

of encouragement, for that was one of the meanings of his name. Barnabas first encouraged the Apostle Paul in the many years he spent with him, and secondly encouraged John Mark in the many years he also spent with him. Some ministries seem to be more on a one to one basis than on a group basis, and it seems that this was the way it was with Barnabas the majority of the time. So in the end we find that Barnabas too encouraged John Mark to be a follower of the Apostle Paul as Paul was a follower of Jesus Christ. {Study 1 CORINTHIANS 4:16; 11:1; PHILIPPIANS 3:17; and 1 THESSALONIANS 1:6}. Barnabas encouraged both Paul and John Mark to be faithful ministers of the word of God.

Even though we read no more of Barnabas in ACTS, we do read of Barnabas again in scripture. The Apostle Paul makes reference to Barnabas a grace (5) number of times in his future writings. {1 CORINTHIANS 9:6; GALATIANS 2:1; 2:9; 2:13; and COLOSSIANS 4:10}. Not once does Paul ever mention the sharp contention he had with Barnabas over John Mark. In the end Paul, in a round about way, pays a great tribute and compliment to Barnabas when he writes in his last epistle: 2 TIMOTHY 4:11 *Take Mark, and bring him with thee: for he is profitable to me for the ministry.* No doubt first of all John Mark had become profitable to Barnabas in the ministry also. Also we find in COLOSSIANS 4:10 & 11 that John Mark was listed as one of the few fellow workers in the ministry of the Apostle Paul who were a comfort unto him. Barnabas in Paul's early ministry had been a comfort to Paul also, so this trait of being a comfort to others that John Mark possessed was no doubt taught and perfected by Barnabas himself.

Back in ACTS 15:36 Paul suggested to Barnabas that they go again unto every city that they visited on their first missionary journey. Here in ACTS 15:39 we find that *...Barnabas took Mark, and sailed unto Cyprus.* In ACTS 13:4-13 we find Paul and Barnabas on the island of Cyprus preaching on their first stop of their previous missionary journey. This was one of the places Paul suggested to Barnabas they visit again in his conversation of ACTS 15:36. We will see in the verses that immediately follow ACTS 15:39 that Paul himself did not visit Cyprus on his second missionary journey. It seems that even though Paul and Barnabas separated ways, that they still were in agreement about visiting every city they had previously visited. Only this time Paul would visit some of the cities, and Barnabas would visit the others, mainly those cities of Cyprus, Barnabas' home country. {Study ACTS 4:36}.

## Paul Starts his Second Missionary Journey

ACTS 15:40 *And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. 41 And he went through Syria and Cilicia, confirming the churches.* Here we see that while Barnabas went to the afore mentioned country of Cyprus, Paul went to Syria and Cilicia. However recall that these were not exactly the places that Paul and Barnabas had visited on their first missionary journey. Again ACTS 15:36 states: *And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.* Every city included all the cities Paul and Barnabas had visited together on their first and only missionary journey, but also in the back of Paul's mind he was intending to visit the places he had preached prior to Barnabas coming to get him in ACTS 11:25. This included portions of Syria, and his home country of Cilicia, where Paul by himself had preached after being sent from Jerusalem back to Tarsus in ACTS 9:30. Recall that we previously noted how Paul had spent about five years preaching in the regions of Syria and Cilicia (GALATIANS 1:21) after ACTS 9:30, and that Conybeare and Howson also noted that a majority of the sufferings of Paul found listed in 2 CORINTHIANS 11:23-33 occurred during these five years. {Review again these notes from the bottom of page 78, and also page 302}. Now here in ACTS 15:40 & 41 we see Paul once again after several years of absence visiting the regions of Syria and Cilicia he by himself had first preached too.

Note in ACTS 15:40 the word "recommended." ACTS 15:40 *And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.* According to Vine's Expository Dictionary of New Testament Words "recommended" means: to give or deliver over, or commending, or committing servants of God to Him. This same word is

also used in ACTS 14:26 at the end of Paul and Barnabas' first missionary journey, where we find them returning *...to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.* Recall that it was these very same brethren from Antioch who in ACTS 13:3 had *...fasted and prayed, and laid their hands on them, they sent them (Paul and Barnabas) away.* This was done after *...the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.* {ACTS 13:2}. Ironically here in ACTS 15:36-41 we find Barnabas and Paul separated again unto *...the work whereunto I have called them....*, this time with the focus being upon Paul's ministry. This time was different too in that the recommendation by the brethren was only extended to Paul's ministry, with no mention being made of a recommendation to Barnabas' ministry.

Note in ACTS 15:40 that Paul and Silas were *...being recommended by the brethren unto the grace of God.* Brother Copley notes that this *...being recommended by the brethren unto the grace of God...* was no small item either. The grace of God is emphasized mainly in Paul's gospel. The phrase "grace of God" is found mentioned by three authors of scripture: Luke, Paul and Peter. Luke mentions the "grace of God" six times, Peter two times, and Paul sixteen (LOVE) times. Brother Franklin Sr. years ago made this statement in reference to the Apostle Paul's account of ACTS 20:24: "in this verse we find the spirit of the overcomer." ACTS 20:24 reads: *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.* It was Paul who testified the gospel of the grace of God. It is Paul and his gospel whom we are to follow. 1 CORINTHIANS 4:16 *Wherefore I beseech you, be ye followers of me.* 1 CORINTHIANS 11:1 *Be ye followers of me, even as I also am of Christ.* 2 CORINTHIANS 4:5 *For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.* PHILIPPIANS 3:17 *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.*

In ACTS 15:41 we again read: *And he (Paul) went through Syria and Cilicia, confirming the churches.* We know that Paul and Silas went on this missionary journey, but the emphasis is placed again on Paul. And note that Paul was confirming the churches he had already established. The Greek word translated "confirming" here is 1991 in the Strong's Concordance. The word "confirming" used here in ACTS 15:41 is a verb meaning: to establish besides; to make to lean upon; to strengthen as in to strengthen upon by use of a prop or support, the result being to strengthen more; to render more firm; to confirm. The thought of "confirming" here then is to give additional spiritual strength to the Saints, the disciples of these cities, and this additional spiritual strength came by Paul and Silas in the form of additional instruction in the truth and faith of the gospel. Implied in this confirmation process is the fact that the Holy Ghost was very much necessary in the lives of these various Saints, and in their assemblies, for He is the agency of the trinity left to them (and to us) for the purpose of teaching them (us) all things pertaining to a spiritual nature; to guide them (us) into all the truth, and to shew the truth to them (us). {See JOHN 14:26 and 16:13-15}.

Part of this confirming process would be to read the epistle written at the conference in Jerusalem unto the brethren which are Gentiles in Syria and Cilicia as noted in ACTS 15:23. This is where Silas would be introduced by Paul unto the Gentiles of these assemblies, and it is quiet probable that Silas would then read the epistle, after which Paul would explain the reason for it. Paul would then make sure the Saints of these cities got aquatinted with Silas, and that Silas got aquatinted with Paul's old friends also. No doubt there would be many memories brought up concerning Paul's preaching, and Silas would begin to further appreciate the teaching of the Apostle Paul, and get more and more familiar with his doctrine. Thus begins Paul's second missionary journey.

In the first part of ACTS 16:1 we read: *Then came he (Paul) to Derbe and Lystra:...* . The distance from Antioch, Syria to Derbe and Lystra was around two hundred fifty to three hundred miles, and some rough terrain was involved in getting there. In ACTS 14:6 we read that Lystra and Derbe were cities of Lycaonia, a province of some fourteen cities. The most famous city of Lycaonia was Iconium. Recall also that Paul on his first missionary journey was stoned and left for dead at Lystra. ACTS 14:19 records it like this: *And there came thither certain Jews from Antioch (in Pisidia) and Iconium, who*

*persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.* This stoning of Paul was on his first visit to Lystra. 2 CORINTHIANS 11:25 plainly states that Paul was stoned once, and after all the results of a stoning were supposed to be death, so only one stoning is recorded of Paul, and that was in ACTS 14:19. 2 CORINTHIANS 12:1-4 records some strange language by the Apostle Paul, stating: *It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.* It seems nearly impossible for the Apostle Paul to be referring to anybody besides himself in these verses, and yet he is ever so careful not to focus the attention on himself, but rather on Jesus, as is noted in 2 CORINTHIANS 12:5 *Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.* ACTS 14:20 tells of Paul rising up, no doubt from the dead, after the disciples had prayed for him, and going for the first time to Derbe. {See the comments on this portion starting on page 245 of these notes}. ACTS 14:21 tells us: *And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,...* (in Pisidia). This then would have been the second time Paul had visited these cities, except Derbe, all of this on his first missionary journey. Now on his second missionary journey Paul once again visits the scene of the crime where he had been stoned, that being the city of Lystra. So we read in ACTS 16:1 *Then came he (Paul) to Derbe and Lystra:...* . This would be his second visit to Derbe, and his third visit to Lystra. I am sure Paul gave Silas the full description of what had taken place there earlier. Over shadowing these negative events would be the positive results of his earlier visit to these cities, and that being that a number of lost souls were saved as a result of his first missionary journey, and many assemblies had been started in these cities, founded upon the doctrine of Paul.

## Timothy joins Paul and Silas

ACTS 16:1 *Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus,...* . Here we find the first mention of Timothy, also called Timotheus, in scripture.

As a little aside, we recently had our last mention of the Apostle Barnabas in the book of ACTS in ACTS 15:39, and prior to that in ACTS 15:14 we had our last mention of the Apostle Peter in the book of ACTS. Both of these men were in their own right Apostles, Barnabas being a Church Apostle, and Peter being a Kingdom Apostle. Since we are not going to hear or read about Barnabas or Peter in the rest of the book of ACTS, the Holy Ghost saw fit to have Luke record the founding of the ministry of Timothy starting here in ACTS 16:1. Timothy will be with Paul off and on throughout the rest of the book of ACTS. Timothy will also go on and become one of the eight Church Apostles that we studied about in a previous Sunday School study series. The Apostle Paul felt that Timothy was so much like himself that he calls him "likeminded" in PHILIPPIANS 2:20. Timothy got to be "likeminded" with the Apostle Paul by spending much time with him, and learning the doctrine of Paul first hand.

Timothy is called Timothy seven (SPIRITUAL PERFECTION or SPIRITUAL COMPLETION) times in scripture, and called Timotheus seventeen (VICTORY IN CHRIST JESUS) times in scripture. Timothy means: "honoring God." Timothy is one of the blessings, and one of the fruit of Paul and Barnabas first missionary journey; one of the ones that Paul desired to visit when he made this statement to Barnabas in ACTS 15:36 *....Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.* When Paul made this statement to Barnabas he really had no idea that Timothy had really taken hold of the gospel like he had, but the Holy Ghost knew this, and drew Paul's heart to desire a return visit to Derbe and Lystra to first hand for himself see how these brethren were doing. Recall that at the conclusion of Paul and Barnabas' first missionary journey they once again passed through every city they had visited on that journey, *...Confirming the souls of the disciples, and exhorting*