

Paul's 2nd Missionary Journey

Part 1: Acts of the Flesh Make no Difference



Notes:

This two-part discussion begins with events in Antioch of Syria leading up to the start of Paul's 2nd Missionary Journey. Once on our way we will learn more about two of the important characters in this story; Timothy and Lydia. But to begin with we must first study the genesis of the Council at Jerusalem and to do that lets agree on some definitions.

Definitions

Gentile: in (Gal. 2:12) below means non-Israelite. The transliterated Greek word "ethnos" was used by Paul. But "ethnos" can also mean heathen/pagan, as used later by Paul in (Gal. 2:15). In the [NASB](#) version of the Bible, "ethnos" is translated in many ways: Gentiles (93), nation (30), nations (37), pagans (1), people (2) depending on the context initially understood by the authors of the King James Version who were under the heavy influence of the Roman Catholic Church. So, a more appropriate translation of (Gal. 2:15) in the NIV text included below would have been heathen/pagan rather than the made-up KJV English word Gentile.

Translation: is converting the written or spoken meanings of words or text of a source language into a target language.

Transliteration: is converting the text from one script to another. It does not render meaning. This means changing only the source letters or characters into corresponding those of the target language.

For example (from Greek to English):

Ελληνική Δημοκρατία = Hellenic Republic — (*Translation*)

Ελληνική Δημοκρατία = Ellēnikḗ Dēmokratía — (*Transliteration*)

Interpretation: on the other hand, in the context of language means to *translate orally* (or in sign language) the words of a person speaking a different language. It often involves *explaining* the meaning of words, actions or information which requires an *understanding* of the words, actions, mood or behavior as having a particular significance (context) or meaning.

Paul Confronted by Judaizers

At the end of Paul's 1st mission he was confronted by Peter (Cephas) in Antioch of Syria.

Galatians 2:11-16

¹¹When Cephas came to Antioch, I opposed him to his face, because he stood condemned. ¹²For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. ¹³The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.

The following two passages are describing the same events that led up to the Jerusalem Conference (50 A.D.)

The letter to the Churches in Galatia, recounting the events, was written, by Paul, approximately 7 or 8 years after they occurred.

Luke's account in (Acts 15) records the events as he sees them or was told about them.

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¹⁴When I saw that they were not acting in line with the truth of the gospel, I said to Cephas in front of them all, “You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?”

¹⁵“We who are Jews by birth and not sinful Gentiles ¹⁶know that a person is not justified by the works of the law, but by faith in Jesus Christ. So, we too have put our faith in Christ Jesus that we may be justified by faith in Christ and not by the works of the law, because by the works of the law no one will be justified.

Acts 15:1-6

¹⁵ Certain people came down from Judea to Antioch and were teaching the believers: “Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.” ²This brought Paul and Barnabas into sharp dispute and debate with them. So, Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question. ³The church sent them on their way, and as they traveled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the believers very glad. ⁴When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them. ⁵Then some of the believers who belonged to the party of the Pharisees stood up and said, “The Gentiles must be circumcised and required to keep the law of Moses.”

The Council of Jerusalem

⁶The apostles and elders met to consider this question.

Acts 15:7-11

⁷ After much discussion, Peter got up and addressed them: “Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. ⁸God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. ⁹He did not discriminate between us and them, for he purified their hearts by faith. ¹⁰Now then, why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear? ¹¹No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are.”

Church Elders Send a Letter to Antioch**Acts 15:22, 30-35**

²²Then the apostles and elders, with the whole church, decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas, men who were leaders among the believers.

³⁰So the men were sent off and went down to Antioch, where they gathered the church together and delivered the letter. ³¹The people read it and were glad for

Notes:

Peter (English), Petrus (Latin), Petros (Greek), Cephas/Kephas (Aramaic) – Rock or Stone

Circumcision Group = Pharisee Judaizers

Paul is writing to the Churches in Galatia to say that, sometimes you even have to rebuke Jesus’ designated “Rock” of the Church, when their behavior endorses false teaching.

Note (Gal. 2:12 & Acts 10:14)

Jan 23, 2022 – Mark (radio) confirms Galatians is about calling out “False Teaching” when folks aren’t rightly dividing the Word of God.

Paul stands his ground and he and Peter are now in full agreement. No Circumcision required!

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it's encouraging message. ³² Judas and Silas, who themselves were prophets, said much to encourage and strengthen the believers. ³³ After spending some time there, they were sent off by the believers with the blessing of peace to return to those who had sent them. ³⁴ But Silas decided to remain there. ³⁵ But Paul and Barnabas remained in Antioch, where they and many others taught and preached the word of the Lord.

Barnabas and Paul Disagree About 2nd Missionary Journey

The four men split up sending Barnabas and John-Mark to Cyprus while Paul and Silas headed North through Syria and Cilicia on their way to Galatia to visit the Churches that they had established on their 1st Mission. Perhaps Paul did not want to bring John-Mark because of his actions in Pamphylia or perhaps he had someone else in mind who lived in Lystra.

In ([2 Timothy](#)) Paul describes converting Timothy's mother and grandmother during his 1st Mission to Lystra and how Timothy had been instructed in the Holy Scriptures since he was a child. Paul could have thought that Timothy's background or personality might be a better fit for his 2nd mission journey.

Acts 16:1-5

¹Paul came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was Jewish and a believer but whose father was a Greek. ²The believers at Lystra and Iconium spoke well of him. ³Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a Greek. ⁴As they traveled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey. ⁵So the churches were strengthened in the faith and grew daily in numbers.

Acts 16:6-10

⁶Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. ⁷When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to. ⁸So they passed by Mysia and went down to Troas. ⁹During the night Paul had a vision of a man of Macedonia standing and begging him, "Come over to Macedonia and help us." ¹⁰After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them.

Notes:

Note: Paul's hometown of Tarsus was the capital of Cilicia.

Paul is carrying letters from the Church in Jerusalem to the Churches in Galatia that affirm the Mosaic Law is no longer in effect, and circumcision is not required to be a Christian.

Why? (1 Corinthians 9:22)

This area of the world was in constant battle and changed hands a lot. It's difficult to know what exactly would be the Roman Asia Province at this time.

We have a clue though as to where they were geographically in Acts 16:7. Sort of like the 4 corners are in the U.S.

Context and Observations

- 1) In Acts 15 the [Council of Jerusalem](#) determined that Christians did not need to first be circumcised for their salvation. His 2nd Journey begins with him bringing this and other news about Mosaic Law to the Churches in Galatia.
- 2) How does Peter's behavior with the gentiles and other short comings of his, reveal Jesus' Character, and thereby God's Character? And through that, how God relates to us in times of weakness, sin, and failure. God had his apostles record these scenes (The New Testament) for us to relate to.
- 3) Paul, a credentialed Pharisee, would give a synopsis of the Israelites' exile in Egypt, the judges, Kings Saul and David, and John the Baptist when visiting synagogues. He showed the Jews how only Jesus, who died and rose again, fulfilled the Jewish prophecies. He would have to use a much different approach if trying to convince non-Israelites that Jesus was the one true God.
- 4) Jews treatment of non-Jewish people

Each year millions journeyed to Jerusalem for the festivals of worship. The Gentiles (non-Israelites) that would attend were known as the "God-fearers" (Acts 10:22). The non-Israelites were restricted to the outer courts of the temple. When the Jews revoked even this accommodation, by filling their area with money changers, Jesus himself rebukes them (Mark 11:17) saying, "my house is for all nations."

The old testament teaches us that the Jews were to be the agents of God's love in the world and that Abraham would be the father of many nations (Genesis 17:4, 22:17) not just one. God's desire was for the entirety of humanity to exist in a loving relationship with him.

Instead, 1st Century Jews were pridefully touting their privilege rather than serving all God's people including the poor and the foreigner (Leviticus 23:22). We can conclude from scripture that Gentiles were never to be "excluded" from God's love or care. God intervenes where necessary with the apostles to keep them from focusing only on the Jews. Peter and Cornelius and Paul and Timothy are great examples.

- 5) Paul visited Derbe, Lystra, Iconium which lie on the ancient trade routes between the Roman and Parthian Empires to the east. There were roads that linked all the cities along the Asia Minor coast as well as up through Ankyra to Byzantium on the Black Sea. The more populated cities were along the southern trade route and would have also afforded access to a greater number of Jewish outpost synagogues. But Paul took neither, he likely followed minor routes through Tyrianum, Polybatus, Amorium, Pessinus and Dorylaium which would have taken them to a corner in Asia Minor where Bithynia, Phrygia, and Galatia met. Not being allowed to go through Bithynia and thereby joining back up with a major trade route to Byzantium to the north, they ended up heading due west through Mysia but not stopping to preach. Troas was on the western coast of Mysia.
- 6) **1 Corinthians 9:19-23** ¹⁹Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. ²⁰To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. ²¹To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. ²²To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. ²³I do all this for the sake of the gospel, that I may share in its blessings.