

ACTS Chapter 13 - Barnabas & Saul

1.) In Antioch - the Church & its Mission is Identified (vss. 1-3)

Luke sets the scene by listing the Antioch church's leaders, spiritually gifted **prophets and teachers** who were multicultural and socioeconomically diverse:

Barnabas, a Levite from Cyprus (4:36), labors alongside **Simeon**, (nickname *Niger*), and **Lucius**, a Roman from Cyrene in North Africa (11:20). **Manaen**, who was a member of Herod's court* in Galilee (Lk 3:1), ministers with **Saul**, a Pharisee from Tarsus (Cilicia) in southeast Asia Minor (22:3; Phil 3:5).

* Douay-Rheims: Foster brother of "Herod the Tetrarch" (Herod Antipas).

What were they doing there in Antioch?

Worshiping the Lord and fasting (see footnote bottom of page 227 of Study Bible), most likely **liturgically** in connection with **the Eucharist**. This was a part of this early church's routine practice, but in this particular case, something else was also apparently taking place, that they were seeking guidance.

Can anyone think of a present day example of this special type of liturgical event?

So in Acts 13:1, this group of five prophets & teachers were a "short list" of potential candidates for missionary service. And two of them are called by the Holy Spirit to such work (13:2).

"Set apart for me Barnabas and Saul for the work to which I have called them. (Douay-Rheims: "Separate me Saul and Barnabas for the work whereunto I have taken them.")

Vs. 3 - Specifically states the group "laid they hands on them". This was a congregational act to commission them to do what? (Read vs. 5).

2.) In Cyprus (a Roman Province) - the Work Begins (vss. 4-12)

Cyprus was Barnabas' home. He knew the island quite well and undoubtedly had visited its Jewish synagogues for he was a Levite!

Read footnote for verses 4 & 5 to get an idea of the order of events and the strategy that they was followed. They progressed from West to East, going from one end of the island (Salamis) to the other end (Paphos).

What happened at the end of their Cyprus trip at Paphos? (Read verses 6 -12 & see copy of painting.)

Saul's name changes to **Paul** - see footnote for vs. 13:9

2.) In Antioch of Pisidia - the Work Continues

Sailed to Perga in Phamphyllia and John (Mark) left them. **See footnote for 13:13.**

Perga (and the southern part of the region of Galatia) had a large Jewish community. On the sabbath day, Paul & Barnabas entered into the temple, attended service, and after the reading of the Law were asked by the rulers of the synagogue to speak any words of exhortation that they may have for the people. Guest rabbis were often invited to comment on or to exhort the assembly.

Verses 16 through 41 is the sermon Paul preached to them. Read the footnote for this at the bottom of page 229.

What request did the congregation make to Paul as he left the synagogue that day? (vs. 42) And what happened in verse 43 that is interesting? How did this potentially lead to what happened in verse 44?

Jealousy rears its ugly head in verse 45! And it results in what happening?

What "turn" did this cause (read vs. 46)? And in verse 48, what was the result?

Did Paul stop preaching altogether to the Jews

Refer to verses 50-52: What does it mean to "incite" and what are your thoughts regarding the "devout women of high standing and the leading men" stirring up persecution" against Paul and Barnabas?

And as a result of being driven out of the district, what did Paul and Barnabas do? What was the significance of this? What did it symbolize? (See footnote on verse 13:51)

In reference to question in red text from previous page

(e.g., Red Mass)

A **Red Mass** is a Mass celebrated annually in the Catholic Church for judges, lawyers, law school professors, law students, and government officials. The Mass requests guidance from the Holy Spirit for all who seek justice, and offers the opportunity to reflect on what we as Catholics believe is the God-given power and responsibility of all in the legal profession.