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The Law is Spiritual

Romans 7.14-25

14 For we know that the law is spiritual, but I am of the flesh, sold under sin. 15 For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. 16 Now if I do what I do not want, I agree with the law, that it is good. 17 So now it is no longer I who do it, but sin that dwells within me. 18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. 19 For I do not do the good I want, but the evil I do not want is what I keep on doing. 20 Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. 21 So I find it to be a law that when I want to do right, evil lies close at hand. 22 For I delight in the law of God, in my inner being, 23 but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. 24 Wretched man that I am! Who will deliver me from this body of death? 25 Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

**PAUL OF TARSUS**

Paul’s letter to the christians in Rome is one of the most important theological documents ever written and in the coming weeks we will realise just how important it was at that time and still is today.

The influence of this one letter alone has been enormous in shaping the knowledge of so many theologians great and unknown: Augustine, Athanasius, Anselm, Thomas Aquinas, Deitrich Bonhoeffer, John Calvin, Gregory of Nazianazus, Ignatius of Layola, Ireneus who said *“the glory of God is man fully alive”*, Martin Luther, Origen, Papias, Tertullian and countless others.

The text today from Romans was written in part by his emmanuensus Tertius[[1]](#footnote-1) who was later-on appointed Bishop of Iconium and who converted many to christianity – many of whom were martyred for their faith as was Tertius himself – a tragic loss.

Until his appearance in Jerusalem as a Jewish persecutor of christians and then confronted by the Lord Jesus on the Damascus Road, Saul’s personal life was limited[[2]](#footnote-2) by his statement, *“I was circumcised when I was eight days old. I am a pure-blooded citizen of Israel and a member of the tribe of Benjamin—a true and (unblemished) Hebrew … a vigourous member of the Pharisees, who demanded the strictest obedience to the Jewish law.*

In truth, he was wrong for he was *caught-up* in rigid Judaistic,[[3]](#footnote-3) ecclessiastical heritage and status as a pharisee: Paul was rigid and harmful and had Stephen murdered and persecuted those who strayed into lesser forms of worship and beliefs about God.

Saul was a *‘marked man’* and apart from preaching in Damascus[[4]](#footnote-4) for three years and then Barnabas introducing him to the leaders of the understandably suspicious Christian group in Jerusalem: they remembered he had persecuted many with little mercy.

Saul was unstoppable and Christ confronted Him on the Damascus road which termporarily blinded him and he was forced into exhile. Jews tried to kill him, however, God knew he was a *very good man* at heart and God had a significant mission planned for him for the rest of his life. Jews wanted him dead so Saul returned to his hometown of Tarsus spending a *‘silent period’* of some 8 to10 years – including time in Arabia and *“the regions of Syria and Cilicia”*.[[5]](#footnote-5)

Barnabas, his real name was **Joseph** but the disciples nick-named him Barnabas because he was to everyone *“the son of encouragement”.*

When Samuel the prophet asked David’s father Jesse to line up his eight boys so he could anoint one of them to be the Lord’s well blessed leader of the people and the forerunner of Christ - seven of them lined up but he could not find the one he had chosen, he asked Jesse, *“do you have any other sons?”* He replied that the youngest ones were out shepherding the sheep. When David appeared before him, Samuel said of David, *“this is the one”.*[[6]](#footnote-6)

According to Acts 11, to preach at Antioch was a 360 mile return walk! Paul and Barnabas created such a wonderful ministry in Antioch (Syria) in the first year, the members of that church were called *"christians"* for the very first time.[[7]](#footnote-7)

Meantime, in Jerusalem there was continuing persecution of people over the death of Stephen who was stoned to death with Saul’s approval.[[8]](#footnote-8) Saul, as he was then, was on his way to Damascus when he was confronted by the Lord with a divine epiphany like a bolt of lightening which became the hallmark of remarkable change for Saul – the Lord had *big* plans for him under the blessed name of Paul![[9]](#footnote-9)

Barnabas, saw first-hand the marvellous changes in Paul – no longer to be feared but now trusted in a wonderful ministry of outreach in a gentile world. Since Christ came and died on the Cross, this was a different time now, a different place now, a different purpose now and a different Lord, for the heart was moving in a new direction of the light shining in the darkness*.*

Paul said of his Damascus experience when God revealed[[10]](#footnote-10) his Son to him[[11]](#footnote-11) it stunned him[[12]](#footnote-12) and the later interval in the Transjordan desert,[[13]](#footnote-13) helped him preach in Damascus where he was healed of blindness and baptised by Ananias of Damascus.[[14]](#footnote-14)

Paul wrote in his letter to the Galatians, *“after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days … I saw none of the other apostles except James the Lord’s brother.”*

Paul points out it was in Damascus that he had *‘a near death’* experience and so he went to Arabia, *and then* back to Damascus – things were now settling down around him.[[15]](#footnote-15)

Paul's trip to Arabia is not mentioned anywhere else in the Bible and some suppose he travelled to [Mount Sinai](https://en.wikipedia.org/wiki/Mount_Sinai) for meditations in the desert. He describes this in his letter to the [Galatians](https://en.wikipedia.org/wiki/Epistle_to_the_Galatians) how - three years after his conversion - he went to [Jerusalem](https://en.wikipedia.org/wiki/Early_centers_of_Christianity#Jerusalem). There he met [James](https://en.wikipedia.org/wiki/James,_brother_of_Jesus) and stayed with [Simon Peter](https://en.wikipedia.org/wiki/Saint_Peter) for 15 days. He then located to Mount Sinai in Arabia.[[16]](#footnote-16)

Paul is adamant he received the [gospel](https://en.wikipedia.org/wiki/Gospel) directly by *"the revelation of Jesus Christ"*.[[17]](#footnote-17)

He claimed independence from the Jerusalem community but agreed with it on the nature and content of the gospel. He was eager to bring material support to Jerusalem from the various growing churches he started and in his writings, Paul used the persecutions he endured to avow proximity and union with Jesus as a validation of his teaching.

In Paul's letter to the Galatians, he wrote that it took him 14 years after his conversion before he *able* to go again to Jerusalem – a very courageous thing to do for some people have long memories! Another reason he delayed his return was the opportunity to look at the Old Testament again,[[18]](#footnote-18) from a different perspective. [Barnabas](https://en.wikipedia.org/wiki/Barnabas) went with Paul to [Antioch](https://en.wikipedia.org/wiki/Early_centers_of_Christianity#Antioch) where the *“circumcision party”* also arrived to dispute with Paul and Barnabas, however, Paul won the debate.

The Christian community at Antioch had been established by Hellenised diaspora Jews[[19]](#footnote-19) living in Jerusalem, who played an important role in reaching-out to Gentile-Greek audiences, notably at Antioch in Syria, which had a large Jewish community and significant numbers of Gentile ‘God-fearers.’ Luke called them *‘hellenistai’.*

From this time onwards, the mission to the Gentiles fundamentally changed the nature and character of the early *christian* movements in outreaching to *“all people”* in the immediate areas of the middle east.[[20]](#footnote-20)

When a famine occurred in [Judea](https://en.wikipedia.org/wiki/Judea), around 45–46, Paul and Barnabas journeyed to Jerusalem to deliver financial support from the Antioch community – generous people serving a generous saviour[[21]](#footnote-21)

As mentioned earlier, it was in Antioch that the followers of Jesus were first called *"christians"*.[[22]](#footnote-22)

**PAUL’S conversion to christianity.**

The letter to the Romans was written by Paul and his amanuensis Tertius in the mid-50s. Tertius was later[[23]](#footnote-23) appointed as Bishop of **Iconium**[[24]](#footnote-24) but was marytred after he converted to Christ in those days.

In his youth, Paul learned how to *“work with his hands.”*[[25]](#footnote-25) Ananias was hesitant as he knew Paul's history of persecuting Christians, however, God urged him, saying, *“go, for this man is a chosen instrument of mine to carry my name before Gentiles, Kings, and Israelites.”* [[26]](#footnote-26)

In Corinth, Paul met Priscilla and Aquila, who became faithful believers and helped Paul through some missionary journeys. The couple followed Paul to Ephesus, and stayed there to start one of the strongest and most faithful churches at that time.

And so, apart from this interval in the Transjordan desert and three years preaching in Damascus,[[27]](#footnote-27) Paul had a *conversion* experience said to be miraculous[[28]](#footnote-28) -born out by the fact that he went from a man who chased power and wealth to one who lived by faith.

About three years later[[29]](#footnote-29) Barnabas went to Tarsus to seek Paul's assistance in teaching the believers at Antioch. During that special time together, they were able to teach many people of Christ – together![[30]](#footnote-30)

**HIS PREACHING IN SYRIA AND CILICIA**

An influx of Gentile christians into the Jerusalem synagogues raised concerns about the Mosaic laws. Some Jewish christians insisted new converts had to be circumcised and comply with the Mosaic law but Paul, Peter and Barnabas strongly opposed it.[[31]](#footnote-31)

Paul emphasises the fact that to break one part of the law makes it an *“impossibility”* of being justified by the law” (*holos ho nomos)* as in Galatians 5.3.[[32]](#footnote-32)

Paul wrote a ‘*stinging’* letter to the Galatians insisting that christian salvation *‘was by grace through faith’* according to Christ. He wrote, *“I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel – not that there is another gospel, but some who trouble you and want to pervert the gospel of Christ.”* [[33]](#footnote-33)

This was the first and *‘great theological crisis in the church’* and was put before the general assembly at Antioch which upheld Paul’s position of *‘salvation by grace through faith’* and so it was adopted.[[34]](#footnote-34)

**PAUL AND THE ANTIOCH CHURCH**

The first centre of the Christian Church was formed in [Jerusalem](https://en.wikipedia.org/wiki/Jerusalem) by followers of [Jesus](https://en.wikipedia.org/wiki/Jesus). The apostles lived and taught there for some time after becoming known to the world as *Christians*.

Barnabas went to Tarsus seeking [Paul](https://en.wikipedia.org/wiki/Paul_the_Apostle) to take him to the newly formed Christian church at Antioch in Syria – many many miles away.[[35]](#footnote-35)

Barnabas became the chief companion of Paul in Acts. history maintains that the church of Antioch was founded by Peter the Apostle in 34AD and he was either followed or joined by the Apostles Paul and Barnabas who preached there to both Gentiles and to Jews, who were numerous in the city.

It was in Antioch that the disciples were first called christians.[[36]](#footnote-36) For about a year christians met with the church at Antioch[[37]](#footnote-37).

Tarsus was a couple of days away from Antioch by foot and so Barnabas went there to look for Paul and then brought him back to Antioch.[[38]](#footnote-38) Paul and Barnabas remained sometime in Antioch *“teaching and preaching the word of the Lord”.*

This was the first Gentile church in the world that we know of – the foundational christian church.

Upon Paul’s return from Jerusalem – about 46AD – he and Barnabas were commissioned to embark on an evangelistic tour which would take them across the island of Cyprus and through to South Galatia.[[39]](#footnote-39)

The Christian church at Antioch was not only ready to *‘spread the word afar’* they were the first of five major churches to become active and influential for the spread of christianity as a missionary activity.

It was also from here that Paul started his three missionary journeys and many active members of the Jerusalem church moved to Antioch to be involved in the growth and development of teaching and ministering the message of Jesus Christ to others.[[40]](#footnote-40)

The Bible is not a book of history as much as it is about Christ who continued to speak to the world through His faithful disciples – even to this day.

On this point it is often claimed that archaelogy has proved the historical accuracy of the Bible. This is rarely true – however, archaeology has in many ways increased our confidence in the Biblical record with much tangible evidence of the Christ of history and the Christ ***in*** history.[[41]](#footnote-41)

In the coming days, God willing, we will hear more of the incredible story of God’s love in Christ and His servants – Paul and Barnabas in particular who were ordained by the church as two set apart for the work the Lord to accomplish. (Acts 13:1-3).

From three great missionary journies originating from Syrian-Antioch, Paul, Barnabas and John Mark with others, begin the first missionary journey (Acts 13:4-52, 14:1-25). They travel to Salamis on the island of Cyprus where in 480BC was fought the Great Naval Battle of Salamis.[[42]](#footnote-42)

1. . In Romans 16:22 Tertius “who wrote this letter” greets the readers. Paul is the author of the letter, but Tertius is the scribe or amanuensis who did the actual writing. The name was a common name for slaves. He later became Bishop of Iconium and was maryted with others shortly afterwards [↑](#footnote-ref-1)
2. . M Barth, Ephesians, 2 Vol, 1974; E Best, One Body in Christ, 1955,

   G Bornkamm, Paul, 1971 and F F Bruce, The Acts of the Apostles, 1990. [↑](#footnote-ref-2)
3. . Most commonly used in contexts related to the beliefs and practices of [Judaizing](https://en.wiktionary.org/wiki/Judaizing) [Christians](https://en.wiktionary.org/wiki/Christians), such as [Ebionites](https://en.wiktionary.org/wiki/Ebionites) and [Messianic Jews](https://en.wikipedia.org/wiki/Messianic_Jews). [↑](#footnote-ref-3)
4. . Galatians 1.17 & Acts 9.19ff. [↑](#footnote-ref-4)
5. . Paul writes of this *“quiet time period”* in his letter to the Galatians 1.11-24. [↑](#footnote-ref-5)
6. . Barnabas was referred to as an apostle by the early Christian Church (Acts 14:14.) Church tradition, says that Barnabas was "First of the seventy disciples of the Lord”. [↑](#footnote-ref-6)
7. . Antioch, a populous city of ancient [Syria](https://www.britannica.com/place/Syria) lies near the mouth of the [Orontes River](https://www.britannica.com/place/Orontes-River), about 19 km northwest of the Syrian border – 300 miles (a 15 days walk) from Jerusalem. Antioch city was the western terminus of the [caravan](https://www.britannica.com/dictionary/caravan) routes over which goods were brought from Persia and elsewhere in [Asia](https://www.britannica.com/place/Asia) to the Mediterranean. Antioch’s strategic command of north-south and east-west roads across northwestern Syria greatly contributed to its growth and prosperity in [Hellenistic](https://www.britannica.com/event/Hellenistic-Age), [Roman](https://www.britannica.com/place/Roman-Empire) days. [↑](#footnote-ref-7)
8. . (Stephen) made a speech denouncing the Jewish authorities who were sitting in judgment on him and was then stoned to death. Saul of Tarsus, later known as Paul, a Pharisee and Roman citizen who would later become a Christian apostle, participated in Stephen's martyrdom. [↑](#footnote-ref-8)
9. . Epiphany is “an illuminating discovery and realizaton” especially when it is of divine origin, direction and purpose. Eg: Saul when compared with Paul. [↑](#footnote-ref-9)
10. . Paul is clear about his apostleship – not from men nor through man but Jesus. [↑](#footnote-ref-10)
11. . Paul was on his way to Damascus when he had an experience that changed his life. According to Galatians 1:16, God revealed his Son to him. Paul states he saw a blinding bright light, fell to the ground, heard a voice from heaven identified as the voice of Jesus asking, “Why are you using violence against me?” and ended up blind and being led by his companions toward Damascus. Paul states in his letter to the Galatians 1.18, “then after three years” he was healed. [↑](#footnote-ref-11)
12. 11. The Book of Acts says that Paul was on his way from Jerusalem to Syrian Damascus with a mandate issued by the High Priest to seek out and arrest followers of Jesus, with the intention of returning them to Jerusalem as prisoners for questioning and possible execution but Paul was so shocked that he was temporarily unable to react – stunned and [astonished](https://www.google.com/search?rlz=1C1EJFA_enAU775AU775&sxsrf=AB5stBjqI63SSI2e08FT3iVjzzPUhI5lsg:1688722115871&q=astonished&si=ACFMAn9-5A9OMKPWcg180I9o9Mnds-E9uZAZCy51VzNiqu1DtfuUrEV-FmNaAEn1GNYFuVws-9xzaJq3wGF0Esrom3KuSTMKvA%3D%3D&expnd=1). [↑](#footnote-ref-12)
13. . Paul's trip to Arabia is not mentioned anywhere else in the Bible, and some suppose he actually traveled to Mount Sinai for meditations in the desert. He describes in Galatians how three years after his conversion he went to Jerusalem. There he met James and stayed with Simon Peter for 15 days. [↑](#footnote-ref-13)
14. . Galatians 1:13 and Acts 9.15-19ff. [↑](#footnote-ref-14)
15. . In his second letter to the Corinthians (12.1-13) is about Paul’s sufferings. [↑](#footnote-ref-15)
16. . After his conversion, Paul went to Damascus, where Acts 9 states he was healed of his blindness and baptized by Ananias of Damascus. Paul says that it was in Damascus that he barely escaped death. He also says that he then went first to Arabia, and then came back to Damascus. Galatians 1.11-17.

    16. As an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. Galatians 1.114:24-25. [↑](#footnote-ref-16)
17. 18. The oldest surviving Hebrew manuscripts – including the Dead Seas Scrolls – date to about the 2nd century BCE (fragmentary) and some are stored at the Shrine of the Book in Jerusalem. The oldest extant complete test survives in a Greek translation called the Septuagint, dating to the 4th century CE (Codex Sinaiticus). [↑](#footnote-ref-17)
18. [↑](#footnote-ref-18)
19. . This was a dispersion or spread of a people from their original homeland. The Hebrews were Jewish Christians who spoke almost exclusively Aramaic, and the Hellenists were also Jewish Christians whose mother tongue was Greek. They were Greek-speaking Jews of the Diaspora, who returned to settle in Jerusalem. To identify them, Luke uses the term *‘hellenistai’*. [↑](#footnote-ref-19)
20. . The name *Judea* is a Greek and [Roman](https://en.wikipedia.org/wiki/Latin_(language)) adaptation of the name "[Judah](https://en.wikipedia.org/wiki/Tribe_of_Judah)", which originally encompassed the territory of the [Israelite](https://en.wikipedia.org/wiki/Israelite) tribe of that name and later of the ancient [Kingdom of Judah](https://en.wikipedia.org/wiki/Kingdom_of_Judah).  [↑](#footnote-ref-20)
21. . Claudius Caesar was the fifth Roman emperor from 41AD. His reign covered a period of thirteen years and was brought to a conclusion when one of his wives, Agrippina, poisoned him so her son could take the throne. During his reign several famines occurred. The first was centered around the city of Rome in the years 41 and 42AD. The second was in the fourth year of his office 45AD, and was particularly centered in Judea. It is this famine to which Luke makes reference in Acts 11:28. The third famine was centered in Greece in about 50AD. The fourth famine took place in 52AD and once again, plagued the city of Rome. [↑](#footnote-ref-21)
22. . According to the [Acts of the Apostles](https://en.wikipedia.org/wiki/Acts_of_the_Apostles), he was a [deacon](https://en.wikipedia.org/wiki/Deacon) in the early Church at [Jerusalem](https://en.wikipedia.org/wiki/Jerusalem) who angered members of various [synagogues](https://en.wikipedia.org/wiki/Synagogue) by his teachings. Accused of [blasphemy](https://en.wikipedia.org/wiki/Blasphemy) at his trial, he made a speech denouncing the Jewish authorities who were sitting in judgment on him and he was then [stoned to death](https://en.wikipedia.org/wiki/Stoned_to_death). [Saul of Tarsus](https://en.wikipedia.org/wiki/Saul_of_Tarsus), later known as Paul, a [Pharisee](https://en.wikipedia.org/wiki/Pharisee) and Roman citizen who would later become a [Christian apostle](https://en.wikipedia.org/wiki/Apostles_in_the_New_Testament), participated in Stephen's [martyrdom](https://en.wikipedia.org/wiki/Martyrdom). [↑](#footnote-ref-22)
23. 21. Tertius in Latin means ‘third’and so he greets the readers by mentioning his name which was a common one for slaves. Paul is the actual author of the letter to the Romans but Tertius was the amanuensis who did the writing for Paul. [↑](#footnote-ref-23)
24. . At Iconium he went to the Jewish synagogue. There they spoke so effectively that a great number of Jews and Gentiles believed. But the Jews who did not, stirred up the Gentiles and poisoned their minds against the brothers. Romans 16.17-27. [↑](#footnote-ref-24)
25. . Romans 3.21-31. “… through the righteousness of faith.”. [↑](#footnote-ref-25)
26. . Acts 9.15-16. “He is a chosen instrument of mine.” [↑](#footnote-ref-26)
27. 27. In the [book of Galatians](https://www.gotquestions.org/Book-of-Galatians.html), Paul emphasizes that he received the gospel from Jesus directly and not from the other apostles. As evidence, he offers the following information in [Galatians 1:11–20](https://biblia.com/bible/esv/Gal%201.11%E2%80%9320): “I want you to know, brothers and sisters, that the gospel I preached is not of human origin. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.

    28. It was miraculous. See Galatians 1.17-18 and Acts 9.19f.. Ananias was reluctant as he knew Saul’s history of persecuting Christians. God urged him; “Go, for this man is a chosen instrument of mine. He did as God said - restoring Saul’s sight – and then Paul baptised him. [↑](#footnote-ref-27)
28. [↑](#footnote-ref-28)
29. . Barnabas left for Tarsus to find Saul and bring him back to Antioch. Together Saul and Barnabas ministered there for a full year, equipping the growing church and teaching the vast number of new converts. [↑](#footnote-ref-29)
30. 30. Paul an outline of his Theology. Herman Ridderbos. SPCK, London, 1977, p136 [↑](#footnote-ref-30)
31. 31. In Christ it was longer to be understood in terms of “in Adam” but “in Christ” the sin bearer for the world. The sufferings and sacrifices of Christ is salvation by faith. [↑](#footnote-ref-31)
32. 2 Corinthians 15. E E Ellis, Research Professor of Theology, Baptist Theological College, Philadelphia. There is no more ‘law’ but obedience to Christ as the sin-bearer.

    32. Paul is clear in his statement, “I am astounded that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel …”. [↑](#footnote-ref-32)
33. 33. The Roman province of Galatia was in the central part of modern-day Turkey. However, there has been great debate over whether this letter was sent to the northern part or the southern part of Galatia. [↑](#footnote-ref-33)
34. 34. Paul in Galatians 5:2–6 used the word ‘circumcised’ in these verses as a symbol of the law of Moses. He stated that those who believed in Jewish traditions for salvation would be judged by the whole law and condemned if they failed. [↑](#footnote-ref-34)
35. . Paul probably wrote it from [Ephesus](https://www.britannica.com/place/Ephesus) about 53–54. The members of the Judaizing (the law of Moses) faction taught that Christian converts were obliged to observe [circumcision](https://www.britannica.com/topic/circumcision-ritual-surgical-procedure) and other prescriptions of the [Mosaic Law](https://www.britannica.com/topic/Torah). They [repudiated](https://www.merriam-webster.com/dictionary/repudiated) Paul’s statements by denying the legitimacy of his apostolic calling. In rebuttal, Paul vigorously defended his credentials as a true apostle of [Jesus Christ](https://www.britannica.com/biography/Jesus) and provided important autobiographical information in the process. His past reputation left him with a legacy of suspicion. [↑](#footnote-ref-35)
36. . According to Acts 11.26 “it was at Antioch that the disciples were first called Christians. In the years to come, Antioch established four other churches including one at Rome. [↑](#footnote-ref-36)
37. . Some of the followers from Cyprus and Cyrene went to Antioch and told the gentiles the good news about the Lord Jesus. The Lord’s power was with them and many people turned to the Lord and put their faith in Him … it also reached the church at Jerusalem and Barnabas went to Antioch. Acts 11.20-21. [↑](#footnote-ref-37)
38. . Others began to speak to Greeks, and to do so with success. Greeks in this context probably means Gentiles who were *not even God-fearers*. [↑](#footnote-ref-38)
39. . It took them from Antioch and Seleucia in Syria to Salamis and Paphos in Cyprus, Antioch, Iconium, Lystra, Derbe and Perga in Pisidia and Selecia in Syria. [↑](#footnote-ref-39)
40. . In the dispersion of the original church at Jerusalem, certain Cypriote and Cyrenaic Jews also went to Antioch. There they were successful preachers and were admitted to the christian congregation where Greek proselytes heard the Word. [↑](#footnote-ref-40)
41. . Commenting on Romans 7.25, Emerton and Cranfield. The International Critical Commentary, Vol. 1. T & T Clark Limited, Edinburgh, Sixth Edition 1975. [↑](#footnote-ref-41)
42. . In 480 BC, the Greeks defeated the Persian fleet off the island of Salamis in the largest naval battle ever fought in the ancient world. The Greek victory proved to be the turning point in the war, for the Persian king, Xerxes, returned to Asia with his surviving ships and the majority of his land troops. The Battle of Salamis was a great victory for the Greek navy and, in combination with a victory by the Greek army at the Battle of Plataea the next year, led to the complete defeat of the Persians. Many historians cite the Battle of Salamis as one of the most important battles in human history. [↑](#footnote-ref-42)