

# *Acts*

## *Lesson #13*

### *2nd Missionary Journey, Part 1*

*(15: 36 – 16: 40)*

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# Review

After Paul and Barnabas returned from the 1<sup>st</sup> missionary journey to their home church at Syrian Antioch, word got back to Jerusalem that the church in Antioch, through the work of Paul and Barnabas, focused its outreach primarily on Gentiles—and that ignited a firestorm of criticism!

The mother church in Jerusalem consisted almost entirely of Jews, and the leadership in Jerusalem believed that was as it should be: Jesus was, after all, the Jewish Messiah. Peter’s experience with Cornelius and his family showed that Gentiles may well become believers, but if they did, they must embrace Christ within the context of Judaism, observing the Mosaic Law.

This caused no little debate within the church (as Luke would say). Consequently, the Church called the first “ecumenical” council at Jerusalem to address the issue, and the council’s decision charted a course that would fundamentally alter the church . . . forever.

# Preview

After the council at Jerusalem, St. Paul had free reign to evangelize the entire Gentile world, without requiring Gentile converts to observe the Mosaic Law: that opened the floodgates to the church, and the Gentiles poured in; by the end of the 1<sup>st</sup> century, the majority of the church would be Gentile, not Jewish.

In A.D. 50—after the Council—Paul and Silas leave Antioch and set out to retrace the 1<sup>st</sup> missionary journey in reverse order to see how the churches are faring. Because of a heated argument, Paul and Barnabas separate, and Paul takes Silas with him on the journey. Along the way, Timothy joins the group in Lystra and the three continue on to Pisidian Antioch. From there, they had planned to head south to Perge, but the Holy Spirit intervenes and sends them north through Galatia and west to Troas, where they meet Luke, who joins them. From Troas, Paul and company sail north to Neapolis, setting foot on the continent of Europe for the first time, and from Neapolis they travel to Philippi, Thessalonica, Berea, Athens and Corinth.

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**So, Paul and Silas set out on their 2nd missionary journey, A.D. 50-52.**

**If we trace their journey with Orbis, we learn that it covers:**

- 1. 3,050 miles;**
- 2. 100 days of “in transit” time, and;**
- 3. 314 denarii/person in travel expense.**



This raises really interesting practical questions:

1. How much did the 2<sup>nd</sup> missionary journey cost?
2. Who paid for it?



## How much did the 2<sup>nd</sup> missionary journey cost?

St. Paul's 2<sup>nd</sup> missionary journey spanned two years of travel (A.D. 50-52), and we learn from Orbis that it involved 100 days in transit at a total expense for the two years of about 314 denarii/person. A denarius equaled a day's wages for a skilled craftsman. In the United States today, the median income for a skilled craftsman is about \$200/day, or \$48,000/year. That means that today the cost for the 2<sup>nd</sup> missionary journey would be about \$62,800/person.

Paul and Silas made the entire journey, Timothy joined in Lystra (3/4) and Luke in Troas (1/2), so the total cost would have been around \$200,000.

**That's not an insignificant amount!**

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## So, who paid for it?

- We may suppose that the church in Syrian Antioch helped foot the bill for some of Paul and Silas's expenses;
- Paul & company may also have stayed with friends occasionally, as they stayed at Lydia's home in Philippi (Acts 16: 15);
- Paul worked occasionally, as in Corinth with Priscilla and Aquila (Acts 18: 3), but this was primarily a means getting to know people in the community, not to earn money;
- And Paul may even have accepted some financial "donations" now and again;

**But, Paul writes . . .**

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“My defense against those who would pass judgment on me is this. Do we not have the right to eat and drink . . .? Or is it only myself and Barnabas who do not have the right not to work . . .? If we have sown spiritual seed for you, is it a great thing that we reap a material harvest from you? If others share this rightful claim on you [i.e., Peter and the other Apostles], do not we still more?

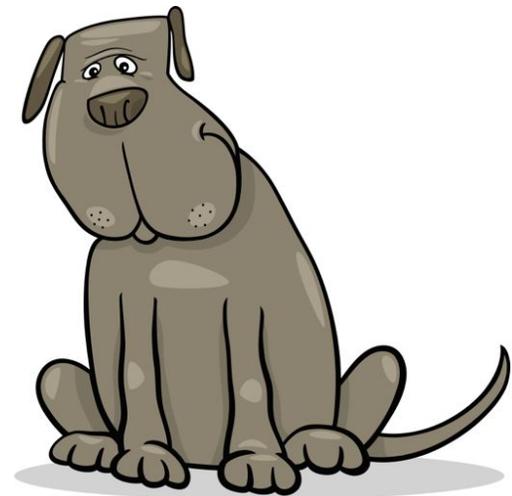
Yet we have not used this right.

(1 Corinthians 9: 3-4, 11-12)



Although St. Paul is entitled to be paid for his work, whether through wages or honoraria, he is very proud of the fact that he never took a dime from anyone!

I'm happy to take a handout—especially a bite of pizza!



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Although St. Paul had a variety of partial funding sources, it seems that the majority of his travel expenses were self-funded.

In Rome (A.D. 60-62), for example, Luke tells us that Paul, while waiting on the legal appeal to Caesar that he initiated,

*“remained for two full years in his own lodgings [and] received all who came to him, and with complete assurance and without hindrance he proclaimed the kingdom of God and taught about the Lord Jesus Christ.”*

(Acts 28: 30-31)

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**Like any sophisticated traveler, St. Paul took full advantage of Rome's empire-wide banking system that easily accommodated travel and international commerce. The system included professional bankers who received and held deposits for an indefinite or fixed term and then lent the funds to third parties, acting as a creditor.**

**The very efficient land and maritime trade routes enabled bankers to work with one another both locally and regionally, processing transactions as travel and trade demanded.**

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**So, off we go on the 2<sup>nd</sup> missionary journey!**



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“After some time, Paul said to Barnabas, ‘Come, let us make a return visit to see how the brothers are getting on in all the cities where we proclaimed the word of the Lord.’ Barnabas wanted to take with them also John, who was called Mark, but Paul insisted that they should not take with them someone who had deserted them at Pamphylia and who had not continued with them in their work. So sharp was their disagreement that they separated. Barnabas took Mark and sailed to Cyprus. But Paul chose Silas and departed after being commended by the brothers to the grace of the Lord. He traveled through Syria and Cilicia bringing strength to the churches.”

(15: 36-41)

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- Paul and Barnabas have a serious disagreement over Mark, so serious that they part company . . . and Paul will never speak to Barnabas again!
- Barnabas takes Mark, and they sail for Cyprus, following the itinerary of the 1<sup>st</sup> missionary journey, A.D. 46-48.
- Paul takes Silas, and they travel by land in the opposite direction, eastward through Syria and Cilicia, passing by Paul's hometown of Tarsus and on through Derby to Lystra—the 1<sup>st</sup> missionary journey *in reverse order*.

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“He reached [also] Derby and Lystra where there was a disciple named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek. The brothers in Lystra and Iconium spoke highly of him, and Paul wanted him to come along with him. On account of the Jews of that region, Paul had him circumcised, for they all knew that his father was a Greek. As they traveled from city to city, they handed on to the people for observance the decisions reached by the apostles and presbyters in Jerusalem. Day after day the churches grew stronger in faith and increased in number.”

(16: 1-5)

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- On the 1<sup>st</sup> missionary journey, it seemed that not many people in Lystra became believers; rather, they stoned Paul and left him for dead!

- Yet, there were at least two people who became believers in Lystra. When Paul writes his 2<sup>nd</sup> letter to Timothy in A.D. 68 from the Mamertine prison's "death row" in Rome, he says:

*"I am grateful to God, whom I worship with a clear conscience as my ancestors did, as I remember you constantly in my prayers, night and day. I yearn to see you again, recalling your tears, so that I may be filled with joy, as I recall your sincere faith that first lived in your grandmother Lois and in your mother Eunice . . ."*

(2 Timothy 1: 3-5)

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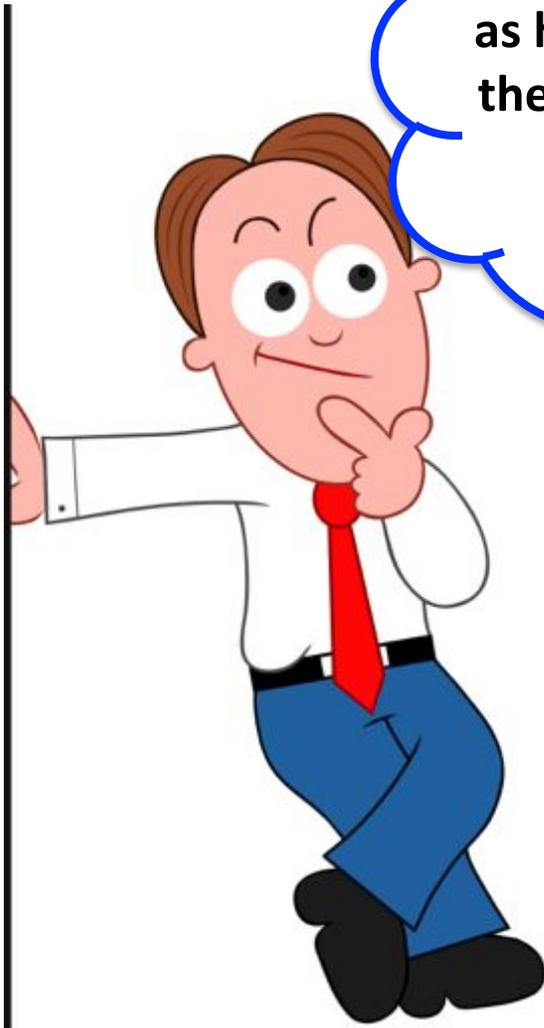
• Presumably, young Timothy became a believer as a result of his mother and grandmother's faith, which they acquired during St. Paul's visit to Lystra on the 1<sup>st</sup> missionary journey!



• When Paul meets Timothy in Lystra on the 2<sup>nd</sup> missionary journey, he's impressed with the young man, and he wants Timothy to join him and Silas, but because of his Gentile father, Timothy had never been circumcised. So, Paul does the deed!

*As with Gentiles avoiding “pollution from idols, unlawful marriage, the meat of strangled animals, and blood” (Acts 15: 20), this is a purely practical matter. Paul’s “evangelization strategy” starts in the synagogue, and the locals, knowing that Timothy is an uncircumcised Jew, would never accept Timothy as a member of St. Paul’s team.*

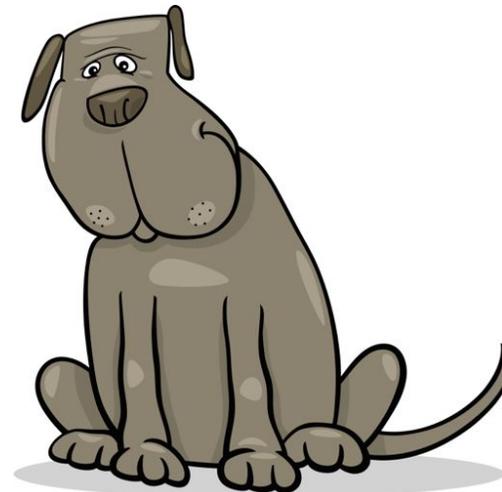
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**There is a delicious irony here:  
St. Paul circumcises Timothy  
as he delivers the ruling from  
the council at Jerusalem that  
Gentiles need not be  
circumcised!**



**That's cold  
comfort for  
Timothy!**



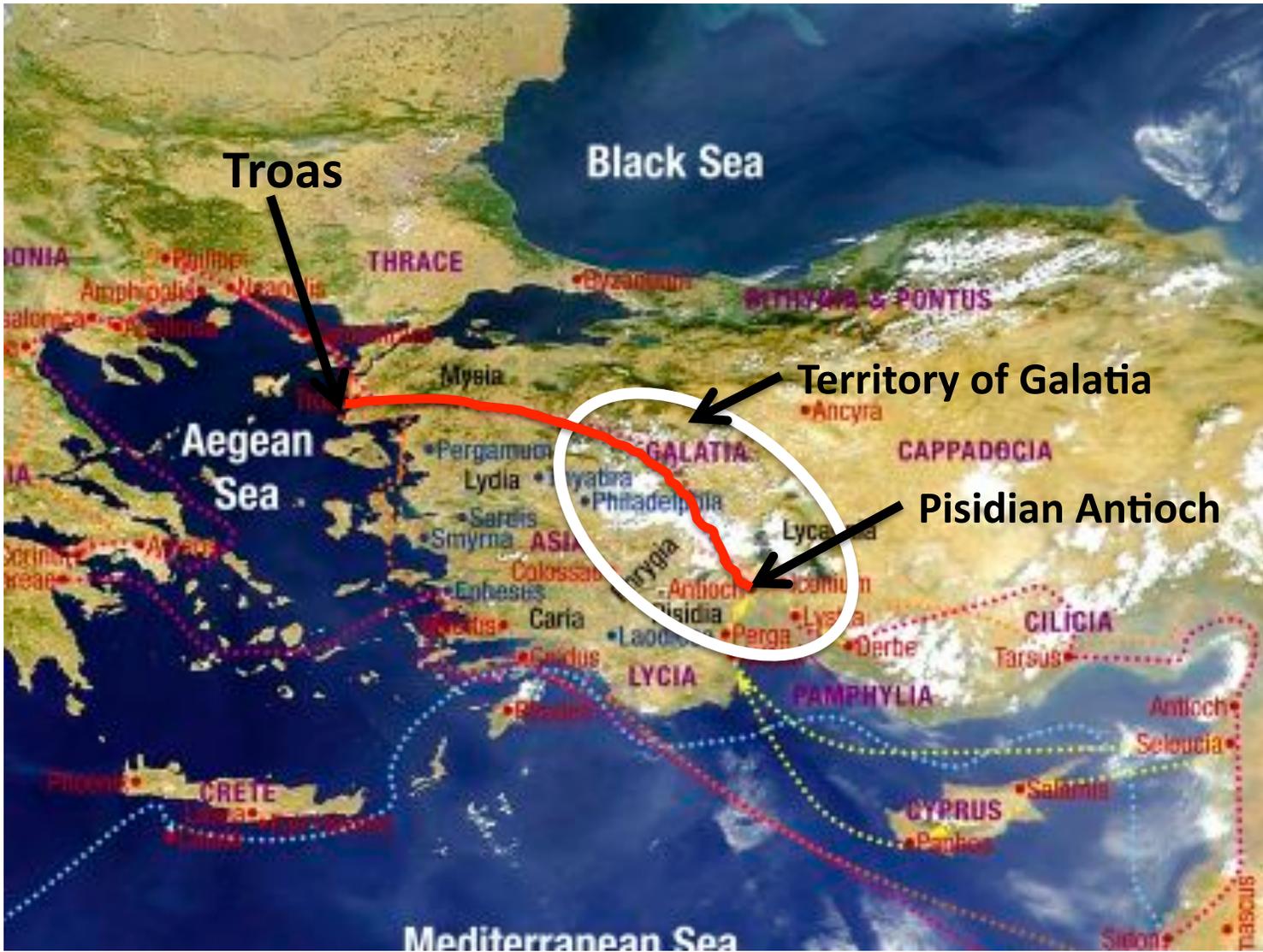
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“They traveled through the Phrygian and Galatian territory because they had been prevented by the holy Spirit from preaching the message in the province of Asia. When they came to Mysia, they tried to go on into Bithynia, but the Spirit of Jesus did not allow them, so they crossed through Mysia and came down to Troas. During [the] night Paul had a vision. A Macedonian stood before him and implored him with these words, ‘Come over to Macedonia and help us.’ When he had seen the vision, we sought passage to Macedonia at once, concluding that God had called us to proclaim the good news to them.”

(16: 6-10)

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• Paul, Silas and Timothy planned on heading south to Perge, retracing the 1<sup>st</sup> missionary journey, but they are *“prevented by the Holy Spirit”* from doing so; instead, they journey north, over large, snowy mountains, into the territory of Galatia, and then westward to Troas on the Aegean Sea.

As we learned in Lesson #7, “The Road to Damascus,” the change in plans probably had to do with Paul becoming ill in Pisidian Antioch and needing medical care, which they find when they meet “Dr. Luke,” the physician in Troas.



**Driving north over the snowy mountains from Pisidian Antioch.**

*Photography by Ana Maria Vargas*

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*Photography by Ana Maria Vargas*

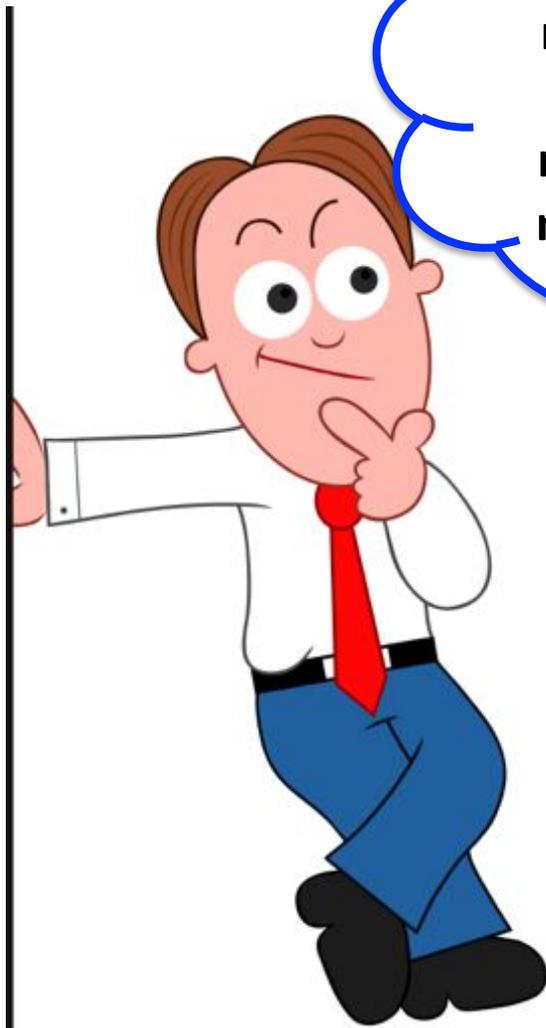
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**When we pulled our bus over to put on chains, we got out and built a snowman!**

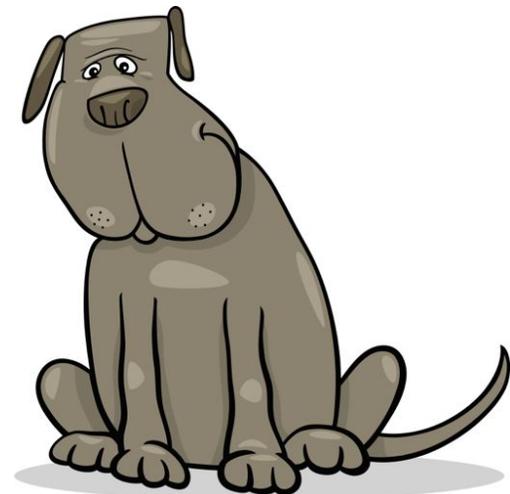
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I had always pictured Paul walking on the hot, dusty roads of Asia Minor as he trekked through the 2<sup>nd</sup> missionary journey. I had no idea it looked like this!

I wonder if Paul, Silas and Timothy built a snowman?



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- **Something else of great importance happens in this segment of Luke's narrative, as well:**



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"**They** traveled through the Phrygian and Galatian territory because **they** had been prevented by the holy Spirit from preaching the message in the province of Asia. When **they** came to Mysia, **they** tried to go on into Bithynia, but the Spirit of Jesus did not allow **them**, so they crossed through Mysia and came down to Troas. During [the] night Paul had a vision. A Macedonian stood before him and implored him with these words, 'Come over to Macedonia and help us.' When he had seen the vision, **WE** sought passage to Macedonia at once, concluding that God had called **US** to proclaim the good news to them."

(16: 10)



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**On the road to Troas, home of “Dr. Luke.”**

*Photography by Ana Maria Vargas*

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**“Main Street,” Troas.**

*Photography by Ana Maria Vargas*

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**Archaeological remains of the residential area.**

*Photography by Ana Maria Vargas*

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**Dr. C. teaching at the ancient harbor of Troas,  
where Paul, Silas, Timothy and Luke sailed for Macedonia.**

*Photography by Ana Maria Vargas*

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**“Vision of a Macedonian, beaoning St. Paul to come to Macedon.”  
Mural in the Greek Orthodox baptistry of St. Lydia, Philippi, Greece.**

*Photography by Ana Maria Vargas*

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“We set sail from Troas, making a straight run for Samothrace, and on the next day to Neapolis, and from there to Philippi, a leading city in that district of Macedonia and a Roman colony. We spent some time in that city. On the Sabbath we went outside the city gate along the river where we thought there would be a place of prayer. We sat and spoke with the women who had gathered there. One of them, a woman named Lydia, a dealer in purple cloth, from the city of Thyatira, a worshiper of God, listened, and the Lord opened her heart to pay attention to what Paul was saying. After she and her household had been baptized, she offered us an invitation, ‘If you consider me a believer in the Lord, come and stay at my home,’ and she prevailed on us.”

(16: 11-15)

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**Approaching Neapolis (modern-day Kavala). The harbor is on the right.**

*Photography by Ana Maria Vargas*

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**The Neapolis harbor. St. Paul set foot here on the continent of Europe for the first time.**

*Photography by Ana Maria Vargas*

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**The Roman aqueduct still stands in Kavala.**

*Photography by Ana Maria Vargas*

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- Philip II, king of Macedon and Alexander the Great's father, founded Philippi in 356 B.C. to control the neighboring gold mines and to establish a garrison to protect the trade route between Amphipolis and Neapolis, part of the royal route that the Romans later developed into the *Via Egnatia*.

- After Julius Caesar's assassination in 44 B.C., Mark Antony and Octavian confronted Caesar's assassins at the Battle of Philippi in A.D. 42. They won. After the battle many veteran soldiers of the XXVIII Roman Legion were honorably discharged and settled in Philippi.

- In St. Paul's day Philippi was still predominantly a Roman "military town."

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**The *Via Egnatia*, approaching the city of Philippi.  
St. Paul & company would have walked on these very stones!**

*Photography by Ana Maria Vargas*

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**The Philippi agora, the central marketplace.**

*Photography by Ana Maria Vargas*

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**The theater at Philippi seats 5,000,  
suggesting a population in St. Paul's day of about 50,000.**

*Photography by Ana Maria Vargas*

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**The Zygaktis River, outside of Philippi, where St. Paul met Lydia and her friends.**

*Photography by Ana Maria Vargas*

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**Lydia was from Thyatira (in Asia Minor) a “dealer in purple cloth.” Purple dye was made from the gland secretions of the Tyrian Murex. It was very expensive!**

*Photography by Ana Maria Vargas*

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**It looks like Lydia was in the hotel business, too!**

*Photography by Ana Maria Vargas*

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**This is the Greek Orthodox baptistery of St. Lydia, 100 yards or so from the river.**

*Photography by Ana Maria Vargas*

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**“St. Paul, Silas, Timothy and Luke meet Lydia and her friends.”  
Mural in the Greek Orthodox baptistery of St. Lydia, Philippi, Greece.**

*Photography by Ana Maria Vargas*

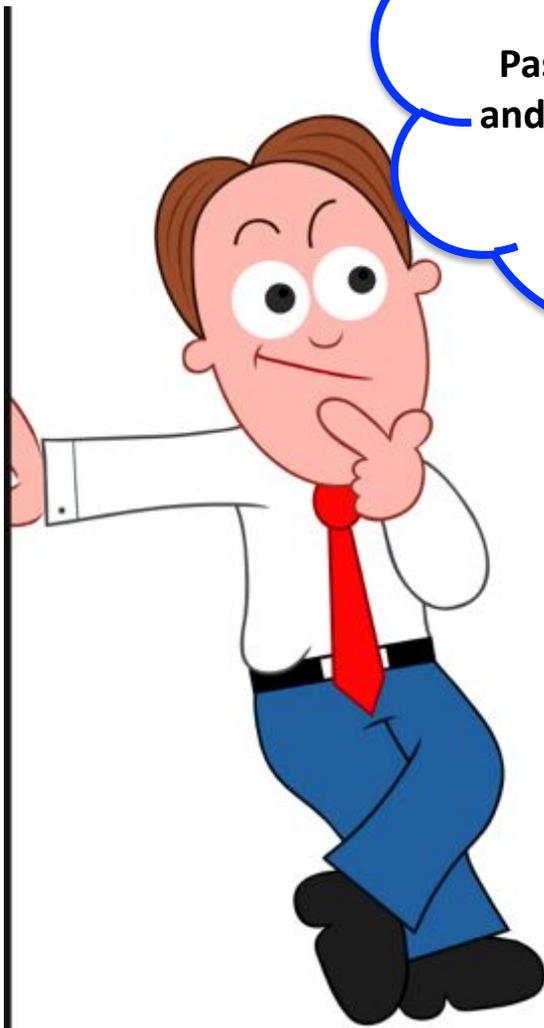
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**St. Paul and Lydia. Hummmm.**

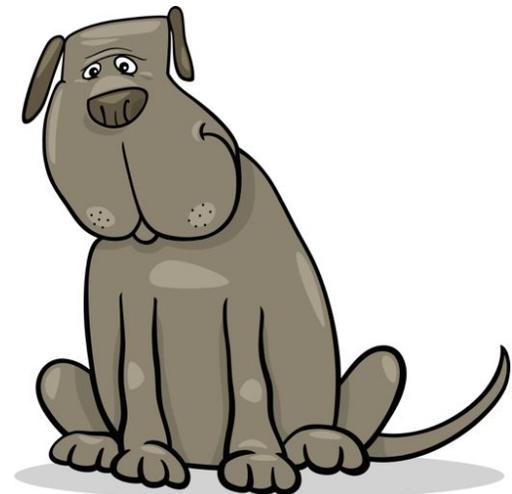
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I think Paul *really* liked Lydia! He and his friends stay with Lydia while they are in Philippi; at the end of the 3<sup>rd</sup> missionary, Paul and Luke spend Passover with her in Philippi (20: 4-6); and when Paul writes to the church that meets in her home in A.D. 60 (Philippians), it is a very tender epistle.

You're right about that . . . but I smell trouble coming!



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“As we were going to the place of prayer, we met a slave girl with an oracular spirit, who used to bring a large profit to her owners through her fortune-telling. She began to follow Paul and us, shouting, ‘These people are slaves of the Most High God, who proclaim to you a way of salvation.’ She did this for many days. Paul became annoyed, turned, and said to the spirit, ‘I command you in the name of Jesus Christ to come out of her.’ Then it came out at that moment.”

**(16: 16-18)**

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**“St. Paul commands the demon to come out of the slave girl in Philippi.”  
Mural in the Greek Orthodox baptistery of St. Lydia, Philippi, Greece.**

*Photography by Ana Maria Vargas*

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“When her owners saw that their hope of profit was gone, they seized Paul and Silas and dragged them to the public square before the local authorities. They brought them before the magistrates and said, ‘These people are Jews and are disturbing our city and are advocating customs that are not lawful for us Romans to adopt or practice. The crowd joined in the attack on them, and the magistrates had them stripped and ordered them to be beaten with rods. After inflicting many blows on them, they threw them into prison and instructed the jailer to guard them securely. When he received these instructions, he put them in the innermost cell and secured their feet to a stake.’”

(16: 19-24)

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**“St. Paul and Silas arrested in Philippi and beaten with rods.”  
Mural in the Greek Orthodox baptistery of St. Lydia, Philippi, Greece.**

*Photography by Ana Maria Vargas*

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**“St. Paul and Silas in jail (they’re the ones with the two halos).”  
Mural in the Greek Orthodox baptistery of St. Lydia, Philippi, Greece.**

*Photography by Ana Maria Vargas*

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**The actual jail in Philippi where Paul & Silas “cooled their heels.”**

*Photography by Ana Maria Vargas*

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“About midnight, while Paul and Silas were praying and singing hymns to God as the prisoners listened, there was suddenly such a severe earthquake that the foundations of the jail shook; all the doors flew open, and the chains of all were pulled loose. When the jailer woke up and saw the prison doors wide open, he drew [his] sword and was about to kill himself, thinking that the prisoners had escaped. But Paul shouted out in a loud voice, ‘Do no harm to yourself; we are all here.’ He asked for a light and rushed in and, trembling with fear, he fell down before Paul and Silas. Then he brought them out and said, ‘Sirs, what must I do to be saved?’ And they said, ‘Believe in the Lord Jesus and you and your household will be saved’ . . .

“So they spoke the word of the Lord to him and to everyone in his house. He took them in at that hour of the night and bathed their wounds; then he and all his family were baptized at once. He brought them up into his house and provided a meal and with his household rejoiced at having come to faith in God.”

(16: 25-34)

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**“St. Paul and Silas after the earthquake, when the prison doors had sprung open.”  
Mural in the Greek Orthodox baptistery of St. Lydia, Philippi, Greece.**

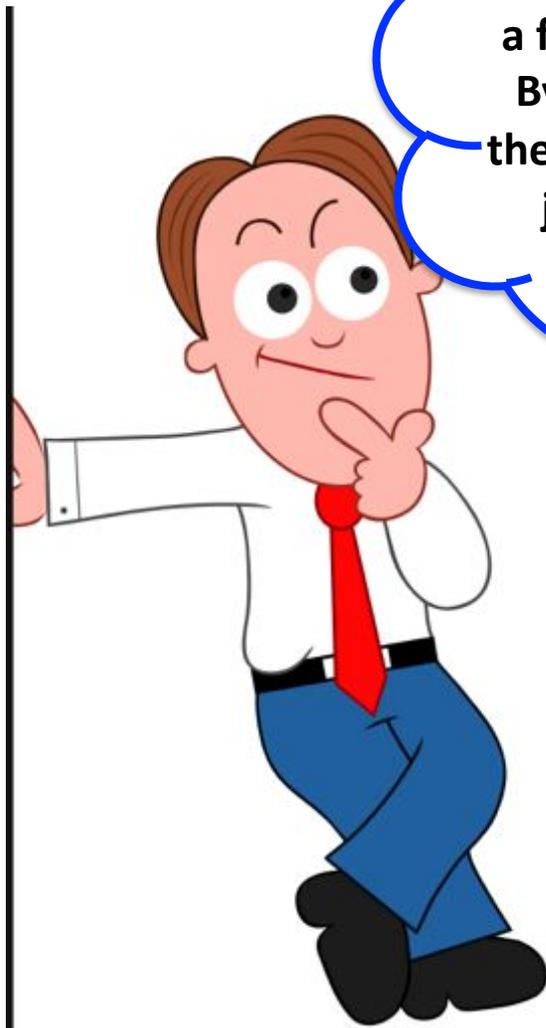
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“But when it was day, the magistrates sent the lictors with the order, ‘Release those men.’ The jailer reported the[se] words to Paul, ‘The magistrates have sent orders that you be released. Now, then, come out and go in peace.’ But Paul said to them, ‘They have beaten us publically, even though we are Roman citizens and have not been tried, and have thrown us into prison. And now, are they going to release us secretly? By no means. Let them come themselves and lead us out.’ The lictors reported these words to the magistrates, and they became alarmed when they heard that they were Roman citizens. So they came and placated them, and led them out and asked that they leave the city. When they had come out of the prison, they went to Lydia’s house where they saw and encouraged the brothers, and then they left.”

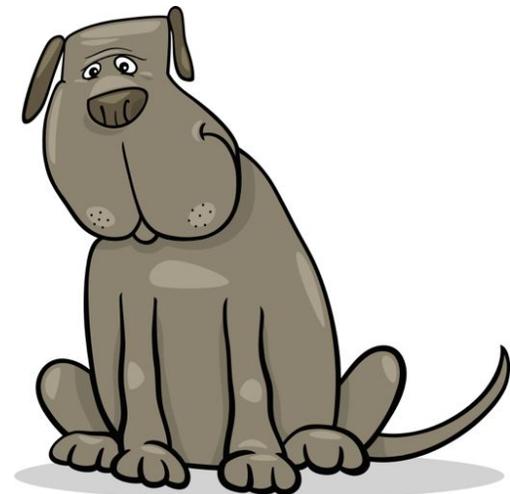
(16: 35-40)

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Roman citizens had rights under Roman law, and one of those rights was facing one's accusers and having a fair trial, with legal representation. By arresting Paul and Silas, flogging them publically, and throwing them in jail for the night, the magistrates are in BIG trouble!

But how would Paul & Silas prove they were Roman citizens?



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Since Roman citizenship carried important legal rights, Paul and Silas doubtless would have carried evidence of their citizenship on their extensive travels throughout the Empire.

The University of Michigan's Papyrus Collection offers a sample of such evidence. Among its collections is a wood and wax document certifying the Roman citizenship of Marcus Cornelius Justus. Dating from A.D. 103, the document originated in the Roman province of Alexandria, Egypt:



*University of Michigan Papyrus Collection, Item #2737.*

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# Questions for discussion and thought

1. Why do Paul and Barnabas go their separate ways at the beginning of the 2<sup>nd</sup> missionary journey?
2. It seemed that St. Paul had little success in Lystra on the 1<sup>st</sup> missionary journey. He did have at least two converts, however. Who were they?
3. Why do Paul & company head north from Pisidian Antioch into Galatia, rather than south to Perge, as they had planned?
4. Why are Lydia and her friends “down by the river” in Philippi, rather than at a synagogue?
5. The Philippian jailer asked Paul, “What must I do to be saved?” What is your answer?

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