

Furthermore Barnabas, the man of consolation and encouragement, had convinced the Apostles that Saul of Tarsus was an asset to Christianity after being saved. They have now had years to digest this fact. So we read of no further trouble for Saul of Tarsus on this his second visit to Jerusalem after being saved. Besides Saul was here a part of a mission of mercy, so why would not the elders of Jerusalem accept his part of this missionary journey? Obviously they did. But the biggest part of the reason the Apostles and elders accepted Saul into their midst here was his association with Barnabas. Again recall that Barnabas name means The son of consolation, that is Son of exhortation, which also means Son of encouragement. Also some translations refer to Barnabas as the Son of comfort, the man of encouragement, and even one translation refers to Barnabas as the preacher. All of these titles are fitting of Barnabas.

So we note that several years have passed since the time frame of ACTS 9 when Saul of Tarsus had first returned to Jerusalem after being saved, and tried to join himself to the disciples there at Jerusalem. What Barnabas had tried to do in ACTS 9 was now accomplished these many years later in ACTS 11. In ACTS 9 we read: ACTS 9:27 *But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. 28 And he was with them coming in and going out at Jerusalem.* Now in ACTS 11:30 we find Barnabas again with Saul in Jerusalem, and Saul this time ...*was with them coming in and going out at Jerusalem...* by some accounts for maybe as long as a year!

Now this journey of Barnabas and Saul from Antioch, Syria to Jerusalem didn't happen over night, but rather took some time to happen. Thus Barnabas and Saul were off the scene from Antioch, Syria for an unknown period of time, possibly maybe even as long as another year. And it was an eventful year for those of Jerusalem as noted in ACTS 12. ACTS 12 tells of the persecution of the church there at Jerusalem by Herod the king. James the brother of John was killed by the sword of Herod the king, and Peter too faced the same fate. But the angel of the Lord delivered Peter from prison. Peter thought that all of this was just a vision. ACTS 12:11 & 12 then states: *And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.*

We know from studying ACTS 9 and GALATIANS 1 that Saul of Tarsus stayed with Peter 15 days on his first visit back to Jerusalem after being saved. And we know on this second visit to Jerusalem after being saved that Peter would be one of the ones that Saul of Tarsus, and Barnabas would visit, and spend time with. We have just read in ACTS 12:11 & 12 how that Peter himself was persecuted by Herod the king, but escaped by the mighty delivering hand of the Lord. And Peter finds himself at ...*the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.* This information from ACTS 12:12 gives us a connection to Barnabas and Saul, though it is not readily apparent at first glance. This connection is John whose surname was Mark.

John, whose surname was Mark

John, whose surname was Mark, has quite a history in scripture, and quite a history with the Apostle Paul. We find John, whose surname was Mark several times in scripture under the following names: John, whose surname was Mark, Mark, and Marcus. John Mark, whom I'll refer to him as, was first associated with the church at Jerusalem. One of his relatives was Barnabas, who is mentioned this way by Paul in COLOSSIANS 4:10*Marcus, sister's son to Barnabas,* which some interpret to be a nephew to Barnabas, and others interpret to be a cousin to Barnabas. ACTS 12:12 tells us that John Mark's mothers name was Mary, who had a house at Jerusalem where Saints met to worship and pray, kind of a church if you will. Scripture doesn't specifically tell us here in ACTS 12:12 if Barnabas and Saul were a part of this many that were gathered together at John Mark's mothers house, but they very well could have been for they

were in Jerusalem at this same time. {Study ACTS 12 and note especially ACTS 12:25 to get the connection}.

In the 12th chapter of ACTS it was Peter who came to John Mark's mother's house after being set free from Herod's prison by the angel of the Lord, so obviously John Mark knew Peter, and no doubt John Mark knew the rest of the twelve apostles of the Lamb also. Peter himself points out the fact that he knew John Mark in 1 PETER 5:13 stating: *The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.* (The words ...my son... here means a close follower in the faith, and not a natural son. *My son* is an expression that Paul used a couple of different times in referring to those men who were begotten in the faith due to his ministry. An example of this is found in PHILEMON 1:10 *I beseech thee for my son Onesimus, whom I have begotten in my bonds:*). Thus we note that John Mark (Marcus) was a follower of Peter from the early years of his ministry, as was Barnabas. So we see that John Mark knew Peter from way back, and so we don't find it unusual for Peter to mention John Mark (also called Marcus, his Latin surname).

Having now introduced John Mark, let's see his connection to Saul of Tarsus. John Mark becomes associated with Saul of Tarsus, the Apostle Paul, because of Barnabas. Luke, the author of ACTS, casually points out that as Saul and Barnabas return from their first trip to Jerusalem from Antioch they *...took with them John, whose surname was Mark.* (ACTS 12:25). Barnabas and Saul are noted to be teachers and prophets at the church there in Antioch, Syria in ACTS 13:1, and were separated by the Holy Ghost to become church apostles, and sent forth on a missionary journey from Antioch, Syria in ACTS 13:2. We can see how this was, and put this all together by reading the first 5 verses of ACTS 13.

ACTS 13:1 *Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid their hands on them, they sent them away. 4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. 5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.* As Paul and Barnabas began their missionary journey in ACTS 13, we find in verse 5 that *...they had also John to their minister.* This is the same John Mark that we have been talking about in ACTS 12:12 and ACTS 12:25. The writer of ACTS, who is Luke, casually tosses out this fact that they had John with them on this missionary journey, as if the reader knew who this John was. We must realize that Luke did not set out to write books of the Bible, but rather was writing an account of Christianity to one of the elders of the church at Antioch named Theophilus {see LUKE 1:1-4 and ACTS 1:1-2}. The purpose of Luke writing Theophilus was *...That thou mightest know the certainty of those things, wherein thou hast been instructed.* {LUKE 1:4}. We gather from the way that this fifth verse of ACTS 13 is written that no doubt Theophilus knew who this John was. Again this is John Mark, who is at this point in time connected to Saul of Tarsus by his association with Barnabas.

John Mark stayed with Paul and Barnabas only a short time on this missionary journey, and as soon as he could after leaving Cyprus, Barnabas' home country, John Mark headed back to Jerusalem, having not been with Paul and Barnabas long enough to be of any real value or help. ACTS 13:13 *Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.* There may be a couple of reasons why John Mark left Barnabas and Saul as they progressed on this first missionary journey, but the obvious reason he left comes from studying again ACTS 13:2. The Holy Ghost didn't say "Separate me Barnabas and Saul and John Mark for the work whereunto I have called them," but the Holy Ghost only included Barnabas and Saul in this calling. So John Mark returns to Jerusalem where he is familiar and comfortable. Barnabas and Paul become full fledged apostles on this missionary journey, and in the closing verses of ACTS 14 they return again unto the church at Antioch, Syria.

After this Paul and Barnabas again visit Jerusalem in ACTS 15 to attend that famous conference on whether or not the gentiles should follow the law, and the Lord

willing we will get to that part of Paul's life and study it in detail later in this study. For the time being however we are considering John Mark, and seeing how he became involved in the life of the Apostle Paul. Apparently after Paul and Barnabas again visit Jerusalem in the ACTS 15 time frame, John Mark either returns to Antioch with them, or follows them to Antioch a short time later, for we read of John Mark being with Barnabas at Antioch in ACTS 15:37. ACTS 15:37 *And Barnabas determined to take with them John, whose surname was Mark. 38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.* Thus Paul and Barnabas have a disagreement over whether John Mark should again go with them on a second missionary journey. The first part of ACTS 15:39 tells what happened next between Paul and Barnabas; ACTS 15:39 *And the contention was so sharp between them, that they departed asunder one from the other...* The word "contention" is found 9 times in scripture, 9 being the number of FINALITY or DIVINE COMPLETENESS. This was the finality of the team of Paul and Barnabas. However Paul was still an Apostle, and Barnabas was still an Apostle. Both of these church Apostles went on future missionary journeys as Apostles. The contention was between Paul and Barnabas, and was not between any others of the church. Paul and Barnabas *departed asunder one from the other.* AMOS 3:3 *Can two walk together, except they be agreed?* The gospel was spread by both of these Apostles, and probably at a faster rate than had they stayed together. Had Paul and Barnabas stayed together we may not have left for us any of Paul's gospel. Paul has not written one epistle up to this point in time. Paul begins his writing epistles, which are left for us, on his next missionary journey. Barnabas never writes us an epistle, but it is Paul's gospel that we are to follow anyway. The last part of ACTS 15:39 reads: *...and so Barnabas took Mark, and sailed unto Cyprus.* That is the last time we read of Barnabas in the book of ACTS.

Paul makes reference to Barnabas a grace (5) number of times in his future writings. {1 CORINTHIANS 9:6; GALATIANS 2:1; 2:9; 2:13; and COLOSSIANS 4:10}. Not once does Paul ever mention the sharp contention he had with Barnabas over John Mark. Paul does elude to what may have caused some of the contention between himself and Barnabas in GALATIANS 2:11-13, and that, in short, being Barnabas got caught up in legality. You can read about that for yourself in GALATIANS 2.

Barnabas took John Mark and sailed unto Cyprus, Barnabas' home country, thus separating himself and John Mark from those of Jerusalem who may have been negatively influencing him. Barnabas must have visited Corinth at some point after this for Paul makes reference of him to those of the church at Corinth, like they must have known who Barnabas was from first hand experience, (1 CORINTHIANS 9:6). Furthermore Barnabas must have been a patient man. Barnabas was patient with Paul, having been the first Saint from Jerusalem to take Paul in and get him aquatinted with those at Jerusalem. Then after letting some years go by, Barnabas set sail for Tarsus, where he patiently searched for Paul, then after finding him brought him to Antioch where they taught together for at least a year. {ACTS 11:26}. They visited Jerusalem together, maybe another year of being together. Their first missionary journey together took another year or more. So we see that Barnabas and Paul had been together a long time, and that during this time Barnabas was very patient with Paul. Now Barnabas was being patient with John Mark. How do we know this? First because Paul mentions John Mark three times in later writings, and refers to John Mark at that time as being a fellowlabourer with Paul (PHILEMON 1:24), and *...profitable to me for the ministry* (2 TIMOTHY 4:11). No doubt Barnabas first taught John Mark the gospel of Paul, then years later, how or when or by what manner we are not told, Paul and John Mark come together again, this time as a team, and working in conjunction with the Holy Ghost, and being profitable to Paul in his later ministry. We can only thank Barnabas, and the Holy Spirit for that. Secondly we know that Barnabas was patient with John Mark because we have a gospel record left us from John Mark, entitled The Gospel According to St. Mark. No doubt Barnabas, possibly uncle Barnabas to John Mark, was a good influence to John Mark. Possibly somewhere along the way Barnabas, as he got older, encouraged John Mark to seek out the Apostle Paul, we don't know because scripture doesn't say. We do know this, Barnabas was known as the man of encouragement, for that was one of the meanings of his name. Barnabas first

encouraged the Apostle Paul, and secondly encouraged John Mark. Some ministries seem to be more on a one to one basis than on a group basis, and it seems that this was the way it was with Barnabas the majority of the time. So in the end we find that Barnabas too encouraged John Mark to be a follower of the Apostle Paul as Paul was a follower of Jesus Christ. {Study 1 CORINTHIANS 4:16; 11:1; PHILIPPIANS 3:17; and 1 THESSALONIANS 1:6}.

Paul's First Missionary Journey

ACTS 13:1 *Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.* There are five (the number of grace) "prophets and teachers" mentioned in this verse: (1) Barnabas {son of prophecy, or son of consolation}, who we noted a little about above, will become a famous Church Apostle. We noted in our Church Apostle study that Barnabas must have been a patient man, noting that Barnabas was patient with Paul, having been the first Saint from Jerusalem to take Paul in and get him acquainted with those at Jerusalem. Then after letting some years go by, Barnabas set sail for Tarsus, where he patiently searched for Paul, then after finding him brought him to Antioch where they taught together. And then after Paul and Barnabas split up Barnabas will patiently teach John Mark the gospel of Paul. Late in life Paul will acknowledge the importance of John Mark, who has again been added to his ministry, by stating that John Mark is a fellowlabourer with Paul (PHILEMON 1:24), and ... *profitable to me for the ministry* (II TIMOTHY 4:11). The second (2) man mentioned in ACTS 13:1 is ...*Simeon that was called Niger...* Simeon {hearkening} is such a common name in scripture, that this particular man is often confused with The Simeon of Cyrene mentioned in MATTHEW 27:32 and MARK 15:21. He may be the same man, God only for sure knows. We do know from ACTS 13:1 that he was called Niger, which indicates that he was a proselyte from a region in Africa, and the Twentieth Century New Testament translation of this portion of this verse reads: ...*Simeon who went by the name of Black.* If he was a black man from a region of Africa it shows how diverse in background were those in the church at Antioch, and the fact of how the preaching of the gospel had spread ...*and unto the uttermost part of the earth.* {ACTS 1:8}. The third (3) man mentioned in ACTS 13:1 is ...*Lucius of Cyrene...* Lucius {light; bright; white}. Cyrene is located on the north coast of Libya. On the day of Pentecost in ACTS 2 we read that there were those confounded and amazed and marveling because they heard in their own language, Jews from Jerusalem speaking by the power of the Holy Ghost in languages these Jews knew nothing about, the wonderful works of God. Some of these who were confounded were from Cyrene. We are not told in scripture much about Lucius of Cyrene, but know that the preaching of the gospel had reached those of Cyrene, and somehow came unto the ears of Lucius of Cyrene. The fourth (4) man mentioned in ACTS 13:1 is ...*Manaen, which had been brought up with Herod the tetrarch...* Herod the tetrarch was the Herod who beheaded John the Baptist. We don't know much more than this about Manaen {comforter}, but it goes to show that Christianity was all around the Herod's. Herod Agrippa stated unto Paul in ACTS 26:28 ...*Almost thou persuadest me to be a Christian.* Thank God that Manaen, who had been brought up with Herod the tetrarch became a Christian, and one of the leaders in the church at Antioch. The fifth (5) man mentioned in ACTS 13:1 is Saul {requested}, the same is known as Saul of Tarsus, and more famously he is known as the Apostle Paul. Saul is called Saul (instead of Paul) twenty-four times in the New Testament scripture. Twenty-four is the number that has to do with the PRIESTHOOD. Saul was closely connected with the high priest there in Jerusalem, and as such also was closely connected with the Jewish Sanhedrin. We find Saul of Tarsus first mentioned in ACTS 7:58 at the stoning of Stephen. ACTS 7:1 tells us that Stephen gave his address to the Jewish council in answer to the high priest questioning of him. Saul obviously was there also having a close connection to the Jewish Sanhedrin. In ACTS 8:3 we read: *As for Saul, he made havock of the church, entering into every house, and*