

KINGDOM SPIRIT



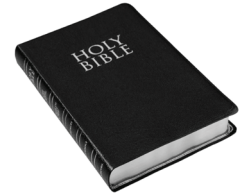
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 804

ZEPHANIAH HABAKKUK JERE- MIAH

We looked at the fall of Jerusalem historically last issue. We now need to look at what the prophets of that time period had to say as to the reason for the fall and captivity of Jerusalem and what was to happen from here.

We will start with the prophet Zephaniah who prophesied during the reign of Josiah. The emphasis of the prophets now changes from Israel, who is now in captivity to the Assyrians, to Judah, at least what is left of it. We have already seen that God told Josiah that His sure judgment was going to come on Judah, but not while Josiah lived. This is the thrust of Zephaniah's message also. He first prophesied that God was going to consume all things from off the land. This included Baal worshippers, their idols, those worshipping the host of heaven and those who swear to the LORD but by Malcahn (god of the Ammonites) and those that have turned back from the LORD or never turned to Him in the first place. Those who have taken security in their material riches shall be destroyed and their things shall be a booty. They were all to be destroyed or put out of the land. Even the lands and cities of the Philistines, Moab, Ammon, Ethiopia and Assyria are included in this sentence pronounced by God through Zephaniah. However, Zephaniah deals primarily with Jerusalem. He reproves her disobedience to God and her failure to pay attention to

what God had done to the surrounding nations in an effort to get her to repent. He tells her she shall no longer be haughty, or do iniquity, or speak with a deceitful tongue.

God promises to re-gather all of Israel and make for them a name and a praise among all people of the earth when He turns back their captivity before their eyes.

Habakkuk was a prophet contemporary with Zephaniah and of course, Josiah, king of Judah. He expresses a burden he has concerning Judah in that he sees the land full of iniquity, violence and grievance. He says the people raise up strife and contention, the law is slack, and judgment is perverted with the wicked controlling the righteous. The answer to this, he says, is that God is calling to the nations to behold, or look and see, as He raises up the Chaldeans (Babylonians) and they march through the land and possess that which is not theirs. (Remember what Isaiah told Hezekiah following his showing the delegation of the king of Babylon all the riches of Judah.) No king or prince would hinder these people because of their great strength and fierceness. He does foretell their fatal mistake, however. They will impute (to reckon something to be true) this great power they have to their god which will offend God.

Habakkuk recognized this as a judgment and correction to Judah because of the wickedness of the men of Judah and their reliance on material possessions for their power. He declares woe to those guilty of a list of sins including drunkenness, covetousness, he that increaseth that which is not his, he that spoileth other people, he that

buildeth by blood and he that makes and worships graven images for gods.

In Hab. 2:20, he writes, **“But the LORD is in His holy temple: let all the earth keep silence before Him.”** In other words, the LORD is still in control, an important point we need to remember as we study. Habakkuk recognized that, though what was coming was very serious, it was part of God’s ultimate plan of salvation of his people, therefore he says he will still rejoice in the LORD, the LORD God of his salvation.

The major prophet of this era was the prophet Jeremiah. He prophesied from the days of Josiah through the days of Zedekiah and on into the time of the captivity of Judah by Babylon. Jeremiah was a Levite, the son of a priest, possibly the high priest of Josiah’s time. Jeremiah seems to have a very special job to do for God. God tells him He knew him before He formed him in the belly of his mother and had set him aside and ordained him to be a prophet then. In Jer. 1:10 God tells Jeremiah, **“See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy and to throw down, to build and to plant.”** It will be well to keep in mind each of these jobs God has given Jeremiah to do as the history we will cover takes us up to the building and planting, but leaves us there without an explanation of how he does these things. We will have to rely on prophecy to see what is meant by building and planting. Also, later in chapter 1, we see that these jobs will certainly be far from easy.

In visions, God showed Jeremiah that He was bringing the kingdom of the North (Babylon) against Jerusalem because of the wickedness of the people in their forsaking God and worshipping other gods and the works of their own hands. Jeremiah is told to cry in the ears of Jerusalem and recount how Israel was the first fruits of God’s increase. He asks what iniquity they found in Him. Though He led them up out of Egypt into a plentiful country, they defiled the land and refused to seek Him. He reasons with them asking them to look at other nations and see if they have ever changed their god, even though they, in reali-

ty, had no god. Yet Israel has changed from the one true God to that which does not profit. He accuses them of two evils: they have forsaken Him, the fountain of living waters; and they have hewed cisterns, broken cisterns that can hold no water (gone after other gods that are no gods).

Jeremiah tells Judah, for God, to let her gods save her now in her trouble. It appears that Judah, more than Israel, thought they could fool God. In Jer. 2:31, these Judahites say, **“We are lords (have dominion), we will come no more unto thee.”** While God is telling them the blood of the poor innocents are in her skirts, yet she says in verse 35, **“Because I am innocent, surely his anger shall turn from me...I have not sinned.”** But God tells them they are going to go forth as captives because He rejects their confidences.

In Jer. 3, Jeremiah quotes the law which says if a man put away his wife and she go from him and become another man’s, she cannot return to the first husband without greatly polluting the land. Yet this is what Judah is doing to God. (Note: the term “put away” is used—not “divorce” as God has not divorced Judah.) God asks Judah to recognize her sins and asks if they think God will withhold His anger forever when they have been as evil as they could? He calls their attention to Israel and what she has done; how she worshipped other gods and would not return to God as He asked them. Judah saw all of this. Even when God put backsliding Israel away and gave her a bill of divorce for her adultery did Judah fear not, but continued to play the harlot. He says that Judah returned feignedly, or falsely, and because of this, God says Israel hath justified herself more than her treacherous sister, Judah.

Jeremiah is told to proclaim to Israel in her captivity that if she returns to God, He would withdraw His anger. Acknowledgement of their iniquity and repentance is what God wants of them. God promises that there will be a restoration when they again will be fed knowledge and understanding, apparently in a new land. They will no longer consider the ark of the covenant, or the old system, but shall call Jerusalem (other references in the Bible call it the New Jerusalem) the

throne of the LORD, and all nations shall be ruled from it. Judah and Israel will be united again and shall call God **“My Father”** and shall not turn away.

But back to the present, God then calls upon Judah to repent lest He destroy them. He will bring a great destruction, the destroyer of the nations, upon them from the north. The people are wise to do evil, but to do good they have no knowledge. Though Jeremiah likens the destruction to that of the earth before the creation we now know, yet God says He will not make a full end of them. God has purposed it and will not turn back from it, Jeremiah says.

Judah attempts to fool God but deludes themselves. God says that though they say, **“The LORD liveth; surely they swear falsely.”** (Jer. 5:2) Jeremiah found even the leadership to be ignorant of God’s ways. God asks in 5:7, **“How shall I pardon thee for this?”** In verse 31, He says, **“The prophets prophesy falsely, the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?”**

The children of Benjamin are warned to flee out of Jerusalem. Though God has likened Jerusalem to a comely woman, He is now declaring war upon her. He says she is wholly oppression in her midst and wickedness flows out of her.

Jeremiah finds that no one will listen to him and God tells him all, from the least to the greatest, are given to covetousness. To keep from facing reality, Jer. 6:14 tells us the people say, **“Peace, peace; when there is no peace.”** They are not ashamed of their abomination. Because they apparently had come to believe that they could do anything they wanted, regardless of how evil, so long as they came to the temple and offered sacrifices. God says their sacrifices are unacceptable. They were putting their trust in the temple and the sacrifices themselves. God even accused them of making the temple a den of robbers because of the buying and selling they were doing for their sacrifices.

Calling the temple by God’s name did not exempt it from God’s judgment. He gave them

the example of Shiloh, where God first set up His name in the land of Canaan, but later was destroyed because of the wickedness of the people, as proof. He warns He is going to destroy the temple and cast out the people as He has done with Israel.

The people of Judah had misdirected their emphasis. It wasn’t the laws concerning the burnt sacrifices that were so important, but rather obedience itself that God required. The promises, or covenant, God made with Israel at Mt. Sinai hinged on obedience, not on how well or how often they performed the sacrifices and rituals. But not only have the people not hearkened, they apparently have even moved their Baal worship into the temple. They have even set up high places to sacrifice their children which God commanded not, nor did it even come into His mind. (Jer. 7:31) Therefore, the land will be desolate God says.

God is hurt because His people are hurt. He has always been available to them, yet they have provoked Him with their graven images, or no-gods. He asks, why?

Jeremiah too is hurt. He laments the fact that his people are so wicked and refuse to turn to God. He says they are adulterers, liars, deceitful and proceed from evil to evil. A true knowledge and understanding of God is the only thing they should glory in, but they glory in human wisdom, might and riches. God then says the circumcised (Judah) will be punished along with the uncircumcised (Egypt, Edom, Ammon and Moab) because Judah is uncircumcised in the heart.

In a comparison between the idols and the true God, Jeremiah says the customs of the people with their idols are vain, or of no profit. They cut a tree out of the forest, deck it with silver and gold and fasten it with nails. It is upright, speaks not and has to be carried to be moved. He tells the people not to be afraid of it for it can do neither evil or good. But there is none like the one true God.

God expresses His hurt and grief over what He has to do to Judah. Because the pastors of the people won’t seek the LORD, their flocks

(the people) are scattered. The tabernacle is spoiled and God says there is no one to stretch forth the tent or set up His curtains. No one is left that is really concerned about God. The noise of the enemy, who will make the cities of Judah desolate, is heard from the north.

Jeremiah, in acknowledging his own weakness, says that man is not capable of directing his own steps as he asks God to correct him with judgment, but not in anger as he could not withstand it.

Because the people have broken the covenant they made with God at Mt. Sinai, Jeremiah is instructed to say to these men of Judah: **“Cursed be the man that obeyeth not the words of this covenant.”** (Jer. 11:3) Though God has protested to both Israel and Judah through the centuries since then to obey, they have not; therefore, God is bringing an inescapable evil upon them.

Jeremiah is concerned and, though he acknowledges God’s righteousness, he asks if he can reason with God concerning His judgment. He sees the wicked prospering and appearing happy. He gives God credit for making this happen. These people talk about God but their actions are far from God’s ways. Jeremiah asks, “Why?” and then asks God to destroy them and wonders how long the land will mourn because of their wickedness.

God, in effect, tells him that what he has seen so far is small compared with what is to come. What the Babylonians were going to do to the land and people was not in Jeremiah’s imagination yet. He is cautioned, however, not to even believe his own brethren as they were dealing treacherously with him.

God then tells Judah’s neighbors that if they will learn God’s ways as diligently as they have taught God’s people to swear by Baal, they will be built in the midst of Israel; but if they refuse, God will pluck up and destroy that nation.

We will continue our study in the book of Jeremiah next issue. If you are reading ahead, please read the rest of the book of Jeremiah. Though we will not cover it specifically in this study, you might read Lamentations as well. JRL

WORDS

Anytime we study something, we have to know the language that whatever we are studying is written in. If it is in a language that is foreign to us, we have to rely on someone else to translate it to us properly. Translating can be quite difficult as different rules apply in different languages, and though one may know the rules, trying to apply them in a consistent manner in another language with different rules is far from easy. There are also factors that influence a translator that cause mistakes or at least slight misunderstanding. These factors might include different cultures, religion, idioms, slang and words spelled alike but with different meanings, etc.

When we study any translation of the Bible, we need to consider this. I doubt that there is such a thing as a perfect English translation of the Bible. For this reason, it pays sometimes to compare two or three different translations. My personal preference is the King James translation, not because I think it is better than another, but basically because I have, in effect, grown up with it and have come to know and understand many of its translation problems. I don’t recommend a particular translation over any other except I suggest that one stay clear of most of the new translations that are primarily translation of translations, but with an agenda.

For our lesson this issue I would like to deal with a few words and/or phrases in the King James translation that I believe are possibly misleading or wrong because of translation errors. I am neither a Greek student or a Hebrew student, so the information I wish to present is basically from either “Strong’s Exhaustive Concordance” (Strong’s) or “Young’s Analytical Concordance” (Young’s) or from notes and appendices of “The Companion Bible” by Dr. Bullinger. This is not intended to be a complete listing of questionable translations, but rather a few of the words and phrases I have come across in my studies that I am aware have led to confusion.

A Greek word whose translation has led to some major doctrinal errors, in my opinion, is the word “*aion*” or some form of it. By definition, Young’s defines it as “*to the age*” and Strong’s defines it as “*an age*.” Yet it is translated “age, beginning of the world, course, world, eternal, and world began.” When preceded by the Greek “*eis*” it is translated “for ever, forevermore, ever, while the world standeth and for ever and ever.” A related word “*aionios*” is translated eternal, everlasting, and forever.

The majority of these translations give one the impression of perpetuity or time without end. I cannot help but feel that these translations are the result of the heavy Roman Catholic influence on the translators of the King James Bible. I do not believe this was the original intent of the original authors of the New Testament. What has developed, and been inherited from the Roman Catholic doctrine, is the doctrine of a heaven, where presumably all Christians go upon death or resurrection, and a hell, where all non-Christians go upon death or resurrection. The result of such doctrine even reaches into modern day propaganda such as the global warming scare being promoted today as well as other such global destruction scares that I have seen in my day. I do not believe the Bible supports this type of teaching when we read it as the original authors wrote it.

I don’t blame the King James translators, as they simply translated to fit what they believed to be the correct religious doctrine, by perpetuating a philosophy of Jerome, an early church father, in his translation of the Greek into his Latin Vulgate Bible that the King James translators relied heavily on in their translation. Though the Latin words Jerome used to translate “*aionian*” could mean either “unending time” or a “period of time,” Jerome chose to make them mean unending time when it fit his philosophy.

King Solomon told us in Prov. 25:2, “**It is the glory of God to conceal a thing: but the honour of kings to search out a matter.**” As I believe it is our duty and calling to be rulers (kings) with Christ, it is our responsibility to search out the truth in this case.

The doctrine of heaven and hell has its roots in the heathen Babylonian and Egyptian mystery religions. Greek mythology added to this teaching and some of the early church fathers subscribed to particular portions of these teachings. Though denounced by reformers such as Martin Luther, these Babylonian and Egyptian teachings have crept back into Christianity today and have become primary doctrines.

The Bible simply does not teach that man goes to either heaven or hell upon death or following the resurrection, but because we do not always understand the original author’s intent, we can be misled, or we mislead ourselves into believing so. Gen 2:7 tells us God formed man (not just man’s body) from the dust of the ground and then breathed into his nostrils the breath of life. All that man is (which includes his DNA, his personality, or all that identifies a particular person as that person) was formed from the dust. This, of course includes his body, his brain, his blood, etc., and then God breathed the breath of life into his nostrils to make man a living soul, or living life. Then Gen. 3:19 tells us that when we die, i.e. the breath, or spirit, of life is removed, we return to that dust. The spirit, or breath, is not us nor are we the spirit or breath. The breath simply gives life to the soul, or as Lev. 17 tells us, the blood. We simply cease to exist when we die except in God’s memory. It is stated many times in Scripture that death is like sleeping.

Let’s get back to our words, “*aion*” or “*aionios*.” John 3:15-16 tells us, “**That whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**” If we substituted the proper translation, “age lasting” for both the word “eternal” and “everlasting,” this changes the verses dramatically. Please understand that I am not denying that whosoever believeth is going to live perpetually, as I believe he or she will. But this is not what these verses are saying. First off, we’re told in both verses that if we believe, we should not perish. Yet we all die. So obviously, this is not

talking about this life, though there are those who teach that this is talking about our spirit which they believe is immortal. If we investigate all the Bible has to say about this, I believe this not to be the case. Rom. 5:12 tells us that we all die because Adam died because he sinned. Basically, we die because Adam's sin has been imputed, or reckoned, to us. Then Paul tells us we then sin because we are going to die.

So if the "everlasting life" we are to have is not this life, what is it talking about. We could consider this two ways, though I believe the first is the more correct way. Rev. 20:4 gives a description of people who are to be resurrected and reign with Christ a thousand years, or we might call it an age. Though this may or may not include all Christians, certainly all who are included will be Christians. To me this is certainly a goal to strive for. I believe this is what Paul is referring to in Philippians 3:8-14, i.e. he is striving to be a part of this first resurrection and to participate in this "age lasting" life.

The other way to look at is if, as some believe, everyone is raised in one general resurrection and Rev. 20:15, then speaking of the results of the great white throne of judgment says, "**And whosoever was not found written in the book of life was cast into the lake of fire.**" Those whose name is written in the book of life then would have "age lasting" life. Both scenarios could be right if we considered that all Christians had not met the standard of Rev. 20:4, but were saved from the lake of fire by being listed in the book of life. I could list a number of other examples is space permitted, but the point is, if we were to mentally translate the words "everlasting, eternal, for ever and ever, etc.," to "age lasting, for the age of the ages, or for the age and beyond" as I believe they should have been translated literally, we would have a considerable better vision of our Christian responsibilities.

We would not be misled by people such as Al Gore with his scare tactics about global warming. God makes it quite clear that people are going to inhabit the earth for ages to come. God is in control: whatever man may do, or think he is

doing, is not out of the realm of God's plan and cannot change it one way or the other.

We mentioned earlier that the word "*aion*" is also translated "world." This is the result of Jerome using two different Latin words to translate the word "*aion*" to Latin. Since both words were very similar in meaning, Jerome used them interchangeably. The two words are "*speculum*" and "*aeternus*." But when the King James translators came to the word "*aeternus*" they translated it "eternal." When they saw the word "*seculum*," they translated it "world."

So in Matt. 13:38-39, we have the word "world" twice. They come from 2 different Greek words. "**The field is the world (*kosmos*); the enemy that sowed them is the devil; the harvest is the end of the world (*aion*); and the reapers are the angels**" If you continue on in verses 40 and 49 where it is speaking of the "**end of the world,**" it should be the "end of the age." In some King James Bibles with marginal references, this is stated in the margin, but it would be wise to check a good concordance if in doubt.

In the Old Testament, the Hebrew word translated "for ever" and "everlasting" the majority of the time is "*olam*." The meaning of "*olam*" and "*aion*" are virtually identical.

Since we have discussed "heaven" and "hell," it might be well for us to look at these words as well. "Heaven" is usually translated from the Hebrew word "*shamayim*," meaning "heaved up things" in the O.T. In the N.T. it is usually translated from the Greek "*ouranos*" meaning, sky or air. Dr. Bullinger, in his Companion Bible makes a note on Matt. 5:18, "**For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**" He says of the word heaven— "always in singular when connected with the earth." Then in Matt. 6:9-10, "**After this manner therefore pray ye: Our Father which art in heaven, Hallowed Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.**" His note—vs. 9, "heaven =heavens" vs. 10, "Here it is singular because it is in contrast with earth. Had it been singular in

vs. 9, it would have implied that our Father was in heaven, but not on earth.” These rules apply throughout the New Testament.

The word “hell” in the O.T. is translated from the Hebrew “*sheol*.” Young’s defines it as “*the unseen state*.” Strong’s defines it as “*hades or the world of the dead*.” It appears in the O.T. 65 times—31 times it is translated “grave;” 31 times it is translated “hell”—3 times it is translated “pit.” If one looks at the majority of places where “*sheol*” is translated “hell,” the word “grave” would be as appropriate or more so.

In the N. T. “hell” is translated from 3 different words, “*hades*,” “*geenna*,” and “*tartaroo*.” Young’s defines “*hades*” as the “*the unseen world*.” Strong’s simply defines it as, “*unseen*.” It is translated once as “grave” and 10 times as “hell.” Again, “grave” can be substituted for “hell” often making the passage more understandable. For example, Matt. 16:18 says, **“And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”** The rock he is referring to is Peter’s confession that Jesus is the Christ, the Son of the living God. It is upon this fact that the church would be built and the gates, or power, of the grave to retain the dead could not prevail against the fact, or rock, that Jesus is the Christ, the Messiah.

Also Acts 2:27 & 31 tell us that Christ was put in hell (grave) but God did not leave Him there but resurrected Him from the grave, or hell.

“*Geenna*” was a name for the Valley of Hinnom, a valley outside the city of Jerusalem where the refuse of the city was taken. It burned continually. I believe it could be looked at as symbolic of the sureness of God’s judgment. God’s law is referred to as a fiery law in Deut. 33:2. God Himself is referred to as a consuming fire in Deut. 4:24 and manifested Himself numerous times in fire such as the burning bush, pillar of fire, etc.

“*Tartaroo*” is actually from Greek mythology and is only found once in II Peter 2:4. Here it refers to where the angels that sinned are

incarcerated. The Ferrar Fenton Bible renders this term as “blackness of darkness.” It is never used to indicate people are to go there.

I pray that this gives you something to think about and stimulates you to study these things out for yourself. JRL

Asia Minor-Turkey

In the days of Paul, there were 16 cities in the Asia Minor area called Antioch, having been so named by Seleucus I Nicator, founder of the Seleucid Dynasty, after his father, Antiochus. But two have special Biblical importance. The first is Antioch of Syria. Early in Paul’s ministry, Barnabas brought him to Antioch of Syria (Acts 11:22-26) and the two of them preached and taught here for a year. It was here that the disciples were first called Christians. Paul was still known as Saul at the time. Barnabas and Saul were chosen to take an offering to their brethren in Judaea who were undergoing hardship due to a drought. When they returned to Antioch of Syria, They were sent by the Holy Spirit first to Seleucia and then they sailed to the isle of Cyprus. As they preached their way across Cyprus they came to Paphos which was the capital and residence of the governor. The deputy, or proconsul, of the island was a man named Sergius Paulus. He heard what Paul and Barnabas were doing and asked them to come to him as he desired to hear the word of God. A sorcerer named Elymas tried to stop them, but Paul, filled with the Holy Spirit told him the hand of the Lord was upon him and he would be blind for a season. Immediately he became blind. When Sergius Paulus saw what happened he believed, being astonished at what Paul and Barnabas were teaching.

We’re told that Paul and Barnabas sailed from Paphos and landed at Perga in Pamphylia and then came to Antioch in Pisidia. Pisidia is the next country we want to look at as we look at the countries of Asia Minor.

North of Pamphylia, south of Phrygia, west of Cilicia, and east of Lycia generally, Pisidia is a very mountainous country, being part of the Mt. Taurus range. Its early inhabitants were wild and lawless races of mountaineers that were imperfectly reduced to subjection by the empires that in turn established their dominion over the area with the Persians being the first mentioned in history. By New Testament time, Pisidia was under the control of the Romans.

The origin of the original Pisidians is unknown. There is very little archeological evidence to furnish much in the way of clues.

In 25 B.C., the Emperor Augustus made Antioch in Pisidia a Roman colony and placed the area under direct Roman control. As a Roman colony, Antioch of Pisidia was settled by veterans of the Roman army in their retirement. This may account for the reason Paul and Barnabas came there to preach as Antioch was certainly off the beaten path. It has been suggested that Sergius Paulus, whom Paul and Barnabas led to Christ in Cyprus, may have had family in Antioch of Pisidia and that he asked Paul and Barnabas to go there to help convert his family. In fact, in the archeological findings of the area, an inscription in stone of the name of Sergius Paulus is among them. It was at Antioch that we have the first recorded sermon of Paul, that he preached in the Jewish synagogue there. (Acts 13:16-41) The reason for the Jewish synagogue being there, may be due to the fact that Antiochus III over a century before ordered 2000 Jewish families be moved from Babylonia to certain areas in Lydia and Phrygia because, according to Josephus, he thought they would be loyal supporters of the Seleucids. If you read Acts 13, you will see that Paul first preached to the Jews that were living there, but then was

asked by the non-Jews to teach them also, which they did. But when the Jews saw what they were doing, many were filled with envy and spoke against Paul and Barnabas and persecuted them and finally expelled them from the area.

There is some evidence that Paul visited Antioch later, but the only other Biblical mention is in II Timothy 3:11 where Paul speaks of persecutions he received at Antioch as well as some other cities in Asia Minor. The church at Antioch of Pisidia was probably one of the churches the epistle to the Galatians was addressed to.

Later on a fourth century Byzantine church building, dedicated to Paul, was built on the west side of the city. At the time it was built, it was one of the largest church buildings in the world. It still remains one of the largest such buildings that have been found in Asia Minor. Most of the walls of the building have disappeared, but the mosaics and inscriptions that cover the floor are still there. A mosaic floor in the building has been found with the Psalm 42:4 inscribed in it. Also, a theatre that would seat 12,000 to 15,000 persons was in existence at the time Paul visited there.

In the ruins of the city today, there are some sections of the city walls that date to the Hellenistic, Roman and Byzantine periods. Remains of a massive Roman aqueduct can be seen north of the city. It brought fresh water to Antioch from springs in the Sultan Mountains about 6 miles away. It terminated in a fountain from which over 3000 cubic meters of water was distributed to the whole city daily.

As with Asia Minor in general, Pisidia was ultimately taken over by the Turks and later became a part of the Ottoman Empire. JRL
