

# Come Around

Acts 15:36-41; Colossians 4:10; 2 Timothy 4:11

Pierre Cannings

## I. Disagree vs. 36-37

### a. Still Together

#### i. After conflict at Antioch

1. A different ground of controversy, also located in Antioch, is given in Gal. 2:13. When Peter withdrew from table fellowship with Gentile Christians in Antioch even Barnabas was carried away by his hypocrisy, and though only Peter is addressed in the words quoted in Gal. 2:14–18(21) they would apply equally to Barnabas.
2. Paul did not think this a wise move since Mark had abandoned them on that occasion (13:13) It is possible that there was an additional source of tension between Paul and Barnabas. Galatians 2:11–13 speaks of an incident that took place in Antioch, evidently after the Jerusalem Conference, in which Peter and Barnabas gave in to pressure from “certain men” .

#### ii. Still Doing Ministry-

1. Even though Paul had now been sufficiently reconciled to Barnabas to request his companionship on the mission, there may have been lingering wounds and possibly still some differences over Paul’s “law-free” Gentile outreach. Mark may himself have

### b. Opinions

#### i. Plan was Solid

1. Go back to Places they Ministered

#### ii. How to Execute Ministry

##### 1. Barnabas Wanted John Mark

- a. Probably both Paul and Barnabas were right in their assessments of Mark. *It may have been too soon for Mark to venture out with such a pro-Gentile apostle as Paul, but Barnabas certainly and correctly*
- b. On the other hand, Barnabas probably discerned promising qualities in his young cousin which could be developed under his care rather than under Paul’s. It did Mark good to spend more time in the company of such a “son of encouragement”; in the event his latent qualities reached full maturity and were appreciated in due course by Paul himself (Col. 4:10; Philem. 23; 2 Tim. 4:11).
- c. According to Col 4:10 Mark was the cousin of Barnabas, and this relationship was undoubtedly involved in

Barnabas's desire. The last we heard was that Mark was in Jerusalem; since Paul and Barnabas are now in Antioch, we never hear how Mark came from Jerusalem to join Barnabas.

2. Paul kept insisting **to make an evaluation concerning the suitability of, an activity deem, hold an opinion**
  - a. John Mark Deserted them -to distance oneself from someone
    - i. Paul refuses συμπαράλαμβάνειν, to have with them day by day one who had shown himself unreliable.
    - ii. In Pamphylia after an apparent difference of opinion, John Mark left his colleagues and returned to Jerusalem (Acts 13:13). Paul and Barnabas crossed the Taurus Mountains and preached in Pisidian Antioch (Acts 13:14). A possible explanation of the unusual course of events is that the three agreed to evangelize Pamphylia but for some reason there was a change of venue and John Mark refused to acquiesce. [Some scholars have conjectured that Paul, who was probably enervated by the intense efforts at Paphos, may have contracted malaria in the moist Pamphylian climate \(cf. Gal 4:13\), forcing a change in itinerary.](#)
    - iii. But Paul, believing that Mark's departure from Perga during their former journey was unjustified, and probably reckoning that it revealed some defect of character which made him unsuitable for such work, refused point-blank to take him again. We can believe that it would indeed have been unwise for Mark at this stage to join another missionary expedition of which Paul was one of the leaders.

## II. Separate Ways vs. 38-41

- a. Sharp Disagreement
  - i. Sharp Disagreement **sharp disagreement** (*paroxysmos*, "provoking, stirring up, arousing," the root of the Eng. "paroxysm") **that they parted company.**
    1. The disagreement between Paul and Barnabas was sharp; exactly how sharp it is not easy to say. The only other occurrence of

παροξυσμός in the NT has a good connotation: Christians are to provoke one another to love and good works (Heb. 10:24). It is possible however that this good use hints at a bad one: You are in fact provoking one another to anger; enough of this

2. Luke does not tell us what the nature of the disagreement between Mark and Paul really was; it may be that Mark basically differed with Paul over the judaizing problem, whether Gentiles should be made to observe the Mosaic law.

ii. Separated

1. Barnabas and Cyprus Sailed Away
2. Paul Chose Silas

- a. He had had opportunity, during the recent visit to Antioch of Judas and Silas, to make an assessment of Silas, and in many ways found him to be a kindred spirit.
- b. Silas Being Committed - **in which one has a relatively strong personal interest, hand over, give (over), deliver, entrusted men who have risked their lives for the name of the Lord Ac 15:26**
- c. Silas – Paul chose Silas to accompany him on his second missionary journey (Acts 15:40). Paul may have chosen Silas because of his Roman citizenship, which would greatly aid their missionary efforts throughout the empire. Paul may have also been impressed by Silas' prophetic character and his powerful preaching ability, witnessed in Antioch (Acts 15:30–33)., [Silas and Timothy are paired together as ministry partners \(Acts 16:1; 17:14, 15; 18:5; 2 Cor 1:19; 1 Thess 1:1; 2 Thess 1:1\)](#). When Paul left for Athens, Silas and Timothy stayed in Berea. They later joined Paul in Corinth between AD 50–52 (Acts 18:5; 2 Cor 1:19; 1 Thess 1:1; 2 Thess 1:1).
- d. Strengthening Churches - Silas became a missionary with Paul throughout Acts 15:40–18:5, accompanying Paul through Syria, Asia Minor, Macedonia, Thessalonica, and Corinth After Timothy's arrival
- e. Paul's choice of Silas, whose Roman name (in Gr.) was Sylvanus (2 Cor. 1:19; 1 Thes. 1:1; 2 Thes. 1:1; 1 Peter 5:12), was a wise one: (1) He was an official representative of the Jerusalem church in taking to Antioch the decree of the Jerusalem Council (Acts 15:22). (2) He was a Roman citizen (16:37). (3) He was a prophet (15:32). (4) The church at Antioch knew him well, so both Paul and Silas were **commended by the brothers to the grace of the Lord**. (5) Because Silas served as Peter's amanuensis, it may be concluded he was skilled in the Greek language (cf.

1 Peter 5:12). The ministry of Paul and Silas involved their **strengthening the churches** (cf. Acts 14:22; 15:32).

iii. Two Missions

1. Even so, the present disagreement was overruled for good: instead of one missionary and pastoral expedition there were two. Barnabas took Mark and went back to Cyprus to continue the evangelization of his native island; Paul visited the young churches of Anatolia.
2. The Lord overruled in this dissension for through it two missionary journeys instead of one were formed—one to **Cyprus** with **Barnabas** and **Mark**, and the other to **Syria and Cilicia** and ultimately Europe with **Paul** and **Silas**

### III. Back Together Colossians 4:10; 2 Timothy 4:11

a. Pick Up Mark 2 Timothy 4:11

i. Mark Colossians 4:10

1. Greetings to Barnabas Cousin Mark Colossians 4:10- Whatever rift might have existed between Paul and John Mark seems to have been reconciled by the writing of Colossians, which identifies “Mark, the cousin of Barnabas,” among Paul’s “fellow workers” who had provided him comfort (Col 4:10–11).
2. The Scriptures next speak of Mark in Rome, comforting Paul (Col 4:10, 11; Phlm 24). Paul thanked God for Mark. He became a “fellow-worker” and a comfort to Paul (4:11)

ii. Pick Up Mark – 1 Timothy 4:11

1. Evidently there was a reconciliation because Mark was with Paul in his first Roman imprisonment and was called Paul’s fellow worker (Col 4:10–11; Phlm 24; cf. 1 Pet 5:13). 2 Tim 4:11 is often seen as an acknowledgment that the reconciliation was complete, although this can be assumed from Paul’s prior use of the title fellow worker
2. Paul’s request as a desire for Mark to help fill the ministerial void in Rome when Paul has died
3. either for personal service in prison, or for missions to the city, or for help in worship. Mark had proved his capacity as ὑπηρέτης, Acts 13:5; as συνεργὸς εἰς τὴν βασιλείαν, Col 4:11; as a comforter in trouble
4. Paul’s magnanimity showed itself in his regarding Mark as a fellow worker (Col 4:10–11; Phlm 24) during his first imprisonment. Now he indicated his desire to have Mark with him again because of his great helpfulness in service. The “ministry” Mark performed could have been gospel preaching and teaching, a personal ministry to

Paul, or a combination of both. Since Paul was discussing personal needs in this context, it is likely that meeting such needs was at least a part of Mark's proposed duties. Mark was presumably somewhere along Timothy's route to Paul in Rome

iii. Barnabas 1 Cor. 9:6

1. Paul later spoke of Barnabas in positive terms (The Apostle Paul owed much to Barnabas and it appears they remained friends despite their contention over Mark.