

Acts

Lesson #11

1st Missionary Journey
(13: 1 – 14: 28)

Logos BIBLE STUDY.com

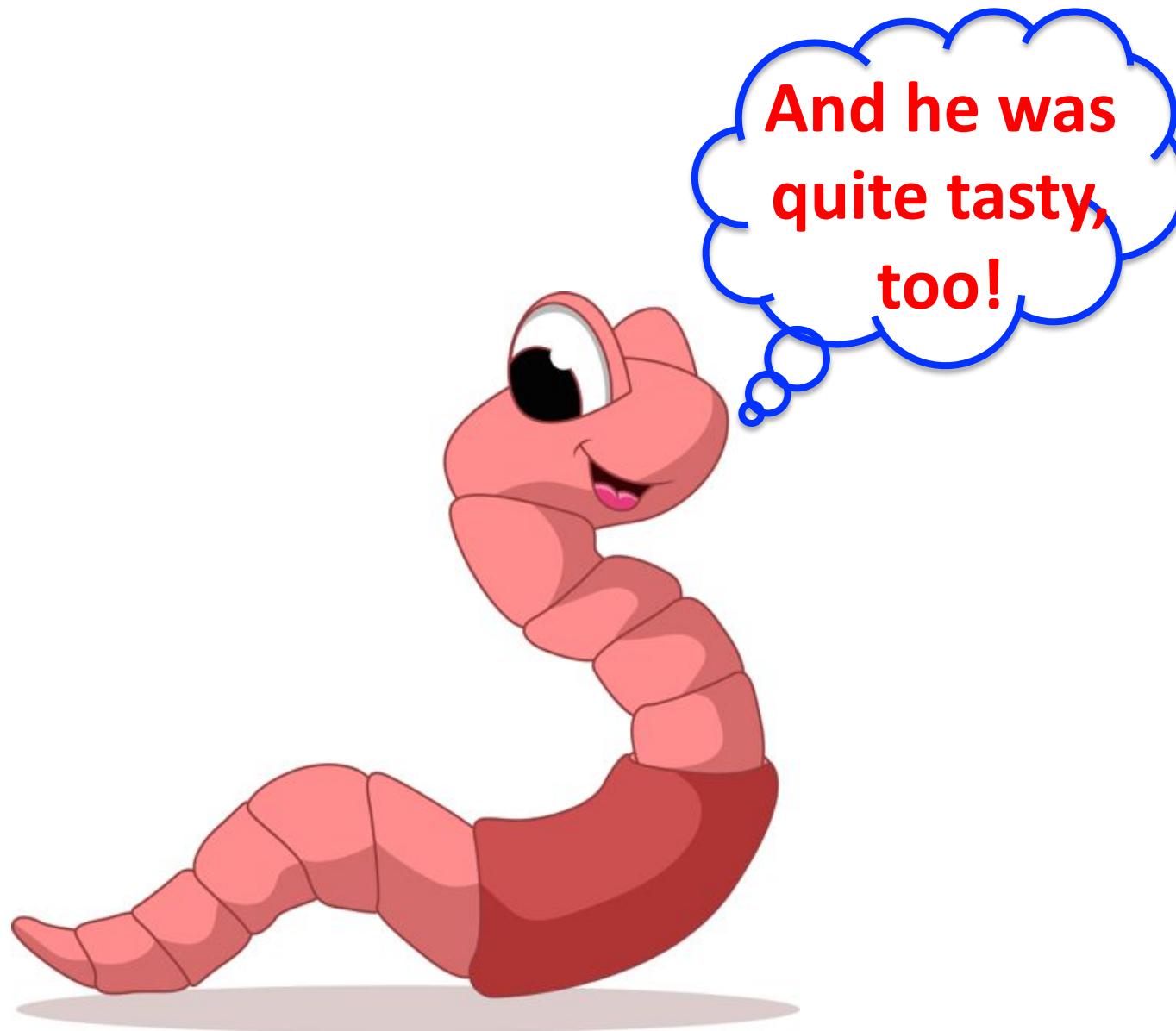
Review

In Lesson #10 the Church in Jerusalem sent Barnabas to Syrian Antioch, where Gentiles were actively being proselytized. It was one thing for Cornelius and his family to become believers, but the vast majority of the Church still held that the gospel was primarily meant for the Jews. On arriving in Antioch, Barnabas investigated the situation, and he approved Antioch's "open door" policy for the Gentiles, encouraging them to "keep up the good work." Since Syrian Antioch is near Tarsus (both are in southeastern Turkey of today), Barnabas decided to visit Saul, and when he did, they both returned to the church at Antioch, where they stayed and became teachers.

Review, cont.

Meanwhile in Jerusalem, Herod Agrippa had arrested the Apostle James, the brother of John, and Herod had beheaded him. Herod then arrested Peter, but an angel broke Peter out of jail, much to the horror of the sixteen soldiers who were guarding him, for they paid for their dereliction of duty with their lives.

Later, at a public assembly in the theater at Caesarea in A.D. 44, Herod was stricken with intense pain, collapsed, and was “eaten by worms” and died!



Logos BIBLE STUDY.COM

1st Missionary Journey

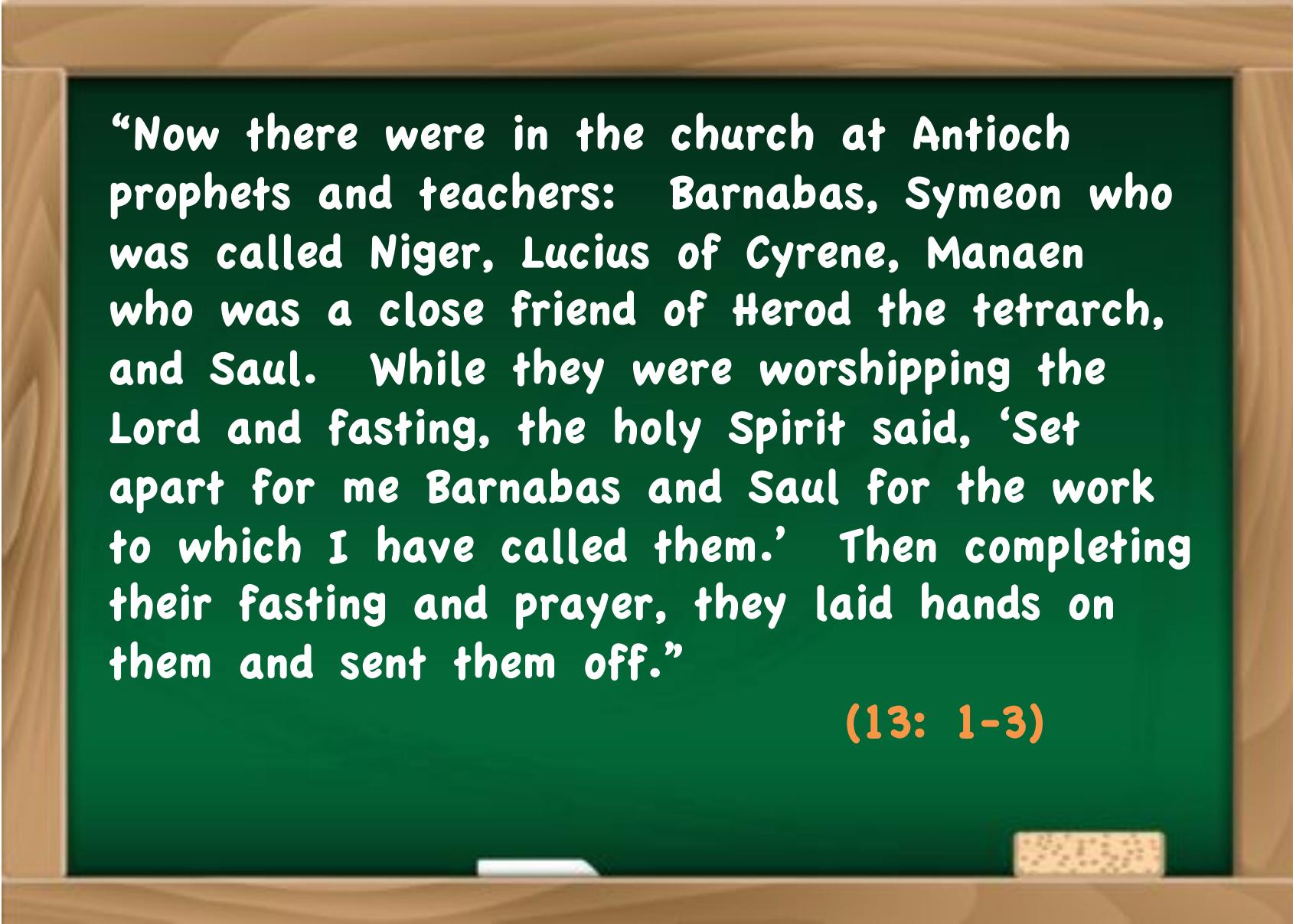
Preview

Paul and Barnabas taught for a few years at the church in Syrian Antioch, but we read that sometime (probably in A.D. 46) the Holy Spirit said to the church, “*Set apart for me Barnabas and Saul for the work to which I have called them*” (13: 2). The church at Syrian Antioch thus commissions Paul and Barnabas to take the gospel message on their behalf to the interior of Asia Minor (modern-day Turkey).

And that is precisely what they do, traveling first to the island of Cyprus, then on to Antalya, Perge, Pisidian Antioch, Iconium, Lystra and Derby, returning in A.D. 48 to Syrian Antioch by the same route, retracing their steps. Along the way Paul and Barnabas establish churches in each of those cities, small groups of believers who meet in one another’s homes.



1st Missionary Journey



“Now there were in the church at Antioch prophets and teachers: Barnabas, Symeon who was called Niger, Lucius of Cyrene, Manaen who was a close friend of Herod the tetrarch, and Saul. While they were worshipping the Lord and fasting, the holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’ Then completing their fasting and prayer, they laid hands on them and sent them off.”

(13: 1-3)



So, Paul and Barnabas set out on their 1st missionary journey, A.D. 46-48.

Taking Mark with them, they begin the first of three missionary journeys that will ultimately take the gospel to the eastern edge of the Roman Empire, fulfilling Jesus' "Great Commission"—

"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you."

(Matthew 28: 19-20)

Logos BIBLE STUDY.COM



Traveling throughout the Empire in St. Paul's day was relatively fast and efficient. The easiest way to get around was by ship, given that the Roman Empire consisted of the land mass surrounding the Mediterranean Sea.

The Roman maritime trade routes were intricate and fully developed, much as global airline routes are intricate and fully developed today, with specific ports of departure and arrival and scheduled vessels coming and going.

Logos BIBLE STUDY.COM



St. Paul logged thousands of miles on board ships. On the 1st missionary journey (A.D. 46-48) Paul, Barnabas and Mark sail from Seleucia to Cyprus, from Cyprus to Antalya, and then back home by the same route.

On the 2nd missionary journey (A.D. 50-52), Paul, Silas, Timothy and Luke sail from Troas to Neopolis; Paul sails from the harbor near Berea to Athens; and finally Paul sails from Cenchrea to Ephesus and on to Caesarea Maritima.

On the 3rd missionary journey (A.D. 54-57) Paul travels by land from Antioch to Ephesus, the primary deep-water port on the west coast of Asia Minor, but he returns to Jerusalem by ship, sailing from Assos to Caesarea, making several stops along the way, taking on cargo and passengers.

Logos BIBLE STUDY.COM



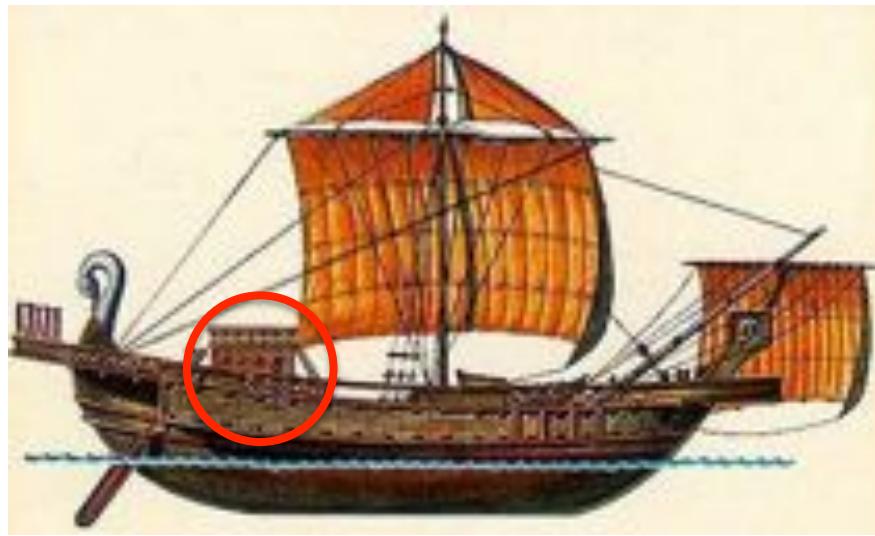
Finally, Paul makes his journey from Caesarea to Rome (A.D. 58/59-60) entirely by ship, being shipwrecked on the island of Malta along the way.

In fact, Paul traveled by ship so frequently that he tells us that he often had been “in danger at sea” and that he had been shipwrecked three times—in addition to the shipwreck on Malta!



Niccolò Circignani. Shipwreck of St. Paul (fresco), 1581.
Meridian Hall (1st floor, west wall), Vatican City.

[Pope Benedict XVI donated a mosaic replica of this fresco to the city during his visit to Malta, April 17-18, 2010.]



Model of a 1st century A.D. Roman merchant ship.

St. Paul would have traveled on a merchant ship similar to this one, which would have measured 27 meters (88 ft.) in length, 7.5 meters (24 ft.) in width, with a draught of 2-2.5 meters (6.5 - 8 ft). Such a ship would have a tonnage not less than 250-300 tons.

The crew and passengers would have resided in the superstructure toward the stern, the prototype of a modern ship's bridge.



Stanford University recently launched ***ORBIS***, ***the Stanford Geospatial Network Model of the Roman World*** (orbis.stanford.edu), a superb research tool that allows one to calculate the time, distance and cost required to travel by road or ship around the Roman Empire in A.D. 200.

The model consists of 632 sites, covering 10 million square kilometers, road networks encompassing 84,631 kilometers (52,587 miles), 28,272 kilometers (17,567 miles) of navigable rivers and canals, and sea travel that consists of 1,026 sea routes (158 of which are open ocean) totaling 192,810 kilometers (119,806 miles).

The model generates two discrete outcomes for time and four for expense in any given month, adjusting for seasonal weather conditions!

Logos BIBLE STUDY.COM



Logos BIBLE STUDY.COM



Applying ORBIS to St. Paul's three missionary journeys,
here's what we get:

<u>Journey</u>	<u>Distance (miles)</u>	<u>Travel Time (days)</u>	<u>Cost per Person (denarii*)</u>
1 st	1,581	53	237
2 nd	3,050	100	314
3 rd	3,307	92	481
<u>Rome</u>	<u>2,344</u>	<u>36</u>	<u>699</u>
Total	10,282	281	1,731

* The denarius of the mid 1st century was roughly 22% weaker than that of A.D. 200, which is used in the above chart.



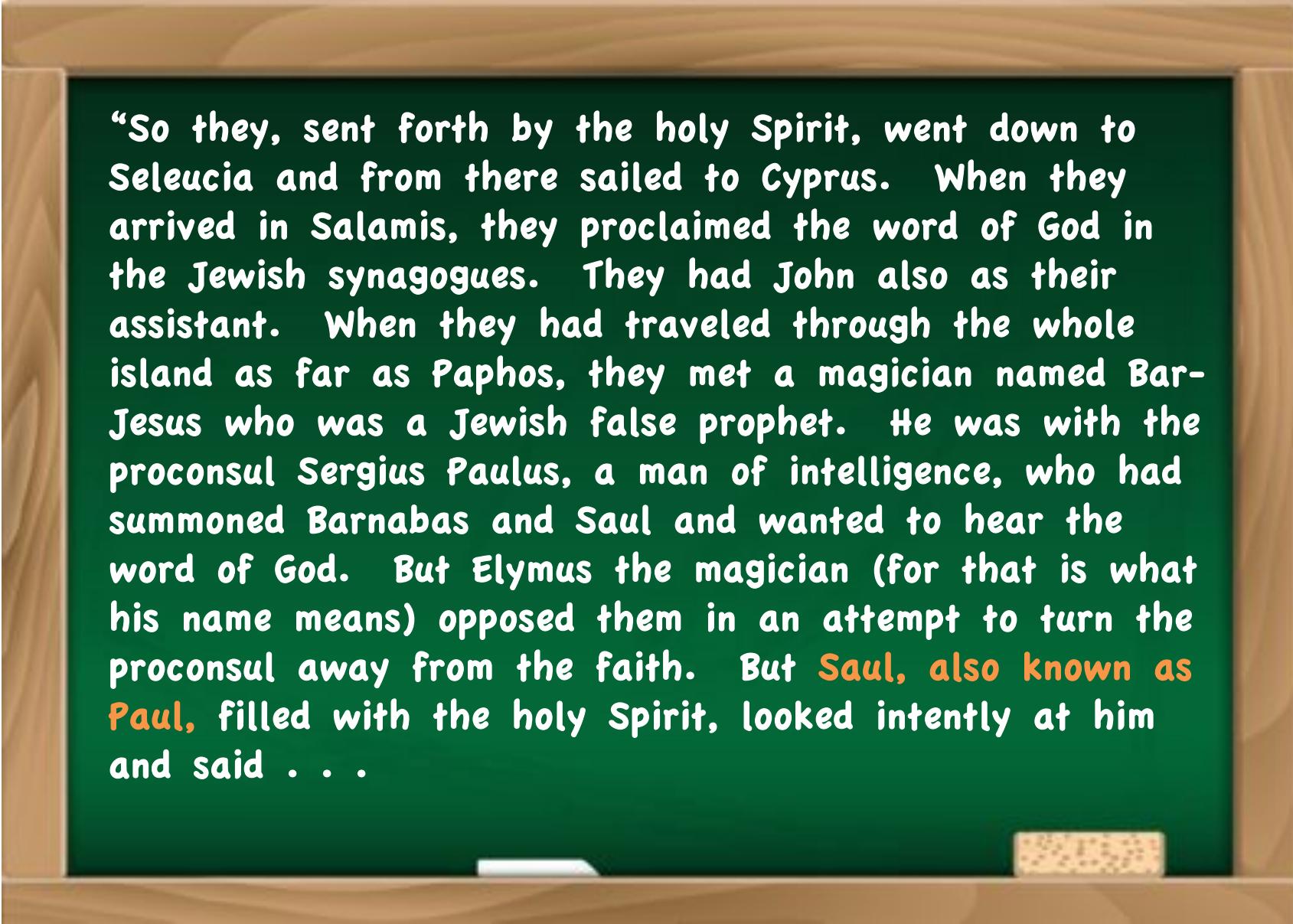
**So, let's join St. Paul,
Barnabas and Mark as they
set out on their 1st
missionary journey, A.D.
46-48!**



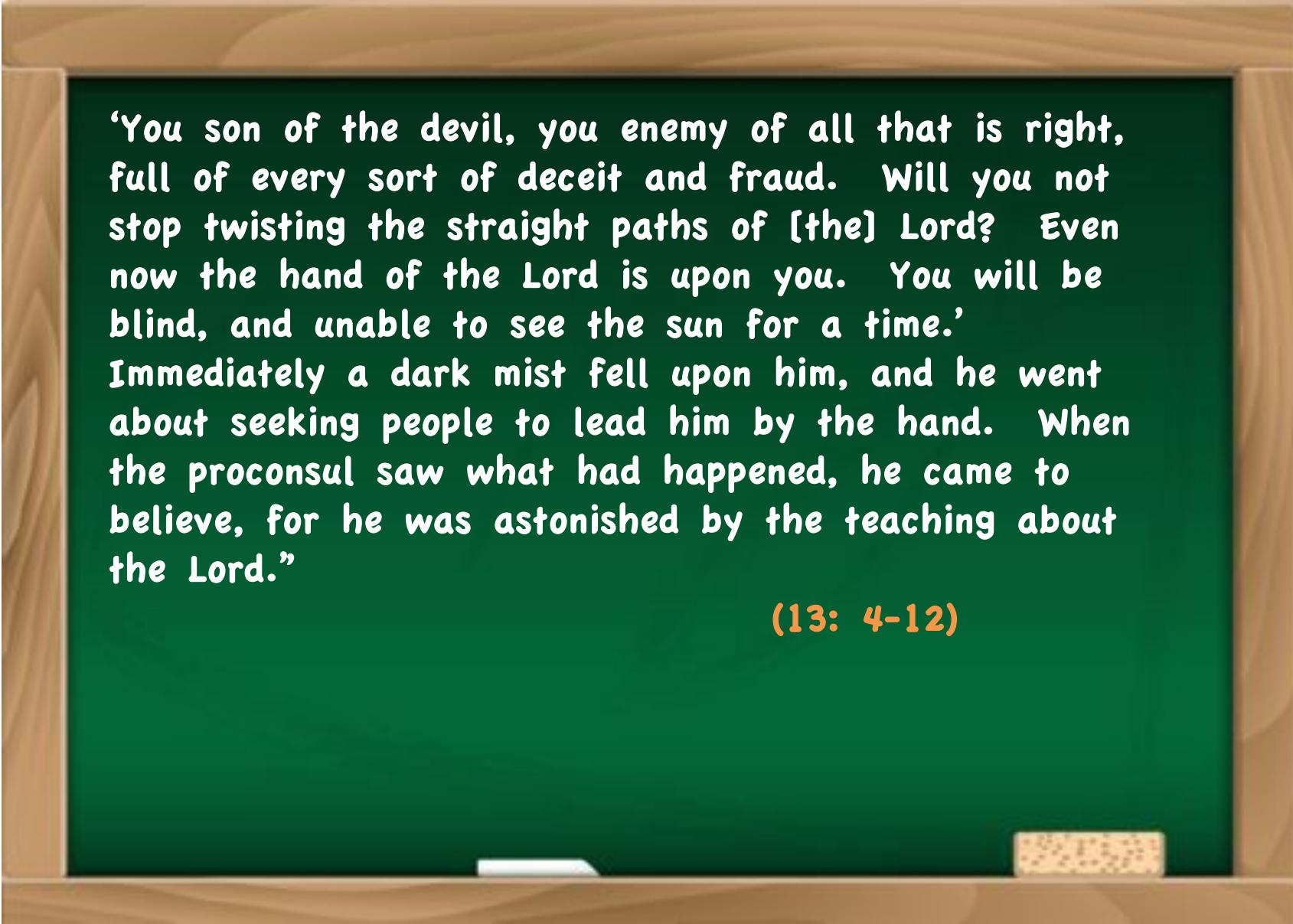
Logos BIBLE STUDY.COM

1st Missionary Journey

18



“So they, sent forth by the holy Spirit, went down to Seleucia and from there sailed to Cyprus. When they arrived in Salamis, they proclaimed the word of God in the Jewish synagogues. They had John also as their assistant. When they had traveled through the whole island as far as Paphos, they met a magician named Bar-Jesus who was a Jewish false prophet. He was with the proconsul Sergius Paulus, a man of intelligence, who had summoned Barnabas and Saul and wanted to hear the word of God. But Elymus the magician (for that is what his name means) opposed them in an attempt to turn the proconsul away from the faith. But **Saul, also known as Paul**, filled with the holy Spirit, looked intently at him and said . . .



'You son of the devil, you enemy of all that is right, full of every sort of deceit and fraud. Will you not stop twisting the straight paths of [the] Lord? Even now the hand of the Lord is upon you. You will be blind, and unable to see the sun for a time.'

Immediately a dark mist fell upon him, and he went about seeking people to lead him by the hand. When the proconsul saw what had happened, he came to believe, for he was astonished by the teaching about the Lord."

(13: 4-12)



Raphael. *St. Paul before the Proconsul* (Tempera on paper, mounted on canvas), 1515.
Victoria and Albert Museum, London.

Logos BIBLE STUDY.COM



- “they proclaimed the word of God in the Jewish synagogues . . .”

This will become St. Paul’s standard methodology: He will go to a new place and start in the synagogue, speaking to Jews first.

- “they met a magician named Bar-Jesus . . .”

As we met Simon the “magician” in Lesson #6, so we meet Bar-Jesus the “magician” here. In both instances the Greek noun is μάγος (*magos*), referring to “magic” or “magician,” typically a charlatan who dupes ignorant, gullible people. Although Bar-Jesus means “son of Joshua” in Hebrew, his alter-name, Elymas, means “wise” in Arabic, and it may obliquely suggest his profession as a “magician.” St. Paul (who has little patience for such things) deals with him quickly and definitively!

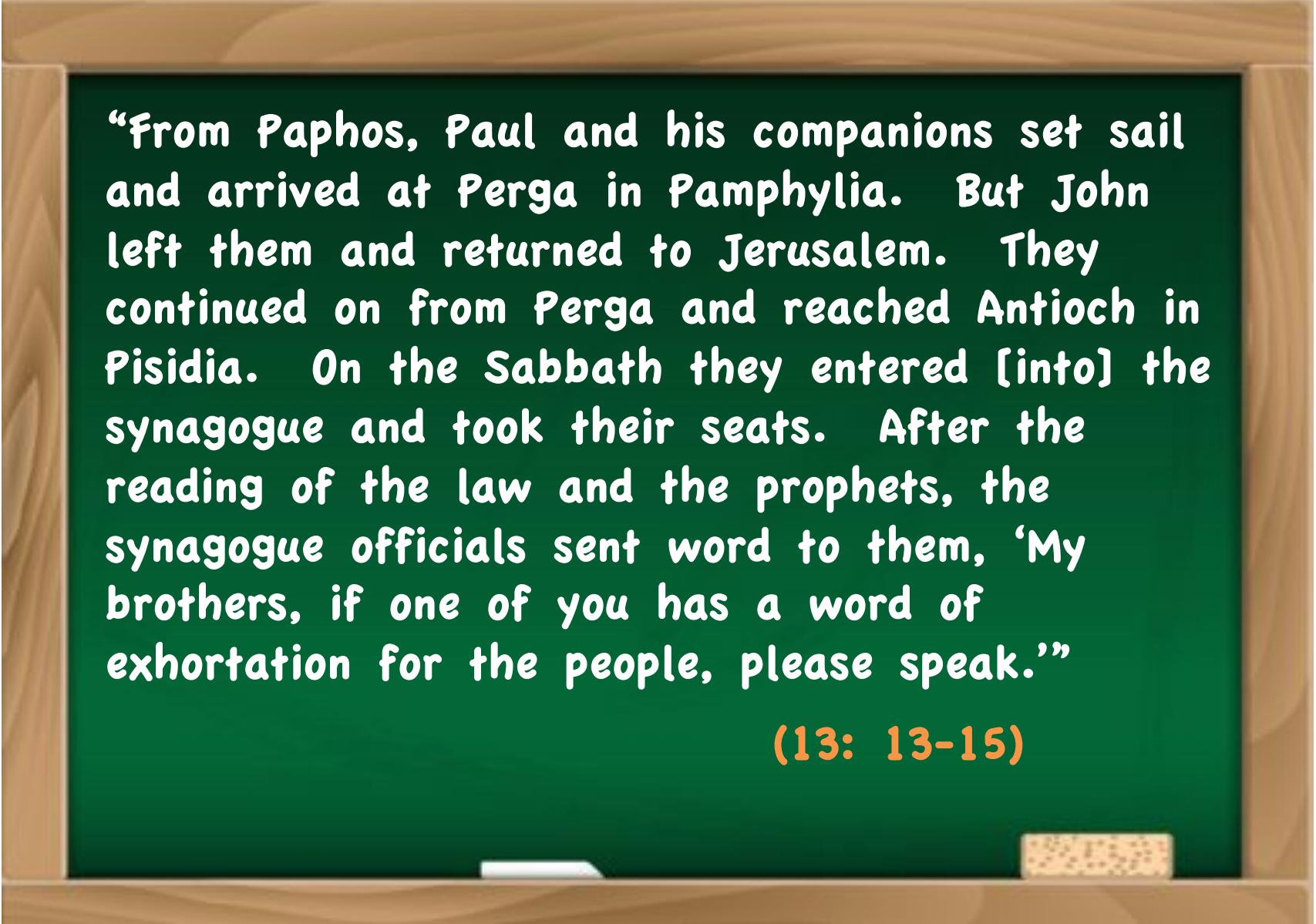
- “the proconsul Sergius Paulus . . .”

Lucius Sergius Paulus served as proconsul of Cyprus under the emperor Claudius (A.D. 41-54). A Roman boundary stone discovered in 1887 mentions that Sergius Paulus was appointed as a bank curator in Rome in A.D. 47, presumably after his term as proconsul in Cyprus.



- “Saul, also known as Paul . . .”

Saul of Tarsus was from the tribe of Benjamin, and he was named after the first king of Israel, Saul (1050-1010 B.C.), who was also of the tribe of Benjamin. Once Saul begins his missionary journeys, however, he goes by “Paul,” the Gentile form of his name.



“from Paphos, Paul and his companions set sail and arrived at Perga in Pamphylia. But John left them and returned to Jerusalem. They continued on from Perga and reached Antioch in Pisidia. On the Sabbath they entered [into] the synagogue and took their seats. After the reading of the law and the prophets, the synagogue officials sent word to them, ‘My brothers, if one of you has a word of exhortation for the people, please speak.’”

(13: 13-15)



Perge Archaeological Site



Logos BIBLE STUDY.COM



Roman city gate of Perge, with the older Hellenistic gate in the background.

Photography by Ana Maria Vargas
Logos BIBLE STUDY.COM



Agoura of Perge, the central marketplace.

Photography by Ana Maria Vargas
Logos BIBLE STUDY.COM



Exploring inside the gymnasium, with its luxurious baths.

Photography by Ana Maria Vargas
Logos BIBLE STUDY.COM



The underground dry-heating system kept the “sauna” hot!

Photography by Ana Maria Vargas
Logos BIBLE STUDY.com



Just 9 miles northeast of Antalya, Perge was an important Greco-Roman city of St. Paul's day, boasting a beautiful temple of Artemis, the patron goddess of Asia Minor, as well as a theater, gymnasium and monumental fountains.

Mark deserts Paul and Barnabas while at Perge, returning to Antioch by himself. When Paul and Barnabas plan their 2nd missionary journey in A.D. 50, Barnabas wants to take Mark once again, but Paul absolutely refuses, saying "*that they should not take with them someone who had deserted them . . . and had not continued with their work*" (15: 38).

Their disagreement was "*so sharp . . . that they separated*" (15: 39), and Paul will never speak to Barnabas again!

Logos BIBLE STUDY.COM



Logos BIBLE STUDY.COM



Paul and Barnabas leave Perge and they continue without Mark north to Pisidian Antioch, where the elders invite Paul to speak in the synagogue on the Sabbath.



The road from Perge to Pisidian Antioch.

Photography by Ana Maria Vargas
Logos BIBLE STUDY.COM



Entrance to the archaeological site of Pisidian Antioch.

Photography by Ana Maria Vargas
Logos BIBLE STUDY.COM



Among the findings near the city gate is this bas relief of Demeter, the Greek goddess of the harvest. Pisidian Antioch sits on miles and miles of rich, fertile agricultural land.

Photography by Ana Maria Vargas
Logos BIBLE STUDY.COM



Walking up the main street toward the theater and the synagogue.

(Is that a Remington 700 tactical shotgun in Dr. C's hands? Nope, just the camera's tripod!)

Photography by Ana Maria Vargas

Logos BIBLE STUDY.COM



Pisidian Antioch's theater.

Photography by Ana Maria Vargas
Logos BIBLE STUDY.COM



Dr. Creasy teaching in the remains of the synagogue where St. Paul spoke.

Photography by Ana Maria Vargas
Logos BIBLE STUDY.COM



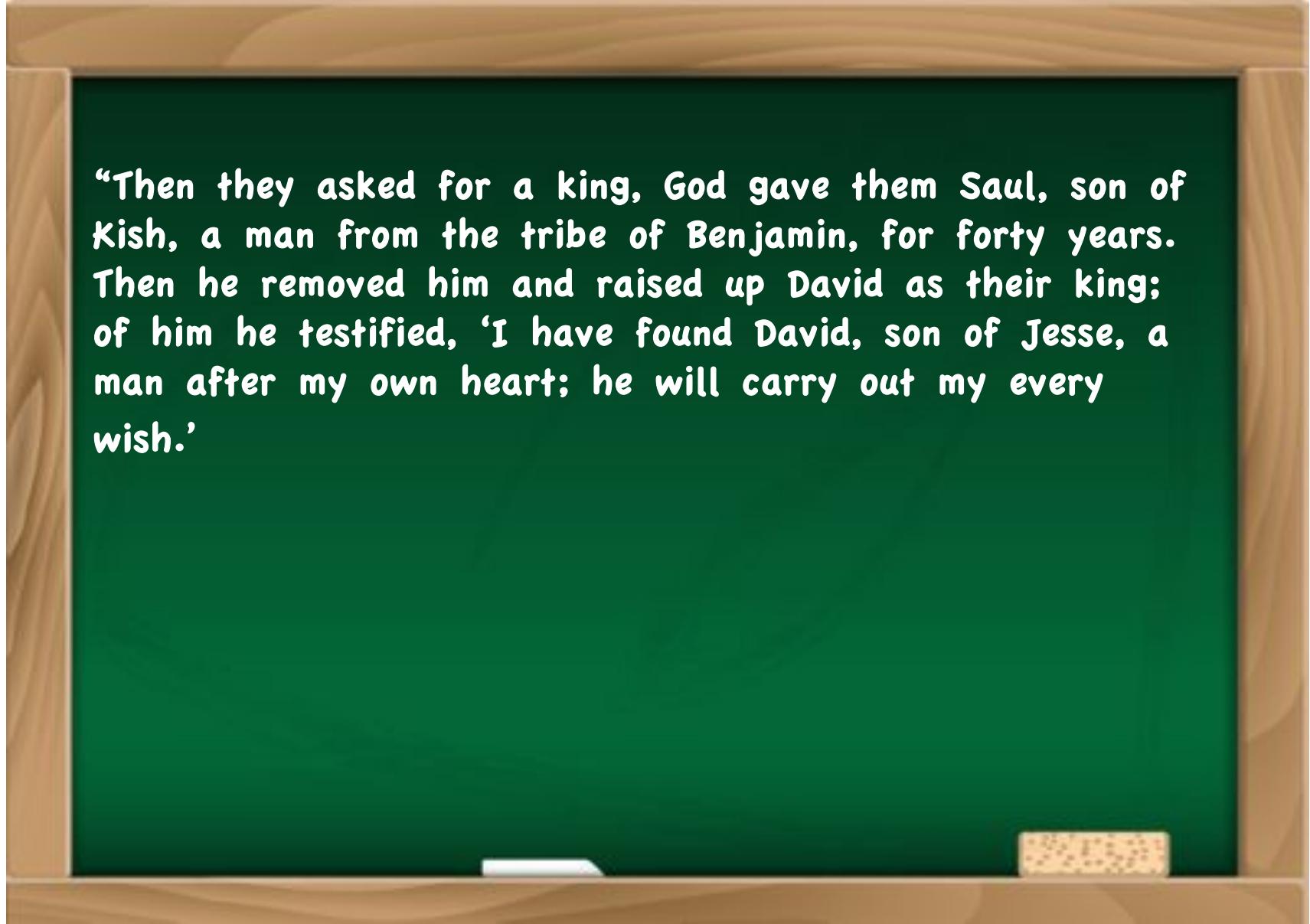
St. Paul preaches his first recorded sermon at Pisidian Antioch. It has a simple 4-part structure:

- 1. Exordium (13: 16a)**
- 2. God's actions in Israel's history (13: 16b-22)**
- 3. Israel's history fulfilled in Christ (13: 23-37)**
- 4. Peroration ("call to action") (13: 38-41)**

“Exordium” and “History Fulfilled in Christ” (13: 16-22)

“So Paul got up, motioned with his hand, and said, ‘Fellow Israelites and you others who are God-fearing, listen.
[Exordium]

The God of this people Israel chose our ancestors and exalted the people during their sojourn in the land of Egypt. With uplifted arms he led them out of it, and for about forty years he put up with them in the desert. When he had destroyed seven nations in the land of Canaan, he gave them their land as an inheritance at the end of about four hundred and fifty years. After these things he provided judges up to Samuel [the] prophet . . .



“Then they asked for a king, God gave them Saul, son of Kish, a man from the tribe of Benjamin, for forty years. Then he removed him and raised up David as their king; of him he testified, ‘I have found David, son of Jesse, a man after my own heart; he will carry out my every wish.’



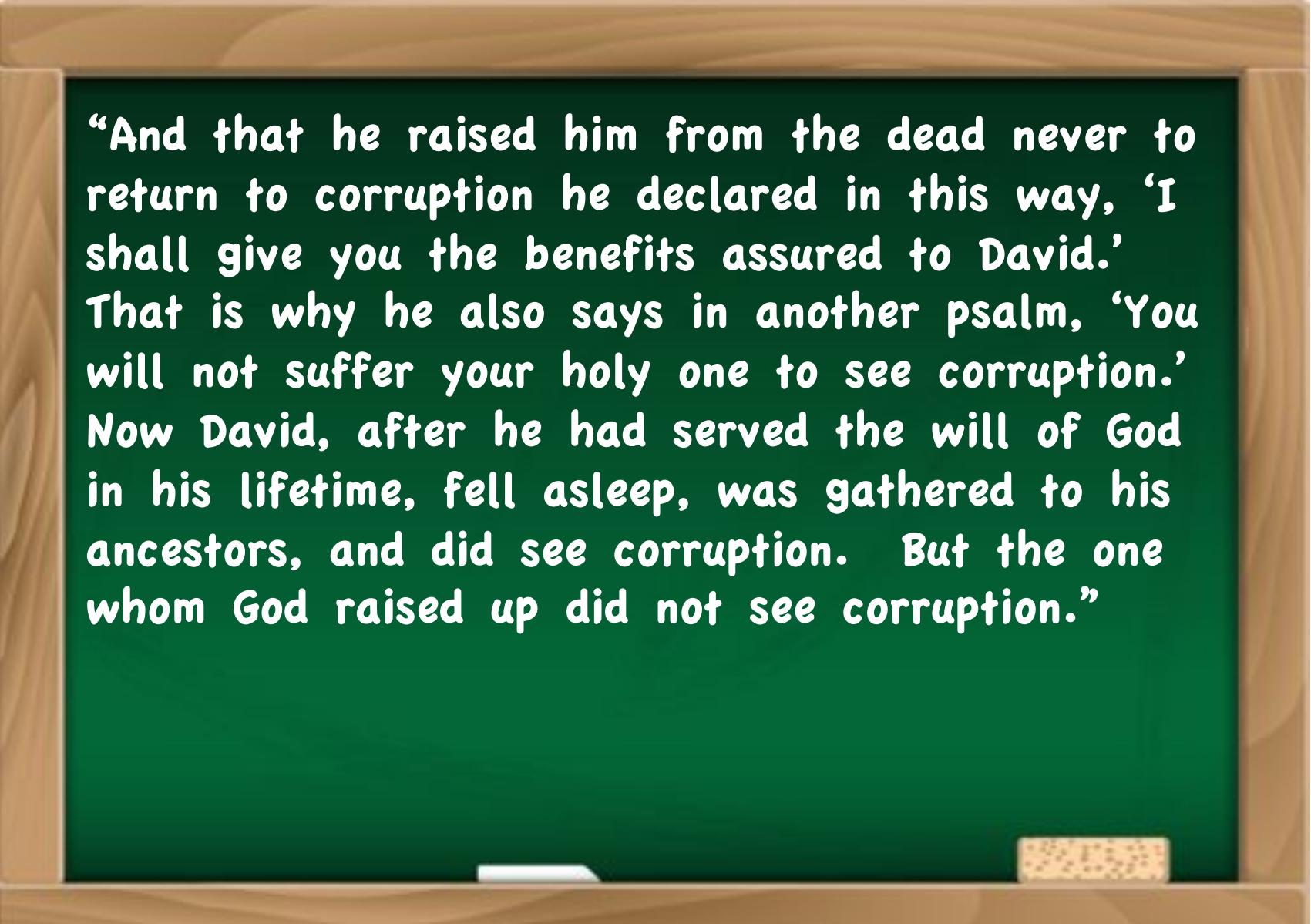
1. Exordium (13: 16a)
2. God's actions in Israel's history (13: 16b-22)
3. **Israel's history fulfilled in Christ (13: 23-37)**
4. Peroration ("call to action") (13: 38-41)

“Israel’s History Fulfilled in Christ”

(13: 23-37)

“From this man’s descendants God, according to his promise, has brought to Israel a Savior, Jesus. John heralded his coming by proclaiming a baptism of repentance to all the people of Israel; and as John was completing his course, he would say, ‘What do you suppose that I am? I am not he. Behold, one is coming after me; I am not worthy to unfasten the sandals of his feet.’ My brothers, children of the family of Abraham, and those others among you who are God-fearing, to us this word of salvation has been sent. The inhabitants of Jerusalem and their leaders failed to recognize him . . .

“. . . and by condemning him they fulfilled the oracles of the prophets that are read Sabbath after Sabbath. For even though they found no grounds for a death sentence, they asked Pilate to have him put to death, and when they had accomplished all that was written about him, they took him down from the tree and placed him in a tomb. But God raised him from the dead, and for many days he appeared to those who had come up with him from Galilee to Jerusalem. These are [now] his witnesses before the people. We ourselves are proclaiming this good news to you that what God promised our ancestors he has brought to fulfillment for us [their] children, by raising up Jesus, as it is written in the second psalm, ‘You are my son; this day I have begotten you’. . .



“And that he raised him from the dead never to return to corruption he declared in this way, ‘I shall give you the benefits assured to David.’ That is why he also says in another psalm, ‘You will not suffer your holy one to see corruption.’ Now David, after he had served the will of God in his lifetime, fell asleep, was gathered to his ancestors, and did see corruption. But the one whom God raised up did not see corruption.”



1. Exordium (13: 16a)
2. God's actions in Israel's history (13: 16b-22)
3. Israel's history fulfilled in Christ (13: 23-37)
4. Peroration ("call to action") (13: 38-41)

“Peroration” (13: 38-41)

“You must know, my brothers, that through him forgiveness of sins is being proclaimed to you, [and] in regard to everything from which you could not be justified under the law of Moses, in him every believer is justified. Be careful, then, that what was said in the prophets not come about:

‘Look on, you scoffers,
be amazed and disappear,
for I am doing a work in your days,
a work that you will never believe
even if someone tells you.’”



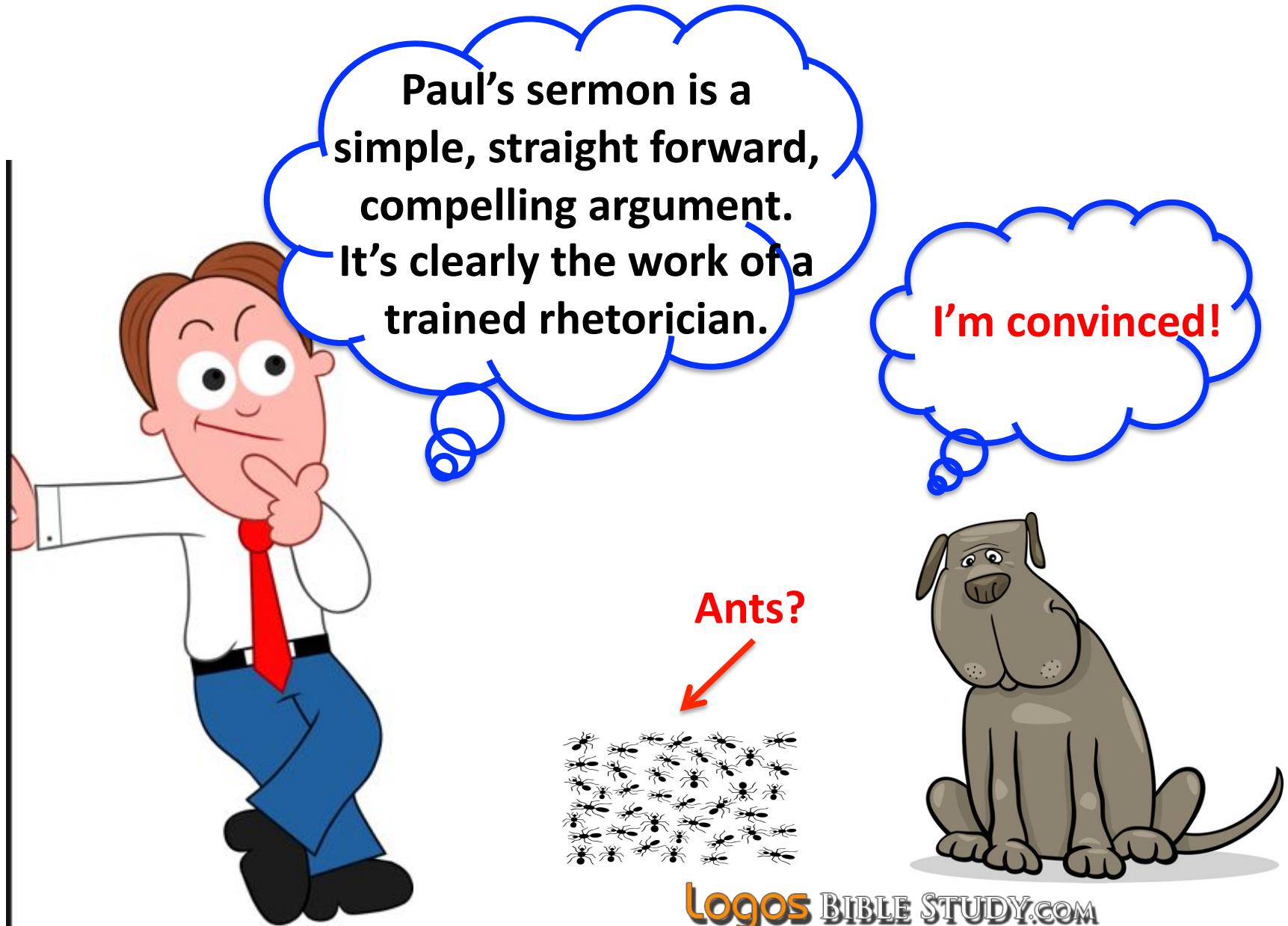
Giovanni Pannini. *The Sermon of St. Paul amidst the Ruins* (oil on canvas), 1744.
The Hermitage, St. Petersburg, Russia.

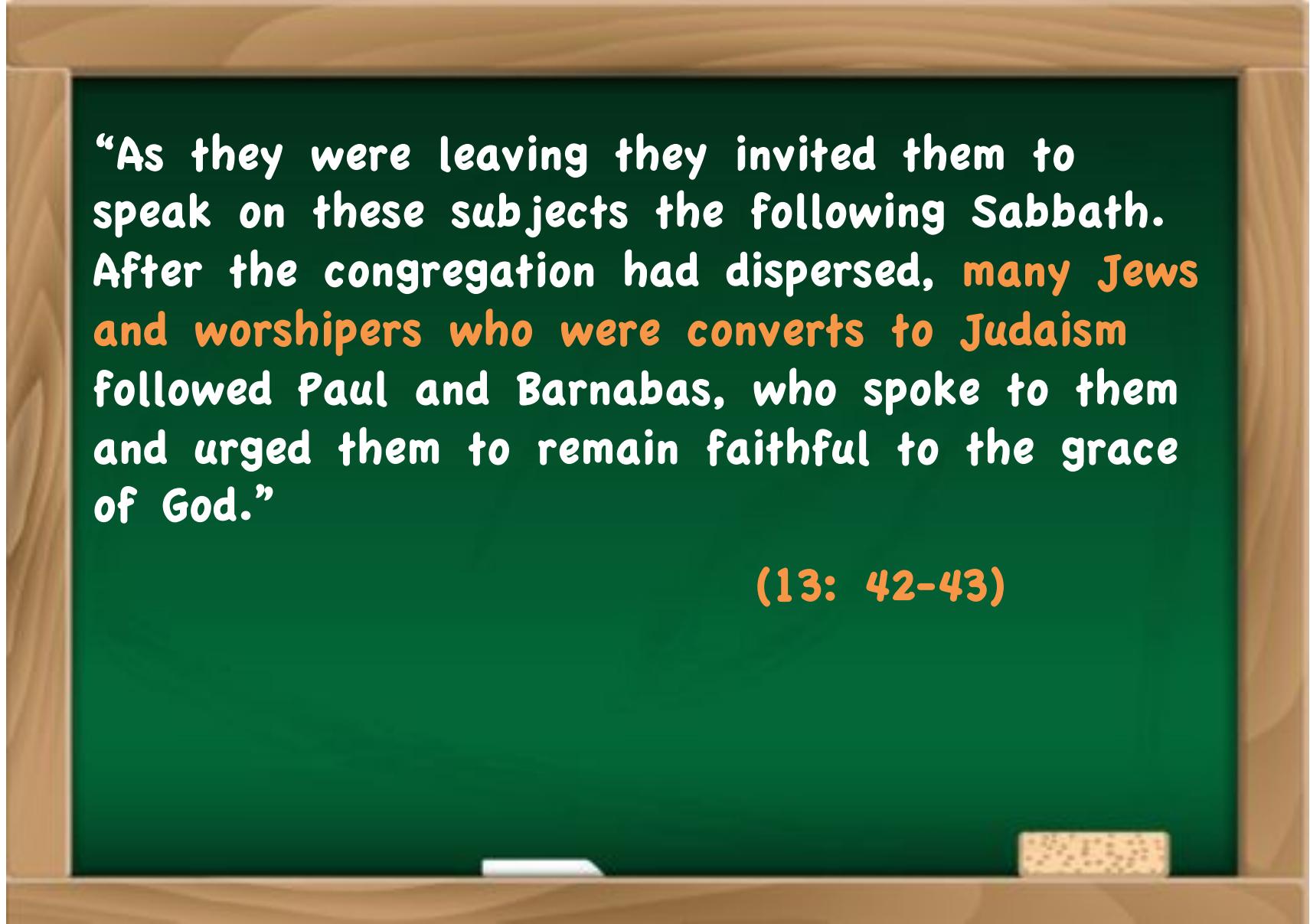
Logos BIBLE STUDY.COM



- St. Paul opens his sermon with a gesture and a one-sentence *exordium*: “Listen up!”
- He then recounts how God has acted in Hebrew history, beginning with the Exodus, leading to Saul as Israel’s first king, and culminating in David as Israel’s ideal king.
- Moving on from David, Paul then demonstrates how God has fulfilled his promise through Jesus, “proofing” his argument with Scriptural quotations; and finally . . .
- Paul’s *peroration* issues a dramatic call to action: “Believe what I’ve said, or run the risk of destruction, like those who doubted the prophet Habakkuk” (1: 5).

Logos BIBLE STUDY.COM



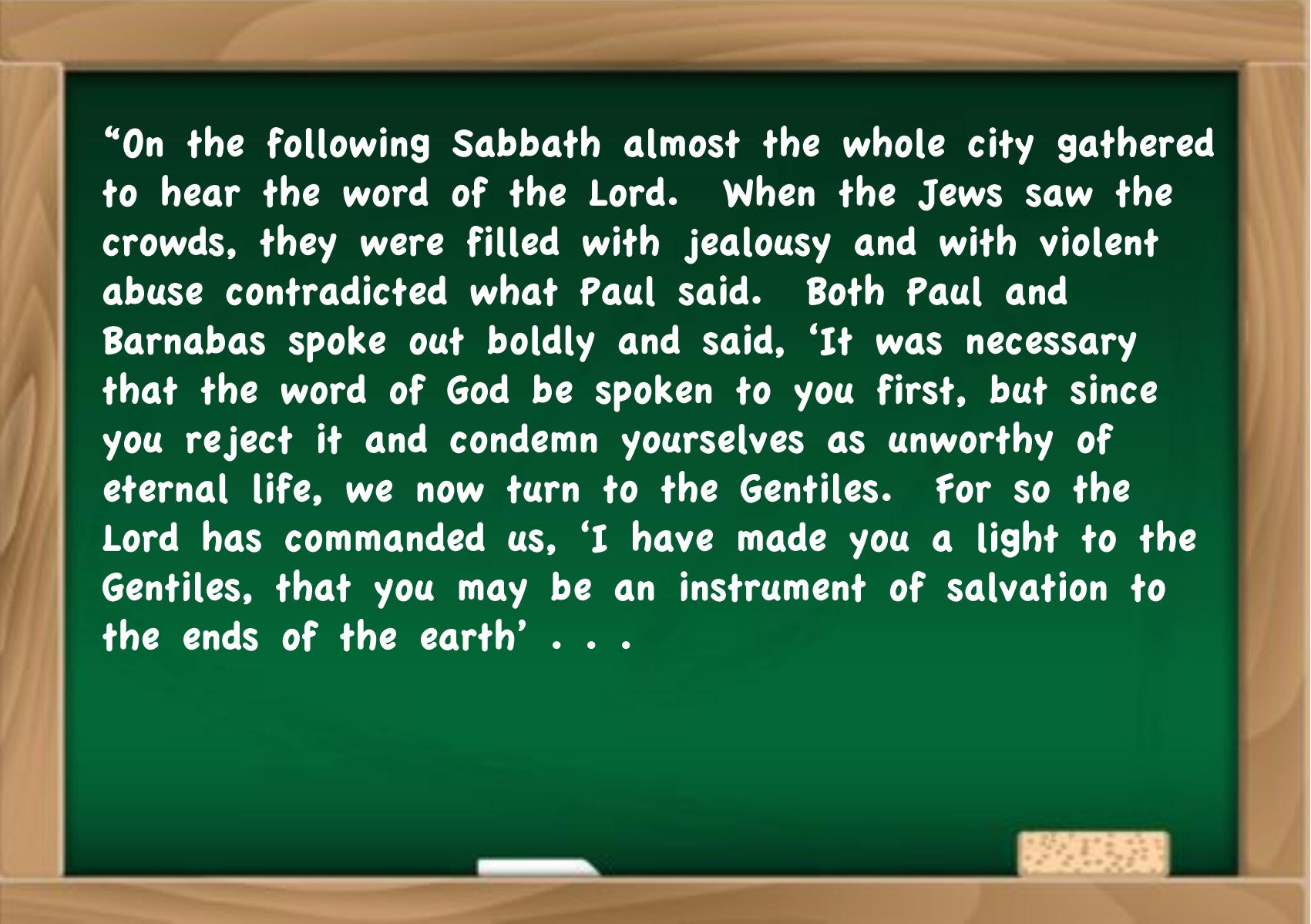


“As they were leaving they invited them to speak on these subjects the following Sabbath. After the congregation had dispersed, many Jews and worshipers who were converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to remain faithful to the grace of God.”

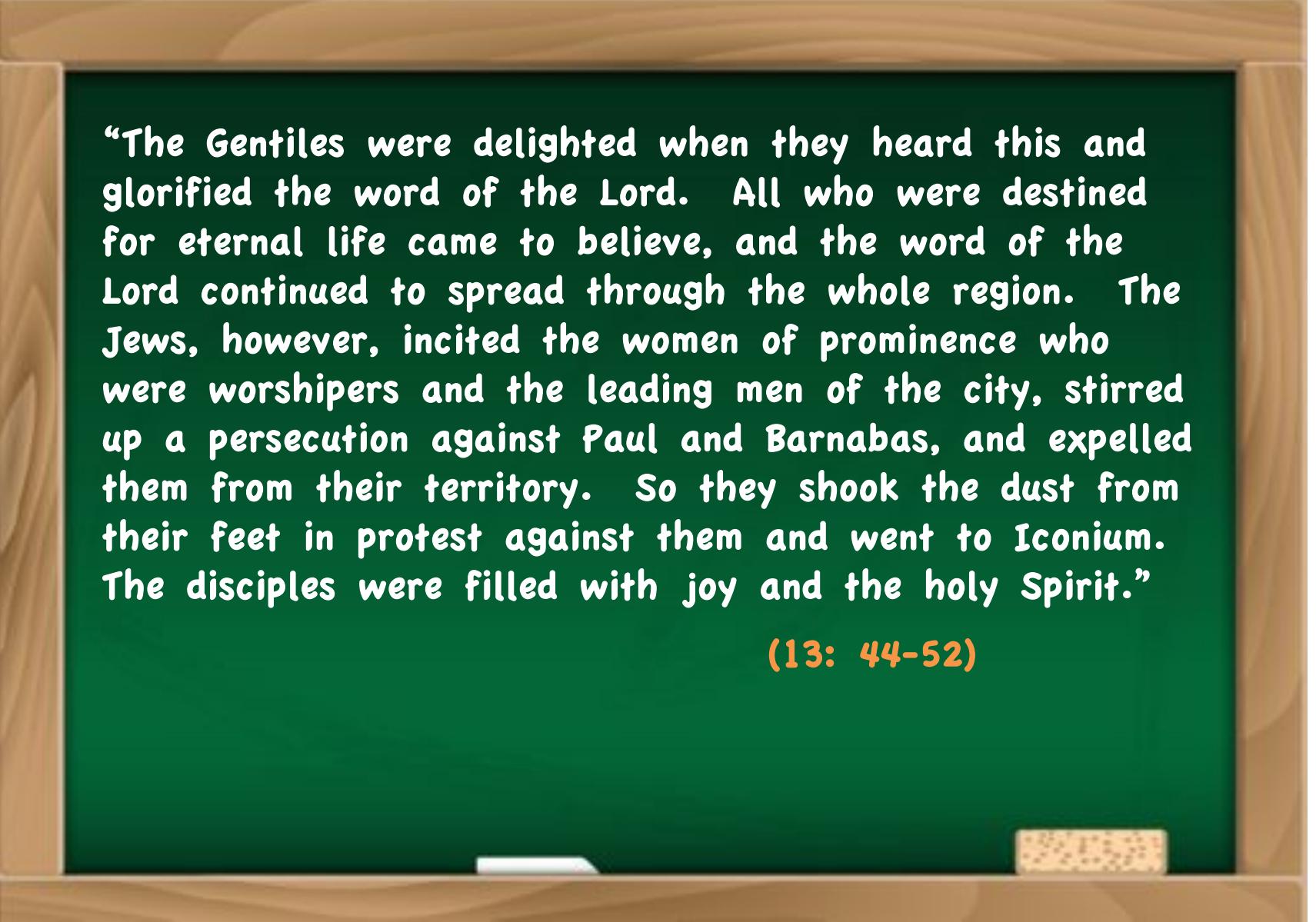
(13: 42-43)



Logos BIBLE STUDY.COM



“On the following Sabbath almost the whole city gathered to hear the word of the Lord. When the Jews saw the crowds, they were filled with jealousy and with violent abuse contradicted what Paul said. Both Paul and Barnabas spoke out boldly and said, ‘It was necessary that the word of God be spoken to you first, but since you reject it and condemn yourselves as unworthy of eternal life, we now turn to the Gentiles. For so the Lord has commanded us, ‘I have made you a light to the Gentiles, that you may be an instrument of salvation to the ends of the earth’ . . .



“The Gentiles were delighted when they heard this and glorified the word of the Lord. All who were destined for eternal life came to believe, and the word of the Lord continued to spread through the whole region. The Jews, however, incited the women of prominence who were worshipers and the leading men of the city, stirred up a persecution against Paul and Barnabas, and expelled them from their territory. So they shook the dust from their feet in protest against them and went to Iconium. The disciples were filled with joy and the holy Spirit.”

(13: 44-52)

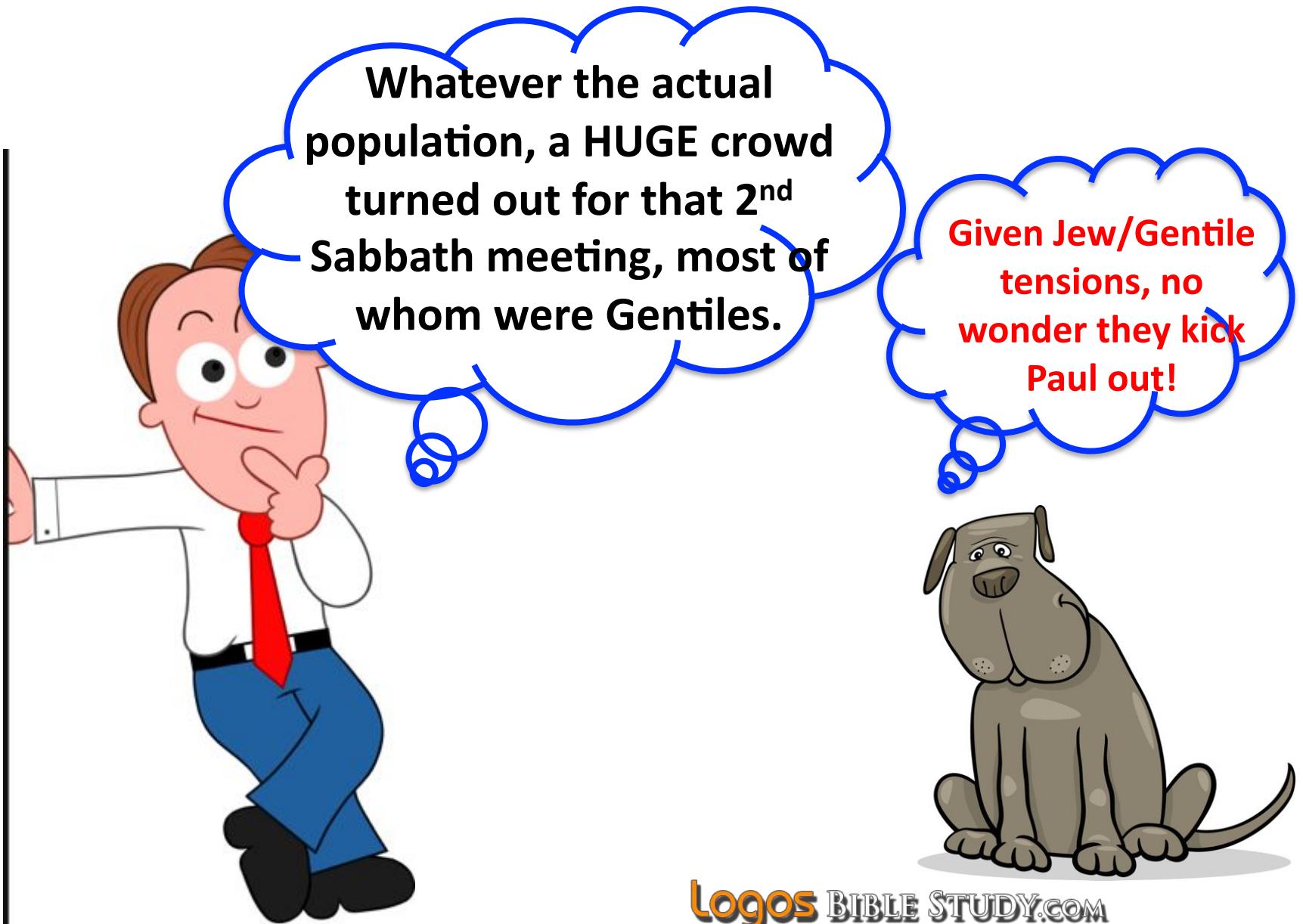


Sure enough, “almost the whole city gathered to hear the word of the Lord” (13: 44). There is still a great deal of archaeological work to be done in Pisidian Antioch, but what work has been done suggests a very large city at the time of St. Paul.

- The western city gate was a massive 3-vaulted victory gate.
- The two principle streets, the Decumanus Maximus, which starts at the city gate, and the Cardo Maximus, which crosses it are each around 400 meters long, roughly the length of 4 football fields each.
- The theater’s seating has been badly damaged, with its stones being taken for secondary use, but the scene building at the back of the theater measures around 100 meters, roughly the size of its counterpart at the theater in Aspendos, with its seating capacity of 12,000, suggesting a population in Pisidian Antioch of over 100,000.



The Gentiles are now becoming St. Paul's primary audience as the 1st missionary journey continues.



Logos BIBLE STUDY.COM

“In Iconium they entered the Jewish synagogue together and spoke in such a way that a great number of both Jews and Greeks came to believe, although the disbelieving Jews stirred up and poisoned the minds of the Gentiles against the brothers. So they stayed for a considerable period, speaking out boldly for the Lord, who confirmed the word about his grace by granting signs and wonders to occur through their hands. The people of the city were divided; some were with the Jews; others, with the apostles. When there was an attempt by both the Gentiles and the Jews, together with their leaders, to attack and stone them, they realized it and fled to the Lycaonian cities of Lystra and Derbe and to the surrounding countryside, where they continued to proclaim the good news.

(14: 1-7)



Logos BIBLE STUDY.COM

1st Missionary Journey

60



On the road to Iconium (Konya, Turkey of today).

Photography by Ana Maria Vargas
Logos BIBLE STUDY.COM



A companion on the road!

Photography by Ana Maria Vargas
Logos BIBLE STUDY.COM

1st Missionary Journey

62



Later in history, Iconium was the center of Islam's Mevlevi Order, a 13th- century mystical movement founded by Rumi, a Sufi Persian poet and theologian.
This is Rumi's burial site.

Photography by Ana Maria Vargas

Logos BIBLE STUDY.COM



City center of Iconium (Konya), with its statue of a “Whirling Dervish.”

Photography by Ana Maria Vargas
Logos BIBLE STUDY.COM

And now . . . on to Lystra!



Logos BIBLE STUDY.com

1st Missionary Journey

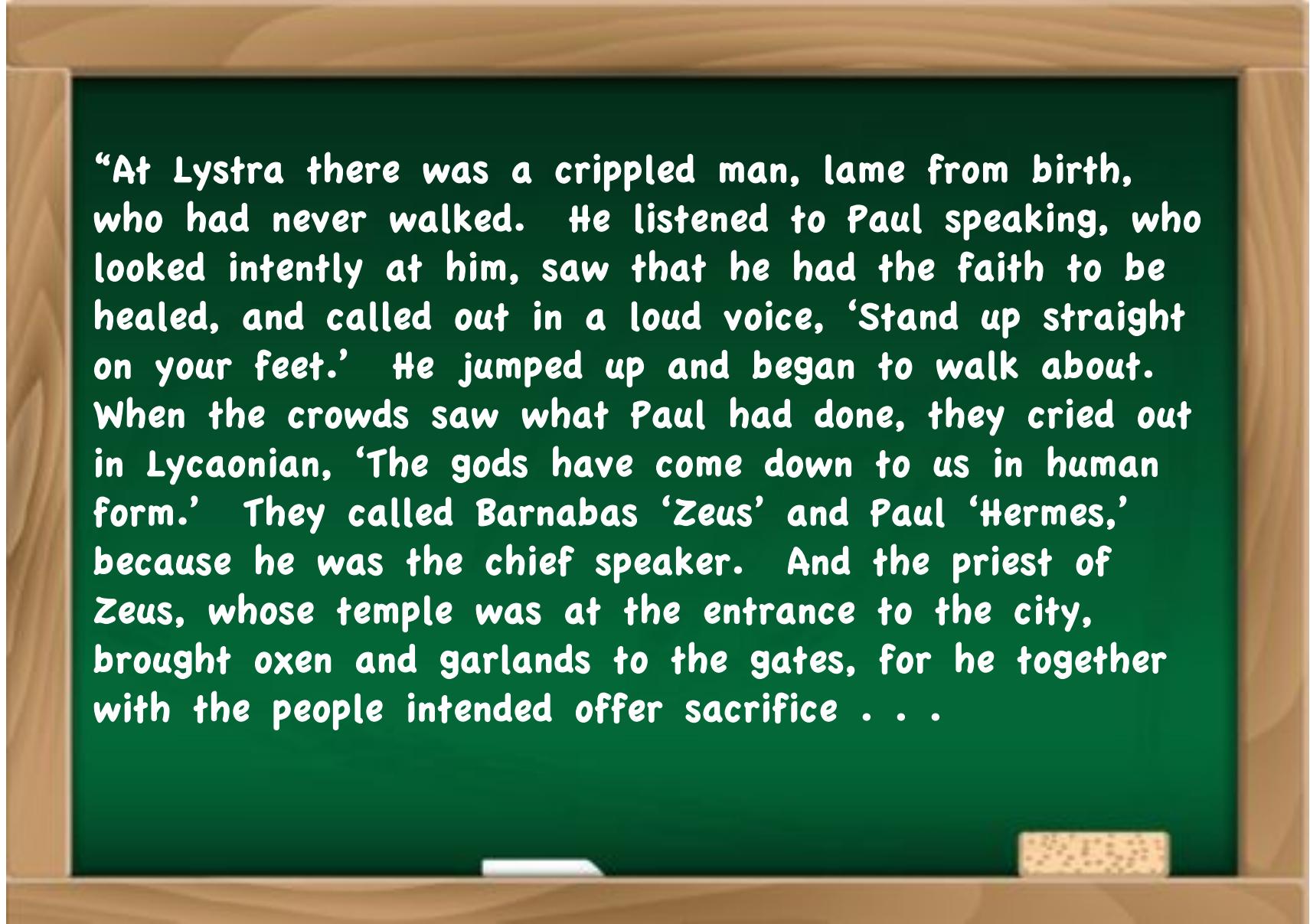
65



Logos BIBLE STUDY.COM

1st Missionary Journey

66



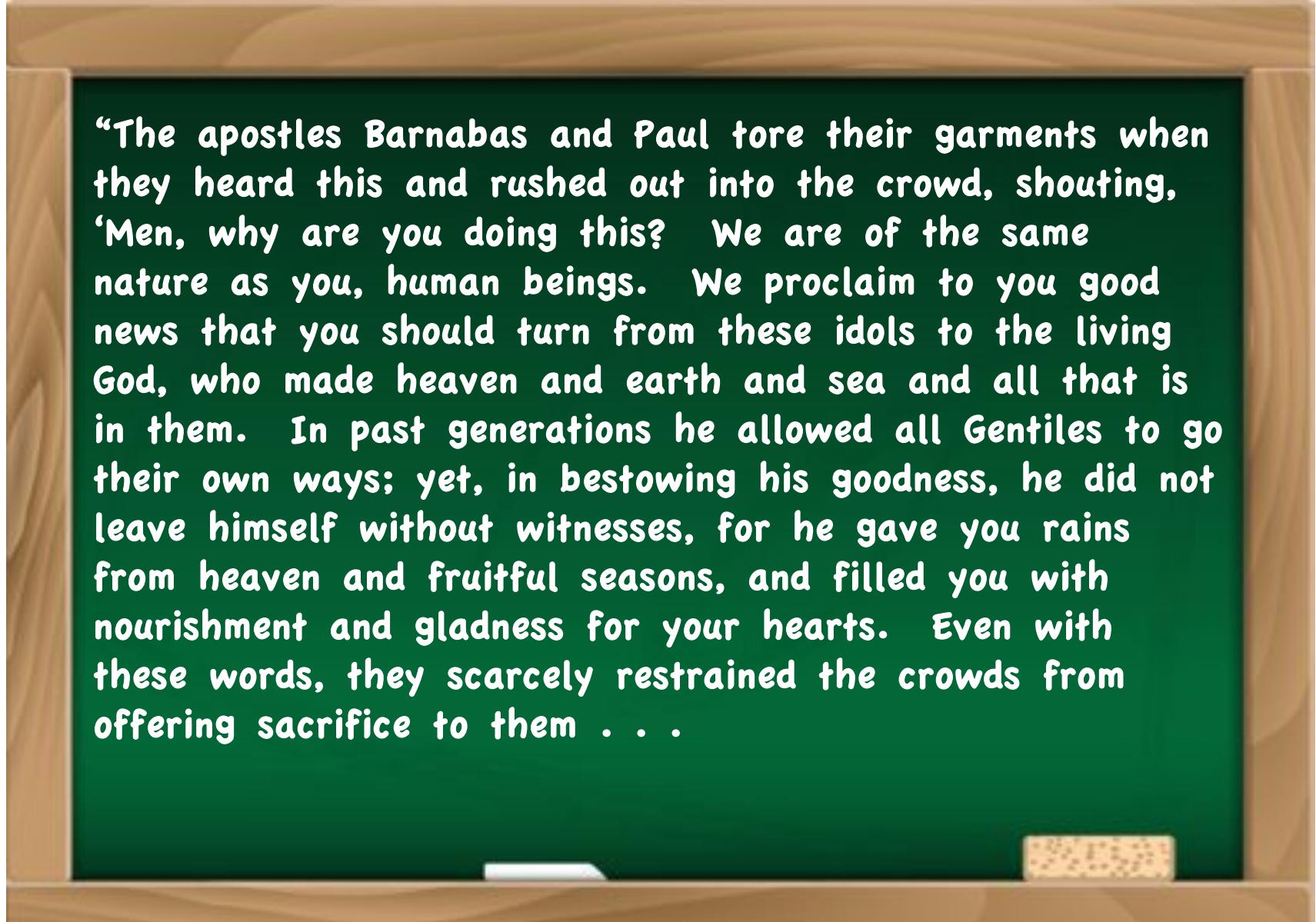
“At Lystra there was a crippled man, lame from birth, who had never walked. He listened to Paul speaking, who looked intently at him, saw that he had the faith to be healed, and called out in a loud voice, ‘Stand up straight on your feet.’ He jumped up and began to walk about. When the crowds saw what Paul had done, they cried out in Lycaonian, ‘The gods have come down to us in human form.’ They called Barnabas ‘Zeus’ and Paul ‘Hermes,’ because he was the chief speaker. And the priest of Zeus, whose temple was at the entrance to the city, brought oxen and garlands to the gates, for he together with the people intended offer sacrifice . . .



Logos BIBLE STUDY.com

1st Missionary Journey

68

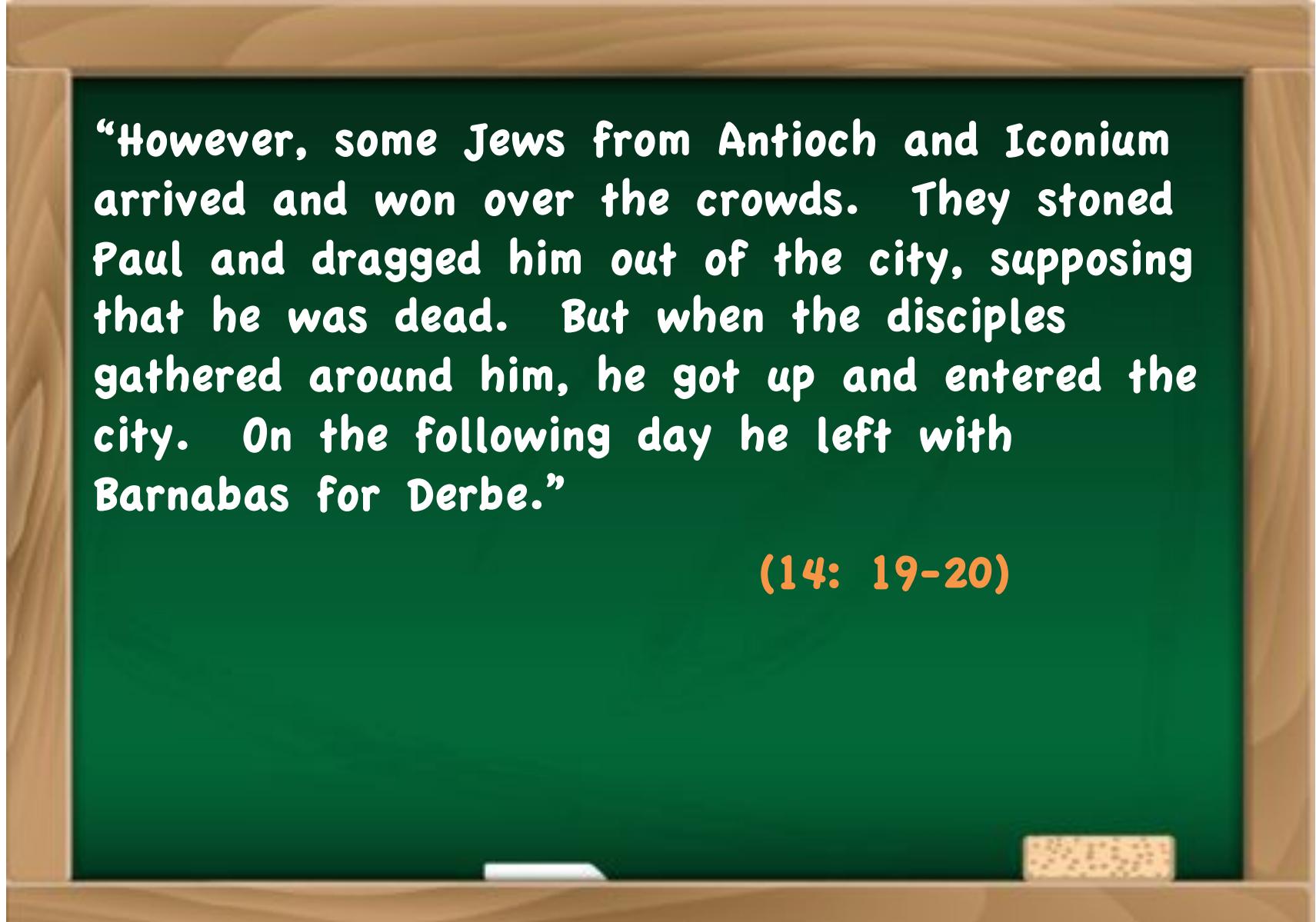


“The apostles Barnabas and Paul tore their garments when they heard this and rushed out into the crowd, shouting, ‘Men, why are you doing this? We are of the same nature as you, human beings. We proclaim to you good news that you should turn from these idols to the living God, who made heaven and earth and sea and all that is in them. In past generations he allowed all Gentiles to go their own ways; yet, in bestowing his goodness, he did not leave himself without witnesses, for he gave you rains from heaven and fruitful seasons, and filled you with nourishment and gladness for your hearts. Even with these words, they scarcely restrained the crowds from offering sacrifice to them . . .



Raphael. *The Sacrifice at Lystra* (cartoon on paper for tapestry), 1515.
Royal Collection, London.

[*The tapestry belongs to the Vatican, and it is hung on special occasions in the Sistine Chapel.*]



“However, some Jews from Antioch and Iconium arrived and won over the crowds. They stoned Paul and dragged him out of the city, supposing that he was dead. But when the disciples gathered around him, he got up and entered the city. On the following day he left with Barnabas for Derbe.”

(14: 19-20)



Logos BIBLE STUDY.COM



**After Paul got up and
dusted himself off, he and
Barnabas head for Derbe.**



Logos BIBLE STUDY.COM

1st Missionary Journey

74

“After they had proclaimed the good news to that city and made a considerable number of disciples, they returned to Lystra and to Iconium and to Antioch. They strengthened the spirits of the disciples and exhorted them to persevere in the faith, saying, ‘It is necessary for us to undergo many hardships to enter the kingdom of God.’ They appointed presbyters for them in each church and, with prayer and fasting commended them to the Lord in whom they had put their faith. Then they traveled through Pisidia and reached Pamphylia . . .

“After proclaiming the word at Perga they went down to Attalia. From there they sailed to Antioch, where they had been commended to the grace of God for the work they had now accomplished. And when they arrived they called the church together and reported what God had done with them and how he had opened the door of faith to the Gentiles. Then they spent no little time with the disciples.”

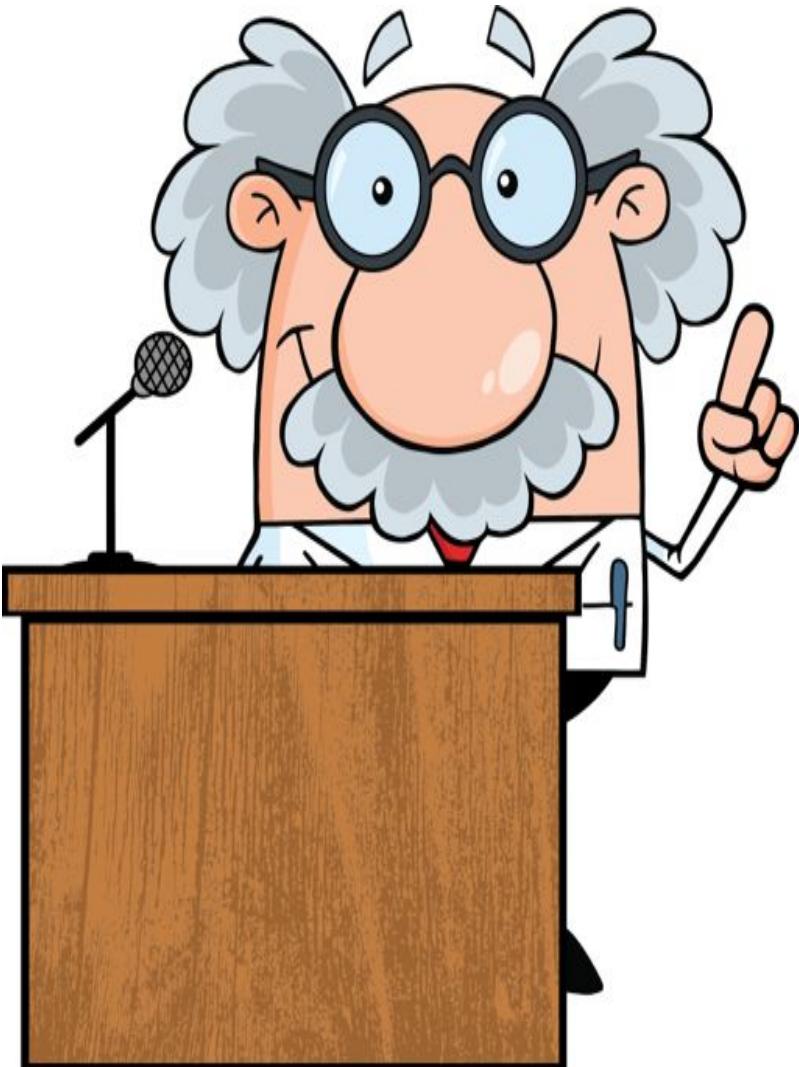
(14: 21-28)



Logos BIBLE STUDY.COM

1st Missionary Journey

77



The 1st missionary journey paid off: many became believers, and churches formed in each of the cities Paul and Barnabas visited. Most importantly, the door opens wide for the Gentiles.

Recall the progression:

- The 1st-generation Church consisted of 100% pious, Jewish believers;
- The gospel message spreads to “questionable Jews,” the Samaritans and a black, Ethiopian, eunuch;
- Cornelius and his family and friends become the first Gentile believers;
- Syrian Antioch opens its doors to all Gentiles;
- Paul and Barnabas actively recruit Gentiles on the 1st missionary journey, and they enter the church in large numbers.



Logos BIBLE STUDY.COM

Questions for discussion and thought

1. When the church at Pisidian Antioch “lay hands” on Paul and Barnabas and “send them off,” what does that signify?
2. Why do you think Bar-Jesus, the “magician” in Paphos, wants to discredit Paul and Barnabas in the eyes of the proconsul, Sergius Paulus?
3. Paul has a very good reception to his sermon in Pisidian Antioch; the next week, however, he does not. What is at the root of St. Paul’s rejection in Pisidian Antioch?
4. Jewish opposition against Paul and Barnabas continues to mount as they move from Pisidian Antioch, to Iconium, Lystra and Derby; indeed, St. Paul is even stoned in Lystra. Yet, Gentiles are flooding into the church as a result of their ministry. Why?
5. If you were to grade Paul and Barnabas on the performance of their 1st missionary journey, what grade would you give them, and why?

Copyright © 2015 by William C. Creasy

All rights reserved. No part of this course—audio, video, photography, maps, timelines or other media—may be reproduced or transmitted in any form by any means, electronic or mechanical, including photocopying, recording or by any information storage or retrieval devices without permission in writing or a licensing agreement from the copyright holder.

