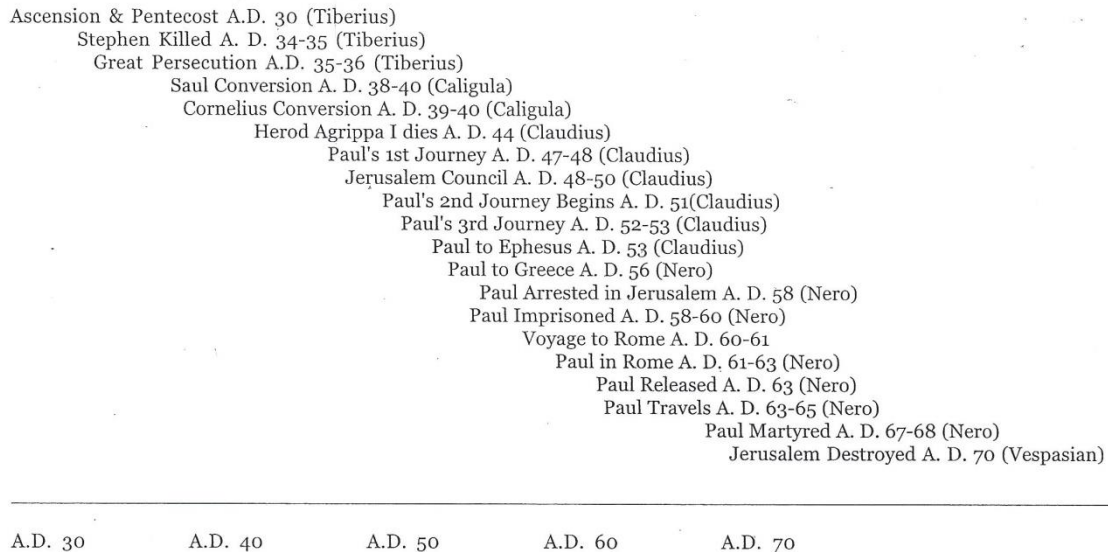


1. I want to review some of that learned and then begin new material at point twelve on page three.

**ACTS TIMELINE**

All dates are approximate



2. The second journey was intended to be a revisit of "every city in which we proclaimed the word of the Lord," according to Paul's statement to Barnabas. Acts 15:36-40

3. Paul came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was a Jewess and a believer, but whose father was a Greek. Timothy joined Paul and Silas on the second journey. Acts 16:1-3

4. The churches were strengthened in the faith and grew daily in numbers.

5. When Paul and his team came to the border of Mysia, they tried to enter Bithynia, but the Holy Spirit would not allow them to travel north into Mysia.

6. So they passed by Mysia and traveled southwest to Troas. During the night Paul had a vision of a man of Macedonia standing and begging him, "Come over to Macedonia and help us."



7. From Troas Paul and his team put out to sea and sailed straight for Samothrace, and the next day on to Neapolis. From there they traveled to Philippi, a Roman colony and the leading city of that district of Macedonia. They stayed there several days. Acts 16:13

### The Second Missionary Journey

1. The journey begins after an argument between Paul and Barnabas over John Mark. Barnabas took Mark and traveled to Cyprus. Paul takes Silas on what the Scripture calls a second journey. Acts 15:41; Acts 16:13

2. Paul and his team find no Jewish synagogue in Philippi.

2.1 The city is famous for its gold mine. The ladies were most likely found praying probably near either the Strymon or Nestos rivers.

3. At Philippi we find the story of the jailer and his family being converted. Acts 16:12-34

4. The team travels south where the Thessalonian Church is founded.

5. The events at Thessalonica can be found in Acts 17:1-9 where we find a record of a riot caused by certain Jews who were jealous of Paul and his success. This is also where Jason is hassled by these same Jews.

6. At Berea, Paul was very successful and because of his success Jewish “reversionists” showed up to cause trouble. Paul was secreted away by sea to Athens. Silas and Timothy remained at Berea for a short time and then made their journey to Athens by land. Acts 17:10-13

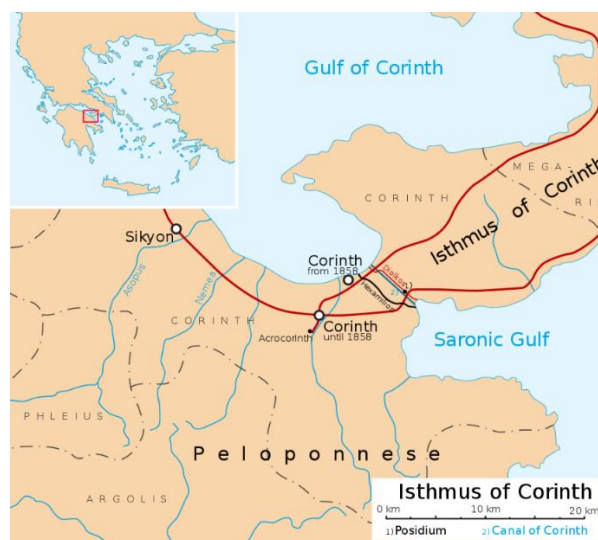
7. Paul continues traveling south to Athens where he delivered his famous sermon on Mars Hill. Acts 17:16-34

8. Paul’s dissertation had mixed results but it would certainly seem these intellectuals mostly dismissed Paul’s arguments leading him to leave Athens and make his way to Corinth.

9. A Corinthian vision led Paul to a significant change of mind; and a Church is later established.

10. When Paul arrives, he is astounded to find the worship of false gods. There are major shrines dedicated to Aphrodite, Apollo and Poseidon.

11. Paul decides to leave, however, God’s vision declares “I have many believers in this city.” Because of the Corinthian canal there were many visitors, many of these people were ripe for evangelism.



12. Now let's return to where we left off last week.

13. Paul meets Aquila and Priscilla and they work alongside as tent makers; during which time Paul teaches these two very positive believers.

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 a tentmaker as they were, he stayed and worked with them.

14. Paul's ministry certainly prospered just as God had conveyed in the Corinthian vision "I have many believers in this city."

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.

14.1 Paul is no doubt prepared for controversy but certainly encouraged by the vision. Acts 18:9-10 tells us more about the vision.

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.

15. The Jews accuse Paul and the chief priest of the Synagogue (Sosthenes) a recent convert to Christianity, before Gallio and Gallio throws the case out. The angry Jews beat Sosthenes; Paul is spared. Paul remains there for a significant period of time before leaving Corinth.

Acts 18:11 So Paul stayed for a year and a half, teaching them the word of God.

Acts 18:12 While Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him into court.

Acts 18:13 "This man," they charged, "is persuading the people to worship God in ways contrary to the law."

Acts 18:14 Just as Paul was about to speak, Gallio said to the Jews, "If you Jews were making a complaint about some misdemeanor or serious crime, it would be reasonable for me to listen to you.

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.

Acts 18:17 Then they all turned on Sosthenes the synagogue ruler and beat him in front of the court. But Gallio showed no concern whatever.

Acts 18:18 Paul stayed on in Corinth for some time. Then he left the brothers and sailed for Syria, accompanied by Priscilla and Aquila. Before he sailed, he had his hair cut off at Cenchrea because of a vow he had taken.

16. Paul leaves Corinth and travels to Ephesus for a brief visit.

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

Acts 18:20 When they desired him to tarry longer time with them, he consented not;

17. Paul makes his way toward Jerusalem thinking this is God's will. He sails from Ephesus to Caesarea and then returns to his "home Church" at Antioch.

Acts 18:22 And when he had landed at Caesarea, and gone up, and saluted the church, he returned ... to Antioch.

18. This statement gives evidence that he made a trip to Jerusalem for a brief visit before returning to Antioch and the continuation of his Third Missionary Journey.

The Third Missionary Journey

1. The Scriptures describing this journey are numerous: Acts 18:23-21:14

2. It is during this journey that a new evangelist named Apollos joins the team. Acts 18:23-28

Acts 18:23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.



Acts 18:24 And a certain Jew named **Apollos**, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

Acts 18:25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

Acts 18:26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

Acts 18:27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

Acts 18:28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

3. Paul works at Ephesus preparing the city for what it would later become: the home of Christianity. Acts 19:1-41

4. Paul works in the Jewish Synagogues in Ephesus before moving to the Medical School called Tyrannus where he meets with some success.

Acts 19:9-10

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 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

4.1 At Ephesus Paul performed many miracles. As a result of his preaching and miraculous works, many believed on the Lord Jesus. It was during this visit, that the seven sons of Sceva were attacked by several demons.

Acts 19:11-20

Acts 19:11 God did extraordinary miracles through Paul,

Acts 19:12 so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them.

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.

Acts 19:20 In this way the word of the Lord spread widely and grew in power.

5. Facts about the city of Corinth and its apostasy are interesting. One such interesting story involves the *Doctrine of Liberty Versus License*.

### **Doctrine of Liberty versus License**

1. Liberty versus license is taught in 1Co 8:1-13; 1Co 10:23-33 and Rom 14:12-21.

2. Let's look at these Scriptures, first as an overview and then we will develop some principles later.

1Co 8:1 Now about food sacrificed to idols: We know that we all possess knowledge. Knowledge puffs up, but love builds up.

1Co 8:2 The man who thinks he knows something does not yet know as he ought to know.

1Co 8:3 But the man who loves God is known by God.

1Co 8:4 So then, about eating food sacrificed to idols: We know that an idol is nothing at all in the world and that there is no God but one.

1Co 8:5 For even if there are so-called gods, whether in heaven or on earth (as indeed there are many "gods" and many "lords"),

1Co 8:6 yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.

1Co 8:7 But not everyone knows this. Some people are still so accustomed to idols that when they eat such food they think of it as having been sacrificed to an idol, and since their conscience is weak, it is defiled.

1Co 8:8 But food does not bring us near to God; we are no worse if we do not eat, and no better if we do.

1Co 8:9 Be careful, however, that the exercise of your freedom does not become a stumbling block to the weak.

1Co 8:10 For if anyone with a weak conscience sees you who have this knowledge eating in an idol's temple, won't he be emboldened to eat what has been sacrificed to idols?

1Co 8:11 So this weak brother, for whom Christ died, is destroyed by your knowledge.



1Co 8:12 When you sin against your brothers in this way and wound their weak conscience, you sin against Christ.

1Co 8:13 Therefore, if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall.

1Co 10:23 "Everything is permissible"--but not everything is beneficial.

"Everything is permissible"--but not everything is constructive.

1Co 10:24 Nobody should seek his own good, but the good of others.

1Co 10:25 Eat anything sold in the meat market without raising questions of conscience,

1Co 10:26 for, "The earth is the Lord's, and everything in it."

1Co 10:27 If some unbeliever invites you to a meal and you want to go, eat whatever is put before you without raising questions of conscience.

1Co 10:28 But if anyone says to you, "This has been offered in sacrifice," then do not eat it, both for the sake of the man who told you and for conscience' sake--

1Co 10:29 the other man's conscience, I mean, not yours. For why should my freedom be judged by another's conscience?

1Co 10:30 If I take part in the meal with thankfulness, why am I denounced because of something I thank God for?

1Co 10:31 So whether you eat or drink or whatever you do, do it all for the glory of God.

1Co 10:32 Do not cause anyone to stumble, whether Jews, Greeks or the church of God--

1Co 10:33 even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved.

Rom 14:12 So then, each of us will give an account of himself to God.

Rom 14:13 Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way.

Rom 14:14 As one who is in the Lord Jesus, I am fully convinced that no food is unclean in itself. But if anyone regards something as unclean, then for him it is unclean.

Rom 14:15 If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died.

Rom 14:16 Do not allow what you consider good to be spoken of as evil.

Rom 14:17 For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit,

Rom 14:18 because anyone who serves Christ in this way is pleasing to God and approved by men.

Rom 14:19 Let us therefore make every effort to do what leads to peace and to mutual edification.

Rom 14:20 Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a man to eat anything that causes someone else to stumble.

Rom 14:21 It is better not to eat meat or drink wine or to do anything else that will cause your brother to fall.

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