

#4 Pisidian Antioch (published version)

NO MORE GREEK AND JEW, SLAVE AND FREE

Christ is All and In All

Today we are at the ancient city of [Pisidian Antioch](#), and this was a very significant place in the travels of [Paul and Barnabas](#) together. They had come from [Cyprus](#) where they had been with [Sergius Paulus](#).

We just learned from our tour guide, Barcin, that Sergius Paulus had a daughter who was married to someone that lived in this city of Pisidian Antioch and had property up here.

It's interesting that their last stop in Cyprus took them to this city, and that it was in this city that they spoke first in the synagogue. After that, the next week, the whole city, just about the whole city came out. After that, they went to the cities of [Iconium](#), [Lystra and Derbe](#), and that's where they met [Timothy](#). In Lystra, Paul was first received with gladness, and then he was actually stoned, and they left him for dead, and he got up and kept on going. It was during this time that he met the young Timothy, who ended up being his travel companion from city to city here in Asia Minor as well as later on in Macedonia and Achaia, where we've already been on this trip.

There's a verse in [Colossians 3:11](#) that talks about there [not being any more Greek and Jew](#) or circumcision and uncircumcision, barbarian, Scythian, [slave or free](#).

I'd like to talk to you today about [two people](#): one on the level of [Greek versus Jew](#) and circumcision versus uncircumcision, and that was [Timothy](#); and another person on the level of [slave versus free](#), and that's [Onesimus](#).

[Timothy's mother](#) was [a Jew](#). Her name was Eunice, and his grandmother was named Lois, and they were believing Jews that became Christians. [His father](#) was [not a Jew](#), so Timothy had not been

circumcised. Later on, Paul said that Timothy should be circumcised, and perhaps that happened in Iconium. We don't know exactly where it occurred, but he actually became a living representative of both sides of the culture. You had the [Jews on the one side](#), you had the [Greeks](#) or the Greek-speakers [on the other side](#).

[Timothy](#) was able to minister to people from [both backgrounds](#), and that was a tremendous asset as they moved from place to place in the biblical world. Previously he also had been not circumcised, then he was circumcised; he could speak to both audiences, and that was an asset. He continued with Paul right up to the end of his life and ministry when he was in Rome, when he was in prison. He was a great comfort to Paul all that time.

[Onesimus](#) was a [slave](#) who belonged to [Philemon](#) of the city of [Colossae](#), where we'll be going later today. Onesimus had been in Rome, and when Paul was imprisoned in Rome, that's when they met. Paul said basically that Onesimus was like a son to him there. Paul spoke the word to him, and Onesimus believed. Paul writes a letter to [Onesimus's former master, Philemon](#), in the city of Colossae and says, I know he's a runaway slave, but now I'm sending him back to you. Would you receive him not as a servant, but as a brother in the Lord? That was the exhortation in sending Onesimus back and Paul sent the letter via Onesimus. It was Onesimus who delivered the letter back to Philemon. Probably after that was when Paul also wrote the actual letter to the Colossians, which was delivered by Tychicus (who was an Ephesian) and Onesimus.

Onesimus was a very instrumental person in the growth of the first-century Church. He was a living representative of how there's a level playing field. We talked in the last video about the *us* and the *them* in the ancient world. If you were Greek, you were not a Jew. If you were a Jew, you were not a Greek. If you were a barbarian, you were not a Greek. If you were a master, you were not a slave. All this dynamic going on.

Paul says in contrast to that in

Colossians 3:11:

Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.

It doesn't matter if you had this previous background. Now you were born again of God's Spirit. It says in Galatians that in Christ neither circumcision nor uncircumcision counts for anything, but a new creation. When you're **born again** of God's Spirit, that's **all that matters**. That levels the playing field. Everybody has the Spirit of God within them. They have the faith of Jesus Christ and they can walk forth in that great faith and love.

So we're excited to discover more about these people as we visit these ancient spots and I hope you'll enjoy the show out here. We're filming this in the ancient theater of Pisidian Antioch.