

Doctrine of Paul the Apostle

1. Introduction

1.1 Paul was a circumcised Israelite of the tribe of Benjamin, speaking the Aramaic language in his home, inheritor of the tradition of Pharisees and a "strict observer" of the requirements of the Torah.

1.2 He advanced in Judaism beyond many of his contemporaries; he was first and foremost a Jew.

Phi 3:5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;
Phi 3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

Gal 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

1.3 So deeply ingrained were these qualities, that even near the end of his life he spoke with an honest appreciation of that heritage.

1.4 More than 20 years after his Christian conversion he cried, "I am a Pharisee, a son of a Pharisee; I am on trial for the hope and resurrection of the dead."
Acts 23:6

Acts 23:6 Then Paul, knowing that some of them were Sadducees and the others Pharisees, called out in the Sanhedrin, "My brothers, I am a Pharisee, the son of a Pharisee. I stand on trial because of my hope in the resurrection of the dead."

1.5 Even some time after this he claimed that he served "the God of our fathers, believing everything that is in accordance with the Mosaic law, and that is written in the Prophets." Acts 24:14-15

Acts 24:14 However, I admit that I worship the God of our fathers as a follower of the Way, which they call a sect. I believe everything that agrees with the Law and that is written in the Prophets,
Acts 24:15 and I have the same hope in God as these men, that there will be a resurrection of both the righteous and the wicked.

1.6 Paul was a Jew of the dispersion, born in Tarsus of Cilicia, a place that he called "no ordinary city."

Acts 21:39 Paul answered, "I am a Jew, from Tarsus in Cilicia, a citizen of no ordinary city. Please let me speak to the people."

1.7 As a child he lived in the midst of Greek culture, a place of education and commerce. It was "the city whose institutions best and most completely united the oriental and western character."

1.8 Such an environment would likely have posed certain problems for a Jew.

1.8.1 As a Jew, he would be a member of a minority, and to some, despised.

1.8.2 His tenacious loyalty to the ideas of his religion would invite the taunts of many of the Gentiles living in Tarsus.

1.8.3 A Jew would be faced with the problem of social relationships with Gentiles.

1.8.4 Pharisees were sensitive, although not by any means necessarily hostile, to such socializing.

1.9 Paul developed a spirit of kinship with these "outsiders." He learned to understand them and to "become all things to all men".

1Co 9:22 To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.

1.10 Paul grew to late adolescence in this environment before going to Jerusalem to be educated under Gamaliel.

Acts 22:3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

1.11 After his conversion Paul spent a period of eight to ten years in Syria and Cilicia, a time during his adult years when he would become deeply aware of the world culture about him.

1.11.1 These were years of preparation for that ministry in which he was known as "the apostle to the Gentiles."

Gal 1:22 I was personally unknown to the churches of Judea that are in Christ.

Gal 1:23 They only heard the report: "The man who formerly persecuted us is now preaching the faith he once tried to destroy."

Gal 1:24 And they praised God because of me.

Acts 9:27 But Barnabas took him and brought him to the apostles. He told them how Saul on his journey had seen the Lord and that the Lord had spoken to him, and how in Damascus he had preached fearlessly in the name of Jesus.

Acts 9:28 So Saul stayed with them and moved about freely in Jerusalem, speaking boldly in the name of the Lord.

Acts 9:29 He talked and debated with the Grecian Jews, but they tried to kill him.
Acts 9:30 When the brothers learned of this, they took him down to Caesarea and sent him off to Tarsus.

1.12 In addition to these aspects of his life, one other is emphasized directly in Acts, and is implicit in his letters.

1.12.1 He was a Roman citizen. This was a prized possession.

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 22:25 As they stretched him out to flog him, Paul said to the centurion standing there, "Is it legal for you to flog a Roman citizen who hasn't even been found guilty?"

1.13 Paul recognized the value of his citizenship.

Acts 22:28 Then the commander said, "I had to pay a big price for my citizenship." "But I was born a citizen," Paul replied.

1.13.1 Tarsus was made a city of Rome just before Paul's birth and therefore his dad and his dad's posterity would become Roman citizens as would all freemen of the city. Keep in mind it has been conservatively estimated that one-third of all of Rome's citizens at the time of Paul's birth were slaves.

1.14 Some of the privileges of Roman citizenship were

- the guarantee of a trial before Caesar if requested,
- legal immunity from scourging before condemnation
- immunity from crucifixion, the worst form of capital punishment, in case of condemnation

1.15 In his letters, Paul not only strongly advocated the maintenance of law and order (the very foundation of Roman government), but also referred frequently to citizenship.

2. Conversion

2.1 In his letter to the churches of Galatia, Paul referred to his "former manner of life in Judaism," and how he had persecuted the church of God beyond measure, and tried to destroy it."

Gal 1:13 For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it.

2.2 At that time he had believed that in pursuing such a course he was serving God and maintaining the purity of the Mosaic law.

2.3 Paul's writings in the first chapter of the book of Galatians gave no indication of a break in his endeavor to please God at the time of his conversion.

Gal 1:15 But when God, who set me apart from birth and called me by his grace, was pleased

Gal 1:16 to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man,

2.4 While the narratives in the book of Acts, as well as his letters to the churches, seem to indicate the "suddenness" of the conversion although clearly there were certain experiences that prepared him for that conversion.

2.5 The death of Stephen, at which Saul was in hearty agreement and the heat of his house-to-house campaign against those of the faith, could hardly leave him unaffected.

Acts 7:58 dragged him out of the city and began to stone him. Meanwhile, the witnesses laid their clothes at the feet of a young man named Saul.

Acts 7:59 While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit."

Acts 7:60 Then he fell on his knees and cried out, "Lord, do not hold this sin against them." When he had said this, he fell asleep.

Acts 8:1 And Saul was there, giving approval to his death. On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.....

Acts 8:3 But Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison.

Acts 9:1 Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples. He went to the high priest

Act 9:2 and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the faith, whether men or women, he might take them as prisoners to Jerusalem.

2.6 In any case, there are two elements in the story which are clear.

2.6.1 First, Paul was convinced that he had seen the risen Lord; and,

2.6.2 Second, his life was radically changed from that day forward. The basis of his claim to apostleship lay in that experience.

2.7 Once and again he insists upon it (see 1Co 9:1; 15:8-15; Gal 1:15-17; cf. Acts 9:3-8; 22:6-11; 26:12-18).

1Co 9:1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord?

1Co 15:8 And last of all he was seen of me also, as of one born out of due time.

1Co 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

Acts 9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

Acts 9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

Acts 9:5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

2.7.1 Since he was not one of the Twelve, since he had no claim on Jesus, and since he had persecuted His followers, the necessity of the personal revelation of Christ to Paul seems apparent.

2.8 The change was first indicated by Paul's response to the heavenly voice: "What shall I do, Lord?"

Acts 22:10 "What shall I do, Lord?' I asked. "'Get up,' the Lord said, 'and go into Damascus. There you will be told all that you have been assigned to do.'

2.9 In Gal 2:20 Paul shows that he had a new relationship with Christ.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Gal 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

2.9.1 Also notice His new attitude expressed with reference to Christ.

2Co 5:16 So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer.

2Co 5:17 Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

2.9.2 The change was also evidenced by the message preached in the synagogues of Damascus (the very place he intended to visit in order to arrest the disciples of Jesus),

Acts 9:1 Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples. He went to the high priest

Acts 9:2 and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem.

- Compare Acts 9:1-2 with Acts 9:20-22

Acts 9:20 At once he began to preach in the synagogues that Jesus is the Son of God ...

Acts 9:22 Yet Saul grew more and more powerful and baffled the Jews living in Damascus by proving that Jesus is the Christ.

2.10 Only a short time before he had thought that he "had to do many things hostile to the name of Jesus of Nazareth," even attempting to force His followers to blaspheme.

Acts 26:9 "I too was convinced that I ought to do all that was possible to oppose the name of Jesus of Nazareth.

Acts 26:10 And that is just what I did in Jerusalem. On the authority of the chief priests I put many of the saints in prison, and when they were put to death, I cast my vote against them.

Acts 26:11 Many a time I went from one synagogue to another to have them punished, and I tried to force them to blaspheme. In my obsession against them, I even went to foreign cities to persecute them.

2.11 There was a change in his sense of mission. He was convinced that God had called him to "preach Jesus [God's Son] among the Gentiles".

2.11.1 In Acts, Paul was convinced this was the means by which Israel would ultimately be restored and blessed of God.

Rom 11:25 I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in.

Rom 11:26 And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob.

Rom 11:27 And this is my covenant with them when I take away their sins."

2.12 Just as surely as Christ had appeared to others after His resurrection, He appeared to Paul on the road to Damascus.

1Co 15:5 and that he appeared to Peter, and then to the Twelve.

1Co 15:6 After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep.

1Co 15:7 Then he appeared to James, then to all the apostles,

1Co 15:8 and last of all he appeared to me also, as to one abnormally born.

1Co 15:9 For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.

3. Post-Conversion Activities

3.1 Following the conversion experience, Paul's life can be divided into several general periods:

- the relatively silent years, probably extending over ten to 12 years;
- the work at Antioch;
- the missionary journeys;
- the imprisonments.

3.1.1 The silent years. Information about this period is scant.

3.1.2 What little is known comes from Acts 9:19-30 (together with the parallels in Acts chapter 22 and chapter 26) and several other Scriptures provided below:

Gal 1:15 But when God, who set me apart from birth and called me by his grace, was pleased

Gal 1:16 to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man,

Gal 1:17 nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus.

Gal 1:18 Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days.

Gal 1:19 I saw none of the other apostles--only James, the Lord's brother.

Gal 1:20 I assure you before God that what I am writing you is no lie.

Gal 1:21 Later I went to Syria and Cilicia.

Gal 1:22 I was personally unknown to the churches of Judea that are in Christ.

Gal 1:23 They only heard the report: "The man who formerly persecuted us is now preaching the faith he once tried to destroy."

Gal 1:24 And they praised God because of me.

2Co 11:32 In Damascus the governor under King Aretas had the city of the Damascenes guarded in order to arrest me.

2Co 11:33 But I was lowered in a basket from a window in the wall and slipped through his hands.

3.1.3 An outline of the period would include at least the following points:

- Briefly preaching in Damascus.

Acts 9:20 And straightway he preached Christ in the synagogues, that he is the Son of God.

Acts 9:21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

Acts 9:22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

- Journey into Arabia,

Gal 1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

- Return to Damascus and the flight to Jerusalem, Gal 1:18; 2Co 11:32-33; Acts 9:23-26

Gal 1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

2Co 11:32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

2Co 11:33 And through a window in a basket was I let down by the wall, and escaped his hands.

Acts 9:25 Then the disciples took him by night, and let him down by the wall in a basket.

Acts 9:26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

- The first meeting with Peter and James in Jerusalem.

Gal 1:18 Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days.

Gal 1:19 I saw none of the other apostles--only James, the Lord's brother.

- Return to Syria and Cilicia (Tarsus).

Gal 1:21 Later I went to Syria and Cilicia.

Gal 1:22 I was personally unknown to the churches of Judea that are in Christ.

Gal 1:23 They only heard the report: "The man who formerly persecuted us is now preaching the faith he once tried to destroy."

Gal 1:24 And they praised God because of me.

Acts 9:30 Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

3.1.4 The scant nature of the data has left many questions unanswered.

3.1.5 Where was "Arabia"? And, what did he do there?

3.1.6 Why was Aretas the ethnarch desirous of taking Paul prisoner in Damascus?

3.1.7 What was the purpose and nature of his visit with Peter and James?

3.1.8 Why did he drop out of sight for so many years before beginning his public ministry?

3.1.9 And, further, why was he continually on the run?

3.2 One is impressed with the energy of the man. He was indeed zealous (literally, "bubbling" or "boiling") in whatever he undertook.

3.3 For this reason alone one might suppose that the silent years were not years of inactivity or repose.

3.4 What we do know of Paul would certainly indicate there were no years of inactivity.

3.4.1 He began "immediately" to preach Jesus as the Son of God.

Acts 9:19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

Acts 9:20 And straightway he preached Christ in the synagogues, that he is the Son of God.

3.4.2 He went "immediately" into Arabia (Gal 1:16-17);

3.4.3 His preaching in Jerusalem aroused the fury of some (Acts 9:28-29); and reports filtered back to Judea that in Syria and Cilicia he "is now preaching the faith which he once tried to destroy" (Gal 1:21-23).

3.5 The work at Antioch: While Paul was in Tarsus (and other places in Syria and Cilicia); the gospel had been spread from Jerusalem to Syrian Antioch.

Acts 11:19 Now those who had been scattered by the persecution in connection with Stephen traveled as far as Phoenicia, Cyprus and Antioch, telling the message only to Jews.

Acts 11:20 Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus.

Acts 11:21 The Lord's hand was with them, and a great number of people believed and turned to the Lord.

3.5.1 Barnabas had been sent to see what had happened there, and was instrumental in enlarging the number of converts.

3.5.2 But when the work grew too large for him, "he left for Tarsus to look for Saul".

Acts 11:25 Then Barnabas went to Tarsus to look for Saul,

3.5.3 Together the two worked in Antioch "for an entire year."

3.5.4 This was a crucial point in the life of Paul, for it may well have been here that his vision of taking the gospel to the Gentile world crystallized.

3.5.5 At any rate, it was while he was active in Antioch that "the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them'".

Acts 13:2 While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." Thus were launched the missionary travels of the apostle Paul.

3.6 The missionary journeys covered a period of about ten years.

4. The Missionary Journeys

4.1 It was while he was active in Antioch that "the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them'" (Acts 13:2).

4.2 Thus were launched the missionary travels of the apostle Paul. The missionary journeys covered a period of about ten years.

4.3 Paul's work was chiefly in four provinces of the Roman Empire: Galatia, Macedonia, Achaia, and Asia.

4.4 In each of these he concentrated on the key cities, the centers of population.

4.4.1 Once his work was begun, he reached out into the surrounding countryside, usually by employing the native converts.

Col 1:7 You learned it from Epaphras, our dear fellow servant, who is a faithful minister of Christ on our behalf,

Col 1:8 and who also told us of your love in the Spirit.

Col 4:12 Epaphras, who is one of you and a servant of Christ Jesus, sends greetings. He is always wrestling in prayer for you, that you may stand firm in all the will of God, mature and fully assured.

4.5 Paul's methods of founding and establishing churches assumed a fairly regular pattern, at least where conditions permitted.

4.5.1 A summary is stated in Acts 14:21-23:

Acts 14:21 They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, Acts 14:22 strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said.

Acts 14:23 Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

- preaching the gospel (evangelism);
- strengthening and encouraging believers (edification);
- appointing elders in every church organization.

4.6 The first journey (Acts 13:1-14:28).

4.6.1 Like each of Paul's journeys, the point of departure was Antioch (in Syria), a place which had assumed the role of the center of Gentile Christianity.

4.6.2 Sailing from the port of Seleucia, Paul and his companions landed on Cyprus at its eastern end. From Salamis they traversed the entire length of the island, preaching first in the synagogues of the Jews.

4.6.3 Indeed, this was their point of contacts with Gentiles, some of whom were adherents to Judaism, others merely curious onlookers.

4.6.4 The first meeting with Roman officialdom occurred in Paphos, the capital city and residence of the proconsul Sergius Paulus.

4.6.5 Despite opposition from his Jewish magician, the proconsul believed the message of Paul.

Acts 13:6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus ...

Acts 13:8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

Acts 13:9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him

Acts 13:10 And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

Acts 13:11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Acts 13:12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

4.6.6 Putting out to sea, the party next came to Perga in Pamphylia.

4.6.7 Up to this point Barnabas had been the leader, Paul the main speaker, and John Mark (the cousin of Barnabas) the apostles' helper. But leaving Cyprus Paul assumed the leadership, whereupon Mark left them and returned to Jerusalem.

Acts 13:13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

4.6.8 The timing seems hardly accidental. Was he jealous? or offended? or just homesick?

4.6.9 Moving northward, the pair entered the province of Galatia, and their visits extended to four cities: Antioch (in Pisidia), Iconium, Lystra, and Derbe. The events may be briefly summarized:

4.6.10 In Antioch, Paul preached in the synagogue, discoursing on the history of Israel and the fulfillment of God's promises in the coming of the Savior, Jesus.

4.6.11 His closing emphasis was upon forgiveness of sins and justification through faith in Christ, a note sounded again later on in the Epistle to the Galatians.

Acts 13:38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

4.6.12 When the Jews opposed him, Paul said, "We are turning to the Gentiles" (Acts 13:46), a usual procedure in Paul's ministry in various cities (see also Acts 18:6 and Acts 28:28).

Acts 13:46 Then Paul and Barnabas answered them boldly: "We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles.

4.6.13 Driven out of Antioch Pisidia, they came next to Iconium, one of the most beautiful sites in the ancient world, and repeated the familiar pattern.

Acts 14:1 At Iconium Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively that a great number of Jews and Gentiles believed.

Acts 14:2 But the Jews who refused to believe stirred up the Gentiles and poisoned their minds against the brothers.

Acts 14:3 So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders.

Acts 14:4 The people of the city were divided; some sided with the Jews, others with the apostles.

Acts 14:5 There was a plot afoot among the Gentiles and Jews, together with their leaders, to mistreat them and stone them.

Acts 14:6 But they found out about it and fled to the Lycaonian cities of Lystra and Derbe and to the surrounding country,

4.6.14 One new note was added: the Lord bore witness to His word by "granting that signs and wonders be done by their hands."

Gal 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Heb 2:4 God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.

4.6.15 The third city visited was Lystra, a city in which there was no synagogue, probably a sign that few Jews resided there.

4.6.16 Lystra was then a native settlement, peopled mainly by Lycaonians of the region of central Anatolia.

4.6.17 The worship of Zeus and Hermes was popular there, and the language was principally Lycaonian rather than Greek.

Acts 14:11 When the crowd saw what Paul had done, they shouted in the Lycaonian language, "The gods have come down to us in human form!"

Acts 14:12 Barnabas they called Zeus, and Paul they called Hermes because he was the chief speaker.

4.6.18 After Paul healed a man "lame from his mother's womb," the people worship them.

4.6.19 Even after order had been restored, the peace was short-lived, for "Jews came from Antioch and Iconium" and Paul was stoned and went to the Third Heaven or he was left for dead. (See 2Co 12:1-5).

4.6.20 Miraculously, he was resuscitated and the next day he and Barnabas set out on the 60-mile journey to Derbe (southeast of Lystra).

4.6.21 There the journey reached its terminal point, from which they returned through the cities establishing their converts (Acts 14:21-23), coming eventually to Antioch in Syria.

Acts 14:21 They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch,
Acts 14:22 strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said.

Acts 14:23 Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

4.7 The second journey:

4.7.1 It was intended to be a revisit of "every city in which we proclaimed the word of the Lord" (Acts 15:36), according to Paul's statement to Barnabas.

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."

4.7.2 But the pair, disputing over whether to take John Mark who had deserted them the first time, decided to go their separate ways, and Paul, taking Silas with him, traveled by the land route northward through Syria and Cilicia, and thus began his second visit to Galatia in Derbe.

4.7.3 But the center of interest became Macedonia and Achaia rather than Asia Minor.

4.7.4 Taking Timothy with them as they passed through Lystra (Acts 16:3), the travelers came at last to the port city of Troas on the Aegean Sea. In response to a vision, the company embarked for Macedonia, thus inaugurating the work on European soil.

Acts 16:1 He 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 ...

Acts 16:3 Paul 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 ...

Acts 16:6 Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia.

4.7.5 In Macedonia, the work centered in three key centers: Philippi (Acts 16:12-40), Thessalonica (Acts 17:1-9), and Berea (Acts 17:10-14), while in Achaia, two cities were visited: Athens (Acts 17:15-34) and Corinth (Acts 18:1-18).

4.7.6 Philippi was a colony, and a city in which Luke showed a great deal of interest, judging by the specific description and the length of the total narrative.

Acts 16:12 From there we traveled to Philippi, a Roman colony and the leading city of that district of Macedonia. And we stayed there several days.

4.7.7 This interest has led some to suppose that Luke was himself a Macedonian.

4.7.8 As in Antioch (Pisidia), Paul had encountered many positive Jews and they also encountered many vocal and negative Jews who disrupted their efforts. In Philippi Paul met Lydia, "a worshiper of God" (Acts 16:14).

Acts 13:43 When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God.

Acts 13:44 On the next Sabbath almost the whole city gathered to hear the word of the Lord.

Acts 13:45 When the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying.

Acts 16:14 One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message.

4.7.9 Gentiles who had been "prepared" were often the first to respond to the gospel of Christ, and to be saved.

Acts 16:31 They replied, "Believe in the Lord Jesus, and you will be saved--you and your household."

Acts 16:32 Then they spoke the word of the Lord to him and to all the others in his house.

Acts 16:33 At that hour of the night the jailer took them and washed their wounds; then immediately he and all his family were baptized.

4.7.10 Further, in this city Paul felt the sting of active religion and manifest negative volition.

4.7.11 It was here that Paul appealed to his Roman citizenship, a possession that legally should have prevented the beating that had been administered (Acts 16:22-24, 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.

4.7.12 Thessalonica was the capital of the province of Macedonia, a free city, possessing the right of self-government.

4.7.13 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.

4.7.14 Here Paul began in the synagogue, and "reasoned with them from the scriptures" (Acts 17:2, the first time the term "to reason" occurs in Acts).

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

4.7.15 It is significant that in his entrance into the heart of the Greek cities, this word describes Paul's approach (see also Acts 17:17, Athens; Acts 18:4, Corinth; Acts 18:19; Acts 19:8, Ephesus), for such was the way of the Greek mind.

4.7.16 The missionaries were accused here 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.

4.7.17 The charge was adequate to force their expulsion from the city, and they traveled southward to Berea, a place of short stay before Paul went on alone to Athens (Acts 17:10-15).

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.

4.7.18 Now Paul entered the province of Achaia ("Greece") and found himself in the most famous city of the Greek world, Athens.

4.7.19 It was a "city full of idols" (Acts 17:16), a place where "it was easier to find a god than a man."

4.7.20 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.

4.7.21 To them his message of "Jesus and the resurrection" seemed like the extolling of two strange gods.

4.7.22 Thus he was brought before the council of Athens.

4.7.23 Here he expounded the doctrine of a living, personal God who had created the world, sustained it, and would one day judge it.

4.7.24 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 17:22-31).

4.7.25 Some responded, including a member of the 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.

4.7.26 Following this encounter, Paul went to Corinth and remained there about a year and a half.

4.7.27 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.

4.7.28 Here Paul resided with a couple, Aquila and Priscilla, who became his fast friends and fellow workers (compare Rom 16:3-5a), made tents for his support, and carried on an extended teaching ministry.

4.7.29 From here he sent two letters to the infant church in Thessalonica.

4.7.30 He was accused by the Jews of teaching men "to worship God contrary to the law," and brought before Gallio the Proconsul of Corinth for trial.

4.7.31 The wise Roman 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.

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.

4.7.32 After a brief visit to Ephesus, and a promise to return later "if God wills," he returned to the home base of Antioch.

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

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.

4.8 The third journey

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

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

Acts 19:1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

4.8.3 Here he spent between two and three years, his longest stay in any single place (see Acts 19:8-10; 20:31). It was here in the Medical School of Tyrannus that Paul taught and interestingly he healed many.

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,

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

Acts 18:26 He 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.

4.8.5 Together with the labors of Priscilla and Aquila, left there by Paul earlier (Acts 18:18-19, 26), his work may be considered to have laid the foundation for Paul's extended ministry in that city.

4.8.6 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.

4.8.7 A number of the institutions and practices which characterized its life are reflected in Luke's account in Acts 19, and represented challenges to Paul's program:

- the Jewish synagogue (Acts 19:8-9);
- the practice of exorcism and magical arts (Acts 19:13-19);

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.

- and the guild of silversmiths. (Acts 19:24-41)

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."

4.8.8 In spite of these opposing influences, some significant results have been recorded by Luke: "All who lived in Asia heard the word of the Lord, both Jews and Greeks" (Acts 19:10); and "the word of the Lord was growing mightily and prevailing" (Acts 19:20).

4.8.9 Thus the greatest of Paul's churches took its rise, and the careful student of the New Testament should take notice of its subsequent history.

4.8.10 It is the only church in the New Testament whose history is traced in various stages from the time of its founding to the end of the Apostolic Age. See, along with Acts 18-20, the Epistle to the Ephesians, I and II Timothy (compare 1Ti 1:3), and Rev 2:1-7. During these days three great leaders were responsible for its welfare: Paul, Timothy, and John.

4.8.11 Following his departure from Ephesus, Paul traveled northward through Troas (see 2Co 2:12-13); then into Macedonia and Greece, where he spent three months (Acts 20:3).

Acts 20:3 where he stayed three months. Because the Jews made a plot against him just as he was about to sail for Syria, he decided to go back through Macedonia.

4.8.12 While at Corinth he wrote his Epistle to the Romans.

4.8.13 Returning through Philippi and Troas, he stopped at Miletus and met with the elders of the church of Ephesus (Acts 20:17-35).

Acts 20:17 From Miletus, Paul sent to Ephesus for the elders of the church....

Acts 20:22 "And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there....

Acts 20:23 I only know that in every city the Holy Spirit warns me that prison and hardships are facing me.

4.8.14 Here he rehearsed his ministry among them, and charged them with their sober responsibilities, while also warning them of dangers that would arise after his departure (Acts 20:28-31; compare 1Ti 1:3-4, 18-20; 6:3-5, 20-21 and 2Ti 2:16-18).

4.8.15 Wishing to be in Jerusalem for the Feast of Pentecost (Acts 20:16), Paul made his way through Tyre and Caesarea (Acts 21:3-6, 8-16), where he was warned of the dangers awaiting him. It is here that Paul becomes a full fledge reversionist putting his needs above the will of God. (See the Doctrine of Paul's Reversionism).

4.8.16 In his religious apostasy he says: "I am even willing to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13), he pursued his course.

Acts 21:4 Finding the disciples there, we stayed with them seven days. Through the Spirit they urged Paul not to go on to Jerusalem.

Acts 21:10 After we had been there a number of days, a prophet named Agabus came down from Judea.

Acts 21:11 Coming over to us, he took Paul's belt, tied his own hands and feet with it and said, "The Holy Spirit says, 'In this way the Jews of Jerusalem will bind the owner of this belt and will hand him over to the Gentiles.'"

4.8.17 With him was the money he had collected for the needy saints in Jerusalem (compare 1Co 16:1-4; 2Co 8-9; Rom 15:25-27).

4.8.18 While he was warmly received by James and the elders, certain Jews from Asia, present in Jerusalem for the Feast of Pentecost, accused Paul of defiling the temple area (see Acts 21:27-36). Notice Paul does what he has warned all of his gentile converts never to do: "get involved again with the evil legalism of the Mosaic Law."

Acts 21:20 When they heard this, they praised God. Then they said to Paul: "You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law.

Acts 21:21 They have been informed that you teach all the Jews who live among the Gentiles to turn away from Moses, telling them not to circumcise their children or live according to our customs.

Acts 21:22 What shall we do? They will certainly hear that you have come,

Acts 21:23 so do what we tell you. There are four men with us who have made a vow.

Acts 21:24 Take these men, join in their purification rites and pay their expenses, so that they can have their heads shaved. Then everybody will know there is no truth in these reports about you, but that you yourself are living in obedience to the law.

4.8.19 A riot followed and the incident led to his arrest by the Roman captain in the city. This is divine discipline from God for Paul's evil thinking.

5. The imprisonment period (Acts 21:15-28:31):

5.1 At first sight it appears strange that Luke should have given so large a section of his narrative to Paul's imprisonments, when it was the missionary expansion of the early church that had occupied him up to his point.

5.2 But it was one large part of his apologetic for early Christianity that he was able to show that this "prisoner" had been unjustly accused, and that the church had not violated Roman law (compare Acts 23:26-30; 25:23-27; 26:30-32 and Acts 28:30-31).

5.3 Concerning this period of Paul's life, it will be well to study Paul's relations with the following persons and groups:

5.3.1 James and the Jerusalem elders (Acts 21:18-26);

5.3.2 Claudius Lysias, the captain of the Roman garrison in Jerusalem (Acts 21:31-39 and Acts 22:22-30):

5.3.3 the Jewish mob in the temple area (Acts 21:40-22:22);

5.3.4 the council (or the Sanhedrin, the supreme governing body of Judaism in Jerusalem, consisting of 70 men plus the high priest, Acts 22:30-23:10)

5.3.5 Felix, the procurator of Judea (Acts 24:1-27):

5.3.6 Festus, successor to Felix (Acts 25:1-12);

5.3.7 Herod Agrippa II, Roman-appointed king over certain territories adjacent to and within Palestine (Acts 25:13-26:32).

5.4 During this period, Paul claimed his Roman citizenship (Acts 22:25-28), appealed to Caesar for a fair trial (Acts 25:10-12), and was judged to be innocent of the charges against him by both Festus and Agrippa (Acts 26:31-32).

5.5 His voyage to Rome eventuated in a two-year period of unhindered preaching and teaching, practically on Caesar's doorstep (Acts 28:30-31)!

5.6 It is here the story penned by Luke comes to its end.

6. What happened to Paul then?

6.1 Did he ever appear before Nero?

6.2 If so, was he condemned and executed, or released?

6.2.1 There is a great deal of disputation concerning whether Paul endured two Roman imprisonments.

6.2.2 I am certainly of the opinion he most certainly did.

6.2.3 My position recognizes the two with an approximate year of liberty between the two.

6.2.4 There are many reasons for this position but not the least of which is: The leaving of Trophimus sick at Miletus (2Ti 4:20) could not have been an occurrence of Paul's journey to Jerusalem for then Trophimus was not left behind. Nor could it have been on his journey to Rome to appear before Caesar, for then he had not landed at Miletus. For this incident to have occurred there must have been a release from the first imprisonment and an interval of ministry and travel.

Acts 20:4 He was accompanied by Sopater son of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy also, and Tychicus and Trophimus from the province of Asia.

Acts 21:29 (They had previously seen Trophimus in the Ephesian in the city with Paul and assumed that Paul had brought him into the temple area.)

6.3 It seems apparent therefore that there was a second imprisonment so, what did he do following his release?

6.4 The only further information in the New Testament comes from the Pastoral Epistles; this epistle trail indicates that Paul was released for approximately one year.

6.4.1 He traveled to such places as Crete.

Tit 1:5 The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you.

6.4.2 He traveled to Nicopolis.

Tit 3:12 As soon as I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, because I have decided to winter there.

6.4.3 He traveled to Troas.

2Ti 4:13 When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments.

6.4.4 He traveled to Miletus and Corinth; and then was arrested the second time and executed.

2Ti 4:20 Erastus stayed in Corinth, and I left Trophimus sick in Miletus.

2Ti 4:6 For I am already being poured out like a drink offering, and the time has come for my departure.

2Ti 4:7 I have fought the good fight, I have finished the race, I have kept the faith.

2Ti 4:8 Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day--and not only to me, but also to all who have longed for his appearing ...

2Ti 4:18 The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.

6.5 Tradition places his death along the Ostian Way outside the city of Rome sometime between A.D. 64 and 68, toward the end of Nero's reign.

7. Doctrine of Paul's Reversionism

Introduction: Paul like all people made mistakes and had bouts with negative volition to the Word of God. This doctrine is designed to declare three of Paul's such reversions. The three selected are: his trip to Jerusalem, his failure to apply impersonal love toward John Mark and his refusal to teach at Troas.

7.1 In c. 58 A.D. it was the will of God that Paul's third missionary journey should go west into Spain.

Rom 15:24 **Whensoever I take my journey into Spain, I will come to you:** for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

7.1.1 He was in Ephesus when he decides to go to Jerusalem before going to Rome. It was God's will he go to west to Spain rather than east to Jerusalem. Also see Rom 1:10 ... "if by any means I might have a prosperous journey by the will of God to come unto you."

Rom 15:25 **But now I go unto Jerusalem to minister unto the saints.**
Rom 15:26 **For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem ...**
Rom 15:28 **When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.**

Rom 15:29 And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.

Rom 15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

Rom 15:31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;

Rom 15:32 That I may come unto you with joy by the will of God, and may with you be refreshed.

7.1.2 Paul dearly desires the approbation of the Jewish Christians at Jerusalem and finds exhilarating the thought of taking an offering from the Gentile churches at Macedonia to the much persecuted Judaeo Christian Church at Jerusalem.

7.1.3 He goes into reversionism by electing to go east instead of west into Macedonia.

7.1.4 Paul wants to arrive at Jerusalem for the Feast of Pentecost. It is in the Jerusalem Church he wants to preach and be recognized as one of the early leaders of the Christian faith. Large crowds arrive in Jerusalem to celebrate Pentecost.

7.1.5 This from a man who warned his Gentile congregates to avoid the Mosaic law with its evil feast days.

Col 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

Col 2:17 Which are a shadow of things to come; but the body is of Christ.

Gal 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Gal 2:19 For I through the law am dead to the law, that I might live unto God.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Gal 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Gal 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Gal 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Gal 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Gal 3:4 Have ye suffered so many things in vain? if it be yet in vain.

Gal 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Gal 3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

Gal 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Gal 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

Gal 3:12 And the law is not of faith: but, The man that doeth them shall live in them.

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Gal 3:25 But after that faith is come, we are no longer under a schoolmaster.

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Rom 10:4 For Christ is the end of the law for righteousness to everyone that believeth.

Rom 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

7.1.6 The driving force behind this reversionism seems to be his desire to do what makes him feel good and his old sin nature needs the recognition of people like James, Peter, and John etc. Paul is in the throes of reversionism and suffering from emotional revolt of his soul.

7.1.7 Paul recall has not had the "success" of those Apostles working in Jerusalem where the followers were numerous. The error of Paul has certainly been replicated today; numbers often drive preachers into teaching. It has been said jokingly "Pastors go to Bible teaching seminaries to learn the Bible and then join popular denomination in order to economically survive. They then must cease teaching the Bible because most of the congregates attending solvent denominations only want three points and a poem and by all means numbers growth.

7.1.8 Paul's ministry of teaching small numbers of gentiles in home settings seems to be very troublesome to the great Apostle. He is willing to water down the gospel for the sake of the approbation of his Jewish friends. Acts 21:18-24

Acts 21:18 The next day Paul and the rest of us went to see James, and all the elders were present.

Acts 21:19 Paul greeted them and reported in detail what God had done among the Gentiles through his ministry.

Acts 21:20 When they heard this, they praised God. Then they said to Paul: "You see, brother, **how many thousands of Jews** have believed, and all of them are zealous for the law.

Acts 21:21 They have been informed that you teach all the Jews who live among the Gentiles to turn away from Moses, telling them not to circumcise their children or live according to our customs.

Acts 21:22 What shall we do? They will certainly hear that you have come,

Acts 21:23 so do what we tell you. There are four men with us who have made a **vow**.

Acts 21:24 Take these men, join in their purification rites and pay their expenses, so that they can have their heads shaved. Then everybody will know there is no truth in these reports about you, but that you yourself are living in obedience to the law.

7.2 The desire on the part of Jews to mix grace and legalism will continue even up to and including the imposition of the fifth cycle of discipline and the end of the

Jewish age. Let's read a few passages from the Book of Hebrews.

Heb 7:4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

Heb 7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

Heb 7:6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

Heb 7:7 And without all contradiction the less is blessed of the better.

Heb 7:8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

Heb 7:9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

Heb 7:10 For he was yet in the loins of his father, when Melchisedec met him.

Heb 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

Heb 7:12 For the priesthood being changed, there is made of necessity a change also of the law.

Heb 7:15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

Heb 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

Heb 7:17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

Heb 7:18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

Heb 7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God ...

Heb 7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Heb 8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Heb 8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Heb 8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

Heb 8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

Heb 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the

mount.

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Heb 8:7 For if that first covenant had been faultless, then should no place have been sought for the second.

Heb 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

Heb 9:20 Saying, This is the blood of the testament which God hath enjoined unto you.

Heb 9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Heb 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Heb 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins.

Heb 10:3 But in those sacrifices there is a remembrance again made of sins every year.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second ...

Heb 10:26 For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb 10:28 He that despised Moses' law died without mercy under two or three witnesses:

Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood

of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

7.3 Recall we are under the perfect law of liberty and we need to consistently stare therein. Jam 1:25

Jam 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

7.4 James and the Jerusalem elders realized that that Paul, because of his teachings about grace and legalism, had become most unpopular with the legalistic Jews in Jerusalem.

7.5 James felt that something must be done to show the Jewish Christians that Paul did not teach gentiles to forsake the keeping of the law and that by so doing he could get an audience for his teaching.

7.6 James suggests that Paul perform an overt obeisance to the Law to prove to the Jews that he did not advocate the abolishment of the Law for Jewish Christians.

7.7 There were four Jews who had taken a Nazarite vow and were ready to burn their hair and pay an offering, thus ending their vow.

7.8 It was suggested to Paul that he identify himself with these four and practice the common Jewish custom of paying their offering.

7.9 This, it was thought, would prove to the Jewish church that Paul himself accepted the Jewish customs. Paul's desire to teach those in Jerusalem and thus gain some measure of favor would prove his down-fall.

7.10 This desire for approbation is understandable, though evil. You could in the flesh certainly empathize with the poor man but for one salient fact. God made clear to Paul that He did not want him to go to Jerusalem.

7.11 Jerusalem was a very evil church full of Jewish Christians who were lovers of the Law and the pleasure of "big time liturgical worship."

7.12 Paul was given a ministry of hard-nosed Bible teaching with small crowds of people interested in the mind of Christ.

7.13 Paul has been told not to go to Jerusalem.

Acts 21:3 After sighting Cyprus and passing to the south of it, we sailed on to Syria. We landed at Tyre, where our ship was to unload its cargo.

Acts 21:4 Finding the disciples there, we stayed with them seven days. **Through**

the Spirit they urged Paul not to go on to Jerusalem.

Acts 21:5 But when our time was up, we left and continued on our way. All the disciples and their wives and children accompanied us out of the city, and there on the beach we knelt to pray.

Acts 21:6 After saying good-bye to each other, we went aboard the ship, and they returned home.

Acts 21:7 We continued our voyage from Tyre and landed at Ptolemais, where we greeted the brothers and stayed with them for a day.

Acts 21:8 Leaving the next day, we reached Caesarea and stayed at the house of Philip the evangelist, one of the Seven.

Acts 21:9 He had four unmarried daughters who prophesied.

Acts 21:10 After we had been there a number of days, a prophet named Agabus came down from Judea.

Acts 21:11 Coming over to us, he took Paul's belt, tied his own hands and feet with it and said, "The Holy Spirit says, 'In this way the Jews of Jerusalem will bind the owner of this belt and will hand him over to the Gentiles.'"

Acts 21:12 When we heard this, we and the people there pleaded with Paul not to go up to Jerusalem.

Acts 21:13 Then Paul answered, "Why are you weeping and breaking my heart? I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus."

7.14 Paul chooses his very own will over God's will and the result is discipline from the Lord - a four year prison sentence.

7.15 As noted earlier there were two other examples of Paul's reversionism. There was his failure to apply grace with reference to John Mark and his failure to teach positive volition at Troas.

7.16 First let's study his failure to readily forgive John Mark for leaving the 1st missionary journey.

Acts 15:36 and some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

Acts 15:37 And Barnabas determined to take with them John, whose surname was Mark.

Acts 15:38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

Acts 15:39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

7.17 Paul's attitude toward Mark seems to have changed in his later years to wit: during his second imprisonment.

2Ti 4:11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

7.18 Our second and last Acts of Paul's reversionism was his failure to teach at Troas. There would seem to be two potential motivations for his error.

7.18.1 The simplest explanation could have been that he was concerned for Titus' wellbeing and therefore could not preach until he knew Titus had safely arrived. Recall travel in those days was hazardous especially given the hatred of the Jews for Paul and his team.

2Co 2:12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

2Co 2:13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

7.18.2 The best explanation in my view relates to the subject of 2Co 7:5-9 where Paul is seen waiting for Titus to arrive Troas with a report of Corinth's reaction to his scathing letter of reprimand.

2Co 7:5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

2Co 7:6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

2Co 7:7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

2Co 7:8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

2Co 7:9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

8. Conclusion - Tree of Paul's Life

8.1 Father, a Pharisee

8.1.1 Paul, a Pharisee

Acts 23:6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, "I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question".

8.2 A Roman Citizen

Acts 22:25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

Acts 22:26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

Acts 22:27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

Acts 22:28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

8.3 Mother, unknown

8.4 Sister, apparently lived in Jerusalem

Acts 23:16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

8.5 His sister's son aided Paul - See Acts 23:16 above.

8.6 From the tribe of Benjamin

Phi 3:5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

8.7 Born in Tarsus Cilicia

Acts 22:3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

8.8 Learned tent making

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 tent makers.

8.9 Studied with Gamaliel

Acts 22:3 ..., yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

8.10 Was an arch-persecutor of Christians

Acts 22:4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

Acts 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

Acts 9:2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

Acts 9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

8.11 Was present at the stoning of Stephen

Acts 7:58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

Acts 7:59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

8.12 He tried to keep the law

Acts 26:4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews ...

Acts 26:5 Which knew me from the beginning, if they would testify, that after the most straightest sect of our religion I lived a Pharisee.

8.13 His conversion Near Damascus

Acts 9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

8.13.1 He saw a great light

Acts 22:6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

8.13.2 Saul was blinded

Acts 9:8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

8.13.3 Christ's rebuke

Acts 22:8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

8.13.4 Saul's reply

Acts 9:8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

8.13.5 Led to Damascus

Acts 22:10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

Acts 22:11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

8.13.6 He fasted and prayed

Acts 9:9 And he was three days without sight, and neither did eat nor drink.

Acts 9:10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

Acts 9:11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

8.13.7 Ananias is sent to Paul

Acts 9:11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

Acts 9:12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

8.13.8 Paul is baptized

Acts 9:18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

8.14 After conversion He preached in Damascus

Acts 9:20 And straightway he preached Christ in the synagogues, that he is the Son of God.

8.15 He goes to Arabia

8.16 Returns to Damascus

Gal 1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

8.17 Paul Visits Jerusalem

Gal 1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

8.18 He is suspicioned by the Church

Acts 9:26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

8.19 He is befriended by Barnabas

Acts 9:27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

8.20 The Jews persecute him

Acts 9:29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

8.21 A vision commands his departure

Acts 22:17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;
Acts 22:18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

8.22 He goes to Tarsus

Acts 9:30 Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

Acts 22:17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;
Acts 22:18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

8.23 Barnabas brings Paul to Antioch

Acts 11:25 Then departed Barnabas to Tarsus, for to seek Saul:
Acts 11:26 And when he had found him, he brought him unto Antioch ...

8.24 Paul works at Antioch

Acts 11:26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

8.24.1 Agabus predicts a drought for Galilee, an offering is taken and Paul and Barnabas make a quick trip to Jerusalem with the money and then they return to Antioch.

Acts 12:25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

8.25 First Missionary Journey

Work in Cyprus

Salamis

Acts 13:5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

Paphos

Acts 13:11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. The story of the events relating to Paphos can be found in Acts 13:8-13. This is where Paul witnesses to Sergius Paulus and is confronted by Elymas the sorcerer. Paul demonstrates his power by striking the sorcerer blind. Deputy Sergius is impressed and converted.)

Mark deserts at Perga

Acts 13:13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

Paul preaches at Antioch Pisidia - Acts 13:13-41

Acts 13:15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on ...

Acts 13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

Acts 13:43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God...

Acts 13:50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

At Iconium

Acts 13:51 But they shook off the dust of their feet against them, and came unto Iconium.

At Lystra where Paul is stoned to death

Acts 14:19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. The events in Derby can be found in Acts 14:6-19. It is here the man crippled from birth was healed and Paul and Barnabas are thought to be Jupiter and Mercury. The Jews were bellicose and jealous so they plotted to kill Paul. It appears they succeeded and he is resuscitated. (See Acts 14:20 compared with 2Cor 12:1-10).

Derby - the last city visited on this journey.

Acts 14:20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

The return trip

Acts 14:21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

More information can be found about the trip in Acts 14:21-28.

It is at Antioch Syria that apparently the confrontation with Peter and those who came from James and John occurs over certain false teaching. As a result there is need for Paul to go to Jerusalem again to address the error with James and the other leaders of the "evil" Church at Jerusalem.

Acts 15:1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. Acts 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

These verses must be studied in conjunction with Gal 2:2-12

Gal 2:2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain...

Gal 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage ...

Gal 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision....

Gal 2:11 For you see when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

Gal 2:12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

8.26 The Second Missionary Journey

It begins with a confrontation between Paul and Barnabas over John Mark. Barnabas takes Mark and travels to Cyprus. Paul takes Silas on together they make the second journey.

Acts 15:41 And he went through Syria and Cilicia, confirming the churches.

Lystra - Timothy joins the party

Acts 16:1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

Acts 16:2 Which was well reported of by the brethren that were at Lystra and Iconium.

Acts 16:3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

In Phrygia and Galatia

Acts 16:6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

The vision at Troas

Acts 16:9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

At Philippi, Lydia where the jailer is converted. Acts 16:11-34

Acts 16:12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

Acts 16:30 And brought them out, and said, Sirs, what must I do to be saved?

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

The Thessalonian Church is founded

Acts 17:1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue. The events at Thessalonica can be found in Acts 17:1-9 where a record of a riot caused by certain Jews who were jealous of Paul and his success. This is also where Jason is caused great harm by these same Jews.)

Acts 17:5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

Acts 17:6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

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.

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

Berean students

Paul and Silas were sent away by night unto Berea: who coming thither went into the synagogue of the Jews. At Berea Paul was very successful and because of his success Jewish reversionists showed up to cause trouble and 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 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

Acts 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Acts 17:12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

Acts 17:13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people

Athens - The sermon on Mars Hill, Acts 17:16-34

Paul is successful. Several people are saved although he is mocked by others.

Acts 17:32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter....

Acts 17:34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

The Corinthian Vision - a Church is founded. Acts 18:1-18.

Paul meets Aquila and Priscilla

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.

Paul is successful

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.

Paul is prepared for controversy through a 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.

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 (see 1Co 1:1); Paul is spared. Paul remains there for a significant period of time before leaving Corinth.

Paul goes to Ephesus - 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;

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.)

Paul returns to Antioch

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

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

8.27 The Third missionary Journey

It begins with a journey to Galatia and Phrygia.

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.

Priscilla and Aquila meet Apollos, Apollos teaches the Church at Ephesus and moves on to Corinth, Acts 18:24-19:1.

Paul teaches at Ephesus for two and one-half years, Acts 19.

Paul arrives and encounters the Disciples of John the Baptist. He teaches them and they receive the Baptism of the Holy Spirit in Pentecostal format.

Acts 19:1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,
Acts 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost....

Acts 19:5 When they heard this, they were baptized in the name of the Lord Jesus.

Acts 19:6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

Paul works in the Jewish Synagogues in Ephesus before moving to the Medical School called Tyrannus where he meets with some success. He also performs many miracles even casting out demons who attack the sons of Sceba and as a result of his preaching and miraculous works, many believe on the Lord Jesus.
Acts 19:8-20

Paul experiences a riot at Ephesus, Acts 19:23-41.

Paul escapes the uproar and departs to Macedonia.

Acts 20:1 And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

In Macedonia and Greece

Acts 20:2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

Acts 20:3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

Troas Sermon Acts 20:6-12

The trip to Jerusalem

Acts 20:6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

Paul preaches, a young man sleeps and falls out of the window. Paul resuscitates the young man.)

Farewell charge to the Ephesian Elders. Acts 20:13-38.

Paul is determined to go to Jerusalem in spite of the Holy Spirit's direction to the contrary.

The farewell Acts 20:17-35 (Paul expresses his resolution and acknowledgement that the Holy Spirit has warned him concerning the trip. Notice:

Acts 20:22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

Acts 20:23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

This reversionistic Apostle could care less about what God the Holy Spirit wants:

Acts 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Tyre Acts 21:16

Acts 21:3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

Another warning

Acts 21:4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

Caesarea Acts 21:7-14

Paul is warned again

Acts 21:10 And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.

Acts 21:11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

Paul again refuses the warning.

Acts 21:13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

In Jerusalem

Received by the Church Acts 21:15-17

Acts 21:17 And when we were come to Jerusalem, the brethren received us gladly.

Paul succumbs to pressure- he takes a vow under the Law. Acts 21:28-26

Seized by the Jews Acts 21: 27-30

The Jews are outraged that Paul had preached and even fellowshiped with the Gentiles.

Paul is rescued by the Roman soldiers. Acts 21:31-40

His first defense Acts 22:1-23 (Paul witnesses by telling of his conversion. All seems well until he mentions the name gentile and then the Jews go berserk.)

Acts 22:21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

Acts 22:22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

Seized by the Romans Acts 22:24-29 (The Roman soldiers saved Paul's life, taking him into custody. Paul declares himself a Roman citizen and the Chief Captain becomes concerned that he has bound a Roman without examination and just cause.)

His defense before the Jewish Counsel Acts 22:30-23:10. Paul is brought before the Sanhedrin. Ananias the Chief Priest appears without his customary robes; Paul does not recognize him and mistakenly uses disparaging expletives. After being told he has reviled the High Priest, Paul apologizes and divides the Sanhedrin by bringing up the question of the resurrection).

The night vision

Acts 23:11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

The Jewish plot Acts 23:12-22

Acts 23:12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

Taken to Caesarea Acts 23:23-24:9

Paul is taken by armed guard to Felix at Caesarea Acts 23:23-26

Felix reads the indictment sent by Claudius Lysias and remands Paul to Herod's judgment hall to await his accusers. Felix sends for Ananias. Acts 23:27-35

Paul is accused by Ananias's chief prosecutor Tertullus who accuses Paul of disturbing the quietude profaning the Temple and inciting sedition among the Jews throughout the entire world. Acts 24:1-9

In Caesarea

His defense before Felix Acts 24:10-26

Paul begins by denying the charges and makes the point that he had only been in Jerusalem twelve days and most of that time in incarceration; he further makes the point there was not sufficient time to have done all for which he was charged. He admits raising the question of the resurrection. Acts 24:10-21.

Paul witnesses to Felix and Drusilla Acts 24:22-26

Two years imprisonment

Acts 24:27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

The appeal to Caesar Acts 25:1-27

Festus goes to Jerusalem where he parties for ten days with the Jewish leadership and agrees to a second trial Acts 25:1-6

Festus could find no offense against Paul but wanted to please the Jews therefore, he orders that Paul return to Jerusalem to be judged before the Sanhedrin. Acts 25:10-12

Paul refuses and demands he be sent to Caesar. Acts 25:10-12

Festus and King Agrippa rehearse their case. Agrippa prepares to hear Paul. Acts 25:13-27

The defense before King Agrippa Acts 26:1-27:13.

Paul reviews his personal history and his experience on the road to Damascus making the claims of Christ clear. Acts 26: 1-23.

Acts 26:23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Paul appeals to King Agrippa's knowledge of the Prophets. Festus interrupts demeaning Paul however Agrippa is almost persuaded. Agrippa decides Paul has done nothing worthy of death and agrees with Paul and accedes to his appeal to Caesar. Acts 26:24-32

8.28 Paul is sent to Rome. Acts 27:1-13

Voyage to Rome

The storm Acts 27:14-22

The Vision

Acts 27:23 For there stood by me this night the angel of God, whose I am, and whom I serve,

Acts 27:24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

Acts 27:25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

The shipwreck

The ship is finally driven aground.

Acts 27:41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

The sailors decide to kill the prisoners including Paul but the Centurion orders the ship abandoned and everyone escapes safely to land. Acts 27:42-44

On the Island of Mileta Acts 28:1-10

Paul is bitten by a poisonous snake and miraculously delivered a man named Publius who lived on the Island is miraculously healed as well as many others who suffered from various diseases. Paul is received with honor.

Acts 28:9 So when this was done, others also, which had diseases in the island, came, and were healed:

Acts 28:10 Who also honored us with many honors; and when we departed, they laded us with such things as were necessary.

8.29 In Rome

Arrival at Rome Acts 28: 11-16

The brethren meet Paul and the great Apostle thanks God and is encouraged.

Acts 28:15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

Paul arrives at Rome and is placed under house arrest.

Acts 28:16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

Preaching in Rome Acts 28:17-31

Paul first witnesses to the Chief of the Jews and several of his key disciples, some believed and others did not. Acts 28:17-24

Acts 28:24 And some believed the things which were spoken, and some believed not.

Paul remains under house arrest for approximately two more years. He continues to witness to both Jew and Gentile.

He wrote the four prison epistles in Rome: Philemon, Ephesians, Colossians and Philippians.

He is released from prison for some one to two years during which time he travels to Greece, Crete and Dalmatia and perhaps other places not documented.

He wrote the Book of Titus during this period and sometime after the writing of this book he will again be incarcerated by Nero in Rome where he is ultimately executed.

There is a great deal of disputation concerning whether Paul endured two Roman imprisonments from 60 AD to 68 AD, or just one. Our position recognizes two imprisonments with an approximate year of liberty between the two.

The leaving of Trophimus sick at Miletus (2Ti 4:20)

2Ti 4:20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick

This could not have occurred on Paul's last journey to Jerusalem for then Trophimus was not left (Acts 20:4; 21:29)

Acts 20:4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus....

Acts 21:29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

Nor could it have been on his journey to Rome to appear before Caesar, for then he had not landed at Miletus.

To make this incident possible, there must have been a release from the first imprisonment and a subsequent interval of ministry and travel.

The only further information in the New Testament comes from the Pastoral Epistles; this epistle trail indicates that Paul was released for approximately one year.

2Ti 4:16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

2Ti 4:17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

8.30 Record of his travels in the Epistles:

Crete:

Tit 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

Nicopolis Greece:

Tit 3:12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

Troas Greece:

2Ti 4:13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

He traveled to Miletus and Corinth and then was arrested a second time at Nicopolis and returned to Rome where he is executed.

2Ti 4:6 For I am now ready to be offered, and the time of my departure is at hand.

2Ti 4:7 I have fought a good fight, I have finished my course, I have kept the faith:

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing...

2Ti 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen....

2Ti 4:20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

Tradition places his death along the Ostian Way outside the city of Rome sometime between A.D. 64 and 68, toward the end of Nero's reign.

We have little information concerning his death at the hand of Nero. What we do know of his last days comes primary church history indicating he was given a choice of committing suicide by slicing his wrists in a warm tub of water or decapitation.

We are told he selected the latter. As to his trial we know nothing except his own record in 2Ti 4:16. For a related doctrine see *The Doctrine of the Praetorian Guard*.

2Ti 4:16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.