

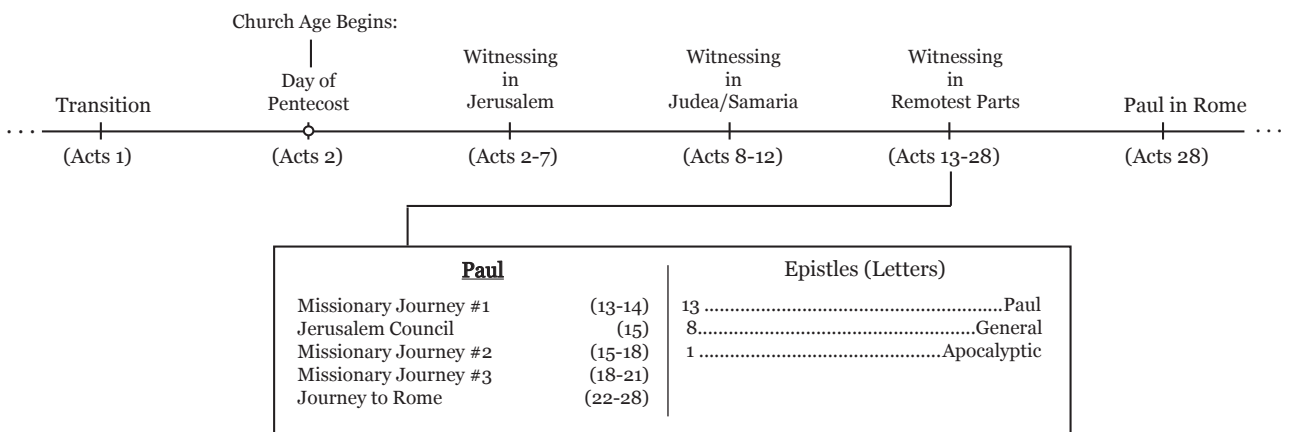
SESSION 4

The Second Missionary Journey

I. PRAYER

II. MOVEMENT II: CHURCH AGE: TIMELINE

#11 CHURCH AGE (Acts, Epistles)



III. BOOK OF ACTS: CHARTED

BOOK OF ACTS			
Author: Luke Theme: Beginnings of the Church Key Verse: Acts 1:8			
Chapter 1	Chapter 2-7	Chapter 8-12	Chapter 13-28
Introduction	Witnessing in Jerusalem	Witnessing in Judea/Samaria	Witnessing to the Ends of the Earth
Focus: Jews		Jews + ½ Jews	Gentiles

IV. BIBLICAL DEVELOPMENT: MISSIONARY JOURNEY #2 (ACTS 15:36-18:22)

A. Paul and Barnabas Split (15:36-41)

Acts 15:36-41

Some time later Paul said to Barnabas, "Let us go back and visit the believers in all the towns where we preached the word of the Lord and see how they are doing." ³⁷Barnabas wanted to take John, also called Mark, with them, ³⁸but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work. ³⁹They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus, ⁴⁰but Paul chose Silas and left, commended by the believers to the grace of the Lord. ⁴¹He went through Syria and Cilicia, strengthening the churches.

1. The proposed second journey followed the Jerusalem Council pronouncement by several months ("Some time later") (36).
2. Barnabas desired to take John Mark; Paul resisted the ideas as John Mark had deserted them in Pamphylia on the first journey (38).
3. The disagreement was sharp and divisive; Barnabas took Mark and sailed for Cyprus while Paul chose Silas to undertake a journey by land (Antioch through Syria and Cilicia) (40-41).

Insight:

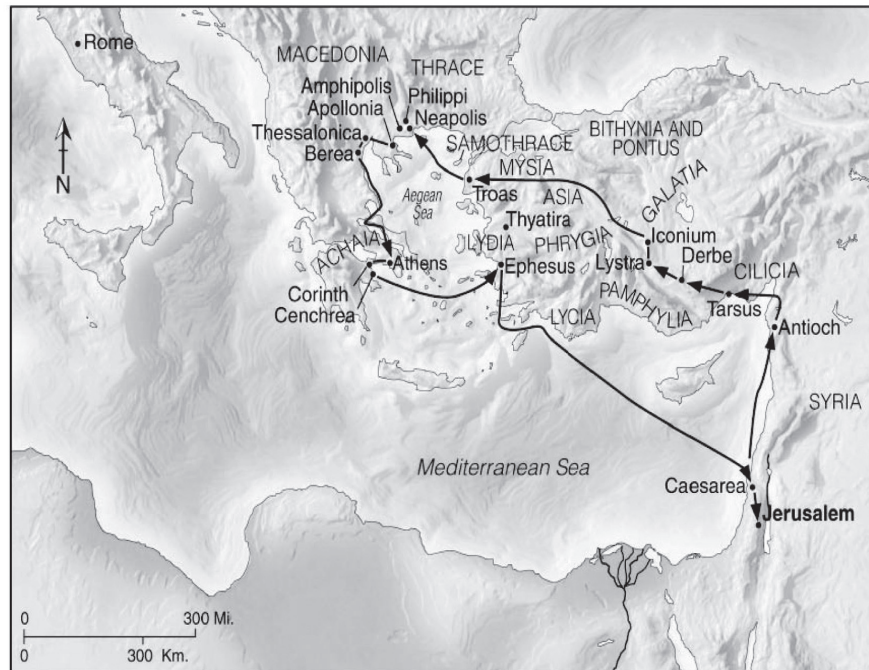
The “sharp disagreement” divided the team of Paul and Barnabas. But the split was not totally irreconcilable. Later in 1 Corinthians 9:6, Paul uses Barnabas as an example (along with Paul himself) of an apostle who worked for a living as well as preached.

The reconciliation with John Mark would take time. About ten years or so later, Paul would be imprisoned in Rome and would write in Colossians 4:10, “My fellow prisoner Aristarchus sends you his greetings, as does Mark, the cousin of Barnabas.” At the same period of time, Paul again sends greetings and includes Mark along with others (Phlm 24).

But the final evidence comes near the Apostle Paul's end of life. Writing his last letter (of scripture), in 2 Timothy 4:11 the aged apostle sadly notes, “Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry.”

Note: the split of Paul and Barnabas allowed the two to launch new, independent ministries. And in the end, even Mark was restored to faithfulness (and fellowship with Paul).

B. Paul and Silas: Second Journey Begins (16:1-18:22)



1. From Antioch to Lystra (1-5)

a. Note the travel itinerary

From Antioch, Paul and Silas travel through Syria and Cilicia "strengthening the churches" along the way (15:41).

b. Derbe to Lystra (1-5)

Acts 16:1-5

*Paul 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.*

2. To Troas and the Vision (6-10)

Acts 16:9-10

During 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.

Paul's vision to carry the Gospel further west was strategic. Prevented from traveling directly to the area of Bithynia, Paul and his companions passed through Mysia. God used direct commands, circumstances, and visions to direct the apostle.

Insight:

Rackham (as quoted by Constable, **Notes on Acts**, 231) observes:

"His [Luke's] subject is the rapid extension of Christianity among the Gentiles, especially in three great provinces of the empire, Macedonia, Achaia, and Asia; and he describes the firm establishment of the church in their capitals, Thessalonica, Corinth, and Ephesus... These three great provinces embraced respectively the northern, western and eastern coasts of the Aegean Sea, and they were all members of one great Roman empire, and all enjoyed one great Hellenic civilization..."

3. From Troas to Philippi (11-40)

At Troas Paul and his companions set to sea and sailed to Samothrace and later on to Neapolis, the port for Philippi (some 10 miles inland) in the province of Macedonia.

a. Conversion of Lydia (13-15)

Acts 16:13-15

*On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there. ¹⁴One of those listening was a woman from the city of Thyatira named **Lydia**, a dealer in purple cloth. She was a worshiper of God. The Lord opened her heart to respond to Paul's message. ¹⁵When she and the members of her household were baptized, she invited us to her home. "If you consider me a believer in the Lord," she said, "come and stay at my house." And she persuaded us.*

- (1) On the Sabbath Paul and companions ("we"– v. 13) went to the river to find a place of prayer. Evidently the Jewish population of Philippi was too small for even a synagogue to exist.
- (2) Paul preached to the women gathered there. This would have been surprising as Jewish Rabbis often thanked God that they were not born Gentiles, slaves, or women. (But note Paul's theology from Gal 3:28).

- (3) An influential, likely wealthy merchant by the name of Lydia heard and responded to the message. She was a dealer in purple fabrics, a color highly prized in ancient times.
- (4) Her household also responded to the Gospel and all were baptized. Lydia offered her home for the missionary band to stay (and was accepted).

b. Conversion of the slave girl (16-21)

Acts 16:16-18

*Once when we were going to the place of prayer, we were met by a **female slave** who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling.¹⁷ She followed Paul and the rest of us, shouting, "These men are servants of the Most High God, who are telling you the way to be saved."¹⁸ She kept this up for many days. Finally Paul became so annoyed that he turned around and said to the spirit, "In the name of Jesus Christ I command you to come out of her!" At that moment the spirit left her.*

- (1) Traveling again to the place of prayer, Paul and the band met a demonized slave girl ("had a spirit" –lit. Python spirit; i.e. the mythical serpent who supposedly guarded the Temple at Delphi and was slain by Apollo; the term came to mean a demon-possessed person through whom the Python spoke) (16).
- (2) The girl followed the apostolic band and repeatedly cried out, "These men are servants of the Most High God, who are telling you the way to be saved" (17).
- (3) Aggravated by the persistency of the slave girl, Paul ordered the demonic spirit out of her (18). The text does not confirm her conversion but within the context of Acts 16, three very different kinds of people will be saved. In that light, perhaps the slave girl was also saved.

(4) With her demonic deliverance, the slave girl was of no monetary benefit to her owners. The enraged, now impoverished men dragged Paul and Silas before the authorities. "These men are Jews and are throwing our city into an uproar" (20).

c. Conversion of the jailer (22-34)

Paul and Silas were stripped, beaten, and "severely flogged" before being thrown into prison (22-23). They were placed in stocks (binding of feet) within the jail, and the jailer "was commanded to guard them carefully" (23).

(1) The setting for a miracle (25)

Acts 16:25

About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them.

(2) The sign of a miracle (26-28)

Acts 16:26-28

Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all the prison doors flew open, and everyone's chains came loose.²⁷ The jailer woke up, and when he saw the prison doors open, he drew his sword and was about to kill himself because he thought the prisoners had escaped.²⁸ But Paul shouted, "Don't harm yourself! We are all here!"

(3) The sequel to the miracle (29-34)

(a) The question: "Sirs, what must I do to be saved?" (30).

(b) The answer: "Believe in the Lord Jesus, and you will be saved—you and your household" (31).

Upon the conversion of the jailer, Paul and Silas were treated for their wounds and fed a meal. Such dangerous actions were proof of the genuineness of the jailer's conversion.

- d. Consternation of the magistrates (35-40)
 - (1) Paul and Silas are released after their beating and a brief imprisonment (35-36).
 - (2) Paul objects (37).
 - (a) We had no trial.
 - (b) We are Roman citizens.
 - (c) We will not be released quietly.
 - (3) The chagrined magistrates attempted to appease Paul and Silas.

Acts 16:39-40

They came to appease them and escorted them from the prison, requesting them to leave the city.

⁴⁰*After Paul and Silas came out of the prison, they went to Lydia's house, where they met with the brothers and sisters and encouraged them. Then they left.*

Insight: Conversions of Acts 16

Note that three noteworthy individuals came to faith in Philippi.

- 1. Lydia: wealthy, influential
- 2. Slave girl: demonized, abused
- 3. Jailer: dutiful, hardened

Yet, the Gospel reached each of them at their point of spiritual need. The highest, the lowest, all are in need of salvation (cf. Jn 3-4 –Nicodemus and the Woman at the Well... highest/lowest of society).

- 4. From Philippi to Thessalonica (17:1-9)
 - a. Preaching the Gospel (1-4)

Acts 17:1-4

When Paul and his companions had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. ²As was his custom, Paul went into the synagogue, and on

three Sabbath days he reasoned with them from the Scriptures,³ explaining and proving that the Messiah had to suffer and rise from the dead. "This Jesus I am proclaiming to you is the Messiah," he said.⁴ Some of the Jews were persuaded and joined Paul and Silas, as did a large number of God-fearing Greeks and quite a few prominent women.

- b. Persecuting the believers (5-9)
 - (1) The Jews initiate a riot by forming a mob (5).
 - (2) The mob seek Paul and Silas (5).
 - (3) The mob captures "Jason and some other brothers" and accuse them of "trouble all over the world" (6-7).
 - (4) Jason and the brothers are forced to post bond, perhaps an agreement if Paul and Silas would leave the city (8-9).

Note:

The letters of 1-2 Thessalonians were probably penned not too long after this initial visit. See the discussion which follows.

5. From Thessalonica to Berea (17:10-15)

a. Preaching the Gospel (10-12)

Acts 17:10-12

As soon as it was night, the believers sent Paul and Silas away to Berea. On arriving there, they went to the Jewish synagogue.¹¹ Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.¹² As a result, many of them believed, as did also a number of prominent Greek women and many Greek men.

- (1) The Bereans were "of more noble character" than the Thessalonians (11).

- (2) The Bereans were receptive of the Gospel message (11) and many Jews of Berea believed as well as “prominent Greek women and many Greek men” (12).
- (3) The Bereans were thoughtful and Scripture-based who “examined the Scriptures everyday to see if what Paul said (preached) was true” (11).

b. Persecuting the believers (13-15)

The Thessalonians heard of the Berean's acceptance of the Gospel and agitated the crowds against Paul. Silas and Timothy stayed in Berea while Paul was taken to Athens.

6. From Berea to Athens (17:16-34)

a. The setting (encounters) (16-21)

While waiting for Silas and Timothy to join him in Athens, Paul encountered a city “full of idols” (16). As customary, Paul attended the Synagogue and reasoned with the Jews and God-fearing Greeks (18).

Additionally Paul spoke in the marketplace (i.e. the agora) with the Epicurean and Stoic philosophers.

Insight:

1. Epicureans: pleasure was the greatest good. Diogenes taught “nothing to fear in God; nothing to fear in death; good pleasure can be attained.” Today, we might call this Agnosticism (with a touch of Hedonism).
2. Stoics: harmony with nature, self-sufficient, rationalists, fatalistic, idealists, arrogant. Today, we might call this self-sufficient determinists or to quote the poem, “Invictus”... “master of my fate,” “captain of my soul.”

Acts 17:18

A group of Epicurean and Stoic philosophers began to debate with him. Some of them asked, "What is this babbling trying to say?" Others remarked, "He seems to be advocating foreign gods." They said this because Paul was preaching the good news about Jesus and the resurrection.

Paul was then taken to the Areopagus, which could mean a place nearby, or to certain people, perhaps members of the Council of Areopagus who had authority over religion, morals and general education. Paul took advantage of the assembled audience to preach.

- b. The sermon (Mars Hill) (22-31)
 - (1) Athenians are religious; they even have "an unknown god" (22-23).
 - (2) Athenians should know that the "unknown god" is the God of Paul (24-28).
 - (a) That God is the creator.
 - (b) That God brought forth the nations.
 - (c) That God desires to be sought.
 - (d) That God is near: "For in him we live and move and have our being."
 - (e) That God is the God of your poets who declare, "We are his offspring."
 - (3) Athenians should acknowledge as God's offspring that idols are illogical and forbidden (29-31).
 - (a) God is not gold, silver, or stone.
 - (b) God requires all men to repent.
 - (c) God brings judgment on the world.
 - (d) God judges the world by the appointed man, the one raised from the dead.

c. The sequel (reaction) (32-34)

Acts 17:32-34

When they heard about the resurrection of the dead, some of them sneered, but others said, "We want to hear you again on this subject." ³³At that, Paul left the Council. ³⁴Some of the people became followers of Paul and believed. Among them was Dionysius, a member of the Areopagus, also a woman named Damaris, and a number of others.

7. From Athens to Corinth (18:1-18^a)

Based on 1 Thessalonians 3:1-2, Silas and Timothy joined Paul in Athens. Subsequently, Paul sent Timothy back to Thessalonica "to strengthen and encourage" the Thessalonian believers in their faith (1 Thess 3:2). Silas went to an undetermined location in Macedonia (Acts 18:5). Later, the three were reunited while still in Corinth.

Timothy's report to Paul may have included news about the church in Thessalonica. If so, and it seems likely, then 1-2 Thessalonians would have been written as a result of the news (cf. 1 Thess 3:6).

a. Aquila and Priscilla (1-4)

This husband and wife team were believing (?) Jewish tent makers (or leather-workers) forced to leave Rome by an imperial edict by Claudius. Paul met and stayed with them.

b. Paul, Silas, and Timothy (5-6)

Reunited again, Paul continued his preaching even while some Jews opposed him.

Acts 18:6

But when they opposed Paul and became abusive, he shook out his clothes in protest and said to them, "Your blood be on your own heads! I am innocent of it. From now on I will go to the Gentiles."

c. Titius Justus and Crispus (7-11)

Both Titius Justus (a God-fearer) and Crispus (the synagogue ruler) "believed in the Lord" (7-8). Many other Corinthians believed and were baptized.

Acts 18:9-11

One night the Lord spoke to Paul in a vision: "Do not be afraid; keep on speaking, do not be silent. ¹⁰For I am with you, and no one is going to attack and harm you, because I have many people in this city." ¹¹So Paul stayed in Corinth for a year and a half, teaching them the word of God.

d. Gallio, the proconsul of Achaia (12-17)

Gallio was the governor ("proconsul") of the Roman province of Achaia. His brother was the stoic philosopher, Seneca, who tutored the emperor, Nero. He (Gallio) was lauded for his wit and pleasant disposition.

- (1) Jewish leaders brought Paul before Gallio charging that "this man is persuading the people to worship God in ways contrary to the law" (13).
- (2) Gallio refused to hear a religious dispute and charged the Jews to "settle the matter yourselves" (14-16).
- (3) Enraged, the Jews took out their anger against Sosthenes, the synagogue ruler (after Crispus or co-rulers) (17).

8. From Corinth to Antioch (18:18^b-22)

After "some time," the band of believers left Corinth and went to separate places.

- a. Paul left Silas and Timothy in Corinth and set sail for home (Antioch of Syria).
- b. Priscilla and Aquila accompanied Paul as far as Ephesus.

Acts 18:19-21

They arrived at Ephesus, where Paul left Priscilla and Aquila. He himself went into the synagogue and reasoned with the Jews. ²⁰When they asked him to spend more time with them, he declined. ²¹But as he left, he promised, "I will come back if it is God's will." Then he set sail from Ephesus.

- c. Paul landed at Caesarea, went to Jerusalem (“he went up and greeted the church”—v. 22), and finally concluded the Second Missionary Journey by arriving home at Antioch. The whole journey covered some 2800 miles and about 2½ years.

V. EPISTLES DURING MISSIONARY JOURNEY #2

A. 1 Thessalonians

1. Author

Paul of Tarsus wrote these letters (1-2 Thess) from Corinth during the Second Missionary Journey.

1 Thessalonians 1:1; 2:17-18

Paul, Silas and Timothy,

To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace and peace to you... ¹⁷But, brothers and sisters, when we were orphaned by being separated from you for a short time (in person, not in thought), out of our intense longing we made every effort to see you. ¹⁸For we wanted to come to you—certainly I, Paul, did, again and again—but Satan blocked our way.

2. Addressees

Thessalonica was a prominent seaport and capital of the Roman province of Macedonia. It was a prosperous city located on the Via Egnatia (road system from Rome to the East).

Paul, Silas, and Timothy (perhaps others as well) visited the city around late 50 to early 51 AD (cf. Acts 17:1-9). The apostle ministered there for three sabbaths, likely even longer before departing.

Later (six months or so) he wrote the epistles to the believers (“the church”) at Thessalonica.



3. Theme

Although other subjects are touched upon, eschatology (doctrine of “last things”) seems most important. Both letters emphasize the return of Christ.

4. Distinctives

- a. The return of Christ is prominent.
- b. This was likely the second and third epistles (as scripture) written by Paul (suggesting that Galatians was first).
- c. The facing of trials and suffering (“severe suffering” –1:6) is addressed.
- d. Paul recounts his history with the church and restates his gratitude for the believers.

5. Chart

1 Thessalonians			
Chapters 1-3		Chapters 4-5	
Commendations		Reflections	
Paul's Thankfulness for the Church		On Christian Living	
1:1	1:10	4:1	4:12
Paul's Ministry at the Church		On the Rapture	
2:1	2:16	4:13	4:18
Timothy's Ministry at the Church		On Church Life	
2:17	3:13	5:12	5:28
Looking Back		Looking Ahead	

6. Biblical Overview (Outline Format)

"1 Thessalonians"

A. Paul's Thankfulness for the Church (1:1-10)

1 Thessalonians 1:2-3

We always thank God for all of you and continually mention you in our prayers. ³We remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.

1 Thessalonians 1:6-7

You became imitators of us and of the Lord, for you welcomed the message in the midst of severe suffering with the joy given by the Holy Spirit. ⁷And so you became a model to all the believers in Macedonia and Achaia.

B. Paul's Ministry (History) at the Church (2:1-16)

1. Paul's conduct (1-12)

1 Thessalonians 2:1-6

You know, brothers and sisters, that our visit to you was not without results. ²We had previously suffered and been treated outrageously in Philippi, as you know, but with the help of our God we dared to tell you his gospel in the face of strong opposition. ³For the appeal we make does not spring from error or impure motives, nor are we trying to trick you. ⁴On the contrary, we speak as those approved by God to be entrusted with the gospel. We are not trying to please people but God, who tests our hearts. ⁵You know we never used flattery, nor did we put on a mask to cover up greed—God is our witness. ⁶We were not looking for praise from people, not from you or anyone else, even though as apostles of Christ we could have asserted our authority.

1 Thessalonians 2:10-12

You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed. ¹¹For you know that we dealt with each of you as a father deals with his own children, ¹²encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory.

2. Thessalonians' conduct (13-16)

1 Thessalonians 2:13-14

And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as a human word, but as it actually is, the word of God, which is indeed at work in you who believe. ¹⁴For you, brothers and sisters, became imitators of God's churches in Judea, which are in Christ Jesus: You suffered from your own people the same things those churches suffered from the Jews...

C. Timothy's Ministry at the Church (2:17-3:13)

1. Paul's desire to come (2:17-19)

2. Timothy sent to minister (3:1-13)

1 Thessalonians 3:1-2

*So when we could stand it no longer, we thought it best to be left by ourselves in Athens. ²We sent **Timothy**, who*

is our brother and co-worker in God's service in spreading the gospel of Christ, to strengthen and encourage you in your faith...

1 Thessalonians 3:6-7

*But **Timothy** has just now come to us from you and has brought good news about your faith and love. He has told us that you always have pleasant memories of us and that you long to see us, just as we also long to see you. ⁷Therefore, brothers and sisters, in all our distress and persecution we were encouraged about you because of your faith.*

Benediction: 1 Thessalonians 3:11-13

Now may our God and Father himself and our Lord Jesus clear the way for us to come to you. ¹²May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you. ¹³May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones.

D. Reflections on Christian Living (4:1-12)

1. Sanctification and sexual purity (1-8)

1 Thessalonians 4:3-7

It is God's will that you should be sanctified: that you should avoid sexual immorality; ⁴that each of you should learn to control your own body in a way that is holy and honorable, ⁵not in passionate lust like the pagans, who do not know God; ⁶and that in this matter no one should wrong or take advantage of a brother or sister. The Lord will punish all those who commit such sins, as we told you and warned you before. ⁷For God did not call us to be impure, but to live a holy life.

2. Brotherly love and a quiet life (9-12)

E. Reflections on the Rapture (4:13-18)

1. Return (16)
2. Resurrection (16) *Note: outline from Ryrie,
3. Rapture (17) **1-2 Thessalonians, EBC.**
4. Reunion (17)
5. Reassurance (18)

F. Reflections on the Day of the Lord (5:1-11)

1 Thessalonians (5:1-3)

Now, brothers and sisters, about times and dates we do not need to write to you, ²for you know very well that the day of the Lord will come like a thief in the night. ³While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape.

G. Reflections on Church Life (5:12-28)

1 Thessalonians 5:16-22

Rejoice always, ¹⁷pray continually, ¹⁸give thanks in all circumstances; for this is God's will for you in Christ Jesus. ¹⁹Do not quench the Spirit. ²⁰Do not treat prophecies with contempt ²¹but test them all; hold on to what is good, ²²reject every kind of evil.

B. 2 Thessalonians

1. Authorship: see earlier discussion (pg. 80)
2. Addressees: see earlier discussion (pg. 80)
3. Theme: 2 Thessalonians corrects misunderstandings about the return of Christ.
4. Distinctives:
 - a. This letter deals extensively with matters of eschatology.
 - b. Eighteen (18) of the forty-seven (47) verses of 2 Thessalonians deals with "last things."
 - c. This letter contains corrections and warnings.

5. Chart

2 Thessalonians		
Thankfulness and Prayer 1:1 1:12	Day of the Lord and Man of Lawlessness 2:1 2:17	Prayer and Warning 3:1 3:18
Encouragement Amidst Persecution	Explanation of the Day of the Lord	Exhortation to Prayer and Commands to the Church

6. Key Passages

- a. 2 Thessalonians 1:3-4 (Thankfulness)

*We ought always to **thank** God for you, brothers and sisters, and rightly so, because your faith is growing more and more, and the love all of you have for one another is increasing. ⁴Therefore, among God’s churches we **boast** about your perseverance and faith in all the persecutions and trials you are enduring.*
- b. 2 Thessalonians 1:11-12 (Prayer)

*With this in mind, we constantly **pray** for you, that our God may make you worthy of his calling, and that by his power he may bring to fruition your every desire for goodness and your every deed prompted by faith. ¹²We **pray** this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.*
- c. 2 Thessalonians 2:1-4 (Coming)

*Concerning the **coming** of our Lord Jesus Christ and our being gathered to him, we ask you, brothers and sisters, ² not to become easily unsettled or alarmed by the teaching allegedly from us—whether by a prophecy or by word of mouth or by letter—asserting that the **day of the Lord** has already come. ³Don’t let anyone deceive you in any way, for **that day** will not come until the rebellion occurs and the **man***

of lawlessness is revealed, the man doomed to destruction. ⁴He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God.

- d. 2 Thessalonians 2:13-15
But we ought always to thank God for you, brothers and sisters loved by the Lord, because God chose you as firstfruits to be saved through the sanctifying work of the Spirit and through belief in the truth. ¹⁴He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ. ¹⁵So then, brothers and sisters, stand firm and hold fast to the teachings we passed on to you, whether by word of mouth or by letter.
- e. 2 Thessalonians 3:1-2 (Prayer)
*As for other matters, brothers and sisters, **pray** for us that the message of the Lord may spread rapidly and be honored, just as it was with you. ²And **pray** that we may be delivered from wicked and evil people, for not everyone has faith.*
- f. 2 Thessalonians 3:11-12 (Warning)
We hear that some among you are idle and disruptive. They are not busy; they are busybodies. ¹²Such people we command and urge in the Lord Jesus Christ to settle down and earn the food they eat.

VI. TAKEAWAYS

A. Sharp Disagreements

Strong, passionate personalities can clash and cause division. But Paul and Barnabas' example gives hope for continued ministry (despite the break-up) and future reconciliation. "If it is possible, as far as it depends on you, live at peace with everyone" (Ro 12:18).

B. Missionary Movement

Paul's Second Missionary Journey illustrates the apostle's heart to spread the Gospel message. True Christianity is ever a missionary movement (cf. Matt 28:18-20).

C. Breadth of the Gospel Message

The highlighted conversions in Philippi of Lydia, the slave girl, and the Philippian jailer point out that the Gospel crosses all social, ethnic, or gender barriers.

Galatians 3:26-28

*So in Christ Jesus you are all children of God through faith,
²⁷for all of you who were baptized into Christ have clothed
yourselves with Christ. ²⁸There is neither Jew nor Gentile, neither
slave nor free, nor is there male and female, for you are all one
in Christ Jesus.*

Acts 10:34-35

*Then Peter began to speak: "I now realize how true it is that God
does not show favoritism ³⁵but accepts from every nation the
one who fears him and does what is right.*

D. Lessons from Thessalonians

Thessalonians illustrates the importance of the study of prophecy and end-times (i.e. eschatology).

This much is certain:

John 14:1-3

*"Do not let your hearts be troubled. You believe in God; believe
also in me. ²My Father's house has many rooms; if that were
not so, would I have told you that I am going there to prepare
a place for you? ³And if I go and prepare a place for you, I will
come back and take you to be with me that you also may be
where I am.*