



## 6. Missions of Barnabas and Saul (Acts 12-15)

*"But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (13:45-46, in Pisidian Antioch)*

### "I'll Go Where You Want Me to Go" (hymn no. 270)

1. It may not be on the mountain height  
Or over the stormy sea,  
It may not be at the battle's front  
My Lord will have need of me.  
But if, by a still, small voice he calls  
To paths that I do not know,  
I'll answer, dear Lord, with my hand in thine:  
I'll go where you want me to go.

(Chorus)

I'll go where you want me to go, dear Lord,  
Over mountain or plain or sea;  
I'll say what you want me to say, dear Lord;  
I'll be what you want me to be.

2. Perhaps today there are loving words  
Which Jesus would have me speak;  
There may be now in the paths of sin  
Some wand'rer whom I should seek.  
O Savior, if thou wilt be my guide,  
Tho dark and rugged the way,  
My voice shall echo the message sweet:  
I'll say what you want me to say.

3. There's surely somewhere a lowly place  
In earth's harvest fields so wide  
Where I may labor through life's short day  
For Jesus, the Crucified.  
So trusting my all to thy tender care,  
And knowing thou lovest me,  
I'll do thy will with a heart sincere:  
I'll be what you want me to be.

# Preparing for Quiz 1

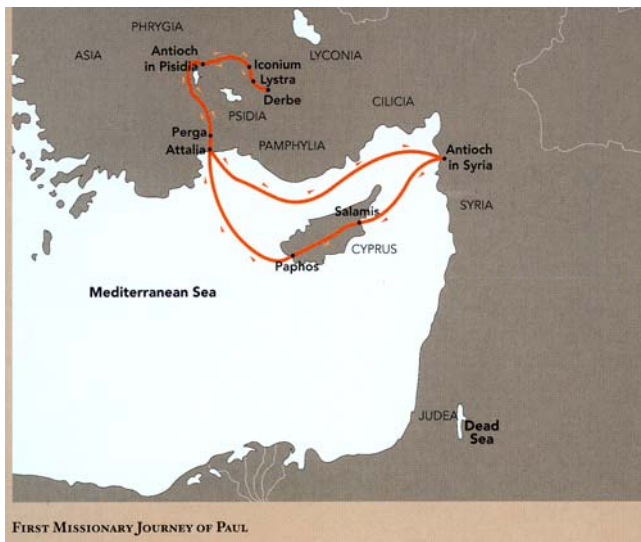
## Covering Lectures 1-6

- If you have not started, begin working through the **Notable Passage List** for Unit 1a in the packet
  - Look at examples
  - Match quotes with marked passages in your scriptures, discussion in class presentations, and your own notes
  - *Briefly jot down a few phrases for each of the historical, literary, and theological questions*
- Work through the **Review Sheet** for Unit 1 on Learning Suite
  - Pay careful attention to the heading directions on how to answer identifications, do scripture commentary, and complete the short answers fully
  - Use class presentations and your own notes while going over the review sheet
- **When you feel ready, close your notes and your scriptures**
  - The quiz will have 10 identifications, 2 scripture commentaries, and 2 short answers
  - The quiz is worth only 50 points, but it is worth the effort taking it in “test-like conditions” to prepare you for the exam

# The Christian Message Spreads

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*BARNABAS AND SAUL CALLED: THE “FIRST” MISSION  
TO CYPRUS AND CENTRAL ASIA MINOR. “PAUL”  
TAKES CENTER STAGE; PSIDIAN ANTIOCH.*



## The “First” Mission of Barnabas and Saul

(Acts 12:25–14:28)

- Barnabas and Saul Called in **Syrian Antioch** (12:24–13:3)
- Cyprus (13:4–12)
- Pisidian Antioch (13:13–51a)
- Iconium (13:51b–14:7)
- Lystra (14:8–20a)
- Return to **Syrian Antioch** (14:20b–28)
- Note geographic *inclusio* or “framing”: starting and ending in Antioch
- Not their “first mission” but rather *their first extended mission to the Gentiles*

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## Barnabas and Saul Called (12:25–13:3)

- “When Barnabas and Saul had finished their mission, they returned from Jerusalem, taking with them **John, also called Mark.**” (12:25 NIV)
  - This may be the same as the author of the gospel, whose mother owned an important house in Jerusalem
- “Now in the church at Antioch there were prophets and teachers . . . While they were worshipping the Lord and fasting, **the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’** Then *after fasting and praying they laid their hands on them and sent them off.*” (13:1–3 NRSV, *call story*)
  - The “prophets and teachers” were apparently the church leadership in Antioch, of which Barnabas and Saul seem to have been a part.
  - **The Holy Ghost called Barnabas and Saul on a mission**, and then, after fasting and prayer, the leadership sets them apart for their mission

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## Cyprus

- “So they, **being sent forth by the Holy Ghost**, departed unto Seleucia. And **from thence they sailed to Cyprus.**” (Acts 13:4)
- Barnabas [was] a Levite . . . of the country of **Cyprus.**” (Acts 4:36)
  - *Barnabas would have known people and places in Cyprus*
- Note that the missionaries’ first interaction with a Roman governor (here Sergius Paulus) is positive (13:7, 12)
- Encounter with **the sorcerer Elymas bar-Jesus**
  - Cf. with Book of Mormon anti-Christ’s such as Sherem and Korihor

Left: The port of Seleucia, from which Paul left for Cyprus and other of his missions.

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## Paul Takes Center Stage

- “Then Saul (**who is called Paul**) . . .” (13:9)
  - Luke shifts from Paul’s Hebrew name to his Roman name
    - **Saul was the most famous person of Paul’s tribe of Benjamin**
    - **Paullus** was a Roman cognomen (last name); also a nickname meaning “small”
      - The question of Paul’s Roman citizenship will be treated later with the Life and Ministry of Paul
    - **Saul did not change his name with his initial conversion**
- “Then Paul and his companions set sail from Paphos and came to Perga in Pamphylia. John, however, left them and returned to Jerusalem.” (13:13 NRSV)
  - **Paul henceforth is listed first**, ahead of Barnabas, and is clearly the leader
  - *We do not know why John Mark left his mission, but it will later be a point of contention between Paul and Barnabas*
- **Paul and Barnabas are referred to as apostles in 14:4 and 14** (but only there)
  - **Luke otherwise reserves the use of apostolos to the Eleven + Matthaias**
    - The word *apostolos*, “one who is sent as an authorized representative” was a unique Christian usage; **could also mean “missionary”**
    - *Unclear when Saul and Barnabas were ordained apostles and/or when they may have become members of the Twelve (two different issues)*

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## Pisidian Antioch (13:13–51a)

- The Place
  - **Pisidia** was a district in the Roman province of Galatian in south central Asia Minor (modern Turkey)
  - Many cities were named Antioch after a number of important Hellenistic kings named *Antiochus*
    - the capital of Syria, the most important Antioch, was the third largest city of the Roman empire
    - **Pisidian Antioch** was a Roman colony; Sergius Paulus' family owned property here
- Events in Pisidia
  - first Sabbath (13:14–43)
    - Paul's speech in the synagogue (13:16–41)
  - second Sabbath (13:44–47)
    - **turn to the Gentiles after Jews reject the message** (13:46–49)
  - Paul and Barnabas expelled (13:50)
    - "envious" Jews stir up chief men of the city and "devout" women (God-fearers)
- **Iconium** (13:51b–14:7)
  - The basic pattern of Pisidian Antioch are repeated here



The site of Pisidian Antioch today.



Worship at the temple of Augustus in Pisidian Antioch. Original painting by Balage Balogh.

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## Lystra (14:8–20a)

- **Healing of the cripple** (14:8–10)
- Paul and Barnabas reject divine honors (14:11–18)
  - Overly impressed by the healing, the Lystran crowd **try to worship Paul and Barnabas as Hermes (Mercury) and Zeus (Jupiter)**
    - "And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men." (14:11)
    - Cf. Ovid *Metamorphoses* 8.611–725
  - "Men, why are you doing this? We too are only men, human like you. **We are bringing you good news, telling you to turn from these worthless things to the living God, who made heaven and earth and sea and everything in them.**" (14:15 NIV)
- **Paul stoned** (14:19–20a)
- Return to Syrian Antioch (14:20b–28)



The currently unexcavated site of Lystra in central Turkey.

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# Paul, Jews, and Gentiles (14:1–15:25)

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*PAUL, JEWS, AND GENTILES; LYSTRA; RETURN TO  
ANTIOCH; THE JERUSALEM COUNCIL*

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## Return to Antioch

- “And thence sailed to Antioch... [they] gathered the church together, [and] rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.” (Acts 14:26–27)
- **Paul and Barnabas contend with Judaizers (15:1–4)**
  - “Then some men came down from Judaea and taught the brothers, ‘Unless you have yourselves circumcised in the tradition of Moses you cannot be saved.’” (15:1 NJB)

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# The Preaching of Paul

## Paul's Primary Message to Jews (essentially the apostolic *kērygma*)

- **Jesus was the promised Messiah** (Acts 13:23, 32–37)
- **Jesus was crucified and died for sin** (Acts 13:28–29, 38–39)
- **Jesus was raised from the dead** (Acts 13:30–31)
- **Paul and Barnabas are witnesses** (Acts 13:31–32)

## Paul's Primary Message to Gentiles

- **Stop worshiping dead pagan gods and goddesses** (Acts 14:15)
- **Start worshiping the one true living God** (Acts 14:15)

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# The Jerusalem Council on the Gentiles, A.D. 49 (15:5–29)

- Peter's Speech (15:7–11): "Now therefore **why tempt ye God, to put a yoke upon the neck of the disciples**, which neither our fathers nor we were able to bear? **But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.**" (15:10–11)
- Barnabas and Paul's Report (15:12)
- **James' Compromise** (15:3–21)
  - James, brother of the Lord, was the leaders of the Jerusalem church; seems to chair the council
    - *What is his role here vis-à-vis Peter – spokesman for the Twelve, head of Jerusalem church, "conducting but not presiding," special respect as "brother of the Lord?"*
    - Traditionally a very observant Jew – known as "James the Just" – his opinion might have been useful for convincing the "party of the circumcision" to accept the decision of the apostles
  - "Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood." (15:20 NIV)
- **The Council's Letter to Gentile Believers** (15:22–31)
  - "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things . . ." (15:28)

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## Report on the Church in Antioch (summary, 15:30–35)

- “So when they were dismissed, they came to Antioch: and **when they had gathered the multitude together, they delivered the epistle: Which when they had read, they rejoiced for the consolation.** And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*. And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles. Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.” (Acts 15:30–35)