

What Kind of Pattern Should we Follow?

Acts 12:25; 13:1-12

August 30, 2020

Acts Series: Taking the Message of Jesus' Kingdom Everywhere

Acts 12²⁵ When Barnabas and Saul had finished their mission, they returned from Jerusalem, taking with them John, also called Mark.

13¹ Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul. ² While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." ³ So after they had fasted and prayed, they placed their hands on them and sent them off.

⁴ The two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus. ⁵ When they arrived at Salamis, they proclaimed the word of God in the Jewish synagogues. John was with them as their helper.

⁶ They traveled through the whole island until they came to Paphos. There they met a Jewish sorcerer and false prophet named Bar-Jesus, ⁷ who was an attendant of the proconsul, Sergius Paulus. The proconsul, an intelligent man, sent for Barnabas and Saul because he wanted to hear the word of God. ⁸ But Elymas the sorcerer (for that is what his name means) opposed them and tried to turn the proconsul from the faith. ⁹ Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said, ¹⁰ "You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord?

¹¹ Now the hand of the Lord is against you. You are going to be blind for a time, not even able to see the light of the sun."

Immediately mist and darkness came over him, and he groped about, seeking someone to lead him by the hand. ¹² When the proconsul saw what had happened, he believed, for he was amazed at the teaching about the Lord. ¹

¹ The New International Version. (2011): Zondervan.

1. Players

Acts 12:25; 13:1-3

"Set apart for me Barnabas and Saul for the work to which I have called them." Verse 2

A. Plot

Acts 13:1-3

A worship gathering

Fasting suggests they were seeking or sensing something more

The Calling by the Holy Spirit to go out

The commissioning by a church to go out

B. Place

Acts 13:1

Antioch is the third largest city in the Roman Empire

C. People

Acts 13:1

John Mark – (Acts 12) – Jewish Middle Eastern

Simeon called Niger (black) We would presume to be African

Lucius – Cyrene is North Africa

Manean went to the same daycare as Herod - Privilege/wealth

Barnabas and Saul – Jewish Middle Eastern

Those sent and those not sent

Set Apart ἀφορίζω (*aphorizō*) A Greek verb with a range of meaning from separate, exclude or appoint. 10x in the NT. 2x in Acts (13:2; 19:9). Paul uses this word at his birth he was dedicated to God (Galatians 1:15), recounting his conversion as appointed for the gospel (Romans 1:1) and in Antioch he was separated for a specific assignment (Acts 13:2). Translated: NIV, ESV, NASB, Set Apart; NLT, Appoint; NKJV, KJV, Separate

Call προσκαλέω (*proskaleō*) A Greek verb with a range of meaning from to call, summon, gather, or call to a task. It is used 29x in the NT, 9x in Acts, 19x in Mathew, Mark and Luke often by Jesus as he gathered people (disciples). Translated: NIV, ESV, NASB, NLT, NKJV, KJV, Called.

Acts 13:3 Sent ἀπολύω (*apolyō*) A Greek verb with a range of meaning: to send, free, dismiss or release. It is used commonly 91x in the NT, 21x in Acts, 64x in Matthew, Mark and Luke. Often with the sense of having been given freedom or liberty to depart.
Translated Acts 13:3: NIV, ESV, NASB, NLT, NKJV, KJV, Sent.

Acts 13:4 Sent ἐκπέμπω (*ekpempō*) A Greek verb used rarely in the NT with a range of meaning for send out or send away. 2x in the NT all in Acts (13:4, 17:10)
Translated Acts 13:4: NIV, ESV, NASB, NLT, NKJV, KJV, Sent.

2. Places

Acts 13:4, 5

sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus.

Verse 4

A. Leading of the Spirit

Acts 13:4

To **boldly** go... Mission and purpose

B. The choice of Cyprus

Acts 13:4

Joseph/Barnabas Acts 4:36; 11:19, 20

The Acts 1:8 pattern

C. The Synagogue

Acts 13:5

People who were seeking God could be found here

D. John Mark

Acts 13:5

Starts as a junior member and eventually writes the Gospel of Mark

3. Players

Acts 13:6-12

When the proconsul saw what had happened, he believed, for he was amazed at the teaching about the Lord. Verse 12

A. Name Games

John Mark, Saul Paul, Joseph Barnabas, Elymas Barjesus,

Shift from Barnabas and Saul to Paul and Barnabas

B. A False Prophet

Acts 13:8-11

Deceit and trickery

Blindness (remember Paul in Acts 9)

Needs to follow the leading of others (Acts 13:2,3)

C. A New Believer

Acts 13:7, 12

Started with curiosity

Baffled by Elymas

Amazed at the rebuke or by the teaching?

What kind of pattern should we follow?

1. Sensitive to the leading of the Holy Spirit
New or Creative
Typical or Predictable
2. Surrounded by worship and prayer
3. Immersed in a church family
Prayer
Affirmation
Support
(Accountability – Acts 14:27, 28)
4. Reflecting Acts 1:8
Jerusalem
Judea
Samaria
Ends of the Earth

Engagement in Jerusalem is the foundation for moving beyond

Identify and embrace your Jerusalem

Involve your gifting and skills and desires and hopes

Calling must align with Jerusalem faithfulness

For Interest's Sake:

Inspired: The Holy Spirit and the Mind of Faith by John R. Levison

Levison identifies four virtues, which he refers to as “qualities,” that shaped the inward health in this community so that it might be fruitful in its outward mission.

1) It was a **listening and learning** community. Luke begins by mentioning that they were blessed with “prophets and teachers” (Acts 13:1). Teachers take the lead in forming a church with a learning heart. Prophets then take this embedded truth and discern outlets for their newfound knowledge. Knowledge without action is sterile, action without knowledge is foolish. Both prophets and teachers provided balance for the learning church in Antioch.

2) **generosity** They did not keep their best teachers and prophets to themselves. They sent their best— like Barnabas and Saul—to share the gospel with others and likely even paid their travel expenses to do it.

3) They were already a **multicultural community**. They were an ethnically and economically diverse community. If we want to break through cultural and economic barriers for the sake of the gospel, then our churches must be places that reflect cultural and economic diversity.

4) It was a community **engaged in spiritual disciplines**. Prayer and fasting is basic to fruitful mission. The Spirit, of course, gives the increase, but this takes root in the seedbed of prayer and fasting.²

² John Levinson cited by Pinter, D. (2019). *Acts*. (pp. 304–305): Zondervan and heavily condensed by PT