

Paul the Relentless Missionary

--:Part Two:--

Paul's Missionary Journeys

1. <http://www.biblestudy.org/apostlepaul/timeline2.html>
2. First Journey (Acts 13.1–14.28)

- A. **Antioch:** (13.1–3) home base where Barnabas and Paul spent considerable time working together. “While they were ministering to the Lord and fasting, the holy spirit said, ‘set apart for me Barnabas and Saul for the work to which I have called them.’ Then when they had fasted and prayed and laid their hands on them, they sent them away” (13.2–3). In addition, they took John Mark with them on this first trip.
- B. **The Island of Cyprus:** (13.4–12) They journeyed from Antioch to Seleucia where they found a boat to sail to Cyprus (a large island in the eastern Mediterranean). The first stop was Salamis, a city on the eastern portion of the island. “They proclaimed the word of God in the synagogues of the Jews” (13.5). They traveled through the island and made it to Paphos where Elymas the magician contradicted the message Paul was preaching which precipitated the anti-healing of his sight by Paul (13.11). As a result of seeing this power Sergius Paulus, the proconsul, believed.
- C. **Perga:** (13.13) Leaving from Paphos the three of them took a boat to Perga (in Pamphylia). At this point John Mark left them and returned to Jerusalem.
- D. **Pisidian Antioch:** (13.14–50) They traveled north and made it to Antioch (in Pisidia as opposed to the Antioch in Syria that the journey started from). On the Sabbath Barnabas and Paul entered the synagogue and were invited to speak “any word of exhortation for the people” (13.15). Paul stood up and delivered a sermon that progressed as follows:
 - i. (13.16–22) it began with a history of Israel from the time of their sojourning in Egypt to David.
 - ii. (13.23) he talked about how Jesus is a descendant of David.
 - iii. (13.24–25) John the Baptist’s ministry was summarized ending with the statement of John that one is coming after him whose sandals he was unworthy to untie.



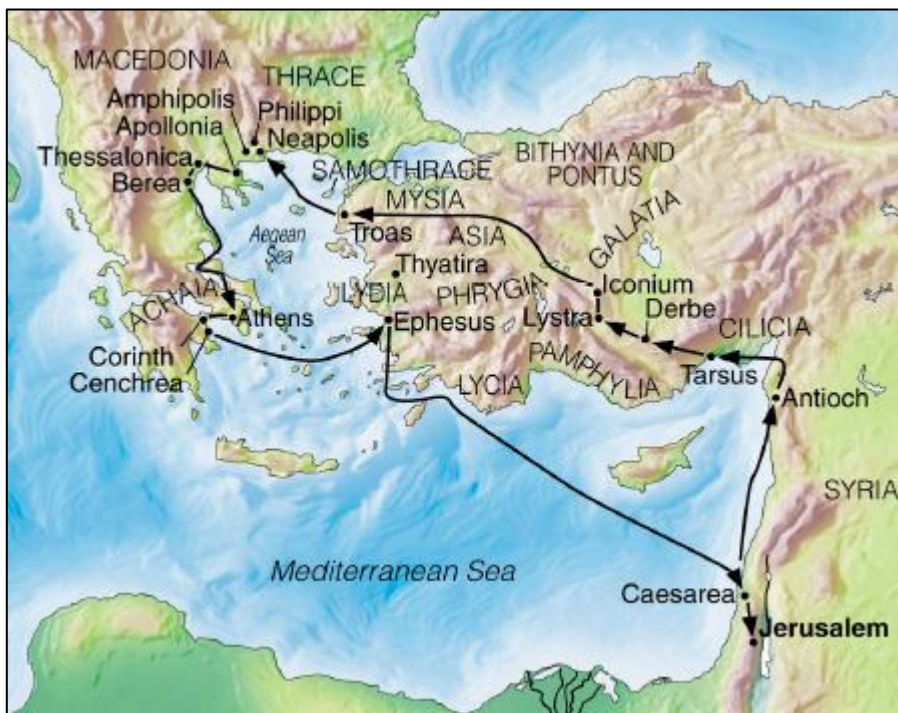
- iv. (13.26–30) The crucifixion is recounted with the climax occurring in the phrase “but God raised him from the dead” (13.30).
- v. (13.30–37) The resurrection of Jesus is substantiated with Scripture (Isaiah 55.3 and Psalm 16.10).
- vi. (13.38–39) Through Jesus forgiveness of sins is proclaimed to such an extent that one can be freed from all things “from which you could not be freed through the Law of Moses” (13.39).
- vii. (13.40–41) He concluded with a warning quoted from Habakkuk 1.5 to not have an unbelieving heart about these things.

The people had a very favorable response to the message—“the people kept begging that these things might be spoken to them the next Sabbath” (13.42). Unfortunately, the next Sabbath meeting was rife with contention because when the whole city turned out, “the Jews saw the crowds, they were filled with jealousy and began contradicting the things spoken by Paul” (13.45). Undaunted by the Jewish rejection of their gospel, Paul and Barnabas turned to the Gentiles to speak the message, which caused the Gentiles to rejoice and many of them came to believe. Through their efforts the “word of the Lord was being spread through the whole region” (13.49). Then came the persecution instigated by the Jews who had earlier been jealous of Paul and Barnabas’ success. “...They drove them out of their district” (13.50).

- E. **Iconium:** (13.41–14.7) They shook the dust off their feet and went to Iconium where they entered a “synagogue and spoke in such a manner that a large number of people believed, both of Jews and of Greeks” (14.1). Again, the disbelieving Jews stirred up trouble and embittered the minds of the Gentiles against Paul and Barnabas. Even so, “they spent a long time there speaking boldly with reliance upon the Lord, who was testifying to the word of his grace, granting that signs and wonders be done by their hands” (14.3). The city was polarized over this and eventually an assassination plan was hatched which Paul and Barnabas became aware of, so they fled to Lycaonia and then to Lystra.
- F. **Lystra:** (14.8–20) They continued to preach the gospel. While speaking a lame man had fixed his gaze on Paul and it became clear that he had faith to be made well. Paul commanded him in a loud voice “stand up on your feet” and he leaped up and began walking (14.10). The Lycaonians responded to this healing by concluding that Paul and Barnabas were gods (Hermes and Zeus). With great difficulty they convinced the people not to offer sacrifice to them. Then Jews came from Antioch (in Pisidia) and Iconium and won over the crowds to their point of view which resulted in the stoning of Paul. He was dragged out of the city and left for dead. Then while some disciples were standing around Paul’s body, he got up and went back into the city and then left the next day.
- G. **Derbe:** (14.20–21) Paul and Barnabas next went to Derbe where they preached the gospel to that city and made many disciples (14.21).
- H. **Lystra, Iconium, Antioch:** (14.22–23) After Derbe, they reversed their route and went back to Lystra then to Iconium and then Antioch. In each place they strengthened the souls of the disciples and encouraged them to continue in the faith saying,

“through many tribulations we must enter the kingdom of God” (14.22). In addition, they appointed elders for each church and with prayer and fasting, commended them to the Lord.

- I. **Perga, Attalia:** (14.24–26) They passed through Pisidia and came into the region of Pamphylia where they spoke the word in Perga. Then they went to the port city of Attalia from which they departed by boat for home.
 - J. **Antioch:** (14.27–28) When they got home, they reported all the things that God had done with them and how the door of faith had been opened to the Gentiles. “And they spent a long time with the disciples” in Antioch (14.28).
3. The crisis of the Gentiles and the council in Jerusalem (Acts 15.1–35)
 4. The split (Acts 15.36–40)
 5. Second Journey



A. **Cilicia:** (15.40–41) Paul and Silas left Antioch, being committed by the brethren to the grace of the Lord and they traveled “through Syria and Cilicia strengthening the churches” (15.41). It is likely that Paul would have stopped in Tarsus (in Cilicia) because that is where he is from and where he had done ministry before joining Barnabas in Antioch.

B. **Derbe, Lystra:** (16.1–5) Here Paul picks up Timothy, whose mother was Jewish but his father was Greek. Timothy was well spoken of by the brethren in Lystra and

Iconium. As they went about the cities they were delivering to them the decrees (decided on at the Jerusalem council in Acts 15) which caused the churches to be strengthened in faith and to continue growing.

- C. **Phrygia, Galatia, Mysia:** (16.6–8) As they traveled from Lystra they went west and through Phrygia and Galatia but the holy spirit had forbade them from speaking the word in Asia. As they continued traveling west (presumably by foot) they decided to go into the region of Bithynia but “the spirit of Jesus did not permit them” (16.7) so they passed through Mysia and they reached Troas (a port city on the Aegean Sea).
- D. **Troas, Samothrace, Neapolis:** (16.8–11) In Troas, at night, Paul saw a vision of a Macedonian man appealing to him to come over and help them. Immediately Paul and Silas concluded that God had called them to preach the gospel to Macedonia. (In 16.10 the first mention occurs of “we” which indicates that Luke was now traveling

with Paul and Silas.) They took a boat to Samothrace and the next day arrived in Neapolis (their first European city).

- E. **Philippi:** (16.12–40) Finally they made their way on land from Neapolis to Philippi which was a leading city of the district of Macedonia (a Roman colony). Paul and Silas stayed in this city for some days until the Sabbath when they found some Jewish people praying outside the city near the river. Paul successfully evangelized Lydia of Thyatira (a seller of purple fabrics). After she and her whole household were baptized she insisted that Paul and Silas stay at her house (16.15). Then as Paul was moving about in the city a demon–possessed, slave girl was harassing them for many days. So Paul, greatly annoyed, turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her!” (16.18). It came out of her at that very moment. However, her masters depended on her to use the spirit of divination to tell fortunes and make money so they seized Paul and Silas and dragged them to the market place before the authorities and drew up accusations against them. “These men are throwing our city into confusion, being Jews, and are proclaiming customs which it is not lawful for us to accept or to observe, being Romans” (16.20–21). This caused the crowd to rise up against them which resulted in the chief magistrates tearing their robes and ordering for them to be beaten with rods. After being struck with many blows, Paul and Silas were constricted to the inner prison with their feet in the stocks. Amazingly, at midnight, Paul and Silas were praying and singing hymns of praise to God rather than wallowing in doubt and self–pity. Then suddenly there came a great earthquake in which everyone’s chains were unfastened and the doors were opened. The jailer awoke and saw what happened and was about to kill himself (he would be executed anyhow if any prisoners escaped). Just then Paul cried out, “Do not harm yourself, for we are all here!” (16.28). The jailer got some lights and rushed in and fell down before Paul and Silas and asked “sirs, what must I do to be saved?” To this they replied, “Believe in the Lord Jesus, and you will be saved, you and your household” (16.31). The jailer took them to his house, washed their wounds, and immediately he was baptized along with his whole household (16.33). The next day the chief magistrates ordered the police to release Paul and Silas but Paul replied, “They have beaten us in public without trial, mean who are Romans, and have thrown us into prison; and now are they sending us away secretly?” (16.37). This was repeated to the chief magistrates who came down to the jail and “they kept begging them to leave the city.” After making a visit to Lydia’s house and encouraging the brethren they departed.
- F. **Amphipolis, Apollonia:** (17.1) After leaving Philippi and before arriving at Thessalonica they passed through Amphipolis and Apollonia but it is not certain that they preached there.
- G. **Thessalonica:** (17.1–10) Once at Thessalonica, according to Paul’s custom, he argued with them for three Sabbaths, “explaining and giving evidence that the Christ had to suffer and rise again from the dead” and concluding that “this Jesus whom I am proclaiming to you is the Messiah” (17.3). Some were persuaded and joined Paul and Silas along with a number of the God–fearing Greeks and a number of the leading women. But as expected, the Jews became jealous and successfully stirred

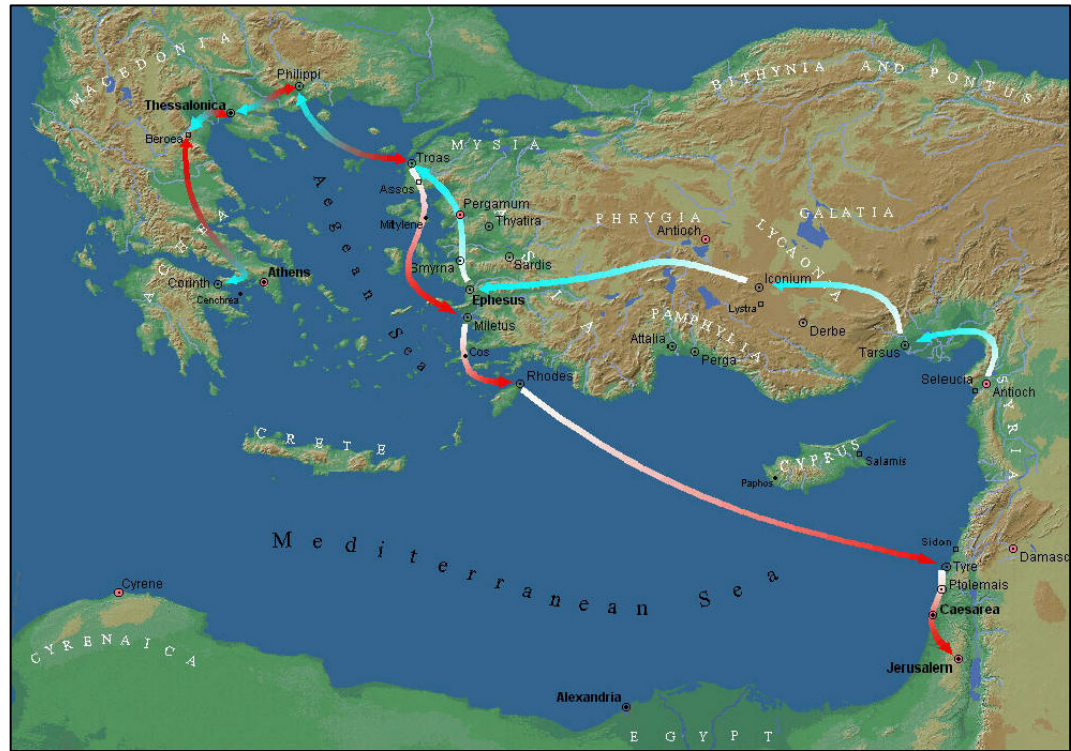
up a ruckus so that the whole city was in an uproar. In an effort to seize Paul and Silas, they attacked a man named Jason at his house and dragged him out with some brethren to appear before the city authorities. "These men who have upset the world have come here also; and Jason has welcomed them, and they all act contrary to the decrees of Caesar, saying that there is another king, Jesus" (17.6–7). As a result of this, the brethren immediately sent Paul and Silas away by night to Berea.

- H. **Berea:** (17.10–15) Naturally, once Paul arrived he went into the synagogue and preached the gospel to them. These people were more noble-minded than the Thessalonians because they received the message with great eagerness, but they also examined what they were being told to see if it was true in light of the Scriptures (17.11). As a result, "many of them believed, along with a number of prominent Greek women and men" (17.12). However, the Jews of Thessalonica got word of what was happening in Berea and so came there and agitated the people. Thus, the brethren sent Paul to Athens while Silas and Timothy stayed behind for a while until they too could safely join Paul.
- I. **Athens:** (17.16–34) While Paul waited for his companions he was greatly disturbed because the city was full of idols. Therefore, he went to the synagogue and the market place and reasoned with those who happened to be present. Eventually, the Epicurean and Stoic philosophers found out that there was a strange new teaching in town about Jesus and Resurrection. As a result they brought Paul to the Areopagus so that Paul could address the people. His sermon progressed as follows:
 - i. (17.22–28) He wants to tell them about the "unknown God" to whom there was an altar. This God has the following attributes:
 - a. God made the world and all things in it
 - b. He is Lord of heaven and earth
 - c. He does not dwell in temples made with hands
 - d. He is not served by human hands as though he needed anything
 - e. He gives to all people life and breath and all things
 - f. He made from one man every nation of mankind to live on the face of the earth
 - g. He determined their appointed times and boundaries
 - 1. in order that people would seek God and grope for him and find him
 - 2. though he is not far from each one of us
 - 1. for in him we live and move and exist
 - 2. for we are also his children
 - ii. (17.29–31) Conviction of Sin and Call for Repentance
 - a. We ought not to think that the divine nature is like gold, silver, stone, or an image formed by man
 - b. God has overlooked times of ignorance in the past but he is now declaring that all people everywhere should repent
 - 1. because he has fixed a day in which he will judge the world in righteousness through his appointed man

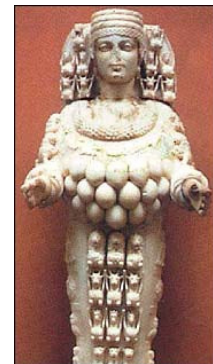
1. having furnished proof to all men by raising him from the dead

On hearing about resurrection many were sneering but others said, “we shall hear you again concerning this,” yet others did believe (Dionysius, Damaris, et al.). After this Paul went to Corinth.

- J. **Corinth:** (18.1–17) In Corinth, Paul met a Jew named Aquila and his wife Priscilla who had recently left Italy because Claudius had commanded all the Jews to leave Rome. He stayed with them because they were of the same trade—they made tents. Each Sabbath (as we would expect) Paul went into the synagogue and tried to persuade the Jews and Greeks. But once Silas and Timothy came down from Macedonia, Paul was able to devote himself full time to spreading the message of solemnly testifying that Jesus was the Messiah. But when the Jews resisted and blasphemed, he said, “Your blood be on your own hands! I am clean. From now on I will go to the Gentiles” (18.6). So, he was speaking in the house of Titius Justus who lived next door to the synagogue. Then “Crispus, the leader of the synagogue believed in the Lord with all his household, and many of the Corinthians when they heard, were believing and being baptized” (18.8). That night the Lord said to Paul in a vision, “do not be afraid any longer, but go on speaking and do not be silent; for I am with you, and no man will attack you in order to harm you for I have many people in this city” (18.9–10). Thus, Paul settled there in Corinth for a year and a half teaching the word of God among them. Even so, after some time Paul was persecuted by the Jews who brought him before Gallio, the proconsul of all Achaia, and accused him saying, “This man persuades men to worship God contrary to the law” (18.13). Fortunately Gallio replied, before Paul could even open his mouth in defense of this claim, “If it were a matter of wrong or vicious crime, O Jews, it would be reasonable for me to put up with you; but if there are questions about words and names and your own law, look after it yourselves; I am unwilling to be a judge of these matters” (18.14–15). So he drove them away from the judgment seat. Nevertheless, the people grabbed a hold of Sosthenes, the leader of the synagogue, and began beating him “but Gallio was not concerned about any of these things” (18.17).
 - K. **Cenchrea, Ephesus:** (18.18–21) Paul then left to go home to Antioch in Syria and took Priscilla and Aquila with him. In Cenchrea he had his hair cut because he was keeping a vow (18.18). Then he arrived in Ephesus where he entered a synagogue and reasoned with the Jews. They wanted him to stay with them but he refused though Priscilla and Aquila did remain in Ephesus.
 - L. **Caesarea, Antioch:** (18.22–23) From Ephesus, Paul sailed to Caesarea and greeted the church there and then went down to Antioch where he spent some time.
6. Third Journey
- A. **Antioch, Galatia, Phrygia:** (18.23) After spending some time in Antioch, Paul left and passed through Galatia and Phrygia strengthening all the disciples.
 - B. **Ephesus:** (19.1–41) At Ephesus, Paul met twelve disciples who had not yet received the spirit. These were then baptized in the name of the Lord Jesus and once Paul laid his hands on them the holy spirit came on them and they began speaking in tongues and prophesying. Then he entered the synagogue and for three months spoke out



boldly, reasoning and persuading them about the kingdom of God. But some became hardened and started stirring up trouble. So Paul and the disciples left the synagogue and went to the school of Tyrannus where they reasoned daily. For two whole years Paul worked in Ephesus until all in Asia had heard the word of the Lord, both Jews and Greeks. God performed extraordinary miracles through the hands of Paul to such a degree that even handkerchiefs or aprons that Paul had touched would be carried to the sick and diseases left them and evil spirits went out. Also, many of those who had believed came and confessed their sins and stopped practicing magic to the extent that they brought all of their books together and burned them publicly “so the word of the Lord was growing mightily and prevailing” (19:20). Paul sent Timothy and Erastus to Macedonia and Achaia while he stayed in Ephesus. Then the persecution began because an idol maker, named Demetrius, gathered together the people of similar trades and targeted Paul as a threat to their livelihood and the worship of Artemis, the goddess of the Ephesians (see picture on the right). This resulted in a mob of people who came together at the public theatre and shouted in a rage, “Great is Artemis of the Ephesians” for about two hours. Two of Paul’s companions, Gaius and Aristarchus, were dragged into this assembly. Paul wanted to go and help resolve the situations but the disciples would not let him. After some time the town clerk was able to quell the mob and told them to bring charges against these men to the courts. Then he successfully dismissed the assembly. Paul sent for the disciples, exhorted them, and then went to Macedonia.



- C. **Macedonia:** (20.1) Paul passed through the region and exhorted the brethren on his way to Greece.
- D. **Greece:** (20.2–3) In Greece, he spent three months until a plot was formed against him by the Jews. So, he left town and went to Macedonia.
- E. **Philippi in Macedonia:** (20.3–5) In Macedonia he was accompanied by Sopater (Berea), Aristarchus (Thessalonica), Secundus (Thessalonica), Gaius (Derbe), Timothy (Asia), Tychicus (Asia), and Trophimus (Asia). After the days of Unleavened Break he sailed to Troas.
- F. **Troas:** (20.6–12) In Troas, Paul began talking to the people and spoke until midnight. In the upper room where they were gathered, Eutychus fell asleep while sitting on the window sill. He fell down from the third floor and was picked up dead. But Paul went down and fell on him, embracing him, and said, “Do not be troubled, for his life is in him” (20.10). They took up the boy alive and were greatly comforted. When he came back up they broke bread and he continued talking with them until daybreak and then he left.
- G. **Assos, Mitylene, Chios, Samos:** (20.14–16) From Troas he set sail for Assos to Mitylene and then he arrived the next day opposite Chios. Then they came to Samos and then the next day to Miletus.
- H. **Miletus:** (20.16–38) At Miletus he called a meeting with the Ephesian elders (20.18–35). After he said these things to them he knelt down and prayed with them all. They wept and embraced Paul and repeatedly kissed him especially because he had told them that they would not see his face again. They accompanied him to the ship from which he set sail on his way to Jerusalem.
- I. **Cos, Rhodes, Patara, Cyprus, Tyre** (21.1–6) He went through Cos, Rhodes, Patara, and Cyprus until he landed in Tyre where the ship unloaded its cargo. There he looked up the disciples and stayed with them for seven days. They warned him not to go to Jerusalem or he would be arrested. After kneeling down on the beach and praying, they said farewell.
- J. **Ptolemais:** (21.7) Then he made his way to Ptolemais where he greeted the brethren and stayed with them for a day.
- K. **Caesarea:** (21.8–14) The next day they left and came to Caesarea and entered the house of Philip the evangelist (remember Acts 7 and 8?). At his house, Agabus, a prophet, told Paul that he would be bound in Jerusalem and handed over to the Gentiles. Paul responded, “What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus” (21.13). Some of the disciples from Caesarea joined the group including Mnason of Cyprus.
- L. **Jerusalem** up until his arrest: (21.15–21.26) After arriving in Jerusalem the brethren gladly received them and Paul met with James and the elders.