Peter may have been the means of his conversion, for he calls him his son (1 Pet. 5:13). He accompanied Paul and Barnabas on their first missionary journey, but left them at Perga. When the second journey was proposed, Paul did not think it right to take Mark

with them; but on Barnabas pressing this, they separated, and Barnabas took Mark with him and sailed to Cyprus (Acts 15:37, 39). Paul and Mark were afterwards reconciled; he was with Paul at Rome and was commended to the Colossians (Col. 4:10; Philem. 24). He was with Peter at Babylon, and when Paul was a second time a prisoner at Rome, he asked for Mark, saying he was serviceable for the ministry (2 Tim. 4:11). Doubtless this Mark was God's instrument in writing the Gospel bearing his name.

ONESIMUS— {on-ay'-sim-os} "profitable or useful." Slave of Philemon, converted when with Paul, and sent back to his master not simply as a servant, but as "a brother beloved" (Col. 4:9; Philem. 10, 16). Though slavery is doubtless one of the fruits of man's sin, Christianity did not come in to set the world right thus: Onesimus was sent back to his master, now free in spirit if not in employment.

PRISCILLA, PRISCA—{pris'-cil-lah} "ancient." The wife of Aquila. She and her husband are called by Paul "my fellow workers in Christ



Jesus." Paul met them at Corinth, and they travelled with him to Ephesus, where they were enabled to expound to Apollos the way of God more perfectly. Priscilla is sometimes mentioned before her husband as though to give them equal rank in the army of

the Lord (Acts 18:2, 18, 26; Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19).

SECUNDUS— {sek-oon'-dos} "fortunate." A believer of Thessalonica, and for a time a companion of Paul (Acts 20:4).

SILAS— {see'-las} "woody." A "chief man" among the brethren and a prophet. He was sent to Antioch, with Paul and Barnabas, after the council of the church at Jerusalem concerning Gentiles keeping the law. He accompanied Paul in his second missionary journey, and was imprisoned with him in Philippi (Acts 15:22-40; 16:19-25, 29; 17:4-15; 18:5). The name is an abbreviation of Silvanus.

SOPATER— {so'-pat-ros} "saviour of his father." A believer of Berea who accompanied Paul from

Greece into Asia (Acts 20:4). The editors of the Greek Testament add "(son) of Pyrrhus."

TIMOTHEUS— {tee-moth'-eh-os} "honoring God." A young man who Paul calls "my own son in the faith." His mother Eunice was a pious Jewess (as was his grandmother Lois) and his father a Greek. He had evidently been brought up having known the Holy Scriptures. Paul, wishing to take Timothy with him, circumcised him because of the Jews. From Lystra he accompanied Paul into Macedonia, but he and Silas stayed behind at Berea.



They joined Paul at Athens, and Timothy was sent back to Thessalonica, and brought his report to Paul at Corinth (Acts 17:14; 1 Thess. 3:1-2).

During Paul's stay at Ephesus, Timothy was with him, and was sent to Corinth, but was again with Paul in Macedonia when a second letter to the Romans was written from Corinth. When Paul returned to Asia through Macedonia, Timothy waited for him at Troas (Acts 20:3-5). He was with Paul at Rome when he wrote his epistles to the Colossians, to Philemon, and to the Philippians. At some unknown place and time Timothy suffered imprisonment, for scripture records his release (Heb. 13:23). Paul besought him to remain at Ephesus to warn the brethren to use diligence to come to him, to bring with him Mark, and the cloak he had left at Troas, the books and the parchments.

Thus to the end of Paul's life his dearly beloved Timothy was a help and comfort to him, and he availed himself of his devoted labors. He bore testimony of him, that when all were seeking their own, he had no one likeminded with himself but Timothy (Phil. 2:19-20); and when Paul's course was nearly run, he found in Timothy one to whom he could commit the work, instructing him as to the order of the house of God, and his behavior in it. The apostle warned and admonished him. The last word to him in his epistles is, "The Lord Jesus Christ be with thy spirit: grace be with you."

TITUS— {tee'-tos} "nurse." A Greek convert, Paul's "own son after the common faith." The apostle took him to Jerusalem, but being a Greek he was not circumcised (Gal. 2:1-3). Paul describes him to the

Corinthian church as "my partner (or companion) and fellowhelper" on their behalf. He had been sent to Corinth, and from there brought word of the effect of Paul's first epistle to that church.



He was also employed by Paul to get ready the collection for the poor saints in Judea. Paul afterwards left him at Crete to set things in order, and to ordain elders in every city. This he did as the apostle's delegate for that particular place. He was not permanently settled there, for he was to leave when other laborers were sent (Titus 3:12). Afterwards, when Paul wrote 2 Timothy 4:10, he had gone to Dalmatia. It is only the later MSS of the epistle to Titus that in the subscription say he was "bishop of Crete." He had the privilege of working with and for the apostle, and was doubtless a zealous and faithful servant of the church (2 Cor. 2:13; 7:6-14; 8:6-23; 12:18; Gal. 2:1, 3).

TYCHICUS— {too-khee-kos'} "fateful." A Christian of Asia who accompanied Paul on his last visit to Jerusalem. He was sent by the apostle from Rome to the Ephesians and to the Colossians; and after Paul's release, Tychicus was again sent to Ephesus. Paul describes him as a beloved brother, a faithful minister and fellow-servant in the Lord. He was thus one whom Paul could with confidence send on these missions to encourage the saints (Acts 20:4; Eph. 6:21; Col. 4:7; 2 Tim. 4:12; Titus 3:12).

AND OTHERS— there were scores of other fellow-workers who served with Paul. Philemon was a "fellow-laborer." Mary of Rome, "bestowed much labor on us," Paul wrote with gratitude. There was Phebe, a sister, a servant, a saint, a succourer of many (Rom. 16:1-2) "and of myself also," he writes. What of the unnamed saints of Macedonia who "gave their own selves to the Lord, and unto us by the will of God" (2 Cor. 8:5). And Paul tenderly writes of "Rufus chosen in the Lord, and his mother and mine" (Rom. 16:13). Tertius penned the Epistle to the Romans for Paul. We shall meet them all some day, in the presence of the Chief Servant whom we, with Paul, have the joy of serving.



U

Financing the Local Assembly

Investing in the Lord's work still has the best return. It outperforms stocks, bonds and mutual funds. And that's with a 6,000 year track record.

Money, like fire and water, is a cruel master but a very productive servant. Some of the earliest incidents in the church were associated with money. After the great blessing at Pentecost (Acts 2) an enormous need was created among the new believers. The practical supply came from the believers who had resources. A second less pleasant event (ch. 5) involved the misrepresentation of a gift. In Acts 6, the now maturing saints were concerned at the apparent neglect of the fair distribution of support. This led to the widening of responsibilities in the handling of funds.

The epistles give instruction on giving to the local assembly. Here are eight observations about financing the local church:

1) *Giving is a priority.* "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him..." (1 Cor. 16:2). Good financial planning demands that you pay certain things first, that is, with determination, moving other things to the bottom of the list. This is equally true of giving to the work of the Lord. Every believer needs to determine an amount that should be given to the Lord before other expenses.

2) *Giving includes everybody.* "...let every one of you..." The youngest and the oldest, the richest and the poorest. The blessing that comes from giving excludes no one. Some Christians may have the idea that giving is for when I am older or richer, but it is for everyone right now. You may only have an allowance or a paper route. You can give something to the Lord. You may be on a fixed income or suffering financial trouble, but you too can give something to the Lord.

3) *Giving according to prosperity.* "...as God hath prospered him." We can't give what we don't have. God is not concerned about the amount. He knows all needs, including ours. Yet the Macedonians' "deep poverty abounded to the riches of their liberality" (2 Cor. 8:2).

4) *Giving is to be done bountifully.* The generosity of spirit that characterizes God should

be the mark of those who have been touched by His grace. Paul, relying on the wisdom of Solomon (Prov. 11:25), instructs the Corinthians: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6). Legal calculation attempting to give the least has no place in the Christian's thinking.

5) *Giving is done cheerfully.* "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7). It should be a delight to have the opportunity to give to God. The wordsmiths tell us "cheerful" is really hilarious (W. E. Vine).

6) *Giving multiplies the blessing.* Notice Paul's words in 2 Cor. 9:8-14—"abound" "all sufficiency" "multiply" "increase" "enriched" "bountifulness" "abundant" "liberal" "exceeding grace of God." In giving, not only are our needs met, but there is a multiplying effect so that the blessing abounds in greater proportion to the giving.

7) *Giving is an investment for eternity.* The Lord Jesus taught that in Luke 16:9. It is possible to make "friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Funds directed to the Lord's work that leads to the spread of the gospel will meet us again in heaven with grateful friends who found the Saviour through our giving.

8) *Giving is an act of worship.* Again in 2 Cor. 9:15, we see giving motivated by an appreciation of a far greater gift, when God gave. Mere money seems hardly comparable to the "unspeakable gift." Yet a test of true devotion relates to our handling of money.

The church today has an appalling record regarding money. Obscene appeals and manipulation in fundraising is a scandal. But it is perhaps more grievous when assemblies can't afford to give generously to workers, invest in outreach, or pay for presentable meeting places. Talk about devotion if you will, but this is where the "rubber meets the road." **U**

Paul at Troas

Acts 20 is a kind of pivot in the book of the Holy Spirit's records, commonly called "The Acts of the Apostles." It marks the close of the public ministry of the Apostle of the Gentiles; thereafter, we have the story of his various imprisonments, which culminated at last with the headsman's axe in Rome.

Paul's public service for the Lord Jesus is given in two parts. From chapters 9 through 15 we have his association with Barnabas, "a good man full of the Holy Spirit and of faith" (Acts 11:24). He befriended Saul of Tarsus at the beginning and worked with him for some years, gladly allowing him the leading part.

Paul had the great advantage of being converted away from the old order. It was outside the Syrian capital that the Lord of glory spoke to him from heaven. Henceforward he walked and testified in separation more completely than many others.

After his break with Barnabas, Paul's fellow-laborer was Silas, who came down from Jerusalem to Antioch after the controversy concerning putting Gentile believers under the Mosaic law. He was a man after Paul's own heart, and their years of fellowship together in service formed the peak of Paul's labors.

In chapters 16-20, we find the apostle at the height of his spiritual career, free from religious prejudices—but bitterly persecuted by Jews and Gentiles everywhere, who judged that such a worker outside the world-system was unfit to live (1 Cor. 4:9-10). Acts 20 should be carefully considered in detail. It begins with Paul's departure from Ephesus after the great riot which he afterwards considered the most perilous incident of his life (2 Cor. 1). "He departed to go into Macedonia, and when he had gone over those parts, and had given them much exhortation, he came into Greece, and there abode three months" (Acts 20:1-3). The Spirit's reticence here as to what happened in those important provinces, the cities visited, and the results accomplished is remarkable, especially in view of what is told us of a single evening in the seaport of Troas. This fact suggests to us that the meeting held there has permanent importance from which Christians until the end may learn something of the mind of the Lord.

It should be remarked that Paul and Silas

were rejoined there by several brethren whom they sent on in advance. The two apostles set sail from Philippi accompanied by Luke ("we") but the journey across the Aegean Sea took five days as compared with three

days when they went westward with the gospel message (16:11-12). The vision of a man of Macedonia appealing to Paul to "come over and help us" led the apostle to cross into Europe, believing that the time had come for the gospel of Christ to be carried beyond the limits of Asia Minor. God graciously granted then a quick passage, and thus the work began which has long since reached us.

But the same urgency did not exist when they returned to Troas, and the vessel did not arrive there until what we call Monday morning, Paul and his friends having missed what they regarded as a very important meeting, they waited in Troas a whole week. Doubtless the servants of Christ were active daily, but what is noted is: "On the first day of the week when we were assembled to break bread."

It is noteworthy that the Sabbath has no place here. It belongs to the old order, not to the new. Israel's holy day is only once mentioned in the Christian epistles, and there with a warning (Col. 2:16). The first day of the week became the rallying day for Christians, that day marking God's triumph over death in the resurrection of the Lord Jesus. It is called "the Lord's Day" (Rev. 1:10).

The place of meeting to which Paul and his friends went in Troas was an upper room, a serious breakaway from the stately Jerusalem Temple. The Lord Jesus told the woman at the well of Sychar that a change in the place



of worship was coming. Her inquiry as to Gerizim or Jerusalem led Him to say, "Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." The reference here is to the impending destruction of both the Jewish and Samaritan sanctuaries by the Roman armies, God not intervening to avert either catastrophe. Then He added, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." In verse 23, the Lord goes beyond verse 21. The hour had not yet come for the destruction of the buildings which men loved but the hour had already come for worship of a purely spiritual character for which neither altars nor priests were required, nor could be divinely accepted. God in the person of His Son had come out to men as Father in wondrous grace. All barriers were now removed, immediate access was now to be the privilege of all, with liberty such as had never previously been known.

But only men born of the Spirit could enter into the joy of this, and Christendom has largely missed it. "Woman believe Me," should be trumpeted forth for people are far more ready to follow the dictates of men than to heed the sweet words of the Son of the Father's love. Yet He alone can lead us into the secrets of the divine heart. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth" (Jn. 4:21-24).

See Paul then, once an enthusiast for Judaism in its strictest Pharisaical forms, wending his way in Troas to worship in an upper chamber where no priests with an altar would be found, and no other suggestion of ecclesiastical formalities. But he found there a number of humble believers in the Lord Jesus whom grace had constituted "a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. 2:5).

Far more delightful to God than the incense of an altar is the praise that flows from hearts rejoicing in His grace and conscious of full salvation. The liberty in His presence is also His delight, every man free to express himself audibly in worship, the women free to worship sincerely from the heart (1 Cor. 14:34).

The saints were assembled in Troas to break bread. This was "the Lord's Supper" of 1 Corinthians 11. These phrases give us two aspects of this simple service: "the Lord's Supper" showing the divine

side—it was something that the Lord enjoyed; and the "breaking of bread" showing the human side—it was something the saints did among themselves in obedience to the Lord's desire. The meeting was convened that evening for the usual purpose of breaking bread. Paul was a distinguished visitor, and unlikely to come again, but it was not primarily to hear him that the saints assembled, although they did hear him, but after they had attained their purpose. There is no divine rule as to this, but it is surely permissible for the Word to be ministered after the bread and wine has been reverently partaken of.

This answers a question that is sometimes raised as to verse 11. There we read that when Paul came back into the upper room after the Eutychus incident, he had broken bread, and eaten. Is the Lord's Supper intended here? Or was it Paul's own breakfast? Obviously the latter, or the pronoun "he" would be out of place, and moreover it would be implied that Paul's long speaking so deferred the breaking of bread that it did not take place on the first day of the week at all, but on the morning of the day following. This would be absurd. The true explanation is that Paul had come to Troas "in the fullness of the blessing of Christ" (Rom. 15:29). Like a heavily laden vessel, he had abundance of good things to discharge, and he would give the saints the benefit of his gift, whether the hour be early or late.

The inspired historian has placed the Troas meeting between the tumultuous gatherings in Ephesus, and in Jerusalem. In chapter 19, the idolaters of Ephesus lashed themselves into a fury against Paul because his preaching drew away worshippers from Diana, and they roared themselves hoarse with cries of, "Great is Diana of the Ephesians." In chapter 21, a great riot arose among God's ancient people against Paul because they judged him disrespectful of their holy place. The Ephesians contended for a *dead* thing—they believed that their image fell down from Jupiter; the Jews contended for an *empty* thing, for the Lord Jesus had said of their temple, "Your house is left unto you desolate" (Mt. 23:38).

Between these scenes we have the story of the simple meeting in Troas, with Paul pouring forth abundantly the richest ministry possible, and there we read of a young man falling asleep! Here is a warning for us. "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11).



What Paul Prayed For

Looking at this verse as a whole, you will see how the very core of Paul's belief consisted in life and power.

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Phil. 3:10).

Note these expressions: "Christ," I want to know "Him." And this is how he wanted to know Him—by "power"—I want to know the power of His resurrection, he declared. And "fellowship"—the fellowship of His sufferings. And then comes "conformity"—conformed to His death. All real Christian experience consists in "knowing Christ" and drawing on His infinite resources.

Paul prayed for three things: 1) a closer friendship with Christ; 2) a fuller experience of God's power; and 3) a truer identification with the Saviour's sorrow.

A CLOSER FRIENDSHIP WITH CHRIST

Had Paul not known Christ before? If so, then what did he mean by asking for that knowledge now? Here Paul longs for that close, intimate, sacred, unbreakable and divine fellowship, a fellowship given in answer to the fuller knowledge of Christ. He wanted to know a whole Christ, and that with a full knowledge. He was deeply conscious that now he beheld only darkly, that his knowledge was only partial (1 Cor. 13:12). Now he desires to possess that clarified vision; greater knowledge alone could satisfy his soul.

A FULLER EXPERIENCE OF GOD'S POWER

What is the meaning of this phrase, "the power of His resurrection"? It is sometimes interpreted as meaning the efficacy of His resurrection—that is, that it refers to the results of it. But may it not also refer to the power by which Christ Himself was raised from among the dead? We think so, and for this reason, that in the letter to the church at Ephesus this is the idea distinctly communicated (Eph. 1:19-20). There Paul prayed that these Eph-

esians might know the power of God—the very power that God put forth in raising Christ out of death. It is not, therefore, too much to say that the idea in the Epistle to the Ephesians had been transferred to his letter to the Philippians. Paul wanted to have that same resurrection power exercising its influence in the region of his spirit-life, as it had done in the body of Christ. Note two things:

First, that power was a life-giving energy. Look at the historical scene—Christ lies dead. But with the first streak of the dawn of the morning of the resurrection, He lives! How? A new life is His in the eternal power of God. It is called "God's resurrection power." He lives, nevermore to die. Paul grasps the meaning of all this, and as he grasps his share in it, he exclaims, "That I may know the power of His resurrection!"

Second, that power was liberating energy. Have you ever asked who undid the bands which bound Christ? The power which created life undid them. Christ was liberated as well as quickened. It was liberty Paul wanted—full, decided liberty: liberty from the power of sin (Rom. 6:6), from the service of sin (6:14), and from the reign of sin (6:12).

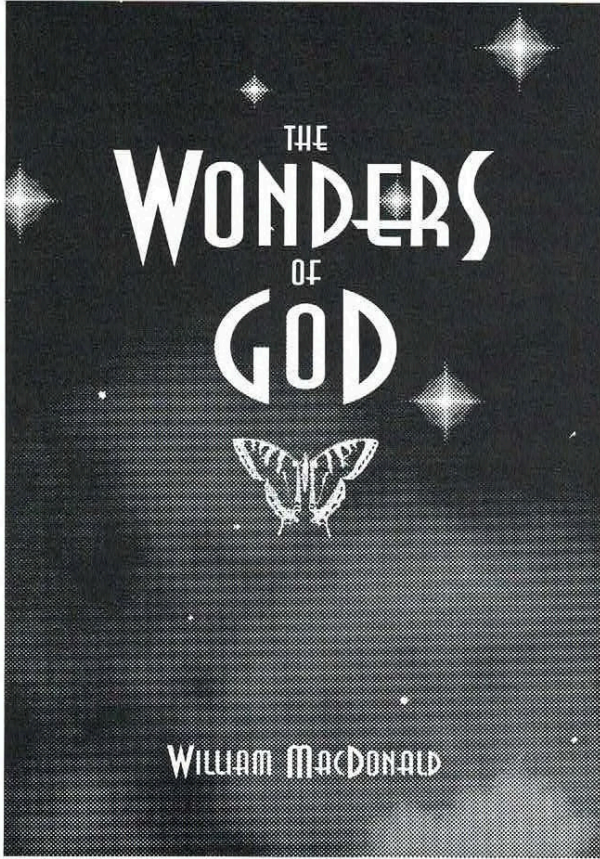
A TRUER IDENTIFICATION WITH SORROW

The highest form of divine service is that of suffering. Deity itself could go no further than the cross. There were two kinds of sufferings connected with Christ: 1) those incidental to the human nature by reason of its weakness—but this does not refer to them; 2) other sufferings, the result of a divine, a holy, a spotless life. It was because of envy they drove Him to the cross (Mt. 27:18). They could not bear His purity, His virtue, His divinity. There was too much light for their darkness to bear. The partnership in Christ's sufferings means "carrying the cross" for Him in the sense of "bearing His reproach" (Heb. 13:13). It is daily following in the steps of Him who endured the gainsaying of sinners against Himself. O that we may know Him like this!

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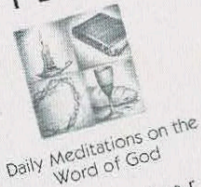
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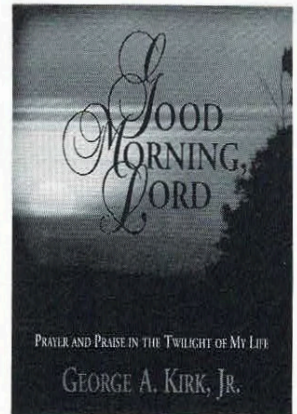
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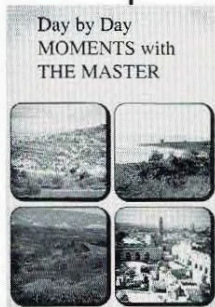
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