

# Missionary Life Yesterday and Today

## Acts 13-14



*And he shall come into  
the world to redeem his people; and he  
shall take upon him the transgressions  
of those who believe on his name; and  
these are they that shall have eternal  
life, and salvation cometh to none else.  
Alma 11:40*







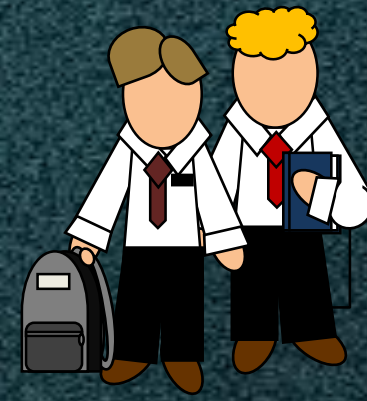
# The Beginning of Missionary Life

Set Apart by Peter to Preach (Acts 2, 3)

Training—a year in Antioch (Acts 11:26)

Transportation—walking, sailing (Acts 13:4)

Preaches first to the Jews in the Synagogues (Acts 13:5)



Set Apart by Stake Presidents

Training—MTC

Transportation—walking, biking, car

Preaches---in homes, and on the streets, door to door



# First Journey

After they were set apart, Saul and Barnabas traveled from Antioch to the island of Cyprus and preached in a synagogue in the city Salamis.

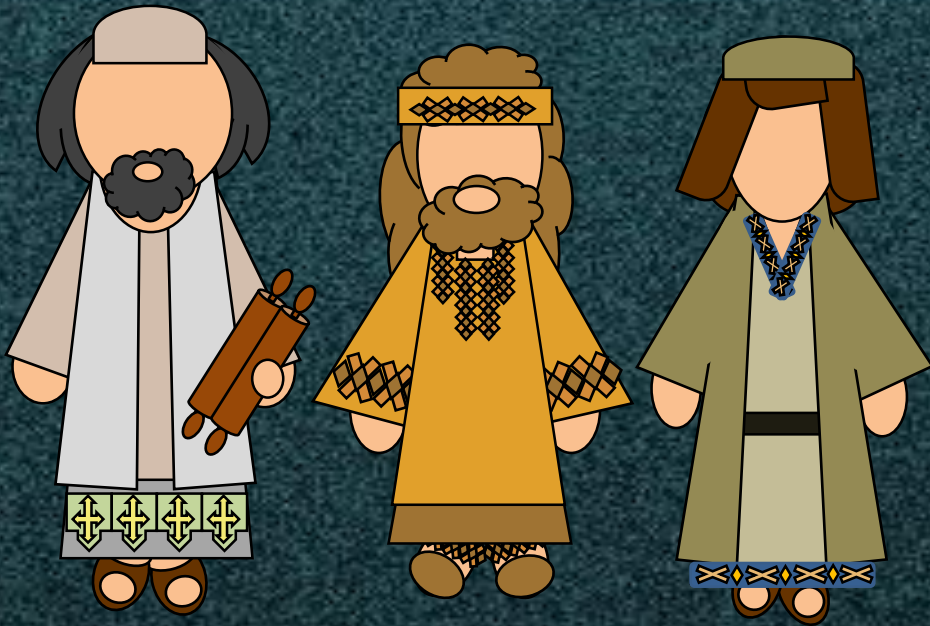
From there they traveled to the other side of the island to the city Paphos.





# John Mark, Mark, or Marcus

He was the cousin of Barnabas and he accompanied Saul and Barnabas at the beginning of their first missionary journey.



John Mark's unexpected departure from the other missionaries at Parga caused a later disagreement between Saul and Barnabas as they prepared to leave on their second mission.

The scriptures do not mention the reason Mark left the mission field. But he later accompanied Barnabas to Cyprus, was with Timothy at Ephesus, and is probably the Marcus whom Peter spoke of as "my son".

Acts 13:13; Acts 15:37-40; Colossians 4:10

Thus, Mark became a powerful force for good in the early Church. (1)



# Finding Sergius Paulus

Sergius Paulus, who was the Roman deputy of the country

"Desired to hear the word of God"



False Prophet--Elymas the sorcerer, seeks to turn away the faith of Sergious Paulus



Saul cursed him with blindness

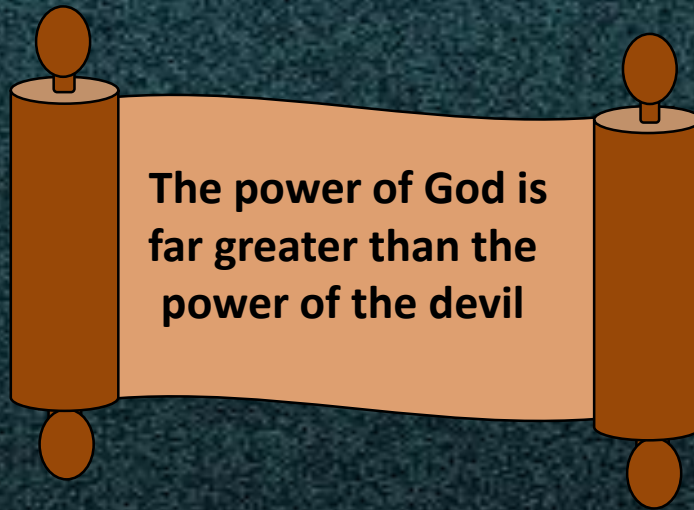
Paul (Saul) used harsh words because Elymas was attempting to keep another person from receiving salvation.





“Cursings as well as blessings may be administered by the power and authority of the priesthood ... , but the Lord’s earthly agents are sent forth primarily to bless and not to curse, and no curse should ever be decreed except by direct revelation from the Lord commanding such to be done.”

*And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.  
Matthew 10:14*



From Verse 9 Saul is now referred to as Paul





# Challenges of Missionary Life



Finding false prophets  
(Acts 13:6)

Spoke against those things  
and contradicting them  
(Acts 13:45)

Stirring up devout men  
and women in persecution  
(Acts 13:50)

Being kicked out of their  
cities (Acts 13:50)

Coming across  
antagonists

Arguing against doctrine

Others who have heard  
only the negative things  
about the church

Slamming of doors



# In Antioch

In Antioch in Pisidia (not to be confused with Antioch in Syria, where Church members were first called Christians), Paul preached both to Jews and to others who “feared God”



God-fearers were Gentiles who accepted Jehovah as their God and lived various aspects of Judaism but did not fully convert to Judaism by undergoing the rite of circumcision.

Many of Paul's Gentile converts were God-fearers who worshipped in synagogues, knew the Jewish scriptures (the Old Testament), and were in a state of readiness to accept the gospel message.



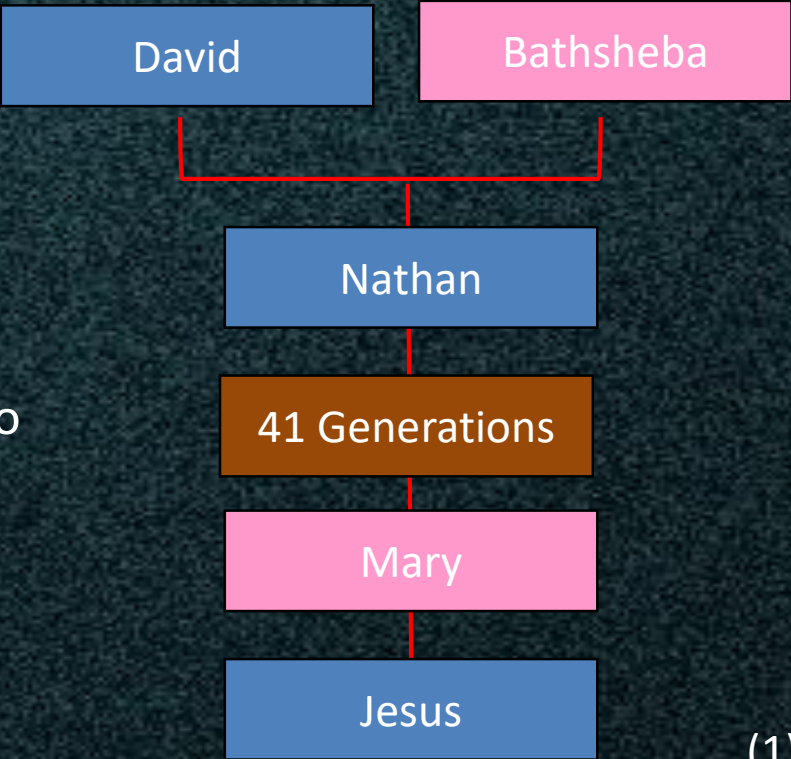
# History of the Israelites

*The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.*



*...he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.*

“The sure mercies of David” = refer to the promises God made to David of the resurrection

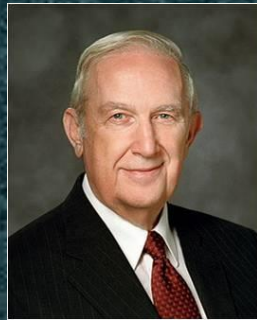




# Repentance and Remission of Sins



Paul taught that “forgiveness of sins” comes only through Jesus Christ



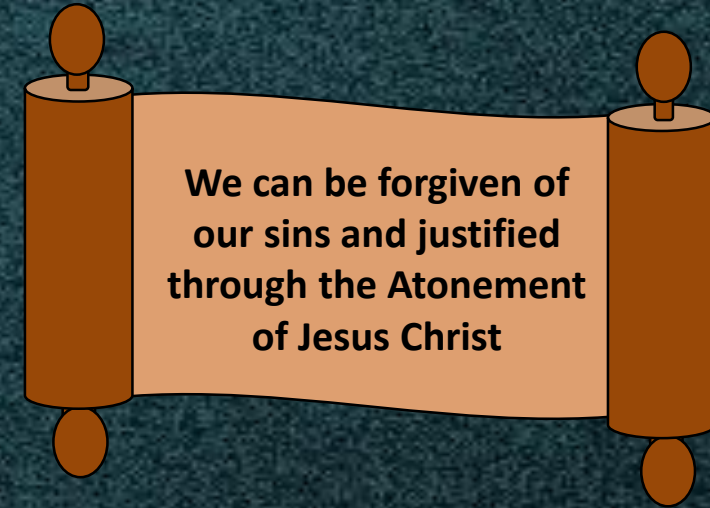
“Whether the violation be great or small, the solution is the same: full repentance through faith in Jesus Christ and His Atonement with obedience to His commandments. ...  
“I testify that of all the necessary steps to repentance, the most critically important is for you to have a conviction that forgiveness comes in and through Jesus Christ. It is essential to know that only on His terms can you be forgiven. You will be helped as you exercise faith in Christ.

That means you trust Him and His teachings.”



# Justified and Found Guiltless, Receive Joy

*justified*, = “to be pardoned [or forgiven] from punishment for sin and declared guiltless”



**We can be forgiven of  
our sins and justified  
through the Atonement  
of Jesus Christ**



“Jesus suffered and gave His life to atone for sin. The power of His Atonement can erase the effects of sin in us. When we repent, His atoning grace justifies and cleanses us (see 3 Nephi 27:16–20). It is as if we had not succumbed, as if we had not yielded to temptation.”



# Blasphemy

*Blasphemy* as “contemptuous speech concerning God or concerning something that stands in a sacred relation toward God, such as His temple, His law, or His prophet.”



## “Turn to the Gentiles”

This moment foreshadowed what would increasingly happen in the missionary work of the Church as many Jews opposed the gospel and Gentile conversions. After this event, as Paul traveled to other areas, he typically continued to teach the gospel “to the Jew first, and also to the Greek” (Romans 1:16),

...but when Jews rejected his message, Paul readily “turned to” the Gentiles, finding many ready to receive the gospel.





# The Joys of Missionary Life



Having some Jews and Gentiles believe  
(Acts 13:48)

The Word of the Lord was  
“published” (witnessed)  
throughout the region  
(Acts 13:49)

Disciples filled with joy,  
and the Holy Ghost  
(Acts 13:52)

Having converts believe  
and join the church

Being a witness of Christ  
through testimony

The joy of knowing a  
person will come unto  
the Lord



# Persecution and Miracles

Unbelieving Jews stir up the Gentiles against Paul and Barnabas.



When Paul and Barnabas learned of a plot against their lives in Iconium, they departed to Lystra and Derbe.

In Lystra, they met a man who had been crippled from birth. Perceiving that the man “had faith to be healed,” Paul commanded the man to walk, which he did.



After Paul heals a crippled man, the people in Lystra think Paul and Barnabas are Greek gods and attempt to offer sacrifice to them



# Persecution and Miracles



Paul is stoned and revived

*Why does the Lord allow good people to experience difficult trials?*

As we faithfully pass  
through tribulation, we  
will be prepared to  
enter the celestial  
kingdom



“There is meaning and purpose in our earthly challenges. Consider the Prophet Joseph Smith: throughout his life he faced daunting opposition—illness, accident, poverty, misunderstanding, false accusation, and even persecution.



One might be tempted to ask, ‘Why didn’t the Lord protect His prophet from such obstacles, provide him with unlimited resources, and stop up the mouths of his accusers?’

The answer is, Each of us must go through certain experiences to become more like our Savior. In the school of mortality, the tutor is often pain and tribulation, but the lessons are meant to refine and bless us and strengthen us, not to destroy us.”





# The Miracles of Missionary Life



A man crippled is healed  
(Acts 14:8-10)

Paul was stoned but  
revived  
(Acts 14:19)

Opening the doors of faith  
with the Gentiles

Priesthood healings and  
anointings

Blessings of Health

Having the doors open  
for the gospel to be  
spread



# Confirming Souls and Establishing Branches



When Paul and Barnabas returned to Lystra, Iconium, and Antioch, they were following their general pattern of returning to cities where they had established branches of the Church, “confirming the souls of the disciples, and exhorting them to continue in the faith.” (1)



“With the ever-increasing number of converts, we must make an increasingly substantial effort to assist them as they find their way.

Every one of them needs three things: a friend, a responsibility, and nurturing with ‘the good word of God’ (Moro. 6:4).

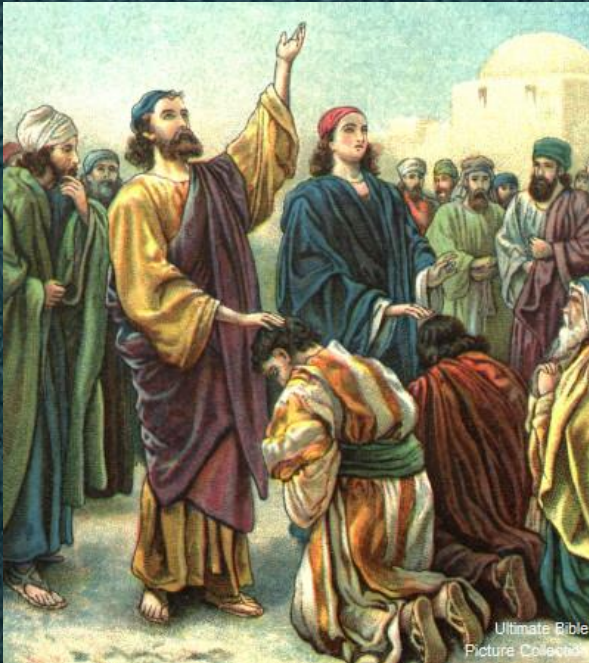
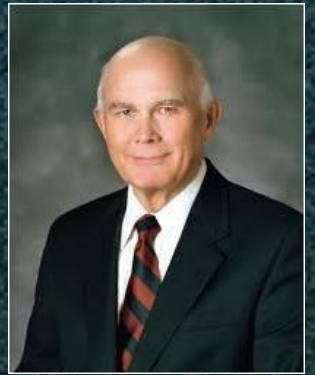
It is our duty and opportunity to provide these things. ...

This is a work for everyone. It is a work for home teachers and visiting teachers. It is a work for the bishopric, for the priesthood quorums, for the Relief Society, the young men and young women, even the Primary.”



# Ordained Many

Paul and his companions called and set apart faithful men to lead the Church in the various cities where branches of the Church were established and then “commended them to the Lord” Paul later exhorted Church members to honor and respect their local leaders. (1)



“The Lord told the early members of His Church that the voice of His servants is the voice of the Lord, and that the hand of His servants is the hand of the Lord.

I testify to the truthfulness of that principle, which imposes a solemn duty upon the members of this Church to be loyal to their leaders and faithful in following their direction. I affirm that the Lord will bless us for doing so.”



# Last Part of Their First Mission

Paul and Barnabas continued their first missionary journey by visiting several additional cities that lie within present-day Turkey and Cyprus.

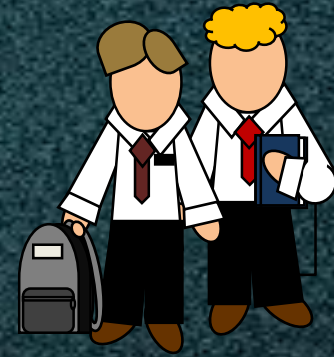


They concluded this journey by returning to Antioch in Syria, where they had begun their mission over two years earlier.





## After the Mission



Prayed for those who had  
received the Word of God  
(Acts 14:26)

Gathered together with the  
church and rehearsed all that  
God had done with them.  
(Acts 14:27)

Rested from their labors  
(Acts 14:28)

Pray for those people  
whom they had touched

Report to Stake President  
and to his ward the  
testimony he/she  
received

Going home into the  
world



Sources:

Suggested Hymn: #193 *I Stand All Amazed*

Video: *The Refiner's Fire* (5:02)



1. New Testament Institute Student Manual Chapter 32
2. Elder Bruce R. McConkie (*Mormon Doctrine*, 2nd ed. [1966], 175–76).
3. Gospeldoctrine.com
4. Elder Richard G. Scott ("Peace of Conscience and Peace of Mind," *Ensign* or *Liahona*, Nov. 2004, 16–17).
5. Elder D. Todd Christofferson ("That They May Be One in Us," *Ensign* or *Liahona*, Nov. 2002, 71).
6. Bible Dictionary
7. Elder Robert D. Hales ("Faith through Tribulation Brings Peace and Joy," *Ensign* or *Liahona*, May 2003, 17).
8. President Gordon B. Hinckley ("Converts and Young Men," *Ensign*, May 1997, 47–48).
9. Elder Dallin H. Oaks ("Bishop, Help!" *Ensign*, May 1997, 23).





## The Cypriot Proconsul Sergius Paullus

According to Acts 13:6–12, Paul met the proconsul Sergius Paul[us] on his first missionary voyage with Barnabas to Cyprus. Three inscriptions have been cited in order to establish the proconsul's dates. An inscription from Soloi in North Cyprus (*Inscriptiones Graecae ad Res Romanas* III 930) should be excluded, since it belongs to the second century (Mitford 1980, 1302–1303). An inscription from Kytheria in Cyprus mentions a Quintus Sergius (*Inscriptiones Graecae ad Res Romanas* III 935) for whom dates during the reign of Claudius were long proposed, but he is now thought to have held office during the time of Gaius Caligula (Mitford 1980, 1300; cf. Christol and Drew-Bear 2002, 187) or Tiberius (Campbell 2005). These last two datings present a major problem for the framework of Acts, which puts the proconsulship of Sergius Paullus after the death of Agrippa I, and thus after 44 and within the reign of Claudius. But it is by no means evident from the fragmentary inscription that the cognomen of Quintus Sergius is to be restored as Paullus. Scholars who, in an attempt to topple the historical framework of Acts, read the cognomen Paullus into this fragmentary source are guilty of arguing in a circle. The inscription most likely to be connected to this proconsul comes from the city of Rome (*Corpus Inscriptionum Latinarum* VI 31545). It mentions an L. Sergius Paullus, who was presumably curator of the Tiber in 41/42 (Weiss 2009b). The occupancy of this office would fit well with a later career as proconsul of a senatorial province such as Cyprus.

## To Curse Someone Acts 13:10-11:

“To ceremonially shake the dust from one’s feet as a testimony against another was understood by the Jews to symbolize a cessation of fellowship and a renunciation of all responsibility for consequences that might follow. It became an ordinance of accusation and testimony by the Lord’s instructions to His apostles as cited in [Matthew 10:14]. In the current dispensation, the Lord has similarly directed His authorized servants to so testify against those who wilfully and maliciously oppose the truth when authoritatively presented” James E. Talmage (*Jesus the Christ*, 345; see also D&C 24:15; 75:18–22; 84:92–96).

**Because of its serious nature, however, this should never be done except under the direction of the First Presidency and Quorum of the Twelve Apostles.(1)**

## Setting Apart Acts 13:3-4:

“The setting apart is an established practice in the Church and men and women are ‘set apart’ to special responsibility, in ecclesiastical, quorum, and auxiliary positions. ...

“To some folk the setting apart seems a perfunctory act while others anticipate it eagerly, absorb every word of it, and let their lives be lifted thereby.

“The setting apart may be taken literally; it is a setting apart from sin, apart from the carnal; apart from everything which is crude, low, vicious, cheap, or vulgar; *set apart* from the world to a higher plane of thought and activity. The blessing is conditional upon faithful performance. ...

“In my experience there have been numerous people who like Saul ... have, through the setting apart, received ‘largeness of heart,’ extended influence, increased wisdom, enlarged vision, and new powers.” President Spencer W. Kimball (in Conference Report, Oct. 1958, 57).

## Facing Opposition:

Many missionaries have had discussions with those who would teach false doctrine for their own benefit. These discussions are rarely amicable. At times, one might feel like cursing those who are contentious-as Saul cursed Elymas. Yet, how does one know when to say something like, 'Thou child of the devil...thou shalt be blind'? Obviously Saul was acting according to the Spirit for he was 'filled with the Holy Ghost.' Furthermore, the cursing came from God, not because Saul was angry or frustrated, but because it served the purposes of the Lord. The Lord does not curse these anti-Christos or false prophets out of maliciousness, but so that others may believe. Notice verse 12, 'Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.'

From the Book of Mormon, we see the same pattern. Korihor was struck dumb while contending with Alma, but the result was that 'they were all convinced of the wickedness of Korihor; therefore they were all converted again unto the Lord' (Alma 30:58). Similarly, Sherem was smitten by the Lord while contending with Jacob. But the Lord did not smite him for Jacob's benefit but so that the people would not be deceived. After hearing Sherem's confession, 'the multitude...were overcome that they fell to the earth...And it came to pass that peace and the love of God was restored again among the people; and they searched the scriptures, and hearkened no more to the words of this wicked man' (Jacob 7:21-23). (3)



**Justification Acts 13:38-39:**

Justification is a gift from the Savior. He declares that a person is guiltless, free from the full demands of justice, being put back into a right relationship with God so that progress toward perfection can continue. (1)

**Paul and Barnabas were Apostles Acts 14:1-6, 14:**

Paul was an ordained apostle, and without question he took the place of one of the other brethren in [the Council of the Twelve]” Joseph Fielding Smith (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 3:153).

A vacancy in the Council of the Twelve was probably created because one of the other Apostles had been put to death. (1)

Acts 14:12

Mercurius



Jupter



*This ancient statue of the Greek god Zeus (the chief Greek deity and equivalent of the Roman god Jupiter) was discovered in 1680 at Smyrna.*

**A brief review of Greek and Roman mythology is in order.**

The Romans adopted much of Greek culture, including their gods. Their mythology and powers remained the same but their names were changed. Jupiter was the Roman god of the sky who ruled the other gods. He is the Roman equivalent of the Greek god Zeus. Mercury, or the Greek god, Hermes, was the god of commerce and acted as the messenger of the gods. Barnabas was probably larger in stature than Paul (Joseph Smith taught that Paul was only five feet tall) and was therefore was assumed to be Jupiter. Paul, it seems, did most of the talking-making him "the messenger of the gods."

**From a latter-day perspective, the idea that these apostles were Greek gods is absurd.** But the influence of Greek culture, Hellenism, on the people of Asia Minor cannot be overemphasized. While the theocracy of Hellenism as adopted by the Roman world seems to us like a polytheistic caricature, much of the rest of Greek culture has withstood the test of time. Of the powerful influence of Hellenism, Alfred Edersheim noted:

"Jews of the West are known by the term **Hellenists**...it was, in the nature of things, impossible that the Jewish communities in the West should remain unaffected by Grecian culture and modes of thought...Witness here the many converts to Judaism among the Gentiles; witness also the evident preparedness of the lands of this 'dispersion' for the new doctrine which was to come from Judaea...That restless, searching subtle Greek intellect would penetrate everywhere, and flash its light into the innermost recesses of his home and Synagogue...when the Jew stepped out of the narrow circle which he had drawn around him, he was confronted on every side by Grecianism. It was in the forum, in the market, in the counting-house, in the street; in all that he saw and in all to whom he spoke. It was refined; it was elegant; it was profound; it was supremely attractive."  
(Alfred Edersheim, *The Life and Times of Jesus the Messiah*, 12-14)



THE ACTS OF THE APOSTLES—EVENTS OCCURRED CA. A.D. 45–51 (13:6–18:23) PAUL’S FIRST AND SECOND MISSIONARY JOURNEYS	
Paphos, Cyprus Paul Curses a False Prophet	13:6–12
Anitoch, Pisidia The Savior Was of the Lineage of David	13:13–25
The Gospel Is Offered to Israel	13:26–41
Paul and Barnabas Teach the Gentiles	13:42–49
Iconium, Galatia Jews Persecute Paul and Barnabas	13:50–52; 14:1–7
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Lystra, Galatia Paul and Barnabas Hailed as Gods	14:8–18
Paul Stoned, Revived, Preaches	14:19–28

