

Doctrine of Paul

7-25-18

1. Earlier I taught the early life of Paul, his conversion experience and the first missionary journey. Last week I began a study of Paul's second missionary journey.
2. I want to review some of that learned and then begin new material at point eight on page two.
3. The second journey was made by Paul and Silas. It was intended to be a revisit of "every city in which the word of the Lord" was proclaimed by Paul and Barnabas.
4. Let's first take a look at a map of the second journey.



Acts 15:36 Some time later Paul said to Barnabas, "Let us go back and visit the brothers in all the towns where we preached the word of the Lord and see how they are doing."

5. Paul, Silas and Timothy traveled northward through Syria and Cilicia, and thus began the Second Missionary journey.
6. At the port city of Troas on the Aegean Sea, Paul responded to a vision, inaugurating an organized work on European soil. In Macedonia, the work centered in three key centers: Philippi (Acts 16:12-40), Thessalonica (Acts 17:1-9), Berea (Acts 17:10-14) and while in Achaia, the work centered in Athens (Acts 17:15-34) and Corinth (Acts 18:1-18).

6.1 Paul, Silas and Timothy encountered many Gentiles who had been "prepared" by God the Holy Spirit. Many responded positively to the gospel of Christ, and thus were saved.

6.2 Soon, however, Paul caused a stir by casting a demon out of a talented occultist. The owner of the talented lady sought Paul's arrest. Acts 16:16-19

6.3 Paul felt the sting of active religion and manifest negative volition. It was here that Paul appealed to his Roman citizenship, a citizenship that legally should have prevented the beating described in Acts 16:37-39.

Acts 16:37 But Paul said to the officers: "They beat us publicly without a trial, even though we are Roman citizens, and threw us into prison. And now do they want to get rid of us quietly? No! Let them come themselves and escort us out."

Acts 16:38 The officers reported this to the magistrates, and when they heard that Paul and Silas were Roman citizens, they were alarmed.

Acts 16:39 They came to appease them and escorted them from the prison, requesting them to leave the city.

7. Paul and his team traveled south to Thessalonica, the capital of the province of Macedonia, a free city, possessing the right of self-government. The rulers of the city used their freedom to disrupt their message. We will now begin new material.

8. Luke's use of the Greek title **politarchos** in Acts 17:8 is another illustration of his historical accuracy. It does not appear in other Greek literature, but is known from 19 inscriptions dated between the 2nd century B.C. and the 3rd century. A.D., most of them related to Macedonian cities.

Acts 17:8 And they troubled the people and the **rulers** of the city, when they heard these things.

8.1 In Acts 17:2 Paul began in the synagogue to reason with them from the Scriptures. In Acts 17:2, we find for the first time the term "to reason."

Acts 17:2 As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures,

8.2 It is significant that in his entrance into the heart of the Greek cities, this word (reason) describes Paul's adjusted technique; for such was the way of the Greek mind.

Acts 17:16 While Paul was waiting for them in **Athens**, he was greatly distressed to see that the city was full of idols.

Acts 17:17 So he **reasoned** in the synagogue with the Jews and the God-fearing Greeks, as well as in the marketplace day by day with those who happened to be there.

Acts 18:2 At Corinth he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome. Paul went to see them,
Acts 18:3 and because he was a tentmaker as they were, he stayed and worked with them.
Acts 18:4 Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks.

Acts 18:19 They arrived at **Ephesus**, where Paul left Priscilla and Aquila. He himself went into the synagogue and reasoned with the Jews.

9. A travelogue of Paul, Aquila and Priscilla might prove helpful.

Acts 18:1 After these things Paul departed from Athens, and came to Corinth;
Acts 18:2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.
Acts 18:3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.
Acts 18:4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.
Acts 18:5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.
Acts 18:6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles.
Acts 18:7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.
Acts 18:8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.
Acts 18:9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:
Acts 18:10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.
Acts 18:11 And he continued there a year and six months, teaching the word of God among them.
Acts 18:12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,
Acts 18:13 Saying, This fellow persuadeth men to worship God contrary to the law.
Acts 18:14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:
Acts 18:15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.
Acts 18:16 And he drave them from the judgment seat ...

Acts 18:18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

Acts 18:19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

10. Now let's return to the study of Paul's journey and work in Thessalonica, Paul and his team were accused in Thessalonica of sedition (against Caesar), "saying that there is another king."

Acts 17:7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

10.1 The charge was determined to be adequate to force their expulsion from Thessalonica. Paul and his companions traveled southward to Berea. Here Paul stayed for a short time before going alone to Athens.

Acts 17:10 As soon as it was night, the brothers sent Paul and Silas away to Berea. On arriving there, they went to the Jewish synagogue ...

Acts 17:14 The brothers immediately sent Paul to the coast, but Silas and Timothy stayed at Berea.

Acts 17:15 The men who escorted Paul brought him to Athens and then left with instructions for Silas and Timothy to join him as soon as possible.

11. Paul entered the province of Achaia and found himself in Athens, arguably, the most famous city of the Greek world. It was a "city full of idols." A philosopher of that day was said to have declared, "Athens is a place where "it was easier to find a god than a man."

Acts 17:16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

11.1 Meeting with people both in the synagogue and the marketplace, he soon encountered the Epicurean and Stoic philosophers who regarded Paul as a collector and dispenser of scraps of knowledge-a seed picker or idle babbler.

Acts 17:18 A group of Epicurean and Stoic philosophers began to dispute with him. Some of them asked, "What is this babbler 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.

11.2 To them his message of "Jesus and the resurrection" seemed like the extolling of two strange gods. Thus, he was brought before the council of Athens.

11.3 Here he expounded the doctrine of a living, personal God who had created the world, sustained it, and would one day judge it. It was here that Paul made his famous speech about the false gods to which Greeks had worshiped and the great apostle demanded that they repent.

Acts 17:22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

Acts 17:23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

Acts 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Acts 17:25 Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things;

Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

Acts 17:27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Acts 17:29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

11.4 Some of those present responded positively to his message, even including a member of the city council.

Acts 17:34 A few men 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.

12. Following this encounter, Paul went to Corinth and remained there about a year and a half. His visit fell during the consulship of Gallio (A.D. 51-52), brother of the noted Stoic philosopher Seneca who was adviser to the emperor Nero.

12.1 At Corinth Paul sent two letters to the infant church in Thessalonica.

12.2 At Corinth Paul was accused by the Jews of teaching men "to worship God contrary to their law," and brought before Gallio the Proconsul of Corinth. The wise judge refused to intervene in the Jewish religious squabble and Paul was set free.

Acts 18:15 But since it involves questions about words and names and your own law--settle the matter yourselves. I will not be a judge of such things."

Acts 18:16 So he had them ejected from the court.

13. After a brief visit to Ephesus, and a promise to return later, he returned ultimately to the home base of Antioch Syria.

Acts 18:20 When they asked him to spend more time with them, he declined.

Acts 18:21 But as he left, he promised, "I will come back if it is God's will." Then he set sail from Ephesus.

The Third Missionary Journey

1. Paul with several disciples went on the third missionary journey. A partial listing of those traveling with him was Timothy, Erastus, Gaius, Aristarchus, Sopater, Secundus, Tychicus and Trophemus. To determine the make-up of the cadre one must study carefully Acts 19:24-40.

2. Traversing once again to the Galatian region and Phrygia, Paul spent some time in follow-up work, strengthening his disciples in the Galatian cities.



3. Then he pursued his journey westward, coming into Asia and to its key city Ephesus.

4. Here he spent between two and three years, his longest stay in any single place. It was here in the Medical School of Tyrannus that Paul taught and interestingly, healed many.

Acts 19:8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

Acts 19:9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

Acts 19:10 This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.

Acts 19:11 God did extraordinary miracles through Paul,

5. Prior to Paul's visit to Ephesus, Apollos of Alexandria had spent some time preaching and teaching there.

Acts 18:26 He (Apollos) began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.

Acts 18:27 When Apollos wanted to go to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him. On arriving, he was a great help to those who by grace had believed.

Acts 18:28 For he vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was the Christ.

6. Together with the labors of Priscilla and Aquila, left there by Paul earlier, their work may be considered to have laid the foundation for Paul's extended ministry in that city.

7. At this point in history, Ephesus was the leading center of the Roman province of Asia. It will later become the center of 1st and early 2nd century Christianity.

8. A number of evil practices found in Ephesus proved to be challenge to Paul. The Lord assured him that "greater is He that is in you than he that is in the world."

Acts 18:9 One night the Lord spoke to Paul in a vision: "Do not be afraid; keep on speaking, do not be silent.

8.1 One such practice was "magical arts."

Acts 19:13 Some Jews who went around driving out evil spirits tried to invoke the name of the Lord Jesus over those who were demon-possessed. They would say, "In the name of Jesus, whom Paul preaches, I command you to come out."

Acts 19:14 Seven sons of Sceva, a Jewish chief priest, were doing this.

Acts 19:15 One day the evil spirit answered them, "Jesus I know, and I know about Paul, but who are you?"

Acts 19:16 Then the man who had the evil spirit jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding.

Acts 19:17 When this became known to the Jews and Greeks living in Ephesus, they were all seized with fear, and the name of the Lord Jesus was held in high honor.

Acts 19:18 Many of those who believed now came and openly confessed their evil deeds.

Acts 19:19 A number who had practiced sorcery brought their scrolls together and burned them publicly. When they calculated the value of the scrolls, the total came to fifty thousand drachmas (approximately \$10,000).

8.2 Another such practice was the worship of statuary representing Diana (Latin for Artemis); a practice supported vigorously by the guild of silversmiths. (Acts 19:24-41)

Acts 19:24 A silversmith named Demetrius, who made silver shrines of Artemis, brought in no little business for the craftsmen.

Acts 19:25 He called them together, along with the workmen in related trades, and said: "Men, you know we receive a good income from this business.

Acts 19:26 And you see and hear how this fellow Paul has convinced and led astray large numbers of people here in Ephesus and in practically the whole province of Asia. He says that man-made gods are no gods at all.

Acts 19:27 There is danger not only that our trade will lose its good name, but also that the temple of the great goddess Artemis will be discredited, and the goddess herself, who is worshiped throughout the province of Asia and the world, will be robbed of her divine majesty."

Acts 19:28 When they heard this, they were furious and began shouting: "Great is Artemis of the Ephesians!"

Acts 19:29 Soon the whole city was in an uproar. The people seized Gaius Aristarchus, Paul's traveling companions from Macedonia, and rushed as one man into the theater.

Acts 19:30 Paul wanted to appear before the crowd, but the disciples would not let him.

Acts 19:31 Even some of the officials of the province, friends of Paul, sent him a message begging him not to venture into the theater.

Acts 19:32 The assembly was in confusion: Some were shouting one thing, some another. Most of the people did not even know why they were there.

Acts 19:33 The Jews pushed Alexander to the front, and some of the crowd shouted instructions to him. He motioned for silence in order to make a defense before the people.

Acts 19:34 But when they realized he was a Jew, they all shouted in unison for about two hours: "Great is Artemis of the Ephesians!"

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