

## Sha'ul of Tarsus & His Letters ~ Part 32

### Sha'ul's Second Missionary Journey

**Note:** To examine the graphics in this series, click on them for a pop-up version.

We resume our ongoing story of **Sha'ul** to examine his **Second Missionary Journey**.

#### Introduction

Not long after writing his letter to the saints in **Galatia**, **Sha'ul** decides it is time for a personal visit. He hopes to observe how the fellowship is developing and lend weight to his actual presence to resolve the circumcision question about which he has written to them. Accompanying **Sha'ul** from **Antioch**, his fellow minister, **Sila** (Silas), is one of two representatives sent to **Antioch** following the **Yerushalayim Conference**. After traveling through northern **Syria** and **Cilicia**, they proceed to **Derbe** and then to **Lystra**, where they find a **talmid** named **Timothy**. Their meeting begins a close and productive relationship between the older **Emissary** and this young man who will become **Sha'ul's** protégé.



With **Timothy** added to their number, **Sha'ul** and **Sila** continue traveling through **Phrygia** and **Galatia**.

## Sha'ul and Bar-Nabba Separate

*<sup>36</sup> After some time, Sha'ul said to Bar-Nabba, "Let's go back and visit the brothers in all the towns where we proclaimed the message about the Lord and see how they're doing." <sup>37</sup> Now Bar-Nabba wanted to take with them Yochanan, the one called Mark. <sup>38</sup> But Sha'ul thought it would be unwise to take this man with them since he had gone off and left them in Pamphylia to do the work by themselves. <sup>39</sup> There was such sharp disagreement over this that they separated from each other, with Bar-Nabba taking Mark and sailing off to Cyprus.*

**Sha'ul** was unwilling to be burdened by a companion he considered unreliable (Acts 13:13; see Acts 12:12), but **Bar-Nabba** was willing to put up with his nephew. While unreconciled sharp disagreement is a sin, differences of opinion, calling, personality, and working modes are not. **Sha'ul** and **Bar-Nabba** could have decided amicably to go their separate ways, each doing the **Lord's** work. After this, however, although we hear no more of **Bar-Nabba's** ministry, we do hear enough to conclude that **Sha'ul** eventually made up with both **Bar-Nabba** and **Mark** (1 Corinthians 9:6, Colossians 4:10, 2 Timothy 4:11, Philemon 24).

*<sup>40</sup> However, Sha'ul chose Sila and left, after the brothers had committed him to the love and kindness of the Lord. <sup>41</sup> He went through Syria and Cilicia, strengthening the congregations.* <sup>1</sup>

*After being committed to the love and kindness of the Lord by the brothers.* As before (Acts 13:1–4), **Sha'ul** and his partner were sent out by the local congregation; they did not merely decide on their own what to do. There are no "loners" in the **Brit Hadasah**. This commences **Sha'ul's** second journey, which ends in Acts 18:22.

In our next post, we will return to follow **Sha'ul** through **Acts** as we explore **Sha'ul's Second Missionary Journey**.

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<sup>1</sup> David H. Stern, [\*Complete Jewish Bible: An English Version of the Tanakh \(Old Testament\) and B'rit Hadashah \(New Testament\)\*](#), 1st ed. (Clarksville, MD: Jewish New Testament Publications, 1998), Ac 15:36–41.