

# 25-0511p - Detailed Summary

## 25-0511p - *Barnabas, the Son of Encouragement, Part 2, Jim Lokenbauer*

**Bible Reader:** Tom Freed

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## Barnabas, the Son of Encouragement, Part 2

Summary of Transcript (0:05 - 34:18)

### Scripture Reading

**Bible Reader: (0:05 - 1:08), Tom Freed**

#### Acts 13:1-5

The sermon, delivered by Preacher Jim on May 11, 2025, in the evening, begins with the scripture reading by Tom from Acts 13:1-5. The passage describes the church in Antioch, where prophets and teachers, including Barnabas, Simeon (called Niger), Lucius of Cyrene, Manaen (who was raised with Herod the Tetrarch), and Saul, were ministering to the Lord and fasting. During this time, the Holy Spirit instructed the church to set apart Barnabas and Saul for a specific work to which they were called. After fasting, praying, and laying hands on them, the church sent Barnabas and Saul away. Guided by the Holy Spirit, they traveled to Seleucia, sailed to Cyprus, and began proclaiming the Word of God in the Jewish synagogues in Salamis, with John as their helper.

### Summary

**Preacher:** Jim Lokenbauer

#### (1:13 - 3:25) Opening Remarks and Context

Jim acknowledges Tom's reading, noting the difficulty of pronouncing some names in the passage. He opens the sermon by commenting on the beauty of the day, expressing gratitude for the opportunity to glorify God and honor mothers, as it is Mother's Day. He transitions to the sermon's focus, noting that the morning service covered Acts 13, and the evening service will continue from there. Jim introduces the theme of encouragement, a spiritual gift highlighted in Romans 12, exemplified by Barnabas, known as the "Son of Encouragement." He explains that the morning sermon explored how this gift positively impacts individuals and congregations. Jim provides context for Acts 13, noting that Barnabas and Saul's lives became intertwined as they spread the gospel to the Gentiles amid persecution following the martyrdom of Stephen and the apostle James by King Herod. This persecution led believers to disperse from Jerusalem, with many heading north to Antioch. Although conditions in Jerusalem improved after Herod's death, Jewish leaders remained a challenge.

### **(3:26 - 6:28) Recap of Acts 13:1-5 and Barnabas' Role**

Jim reiterates the scripture from Acts 13:1-5, emphasizing the church in Antioch as a hub for prophets and teachers, including Barnabas and Saul. The Holy Spirit's directive to set apart Barnabas and Saul for a specific mission is highlighted, with the church responding through fasting, prayer, and the laying on of hands before sending them off. The missionaries, led by the Holy Spirit, traveled to Seleucia, sailed to Cyprus, and preached in the synagogues of Salamis, accompanied by John Mark, Barnabas' cousin. Jim notes that Antioch became the new base for Barnabas and Saul (now referred to as Paul as his missionary work begins). The Holy Spirit's role in calling and sending them underscores their divine commissioning. Jim references Acts 9, where Paul is described as God's chosen instrument to preach to Jews, Gentiles, and kings, and Galatians 1, where Paul defends his apostolic authority. The question of whether Barnabas qualifies as an apostle is raised, with Jim defining an apostle as one sent by God, an ambassador of the gospel, and endowed with miraculous powers, based on the Greek term *apostolos*.

### **(6:29 - 9:51) Barnabas' Apostolic Qualifications**

Jim evaluates whether Barnabas meets the criteria for apostleship. He acknowledges that Barnabas was sent by the Holy Spirit, preached the gospel, and, according to Acts Jonah 11:24, was a good man filled with the Holy Spirit and faith, which enabled him to perform miracles, as this phrase implies miraculous power. However, Jim questions whether Barnabas meets the stricter qualifications for apostleship on the same level as the Twelve or Paul. He explains that Jesus chose only 12 apostles from among many disciples, including the 72 sent out to preach and the 120 gathered in the upper room before Pentecost. The apostles received unique training and witnessed events others did not, such as Jesus' miracles and teachings. Before His ascension, Jesus gave the apostles the Great Commission (Matthew 28:19-20) to make disciples of all nations, baptize, and teach, with the promise of His presence until the end of the age. This commission was specifically for the apostles, tasked with establishing and maintaining the Church.

### **(9:52 - 17:26) Apostolic Qualifications and Distinctions**

Jim elaborates on the qualifications for apostleship, particularly the unique role of the Twelve. In Luke 24:44-49, Jesus opened the apostles' minds to understand the Scriptures, enabling them to recall His teachings and fulfill prophecies about His suffering, resurrection, and the preaching of repentance and forgiveness. This miraculous ability was granted to common men, such as fishermen, who were not formally schooled in Scripture. On Pentecost, the apostles received the Holy Spirit's power to perform miracles, distinguishing them from other disciples. Paul received similar apostolic authority through direct revelation from Jesus, including miraculous powers conferred through Ananias' laying on of hands, a unique event commissioned by Christ. Jim emphasizes that only the Twelve (and later Paul) held the "keys to the kingdom," a metaphor for their authority in establishing the Church. In Acts 1:21-22, Peter outlines the qualifications for replacing Judas: an apostle must have been with Jesus from John's baptism, accompanied Him throughout His ministry, and witnessed His resurrection and ascension. Jim argues that Barnabas likely did not meet these criteria, as there is no record of him being among the disciples during Jesus' ministry or witnessing the resurrection or ascension. Furthermore, in Acts 2:42-43 and 5:12, only the apostles performed miracles initially, though later, deacons like Stephen, who received the Holy Spirit through the apostles' laying on of hands, also performed miracles.

## **(17:27 - 21:36) Miraculous Powers and Apostolic Authority**

Preacher Jim continues the sermon by discussing the ability of laypeople, such as the seven deacons, to perform miracles, though they could not transfer this ability to others as the apostles could. He references Acts 8:11-20, where Philip, a deacon, preached in Samaria, leading to baptisms, including that of Simon the sorcerer, who was astonished by Philip's miracles. When the apostles in Jerusalem heard of Samaria's acceptance of the gospel, they sent Peter and John, who laid hands on the believers to impart the Holy Spirit, which they had not yet received despite their baptism. Simon, observing this, attempted to buy the ability to confer the Holy Spirit, revealing the unique apostolic power to transfer miraculous abilities. Jim explains that this ability allowed apostles to "bind on earth what was bound in heaven," enabling the early church's growth by equipping more believers to perform miracles, which confirmed the gospel message and fostered faith. Only apostles, including Paul, could impart this power, as seen in Paul's instruction to Timothy in 2 Timothy 1:6 to "fan into flame" the gift received through the laying on of hands.

## **(21:37 - 25:08) Barnabas as an Apostle with Distinctions**

Jim elaborates on the apostolic signs performed by Paul and Barnabas, citing 2 Corinthians 12:11-12, where Paul asserts his apostolic credentials through signs, wonders, and mighty works, and Acts 14:3-4, where Paul and Barnabas, while in Iconium, performed miraculous signs that confirmed their message. In Acts 14:14-15, both are explicitly called apostles when they rejected worship in Lystra, indicating that Barnabas performed miracles akin to those of the apostles. However, Jim clarifies that while Barnabas had multiple miraculous abilities, unlike laypeople who typically received one gift (e.g., tongues or healing) through apostolic laying on of hands, he lacked the ability to transfer miraculous powers to others. Jim reiterates the question of whether Barnabas was an apostle on the same level as the Twelve or Paul, answering no. He explains that the Holy Spirit granted Barnabas apostolic powers for preaching to the Gentiles, but not the full authority of the "office" of apostleship, which included the unique ability to transfer spiritual gifts and the authority to bind decisions on earth and in heaven.

## **(25:09 - 30:50) Rank and Roles in the Church**

Jim discusses the hierarchical structure within the early church, emphasizing the distinct role of the apostolic office. He references 1 Corinthians 12:27-30, where Paul outlines the church's roles in order of importance: apostles first, followed by prophets, teachers, workers of miracles, and others with specific gifts. Apostles held the highest authority, described as having the "keys to the kingdom," meaning their decisions were divinely sanctioned. Jim clarifies that while all apostles were disciples, not all disciples were apostles, and similarly, prophets and teachers held distinct roles. Barnabas, while an apostle in the sense of being a sent messenger and miracle-worker, did not hold the authoritative office of the Twelve or Paul. Jim notes that others, such as Apollos, Epaphroditus, and Titus, were also called apostles in a broader sense (e.g., 2 Corinthians 8:23, Philippians 2:25), as they were sent to preach and could perform miracles, but they lacked the unique authority of the Twelve. These "lower-tier" apostles, including Barnabas, were vital for the church's growth, performing multiple miraculous acts to confirm the gospel.

## **(30:51 - 34:18) Legacy of the Apostles and Modern Application**

Jim concludes by highlighting the unique honor bestowed upon the Twelve apostles, noting that

Revelation 21:14 states their names are inscribed on the foundations of the heavenly city's walls, signifying their foundational role in the church. He explains that the miraculous age ended with the passing of the apostles and those they empowered through the laying on of hands. The compiled Word of God, the Bible, replaced miracles as the source of divine revelation, inspiration, and authority for the church. Jim announces a future sermon on how the early church accumulated apostolic and prophetic writings to form the New Testament. He emphasizes that while miraculous gifts have ceased, the Holy Spirit continues to bestow non-miraculous gifts, such as encouragement, which transform believers into the image of Christ. Reflecting on Barnabas' gift of encouragement, Jim underscores its enduring impact on the early church and its relevance today, urging the congregation to use such gifts for God's glory. He closes with an invitation for those with needs to come forward, followed by a call to stand and sing.