



G R A C E

REFORMED BAPTIST CHURCH

SOLI ◇ DEO ◇ GLORIA

## THE BOOK OF ACTS

### Sermon Notes

### Paul's First Missionary Journey, Part 1

*The Church at Antioch Sends Out Paul and Barnabas*

Acts 13:1-12

September 16, 2007

- ❑ In one of the most memorable scenes in C.S. Lewis' classic, *The Chronicles of Narnia: The Lion, the Witch, and the Wardrobe*, Mr. Beaver, speaking to three of the Pevensy children, says, 'They say Aslan is on the move.' Aslan is the lion, Christ-type in the book [and movie] and stands for all that is good and righteous in the land. However, the white witch has cast a spell on Narnia, and as a result, it is always in the dead of winter. Yet, with Aslan on the move, there is hope for Narnia and her people!
- ❑ From the beginning of time, Scripture reveals that God was moving. The very name of God, YHWH, is a verb, often translated 'I AM' from the Hebrew root meaning 'to be.'
- ❑ In Genesis 1:2: 'The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.'
- ❑ God the Holy Spirit was moving then, He was moving in the life of the early Church, as recorded in Acts 13, and He is moving today.

- I. The Church Sends Out Barnabas and Saul
- II. Paul and Barnabas Travel to Cyprus
- III. Paul and Barnabas Confront Barjesus at Paphos

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- ❑ Beginning in Acts 13, we begin to see the final chapter of the spreading of the Gospel in Acts unfold. Recall Acts 1:8... In Chapters 1-7, the Gospel spreads throughout Jerusalem. In Chapters 8-12, it spreads to Judea and Samaria. Now, beginning here in Acts 13, the Gospel is spreading to the ‘uttermost parts of the earth.’
- ❑ It is important to see that, in the providence of God, there are several reasons why the Gospel message spread like it did in the first century. In fact, there may have never been a more ‘fertile’ time and place throughout history for the Gospel to flourish!
- ❑ Again, there were several factors in the Greco-Roman world that made conditions favorable for spreading Christianity:
  1. Universal language of Hellenistic culture [*Koine* Greek]
  2. Roman Road System
  3. Pax Romana [the ‘Peace of Rome’]
  4. Roman citizenship gave privileges to some missionary preachers (such as the Apostle Paul).
  5. A unified empire which broke down many cultural / nationalistic barriers.
  6. Mystery religions and Greek philosophy prepared many for the birth of Christ and Christianity.

<b>I. The Church Sends Out Barnabas and Saul</b>
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- ❑ Luke opens in **Verse 1** describing the leadership in the church at Antioch.
  - Prophets in the early church played a significant role, in that they often times received new revelation. In this apostolic era of the church, the prophets played a particularly important role that was both revelatory in nature and served to edify the church through sound teaching as well.
- ❖ **Barnabas** was a Levite from the island of Cyprus (Acts 4:36). His given name was Joseph; however the apostles had given him the name Barnabas, which means ‘Son of Encouragement.’

The church in Jerusalem had earlier sent him to investigate the claims that Gentiles were being saved in Antioch (Acts 11:22). It was because of this investigation that Barnabas eventually went to Tarsus and found Saul, bringing him back to Antioch for the purpose of teaching and instructing the church (11:25-26). Furthermore, Barnabas, along with Saul, had brought relief to the church in Jerusalem from the church at Antioch (11:30).

- ❖ Luke gives little information concerning Simeon, Lucius and Manaen.

Yet, he informs the reader that **Simeon** was called Niger. This is quite significant, in that the word *Niger* means ‘black’ in Latin. Therefore, he was most certainly a dark-skinned man from the African continent. Simeon may have been the same man as Simon of Cyrene (Luke 23:26), who carried the cross of Jesus, and whose sons, Alexander and Rufus, were Christians in the Church in Rome (Mark 15:21; Romans 16:13).

- ❖ **Lucius**, according to Luke, was from Cyrene, the capital city of the Roman province of Cyrenaica in North Africa (modern-day Libya). Some scholars, to include the early church fathers, believe that Lucius is the same person as Luke the physician, the author of this book, and that this passage exists as his ‘signature.’ Furthermore, others have equated Lucius with the Lucius of Romans 16:21. Yet, both of these possibilities are highly improbable.

- ❖ The fourth individual that Luke mentions is **Manaen**, a member of the court of Herod the tetrarch. Manaen is the Greek form of the Hebrew word Menahem, which means ‘comforter.’ Yet, what is significant about this individual is that he is called, in the Greek, *syntrophos* of Herod the tetrarch, that is Herod Antipas, the son of Herod the Great and the uncle of Herod Agrippa I. The Greek term *syntrophos* literally refers to one who is suckled by the same nurse as a baby. It later came to mean someone who is ‘reared together’ with someone, or even ‘foster-brother.’ In other words, it appears that Manaen was a foster-brother of and raised in the same royal household of Herod Antipas, – the one who had John the Baptist beheaded and participated in the trial of Jesus Christ!

As F.F. Bruce states, ‘But what a commentary on the mystery and sovereignty of divine grace that, of these two boys who were brought up together, one should attain honor as a Christian leader, while the other should be best remembered for his inglorious behavior in the killing of John the Baptist and in the trial of Jesus!’

- ❖ Finally, the fifth leader at the church at Antioch was **Saul** of Tarsus in Cilicia.

- In **Verse 2**, Luke writes, ‘While they were ministering to the Lord and fasting, the Holy Spirit said, ‘Set apart for Me Barnabas and Saul for the work to which I have called them.’
- The first point that is clear here is that the leaders at the church in Antioch were **ministering to the LORD**. As John MacArthur rightly states, ‘Those whose goal is ministering to people will be tempted to compromise to achieve that end. Making the Lord the object of ministry obviates the need for compromise.’
  - As the Apostle Paul writes in **2 Corinthians 8:5**: ‘and this, not as we had expected, but they first gave themselves to the Lord and to us by the will of God.’; and **2 Timothy 2:15**: ‘Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.’; and **Colossians 3:23-24**: ‘Whatever you do, do your work heartily, as for the Lord rather than for men, knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.’

- Notice, here, that the PERSON of the Holy Spirit **speaks!** In other words, He is not some impersonal force, but rather, a Person...fully God, and One who, as God, is the divine **initiator**.
  - Further, the Holy Spirit says that He has ‘set apart’ **for Himself** Barnabas and Saul for the work to which **He** had called them.
    - Note the working of the Holy Spirit, that He called out leaders **within the local church**.
  - This was a work **initiated by God, for God**. The church at Antioch did not choose Barnabas and Saul...God did!
  - Also, it is always necessary to point out that the Holy Spirit never acts independently from the other three Persons of the Trinity. In other words, the Holy Spirit is ‘setting apart’ Barnabas and Saul in accordance with the will of the Father [Ephesians 1:4] and the completed work of the Son, the Lord Jesus Christ [Ephesians 1:4].
  - This passage, most certainly, demonstrates quite powerfully that the Book of Acts is the record of the continuation of the Work of the Risen and Exalted Christ through the sending, working and indwelling of the Holy Spirit in the lives of the Apostles.
  - We are not told *how* the Holy Spirit spoke to the church at Antioch, but it can be assumed that He spoke through one of the prophets in the church.
- In **Verse 3**, Luke writes, ‘Then, when they had fasted and prayed and laid their hands on them, they sent them away.’
  - Notice, again, that the church both fasted and prayed [aligning their wills with that of the Holy Spirit.]
  - Then, they ‘laid their hands on them’ and ‘sent them away.’
    - This was not an ordination of the Barnabas and Saul into life-long ministry.
    - Further, the laying on hands did not impart the Holy Spirit to the two [they were already indwelt by the Spirit].
    - Lastly, the laying on of hands did not impart any spiritual authority or special blessing to Barnabas and Saul.
    - This also was not an ‘ordination’ of Barnabas and Saul. Rather, the laying on of hands by the church at Antioch demonstrated their unity, identification with, and confirmation of the call of the Holy Spirit in the lives of Barnabas and Saul. The laying on of hands was, essentially, an act that symbolized the endorsement of the two men by the church at Antioch.

- NOTE: the Greek word, *apolyo*, translated ‘sent them away’ could, more appropriately, be translated ‘they let them go,’ or ‘they released them.’
  - In other words, the Holy Spirit had already called Barnabas and Saul, it was the church’s responsibility to release them from their ties to that local body and allow them to go and fulfill their commission by the Holy Spirit.
  - Yet, one of the most significant points here is that it was **the local church who sent the early missionaries out**, not some early ‘para-church’ organization. Barnabas and Paul will later return to the church at Antioch [14:26-27] and report to the church, after their missionary journey, because they were commissioned by the church.
  
- From these three Verses several things are clear, concerning the church in Antioch:
  - First of all, it was a **teaching church**. Back in Acts 11:26, we read that Saul and Barnabas, for an entire year, met with the church at Antioch and taught considerable numbers. Furthermore, also, in Acts 11:26, Luke writes that it was here that the disciples were first called Christians.
    - Also, here in 13:1, Luke identifies five prophets and teachers [presumably they were all teachers]. The reason he does this, no doubt, is to emphasize the significance of teaching in this early local body.
  
  - Second, the church at Antioch was a **praying church**.
    - Luke explicitly states, in **Verse 3** that they laid hands on the apostles **after** they had fasted and **prayed**.
  
  - Thirdly, it was a **Spirit-filled church**.
    - Unfortunately, in today’s culture, the term Spirit-filled almost exclusively refers to churches which are charismatic. To be ‘Spirit-filled’, then, means to manifest the sign gifts, such as speaking in tongues, prophesying, speaking words of knowledge, healing, etc.
    - Yet, biblically, to be Spirit-filled means to be a born-again believer, committed to a life of obedience in the Lord.
    - As John MacArthur states, ‘A Spirit-filled church may be defined simply as one whose members walk in obedience to the will of God. Since God reveals His will in Scripture, a Spirit-filled church must be deeply committed to the Word of God.’
  
  - Fourthly, the church at Antioch was a **missions-minded church**.
    - This young church could have easily said, ‘We need to focus just on evangelizing our pagan city of Antioch.’

- However, they did not. The reason they did not was quite simple: they were Spirit-filled and, as a result, they cared about the things God does. As God loves the nations, and hence loves missions, then as a Spirit-filled church, the church at Antioch was naturally missions-minded.
- Fifth, the church at Antioch was a **unified church**.
  - Because the church at Antioch was a teaching, praying, and Spirit-filled church, it is quite clear from this text that it was a unified church.
  - In the sending of the two missionaries, Luke writes that ‘when they had fasted and prayed and laid their hands on them, they sent them away.’ Contextually, this is likely speaking of the entire church, acting in unity together to send out Barnabas and Saul. Again, F.F. Bruce states, ‘[Barnabas and Saul] were sent out **by the whole church**, and it was to the whole church that they made their report when, in due course, they returned to Antioch’ (14:26-27).
- Finally, the church at Antioch was a **diverse church**.
  - Just among the leaders, the church and Antioch exhibited more diversity than the vast majority of churches in America: 1.) Barnabas was a Greek-speaking Levite – a Jew – from Cyprus. (2) Simeon was a dark-skinned African; (3) Lucius was from the city of Cyrene in North Africa [possibly the one who carried Jesus’ cross]; (4) Manaen was a foster-brother of Herod; (5) Saul was a converted Jew of Jews, a Benjaminite, from Tarsus in Cilicia [modern-day Turkey].
  - Yet, in their diversity they reflected the beauty and glory of God in His glorious Trinity [one God, three distinct, coequal, coeternal persons].
  - Further, in spite of their diversity, they were powerfully, as they were all members of the Body of Christ.

**Romans 10:12:** ‘For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him;’

## II. Paul and Barnabas Travel to Cyprus

- After being sent by the church at Antioch, Luke writes, in **Verses 4-5**: ‘...being sent out by the Holy Spirit, they [Saul and Barnabas] went down to Seleucia and from there they sailed to Cyprus. When they reached Salamis, they began to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper.’
  - Notice, the first thing that Luke mentions [reiterates] in Verse 4 is that Saul and Barnabas were ‘sent out by the Holy Spirit.’

- This is most certainly significant, as it was the Father who sent the Son; the Father and the Son sent the Holy Spirit; and, here, the Holy Spirit is sending the first missionaries [the Son, the Lord Jesus Christ, also sends the disciples (John 20:21)].
- Then, Luke writes, **Saul and Barnabas ‘went down to Seleucia and from there they sailed to Cyprus.’**
  - Seleucia was the main port for the city of Antioch. Seleucia was about sixteen miles downstream on the Orontes River and five miles from the point where the Orontes flowed into the Mediterranean Sea.
  - At this point, the small missionary team set sail for Cyprus, the third largest island in the Mediterranean Sea [second to Sicily and Sardinia]. Cyprus is about 90 to 100 miles long and as much as 60 miles wide.
  - Also, Cyprus laid some sixty (60) miles off of the coast of Syria. On clear days, Cyprus could actually be seen from the coast.
  - During this time period, the primary port and commercial center of the island nation was Salamis, and the capital was Paphos.

‘Cyprus figures in cuneiform texts from the eighteenth century B.C. on under the name Alashiya, the Elishah of Genesis 10:4 [It is usually called Kittim in the Old Testament, from the name of its chief Phoenician settlement Kition (modern Larnaka)]. Its principal export was copper, to which it gave its name [Latin *cuprum* = *aes cyprium*, ‘Cyprian bronze.’]. Its inhabitants in early days were known to the Greeks as Eteocypriots, but in historical times it was extensively colonized by Greeks and Phoenicians. It was annexed by Rome in 57 B.C., and was incorporated in the province of Cilicia two years later. In 27 B.C. it became a separate province, governed on behalf of Augustus by an imperial legate; in 22 B.C. Augustus transferred it to the control of the Roman senate, and from that year, like other senatorial provinces, it was administered by a proconsul, as Luke indicates in verse 7.

F.F. Bruce

‘There were two types of Roman provinces. Imperial provinces were under the emperor, had legions stationed in them, and were administered by legates (governors). Senatorial provinces were under the Roman senate, had no legions, and were administered by proconsuls. Antioch was the *imperial* province of Syria.’

John Polhill

- Many scholars have speculated as to why Saul and Barnabas chose Cyprus as the point at which to begin their missionary journey.
  - No doubt one of the primary reasons would have been because, as stated in Acts 4:36, Cyprus was the home of Barnabas. Surely, he knew the island and the people quite well.
  - Secondly, Cyprus was not far from Antioch. In fact, it would have been no more than a simple two day’s journey. Therefore, if anything went wrong the team would be able to quickly return home to Antioch.

- ❑ In Verse 5, Luke writes, ‘When they reached Salamis, they began to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper.’
    - Once again, Salamis was the primary port and commercial center of Cyprus.
    - There was a large Jewish population in Salamis, and apparently a number of synagogues.
    - Paul and Barnabas follow a particular pattern of evangelism here [and Paul maintains it throughout his missionary journeys] that is consistent with Paul’s epistles: ‘For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.’ Romans 1:16
    - The reader finds that throughout Paul’s missionary journeys, he finds the synagogues – the Jewish religious and social centers – and always begins preaching there first.
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- It is also here that the reader is informed that John Mark is a part of the group. Luke simply calls him a ‘helper,’ which simply means that he would have assisted Paul and Barnabas in whatever ways they needed.

### III. Paul and Barnabas Confront Barjesus at Paphos

- ❑ Then, in **Verses 6 – 7**, Luke writes, ‘When they had gone through the whole island as far as Paphos, they found a magician, a Jewish false prophet whose name was Bar-Jesus, who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God.’
  - Luke indicates that the missionaries traversed the entire island of Cyprus from east to west, ultimately reaching Paphos, the seat of the provincial Roman government, which was on the southwest coast.

According to Charles F. Pfeiffer and Howard F. Vos, in *The Wycliffe Historical Geography of the Bible Lands*, ‘[Paphos was] a great center for the worship of Aphrodite [Venus]... The greatest festival in Cyprus in honor of Aphrodite was the Aphrodisia, held for three days each spring. It was attended by great crowds not only from all parts of Cyprus but also from surrounding countries.’

They continue, noting that Paphos was known for its sexual immorality: ‘Extensive religious prostitution accompanied [Aphrodite’s] rites at Paphos.’

- ❑ It is here, in Paphos, where Luke states that the missionaries ‘found a magician, a Jewish false prophet whose name was Bar-Jesus,’ **Verse 6**
  - The word ‘magician’ is the Greek *magos* and does not necessarily refer to someone who practices evil and the occult. In fact, this is the same word used for the ‘wise men’ from the East who visited Jesus and His family in Matthew 2:1.



- John MacArthur also states, ‘The term *magos* originally referred to the hereditary priestly tribe within the Median nation. They were well-versed in astronomy and astrology, agriculture, mathematics, and history. They were involved in various occult practices and were famous for their ability to interpret dreams [as we see in Daniel 2:1].’
  - As the term evolved, it would later describe those who, like Bar-Jesus, were charlatans and claimed to possess powers of divination and foretelling. In fact, this is likely what role Bar-Jesus played in the court of Sergius Paulus. Also, magicians were often heavily involved in the occult, practicing such dark works as sorcery and astrology.
  - Yet, Bar-Jesus was not only a ‘magician’, he was a false prophet. The great irony here, though, is that his name, Bar-Jesus, literally means ‘**the son of Jesus**’ or ‘**the son of salvation**.’
- Luke writes that the ‘magician Bar-Jesus’... ‘was with the proconsul, Sergius Paulus, a man of intelligence.’ **Verse 7**
- That Bar-Jesus was connected with the entourage of the Roman proconsul makes perfect sense.
  - The Romans were especially superstitious and interested in the supernatural. Charlatans and false prophets, like Bar-Jesus, were well educated in the details of the Roman pantheon and its associated oracles. They were often very crafty and were able to play on their knowledge in order to deceive those for whom they provided service.
  - Furthermore, as a Jew, Bar-Jesus would have been favored by the Roman leader, as the Jews had a reputation among the Romans for the ancient religion and depth of knowledge in supernatural matters.
- Luke continues, in **Verses 7 – 8**, ‘This man [Sergius Paulus] summoned Barnabas and Saul and sought to hear the word of God. But Elymas the magician (for so his name is translated) was opposing them, seeking to turn the proconsul away from the faith.’
- Anytime the LIGHT of TRUTH confronts the DARKNESS, the darkness hates it!
  - Luke states that Sergius Paulus called for Barnabas and Saul in order to hear the word of God, yet, ‘Elymas the magician was opposing them, seeking to turn the proconsul away from the faith.’
    - Most certainly, Bar-Jesus was well-known for his perceived abilities. It was likely a profitable pursuit for him. Thus, the truth that Barnabas and Saul were preaching greatly threatened his lucrative enterprise.

- It appears that the name Elymas [the same person as Bar-Jesus] comes from the Arabic root *alim*, which means *sage*. It may also come from the Aramaic *haloma*, meaning *interpreter of dreams*.
  - Whether the root of Elymas was Arabic or Aramaic, it appears that Elymas claimed to tell the future.
  - Given the historical context, it appears that Bar-Jesus was likely well-respected in the community. He likely did many ‘good’ things – such as ‘comforting’ those who had lost loved ones, ‘healing’ the sick, ‘advising’ certain people, giving ‘wisdom’ to those who asked, etc.

**And he did all of this in the name of ‘Jesus’ [for his name was ‘Son of Jesus’] – although all the while leading men and women away from the true Jesus. He did this by fixing their eyes upon themselves and appealing to their senses – NOT fixing their eyes upon the risen and exalted Jesus Christ – making them aware of their sin.**

- Then, in **Verse 9**, we read, ‘But Saul, who was also known as Paul, filled with the Holy Spirit, fixed his gaze on Him [Bar-Jesus]...’
  - It is at this point that Luke says, for the first time, that Saul, was also known as Paul...’
    - Saul was Paul’s Hebrew name, [his signum]named after the first king of Israel, and also a Benjaminite.
    - Paul was his Roman name, and would be used exclusively through the remainder of Acts.
      - Romans had three names: a praenomen, a nomen, and a cognomen. For example: Gaius Julius Caesar. ‘Paul’ seems to have been his cognomen. We are not given his praenomen and nomen.
  - Also, **Verse 9** states that Paul was ‘filled with the Holy Spirit...’
    - This places Paul in contrast with Bar-Jesus.
- Then, in **Verse 10**, Paul says to Bar-Jesus, ‘You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord?’
  - Paul begins by telling Bar-Jesus that he is ‘full of all deceit and fraud.’
    - The word ‘deceit’ [*dolos*] originally meant to ‘bait by which something or someone was lured into a trap.’
    - The word translated ‘fraud’ [*rhadiourgia*] mean ‘trickery.’

- In other words, Bar-Jesus was a deceiver who sought to lure people into his ‘trap’, weaving a web of deception and trickery [Again, all in the name of ‘Jesus’].
- He then calls him a ‘son of the devil...’
  - This is certainly a play on words. Paul is saying basically, ‘You bear the name ‘son of Jesus’, but in actuality, you are ‘a son of the devil!’
- Then, Paul says, ‘will you not cease to make crooked the straight ways of the Lord?’
  - In the Old Testament, the prophet Isaiah prophesied the coming of the Christ saying, [Isaiah 40:3]:
 

‘A voice cries: ‘In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God.’

    - This passage in Isaiah prophesies the coming of the Christ – who is the Way, the ‘straight highway’ in the desert – He is the path to God.
    - Further, John 1:23 states, John the Baptist states, ‘I am a VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE STRAIGHT THE WAY OF THE LORD...’
  - Yet, Bar-Jesus sought to ‘undo’ the Work of Christ [obviously this would be impossible] by ‘making crooked’ the straight path of Christ!
- Luke is demonstrating a powerful truth: Christianity can never be reduced to trickery, superstition, or deception. These are the ways of the world, and the TRUTH of the Gospel confronts and overcomes them all!
- Finally, in **Verse 11**, Paul says, “Now behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time.’ And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand.’
  - The one who sought to lead people astray is now forced to seek ‘those who would lead him by the hand.’
  - It is important to remember that Bar-Jesus was a Jew, just like Paul.
  - For a Jew, blindness had a certain spiritual significance, and Bar-Jesus would have probably realized this.
    - First, in the Old Testament, the phrase ‘not see the light’ referred to *death* (Job 3:16; Numbers 12:12), although it later came to refer to *blindness*. In other words, Bar-Jesus would have ‘heard’ Paul pronounce the curse of death upon him.

- Secondly, **blindness** was one of the Old Testament covenantal curses. It is possible that Paul's pronouncement of blindness upon Bar-Jesus would have been understood, even by Bar-Jesus, as the curse of God.

**Deuteronomy 28:28-29** states: 'The LORD will smite you with madness and with blindness and with bewilderment of heart; and you will grope at noon, as the blind man gropes in darkness, and you will not prosper in your ways; but you shall only be oppressed and robbed continually, with none to save you.'

- Yet, even here, there appears to be grace, in that Paul says to Bar-Jesus, '...you will be blind and not see the sun *for a time*.'
- We do not know if this led to Bar-Jesus' salvation, but it does demonstrate that for a period of time, the ability of Bar-Jesus to deceive people and lead the astray was completely taken away.
- Finally, in **Verse 12**, 'Then the proconsul believed when he saw what had happened, being amazed at the teaching of the Lord.'
- The power of the TRUTH to confront the deception of Bar-Jesus authenticated the truthfulness of the Gospel message which Paul and Barnabas were preaching.
- Therefore, the proconsul believed. Notice, he believed because he was '**amazed at the teaching of the Lord**.'
- Notice, once again, that what amazed the proconsul was not the signs and wonders of the apostles, per se, rather it was the **teaching of the Lord**. Again, this stands in direct contrast to Bar-Jesus whose *teachings* no doubt had little substance, yet he could amaze people with his 'signs', 'wonders', 'trickery' and 'magic.'