

# Acts 10 - Barnabas

by Stephen Kaung

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*Stephen Kaung's sermon on Barnabas highlights his pivotal role in the early church as a supporter and encourager of believers, especially Paul, emphasizing the importance of community and faith in transformation.*

**Duration:** 1:07:16

**Scripture:** Acts 9:26

**Topics:** "Spiritual Transformation", "Church Ministry"

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## Description

In this sermon, the preacher emphasizes the importance of believing in God's ability to transform and change people. He encourages the audience to have faith in God's power to bring about transformation in individuals. The preacher also highlights the need to see the positive aspects in others, rather than focusing on the negative. He discusses the example of Barnabas, who saw the grace of God in the Gentile believers instead of judging them. The sermon concludes by emphasizing the importance of ministering to the Lord before ministering to others, and how God trains His people through local church involvement.

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## Transcript

This is Monday morning, February the 5th, 1973 in Richmond, Virginia. Minister being given through Brother Stephen Cong. May we have a word of prayer? Lord, our hearts do rejoice that we may gather together unto thyself.

Thou art the joy of our hearts. Thou art our strength. Thou art our worship.

Thou art our praise. How we praise and thank thee that thou dost condescend thyself to be with us and to receive the praises and the worship of our hearts. We feel privileged that thou would accept it.

It is all because of thy grace, thy precious blood, thy cross. Thou hast opened this new and living way for us. Oh, how we praise and we thank thee.

Thou art so real, so living, and nothing can separate us from thy love because it is thy love for us. Oh, may thy love inspire us. That we may love thee.

Lord, because we love thee, we want to know thee more. Manifest thyself to us as thou hast promised. As thy word is given, let us hear thy voice.

Lord, it is thee thyself that we, that we desire and nothing else. May thou have a greater place in our lives, thy rightful place among us. We come at this time into thy hands, trusting thee to perfect the good work which thou has already begun.

In the name of our Lord Jesus, amen. May we please turn to the book of Acts. Acts chapter 9. We'll read from verse 26, 26 and 27.

And having arrived at Jerusalem, he, that is Paul, hasteth to join himself to the disciples, and all were afraid of him, not believing that he was a disciple. Thus Barnabas took him and brought him to the apostles, and related to them how he hath seen the Lord on the way, and that he hath spoken to him, and how in Damascus he hath spoken boldly in the name of Jesus. Chapter 11, verse 19.

They then who had been scattered abroad through the tribulation that took place on the occasion of Stephen, passed through the country to Phoenicia and Cyprus and Antioch, speaking the word to no one but to Jews alone. But there were certain of them, Cyprians and Cyrenians, who entering into Antioch spoke to the Greeks also, announcing the glad tidings of the Lord Jesus. On the Lord's hand was Whitman, and a great number believed and turned to the Lord, and the report concerning them reached the ears of the church which was in Jerusalem, and they sent out Barnabas to go through as far as Antioch, who having arrived and seeing the grace of God, rejoiced, and exalted all with purpose of heart to abide with the Lord, for he was a good man, and full of the Holy Spirit and of faith.

And a large crowd of people were added to the Lord, and he went away to Tarsus to seek out Saul, and having found him, he brought him to Antioch. And so it was with them that for a whole year they were gathered together in the assembly and taught a large crowd, and the disciples were first called Christians in Antioch. Chapter 13, verse 1. Now there were in Antioch in the assembly which was there prophets and teachers, Barnabas and Simeon, who was called Niger, and Lucius the Cyrelian, and Manian, who was the brother of Herod the Tetrarch, and Saul.

And as they were ministering to the Lord and fasting, the Holy Spirit said, Separate me now, Barnabas and Saul, for the work to which I have called them. That's all we'll read for this morning. We mentioned before that those formative years of this new vessel called the body of Christ, the church, are very, very important years.

Whether this new vessel, the body of Christ, will be formed according to the heavenly pattern, thus becoming a vessel fit for the Master's use, or whether it will degenerate into something other than God wants, depends very largely upon those formative years. As we will find from Acts chapter 6 to Acts chapter 15. So thank God he raised up certain keen men, and he used these men to help in the formation of this body of Christ.

So finally we find God did get what he wants. We have mentioned several in the past. Stephen, Philip, Paul, and Peter.

Now this morning we would like to go on to Barnabas. Because Barnabas had a very special place in the formation of the body of Christ. He served as a kind of bridge.

In a sense he joined Peter and Paul together. So you find he had a very special ministry in the formation of the body of Christ. We see Barnabas first in chapter 4 of the book of Acts.

You know during that time God was increasing the number of those who believed in the Lord. And all those who believed they were together. They were of one spirit and one soul.

And they loved one another. They were delivered from that self-possessiveness. They were willing to share everything with one another.

They were really one body. And it was during that period that some of the members of the body realized that there were poor people in their midst. Those who were in need.

They could not see their brothers and sisters in need. And just said may the Lord supply all your needs. They felt constrained by the Lord to supply the needs of those needy things.

So some of them began to sell their properties. And they took the proceeds of these sales at the feet of apostles. That these will be divided distributed to all who were in need.

And among them there was one that stood out. And the Holy Spirit mentioning him. Of course he was not the only one who did that.

But he was the only one we find the Holy Spirit particularly mentioned him. As an example. There was a man by the name of Joseph.

A Levite. A Cypriot. And he sold his property and laid the proceeds at the feet of the apostles.

And the apostles surnamed him. Gave him another name. Barnabas.

Which means son of consolation. Son of comfort. Barnabas Jewish name.

Former name was Joseph. And we know what Joseph means. It means he will add.

He will add. God will add. A-D-D.

Add yes. So that's the name of Joseph. But then you'll find he had another name Barnabas.

Son of consolation. He was a Levite. But he was born and reared in Cyprus.

So he was a Hellenistic Jew. Not a Hebrew Jew. In him you'll find the combination of not only the Greek culture but also the Hebrew culture.

And in that sense he was very much like Paul. And he loved the Lord. Not in words only.

Indeed. He sold his property and laid the proceeds at the feet of the apostles. He did all these not independently.

He did all these in relatedness with the church. You know sometimes we can do good deeds. Sometimes we can do good things.

But we will rather do them independently. But here you'll find in the early days of the church. As they were moved by the Spirit of God to do certain things.

They never did anything independently. It's always in relatedness. In relation with the church.

Everything came out of the church. And everything was related with the church. And even in this matter of ministering to the poor.

It was related to the church. Now that was really beautiful. Paul sold after he was converted.

Then he sold again at Jerusalem. He became famous in Jerusalem. Famous as the chief persecutor of the church.

He dragged men and women out of houses and put them into jail. He was well known in Jerusalem. Then he went to Damascus.

And he was converted. After he was converted. He went to Arabia.

Probably around three years. And there he was before God. After three years he came back to Damascus.

He was with the disciples for a time. And because his witnessing was so effective. He couldn't stay in Damascus.

He had to flee. You know how he fled? In a basket. Hanging out over the wall.

And he escaped. So he went to Jerusalem. He went to Jerusalem to speak for fellowship.

But nobody believed him. Even after three years. The impression was just too deep.

These believers in Jerusalem. They were afraid of Paul. Who was called Saul at that time.

Even though he came back a changed man. And he was after three years. But nobody believed him.

So here you find Paul was stuck in Jerusalem. Rejected by the Jews. And not accepted by the Christians.

He was all alone. And it must be a terrible experience to Paul. So thank God.

Of all the disciples in Jerusalem. There was one man. That man with big heart.

You know Barnabas was a Hebrew Hellenistic Jew. And when the persecution first started in Jerusalem. He was actually focused on the Hellenistic Jews.

It started in that way. You know Stephen was a Hellenistic Jew. And he was thrown to death.

And then the great persecution began. He was mainly against the Hellenistic Jews. And certainly Barnabas was also a target.

So he should remember it well. And yet you find Barnabas was a man of such big heart. He was able to forgive and to forget the past.

He was able to see what God had done in this person's soul. And he was able to believe in what God did. He had faith not only in God but in man.

You know sometimes it's very difficult for us to change our view of a person. Once you come to a conclusion. That's it.

So very often people will say brother. What do you think of this brother or this sister? Or this man or this woman? Do you think there is any hope? You know once you figure a person out. Now in the beginning you don't know exactly what kind of person that is.

Then you have some context. And you begin to form an idea. A concept.

Once your decision is made that's it. But do you believe God? Do you believe God is able to change a person? To transform a person? If you believe in God then you can believe in man. Not that man can change but God can do it.

So here you'll find all the other disciples they just couldn't believe it. They said this man cannot be changed. Probably it was just another trick he was playing.

He was just trying to find out who these Christians were. By joining with them to find out. And then to persecute.

Nobody would believe. But Barnabas was a man of faith. Big heart.

He saw what the Lord did in that person. So he took him and introduced him to the believers in Jerusalem. Now that's how Paul met Peter.

He went through the introduction of Barnabas. And Paul was able to be with the disciples for a certain period. Until his witnessing became too strong again.

And he had to go away. So the church sent him away. And Paul went away.

And he went back to Tarsus. And he spent a number of years. In Syria.

And Cilicia. Because Tarsus is in Cilicia. Because of the persecution.

The disciples were dispersed. And as they went along the way. They went to Syria.

They went to Cilicia. And as they went out. They announced the great tidings.

But to the Jews alone. But there were some who were Cypriots and Cyrenians. So these people began to witness to the Greeks.

And the Lord began to add many, many of these Greeks to the church. So finally the news began to come back to Jerusalem. That in these Gentile cities.

Many were converted to Christ. Not only Jews. But many Gentiles.

So they sent out one person. And that person was Barnabas. Barnabas was most fitting for this kind of work.

He was sent out to visit all these places up to Antioch. Did he go out as an investigator? Or inspector? Not at all. You know in the early church.

There wasn't any thought of one church controlling another church. There wasn't such a thing. Jerusalem was not the mother church.

And all the other churches are the children churches. That was a concept that came in much later. In the early days you'll find.

As the churches began to spread to different places. Every church maintains its independence in government. But there is a fellowship in the spirit among the churches.

So when they heard in Jerusalem that God had done something in the cities of Syria and Cilicia. They sent Barnabas out not with the purpose of investigating or inspecting. And then bring them under their control.

They sent out Barnabas to seek for fellowship. That they may be joined in one in fellowship. And to strengthen one another.

The Bible never had the thought of mother church and children churches. Never. What the Bible had is sister churches.

You want to know where is the scriptural base for that? 2 John. You know in that little letter. Little in size.

But not in essence. In 2 John you'll find here. Verse 13.

The children of thine elect sister. Briefly. The relationship between churches is the relationship of sisterhood.

One church is a sister to the other church. Some are bigger sisters. Some are smaller sisters.

But they are sisters. It is not a relation of parents and children. Because if it is the relationship of parents and children.

Then the parents control. Have rule over the children. And the children are supposed to obey the parents.

But if they are sisters. You see their relationship is one of equality. And yet of fellowship.

So in the formation of the church. Of the body of Christ. In the most practical way.

You'll find the Holy Spirit is guiding and leading the way. Barnabas was like that. He was a kind of person who has a big heart.

He was the son of consolation. He was a Hellenistic. So he didn't go out with the things of empowering over all these churches.

That God has raised up. And brought them into the fold of the church in Jerusalem. That is the human way.

Not the divine way. The Holy Spirit has started all these churches. And then Barnabas was sent out.

To join all these churches. In fellowship with the Spirit. But not to bring them under the control of the church in Jerusalem.

The whole structure of the church today is unscriptural. On the one hand you'll find every local assembly is independent. In the same government.

Directly by God. There is no one church governing another church. And yet it is balanced by fellowship between churches.

So that they really are one. You know the body of Christ is one. Universal.

And yet in its practical working out you have to have local churches. And yet all these local churches are a local expression of the body of Christ. Therefore they have fellowship one with another to show that they are really one.

And that is beautiful. So that's the reason why Barnabas was sent out. And as he traveled to these places.

He saw the grace of God. Manifested in these places. You know it is very easy when we go out and visit.

To see all the faults. And the weaknesses. And the shortcomings.

That's very easy. If you have a very keen observation. You go to any place and maybe within a few hours.

You can see the weakness and the faults. In God's people. You can go there as a judge.

Not as a brother. But Barnabas was such a man. When he went into the midst of these gentile believers so-called.

Instead of seeing their weaknesses. Breaking the purity. And look down upon them.

And step upon them. He saw the grace of God. In them.

Oh brothers and sisters. How easy for us to see things negative. You think that is all over.

You don't need to look too deep to see the negative things. It's all there. But it's very difficult for us to see that which is positive.

Why? Because our very nature is negative. Our simple nature is negative. But here you find this man full of the Holy Spirit.

He was really under the control of the Holy Spirit. So when he came into the midst of these people. He had no idea of dominating them.

He had no idea of judging them. He just came as a brother ready to help. He saw the grace of God in their midst.

And he rejoiced. He rejoiced. He can rejoice in what God has done.

Outside of him. And you know what he did? He encouraged them. To serve the Lord with one purpose.

To abide in the Lord. In other words his ministry is a ministry of establishing the believers. He was not too much of an evangelist.

Not too much. But he was more like a pastor. His gift.

He will come in and help them. And strengthen them. And establish them in the Lord.

And because of his labor among these people in Antioch. The Lord added more. He's a ministry of establishing the believers.

How we need such a ministry? As we say with us. He began to realize the potential in the church there in Antioch. He began to realize that what God will do in the church in Antioch was something that he couldn't do by himself.

It was a work that was bigger and greater than Barnabas could handle. So he went out to Tarsus to get Paul. Now think of that.

Usually, you know, humanly speaking, it is always the temptation of a servant of the Lord. If they go to a place and the Lord begins to use them, they will consider that as their kingdom. So here and there you'll find this one cut out a kingdom for himself, that one cuts out a kingdom for himself.

And you guard your kingdom very carefully. You consider the church as your personal property. That is human temptation.

And this happens everywhere. When God begins to use a person, he calls out a kingdom. And he will not let anybody else to touch it.

This is my territory. What are you building? Are you building your own kingdom? Or are you building the body of Christ? As a missionary tactic. You know, the different missionary societies had to come to an agreement.

And say now you go to the east and I go to the west and he will go to the south and the other will go to the north. We all each will carve out a territory and work in it. Now you don't come to my territory.

In order to keep peace. What are you building? Are you building your own kingdom? Or are you building the body of Christ? If it is the body of Christ, it belongs to Christ. If it is the body of Christ, it should be able to be benefited by all the ministries that God has given to the church.

Barnabas was a person who was not seeking for his own. He did not come out of Jerusalem just to be a king in Antioch. This is the church.

The body of Christ. It had to be taken care of. He saw great potential in that church.

And he realized it was more than he could do. Thank God for Barnabas. If a servant of the Lord can realize his limitations, that is something to be thankful for.

He was only thinking of the welfare of the church. He was not thinking of his position and power. If he should think of his position, he should never go to find Paul.

Why? Because he knew from the very beginning Paul was more gifted than he was. That's why he went to find Paul. He realized that this was a work that he couldn't handle by himself.

He was able to establish them in the beginning, but then he came to his limit. He would not keep the church in Antioch within his limit. He wanted them to be what God wanted them to be.

Thank God for that. All the servants of God today should learn this lesson. And he went out to find Paul.

Paul had been in Syria and Cilicia for a number of years already. You know. After he couldn't stay in Jerusalem, they sent him away to Tarsus.

And he had spent a number of years in that area. In Galatians, the first chapter of Galatians, he says, he was in Cilicia and Syria, laboring for the Lord. And those people in Judea only heard that the former persecutor was now announcing the glad tidings, but had never seen him.

So in other words, you find Paul was in that area for a number of years, all alone by himself. He was almost forgotten. Almost forgotten.

If this should continue, either of the two alternatives may come. Either Paul will get so discouraged, they sent me away, and there was no more contact. I was forgotten.

He might become so discouraged, he will give up. Or, he will be so infuriated by the treatment he received, that he thought, alright, if you don't care for me, I don't care for you. I will establish God's work in my area, and that will be my kingdom.

Have nothing to do with the church in Jerusalem, or with anybody else. You know, you can go to either of the two extremes. And Paul was that kind of person.

If he had not someone to balance him, he would go to that extreme. But thank God. In God's divine wisdom, Barnabas went.

And if you read the word there, you know, it took Barnabas some effort to find Paul. It was not just he knew that Paul was imposter, so he went and knocked at his door. No.

He didn't even know where Paul was. He had to find him. He was willing to spend time in finding Paul.

And he brought him to a true end. And there, Paul saw, labored with Barnabas for a whole year. And because of their laboring together, some of the disciples were first called Christians.

Through the young labor of these two servants of the Lord, these disciples, they grew so much in the Lord, the church manifested Christ in such wholeness, that people began to look at these people and say, now, who are they? Suddenly, they are not Judaism. Because most of them were Gentiles. Now, in the beginning, most of the believers were Jews.

So they could look at the church and say, now this is just a sect of Judaism. But now in Antioch, the situation was entirely different. It was so clear.

Because these were mostly Gentiles. You cannot say, now this is a sect of Judaism. A part of Judaism.

It had no part with Judaism. It was something entirely new. And what was it? People look at them and say, they were Christians.

Christ-men. Men of Christ. Christ was so manifested in the midst of these people, that they earned this nickname.

They were able to arrive at such, mainly because of the love, the humility, and the labor of God. Part of us was a band. You know, you read Colossians chapter 2. Colossians chapter 2, verse 19.

Holding fast the head, from whom all the bodies, ministered to and united together by the joints and veins, increases with the increase of God. You know, we all hold fast the head. Christ is the head.

We hold fast the head. And then the whole body, ministered to and joined together and united together by the joints and veins. You know, in the body you need joints and you need veins.

The joints are the joints of supply. The joints supply the blood, supply the life of the body. But you need veins too.

Because the veins unite together. Unite together. Just like in your body, you not only need the bones, the joints, but you need these muscles.

You know, they join the body together. And with the joints of supply and the veins of uniting, then the body increases with the increase of God. Now part of us was a band.

Probably Paul was a bigger joint. But part of us certainly was a great band. And without such band, the church cannot increase.

Brothers and sisters, we often emphasize on the ministry of the joints. But somehow we overlook the ministry of the veins. We are thinking that for the building of the body of Christ, you need people who are like joints and can supply.

Supply life. Thank God for all these joints. But there are people who do not seem to do much of the supplying.

And yet there is a quiet ministry going on. Binding people together. Joining people together.

Uniting people together. Establishing them together. It is just as essential a ministry as the joints.

Usually they are not seen. Usually they are neglected by other people. But without these joints and veins, the body cannot be increased with the increase.

So for the joints and the veins you will find in the church in Antioch, they increase with the increase of God. And there you will find a wonderful testimony. They were called Christ.

That is how the church is formed. The body of Christ. And such principles must be carried on if the body of Christ is to be built.

Everywhere when the church, where the church is to be built, everywhere where the body expression is to be manifested, you find you need these joints and you need these veins. You need Paul and you need Barnabas. Then, during that time, God raised up five prophets and teachers in the church in Antioch.

Barnabas was the leading one because his name, you'll find, is mentioned first. And so was the last one of the five. Because he was relatively young in the Lord.

He was still learning, you know. And as the five prophets and teachers, they minister unto the Lord with fasting and prayer. Before they minister to the church, before they minister to the people of God, they first minister to the Lord.

Now that is the right order. They minister to the Lord, to his need. And then to the church.

And as they were ministering to the Lord, the Lord said, Send me Barnabas and Paul for a special work. Apostolic work. Because they were so faithfully ministering in the local church, God increased their ministry.

Gave them a wider ministry. Apostolic ministry. And God sent Barnabas and Paul out for that apostolic ministry.

So brothers and sisters, you'll find the way that God will train his people. You always are trained in the local church. You know.

Very often people say now, if you want to serve God, what should you do? Naturally with young people. When you have a desire to serve God, immediately you think of the distant place. That's natural.

Why? Because there is a sense of adventure there. You know. You never think that you will serve God here.

You're always thinking of serving God where? Somewhere else. That's natural. And in order to serve God somewhere else, what should you do to train to be prepared? Go to a Bible school.

Where else to go? Now, I am not criticizing people because I went through this. When I was saved and I was on fire, I wanted to serve God. Where should I go? Mongolia, of course.

Not in Shanghai, my native place. And how should I go to Mongolia to serve? Of course, go to a Bible school. Where can you be trained? You read your New Testament.

And even though that is, how did, how did God train His workers? If God put a desire in you to serve, the church where you are is the training ground. It is not a school. It is the church, the body of Christ.

There is no school that you can learn Christ and learn how to serve Christ better than the local expression of the body. You say everybody knows you. Thank God everybody knows you.

That's where the training begins. And if you are faithful in the place where God has put you, minister unto the Lord. One day the Lord said, set me up.

He is able to enter into a bigger ministry. But you find it always begins in the place. If you cannot be used by God among the people whom you are, can you expect that suddenly you are greatly used by God among the people that you don't know? Many people said they cannot win any soul here.

But if they go to Africa, suddenly they win many souls. It has to be proven here first. And out of faithfulness God will enlarge.

So here you'll find Barnabas and Paul. They were set about to go forth. And you know Barnabas was such a man of big heart.

He was always trying to help people. You know? He was always trying to look whom he could help and build up. He did that to Paul.

Without Barnabas we will not have Paul. Even though God had revealed himself in such a way to Paul, and yet without Barnabas, Paul would be lost. Would be lost.

It was Barnabas that brought him to the fellowship of the saints. It was Barnabas that brought him into the world. He was actually trained under Barnabas.

Barnabas had his eyes on Paul. After several years he met Paul in Jerusalem. For a short period.

Only a short period. Fifteen days. And now you'll find after several years he still remembers Barnabas.

Paul, you know? He still remembers. He was a young man, very promising. And he would like to help people.

To build him up. To be someone greater than he was. And so when God set Barnabas and Paul apart for this apostolic work, immediately you find Barnabas satisfied on another young man.

John Mark. Not because John Mark was his cousin. I believe Barnabas knew much better than that.

It was not because of the fleshly relationship. No. In the work of God the flesh could not enter in.

But you find the big heart of Barnabas. He was always looking for some young people that he could help and build up to be a vessel for God. Now you need to thank God for Barnabas.

This is what the church needs today. There are young people who really had a desire to serve God. And who really want to learn, but where can they go? Who will help them? Who will remember them? Probably the older people are afraid of the young people.

Lest one day the young people would display them. But not Barnabas. When he saw the grace of God in a person, he wanted to help and build.

So he set his eyes on John Mark. And you'll find Paul agreed with him. So it wasn't a fleshly relationship.

Paul agreed. So they went out together. And if you read the book of Acts carefully during that period, you'll find in the beginning it was Barnabas and Paul.

And Paul. And God has set apart Barnabas and Paul. And they went out as a company.

Barnabas and Paul. And John Mark served in that. But then something happened.

Suddenly you'll find the Holy Spirit began to say, Paul and Barnabas. And because it is now Paul and Barnabas, John Mark couldn't. This young man was still a man full of blood and flesh.

His cousin was the leader of this group. And now Paul took over the leadership. He couldn't agree to that.

But look at Barnabas. Did he say a word? Did he object? I'm the leader. I'm leading this team.

He yielded himself to the dictator. You know, there is no sixth position in Christ. The Holy Spirit knows.

Who should be ahead? Who should follow? He knows. In the beginning it was Barnabas and Paul. But then Paul seemed to go ahead spiritually.

And the Holy Spirit said, it is Paul. And Barnabas gladly took it. The young man, John Mark couldn't stand it.

And he left. But Barnabas continued on with Paul. Paul was prominent.

People saw Paul. Heard Paul. Talk about Paul.

Barnabas was under the shadow of Paul. But he took everything graciously. As if nothing happened.

The humility of this man of God. Brothers and sisters. How we long to see something like this today. Among God's servants. You know, very often God's servants strive for position. For prominence. Against women. Just like people striving for authority and power in this world. It's sad. It's sad. If we only know how to really surrender ourselves. Whatever the head says. That's where it is. Even if humanly it is difficult. It is humiliating. But here you'll find Barnabas was not dragging Paul's feet. He was supporting Paul. You do not find anywhere in this Scripture. When the Holy Spirit changed the order. That Barnabas. Outwardly going along. But actually was pulling his leg. Paul's leg. He was supporting Paul. A son of comfort. Of consolation. Now, that's the kind of man Barnabas was. It is true. When they began to go out. Decided to go out a second time. Barnabas said. Let us take John Mark. You know John Mark. Left them. Went to Jerusalem. But somehow through the ministry of Peter. John Mark was partially restored. To a certain extent. That Barnabas and Paul. Took him from Jerusalem and brought him to Antioch again. But then, you know. Barnabas being a man of such big heart. When they decided to go out a second time. Barnabas said. Let us take John Paul. He forgot John Paul's thought completely. John Mark. So completely. He said there was promise there. He was restoring. So he was anxious to fully restore this young man. Let us take John Paul. John Mark. But Paul objected. You know. Because at one time. He deserted. He had to be disciplined first. And they disagreed. So Barnabas took Mark. And left for Cyprus. And. Paul chose Silas. And the church committed them to the Lord. And they went to Syria. Galicia. And so forth. Today. Brothers and sisters. We are often asked in this question. Who is right? And who is wrong? These two servants of God. They labored together. And so much blood. And now you find. They clashed. To the extent. They cannot be reconciled. They had to go each his way.

Who was right? Who was wrong? History tries to judge. The right and the wrong. Of this incident. Usually people say. Of course Barnabas won. Why? Because. After this. Barnabas was no longer mentioned. What he did was no longer mentioned. The history from now on. Barnabas stays away. We do not know what happened. After he took John Mark with him. To Cyprus. What happened afterwards? No more. As if the Holy Spirit says. You have gone on. And Paul. The church. Backing up. And here you find the Lord again. To use him. Therefore some people say. Paul must be right here. Barnabas must be wrong. But dear brothers and sisters. I am afraid. God does not judge that way. It is true. It seems as if. Barnabas. In this decision. He was making a wrong turn. It seems to be that way. But if Barnabas had his fault. It is the fault. Of Generosity. Because he was of such a big heart. He failed in that. Too big. Probably both are right. It was just the. Sovereign wisdom of God. It is through. The continual help of Barnabas. That you find. Even though Barnabas seemed to fade away. John Mark. Was perfected. He was perfected. And even Paul said. He is a good help. And even God said. He can write the gospel. According to me. So here you find. It seems as if Barnabas died. That Mark. Is a ministry of the Lord. So who are we to judge. He might be wrong. But it is the fault of his big heart. And God. Seemed to overlook it in a sense. And still use it. To perfect. This young man. Brothers and sisters. This is how the body of Christ. Is to be found. Through the death of one person. The dying of one person. Comes the life. Of Christ in another person. And when this happens. You cannot. Judge anymore. I think one day. When we come to. The judgment seat of Christ. We will have.

A different idea. About Barnabas. I know not many people have very high.  
Opinion about Barnabas. But I wonder. Whether one day.  
We will change. Our opinion about him. He was a man.  
Of God. And he had a very special place. In the building of the body of Christ.  
He is a bridge. He faded away. But the church.  
Went on. So. We need to ask God to raise up more Barnabas.  
Not only more Paul. But also. More Barnabas.  
We need them all. Shall we pray. Our Heavenly Father.  
How we praise. And thank thee. For the variety.  
Even of thy servants. That thou dost give. To thy church.  
That thy church may be built. According to. Thy divine.  
Design. We thank thee for Paul. We thank thee for Barnabas.  
We pray. That there may be many joints of supply. And many banks.  
Of your unity. That the body. May increase.  
With the increase of God. O Lord. This is the vessel.  
That thou art looking for. And we want thee to have it. That thou the head.  
May be able to continue. To do and to teach. In the name of our Lord Jesus.  
Amen.

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