

The First Missionary Journey: Barnabas & Saul sent out.

Acts 12:25-13:12

1. Returning to Antioch. Acts 12:25.
 - a. When did Barnabas and Saul return to Antioch from Jerusalem?
 - b. For what reason did they return?
 - c. Who did they take back with them?
 - d. How was Mark related to Barnabas? See Colossians 4:10.
 - e. What can you remember regarding Mark as told in the New Testament?
2. The Antioch church Leadership. Note how integrated the leadership was.
 - a. Prophets and Teachers - what is the difference?
 - i. In 1 Cor. 12:28 and Eph. 4:11, what is the order of those God has appointed in the church?
 - (1) Which are permanent (for the government of the church) and which are temporary ("were appointed at the beginning for the founding of the Church, and the raising up of Christ's kingdom; and these, in a short time afterwards, ceased." Calvin, commentary on 1 Cor. 12:28)?
 - (2) Apostles: "as were the twelve disciples, and Paul the apostle; men that were immediately sent by Christ himself, and had their commission and doctrine directly from him; and a power of working miracles, to confirm the truth of their mission and ministry; they were sent into all the world to preach the Gospel, to plant churches everywhere, and to ordain officers in them; they were not confined to any particular church, but had power and authority in all the churches, to preach the word, administer ordinances, advise, counsel, direct, reprove, and censure." (Gill, commentary on 1 Cor. 12:28)
 - (3) Prophets: "who either had the gift of foretelling things to come, as Agabus and others; or who had a peculiar gift, by divine revelation, of explaining the prophecies of the sacred writings, and of preaching the Gospel." (Gill, commentary on 1 Cor. 12:28)
 - (4) Teachers: "the Lord created the Apostles, that they might spread the gospel throughout the whole world, and he did not assign to each of them certain limits or parishes, but would have them, wherever they went, to discharge the office of ambassadors among all nations and languages. In this respect there is a difference between them and *Pastors*, who are, in a manner, tied to their particular churches. For the *Pastor* has not a commission to preach the gospel over the whole world, but to take care of the Church that has been committed to his charge. In his Epistle to the Ephesians he places *Evangelists* after the *Apostles*, but here he passes them over; for from the highest order, he passes immediately to *Prophets*. By this term he means, (in my opinion,) not those who were endowed with the gift of prophesying, but those who were endowed with a peculiar gift, not merely for interpreting Scripture, but also for

applying it wisely for present use. My reason for thinking so is this, that he prefers prophecy to all other gifts, on the ground of its yielding more edification — a commendation that would not be applicable to the predicting of future events. Farther, when he describes the office of *Prophet*, or at least treats of what he ought principally to do, he says that he must devote himself to consolation, exhortation, and doctrine. Now these are things that are distinct from prophesying. Let us, then, by *Prophets* in this passage understand, first of all, eminent interpreters of Scripture, and farther, persons who are endowed with no common wisdom and dexterity in taking a right view of the present necessity of the Church, that they may speak suitably to it, and in this way be, in a manner, ambassadors to communicate the divine will. Between them and *Teachers* this difference may be pointed out, that the office of *Teacher* consists in taking care that sound doctrines be maintained and propagated, in order that the purity of religion may be kept up in the Church. At the same time, even this term is taken in different senses, and here perhaps it is used rather in the sense of Pastor, unless you prefer, it may be, to take it in a general way for all that are endowed with the gift of teaching, as in Act_13:1, where also Luke conjoins them with Prophets. My reason for not agreeing with those who make the whole of the office of Prophet consist in the interpretation of Scripture, is this — that Paul restricts the number of those who ought to speak, to two or three; (1Co_14:29,) which would not accord with a bare interpretation of Scripture. In fine, my opinion is this — that the Prophets here spoken of are those who make known the will of God, by applying with dexterity and skill prophecies, threatenings, promises, and the whole doctrine of Scripture, to the present use of the Church. If any one is of a different opinion, I have no objection to his being so, and will not raise any quarrel on that account. For it is difficult to form a judgment as to gifts and offices of which the Church has been so long deprived, excepting only that there are some traces, or shadows of them still to be seen." (Calvin, commentary on 1 Cor. 12:28)

- ii. Barnabas: Already introduced, was Mark's cousin, a Levite from Cyprus, discipled John-Mark after Paul prevented him from going on the 2nd missionary tour.
- iii. Simeon: Niger means black in Latin. Perhaps from North Africa - there is some speculation that he was the one who carried Jesus' cross and was the father of Rufus & Alexander (Mark 5:21, Rom. 16:13); if so, he was also from Cyrene (Libya).
- iv. Lucius of Cyrene: Probably attended the synagogue of Cyrene (Acts 6:9) before his conversion. Men from Cyprus & Cyrene left Jerusalem and preached at Antioch before Barnabas arrived. He would have been considered a spiritual father of the Antioch church.

- v. Manaen: foster-brother of Herod Antipas (fellow nursling comrade, brought up with, Strong's), son of Herod the Great & Malthace, who ruled Galilee & Peraea as tetrarch from 4 B.C. to A.D. 39. By the time frame of Acts 13, Antipas had been banished (by Gaius Caligula, 37-41 A.D.) from Palastine and Rome, but Manaen was a leader (prophet or teacher) of the church that was in the capitol of the province of Syria.
- b. In what activity were they engaged, and who was engaged in this activity, according to vs. 2?
- i. "Worshiping the Lord" (ESV); ministering or ministered to the Lord (Wycliffe, Tyndale, Bishops, Geneva, KJV, ASV, NASB, NKJV); "served the Lord" (Coverdale)
 - ii. "officiating" (English Sept. Strong's G3008) *λειτουργε'* leitourgeo- Thayer Definition:
 - 1) to serve the state at one's own cost
 - 1a) to assume an office which must be administered at one's own expense
 - 1b) to discharge a public office at one's own cost
 - 1c) to render public service to the state
 - 2) to do a service, perform a work
 - 2a) of priests and Levites who were busied with the sacred rites in the tabernacle or the temple
 - 2b) of Christians serving Christ, whether by prayer, or by instructing others concerning the way of salvation, or in some other way
 - 2c) of those who aid others with their resources, and relieve their poverty.
- c. What was meant by fasting?
- d. What did the Holy Spirit say to these leaders?
- e. Through whom did He probably speak?
- f. Why was this special command necessary for the church?
- g. Were Barnabas & Saul "called" or "appointed" for this new phase of work?
- h. Were they the best qualified for this new work, or were they the best leaders in the Antioch church, and thus sent out for phase III of Jesus's continuing ministry?
- i. Point of interest - are missionaries in most denominations the best that can be sent out? What qualifications are needed for PCA missionaries?
 - j. Why did they again fast & pray?
 - k. What was done to Barnabas & Saul before being sent? Why?
 - l. Were they told by the Holy Spirit where to begin this new work?
 - m. Where did they begin their work?
 - n. Were they being sent by the church of Antioch or the Holy Spirit?
 - o. Why did they take John-Mark? See Acts 13:5.