

BIBLE STUDY.

First Missionary Journey.

**Antioch in Syria
to Derby and Back.**

ACTS 13:1 to 14:28;

Miles on Journey

1,235.

A.D. 48-49.



	MILES
Antioch in Syria to Selucia	15
Selucia to Salamais	100
Salamais to Paphos	100
Paphos to Perga	175
Perga to Antioch in Pisidia	100
Antioch in Pisidia to Iconium	85
Iconium to Lystra	30
Lystra to Derbe	30
Derbe to Lystra	30
Lystra to Iconium	30
Iconium to Antioch in Pisidia	85
Antioch in Pisidia to Perga	100
Perga to Attalia	20
Attalia to Seleucia	320
Seleucia to Antioch in Syria	15
	1,235

1st MISSIONARY JOURNEY. Acts 13:1 - 14:28; Duration - 2 years.

13. The Missionary Journeys of the Apostle Paul



BIBLE STUDY.

First Missionary Journey.

Part 1

Antioch in Syria to Iconium

ACTS 13:1-13;



Acts 13 Introduction.

The **Antioch** congregation becomes the first base of operations for **missionary outreach** to the Roman world.

Jesus had **chosen Paul** to be the main force in organizing **missions to the Gentiles**.

The **Holy Spirit** sends out **Barnabas** and **Saul (Paul)** on this first journey.

John Mark accompanies them part of the way.

AN OUTLINE HISTORY OF THE EVANGELISTIC AND MISSIONARY WORK IN THE EARLY CHURCH

From the Ascension of Jesus, A.D. 30, to the imprisonment of Paul at Rome, A.D. 60 (?)

The apostles did not, originally, comprehend the breadth of the Great Commission, Mt. 28:19; Mk. 16:15.

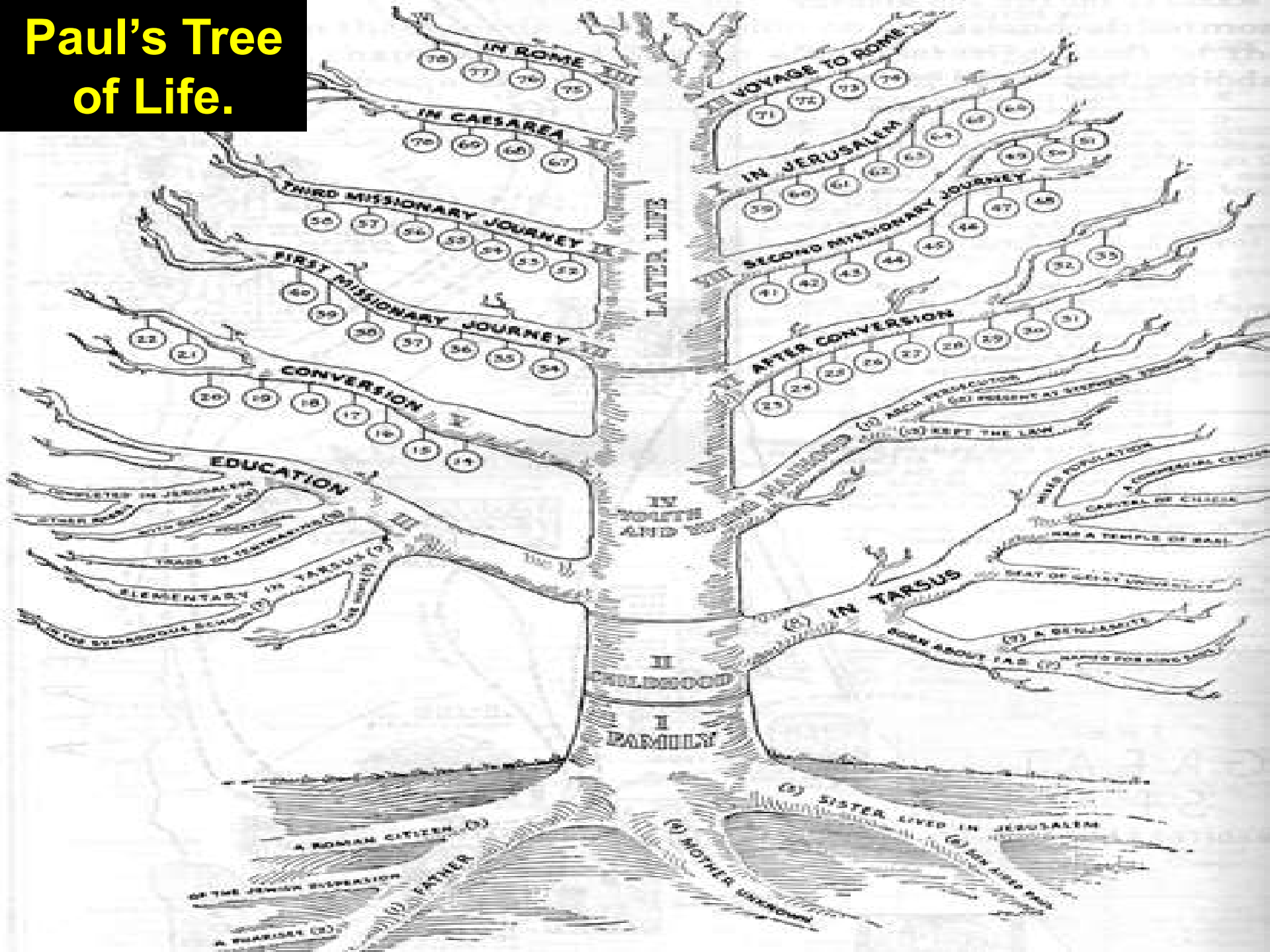
They sought to establish a Jewish Christian church consisting of converted Jews, and Jewish proselytes.

Later through the enlightening influence of the Holy Spirit they recognized the universality of the gospel call, and admitted Gentiles into full fellowship.

Three Periods	Dates	Acts	Outstanding Events
I A.D. 30-37 (?) Period of Organization	A.D. 30	Ch. 1:4-12 15-26	<p>Norm.—The dates on this chart are only approximately correct. As Harnack says, "We must be contented with relative, rather than absolute chronology in the Bible."</p> <p>The Ascension of Jesus was followed by the ten days tarrying in prayer, and the choice of Matthias as an apostle in place of Judas.</p> <p>The Day of Pentecost the Holy Spirit descended upon believers, furnishing them equipment for service.</p> <p>Peter's sermon resulted in the conversion of 3,000 souls.</p> <p>The First Persecution. The healing of the lame man, followed by a fearless address on the part of Peter, led to the arrest of John and himself. They were released; but the church assembled in prayer, resulting in a great manifestation of divine power.</p> <p>A Terrible Judgment came upon Ananias and Sapphira, who suffered immediate death because of their deception.</p> <p>This sad event was followed by a season of rapid growth, and a manifestation of miracle-working power in the church.</p> <p>Persecution arose, and the apostles were imprisoned, but were delivered by an angel of God, and continued their work in spite of opposition.</p> <p>Seven Deacons were appointed, among whom was Stephen, whose miracles and convincing preaching led to his martyrdom.</p>
		2:1-13	
		2:14-36	
		3:1-4:1	
Church membership restricted to Jews, Gentiles Excluded.	30	4:23-33 5:1-11	
Jerusalem the Center			
Acts, chs. 1-7	30	6:1-7 6:8-7:1 7:1-60	
II A.D. 37-48 (?) Period of Transition	37	8:1	<p>The First Evangelistic Campaign outside of Jerusalem grew out of the scattering of the Christians throughout the country by the persecutions under Saul of Tarsus.</p> <p>Philip, Peter and John preached with great success at Samaria, when the Holy Spirit fell upon the Samaritans, fore-tokening the future work among the Gentiles.</p> <p>The revival spirit spread throughout the region, and Philip preached in many of the coast cities from Gaza to Caesarea.</p> <p>The Conversion of Saul of Tarsus near Damascus, while on a tour of persecution, had a profound effect on Christian history.</p> <p>He preached first in Damascus, then retired to Arabia [see Ga. 1:17]; returning to Damascus, he labored until driven out by the Jews.</p> <p>He next went to Jerusalem and attempted to help the church there, but the hatred against him was so bitter that he was compelled to leave, and returned to his early home at Tarsus.</p> <p>A period of rest for the church followed his departure.</p> <p>Peter's Enlightening Vision. While the apostle was on an evangelistic tour, he came to Lydda, where Aeneas was healed, and at Joppa, Dorcas was raised from the dead. While here the vision occurred which sent him out to preach to a Gentile congregation in the home of Cornelius at Caesarea.</p> <p>Here the Holy Spirit sanctioned his work by coming upon the Gentile assembly.</p>
		8:4-17	
		8:25-40	
		9:1-22	
The gradual recognition of the duty of the church to preach the Gospel to the Gentiles.	37	9:26	
	37	9:30	
	37-43	9:31	
Jerusalem the Center		10:9-17 9:32-42	
Acts, chs. 8-12	41		
		11:19-21	
		11:22	
	43		
		ch. 12	
DAWNING OF THE FOREIGN MISSIONARY MOVEMENT			
<p>Under the leadership of Christians who were driven out of Jerusalem by persecution, evangelistic work was carried on in Cyprus, Phoenicia, and finally as far as Antioch in Syria.</p> <p>Barnabas, sent to Antioch by the church at Jerusalem, found a rich field for evangelistic work and went to Tarsus for Saul to assist him in the task. A strong church was established here, which became the center of the Foreign Missionary movement.</p> <p>Second Persecution. About this time the church at Jerusalem suffered great persecution, by Herod Agrippa I. who killed James, the brother of John, with the sword.</p> <p>Peter was also apprehended, and thrust into prison, but escaped through an angelic deliverance.</p>			

Three Periods	Dates	Acts	Outstanding Events	Note.—The dates on this chart are only approximately correct. As Harnack says, "We must be contented with relative, rather than absolute chronology in the Bible."
III	46-48	ch. 13 13.1-3	Paul's First Missionary Journey. Acts 13.2—14.28. The church at Antioch, inspired by the Holy Spirit, ordained Saul [later Paul] and Barnabas as foreign missionaries, and they set forth on an evangelistic tour, accompanied by John Mark. Their work began in the Island of Cyprus, from here they went to Parga in Asia Minor, where John Mark deserted the party. Paul and Barnabas carried forward their evangelistic campaign to Antioch in Pisidia, then turned southeast to Iconium and Lystra, where Paul was stoned, and they departed to Derbe. From Derbe they retraced their steps through the same cities to Parga and Attalia, from which port they sailed to Antioch, in Syria, the city from which they started. It is estimated that they covered a distance of about 1,500 miles, and their mission lasted about two years. For further details, see the map of Paul's First Missionary Journey, page 287.	
A.D. 48-60 (?)		13.4-13 13.14-52 14.1-19 20-26		
Period of Expansion and Development of Foreign Missions	49			
The views of the church leaders broadened.	50-52	15.40 16.6 16.9-12	Paul's Second Missionary Journey. Acts 15.36—18.22. Starting from Antioch with Silas as his companion, Paul re-visited the churches of Asia Minor he had established on his first journey, and extended the work into Galatia and Phrygia, and westward to Troas. Here the missionaries were called into Europe by a vision, and came to Philippi, at which place they were beaten and imprisoned, but were miraculously delivered by an earthquake. Before leaving they established a church here, and also one at Thessalonica, their next stop. As they moved forward they found the Bereans very receptive to the truth, but Athens proved to be poor soil for the gospel seed, and they left for Corinth. Here Paul met violent opposition, but was encouraged by a vision and remained to found a flourishing church. The missionaries started back to Antioch, by way of Jerusalem, stopping off at Ephesus, having been gone, it is estimated, about three years, having traveled about 3,500 miles. For further details, see the map of Paul's Second Missionary Journey, pages 288, 289.	
Gentiles were admitted to equal rights with the Jews without the observance of Jewish rites and ceremonies.	51-52	16.26 17.1-4 17.10,11 17.22,23 18.1-18 18.19,21		
Antioch Became the Center Acts chs. 8-12	53 54-58	18.23 18.24-28	Paul's Third Missionary Journey. Acts 18.23—21.17. Leaving the home church at Antioch, Paul re-visited the churches of Galatia and Phrygia and came to Ephesus. During his absence some preliminary work had been done in the city by Apollos, which prepared the way for a successful campaign. Paul's preaching and miracle-working power made a profound impression, putting to confusion those who used Black Arts and deceived the people. A great work was accomplished, and a church founded, but labor troubles made it wise for Paul to leave, and he departed to Macedonia and Greece. He remained three months at Corinth, then re-visiting the churches of Macedonia came to Troas, where he preached a mid-night sermon and raised Eutychus to life. On his way to Jerusalem he stopped at Miletus and delivered a notable farewell address to the Ephesian elders. Arriving at Jerusalem he found himself the object of intense hatred, and a conspiracy against his life was formed. He was arrested under false charges, but the Roman soldiers rescued him from the mob. His Roman citizenship secured him certain rights. The Voyage to Rome. Paul was taken to Caesarea and was a prisoner for two years, during which time he appeared before Felix, Festus, and King Agrippa, but having appealed to Caesar, he was sent to Rome, where, chained to a soldier, he preached to Caesar's household and others who came to him. While thus confined he wrote epistles to various churches he had founded. He was finally beheaded in Rome about A.D. 67. For further details, see maps of Paul's Third Missionary Journey, and Paul's Voyage to Rome, pages 290-293.	
	56	19.1-20 19.23-41		
	57	20.1-12 20.17-38		
	58	21.28-33 21.33-40		
		23.31-35		
	59-60	chs. 24-28		
	67			

Paul's Tree of Life.



KEY TO THE TREE OF PAUL'S LIFE

TEXTS MOSTLY IN THE BOOK OF THE ACTS

ily.

ather, a Pharisee.

Pharisee. Acts.23.6.

Roman Citizen. Ch.22.25-28.

other Unknown.

ster Lived in Jerusalem. Ch.23.16.

er Son aided Paul. Ch.23.16.

dhood.

Benjamite.

orn in Tarsus. Ch.22.3.

ucation.

urned Tentmaking. Ch.18.3.

udied with Gamaliel. Ch.22.3.

ang Manhood.

as an Arch Persecutor. Ch.9.1-3; 22.4.

as Present at Stephen's Stoning. Ch.7.58.

ept the Law. Ch.28.5.

Conversion.

ear Damascus. Ch.9.3.

aw a Great Light. Ch.22.6.

ul was Blinded. Ch.9.8.

arist's Rebuke. Ch.22.7,8.

ul's Reply. Ch.9.6.

as Led to Damascus. Ch.22.11.

ated and Prayed. Ch.9.9-11.

annas Sent to him. Ch.9.11,12.

as Baptized. Ch.9.18.

er Conversion.

eanth in Damascus. Ch.9.20.

oes to Arabia. Gal.1.17.

eturns to Damascus. Gal.1.17.

its Jerusalem. Gal.1.18.

Suspicioned by the Church. Acts.9.28.

Befriended by Barnabas. Ch.9.27.

as Persecute him. Ch.9.29.

Vision Commands his Departure. Ch.22.17,18.

oes to Tarsus. Ch.9.30.

rnabas brings him to Antioch. Ch.11.25,26.

ork at Antioch. ch.11.26.

at Missionary Journey.

ork in Cyprus.

Salamis. Ch.13.5.

Paphos. Ch.13.8-11.

Deputy Converted. Ch.13.12.

Name Changed. Ch.13.9,13.

nga.—Mark Deserts. Ch.13.13.

Prescribes at Antioch. Ch.13.14-41.

Iconium. Ch.13.51.

38. Lystra,—Paul Stoned. Ch.14.8-19.

39. Derbe,—Last City visited. Ch.14.20.

40. The Return Trip. Ch.14.21-26.

VIII. Second Missionary Journey.

41. In Syria and Cilicia. Ch.15.41.

42. Lystra. Timothy joins the party. Ch.16.1-3.

43. In Phrygia and Galatia. Ch.16.6.

44. The Vision at Troas. Ch.16.9.

45. At Philippi, Lydia and Jailer converted. Ch.16.13-34.

46. Thessalonian Church Founded. Ch.17.4.

47. Berean Bible Students. Ch.17.11,12.

48. Athens. Sermon on Mars Hill. Ch.17.16-33.

49. Corinth Vision,—Church Founded. Ch.18.1-18.

50. Ephesus,—a Brief Visit. Ch.18.19,20.

51. The Return to Antioch. Ch.18.22.

IX. Third Missionary Journey.

52. Visits Galatia and Phrygia. Ch.18.23.

53. Ephesus, two and one-half years; Labor Union Riot, Books burned. Ch.19.

54. In Macedonia and Greece. Ch.20.1,2.

55. Troas Sermon. Ch.20.6-12.

56. Farewell Charge to the Ephesian Elders. Ch.20.17-35.

57. Tyre. Ch.21.1-4.

58. Caesarea. Ch.21.8.

X. In Jerusalem.

59. Received by the Church. Ch.21.17.

60. Seized by the Jews. Ch.21.27.

61. His First Defence. Ch.22.1-21.

62. Seized by Romans. Ch.22.24-29.

63. His Defence before the Jewish Council. Ch.23.1-10.

64. The Night Vision. Ch.23.11.

65. The Jewish Plot. Ch.23.12.

66. Taken to Caesarea. Ch.23.23-33.

XI. In Caesarea.

67. His Defence before Felix. Ch.24.10-21.

68. Two Years Imprisonment. Ch.24.27.

69. The Appeal to Caesar. Ch.25.10.

70. The Defence before King Agrippa. Ch.26.1-29.

XII. Voyage to Rome.

71. The Storm. Ch.27.14-21.

72. The Vision. Ch.27.23,24.

73. The Shipwreck. Ch.27.26-44.

74. On the Island of Melita. Ch.28.1-10.

XIII. In Rome.

75. Arrival at Rome. Ch.28.16.

76. Preaching in Rome. Ch.28.30,31.

77. Wrote six Epistles here.

78. His Last Words. 2 Tim.4.6-8.



Antioch Chalice

13:1; “In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul.

In many ways, the congregation at Antioch was a “**model congregation**” the kind of example we should strive to emulate.

We noted in Acts 11:27-30; their **generosity** towards the brethren in Judea. As we continue reading, we discover a number of gifted leaders who are zealously and selflessly serving the Lord.

The church beginning at Jerusalem has been in existence for a while. Antioch has become the second most important congregation. **Antioch has become the centre of Paul’s journeys.**

13:1; “In the church at Antioch there were **prophets and teachers:** Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul.

What is the difference between a prophet and a teacher?

A Prophet? Is one who foretells the future or brings a message from God.

(**Agabus.** Acts 11:27;) Was the church in need of prophets at the beginning?

Acts 2:17; 15:32;

Teachers are mentioned several times in the N.T.

1 Cor 12:28-29; Eph 4:11; 2 Pet 1-3;

Do we still need teachers today?



13:1; “In the church at Antioch there were prophets and teachers:
Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen
(who had been brought up with Herod the tetrarch) and **Saul**.
**This first congregation in the Gentile world
was truly multi-ethnic and diverse.**

Barnabas:- A Levite, naturally from Cyprus.
Acts 4:35-36; 11:22;
A very prominent man among the disciples.

Simeon called Niger:- Niger is a Latin name meaning
black, and the title evidently had some allusion to
his colour. Nothing more is known about Simeon.
Many want to connect this Simeon with Simon
from Cyrene who helped Jesus carry the cross.

The **Ethiopian Eunuch** was undoubtedly a black man
who had converted to Judaism, then to Christianity.

13:1; “In the church at Antioch there were prophets and teachers:
Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen
(who had been brought up with Herod the tetrarch) and **Saul**.

Lucius of Cyrene:- Cyrene was a city in Libya in North Africa. Lucius is not to be confused with Luke. We don't know much about this man.

Manaen:- Who had been brought up with **Herod Antipas I. the Tetrarch**. This was a Jewish man who was connected to the house of Herod.

Saul:- Naturally from Tarsus. Learned under **“Gamaliel's feet”**. Number one persecutor of the church. Was going to Damascus when God changed his life completely. **Barnabas** introduced him to the Apostles at Jerusalem.

13:1; “In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and **Saul**.

SAUL or PAUL? Saul was his Hebrew name and Paul his adopted Roman name.



Coin of Herod Antipas.

Acts 13:2; “As they ministered to the Lord and fasted,
the Holy Spirit said, "Now separate to Me Barnabas and Saul
for the work to which I have called them."

MINISTERED:- To serve, to help, to work,
to be able to offer some services. Hebrew 10:11;

10. “By this will we have been sanctified through the offering
of the body of Jesus Christ once for all. 11. **Every priest**
stands daily ministering and offering time after time
the same sacrifices, which can never take away sins;
12. but **He, having offered one sacrifice for sins for all time,**
SAT DOWN AT THE RIGHT HAND OF GOD.”

FASTING:- Is primarily the act of willingly
abstaining from some or all food, drink, or both,
for a period of time. A Jewish practice.

Acts 13:2; “As they ministered to the Lord and fasted,
the Holy Spirit said, "Now separate to Me Barnabas and Saul
for the work to which I have called them."

What exactly does it mean to fast?

Does fasting help now days?

Luke does not define this “fasting”.

**Neither does Luke say that the church had
selected some days and hours to practice this.**

**Those who advocate for the use of “fasting”
in the church today are missing the point.**

**This was something very cultural of the Jewish
people and we are not commanded in the Bible
to fast at all as Christians.**

Acts 13:2; “As they ministered to the Lord and fasted,
the Holy Spirit said, "Now separate to Me Barnabas and Saul
for the work to which I have called them."

**Fasting was never commanded nor prohibited
by Lord Jesus. Yes in the Old and New Testament
we see the practice very openly.**

**Many in the New Testament fasted. Paul was talking
about this. These men in Antioch were fasting.
Moses did, David did, Daniel did etc...**

**Is fasting of any benefit today? Yes,
fasting has helped and continues to help some,
but, this practice has no value at all
as a “religious ceremony.”**

**We deceive ourselves if we believe that we are more spiritual
because we fast every month, or a week or every two weeks.
Luke 18:2;**

Acts 13:2; "As they ministered to the Lord and fasted,
the Holy Spirit said, "Now separate to Me Barnabas and Saul
for the work to which I have called them."

Jesus is not commanding the Christians to fast,
we need to understand that he came to fulfill
the Law and the prophets and He followed the
law of Moses very closely. Matthew 5:17;

Fasting will not make us better or worse in front of
God. Jesus, in Matthew, condemns the hypocrisy
and He said: If you fast to be seen by men,
you already have your reward.

Just as Ice Curling is from Scotland fasting
was unique as a Jewish practice. Lev 16:29-34;
Psalm 35:13; Matthew 6:17-18;

Matt 17:21; Mark 2:18; Mark 9:29; Luke 5:35; 1 Cor 7:5;

Acts 13:2; “As they ministered to the Lord and fasted,
the Holy Spirit said, "Now separate to Me Barnabas and Saul
for the work to which I have called them."

**Fasting is not a commandment of the N.T.
We do not have a Bible passage that specifies
some fasting as a commandment.**

**The NT does not say: Who shall fast,
When we shall fast, how often we are to fast
and for how long we shall fast.**

We are commanded to **repent if there is any sin,
and to **transform ourselves by being like Christ.**
These are far more important issues.**

Acts 13:2; “As they ministered to the Lord and fasted,
the **Holy Spirit** said, “**Now separate to Me** Barnabas and Saul
for the work to which I have called them.”

THE HOLY SPIRIT;- A member of The Godhead
as we can see in the Bible. Matthew 28:19;

The Spirit of God, Speaks. This is a **personal attribute** and we have no doubt
that He can command and order.

The Jehovah witnesses say that the **Holy Spirit**
is just a fluid, a power or some inanimate force?

The **Holy Spirit is God** and we
should never be afraid to say this.

Acts 5:3-4; Eph 4:30;

Acts 13:2; “As they ministered to the Lord and fasted,
the Holy Spirit said, “**Now separate to Me** Barnabas and Saul
for the work to which I have called them.”

To **set apart**, to **consecrate** for some special
mission, job or duty.

Who called Paul- Jesus or the Holy Spirit?
If we follow correctly the information
in Acts 9, it was Jesus.

What the Holy Spirit is saying is that it doesn't
matter who called, they are the same God.

The Father the Son and The Holy Spirit are working
for the same purpose. The salvation of mankind.

Acts 13:2; “As they ministered to the Lord and fasted,
the Holy Spirit said, “**Now separate to Me** Barnabas and Saul
for the work to which I have called them.”

The **Holy Spirit is making these two men His very own.** I have something for them. I need Paul and Barnabas to do the work I have called them for.

To whom is the Holy Spirit talking to when He says:
Set apart for Me. **He is talking to the church,**
the same **entity** that should exist today.

The congregation in Antioch was not being governed from somewhere else it is autonomous and we can see this here because there is
“no apostle” from Jerusalem involved in this.

John 14:26; John 16:8-11;

Sometimes in our preaching and teaching of the book of Acts we emphasise Man's response to the gospel through faith etc.

That is good but we need to remember that **God's emphasis** is on the fact that **Christ is King** and **His kingdom has come into being** bringing **redemption to man through the blood of Jesus.**

This is the good news that needs to be the emphasis on the mission field.

Philip simply went out to **preach the Gospel**, when he went to Samaria.

No one sent him; no missionary society was behind him; no mission board gave him an official stamp of approval; he simply went out to Samaria to proclaim the Gospel **because he saw a need.**

Acts 13:3; “Then, having fasted and prayed, and laid hands on them,
they sent them away.”

**Our love for God and mankind should be our motive
for reaching out to others with the gospel.**

Philip, simply went out to **preach the Gospel**,
when he went to Samaria.

He saw the need He knew Jesus could make
a difference in people's lives.

Maranatha, He is Risen
a message of Joy and Salvation.

Jesus still needs to be proclaimed to all nations.

First Preaching Journey



Acts 13:1-4; Saul (Paul) begins his first mission journey in Antioch. He and Barnabas eventually travel hundreds of miles from Antioch to Derbe, and then back again.

**1st Missionary Journey.
Acts 13 & 14;
Begins at Antioch**



**Barnabas.
Saul (Paul)
& John Mark**

Antioch.

in Syria.

Acts 13:3; “Then, having **fasted and prayed**, and laid hands on them, they sent them away.”

Having stated that there is no command for us to fast there are advantages in focusing the mind.

We in Corby have fasted and prayed before making big decisions in the past we did not force anyone to do it, Those who wanted to did it, we did not make any big deal out of it.

Prayer was connected with fasting in the past. They prayed, as we ought to pray before being involved in any new venture, work, activity or mission.

We should be asking for the approval and blessing and involvement of the Lord. Rejoice always. Pray, always pray. 1Thess 5:16-18;

Acts 13:3; “Then, having fasted and prayed, and **laid hands on them,**
they sent them away.”

We have seen before that the laying on of hands was
used **to impart spiritual gifts of power.** e.g. Acts 8:17;
“Then two Apostles (**Peter and John**)
came to Samaria and **laid hands on them,**
and **they received the Holy Spirit.**”

They received something Simon could see.
(Acts 8:18;) “**Simon saw that through the laying**
on of the apostles’ hands the Holy Spirit was given.”
i.e. The ability to work miracles.

Simon said “**Give me this power also, that anyone**
on whom lay hands may receive the Holy Spirit.”
(Acts 8:19;)

Acts 13:3; “Then, having fasted and prayed, and **laid hands on them**, they sent them away.”

We see this also in (2 Tim 1:6;)

The Apostle Paul had imparted a **“gift”** to Timothy.

“stir up the gift of God, which is in you by the putting on of my hands.”

The eldership (“presbytery”) was present.

“Neglect not the gift that is in you, which was given you by prophecy, with the laying on of the hands of the presbytery.” (1 Tim 4:14;)

It was **“by” Paul’s hands** and **“with” the hands of the eldership**. The eldership was present and gave approval. **But Paul’s hands were the means by which the miraculous abilities were imparted.**

Acts 13:3; “Then, having fasted and prayed, and **laid hands on them,**
they sent them away.”

**Paul's hands were the means by which
the miraculous abilities were imparted.**

The eldership were present and gave approval
meaning they were involved in commissioning
and supporting Timothy for the task ahead.

In this case of **Acts 13:2-3;** Barnabas and Saul
are **not receiving a gift of power** from the elders.

Their being **commissioned and set apart
by the laying on of their hands** is a solemn way
of impressing upon the church the serious
and important duties that were to be performed.
**So for this purpose the support of the elders
is being demonstrated in this way.**

Acts 13:3; “Then, having fasted and prayed, and laid hands on them,
they sent them away.”

To Send away is another way of saying, “Go with God and may the Lord protect you in all that you are about to say and do”. **John 14:16-17; John 16:13; Romans 8:14**

Like all things there is more involved
than can be seen at first glance
Evangelism is a team effort.

There are those who are willing to go.
But they can not get very far without
the help of others supplying for physical
and spiritual needs with money and prayers.

There were those who worked behind the scenes
in Jesus ministry to enable Him to do his work.

Acts 13:1; to 14:28; First Missionary Journey.



• Antioch in Syria to Selucia	15
• Selucia to Salamis	100
• Salamis to Paphos	100
• Paphos to Perga	175
• Perga to Antioch in Pisidia	100
• Antioch in Pisidia to Iconium	85
• Iconium to Lystra	30
• Lystra to Derbe	30
• Derbe to Lystra	30
• Lystra to Iconium	30
• Iconium to Antioch in Pisidia	85
• Antioch in Pisidia to Perea	100
• Perga to Attalia	20
• Attalia to Selucia	320
• Selucia to Antioch in Syria	15

Approximate Distance Traveled 1,235

Acts 13:4-5; From **Antioch**, Paul and Barnabas go to **Seleucia**, also known as **Seleucia Pieria**, now falls within the modern boundaries of Turkey, near Syria.

1st Missionary Journey.
Acts 13 & 14;



Ruins of Ancient Seleucus.



Acts 13:4; “So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.

Seleucia was founded in 300 B.C. by **Seleucis I Nicator**, to provide a seaport for Syrian Antioch. This city was located near the mouth of the river Orontes, where it falls into the Mediterranean.

The distance from **Antioch** to **Seleucia** by water was 41 miles, while overland it was 16 miles. (The river was not navigable by ocean-going boats because of its many rapids.)

It was often called "**Seleucia by the Sea**" to distinguish it from other towns bearing the same name, and served as a naval base in Roman imperial times.

Acts 13:4-7; In **Salamis**, Paul and Barnabas preach the word of God in Jewish synagogues. (There were many Jewish communities scattered throughout the Roman Empire). They then travel across the island to Paphos.

1st Missionary Journey.
Acts 13 & 14;



Note that the Holy Spirit leads Barnabas and Saul to the island of Cyprus, the home of Barnabas.

Acts 13:5; “And when they arrived in **Salamis**,
they preached the word of God in the synagogues of the Jews.
They also had John as their assistant.”

**This is what we call the first missionary journey.
How long did it last? Maybe one to
one and a half years. Acts 13:01 to 14:28;**

**Paul and Barnabas are being sent
by God (The H.S) for one of the most important
Journeys to the Gentiles.**

The H.S is the one organizing the trip.

Acts 13:5; “And when they arrived in **Salamis**, they preached the word of God in the synagogues of the Jews. They also had John as their assistant.”

Paul, Barnabas and John (Mark)
embarked from Seleucus to Cyprus.

The scientific name for copper is **cuprium**, related to the Greek word for **Cyprus** “**Cupros.**” Cyprus was an abundant source of copper in ancient times.

Cyprus was also noted as the birthplace of Aphrodite (Latin, Venus) in Greek mythology.

The Hebrew name was **Kittim**, from which the Hebrews got their word for the islands, coastal countries and their inhabitants around the Mediterranean Sea.

Acts 13:5; “And when they arrived in **Salamis**, they preached the word of God in the synagogues of the Jews. They also had John as their assistant.”

Salamis was the largest city on the island, for it was the old Greek capital of the island. It was located on the southeast part of the island. A few hours of sailing in favourable weather would bring the missionaries from the port of Seleucia to the port of Salamis, which was a splendid harbour in New Testament times.

The people of Salamis needed the salvation offered in the Gospel, whether Jews, or native Cypriots who were mostly worshippers of Aphrodite, and whose worship included human sacrifice.

According to **Lactantius**, human sacrifices were offered there periodically until the time of Hadrian. Div. Instit. I. 21.

Acts 13:5; “And when they arrived in Salamis,
they **preached the word of God** in the synagogues of the Jews.
They also had John as their assistant.”

**Preaching the word would mean
speaking about Jesus as with
John 3:16; “God so loved that He gave.”**

Peter Acts 2:36; “God has raised Him up.”

**1 Pet 1:18; “knowing that you were not redeemed
with perishable things like silver or gold from your
futile way of life inherited from your forefathers,
19. but with precious blood, as of a lamb
unblemished and spotless, {the blood} of Christ.”**

**Matt 28:19; “Go therefore and make disciples
of all the nations, baptizing them in the name
of the Father and the Son and the Holy Spirit.”**

Acts 13:5; “And when they arrived in Salamis,
they preached the word of God **in the synagogues of the Jews.**
They also had John as their assistant.”

The Jewish colony at Salamis must have been large,
since mention is made of **"synagogues" plural).**

Apparently they were in this city for some weeks,
visiting a different synagogue every week or so.

The apostles uniformly preached first to the Jews,
before going to the Gentiles, for so God
had ordered it! (Romans 1:16; and Acts 13:46;)

Acts 13:5; “And when they arrived in Salamis,
they preached the word of God in the synagogues of the Jews.
They also had John as their assistant.”

They also had John Mark...

Is this the writer of the book of Mark?

**Is this the same man, son of Mary,
where the church was gathered? Mark 12:12;**

The word translated "helper**" is the word commonly
rendered "**deacon**" or "**minister**," and either
of these words would give some suggestion
as to what Mark's duties were, they mean **to serve**.**

**He may have helped so that the apostles
would be free for their work of evangelizing.**

**Perhaps Mark's task was to train the converts after they
had been won. Luke uses the same word in Luke 1:2;
of those who give eyewitness accounts of the life of Jesus.**

Acts 13:6-12; In Paphos, Paul and Barnabas are sought out by a community leader named Sergius Paulus. A false prophet unsuccessfully tries to prevent Paul and Barnabas from evangelizing. The false prophet becomes blind during his confrontation.

**1st Missionary Journey.
Acts 13 & 14;**

**Barnabas.
Saul (Paul)
& John Mark**



This is Paphos today



Acts 13:6; “Now when they had **gone through the island** to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus.”

The length of the whole island was nearly 150 miles, but it would be only about **100 miles** from **Salamis to Paphos**.

Did they evangelize as they went?

Conybeare and Howson think they did not, for if Paul followed his later custom, they may have evangelized only the larger populated centres, allowing them to evangelize the surrounding areas.

On the other hand, Ramsay thinks the verb "**gone through**" is a technical term in Acts for "**going over a country as a missionary**." (William Ramsay, St. Paul the Traveller and Roman Citizen p. 72, 384.)

Harbour at Paphos



Acts 13:6; “Now when they had gone through the island to **Paphos**, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus.”

Paphos was a city at the western end of the island, and served as the Roman capital of the island.

It had a small harbour, which at times offered no shelter from the prevailing winds.

There was a celebrated temple there in which **Aphrodite (Venus)** was worshipped.

The worship was notorious for the licentiousness of the harlot-priestesses who served in the temple.

They needed the Gospel, too!

Acts 13:6; “Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus.”

Modern Scholarship? Geldenhuys:-

“As recently as 1902 Weisaker believed that the historical value of Acts ‘shrinks until it reaches a vanishing point.’”

Tubingen school:- “These books are without value except for the ‘we’ sections in Acts.”

Geldenhuys:- “Toward the end of last century though, and during the first part of the present century, the researches of men like Ramsey, Harnak, and Hawkins,”

“brought to light masses of surprising facts that confirm the historical accuracy of the statements in Luke, which were formerly condemned as fictitious.”

Acts 13:6; “Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus.”

Geldenhuyts:- “In consequence, a complete changeover has been brought about in historian’s opinions regarding the historical trustworthiness of Luke.

After doing research work for many years in the regions described by Luke, Ramsey stated unambiguously that ‘Luke’s writing is unsurpassed in respect of its trustworthiness.’”

Geldenhuyts:- “Summing up, he wrote, ‘Luke is a historian of the first rank. Not merely are his statements trustworthy, but he is possessed of the true historic sense...”

“in short, this author should be ranked along with the very greatest of historians.”

Acts 13:6; “Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus.”

Geldenhuys:-

“These words are important coming, as they do, not from an apologist or theologian, but from a recognized authority in Archaeology.”

Professor Otto Piper:- “Whenever modern scholarship has been able to check up on the accuracy of Luke,”

“The judgment has been unanimous, he is one of the finest and ablest historians in the ancient world.”

Acts 13:6: “Now when they had gone through the island to Paphos, they found a sorcerer, a false prophet, a Jew whose name was Bar-Jesus.”

The sorcerer and false prophet **Bar-Jesus** (“Son of Joshua” in Aramaic) was **also called Elymas**, from an Arabic word meaning “**wise man**” or “**magician.**”

The Greek equivalent would be “**Magus.**” The “**wise men**” who visited Jesus in His infancy were called by this name. Daniel had been one in Babylon.

Do you see any resemblances to
Simon the Sorcerer of Samaria in Acts 8:9?
Both were deceiving people!

Acts 13:6: “Now when they had gone through the island to Paphos, they found **a sorcerer, a false prophet, a Jew whose name was Bar-Jesus,**”

Attention should be called to the fact that neither in the Old Testament, nor in the New Testament, is a magician or soothsayer approved.

The Old Testament commanded that all witches and wizards be put out of the land, by death!

That ought to suggest certainly to us that a Christian has no business whatever in patronizing a spiritualistic medium, a fortune teller, or any star gazer, or person of that sort.

If any one does, it seems that it reveals that he has **lost faith in the Lord Jesus Christ, and in His Word as all sufficient to govern and direct his life.**

Acts 13:6: “Now when they had gone through the island to Paphos, they found a sorcerer, a false prophet, a Jew whose name was Bar-Jesus,”

So, we Christians ought not to be tempted to sin by going to a fortune teller to have our fortune told.

A Jewish false prophet:- Like many occultists in the 20th century, this servant of the Devil pretended to be a prophet of God.

Luke says his claims were false!
Likewise would be the claims of magicians today,
if they claim to be a prophet of God.

Some Jewish people claimed, in addition to their sacred books from Yahweh, some books (having come down from Solomon) had information about charms and spells and how to cast them.

Perhaps Bar-Jesus has some of these in his library?

Acts 13:7; “who was with the **proconsul, Sergius Paulus**, an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God.”

The island of Cyprus swung back and forth between government by **proconsul** and government by **a governor**.

Strabo (xiv) tells us the island was originally an imperial province, but in 22 B.C. it was transferred by Augustus to the Senate. (Dio Cassius, LIU. 12; LIV. 4.) Under Hadrian it was under a governor, and again under a proconsul in Severus' time.

For a long time, **skeptics argued** that there was **a mistake** in the Bible where **Luke calls Sergius a proconsul**.

He should have called him a governor, they insisted. Now coins and inscriptions from the time of Claudius have been found at Curium and Citium, in which the title of Proconsul is given to the immediate successors of Sergius Paulus.



The Proconsul in "Ben Hur."

Acts 13:7; “who was with the **proconsul, Sergius Paulus, an intelligent man.** This man called for Barnabas and Saul and sought to hear the word of God.”

Proconsul:- Roman magistrate, former consul in charge of a province. Like a **propraetor**, the proconsul was someone who acted as if (**pro**) he were **an official magistrate.**

He could have all the **powers of a consul**, but was, in fact, **a former consul** whose **term in office was prolonged (prorogatio).**

Sergius Paulus Inscription. 1st Century



Acts 13:7; “who was with the **proconsul, Sergius Paulus**, an **intelligent man**. This man called for Barnabas and Saul and sought to hear the word of God.”

Still later, at Soli, **a coin** with the inscription **"Paulus the proconsul"** was found, and Luke's veracity is again affirmed. (Luigi Palma DeCesnola, Cyprus, Its Ancient Cities, Tombs & Temples (London, 1877), p. 425.)

We should remember that statesmen and generals in that age were in the habit of consulting oracles and auguries about all important matters, and of keeping about them someone who was credited with interpreting the signs of approaching good or evil.

Even modern Politicians are not immune.

Acts 13:7; “who was with the **proconsul, Sergius Paulus**, an **intelligent man**. This man called for Barnabas and Saul and sought to hear the word of God.”

Ronald and Nancy Reagan were strong believers in psychic readings. His presidential term of 8 years was filled with political scandals and assassination attempts.

It is believed that President Reagan survived all the scandals with the help of a psychic named **Joan Quigley**, whom Nancy Reagan used to consult on a daily basis.



Acts 13:7; “who was with the proconsul, Sergius Paulus, an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God.”

Many people today are also being misled by some psychics.

Celebrity Psychic Thomas John Being Sued For Non Payment By PR Firm Who Fixed His Image After His Craig's list **Scam Emerged.
\$200 Million Psychic **Scam** Targeted The Elderly Leaving Them Broke and Homeless.**

Two Psychics In Times Square New York Who Were Charging \$1,000 To Remove 'Curse**' **Busted** By Private Investigator Setup.
Psychic Who **Scammed** Lovelorn Man Out Of \$550,000 Released From Jail.**

Acts 13:7; “who was with the proconsul, **Sergius Paulus, an intelligent man.** This man **called for Barnabas and Saul** and sought **to hear the word of God.**”

“When the two Jews came to Paphos, claiming to bring fresh revelations from the God of Israel, the same good sense prompted him to send for Barnabas and Saul.” (McGarvey, op. cit., p. 8.)

This man does not believe that Paul and Barnabas were at the same level as his sorcerer.

He wanted to hear what they had to say!
The verb, **epizeteo**, in the classical Greek.
means to "put questions to" someone.

Did **Sergius Paulus** ask a number of questions of the preachers, in order to find out what the context of the message they were preaching was?

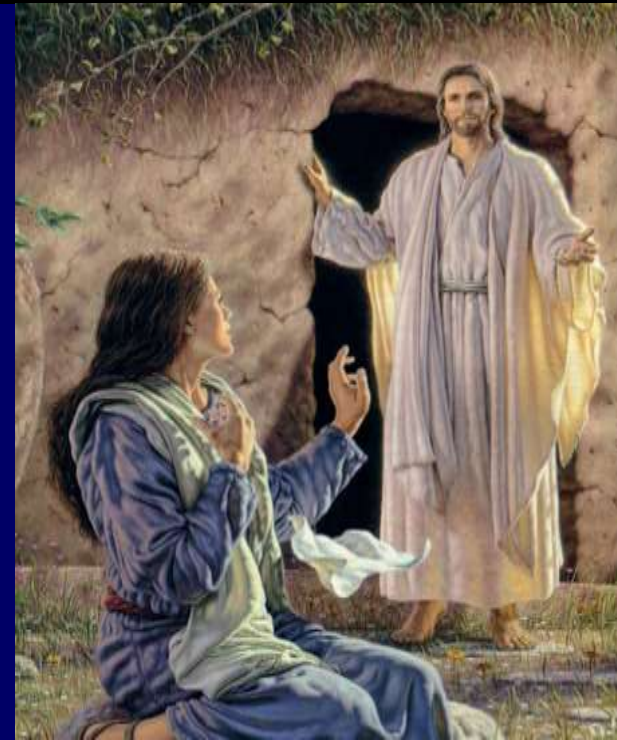
Acts 13:7; “who was with the proconsul, **Sergius Paulus**, an intelligent man. This man **called for Barnabas and Saul** and sought to hear the word of God.”

What they said (preached,) was the gospel.

**We all need to ask for the Gospel of Christ,
it is the Only Way to Salvation.**

Rom 1:16; 1 Cor 15:1-4; Acts 4:12;

**The central message of the gospel is
the death, burial, and resurrection of Christ.**



Acts 13:8; “But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith.”

Elymas was opposing them. He resisted the messengers of God. Did he try some spell or hex, or simply utter half-truths about the Christian message?

The same word is used in 2 Timothy 3:8; of the magicians who **"withstood"** Moses what they did may give some idea of what **Elymas** was doing in his attempt to influence **Sergius Paulus**.

Whichever he did, he certainly was motivated by the knowledge that if the Influence of Barnabas and Paul should be extended over the proconsul, he would be out of a job.

Acts 13:8; “But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith.”

Seeking to turn the proconsul away from the faith.
He was trying to keep **Sergius Paulus**
from becoming a Christian.

"Faith" here stands either for the Christian religion,
or the body of doctrine that Christians believe,
which not only points in the right direction.

It also points out the error of magic and witchcraft.

Acts 13:9; “Then Saul, **who also is called Paul**, filled with the Holy Spirit, looked intently at him.”

Is it significant that after his encounter with **Sergius Paulus** that from that moment on, **Saul is called “Paul” (“Paulus” in Greek)?**

(Except when reference is made to his previous life, Acts 22:7; and 26:14;). We do not know much about the reasons or the date of the change of name.

Filled with the Holy Spirit. The participle is said to imply a sudden coming of spiritual power just to be used for what will be done to **Elymas**.

It is suggested that these gifts of power were not permanently abiding things, but that the apostles and spiritually gifted men received the powers as and when they were needed.

Acts 13:9; “Then **Saul**, who also *is called* Paul, filled with the Holy Spirit,
looked intently at him.”

I would say that at this point,
that **Elymas** is in big trouble...

Paul is moving his focus from the proconsul
and **looking at Elymas.**

Paul fixed his eyes on him... That means that
something is about to happen... but what is it?

I don't think that Elymas knew
what was about to happen to him.

Remember what happened to Herod Acts 12:23;

Acts 13:10; “and said, “O **full of all deceit and all fraud**, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord?”

"Deceit" is the rendering **DOLOS**,
a word which means **"bait"**
(like that used to catch fish or trap animals.)

The word suggests that Elymas
was using his magic to catch or trap
the Proconsul, and knew it.

"Fraud" represents the word **hradiourgias**,
a word which literally means **"ease of working,"**
doing something **adroitly**.

The actions of the magician (levitation, telekinesis,
etc.) were done in a slick, cunning manner,
in order to trick and deceive the proconsul.

Acts 13:10; “and said, "O full of all deceit and all fraud, **you son of the devil, you enemy of all righteousness,** will you not cease perverting the straight ways of the Lord?”

Paul tells Elymas that he is under influence of the Devil. Because he was promoting the Devil's desires and purposes.

He belongs to the devil because he is **opposing the good news** of the Gospel.

Elymas was perverting the ways of the Lord by opposing what was being preached.

Crooked ways denote the ways of the sinner, the deceiver, the impostor.

Deuteronomy 32:5; Psalms 125:5; Proverbs 2:15;
Isaiah 59:8; Philippians 2:15;

Acts 13:11; “ And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time.” And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.”

“the hand of the Lord is upon you”:- This expression has already been shown, in the footnote at Acts 11:21; to be an expression indicating **divine punishment**. (Exod 9:3; Judges 2:15; 1 Kings 18:46; 1 Sam 5:6ff; Psa 32:4; Job 19:21; Ezek 1:3; Heb 10:31.)

That the apostles could inflict punishment through the power of God is apparent from:-
1 Timothy 1:20; and Acts 5:1-11;

You will be blind:- By this sudden and miraculous punishment, **Elymas** would be awed and humbled, and perhaps encouraged to repent. Bystanders, such as the proconsul, would be convinced that **Elymas** was an imposter and that the Gospel was true.

Acts 13:10; “and said, "O full of all deceit and all fraud, you son of the devil, **you enemy of all righteousness, will you not cease perverting the straight ways of the Lord?**”

Enemy of all righteousness:- "Righteousness"
is a word regularly used in the Bible of God's way
of saving a man, which, when accepted
results in living right by the man.

Elymas' activities (by the design and prompting
of the Devil) are opposed to both
a man's becoming saved, and then living right.

The right ways of the Lord:- The straight paths, or, doctrines
of the Christian religion. In opposition to the crooked
and perverse arts of deceivers and impostors.

Straight paths denote integrity, sincerity, truth-
Jer 31:9; Heb 12:13;
Comp. Isa 40:3-4; 42:16; Luke 3:5;





L. SERGIUS PAULUS
QUI PRIMUM
CHRISTIANAM FIDEM
AMPECTITUR
VULT RATIFICATIONE

Acts 13:11; “ And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time.” And **immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.**”

How long did it take for Elymas to become blind?
Just minutes. The punishment was from God.

This was a real miracle.
The people around need to see the **‘GREAT’
POWER from God** as they saw with Herod.

His blindness will be only
temporary, Paul says,
you shall not see
the **“Sun”** for a season...
Maybe repentance is a hope?



Acts 13:11; “ And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time.” And **immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.**”

The word **"mist"** is one of the regular medical words used to describe **a disease of the eye**. **Hippocrates** (the father of medicine) used the word to denote an extinction of sight by the drying up of, or a disturbance of the fluids in the eyeball.

The change was so sudden, that he knew not where to go. He sought some one to guide him in the ways in which he had before been familiar.

the tense of the verb ("**he was seeking**") seems to imply that no one would offer to help.





Acts 13:11; “ And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time.” And **immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.**”

Are religious **“faith” (fake) healers and false prophets** still **perverting the right ways** of the Lord? We see them on TV every day and night of the week.

I suspect the **motives** of many of these modern-day Elymase's are the same as Balaam's and all the rest: **money and power.**

After Paul said that if **anyone listened to an angel who spoke a message different from the written gospel** that he would be accursed.

We have had **at least two religions** begin that way, **Islam and Mormonism.**

Acts 13:12; “Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord.”

Miracles in the Bible were to “credential” the message, as we have indicated before, and the same true is here. The blindness of Elymas opened the eyes of the proconsul.

He BELIEVED:- What exactly is the word implying?
Acts 8:12; “But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike.”

Acts 11:21; “And the hand of the Lord was with them, and a large number who believed turned to the Lord.”

Acts 13:13; From Paphos, Paul and Barnabas sail to Perga where John Mark leaves them.

**1st Missionary Journey.
Acts 13 & 14;**



Acts 13:13; “Now when Paul and his party set sail from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jerusalem.”

Now Paul and his companions (NAS) **put out to sea** from Paphos — **"Put out to sea"** is a verb used here in its technical sense meaning to **"set sail."**

"His companions" speaks of Barnabas, John Mark, and perhaps some converts recently made during their missionary work on Cyprus, for it was a common thing for some of the converts to Christianity to travel with their teachers in a sort of apprenticeship.

In this way men had practical teaching on evangelism, how to spread the gospel. Paul from this point on is looked on as the leader of the missionary party, and is from here on named first. (with two significant exceptions.' See Acts 14:12; and 15:12, 25;)

Acts 13:13; “Now when Paul and his party set sail from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jerusalem.”

Christian Evangelism!

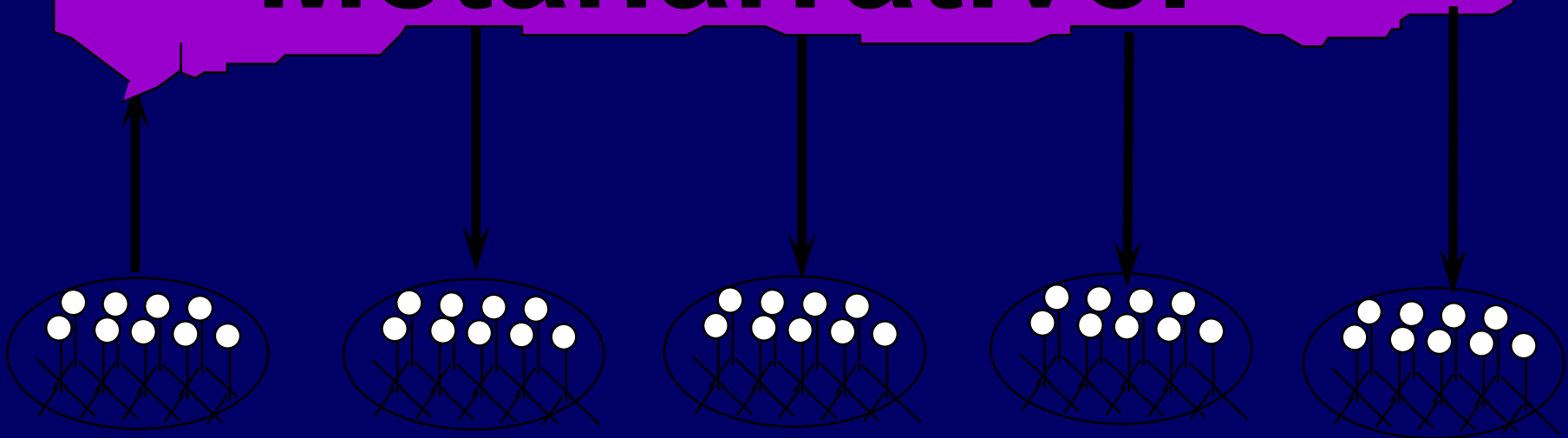
Missionaries today are often classed as really the “**new cultural imperialists.**”

This means that **a cultural group** develops its local “**story**” or account of the world.

They then go around imposing their “story” on other groups.

Christian Evangelism!
Crushing others local stories
in the process.

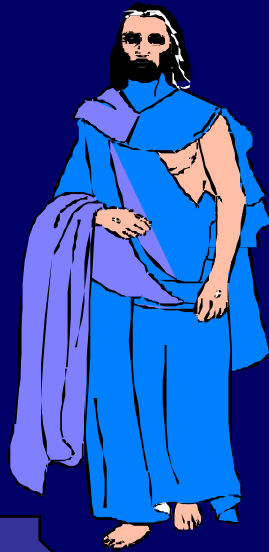
Metanarrative.



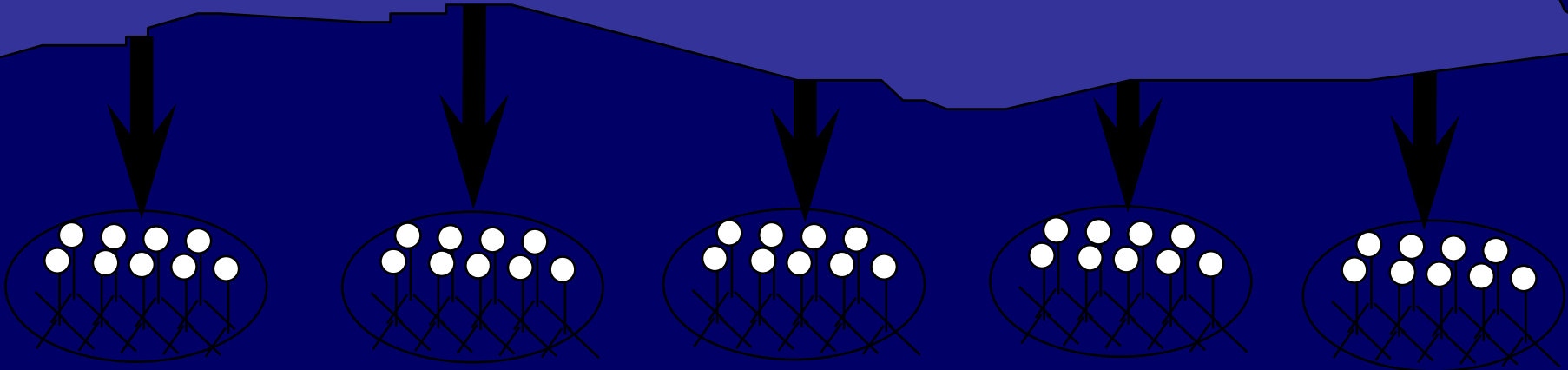
The Biblical Account!

God reveals the true
story of the world.
Because it comes from
the Creator of all,
it applies to all!

Therefore, whoever
learns it first is
obligated to tell all.



Metanarrative.



Acts 13:13; “Now when Paul and his party set sail from Paphos, **they came to Perga** in Pamphylia; and John, departing from them, returned to Jerusalem.”

Pamphylia was one of the provinces of **Asia Minor**
(the land we now call Turkey.)

It was **north of Cyprus about 100 miles**, and had **Cilicia** on its eastern border, **Lycia** on its western, and **Pisidia** on the north, with the waters of the **Mediterranean** forming its southern boundary.

Perga was the capital city of the province.

It was located, not on the seacoast, but about **seven miles inland** on the banks of the **river Cestus**. There was on a mountain near the city **a celebrated temple of Diana**.
There are extensive Greek and Roman ruins at Perga.

Ruins of Ancient Perga.



Acts 13:13; “Now when Paul and his party set sail from Paphos, they came to Perga in Pamphylia; and **John, departing from them, returned to Jerusalem.**”

It is plain from **Acts 15:37-39;** that Mark's reason for returning to Jerusalem was something that Paul deemed unworthy, enough so that Paul was unwilling to have him as a companion on another journey.

We can only guess his motives. Some suggest that he was unhappy now that Barnabas is no longer the leader of the missionary party, but rather Paul is.

Others suggest that he was afraid of the robbers they were likely to meet in the mountains.

Ramsay suggests that Paul contracted malaria in the lowlands of Pamphylia and decided to go into the higher altitudes to try to shake it off, and when the missionary journey now turned out to be longer than first anticipated, **John heads back for Jerusalem.**

First Missionary Journey Part 1 Antioch in Syria to Perga ACTS 13:1-13;

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Next in the series:-

First Miss Journey. Part 2 Acts 13:14-38;