gradual and progressive work of *teaching  
the Word*.

**Symeon that was called  
Niger**] Nothing is known of him. From  
his appellation of Niger, he may have been  
an African proselyte.

**Lucius**] A  
Lucius, probably the same person, is mentioned Rom. xvi. 21 as a “*kinsman*” of  
Paul. There is no reason to suppose him  
the same with Luke (Lucas, or Lucanus),—but the contrary; for why should Paul  
in this case use *two different names?* See  
Col. iv. 14; 2 Tim. iv. 11; Philem. 24.

**Manaen**] The same name with  
*Menahem* the king of Israel, 2 Kings  
xv. 14. A certain Essene, of this name,  
foretold to Herod the Great, when a boy  
going to school, that he should be king of  
the Jews. And in consequence, when he  
came to the throne, he honoured Manaen,  
and, on his account, all the Essenes. It is  
then not improbable, that this Manaen  
may have been a son of that one: but see  
below. The Herod here meant was Antipas,  
who with his brother Archelaus (both sons  
of Herod the Great by Malthace a Samaritan woman, see Matt. xiv. 1, note) were  
brought up in a private family at Rome.  
Both were at this time exiles, Antipas at  
Lyons, Archelaus at Vienne. This Manaen  
had probably been Herod’s **foster-brother**;  
not, ‘*brought up with him,*’ for, if he had  
been *brought up* with Antipas, he would  
*also have been with* *Archelaus:* see above.—In this case, his mother may have called  
her infant by the name of the person who  
had brought the Essenes into favour with  
Herod, and no *relationship* with that person need have existed.

**Saul**] mentioned last, perhaps because the *prophets*  
are placed first, and he was *not one*, but  
a teacher: or it may be, that he himself  
furnished the account. This circumstance,  
which has been objected to by some as  
invalidating the accuracy of the account,  
is in fact an interesting confirmation of it,  
as being eminently characteristic of him  
who spoke as in 1 Cor. xv. 9; 2 Cor. xii. 6;  
Eph. iii. 8.

**2. As they ministered**]  
The word in the original is that generally  
used to express the priestly service among  
the Jews, to which now had succeeded  
that of the *prophets and teachers* in the  
Christian church: **ministering** is therefore  
the only word adequate to render it, as  
A. V. More closely to define it is not  
only impracticable, but is narrowing an  
expression purposely left general.

**the Holy Ghost said**] viz. by one of the  
prophets present, probably Symeon or  
Lucius: see above. The announcement  
being *to the church*, and several persons  
being mentioned, we can hardly suppose  
it to have been an inner command merely  
to some one person, as in the case of Philip,  
ch. viii. 29. There is in the original  
words of the injunction of the Spirit, a  
precision and force implying that it was  
for a special purpose, and to be obeyed  
at the time.

**the work**] Certainly, by  
ver. 4, we may infer that there had been,  
or was simultaneously with this command,  
a divine intimation made to Barnabas and  
Saul of the nature and direction of this  
work. *In general,* it had already been  
pointed out in the case of Saul, ch. ix. 15;  
xxii. 21; xxvi.17. It consisted in preaching to the Gentiles the unsearchable riches  
of Christ, Eph. iii. 8. In virtue of the  
foundation of the Gentile churches being  
entrusted to them, Saul and Barnabas  
become after this Apostles, not *vice versa;*  
nor is there the least ground for the inference that this was a formal extension  
of the apostolic office, the pledge of its  
continuance through the episcopacy to the  
end of time. The apostolic office terminated  
with the apostolic times, and by its very  
nature, admitted not of continuance: the  
episcopal office, in its ordinary sense,  
sprung up after the apostolic times: and  
the two are entirely distinct. The confusion of the two belongs to that unsafe  
and slippery ground in church matters,  
the only logical refuge from which is in  
the traditional system of Rome. Jerome  
says, “Let bishops remember that they  
are greater than presbyters not so much  
by the strictness of divine appointment, as  
by custom, and that the two orders ought  
together to rule the church.”

**3.  
when they had fasted and prayed**] not,  
“*when they had done fasting and praying:*” this was a *new* fasting and *special*  
prayer for Barnabas and Saul. Fasting  
and prayer have ever been connected with  
the solemn times of ordination by the