

~ACTS~

Lesson 47- The 2nd Missionary Journey

Acts 15:36-16:5

Today we begin another section in the book of Acts as Paul embarks on his second missionary journey. We left off last week with Paul, Barnabas and Titus returning from Jerusalem after resolving the conflict with the Judaizers. Paul and company travel back to Antioch with the letter from the Jerusalem Council meeting having been granted the “right hand of fellowship,” to go to the Gentiles, Gal 2:9. And they were sent along with representatives of the Jerusalem church, namely Judas and Silas as the leading men of the brethren. When they arrived at Antioch, all of these men spent some time in Antioch encouraging and strengthening the brethren with the Word of God. Then after some time, the men from Jerusalem returned back home, but Silas remained with Paul, and we also know that Mark, who had abandoned them on their first journey also stayed in Antioch as well. And this is where we pick up our study today in verse 36...

36) Then after some days Paul said to Barnabas, “Let us now go back and visit our brethren in every city where we have preached the Word of the Lord, and see how they are doing.”

These “**some days**” that Luke refers to happen to be about one year, from 50AD to the spring or summer of 51AD. So after about a year of strengthening and edifying the church of Antioch, Paul decides to go back to the churches that they had established on their first missionary journey in Galatia. There are several things prompting this next journey; but I believe the biggest motivation was to keep the churches steadfast in the faith and from being swayed away from the Truth of the Gospel. Even though the Jerusalem church was aligned with Paul’s gospel, and they all agreed that Gentiles did not have to follow the Law unto salvation, the Judaizers were still attacking this Truth and trying to persuade believers, both Jews and Gentiles, to follow the Law of Moses to be saved. And we see this because these Judaizers return to Antioch again, even after the Jerusalem Council meeting, with the same pressure to follow the Law.

So in chronological order, in between verses 35 and 36 of Acts 15, the events of **Galatians 2:11-16** take place. This shows the strength of Paul. He was the only one who could stand against the persuasion of the Judaizers and I believe this attack on the Truth is the main reason why Paul decides to go back to the Galatian churches to **see how they are doing**. To make sure they are not getting swayed by a perverted gospel. This phrase “**see how they are doing**,” is πῶς ἔχουσι, literally “what manner they are having,” because Paul is concerned that they might be in danger of relapsing under the pressure of the Judaizers. This was the “deep concern for all the churches” that Paul had daily on his heart, 2 Cor 11:28. We see the same concern for the new Thessalonian Christians when Paul writes back to them in his first letter, **1 Thess 2:7-9, 17; 3:5, 10**.

There is an urgency in Paul’s words that isn’t as obvious in the English. Paul says, “**Let us now go back and visit our brethren...**” This word translated “now” is δῆ. Giving the sense of impatient urgency. Paul sees the Judaizers making their attack on the church of Antioch to the point that even mature Christians such as Peter and Barnabas are pressured into hypocrisy... how much more fragile might these brand-new Christians be in Galatia?

So Paul, with an emphatic sense of urgency, tells Barnabas that they must travel back to these churches. But there becomes a major disagreement between the two about who they would have travel with them.

37-38) ³⁷ Now Barnabas was determined to take with them John called Mark. ³⁸ But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.

You can see that tensions are high, but I think for good reason. Paul has this deep concern for the churches that they might be pressured away from the Truth. These Judaizers hate Paul and last time he went to this

area of Galatia he was stoned to death. How could they even think of bringing along the one who had deserted them and abandoned the work of the gospel? Paul had a purpose and a calling that could not be hindered. But Barnabas, being the son of encouragement, wanted to give his cousin a second chance and wouldn't budge...

39-40) ³⁹ Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus; ⁴⁰ but Paul chose Silas and departed, being commended by the brethren to the grace of God.

These two men had strong personalities and an argument can be made on both sides for who was right. I lean in favor of Paul's decision. These were treacherous journeys of life and death and the people that traveled with them were not just companions, but men who they had to depend on and trust with their life. If Mark would desert them again, it could cost all of them their lives and hinder the work of the Gospel.

Their differences couldn't be resolved, so Luke says, **Barnabas took Mark and sailed to Cyprus**. This is the last mention of Barnabas in the book of Acts. But these were men of God that didn't part ways in hatred or resentment. Paul still had a deep respect for Barnabas because Paul mentions him later in **1 Corinthians 9:6**, as a worker for the Gospel. So Barnabas receives Mark alongside with him, συμπαράλαμβάνω, and travels to Cyprus. This was originally the hometown of Barnabas, so it made sense for him to go back to this island. Plus, there was probably less pressure in Cyprus from the Judaizers, because even Barnabas was swept away in hypocrisy from these men. On this trip, not only did Barnabas encourage the churches in Cyprus, but he was pouring into Mark and training him to be a man of faith. Thank God for men like Barnabas who can come alongside those weaker Christians and build them up into strong men of faith. And we see Mark become one of these strong men of faith, because later Mark writes Peter's Gospel, the Gospel of Mark. And later in life Paul recognizes Mark as a man of faith and says these words in **2 Timothy 4:9-11**. This is a wonderful story of reconciliation!

Then verse 40 says, **Paul chose Silas and departed, being commended by the brethren to the grace of God**. Even with this disagreement, the Gospel prevailed and now there are two teams going out to strengthen the brethren and it please the brethren and they commended them to the grace of God. Silas now becomes Barnabas' replacement as Paul's partner in ministry for his second missionary journey. Of which, we will see is not an easy task as they will face much persecution again on this journey. Verse 41 begins their journey...

41) And he went through Syria and Cilicia, strengthening the churches.

Barnabas and Mark go back to Cyprus, while Paul and Silas travel north through Syria and Cilicia. From this point Luke focuses on Paul, even to the point that Luke uses a singular verb saying "**he went through**" indicating the complete leadership of Paul. These churches in Syria and Cilicia weren't established on his first missionary journey. In fact, Paul and Barnabas never went through this region, so these were probably churches that Paul had established during the three years after Arabia and Damascus and before Barnabas brought him to the church of Antioch, Gal 1:18-23. And Paul's main focus is to strengthen the churches in the faith, no doubt by preaching the Gospel and presenting the letter from the Jerusalem Council meeting warning them of the Judaizers false gospel, Acts 15:23.

This ends chapter 15 as Paul and Silas move into the region of Galatia...

16:1) Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek.

Lystra was the city that Paul was stoned to death and Derbe was 60 miles east. So they would have come to Derbe first, and then Lystra. Now Lystra was the hometown of Timothy. And Timothy's grandmother

Lois and his mother Eunice was also there, 2 Tim 1:5. His mother was a Jew, but his father was a Greek. And it seems they were not devoted to the Jewish faith because Timothy had not been circumcised. Some scholars say that Timothy's father was a Greek proselyte, but I disagree, because if so, Timothy would have been circumcised. This shows that the family wasn't strong in Judaism, just a Hellenistic family living in the world, but after Paul came through this area on his first journey, they became born again and strong in Christianity. Notice Luke says that Timothy was already a disciple, **a certain disciple was there, named Timothy**. And Lois and Eunice had also been born again on the first journey because Paul mentions this in 2 Timothy 1:3-5.

It is at this point on his 2nd missionary journey that Timothy joins Paul as his fellow-worker in Christ and never leaves his side for the rest of his life. This was God's replacement for Mark. What Paul had hoped Mark would be, Timothy became that and so much more. This was led by the Spirit, but also came as witness from other believers in the area...

16:2) He was well spoken of by the brethren who were at Lystra and Iconium.

Lystra and Iconium were very close together, and believers in both these cities bore witness, *ἐμαρτυρεῖτο*, of Timothy's character. So being led of the Spirit and with the witnesses of the people, Paul chooses Timothy as his helper.

16:3) Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek.

If Paul was so against the perverted Gospel of the Judaizers, why did Paul have Timothy circumcised? Did Paul waver under this pressure? Not at all. This was not in response to the Judaizers. If it was, Paul would have taken a stance as he did with Titus, not having been compelled to be circumcised, Galatians 2:3. Paul didn't circumcise Timothy for Salvation, but for the work of the ministry so that Timothy would be allowed into the Jewish synagogues to teach. Paul had a heart for the Jews, and he endeavored to always preach the Gospel to the Jew first and then the Gentile. And Paul knew they were going into some rough territory and if Timothy were not circumcised, it would hinder the Gospel to the Jews. Remember how the Jews treated Paul when they thought he brought an uncircumcised Gentile into the temple, **Acts 21:27-32**. This was not compromise, but rather Paul being all things to all men, **1 Cor 9:19-23; 10:32-33**. This is the motivation behind Timothy being circumcised.

From this point forward, Timothy becomes Paul's faithful companion and fellow-worker in the ministry. And for the rest of the book of Acts, and even beyond this book, we will find Paul's faithful companion and son in the faith serving alongside with him.

There are two men that served faithfully by Paul's side over the course of his ministry: Luke and Timothy. And both men begin following Paul on this second missionary journey. Timothy begins here in Lystra and Luke in Troas. And because Timothy is such a major part of Paul's ministry, I thought it would be good to get introduced to him and take a look ahead at who this man becomes.

Timothy first met Paul and came to Jesus on Paul's first missionary journey in 46AD, He was a young man, probably in his late teens. And by now, on Paul's second trip through Galatia, it's about 5 years later, around 51AD and Timothy is in his early 20's. Paul continually refers to Timothy as his son in the faith, 1 Tim 1:2, 18; 2 Tim 1:2; 1 Cor 4:17. So it is clear that Paul led him to the Lord on his first journey through Galatia. Toward the end of Paul's life, after he was released from his first imprisonment around 63AD, Paul appointed Timothy as Bishop of Ephesus. Timothy would have been in his early to mid 30's by then; a young man for such an important position in the church. And Paul alludes to this in 1 Timothy 4:12 when he says, "Let no one despise your youth." This just shows the character of brother Timothy that Paul would rest such a big responsibility on this young man, but Timothy had a proven character. Notice how

Paul refers to Timothy in his letters, **Philippians 2:19-24**; **1 Thess 3:1-7**. Paul was constantly sending Timothy to encourage the brethren. We see this with the Thessalonians and also the Corinthians, **1 Cor 4:17**; **16:10**. Timothy was also included in Paul's salutation in 6 of his letters: **2 Corinthians**; **Philippians**; **Colossians**; **1 & 2 Thessalonians**; and **Philemon**. And Paul personally wrote two letters to Timothy directly and multiple times in these two letters, Paul speaks of entrusting his Gospel to Timothy. And this responsibility was unique to Timothy, παρακαταθήκην- to deeply entrust, **1 Tim 6:20**; **2 Tim 1:13-14**; **1 Tim 1:18**.

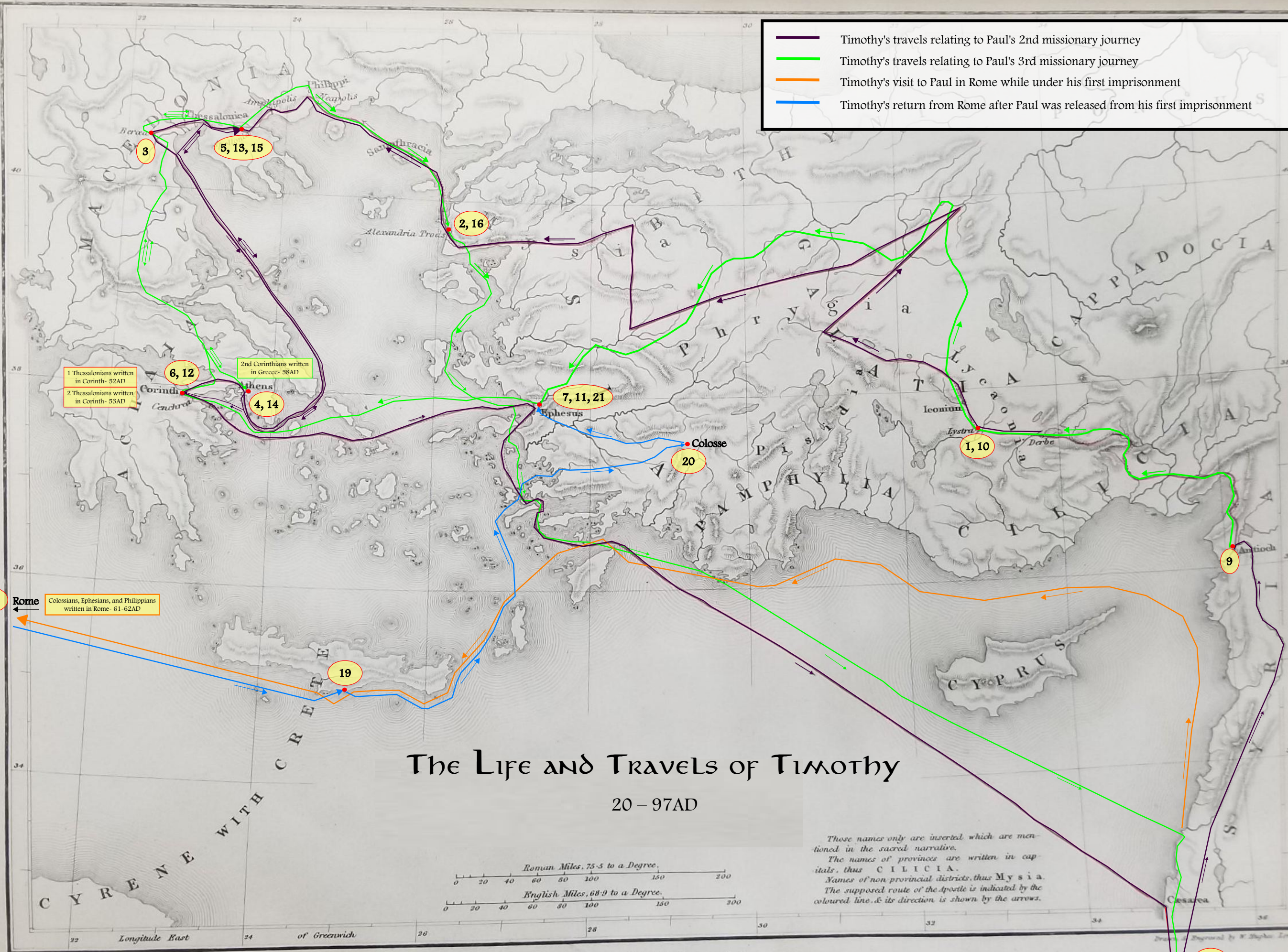
But not only did Paul pour into Timothy's life, but Timothy in turn was a faithful companion and an encouragement to the Apostle Paul. Both times when Paul was in prison, he asked him to come see him. In his first imprisonment, Paul wrote the letter to the Hebrews in Jerusalem and asked that Timothy be sent to him in Rome after Timothy was let out of prison. Because it seems that Timothy was also in prison at the same time as Paul; maybe both in Caesarea, **Hebrews 13:23**. And then at the end of his life Paul writes his heartfelt letter to his son in the faith, encouraging him and building him up. And in this letter, he asks Timothy to come see him one last time, **2 Tim 1:3-4, 8; 4:9**.

*Below is a map of all of Timothy's journeys as he traveled with and was a fellow worker with the Apostle Paul.

So after Paul calls Timothy into the ministry, Timothy joins Paul's company with Silas and they continue traveling through the area of Galatia strengthening the churches. Notice verses 4 and 5...

16:4-5) ⁴ And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem. ⁵ So the churches were strengthened in the faith, and increased in number daily.

As Paul traveled through these cities of Galatia, he strengthened and encouraged the brethren with the Word and the letter from Jerusalem. And notice what they are being strengthened in... the faith. We are saved by grace through faith, rooted and grounded in Jesus Christ. It is our faith and total reliance and trust in Him that anchors us and apprehends God's grace and everlasting life.



- Timothy's travels relating to Paul's 2nd missionary journey
- Timothy's travels relating to Paul's 3rd missionary journey
- Timothy's visit to Paul in Rome while under his first imprisonment
- Timothy's return from Rome after Paul was released from his first imprisonment

- (1) 51AD- Paul call Timothy into the ministry at Lystra with Silas and calls Timothy to come with him, Acts 16:1-5
 - (2) Paul and Timothy travel through Galatia and Phrygia to Troas on into Macedonia, Acts 16:3-40
 - (3) 52AD- Paul, Silas and Timothy are persecuted in Thessalonica and flee to Berea, Acts 17:5-10; 1 Thess 2:17. Paul travels to Athens alone, Acts 17:14-15
 - (4) Silas and Timothy meet Paul in Athens, Acts 17:15; 1 Thess 3:1
 - (5) they send Timothy back to Thessalonica, 1 Thess 3:1
 - (6) Paul travels down to Corinth where Silas and Timothy meet him returning from Thessalonica (Macedonia), Acts 18:5; 1 Thess 3:6. Stay in Corinth 1-1/2 yrs
 - (7) 54AD- they travel to Ephesus, Acts 18:19-21
 - (8) Paul, Silas and Timothy return to Jerusalem, Acts 18:19-22
 - (9) Paul and Timothy return to Antioch
 - (10) Paul and Timothy return to Galatia, visiting Timothy's home town of Lystra
 - (11) 55AD, Paul and Timothy arrive at Ephesus- Paul stays 3 yrs
 - (12) Timothy and Erastus deliver the "previous letter" to Corinth, 1 Cor 4:17
 - (13) From Corinth, Timothy and Erastus go to Macedonia, Acts 19:22. Stays in Macedonia 2 yrs
 - (14) 57AD, Paul, Timothy and company travel to Greece and stay there for 3 months, Acts 20:3
 - (15) Paul and Timothy and company travel back through Macedonia, Acts 20:3-4
 - (16) Timothy and company sail on ahead to Troas while Paul picks up Luke in Philippi
 - (17) Paul, Luke, Timothy and company all travel back to Jerusalem stopping at several places along the way, Acts 20:7-21:17. 58-60AD- Paul arrested in Caesarea prison for 2 yrs (Timothy is in prison too)
 - (18) 61-62AD, after Timothy's release, he arrives in Rome to meet Paul under house arrest.
 - (19) 63AD, Paul is released from prison and Paul, Timothy, and Titus pass thru Crete, Tit 1:5
 - (20) Paul and Timothy travel to Colosse, Philemon 1:22, Col 4:17, Philemon 1:9-19, Col 4:9
 - (21) 63AD, Paul and Timothy travel to Ephesus, 1 Tim 1:3
- 63-97AD, Timothy is the Bishop of Ephesus for the remainder of his life

The Life and Travels of Timothy

20 - 97AD

Those names only are inserted which are mentioned in the sacred narrative.
The names of provinces are written in capitals, thus CILICIA.
Names of non provincial districts, thus Mysia.
The supposed route of the Apostle is indicated by the coloured line, & its direction is shown by the arrows.

