

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

1ST GRADE

TEACHER'S PACKET

SUNDAY MORNING

Study 42

Paul's First Missionary Journey



Paul's First Missionary Journey

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will tell the story of Paul's first missionary journey and show what it looks like to be a missionary.

Key Verses

Acts 13:1-3; 14:8-20—Main Teaching Passage

(Acts 13-14 contain Paul's first missionary journey. We will focus on his time in Lystra today.)

Matthew 28:18-20

Acts 1:8

Memory Verse - Matthew 28:19

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,"

Hook

Review last week's memory verse, Romans 8:31.

Tell the class that you have a message for them, and then whisper that message in a student's ear. Tell them that they are only allowed to whisper this message to each other. Watch as the message spreads through the class.

God could have shouted the Gospel from heaven just as you could have said the message from the front of the room, but instead He uses people as His messengers. These people are called missionaries. Today, we are going to see some of the Church's first missionaries, Paul and Barnabas.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

In Acts 13:1-3, the Holy Spirit called Saul and Barnabas (the man who brought Saul to the apostles) to go on a missionary journey. The other believers prayed over them and sent them off. On this journey, Saul began going by the name Paul, so we will use the name Paul for the rest of the year. Paul and Barnabas traveled to Cyprus, Antioch, Iconium, Lystra, and Derbe, cities in modern-day Lebanon and Turkey, preaching the Gospel. For today's study, we will focus on their ministry in Lystra.

In Acts 14:8, Paul encountered a crippled man who was listening to him teach. Paul saw the man's faith and commanded him to get up and walk. The man got up and began walking and leaping. When the people of Lystra saw this, they were amazed and thought Paul and Barnabas were gods who had come down as men. This distressed Paul and Barnabas, and they responded by tearing their clothes and preaching to the multitude. Paul called them to reject idols and turn to the living God. Nevertheless, they continued to worship Paul and Barnabas and even offered sacrifices to them. Then, some Jews from a nearby town who were angry at Paul and Barnabas for making converts in other towns stirred up the crowd. The crowd turned on Paul and stoned him. They dragged his body out of the city, thinking he was dead. But when the disciples gathered around him, he got up and went back into the city to preach again. The next day, he departed for Derbe.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

At this point in the book of Acts, the focus shifts from Peter to Paul. Acts 13-14 detail the first of three missionary trips Paul would take before his final journey to Rome. Paul was the great missionary of the early Church, taking the Gospel to many of the cities across the Roman Empire. A missionary is a man or woman who leaves his or her home to go to a foreign place and share the Gospel. In doing this, the missionary fulfills the Great Commission in Matthew 28:18-20 to make disciple of all nations. In Acts 1:8, Jesus told the apostles to be witnesses in Jerusalem, Judea, Samaria, and to the ends of the earth. In Acts 1-12, the apostles had accomplished the first three parts, preaching the Gospel in Jerusalem, Judea, and Samaria. Now it was time to reach the rest of the world.

The story of Paul and Barnabas in Lystra show us some of the key things that a missionary does. First, a missionary is called by the Holy Spirit (Acts 13:1-3). Every Christian is called to preach the Gospel, but the Holy Spirit determines where and how. If a missionary does not operate in the power of the Holy Spirit, the mission is doomed to fail. Missionaries

LOOK (Continued)

help people, just as Paul and Barnabas helped the crippled man. It might not be through a miracle like Paul did, but missionaries can still provide for the needs of others. Paul and Barnabas did not accept glory for themselves when the people thought they were gods. The same way, missionaries should never work for their own glory. They must always point others to Jesus. Missionaries also may be persecuted like Paul was, yet that did not stop him from continuing to minister to them. Most importantly of all, missionaries must preach the Gospel. Sometimes Paul didn't perform miracles or face persecution, but he always preached the Gospel. This is the central work of every missionary.

While the kids might not be able to go to another country to be a missionary today, everyone can do the work of a missionary in their homes, schools, friend groups, and neighborhoods. We all know people who don't know Jesus, and they need the Gospel as much as someone living on the other side of the world. We can be missionaries to them by sharing the Gospel with them. We can do work to help people, such as feeding the homeless or raking leaves for elderly people, so that we can show them the love of God. When others see us doing these things and want to thank us, we can point them to Jesus and give Him the glory. We can continue to tell others about Jesus even if we face rejection. And who knows? Maybe one day some of us will be missionaries to a foreign country, preaching the Gospel to the end of the earth.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, memorize Matthew 28:19.

Discuss with the class the kind of things missionaries might do in other countries today. Then think of ways the students can be missionaries to their communities.

Pray: If you know of any missionaries, pray for them. Ask God to help us all do the work of a missionary wherever He has put us.

Family Activity: Go to missions.ccphilly.org and look up a missionary. Pray for that missionary every day this month.

FURTHER STUDY

Commentary on Acts 13:1-3 & 14:7-20 by David Guzik

PAUL'S FIRST MISSIONARY JOURNEY BEGINS

A. Barnabas and Saul are called and sent by the Holy Spirit.

1. ([Acts 13:1](#)) The people at the church in Antioch.

Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

a. **Now in the church that was at Antioch:** In [Acts 12:25](#), we learn Barnabas, Saul, and John Mark were all at the church in Antioch, having returned from delivering a gift of support to the church in Jerusalem ([Acts 11:27-30](#)). Saul and Barnabas were among the teachers and prophets there, as were **Simeon, Lucius,** and **Manaen**.

b. **Simeon who was called Niger:** Since **Niger** means *black*, he was presumably a black African among the congregation at Antioch, and possibly the same **Simeon** who carried Jesus' cross ([Luke 23:26](#)).

c. **Manaen who had been brought up with Herod the tetrarch:** This **Manaen** mentioned here grew up with **Herod the tetrarch**. This was the same Herod who beheaded John the Baptist and presided over one of Jesus' trials ([Luke 23:7-12](#)).

i. Herod and Manaen grew up together, but went very different ways. One killed John the Baptist and presided over one of the trials of Jesus before His crucifixion. The other became a Christian, and a leader in the dynamic congregation at Antioch.

2. ([Acts 13:2](#)) The Holy Spirit calls Barnabas and Saul.

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."

a. **As they ministered to the Lord:** This was part of what happened at the congregation in Antioch. Barnabas and others certainly ministered to the congregation, and the congregation also ministered one to another. Yet they also **ministered to the Lord**.

i. This is the first job of any servant of God, to minister unto the Lord. In doing this, they did the service of priests under the new covenant, offering their bodies as living sacrifices ([Romans 12:1](#)). Ministering to the Lord means doing what pleases Him and honors Him — worship, praise, prayer, listening to, honoring God.

ii. "The word translated *worshipping* [*ministered*, NKJV] is that usually employed in the LXX for the service of priests and Levites in the temple." (Williams)

b. **They ministered to the Lord and fasted:** As part of their service to the Lord, they also **fasted**. Presumably, they fasted because they sensed a need to seek God in a special way.

i. Judging from the calling described in the text, it is possible that they sought God about the need to spread the gospel to all the earth.

ii. If we assume they fasted and prayed about the need of the world for Jesus, we can see how God answered their prayer — by using them. This is often how God moves, by sending the people who have it on their

hearts to pray.

iii. Many want to be “back seat drivers” in God’s work. They hope to say, “I’ll have the burden and you do the work.” But God’s typical way of working is to send the people who have the burden to do the work.

c. **The Holy Spirit said:** As they ministered unto the Lord, God spoke to them. This was a word of *calling* that would guide **Barnabas and Saul** into a specific work.

d. **The Holy Spirit said:** Presumably, the call came through the ministry of prophets in the church at Antioch, though it could have come simply through the inner witness of the Holy Spirit.

i. “I do not for a moment imagine that the assembly heard a voice. That is the mistake we too often make. We try to force ourselves into ecstasies in order to hear the voice, then we imagine we hear it!” (Morgan)

e. **Separate to Me:** Before Barnabas and Saul could do anything significant for God, they first had to be separated to Him. If you will separate **to** God, it means you must separate from some other things.

i. You can’t really say “yes” to God’s call on your life until you can say “no” to things that will keep you from that call.

f. **Separate to Me Barnabas and Saul for the work:** It is significant that the two men called to missionary service were — as far as we know — the two most gifted and able men in the congregation.

g. **For the work to which I have called them:** God had a specific **work** He had appointed to Barnabas and Saul to do. Paul would later write in [Ephesians 2:10](#): *For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.* Here, God called Barnabas and Saul to those kind of good works.

i. The calling God had for the life of Paul had already been stated in [Acts 9:15-16](#): *He is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. For I will show him how many things he must suffer for My name’s sake.* This was not a touchy-feely “feel good” call — it was a serious call to a serious ministry.

h. **Now separate to Me:** God gave a timetable — **now**. Before, God had told Paul through Ananias what his calling was, but not that it was **now**. **Now** meant there was to be no delay.

3. ([Acts 13:3](#)) The sending of Barnabas and Saul.

Then, having fasted and prayed, and laid hands on them, they sent them away.

a. **Having fasted and prayed:** They were sent with fasting and prayer. This whole work required a substantial dependence on God, and fasting and prayer demonstrated that dependence.

b. **And laid hands on them:** The laying on of hands was a formal commissioning to this work. Certainly Barnabas and Saul were “ordained” before this, but now they entered a different sphere of ministry.

c. **They sent them away:** Notice that the church in Antioch *sent* Barnabas and Saul out. They were supported and sent by a specific congregation. As far as we know, this had never happened before in the history of the church. Many went out as “accidental missionaries” (as in [Acts 8:4](#) and [11:19](#)) but there was never a concerted and organized effort to win people to Jesus like this.

i. Being intentionally **sent** by the church in Antioch, many regard this as the first real known *missionary* effort of the church. “The word ‘missionary’ has to do with sending. The Latin word *mitto, mittere*, means ‘to send’; ‘mission’ and ‘missionary’ come from the forms *missi* and *missum*.” (Boice)

ii. They seem to have done this without a committee report, without a demographic analysis, without a marketing survey, without what is sometimes called “spiritual mapping.” Barnabas and Saul went out without any of these things, only with the call and power of the Holy Spirit.

B. In the cities of Lystra and Derbe.

1. ([Acts 14:7-10](#)) In Lystra, a lame man is healed.

And they were preaching the gospel there. And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked. This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed, said with a loud voice, "Stand up straight on your feet!" And he leaped and walked.

a. **And they were preaching the gospel there:** Paul and Barnabas did many miraculous works, one of which is recorded in the following passage. Yet they did not travel as miracle workers. Their focus was always **preaching the gospel**.

i. "The apostles did not go into these cities to do miracles, and then to preach. Rather, it was the other way around: They went to preach; then sometimes there were healings." (Boice)

b. **This man heard Paul speaking:** The crippled man heard Paul preach about Jesus. When he heard about Jesus, his face and manner showed that he believed Jesus could touch *his* life; he **had faith to be healed**.

i. This **certain man without strength in his feet** made the important transition from hearing about the work of Jesus to believing that it was for him. Not everyone makes this same transition, but they should.

c. **Paul, observing him intently and seeing that he had faith to be healed:** There was something about this man's faith that was evident, and it is likely that God gave Paul the gift of discernment, so much so that Paul knew God intended to heal the man at that moment.

i. "That this lame man had faith was made plain by his ready obedience to Paul's command to stand up." (Bruce)

2. ([Acts 14:11-13](#)) The excited crowd in Lystra declares Paul and Barnabas to be Greek gods, visiting the earth.

Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian language, "The gods have come down to us in the likeness of men!" And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker. Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to sacrifice with the multitudes.

a. **The gods have come down to us in the likeness of men!** These people saw a stupendous miracle happen before their eyes, yet their idea of *who God is* had not changed. Therefore it seemed logical to them to consider Paul and Barnabas gods.

i. The miracle merely attracted attention, and in a way, it was unwanted attention. The miracle itself saved no one.

b. **Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker:** In Greek mythology, it was common for the gods to come to earth in human form, though they did not always do so for the good of man.

i. The people of Lystra had a legend that once Zeus and Hermes visited their land disguised as mortals, and no one gave them any hospitality except for one older couple. In their anger at the people, Zeus and Hermes wiped out the whole population, except for the old couple. This may help explain why the Lystrians were so quick to honor Paul and Barnabas.

c. **And Paul, Hermes:** He was known as the messenger of the gods, so it made sense to the Lystrians that Paul (the more talkative one) was **Hermes, because he was the chief speaker**. Barnabas apparently had an air of authority about him, so they regarded him as **Zeus**.

i. Their adoration of Paul and Barnabas progressed because they praised them **in the Lycaonian language**. "The crowd's use of Lycaonian explains why Paul and Barnabas did not grasp what was afoot until the preparations to pay them divine homage were well advanced." (Bruce)

ii. But when Paul and Barnabas saw **the priest of Zeus**, with **oxen and garlands... intending to sacrifice**, they knew things had gone too far. This was far more than honoring guests to the city.

3. ([Acts 14:14-18](#)) Paul appeals to the crowd, asking them to recognize the true God instead of worshipping Paul and Barnabas.

But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out and saying, “Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them, who in bygone generations allowed all nations to walk in their own ways. Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.” And with these sayings they could scarcely restrain the multitudes from sacrificing to them.

a. **They tore their clothes:** They did this to show that they were completely human, just as the Lystrians. They also did it out of an instinctively Jewish reaction to blasphemy. For Paul and Barnabas, it wasn't just *inconvenient* that they were called gods; it was *blasphemy*.

b. **That you should turn from these useless things:** These were strong words from Paul to people who took their pagan worship seriously, but Paul wasn't afraid to confront this mob with the truth, and the truth was that their idolatry was wrong. They had to **turn** from it.

i. As Paul told them more about Jesus and what He has done, he especially wanted them to **turn from these useless things to the living God**. Jesus could not merely be added to their pagan ways.

c. **To the living God, who made the heaven, the earth, the sea, and all things that are in them:** Paul called the Lystrian crowd to consider the real God, the One who stands behind all creation, not one of the lesser (and imaginary) Greek gods.

i. The things Paul mentions in [Acts 14:17](#) (**He did good... gave us rain from heaven... and fruitful seasons... filling our hearts with food and gladness**) were just the kind of things these people would think that Zeus gave them. Paul told them these blessings come from the true God who lives in heaven, not from Zeus.

ii. God's kindness to all men (in giving rain and fruitful crops) should be seen as a witness of His love and power, something theologians sometimes call *common grace*.

iii. Paul did not preach to these pagan worshippers the same way he preached to Jews or those acquainted with Judaism. He did not quote the Old Testament to them, but instead appealed to natural revelation, to the things that even a pagan could understand by looking at the world around them.

d. **And with these sayings they could scarcely restrain the multitudes from sacrificing to them:** Even with all this, Paul and Barnabas had an extremely difficult time challenging the wrong conceptions of God held by the Lystrians.

4. ([Acts 14:19-20a](#)) Persecution follows Paul.

Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead. However, when the disciples gathered around him, he rose up and went into the city.

a. **Then Jews from Antioch and Iconium came:** These opponents were not content to kick Paul out of their own region ([Acts 14:5-6](#)); they followed him and brought their persecution with them.

i. Some of these persecuting **Jews from Antioch and Iconium** traveled more than one hundred miles just to make Paul miserable. They were dedicated adversaries of Paul.

b. **Having persuaded the multitudes:** They incited the people of Lystra against Paul and Barnabas, and instigated the stoning of Paul. This was obviously an attempt to execute Paul and Barnabas — with the rocks being thrown by the same people who wanted to worship them shortly before.

i. This is a dramatic demonstration of how fickle a crowd can be. Their admiration of the miracle and desire to honor Paul and Barnabas as gods did not last long.

ii. It is dangerous for any spiritual leader to cultivate or allow a kind of hero-worship. The same people who give this honor will feel terribly betrayed when the leader is shown to be human.

c. **They stoned Paul and dragged him out of the city, supposing him to be dead. However, when the disciples gathered around him, he rose up and went into the city:** Paul was miraculously preserved here. Some think that he was even actually killed and raised to life again, because stoning was usually reliable form of execution.

i. When Paul later wrote, *I bear in my body the marks of Jesus* ([Galatians 6:17](#)), he may have had in mind the scars from this incident. He certainly later referred to this stoning in [2 Corinthians 11:25](#).

ii. It has been suggested that the heavenly vision described by Paul in [2 Corinthians 12](#) took place at this attack. This is possible, but only conjecture.

iii. It's reasonable to think that Paul remembered Stephen when he was being stoned, and how he had been a part of Stephen's execution ([Acts 7:58-8:1](#)).

d. **He rose up and went into the city:** When Paul was revived, he did not flee the city that stoned him. Instead he immediately went back into it. He had been driven out of Antioch and Iconium by this traveling mob, and he was determined to leave Lystra on his own terms.

i. In [Acts 16:1](#), we learn of a young Christian in Lystra and his mother — Timothy. Perhaps Timothy saw all this and was inspired to the high call of the gospel by noticing Paul's courage and power in ministry.