

THE ACTS OF THE APOSTLES

by

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CHAPTER TWENTY-TWO

THE FIRST FOREIGN MISSIONARIES

(Acts 13:1-12)

OUTLINE

Key verse - 47

The growth of the Christian church was gradual. Men may differ as to when foreign mission work began. The term is indefinite. This, however, was the first time when men, directed by the Spirit and ordained for the work by the church, had deliberately started out into distant fields to bear the Gospel from place to place among both Jews and Gentiles.

This is the beginning of Paul's first missionary journey. Paul, from this on, is the central figure in the Book. Peter is mentioned but once after this. Antioch becomes the center of action, the starting point of missionary journeys.

1. Their experience. They had been home missionaries.
2. Their consecration.
3. Their call.
4. Their ordination.
5. Their journey.
6. Their field.
7. Their adversaries.
8. Their success.

The term, foreign missionary, is an indefinite expression. Opinions have varied as to who the first foreign missionaries were in the Christian church. Jesus had told his disciples that they were to begin at Jerusalem and bear the Gospel to the uttermost parts of the earth. In accordance with that command the growth of the church was gradual. Jesus went into the coasts of Tyre and Sidon; Philip baptized the Ethiopian who was on his way to Africa; Paul preached at Damascus; the disciples who were scattered abroad on account of persecution went into Cyprus and other distant points; Peter went to preach to Romans in Caesarea; disciples from Cyprus and Cyrene preached "**the Lord Jesus**" at Antioch; Barnabas was sent by the church of Jerusalem to assist in that work; Paul had gone to Tarsus and had apparently been a missionary there.

The journey of Barnabas and Paul, recorded in this chapter, is not the first work among Gentiles, nor is it the first work outside of Palestine. But it was the first time when men, directed by the Spirit and ordained for the work by the church, had deliberately started out into distant fields to bear the Gospel from place to place among both Jews and Gentiles. It was a more important event than the voyage of Columbus or the flight of Lindbergh. It is generally known as Paul's first missionary journey. When Barnabas and Paul and Mark left the coast of Asia and sailed for the island of Cyprus, though the distance was only about one hundred and twenty miles, it may properly be called the beginning of a foreign missionary journey. They passed about one hundred and forty miles through Cyprus, one hundred and seventy over the sea to Perga, and about two hundred and fifty north and east through Antioch to Iconium and Derbe. The whole journey, before they returned to their starting point at Antioch, would probably amount to more than one thousand miles. This was the shortest of Paul's three missionary journeys but it was filled with hardships and perils.

When they started on this journey Barnabas is named first, but before they returned Paul is named first. He has evidently taken the lead in the work. From this point on Paul is the central figure in the Book of Acts. Peter has been the central figure up to this point but now he drops out of sight and the record centers around the work of Paul. We hear of Peter but once again in this Book, and in that case he is concerned in releasing the Jews from ceremonial obligations. This was one of the important duties of Peter's life, the responsibility for which the Lord laid upon him through a vision at Joppa.

Antioch became henceforth in this Book the center of action. All of the three missionary journeys of Paul started there, and the first and second ended there. It was a great city, a strategic point, and contained a vigorous and earnest missionary church.

In this chapter the name of Saul is changed to Paul. We are not told why this is done and it is useless for us to spend time by way of conjecture. One well-known expositor devotes a whole sermon to the change of Paul's name. It is all, however, based upon imagination. He supposes that he was called Paul after Sergius Paulus, who was a prominent convert in Cyprus. The most plausible reason is that his father gave him the Hebrew name, Saul, in honor of the greatest man of their tribe, and being a Roman gave him also the Roman name, Paul. With the beginning of the record of his work as the apostle to the Gentiles his Roman name is used.

As we begin the study of the first missionary journey of Barnabas and Paul we wish to consider first:

THEIR EXPERIENCE

They were not without experience. They had been home missionaries before they were called to work abroad. Barnabas had lived in Cyprus. He had given up his possessions there and had become an active minister in Jerusalem. Barnabas was the first man who showed friendship to Paul when he returned to Jerusalem a converted man. Barnabas was evidently forward in helping new members of the church. His activity in the mission work of the church led the apostles at Jerusalem to send him to Antioch to help organize the church there. He had brought Paul back from Tarsus and had gathered an earnest group of men about him at Antioch.

Paul had preached with such zeal in Damascus, after his conversion, that he had confounded the Jews, proving that Jesus was the very Christ. He had faced persecution both at Damascus and Jerusalem. Though he had been forced to flee for his life, he was just as forward to speak again as a messenger of Christ. Paul and Barnabas had worked for a year together in the great idolatrous city of Antioch. The Lord had so blessed their work, “**the word of God grew and multiplied**” (12:24).

John Mark accompanied them as far as Perga. Mark had returned from Jerusalem with Paul and Barnabas after they had taken the money there which was sent to help those suffering from famine. He seems to have had a desire to go with them on their missionary journey, but is not spoken of as one who had been called to this work by the Holy Spirit. He endured for a time, but does not seem to have had the experience or the consecration necessary to fit him for the hardships of missionary work. He was a nephew of Barnabas and this, as in the case of Lot with Abraham, may have had much to do with his desire to go with Paul and Barnabas.

It is, therefore, evident that the first foreign missionaries were first home missionaries. If we expect God to call us to harder and more advanced service we must show ourselves faithful and earnest in the work where we are. We find sinful men all about us to whom we may testify. God gives the man who uses his talents a larger measure of responsibility. He does not care for foreign missionaries who are not first home missionaries.

THEIR CONSECRATION

These men were consecrated to the Lord before they were called to foreign service: “**they ministered to the Lord, and fasted**” (13:2). It was while they ministered and fasted that their call came. Some years before this Barnabas had parted with his earthly possessions and had brought the money and laid it at the apostle’s feet (Acts 4:36). He had nothing to hold him back when the opportunity came to go to another field. His consecration was also manifest in the work which he did.

Paul’s consecration is well known. He gave up a family name and tradition which would have brought honor and power among the Jews. He was already a prominent leader - perhaps a member of the Sanhedrim - among the Pharisees before his memorable trip to Damascus. He had risked his life for the sake of the Lord Jesus before he started on this missionary journey.

God desires men of such consecration as these. He has always sought such men through all the history of the church. This was the type of man whom he chose in Abraham, Moses, Isaiah, Jeremiah, Daniel, John the Baptist and in the apostles. He seeks men who are willing to give up father and mother and brothers and sisters and houses and lands for His sake and that of the Gospel. He wants men who are willing to endure persecution for His sake. He desires men who, having put their hand to the plow, will not turn back.

History is replete with names of such men who adorn the roll of missionary effort. John Elliot began work among the Indians in the year sixteen hundred and forty-six.

“What was it that moved him to his missionary service? What sustained him in the prolonged endeavor? Was it a clarion call from the press or the platform? Were there great convocations to welcome and compliment him? Were his preaching excursions pleasant vacation jaunts? At the time he started on this undertaking there was not a missionary society on the face of the earth. From no quarter were pledges of pecuniary aid tendered . . . What was the inspiring motive with Elliot? Let him speak for himself: ‘God first put into my heart a compassion for their poor souls and a desire to teach them to know Christ and to bring them into His kingdom.’ This recognized father of American missions began work at his own charges.” Later he received a small salary. (*Protestant Missions*, A.C. Thompson).

“As a class missionaries are preeminently philanthropic, and nobly deny themselves out of regard to the name of their MASTER. Such a one was Schwartz. English residents in southern India were fully convinced of this. At one time, owing to a general distress resulting from the ravages of war, he forbore to draw from the government his pay as chaplain. Repeatedly did he refuse pay tendered for special services . . . Schwartz lived seventy-two years, forty-eight of which were devoted to evangelistic labor in India. He took no part of that long period to visit Europe.” It has been estimated that he had gathered between six and seven thousand converts during his service of the Lord in India. (Ibid, pp. 198-199).

As in the case of Frederick Schwartz, whose mother had dedicated him to the Lord, so in many other instances consecrated parents have had much to do with the consecration of their children to foreign missionary service. Dr. J. Campbell White, in a lecture at the Student Volunteer Convention at Nashville, said: “Would it not be Christ-like to take the attitude that my friends, Mr. and Mrs. Paton, did over at Pittsburgh three years ago, when their only child, a beautiful, clever, tender girl, came to them one day and said she wanted to be a missionary out in Africa. And they were so much in sympathy with Christ that they said, ‘We shall be very glad to have you go.’ Then, as they thought and prayed over it for a few days, they decided that they could not let anybody else support their daughter, and so they sent word to the mission board that they wanted to have the privilege for the rest of their lives of paying their daughter’s yearly salary while she worked over yonder in Africa. And when one and another of their friends came to them, protesting against this madness in sending their only child away off to bury her life in the heart of Africa, their simple answer to their critics was in words like these: ‘Our Lord has given His best to us, and our best is not too good for Him’.”

Barnabas and Simeon and Lucius and Manaen and Paul were fasting. But that was not all they were doing. They were ministering to the Lord. They were working as well as praying and exercising self-denial. Here were five consecrated men doing great things for God and expecting great things from God. By their teaching and preaching they caused the church to multiply where they were, and by their fasting and praying they opened the way for some of them to go to other fields far beyond. Like William Carey, in later years, they expected great things from God and they attempted great things for God.

God has never ceased to call for consecrated men in all the ages of the church. Such men are not looking for easy fields. They are ready to undertake the Lord’s service in the hardest fields. Let us hear one of these, the greatest of missionaries, in pleading tones say:

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Romans 12:1-2).

THEIR CALL

“the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them” (13:2). They had been called of God before this time. Just when that call came to them we are not told. This was a command to separate these men that they might take up the work in other fields to which they had been called.

When they had fasted and prayed and laid their hands on them, they sent them away, unto the work which God had for them to do. The church did not send them, she simply recognized the hand of God upon them, and simply let them go. They had been called of God and now the call comes to the church to give them her blessing and let them go.

The Holy Spirit calls whom He will. He, however, gives each one of God’s children an opportunity to show that he is willing to serve. If he is willing to serve Him to the fullest of his power He will call him to a higher service. Paul might have been just as energetic if he had continued to work in and around Syria, but God saw that he was especially fitted by birth and training to go to the Gentiles, and so He indicated to him very plainly the work to which he was called.

When one gives himself to the work of the ministry, whether at home or abroad, he should be sure that he is called of God. A man who is not called of God will find that his work ends in disappointment. Without the Spirit leading and directing in the Lord’s work, it will surely end in disappointment. It is not by human energy, it is not by sound logic, it is not by mere organization, it is not by beautiful rhetoric, it is not by powerful oratory that one may lead men to Christ or build up the church in the faith. This must be done by the power of the Holy Spirit. **“Not by might, nor by power, but by my spirit, saith the Lord of hosts”** (Zech. 4:6).

Let us make sure then, that when we set out in the Lord’s service, we are called of God. When we are called of God we ought to be ready to respond without delay. Isaiah said: **“Here am I, send me.”** When William Burns was chosen by the English Presbyterian Synod to be its first missionary to China, and was asked how soon he could be ready to go, he gave the prompt reply, “Tomorrow.” When W.W. Carithers was chosen by the Board of the Reformed Presbyterian Church to be its first missionary to the Indians, and was asked how much time he would desire in which to make his decision, he replied that he was ready to go at once. He had decided before this that he had the call of God and the action of the Board merely confirmed his decision.

THEIR ORDINATION

“And when they had fasted and prayed, and laid their hands on them, they sent them away” (13:3).

Paul and Barnabas were ordained by human instrumentality. This act was accompanied by fasting and prayer and the laying on of hands. Apparently the officers of the church at Antioch, Symeon, Lucius, Manaen and other prophets and teachers who were there laid their hands on them and prayed, and thus set them apart for the work to which God had called them.

They were not made holy by the act of laying on of hands and of prayer, as they were ordained to the work; but they received a special sanction of God through the church of Christ and had the promise of a special blessing as a result. Several times we are told in the record of the early Christian church of how the Holy Spirit was given to those upon whom the hands of the officers of the church were laid. It is evidently God's plan of setting men apart for the ministry of the Word. Since we are taught that the church should do this, it is not merely the act of men, but Christ working through the church in setting apart godly men who are called of Him.

The act of ordination is often taken too lightly today. These men in the early church had fasted and prayed and ministered before this time, but when they engaged in the act of ordination they fasted and prayed again. Men usually prefer the feast to the fast today. What a great blessing the church would receive if she would bow herself before God with that humility and reverence and spirit of self-denial which pervaded the hearts of this consecrated group of disciples at Antioch as they were launching the first foreign missionary enterprise! We cannot humble ourselves too low in the sight of God. We cannot pray too earnestly to Him. We cannot exercise too much faith in Christ.

THEIR JOURNEY

The first part of this journey was not a new one to Barnabas, who was from Cyprus, and it may not have been a new one for Paul. They descended the mountains from Antioch to Seleucia, which was the sea port, a distance of about sixteen miles. The great stones of the harbor from which they sailed, massive stones twenty feet long and five feet thick, may still be seen. They are fastened together with great iron cramps, and have remained in a fair state of preservation through all the intervening centuries.

This harbor at Seleucia is an historic one; not merely because of the firm manner in which it was built; not merely because it has withstood the tide and storms of the ages; but it is known and honored today, and will be honored while the world stands, because it was from there that Paul and Barnabas left to go on their first missionary journey to bear the Gospel of Christ to heathen lands. The old harbor in Holland, from which the Pilgrim fathers set out in the Mayflower to seek a land where they could worship God with freedom of conscience, is looked upon as an important historic port today. But of greater significance to the world, and more dearly to be kept in mind, is that harbor from which these servants of God sailed with the all-important object of bearing the Gospel of Christ to the uttermost parts of the world.

Luke tells nothing of the voyage from Seleucia to Salamis. It was a distance of about one hundred and twenty miles and was probably uneventful. Luke is not endeavoring to tell all the incidents of the journey.

Many of them would have been of no value to the church today and would have made the history so massive that it would have obscured the more important events of Paul's journeys. Luke selects those incidents which have their greatest lessons for us. Thus, guided by the Spirit, he has made the record a living Book for us today.

We may be reasonably sure that, as they went westward through Cyprus, they would preach in many places along the way. They would be constantly in the midst of the worshippers of heathen gods. About half way across the island they would pass by Mt. Olympus which lay to their right. The snows would be at the time melting fast from the peak of the Mount where it was said the gods held counsel together.

Out on the sea, from the foam of the waves, the people said that a beautiful goddess was born named Aphrodite. It was thought that she came ashore in a shell which has lived in Cyprus ever since. Her Latin name is Venus. They considered her the goddess of love and beauty.

As they would walk across the hills and down a great valley, which the people thought looked like a theatre of the gods, where the sound was broken only by the running of the water from the melting snows and the cry of the herd-boy to his goats, they would long to come to the city of Paphos so that they might teach the people the foolishness of worshipping these imaginary gods.

When they came to a plateau which leads to Paphos, they would likely see the people coming out along the road to worship at the temple of Aphrodite. As they witnessed their actions and knew of the impure thoughts and false motives of worship, as these people went to their place of immoral worship, they would hasten on that they might have the opportunity of pointing out to them the true God, who is the source of all true and pure love, and whose followers seek a holy, rather than an impure life.

They would have an exceedingly perilous journey after they left Cyprus and went northward beyond Perga through a mountainous district infested with robbers. That part of their journey, however, does not come within the passage before us.

THEIR FIELD

To go to the island of Cyprus first was the natural course for them to pursue. It was the next field outward from Antioch. Both Barnabas and Paul had begun at Jerusalem. They had labored at nearby points. When they left the continent Cyprus was the nearest Island of importance. There was a large industry in Cyprus in the mining and shipping of copper. This would naturally attract many men who wished to engage in business or in trading, or who wished to be employed as workmen in the mines. No doubt many Jews were thus attracted and as it was Paul's custom to preach to many of their own people.

Cyprus was the former home of Barnabas and he would have a desire to preach to his former friends and win them to the Gospel. There were also those in Cyprus who fled from the persecution in and about Jerusalem, and they would find pleasure in teaching and comforting them.

But perhaps that which attracted Barnabas and Paul to Cyprus, more than anything else, was the wickedness that was there. It was Paul's desire to take the Gospel to the strongholds of sin. He wanted to win disciples and plant the seed of the Gospel where idolatry, immorality, and various forms of sin were rampant. In such places was the Gospel most needed. Such a field was Cyprus, particularly where the temple of Aphrodite was located. We have seen that Antioch, where they had just labored for a year, was an idolatrous stronghold. Such also was Paphos whither they were bound.

THEIR ADVERSARIES

When the two new teachers began to herald their message of light and love about the city of Paphos, the proconsul, Sergius Paulus, who was a man of understanding, called for Barnabas and Saul and wanted to hear the Word of God. They were pleased with the invitation and the opportunity to reach the leading man of the island with the Gospel message. No sooner had they reached the proconsul and begun to unfold their message then **“a certain sorcerer, a false prophet, a Jew, whose name was Bar Jesus (the son of Jesus) . . . withstood them, seeking to turn away the deputy from the faith”** (13:6, 8). This man was called Elymas.

It is well to note carefully some of the facts recorded of this man. He was a Jew. He must therefore have had an early religious training. He knew the Word of God and had deliberately turned against it. He was a false prophet. He pretended to be a prophet of God when he was a deceiver. He declared that he could prophecy when he was wholly devoid of spiritual insight. He was a sorcerer. He claimed to be a religious, wonder-working leader of the people. He was able to deceive multitudes by his arts of magic. More than all else, he claimed that he was a son of Jesus. He had taken that name to himself. He evidently knew, therefore, not only the teaching of the Old Testament but he had heard of, and knew much about, Jesus. He was one of the most artful, deceptive, and vicious opponents that the missionaries could have met. He thought he had Sergius Paulus under his control and would keep him there.

When we see the character of this man we are the better able to understand the action of the Spirit through Paul. That Paul was right in what he did is made clear by the fact that he was **“filled with the Holy Ghost”** (13:9). He was given special discernment and special power by the Spirit for this occasion. **“filled with the Holy Ghost, set his eyes on him, And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand”** (13:9-11).

The Spirit of God spoke through Paul. Not often has the Spirit spoken through the voice of man to curse. But as he spoke through Peter to sentence Ananias and Sapphira, so he spoke through Paul to sentence Elymas the sorcerer. This blind leader of the blind was made literally blind for a season, that he might have time to think upon the awful sin of trying to turn men away from faith in God and of publishing a false message to the world. If he would not repent himself, he would at least be silenced so that those who would might hear the Gospel.

The miracle which was wrought upon him in cursing him would show the power of Almighty God over the sinner and blasphemer and would lead men to believe. If men deliberately close their minds to the truth their consciences will after a time become seared and their minds will be hardened, and the light that is them will be turned into darkness. Jesus said upon one occasion, when referring to the Pharisees: **“For judgment I am come into this world, that they which see not might see; and that they which see might be made blind”** (John 9:39). The Holy Spirit demonstrated his power. God conquered, as He always does. Beware of trying to turn men from the truth, whatever that truth may be, but particularly beware of dishonoring the name and the power of the Son of God.

Paul was led to speak severely because this man stood between an earnest seeker and the truth as it is in Christ Jesus.

Satan still works in a similar manner today. The witch doctor, the medicine man, or the heathen priest, [***the new ager***] is the greatest opponent of the missionary in almost every heathen land. They have been the most powerful enemies of the Gospel in China and India, in Africa and in the islands of the sea. For years they successfully resisted the teaching of John G. Paton on the island of Tanna and were responsible for forcing him to leave the island. They did much to resist his work on Aniwa. One of the amusing as well as pathetic incidents of the work on Aniwa is that of Sacred Man, who had pretended to cause hurricanes, receiving a thrashing with a large cocoa-nut leaf at the hands of his wife, as she said: “I’ll knock the Devil out of him! He’ll not try hurricanes again!” (Autobiography p. 211).

But we do not have to go to heathen lands to find Satan employing magical means or systems are used to oppose the Gospel most strongly. Such systems as Spiritualism and Christian Science and Theosophy are used to turn multitudes away from the faith. Any system which uses something else to which to direct men’s attention rather than personal faith in the Son of God, and there are many, is in a general way following the plan of Elymas the apostate Jew.

When Jesus uttered his eight woes near the close of His ministry, they were spoken against the Pharisees who knew what was right, but who were hypocrites and deceivers. They were the most bitter opponents of the Gospel. Jesus’ most severe denunciations are not against those who sin ignorantly, He speaks in mercy to such, but against those who knowingly and intelligently try to turn men away from faith in Christ.

THEIR SUCCESS

We are not told of the results of their preaching in Salamis, or in other places as they went through the island. But we are told that at Paphos, the place of the greatest resistance, the proconsul, the chief man of the island, **“believed, being astonished at the doctrine of the Lord”** (13:12). We are told, later, after they had preached in Antioch of Pisidia, that many of the Jews and proselytes followed Paul and Barnabas, and that many of the Gentiles believed, **“And the word of the Lord was published throughout all the region”** (13:49).

The Spirit of God inclined the heart of Sergius Paulus, as he did that of Cornelius, from the first. He listened sympathetically and devoutly.

A miracle was performed in the form of a curse, on this occasion, to vindicate the truth and convince the proconsul that Christ whom Paul preached was truly the Son of God. The Spirit of God was working in that place. When the Spirit of God is working one might as well try to turn the rising sun back in its course, and prevent it from lighting the sky, as to turn back the light of the Gospel truth and to hold in darkness the heart that is being opened to see Jesus Christ.

Whatever the opposition; however subtle the forces which resist us, we can still preach the Gospel with assurance; we can still be certain that men will be won to Christ by it. All the forces of Satan have been unable to resist it successfully in the past nor can they defeat it today. Satan was limited in his attack against Job; he was limited in his effort to deceive Sergius Paulus, and he is always held within the limits which God has set for him. He buffeted Paul, but he could not defeat him. His testimony was triumphant in the face of all forms of opposition. We can preach the Gospel supported by the promise, "**Lo I am with you alway**," and encouraged by the assurance, "**My word shall accomplish that**" which I please.

It had been a dull year in the church where Moffat was converted. The deacons finally said to the old pastor: "We love you pastor, but don't you think you had better resign? There hasn't been a convert this year." "Yes," he replied, "it has been a dull year - sadly dull to me. Yet I mind that one did come, wee Bobby Moffat. But he was so wee a bairn that I suppose it is not right to count him." A few years later Bobby came to the pastor and said, "Pastor, do you think I could ever learn to preach? I feel within here something that tells me that I ought to. If I could just lead souls to Christ, that would be happiness to me." The pastor answered, "Well Bobby, you might; who knows? At least you can try." He did try, and years later when Robert Moffat came back from his wonderful work in Africa the King of England rose in his presence and the British Parliament stood as a mark of respect. The humble old preacher, who had one convert, and who was so discouraged, is dead and forgotten, and yet that was the greatest year's work he ever did - and few have equaled it.

Dr. A.J. Gordon tells of a Moravian missionary named George Smith who went to Africa. He had been there but a short time and had only one convert, a poor woman, when he was driven from the country. They found the missionary dead one day. He had died praying for the Dark Continent. Failure? And yet when they celebrated the one hundredth anniversary of the founding of that mission, they learned that a company, accidentally stumbling upon a place where he had prayed, had found the copy of the Scriptures he had left. They also found one aged woman who was his convert. They sought to sum up his brief life, and reckoned more than thirteen thousand living converts that had sprung from that life which seemed such a failure.

We cannot measure our successes any more than Paul, or than later missionaries could measure theirs. Our life may seem a failure like that of George Smith, and yet if we are faithful servants of God, if we hold forth the Word in the face of all opposition, we may rest assured that God will give us our reward; and perhaps the souls won for the MASTER, like that of the humble Moravian missionary, may far outnumber those whom we had multiplied in our fondest dreams. God forbid that we should be unmoved, or that we should not do the best that our strength will permit for the salvation of the lost world. May the gift of the Gospel which has been handed down to us so move us that we shall pass it on to the uttermost parts of the world!

**“Stir me, oh! stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go - but most to pray:
Stir, till the blood red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.**

**Stir me, oh! stir me, Lord. Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
Even to the dreadful Cross, that I might live;
Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me.”**

QUESTIONS

(Acts 13:1-12)

1. In what sense were Paul and Barnabas the first foreign missionaries?
2. By whose authority were they called to this work?
3. By whose agency were they set apart for the work?
4. What significance has fasting and prayer in connection with such work?
5. To what island did they first sail? At what place is their work recorded in Cyprus?
6. About what distance did they have to go to Cyprus? How far on the whole journey?
7. From this time on who is the central figure of The Acts?
8. What is significant about Paul's name in this passage?
9. Why was Barnabas well fitted to go to Cyprus?
10. What interest had these men taken in home missions before they were called as foreign missionaries? What lesson for us?
11. What indicates their consecration?
12. What kind of men does God want today?
13. Why are we surprised to find Manaen among those who fasted and prayed? What lesson for us?
14. Give reasons why Cyprus was selected in which to do mission work?
15. Who was their chief opponent in Cyprus?
16. Does Satan still work in a similar manner? Give examples?
17. Under what circumstances has the Spirit spoken to curse?
18. What effect did the miracle have upon the belief of Sergius Paulus?
19. What effect could miracles have upon all men?
20. Can Satan's subtlety ever defeat the plan of God?

~ end of chapter 22 ~

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