

LESSON 5
PAUL'S SECOND MISSIONARY JOURNEY
SECOND SEMESTER
CHRONOLOGICAL STUDY OF THE NEW TESTAMENT

Key verse: The jailer called for lights, rushed in and fell trembling before Paul and Silas. He then brought them out and asked, "Sirs, what must I do to be saved?" They replied, "Believe in the Lord Jesus, and you will be saved — you and your household." Acts 16:29-32

PRAYER FOCUS: As you take another trip with Paul this week, ask the Lord to show you people that need to hear the gospel message. Seek the Lord regarding believers that might need your encouragement or mentoring as they grow in their relationship with the Lord.

Acts 15:36-18:22

Introduction

In chapter 15, we observed the contrast that was beginning to emerge and crystallize in embryonic form. In its request of Gentile believers, the Jerusalem church leaders wanted the Gentile believers to be sensitive to the long-held traditions and practices surrounding the Mosaic Law and the covenant with Abraham that had set them apart as a people (see Acts 15:22-29).

They recognized the following facts:

- that Gentiles were becoming believers apart from any association with Judaism (e.g. circumcision).
- that God had sanctioned the salvation of the Gentiles via the outpouring of the Holy Spirit in the same manner as on the day of Pentecost.
- the Scriptural precedent for this phenomenon and knew on the basis of Scripture that Gentiles would be saved in association with the latter days of the Age of Israel leading up to the establishment of the Kingdom.
- the parallels between Scripture teaching on the subject and what was happening in their own day. In their interpretive grid, the Jewish leaders who were believers would have associated the salvation of the Gentiles apart from Judaism as possible indications that the Messiah, Jesus, in whom they believed, was to soon return and establish His kingdom. They would have also been encouraged by Scriptural teaching on the subject to know that in the Kingdom, Israel would be exalted to a place of prominence. In contrast to James and the Jerusalem church leadership at the time of the Jerusalem Council in A.D. 46, Paul was already recognizing (or was shortly to recognize) that the body of believers now being formed was a unique body of faith. This body did not consist only of Gentiles who were saved apart from Judaism, but it consisted of Jew and Gentile alike – no distinction (Gal 3:28 cf. 2:16).

Paul wrote Galatians in approximately A.D. 48 and it is possible he recognized the truth of this principle in practice (i.e. at the time of the Jerusalem Council in A.D. 46) prior to putting it to the pen.

In spite of this apparent contradiction of interpretive understandings, the Jerusalem leadership held in common with Paul and Barnabas a desire to see Gentiles saved and coming to faith. In their letter that they prepared to the Gentile believers, the Jerusalem leadership expressed great appreciation and respect for Paul and Barnabas referring to them as “our beloved Paul and Barnabas, men who have risked their lives for the name of our Lord Jesus Christ” (Acts 15:25b-26).

(Source: The Church of the Servant King www.cotsk.org)

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PREVIEW OF PAUL'S SECOND APOSTOLIC JOURNEY

Time: 2 years

Years: A.D. 50-52

Miles Traveled: 2800 miles (1230 by sea; 1570 by land)

Church planted: (4) Philippi, Thessalonica, Berea, Corinth

Time Planted:

Philippi – 2-3 months

Thessalonica – 2-3 months

Berea – 1 month

Corinth – 18 months

In this section of scripture, Paul desired to revisit each city where he and Barnabas had preached, but God had other plans. We must be careful in our churches to seek the Lord when disagreements occur. Disagreements between people cause us to choose sides which can lead to division. The enemy is happy when this occurs. Ephesians 4:26 & 27 warns us about being angry and giving the devil a foothold. When we disagree with a fellow believer and become angry we need to ask God to reveal any selfish motivation on our part. There are several observations we can make:

- There was apparently a difference in interpretation between Paul and the Jerusalem leadership.
- Both groups of leaders (i.e. the Jerusalem church leadership and Paul & Barnabas) were in agreement on an essential to salvation, i.e. believe in Jesus Christ as the Messiah/Son of God and Redeemer.
- These two groups did not break fellowship.
- It is important to distinguish between an essential to the faith and a non-essential to the faith.
- We should not break fellowship with other believers if an essential to the faith is held in common.
- We should be supportive of the efforts of other believers in regard to the essentials to the faith.

DAY ONE

READ ACTS 15:35-41

1. What work did Paul and Barnabas do in Antioch? V. 35 _____

2. Why was there so much contention over John Mark? _____

Who was right? _____

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3. What were the results (immediate and long range) of this disagreement? _____

4. What could be one reason Barnabas supported John Mark? Col. 4:10 _____

❖ Describe a time when a fellow Christian supported you after your time of trouble or failure.

DAY TWO

READ ACTS 16:1-10

Silas is a short form of the Latin name Sylvaniaus. He was a leader in the Jerusalem church and was also a Roman citizen. Scholars have determined that the most likely route of travel from Antioch to Derbe was across the Taurus Mountains at a pass called the Cilician Gates (modern Gulek Bogaz). Four centuries prior, Alexander the Great marched east through this pass on his way to conquer the Persian Empire. There are beautiful pictures of the areas of Paul's missionary travels at welcometohosanna.com/PAULS_MISSIONARY_JOURNEYS

1. What person did Paul and Silas meet in Lystra (the town where Paul had been stoned) and what do you learn about him? _____

2. Why do you think Paul had Timothy circumcised? _____

3. As Paul and his companions traveled do you think they shared the gospel? _____

4. Describe the vision Paul was given during the night. What was the result?

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5. How have you responded when given a mission by God? _____

This phase of the expansion of the church is when the church changed from predominantly Jewish to predominantly Gentile. Luke records the establishment of the church in three great provinces of the Roman Empire; Macedonia, Achaia, and Asia and in their capital cities of Thessalonica, Corinth, and Ephesus.

DAY THREE

READ ACTS 16:11-17:12

Paul and Silas traveled 150 miles from Philippi to Thessalonica (now called Salonika) along the famous Egnatian Way. It was a major Roman thoroughfare built in the second century BC as a military route from the southern Adriatic coast to the northern Aegean Sea. The Bible does not give any facts of their journey or whether they witnessed in the towns along the route. Thessalonica was the capital of Macedonia and it was a great business center rivaled only by Corinth. The Spirit led them to Troas a port on the Aegean Sea where they picked up Luke (notice the “we” in 16:11). They traveled to Macedonia on the European continent. Macedonia comprised the northern half of ancient and modern Greece. Philippi was named for Philip of Macedon, father of Alexander the Great. It was a Roman colony and leading city of eastern Macedonia although it was not the seat of government. The city lacked a synagogue which indicated that there were fewer than ten Jewish adult males in all of Philippi. Minyan (min jan) is the quorum of ten adult Jewish males required for certain religious obligations. So on the Sabbath Paul, Silas, Luke, and Timothy left the city to worship by the Gangites River.

1. Describe Paul's encounter with Lydia including her background. _____

2. What happened to Paul and Silas in Philippi? _____

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3. What was the result? _____

4. What caused the uproar in Thessalonica? _____

❖ **How should you evaluate sermons and teachings? 17:11**

DAY FOUR

READ ACTS 17:16 – 28

Athens was still a great city although this was about a hundred years after its prime. The Acropolis was the focal point with the Temple of Athena and the Parthenon silhouetted against the sky line. While below the city was filled with temples, statues of illustrious Athenians and wealthy Romans, and idols and altars of every divinity known or unknown. This was the intellectual center of the world and wealthy youths were sent here to complete their education.

1. Why was Paul greatly distressed while in Athens? _____

2. What philosophies did he encounter? You may want to look these up to learn about life in Athens at that time. _____

3. How did Paul introduce his message to the Athenians? V. 22, 23 _____

4. Describe the works of God in verses 24-26. _____

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❖ **Think about verse 26. How should you live your life?**

DAY FIVE

READ ACTS 18: 1 – 22

Corinth was the most populated, wealthy, commercial-minded, and sex obsessed city of Eastern Europe and was the political center of Greece. On the mountain named Acrocorinth stood the temple of Aphrodite. They worshiped this goddess and the ancient world described the licentious behavior of the worshipers as “living like Corinthians”. The temple of Apollo had been restored by the Romans and also promoted promiscuous behavior.

1. Who did Paul meet in Corinth? _____

2. Where did Paul preach and what was his message? _____

3. What was the reaction to his message? _____

4. What enabled Paul to remain in Corinth for one and a half years? V. 9 & 10 _____

❖ **How does this strengthen you?**
