

A Harmony Of The Life Of Paul



A Chronological Study Harmonizing The Book Of Acts With Paul's Epistles

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Paul's Life Prior To Conversion

INTRODUCTION

1. One cannot deny the powerful impact the apostle Paul had on the growth and development of the early church...
 - a. His conversion provided powerful testimony to the resurrection of Christ
 - b. His missionary journeys led to the establishment of churches throughout the Mediterranean world
 - As “the apostle to the Gentiles”, he helped widen the door to the church first opened by the apostle Peter
2. He left a large imprint on the scriptures of the early church...
 - a. Authoring thirteen (fourteen, counting Hebrews) books of the New Testament
 - b. In the only available history of the early church, Luke devotes the majority of his book to the life and journeys of Paul
 - Evidently the Holy Spirit saw fit to emphasize the life and teachings of Paul as an example and source for learning about true discipleship to Jesus Christ
3. In this study, we shall harmonize Paul’s writings with Luke’s record of his life and travels...
 - a. Examining Paul’s life in chronological order
 - b. Collating various scriptural references relating to each period of Paul’s life
 - c. Noting at which points in his life Paul wrote his different epistles
 - d. Briefly outlining and noticing the theme or highlights of each epistle in its historical setting
 - e. Putting together a possible itinerary and events leading up to his final years and martyrdom
4. The objective of this study will be to...
 - a. Gain a better understanding of the growth and nature of the early church
 - b. Note the influence of Paul’s life and journeys on his epistles
 - c. Acquire insight into Paul as a servant of the Lord, that his life and work might inspire our own service to Jesus Christ

[In this lesson, we begin by noting “**Paul’s Life Prior To His Conversion**”, when he was better known as “Saul of Tarsus”...]

I. EARLY LIFE AND TRAINING

A. HIS ANCESTRY AND YOUTH...

1. Born in Tarsus of Cilicia - **Ac 21:39; 22:3; 23:34**
 - a. Cilicia was a Roman province in SE Asia Minor (modern Turkey)
 - b. Tarsus was the capital (“no mean city”), known for its school of literature and philosophy (said to exceed even those of Athens and Alexandria)
2. Born of Jewish ancestry
 - a. A Hebrew, or Israelite, of the seed of Abraham - **2 Co 11:22**
 - b. Of the tribe of Benjamin - **Ro 11:1**
 - c. A Hebrew of the Hebrews (both parents Hebrews?) - **Ph 3:3-4**

3. Born a Roman citizen - **Ac 22:25-29**
 - a. Some think because Tarsus was a free city, but such a designation did not automatically impart citizenship
 - b. Evidently one of Paul's ancestors either purchased or was rewarded citizenship-- We do not know the date of his birth, some place it around the time of Jesus' birth

B. HIS EDUCATION...

1. Taught in Jerusalem by Gamaliel, a Pharisee and respected teacher of the Law - **Ac 22:3; cf. 5:34-40**
2. A son of a Pharisee, he became a strict Pharisee - **Ac 23:6; 26:4-5; Ph 3:5**
3. He excelled above his contemporaries in Judaism - **Ga 1:13-14**
4. Was also trained as tentmaker - **Ac 18:1-3**

C. HIS CHARACTER...

1. He was zealous in persecuting the church, concerning the Law blameless - **Ph 3:6**
2. He served God with a pure conscience - **2 Ti 1:3; Ac 23:1**
3. Thus he was ignorant of his blasphemy and persecution - **1 Ti 1:12-13**

[His early life and training certainly put Saul of Tarsus on the "fast track" when it came to his religious faith. It was zeal in defending his faith that led to his brief but fervent career as...]

II. PERSECUTOR OF THE CHURCH

A. AT THE DEATH OF STEPHEN...

1. Saul was present at the death of the first Christian martyr - **Ac 7:57-58**
2. He consented to the death of Stephen - **Ac 8:1; 22:20**

B. MAKING HAVOC OF THE CHURCH...

1. Entering homes, dragging men and women to prison - **Ac 8:3; 22:4**
2. Entering synagogues, imprisoning and beating those who believed in Jesus - **Ac 22:19**
3. He believed it necessary to do things contrary to the name of Jesus - **Ac 26:9-11**
 - a. Imprisoning believers by the authority of the chief priests
 - b. Casting his vote against them as they were put to death
 - c. Compelling them to blaspheme
 - d. Pursuing them to foreign cities (such as Damascus) - cf. **Ac 9:1-2**

C. HIS LATER CONFESSION...

1. Admits he persecuted the church "beyond measure" in an attempt to destroy it - **Ga 1:13**
2. It was due to his great zeal - **Ph 3:6**
3. Though ignorant, he was a blasphemer, persecutor, and insolent man - **1 Ti 1:13**
4. For such reasons, he considered himself the least of the apostles, not worthy to be called an apostle - **1 Co 15:9**

CONCLUSION

1. From being the worst foe of the church, he was about to become one of its best friends...
 - a. Saul the persecutor would soon become Paul the preacher - **Ga 1:22-24**
 - b. Paul attributed it to the grace and mercy of God - **1 Co 15:9-10; 1 Ti 1:12-14**

2. Every aspect of Paul's life prior to his conversion prepared him for the task the Lord would give him...
 - a. His Jewish heritage and Roman citizenship suited him for preaching to both Jews and Gentiles
 - b. His training by Gamaliel would serve him well in his writings on the Law
 - c. His skill as a tentmaker would assist him in his travels

And of course, his conversion would serve as a wonderful example of God's mercy:

“This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.”

(1 Ti 1:15-16)

In our next study we shall focus our attention on the conversion of Paul. In the meantime, have you obtained the mercy offered in Jesus Christ (cf. **Ti 3:4-7**)?

No matter how you have lived in the past, you can be justified by His grace! - **Ac 22:16**

A Harmony Of The Life Of Paul

The Conversion Of Paul

INTRODUCTION

1. Paul began his life known as Saul of Tarsus...
 - a. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin
 - b. A Hebrew of the Hebrews, a Pharisee and a son of a Pharisee - **Ph 3:5; Ac 23:6**
2. He was on the “fast track” as far as his Jewish faith was concerned...
 - a. Living according to the strict sect of His religion - **Ac 26:5**
 - b. Advancing in Judaism beyond many of his contemporaries - **Ga 1:14**
3. His zeal for Judaism led to his persecution of the church...
 - a. He tried to destroy it - **Ga 1:13**
 - b. By seeking to imprison and put Christians to death - **Ac 22:3-5**
 - c. This he did because he believed it to be God’s will - **Ac 26:9-12**
4. Yet Paul became converted to Christ...
 - a. Which amazed those who first heard him preach - **Ac 9:20-21**
 - b. Whose conversion continues to provide powerful testimony to the resurrection of Christ

[As we continue this harmony of the life of Paul, we shall now focus our attention on “**The Conversion Of Paul**”, collating what is found in the scriptures about this remarkable event. We begin with what happened...]

I. ON THE ROAD TO DAMASCUS

A. THE MISSION OF PAUL...

1. Paul received permission to bring disciples back from Damascus - **Ac 9:1-2; 22:4-5**
2. Which Paul thought was proper to do - **Ac 26:9-11**

B. THE APPEARANCE OF JESUS...

1. Prefaced by a light shining from heaven
 - a. Occurring around noon - **Ac 9:3; 22:6**
 - b. Brighter than the sun, shining around him and those with him - **Ac 26:13**
 - c. Causing them all to fall - **Ac 26:14**
2. Accompanied by a voice speaking to him
 - a. Saying in Hebrew, “*Saul, Saul, why are you persecuting Me?*” - **Ac 9:4; 22:7; 26:14**
 - b. A voice heard, but not understood by those with him - **Ac 9:7; 22:9**
3. Jesus identifies Himself to Paul
 - a. Paul asks, “*Who are You, Lord?*” - **Ac 9:5; 22:8; 26:15**
 - 1) At this point, Paul does not know Who he is talking to
 - 2) But he obviously recognizes His authority!
 - b. The reply, “*I am Jesus, whom you are persecuting*” - **Ac 9:5; 22:8; 26:15**
 - 1) As the Head of the church, Paul was persecuting Him when he persecuted the

church which is His body - **Ep 1:22-23**

- 2) **Note well:** what we do or don't do for the church, we do or don't do for Jesus!
- c. Jesus continues, **"It is hard for you to kick against the goads"** - **Ac 9:5; 26:14**
 - 1) In his misdirected zeal, Paul had been resisting the will of God
 - 2) E.g., resisting the preaching of such men as Stephen - cf. **Ac 7:51-53**

C. THE SUBMISSION OF PAUL...

1. Still fallen to the earth, he was trembling and astonished - **Ac 9:6**
2. He asked, **"Lord, what do You want me to do?"** - **Ac 9:6; 22:10**
- At this point, Paul acknowledges both the authority as well as the identity of Jesus!

D. THE COMMISSION OF JESUS...

1. Paul is told to go into the city
 - a. There he will be told what he must do - **Ac 9:6**
 - b. There he will be told what things are appointed for him to do - **Ac 22:10**
2. Jesus gives him an idea of what to expect - **Ac 26:16-18**
 - a. To become a minister and a witness of things seen, and would be revealed
 - b. To be sent to both Jews and Greeks...
 - 1) To open their eyes, to turn them from darkness to light, from the power of Satan to God
 - 2) That they might receive forgiveness of sins, and an inheritance with those sanctified by faith in Jesus
3. Paul proceeds to obey his new Lord - **Ac 9:8; 22:11**
 - a. He arose from the ground, but was blinded by the light
 - b. He is led by the hand to Damascus

II. IN THE CITY OF DAMASCUS

A. HIS THREE DAY WAIT...

1. For three days he was without sight, and neither ate nor drank - **Ac 9:9**
2. He was also praying during this time - cf. **Ac 9:11**

B. HIS VISIT BY ANANIAS...

1. The Lord appears to Ananias in a vision - **Ac 9:10-16**
 - a. A disciple who lived in Damascus, well respected among the Jews - **Ac 22:12**
 - b. Told to go to the house of Judas, where Paul was praying and had seen a vision of Ananias restoring his sight
 - c. Ananias is reluctant at first, but is reassured by the Lord
2. Ananias visits Paul
 - a. Laying hands on Paul, Ananias relates how he was sent to him - **Ac 9:17**
 - b. Paul's sight is restored - **Ac 9:18; 22:13**
 - c. Ananias relates Paul's mission - **Ac 22:14-15**
 - d. Ananias admonishes Paul to be baptized, and Paul responds - **Ac 22:16; 9:18**
 - 1) Note well: Paul was still in his sins!
 - 2) The vision, his acceptance of Jesus as Lord, his fasting and praying, etc., had not saved him
 - 3) He needed to be baptized in order for his sins to be washed away - cf. **Ac 2:38; 1 Pe 3:21**
 - e. Paul resumes eating - **Ac 9:19**

C. HIS INITIAL PREACHING IN DAMASCUS...

1. He spends some days in Damascus - **Ac 9:19**
2. He immediately begins to preach Jesus - **Ac 9:20-22; 26:19-20**
 - a. As the Christ, the Son of God, and their need to repent
 - b. To the amazement of all who knew him
 - c. Confounding the Jews who were in Damascus

[The conversion of Paul was a remarkable event, not only for him personally, but also for the church (cf. **Ga 1:22-24**). It is not surprising, then, that Paul would often refer to this event...]

III. REFLECTIONS ON HIS CONVERSION

A. WRITING TO THE CHURCH IN CORINTH...

1. He was called to be an apostle - **1 Co 1:1**
2. He had seen Jesus Christ - **1 Co 9:1**
3. His testimony joined that of the others who had seen Him - **1 Co 15:7-8**

B. WRITING TO THE CHURCHES IN GALATIA...

1. He was an apostle by Jesus Christ, not men - **Ga 1:1**
2. His conversion was the result of a special calling - **Ga 1:15-16**
 - a. Part of God's plan for him even before his birth
 - b. When called, it was by the grace of God - cf. **1 Co 15:10**
 - c. To reveal His Son to him, that he might preach Him among the nations

C. WRITING TO THE CHURCH IN ROME...

1. Called to be an apostle, separated unto the gospel of God - **Ro 1:1**
2. Having received both grace and his apostleship - **Ro 1:5**
3. Delivered from the bondage of sin to freedom in Christ - **Ro 7:7-8:2**

D. WRITING TO THE CHURCH IN EPHEBUS...

1. By grace and special revelation he came to know the mystery of Christ - **Ep 3:1-6**
2. By grace he received his ministry to preach the riches of Christ - **Ep 3:7-8**

E. WRITING TO THE CHURCH IN PHILIPPI...

1. He spoke of being "apprehended (laid hold) of Jesus Christ" - **Ph 3:10-12**
2. A possible reference to his conversion on the road to Damascus

F. WRITING TO TIMOTHY...

1. Thankful that Christ put him into the ministry - **1 Ti 1:12**
2. Acknowledged that it was due to mercy and grace, for he was the chief of sinners - **1 Ti 1:13-16**

CONCLUSION

1. Paul's conversion certainly had a great impact on the early church...
 - a. It prompted them to glorify God in him - **Ga 1:22-24**
 - b. His conversion proved a powerful testimony to the resurrection of Jesus

2. Paul's conversion also had a great impact on his own life...
 - a. He certainly did not consider himself worthy to be an apostle - **1 Co 15:9**
 - b. But receiving God's grace motivated him to serve God diligently - **1 Co 15:10**

In our next study we shall notice the early years of Paul's service to God as a disciple of Jesus Christ. But as we conclude this lesson, consider how the grace of God affected your life, and whether or not it has had the effect it should...

"We then, as workers together with Him also plead with you not to receive the grace of God in vain." (2 Co 6:1)

A Harmony Of The Life Of Paul

Paul's Early Years Of Service (36-45 A.D.)

INTRODUCTION

1. When people think of the life of Paul, they are likely mindful of...
 - a. His persecution of the church prior to his conversion
 - b. His vision of the Lord on the road to Damascus
 - c. His three missionary journeys recorded in the book of Acts
2. A period of his life that may not be as well-known are the ten years following his conversion...
 - a. His conversion likely took place around **36 A.D.**
 - b. His first missionary journey began **45 A.D.**
 - What was Paul doing between his conversion and the time when the Spirit called him to begin his missionary journeys?
3. Knowing the zeal of Paul, it was not an idle time of his life...
 - a. It was a time of preparation
 - b. Combined with activity that would later serve him well

[In this study we shall survey the first ten years of Paul's life as a new Christian...]

I. THREE YEARS IN DAMASCUS AND ARABIA (36-39 A.D.)

A. INITIAL PREACHING IN DAMASCUS...

1. Immediately after his conversion, Paul begins preaching - **Ac 9:17-20**
2. To the amazement of those who heard him - **Ac 9:21-22**

B. TIME IN ARABIA...

1. Paul did not stay in Damascus long after his conversion - cf. **Ga 1:15-17**
2. He went to Arabia, the desert area east and south of Damascus
 - a. How long he stayed is uncertain, though it is thought to have been the greater part of three years - cf. **Ga 1:18**
 - b. What he did is unknown, though some think it was a time of personal reflection, and revelations from the Lord - cf. **Ga 1:11-12**

C. RETURN AND ESCAPE FROM DAMASCUS...

1. He returned from Arabia to Damascus - **Ga 1:17**
2. Some time later an attempt was made to kill him, which he escaped - **Ac 9:23-25**
3. Years later he recounted his narrow escape - **2 Co 11:32-33**

[Damascus was the first place Paul preached (**Ac 26:19-20**), and the first place he experienced persecution. It would not be the last place for either experience! Leaving Damascus, Paul makes his...]

II. FIRST VISIT TO JERUSALEM (39 A.D.)

A. SKEPTICAL RECEPTION BY THE CHURCH...

1. At first, the church is afraid to receive him - **Ac 9:26**
2. Barnabas (cf. **Ac 4:36-37**) introduces him to the apostles - **Ac 9:27; Ga 1:18-19**
 - a. He saw Peter, and stayed with him fifteen days
 - b. He also saw James the Lord's brother

B. PREACHING IN JERUSALEM...

1. He was given free access to the church - **Ac 9:28**
2. He proclaimed boldly in the name of the Lord Jesus - **Ac 9:29**
3. He disputed with the Hellenists (Grecian Jews) - **Ac 9:29**

C. ATTEMPT ON HIS LIFE...

1. The Hellenists attempt to kill him - **Ac 9:29**
2. Paul is warned by the Lord in a vision - cf. **Ac 22:17-21**
3. The brethren send him to Tarsus by way of Caesarea - **Ac 9:30**

[It is evident that Paul has now become a dangerous enemy to his former friends. His testimony concerning the Lord and his own conversion is difficult to answer, and the opposition is willing to do anything to silence him! At this point Paul returns home (Tarsus) and spends...]

III. FIVE YEARS IN SYRIA AND CILICIA (39-43 A.D.)

A. RETURN TO TARSUS...

1. The place of his birth - **Ac 22:3**
2. Now the center of preaching in the surrounding regions of Syria and Cilicia - **Ga 1:21**
3. Elsewhere, brethren hear of his preaching - **Ga 1:22-24**
4. Little else is known of this period of Paul's life, though it may have been a time when:
 - a. Churches in the area were established - **Ac 15:23,41**
 - b. Paul suffered persecution not recorded in Acts - **2 Co 11:24-26**
 - c. He had the vision of Paradise - **2 Co 12:1-4**-- This period lasted about four to five years

B. DEPARTURE FROM TARSUS...

1. Occasioned by the arrival of Barnabas - **Ac 11:25**
 - a. Who introduced him to the Jerusalem church earlier
 - b. Who traveled with him on his first missionary journey later
2. Who had come from Antioch of Syria, the site of a new and growing church - **Ac 11:19-24**

[As far as we can tell, Paul had worked alone up to this time. But with Barnabas Paul begins a series of labors in which he was always accompanied by fellow-workers. Barnabas and Paul shared their first work during...]

IV. A YEAR IN ANTIOCH (44 A.D.)

A. WORK IN ANTIOCH...

1. It had already grown due to the labors of others, including Barnabas - **Ac 11:19-24**
2. Barnabas and Paul taught a great many people that year - **Ac 11:26**
3. It was where disciples of Christ were first called Christians - **Ac 11:26**

B. NEWS FROM JERUSALEM...

1. Prophets from Jerusalem came to Antioch - **Ac 11:27**
2. A prophet named Agabus foretold of a great famine - **Ac 11:28**
3. The disciples in Antioch determine to send relief to their brethren in Judea - **Ac 11:29**
4. They send it by the hands of Barnabas and Paul - **Ac 11:30**

[This benevolent mission of Paul added a new dimension to his work, one that would accompany him later on his missionary journeys. It must have also been a time of anticipation for Paul, for after six years this was now his...]

V. SECOND VISIT TO JERUSALEM (45 A.D.)

A. DELIVERY OF RELIEF...

1. For the brethren of Judea - **Ac 11:29**
2. To the elders by Barnabas and Paul - **Ac 11:30**

B. RETURN WITH JOHN MARK...

1. Having fulfilled their ministry of benevolence - **Ac 12:25**
2. Joined now by John Mark - **Ac 12:25**
 - a. Son of Mary, in whose home many had prayed for Peter - **Ac 12:12**
 - b. Cousin (nephew?) of Barnabas - **Co 4:10**
 - c. Traveling companion on Paul's first missionary journey - **Ac 13:5**
 - d. His earlier departure on that journey would become a sore point between Paul and Barnabas - **Ac 13:13; 15:37-39**
 - e. He later became useful to Paul - **2 Ti 4:11; Ph 24**
 - f. He was later with Peter (**1 Pe 5:13**), and authored the gospel of Mark

CONCLUSION

1. At this point Paul returns to Antioch of Syria...
 - a. From which the Spirit will send him on his first missionary journey - **Ac 13:1-4**
 - b. From which Paul will begin all three of his journeys
2. In "**Paul's Early Years Of Service**" (36-45 A.D.), a pattern is established...
 - a. Preaching the gospel, followed by persecution
 - b. Establishing churches, followed by edification
 - c. All the while, concerned about needy Christians in other places

The value of these early years of Paul's service is seen in how they prepared him for the work the Holy Spirit later had in mind for him.

In our zeal to be of great service to the Lord, don't discount the need for preparation and preliminary acts of service. How we serve in small things will determine our usefulness in greater things:

"He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. - Lk 16:10

In our next study, we will survey Paul's first missionary journey...

A Harmony Of The Life Of Paul

First Missionary Journey, And Residence In Antioch

(45-49 A.D.)

INTRODUCTION

1. Up to this point, much of Paul's life might be considered preparatory in nature...
 - a. Even before his conversion, his heritage, education, and progress in the Jewish faith
 - b. After his conversion, his relative obscurity and work in Damascus, Arabia, and Tarsus
 - All of which would serve useful in the tasks the Lord had in mind for him
2. At this point in his life, Paul begins a series of missionary journeys...
 - a. That would take the gospel to regions where it had not been heard - cf. **Ro 15:20-21**
 - b. That would leave his mark on many regions in the Mediterranean world

[In this study we shall survey Paul's first missionary journey, that began and ended with a two year residence in...]

I. THE CITY OF ANTIOCH IN SYRIA (45 A.D.)

A. THE CHURCH IN ANTIOCH...

1. Started by men from Cyprus and Cyrene, by way of Jerusalem - **Ac 11:19-21**
2. Strengthened by Barnabas, then later together with Paul - **Ac 11:22-26**
3. A benevolent congregation, concerned with Christians elsewhere - **Ac 11:27-30**
4. Blessed with a number of prophets and teachers - **Ac 13:1**

B. THE CALL OF BARNABAS AND PAUL...

1. While ministering to the Lord and fasting, the Spirit told the prophets and teachers to separate Barnabas and Paul for the work He had for them - **Ac 13:2**
2. With fasting, prayer, and the laying on of hands, they sent Barnabas and Paul on their way - **Ac 13:3**

[Thus sent out by the Holy Spirit (**Ac 13:4**), these two men begin their journey by going to the coastal town of **Seleucia**, and sailing to...]

II. THE ISLAND OF CYPRUS (45 A.D.)

A. CYPRUS WAS NOT UNFAMILIAR TERRITORY...

1. The gospel had previously been preached in Cyprus - **Ac 11:19**
2. The church in Antioch of Syria had been started by men from Cyprus - **Ac 11:20**
3. Barnabas himself was from Cyprus - **Ac 4:36**
- It is interesting that the Spirit would have Barnabas and Paul start here; perhaps a principle to be learned regarding missionary efforts?

B. IN THE SYNAGOGUES AT SALAMIS...

1. Barnabas and Paul preached the word of God - **Ac 13:5**

2. They also had John Mark to assist them - **Ac 13:5**
- It would become Paul's custom to first go to the synagogues of the Jews whenever he entered a new city - **Ac 17:1-3**

C. AT PAPHOS...

1. They encounter a false prophet - **Ac 13:6-11**
 - a. A Jew whose surname was Bar-Jesus
 - 1) Who was also called Elymas the sorcerer
 - 2) Who was with the proconsul, Sergius Paulus
 - 3) Who sought to prevent Sergius Paulus from hearing the gospel
 - b. Whom Paul miraculously blinded
 - 1) Being filled with the Holy Spirit
 - 2) Having seen Elymas for what he was: full of deceit and fraud, a son of the devil and enemy of righteousness, seeking to pervert the ways of the Lord
 - 3) Blinding him by a mist and a darkness
2. They convert Sergius Paulus - **Ac 13:12**
 - a. Who saw what was done to Elymas
 - b. Who was astonished at the teaching of the Lord
3. The name of Paul is now used instead of Saul
 - a. Up to this point, he was called by his Hebrew name, Saul
 - b. From this point, he will be called by his Roman name, Paul
4. Paul begins to have precedence over Barnabas
 - a. Up to this point, the two men were called Barnabas and Saul
 - b. From this point, the two men will be called Paul and Barnabas

[The precedence of Paul is seen as Luke describes their departure from Paphos (*"when Paul and his party"*). Leaving the island of Cyprus, they sail on to...]

III. THE REGIONS OF PAMPHYLIA, PISIDIA, AND LYCAONIA (46-47 A.D.)

A. AT PERGA...

1. Paul and his company arrive at Perga, a city of Pamphylia - **Ac 13:13**
2. At this point, John Mark left them and returned to Jerusalem - **Ac 13:13**
 - a. This later became a sore point with Barnabas and Paul - **Ac 15:36-40**
 - b. Paul felt this departure rendered John Mark unsuitable for the next journey

B. AT ANTIOCH OF PISIDIA...

1. Paul's sermon in the synagogue - **Ac 13:14-41**
 - a. Following his custom to visit the local synagogues (**Ac 17:1-3**), Paul accepts an invitation to speak - **Ac 13:14-16**
 - b. His sermon can be divided into the following points:
 - 1) A review of God's dealings with Israel - **Ac 13:17-22**
 - 2) A proclamation that Jesus is the promised Savior - **Ac 13:23-26**
 - 3) A review of Jesus' death and evidence for His resurrection - **Ac 13:27-37**
 - 4) A proclamation that salvation is now offered through Jesus - **Ac 13:38-39**
 - 5) A warning not to fulfill prophecy by rejecting God's work in Christ - **Ac 13:40-41**
2. Rejection by the Jews and reception by the Gentiles - **Ac 13:42-49**
 - a. The Gentiles beg for more, even many of the Jews continue to listen to Paul - **Ac 13:42-43**

- b. But the next Sabbath, some of the Jews are envious of the large crowds and begin resisting Paul - **Ac 13:44-45**
- c. Paul directs his attention to the Gentiles, who are more receptive - **Ac 13:46-49**
- 3. Expulsion by the Jews - **Ac 13:50-52**
 - a. Persecution is brought against Paul and Barnabas - **Ac 13:50**
 - b. Forcing them to leave and go to Iconium - **Ac 13:51**
 - c. Yet the disciples were filled with joy and the Holy Spirit - **Ac 13:52**

C. AT ICONIUM...

- 1. Again the procedure was to start with the local synagogue - **Ac 14:1**
- 2. Unbelieving Jews stirred up the Gentiles against the brethren - **Ac 14:2**
- 3. Paul and his companions stayed “*a long time*”, speaking boldly in the Lord with signs and wonders - **Ac 14:3**
- 4. It may have been during this time to which Paul had reference when he later wrote to the Galatians of their reception of him - **Ga 4:13-15**
- 5. The city eventually became divided between the Jews and the apostles, and an attempt to stone them forced Paul and his companions to flee to Lystra and Derbe - **Ac 14:4-7**

D. AT LYSTRA AND DERBE...

- 1. While at Lystra...
 - a. Paul heals a lame man - **Ac 14:8-18**
 - b. Jews from Antioch and Iconium persuade the multitude to stone Paul - **Ac 14:19-20; 2 Co 11:25**
- 2. While at Derbe...
 - a. They preached the gospel - **Ac 14:21a**
 - b. They made many disciples - **Ac 14:21a**

E. RETRACING THEIR STEPS...

- 1. From Derbe they return to Lystra, Iconium, and Antioch - **Ac 14:21b-23**
 - a. Strengthening the souls of the disciples
 - b. Exhorting to the continue in the faith despite tribulations
 - c. Appointing elders in every church with prayer and fasting
 - d. Commending them to the Lord in whom they had believed
- 2. Passing through Pisidia, they come to Pamphylia - **Ac 14:24-26**
 - a. Preaching the word in Perga
 - b. Sailing from Attalia to Antioch from where they started

[Upon arriving in Antioch, Paul’s first missionary journey was completed. It had taken approximately two years (45-47 A.D.). For about the next two years, we find Paul...]

IV. RESIDING IN ANTIOCH OF SYRIA (48-49 A.D.)

A. REPORTING TO THE CHURCH...

- 1. All that God had done with them on their journey - **Ac 14:27a**
- 2. How God had opened the door of faith to the Gentiles - **Ac 14:27b**
- Paul would later provide a similar report at the conference in Jerusalem - **Ac 15:12**

B. STAYING “A LONG TIME”...

- 1. How long we don’t know, but estimate it was about two years

2. This is based upon dating the Jerusalem conference in Acts 15 to be about **50 A.D.**

CONCLUSION

1. The pattern established in his early years of service is certainly seen in this first missionary journey of Paul...
 - a. Preaching the gospel, followed by persecution
 - b. Establishing churches, followed by edification
2. On this first journey, another pattern becomes evident...
 - a. Preaching the gospel to the Jews first, by going to their synagogues
 - b. Preaching the gospel to the Gentiles also, especially after rejection by the Jews
 - Of this pattern Paul would write later to the brethren in Rome - **Ro 1:16**

The Lord had certainly opened a door of faith to the Gentiles (**Ac 14:27**) through the work of the apostle Paul. As we shall see in our next lesson, there were some who wished to close that door with whom Paul would have to contend.

But what about us? Has the Lord opened a door of faith for us today? Are we making use of that open door...?

A Harmony Of The Life Of Paul

Conference In Jerusalem, And Return To Antioch

(50 A.D.)

INTRODUCTION

1. During his first missionary journey, Paul saw that God “*opened a door of faith to the Gentiles*” - **Ac 14:27**
 - a. E.g., the conversion of Sergius Paulus - **Ac 13:6-12**
 - b. E.g., the conversion of many Gentiles in Antioch of Pisidia - **Ac 13:42-49**
 - c. E.g., the conversion of Greeks in Iconium - **Ac 14:1**
2. It wasn't long before the question of Gentiles in the church became an issue...
 - a. Should the Gentiles be accepted without first converting to Judaism?
 - b. Should they be required to be circumcised, and keep the Law of Moses?

[At the end of a two year residence in Antioch of Syria, Paul and the church were faced with a crisis regarding the issue of the Gentiles...]

I. THE PROBLEM IN ANTIOCH OF SYRIA

A. SOME CAME FROM JUDEA...

1. Teaching that Gentiles could not be saved without circumcision - **Ac 15:1**
2. With whom Paul and Barnabas strongly disagreed - **Ac 15:2a**

B. PAUL AND BARNABAS SENT TO JERUSALEM...

1. Accompanied by “*certain others*” (such as Titus) - **Ac 15:2a; Ga 2:1**
2. To talk to the apostles and elders, which Paul did “*by revelation*” - **Ac 15:2a; Ga 2:2**
3. On the way, they passed through Phoenicia and Samaria - **Ac 15:3**
 - a. Describing the conversion of the Gentiles
 - b. Causing great joy among the brethren

[Since the men causing disturbance came from Judea, Paul and his companions went to the source, to locate the actual origin of this problem. This led to...]

II. THE CONFERENCE IN JERUSALEM

A. PRELIMINARY MEETINGS...

1. A formal reception by the church
 - a. Paul's party was received by the church, the apostles, and the elders - **Ac 15:4**
 - b. To whom Paul reported all that God had done with them - **Ac 15:4; cf. 14:27**
2. A private meeting with some who were “*of reputation*”
 - a. In which Paul explained the gospel which he preached - **Ga 2:1-2**
 - b. Some false brethren tried to compel Titus (a Gentile) to be circumcised, which Paul refused - **Ga 2:3-6; cf. Ac 15:5**
 - c. James, Peter, and John commended Paul for his work among the Gentiles - **Ga 2:7-10**

- 1) Extending to him the right hand of fellowship
- 2) Asking only that he remember the poor (something he was careful do on his remaining missionary journeys)

B. THE PUBLIC MEETING...

1. The speech of Peter - **Ac 15:6-11**
 - a. How God selected him to be the first to preach to the Gentiles - cf. **Ac 10:1-43**
 - b. How God bore witness to their acceptability by giving them the Spirit - cf. **Ac 10:44-48; 11:15-18**
 - c. That God purified them through faith, just as He did the Jews
 - d. That they should not test God, by placing a burden on the Gentiles which they themselves could not bear
 - e. That God will save the Jews in the same way, through the grace of the Lord Jesus
2. The testimony of Paul and Barnabas - **Ac 15:12**
 - a. How God did many miracles and wonders through them among the Gentiles
 - b. Which the multitude listened to quietly
3. The counsel of James - **Ac 15:13-21**
 - a. Reminding them of what Simon (Peter) had just said
 - b. Reminding them of the Old Testament prophecy of Amos - **Amos 9:11-12**
 - c. Offering his judgment:
 - 1) Not to trouble the Gentiles who were turning to God
 - 2) But asking them to abstain from:
 - a) Things polluted by idols (i.e., meats offered to idols)
 - b) Sexual immorality
 - c) Things strangled
 - d) Blood

-- This would go a long way in keeping peace between Jewish and Gentile converts

C. THE LETTER TO BE SENT...

1. The idea pleased the apostles, elders, and the whole church - **Ac 15:22a**
2. Selected to accompany Paul and Barnabas along with the letter to Antioch were Judas named Barsabas and Silas - **Ac 15:22b**
3. A copy of this letter is preserved by Luke - **Ac 15:23-29**
4. In which those who caused the trouble are identified as doing so without any authority from those in Jerusalem - **Ac 15:24**

[So the conference in Jerusalem ends on a very positive note. But while the issue of Gentiles was solved doctrinally, in practice it would not be as easily resolved. This becomes evident from what happens after...]

III. THE RETURN TO ANTIOCH OF SYRIA

A. A HAPPY RETURN...

1. Paul and his companions return to Antioch, and deliver the letter - **Ac 15:30**
2. The multitude rejoice over its encouragement - **Ac 15:31**
3. Judas and Silas exhort the brethren with many words - **Ac 15:32-34**
 - a. Judas eventually returned to the apostles in Jerusalem
 - b. Silas stayed in Antioch, later to join Paul on his travels - cf. **Ac 15:40**

4. Paul and Barnabas remain in Antioch, teaching and preaching - **Ac 15:35**

B. AN UNHAPPY VISIT...

1. Peter comes to Antioch - **Ga 2:11a**
2. Paul had to withstand Peter - **Ga 2:11b-21**
 - a. For at first Peter would eat with the Gentiles
 - b. But when some came from James, Peter separated himself, fearing those who were of the circumcision (i.e., Jewish brethren)
 - c. Even Barnabas was carried away by this hypocrisy
 - d. Requiring Paul to rebuke Peter before them all
3. Peter would not hold this against Paul, later referring to him as *“our beloved brother Paul”* - **2 Pe 3:15**

CONCLUSION

1. The unpleasant visit and necessary rebuke of Peter simply illustrates the great challenge faced by the church in its infancy...
 - a. The challenge of transition from the Old Covenant to the New Covenant
 - b. The challenge of accepting into the church those who were considered “unclean” for over a thousand years
2. But it was a challenge that was overcome, in large part due to the apostle Paul...
 - a. A Hebrew of the Hebrews, but also an apostle to the Gentiles
 - b. Whom God used to help bridge Jew and Gentile together
 - 1) To fulfill what Jesus died to accomplish on the cross
 - 2) To bring peace between Jew and Gentile, making one new body - cf. **Ep 2:11-16**

After some time in Antioch, Paul began to wonder about the brethren who were converted on the first missionary journey (**Ac 15:36**). In our next study, we shall survey the second missionary of Paul.

In the meantime, I hope this study reminds those who are Gentiles how blessed we are to be able to come into the fellowship with God and His people. Have we let Jesus add us to His one new body, the church? - cf. **Ac 2:41,47**

A Harmony Of The Life Of Paul

Second Missionary Journey

(51-54 A.D.)

INTRODUCTION

1. While Paul undoubtedly enjoyed his work at Antioch, it was not long before he was ready to take another journey...
 - a. He was concerned about the churches established on the first journey - **Ac 15:36**
 - b. He also had the goal of preaching Christ in places where the gospel had not yet been proclaimed - cf. **Ro 15:20-21**
2. And so begins Paul's second missionary journey...
 - a. That will allow him to visit churches established on the first
 - b. With new traveling companions
 - c. Taking him to a new continent
 - d. In which he will establish new churches, experience more persecution, and begin writing letters that will become part of the New Testament

[As with the first missionary journey, the second journey begins in...]

I. THE CITY OF ANTIOCH IN SYRIA (51 A.D.)

A. PAUL AND BARNABAS SEPARATE...

1. They disagree over whether to take John Mark - **Ac 15:37-38**
 - a. Barnabas was determined to take John Mark (his cousin) - cf. **Co 4:10**
 - b. Paul insisted that he was not reliable - cf. **Ac 13:13**
2. Their contention required them to separate - **Ac 15:39**
 - a. Barnabas took John Mark and went to Cyprus
 - b. Where Barnabas was from, and which was visited on the first journey - cf. **Ac 4:36; 13:4-12**

B. PAUL AND SILAS BEGIN THEIR JOURNEY...

1. Paul selected Silas to accompany him - **Ac 15:40**
 - a. One of the two men sent by Jerusalem with the letter regarding circumcision - **Ac 15:22-23,27**
 - b. Who himself was a prophet - **Ac 15:32**
 - c. Who had stayed in Antioch - **Ac 15:34**
2. They pass through Syria and Cilicia, confirming the churches - **Ac 15:41**
 - a. From which Paul was from - **Ac 22:3**
 - b. Where he had spent time preaching before - **Ga 1:21**
 - c. To whom Paul and Silas likely delivered the letter addressed to them - **Ac 15:23**

[While the separation of Paul and Barnabas was unpleasant, it did not keep both men from their service to God. Paul eventually was reconciled with both men (cf. **1 Co 9:6; Co 4:10; 2 Ti 4:11; Phile 24**), and

this temporary separation provided the opportunity for others to become involved in the work of spreading the gospel. With Silas at his side, Paul proceeded to travel to...]

II. THE REGIONS OF ASIA MINOR (51 A.D.)

A. IN DERBE AND LYSTRA...

1. Where Paul healed a lame man, and was stoned, on his first journey - **Ac 14:6-20**
2. Paul desires Timothy to go with him - **Ac 16:1-3**
 - a. Whose mother was a Jew, his father a Greek - cf. **2 Ti 1:5; 3:15-16**
 - b. Who had a good reputation among the brethren
 - c. Whom Paul had circumcised in deference to the Jews
3. The decrees from the conference in Jerusalem were delivered - **Ac 16:4-5**

B. IN PHRYGIA AND GALATIA...

1. They next went throughout the region of Phrygia and Galatia - **Ac 16:6**
2. This likely included the churches in Iconium, and Antioch of Pisidia
3. They were forbidden by the Spirit to preach the word in Asia, i.e., to head southwest toward Ephesus - **Ac 16:7**

C. IN MYSIA AND TROAS...

1. Near Mysia they were not permitted by the Spirit to head north toward Bithynia - **Ac 16:8**
2. They arrive in Troas - **Ac 16:9-10**
 - a. Where Paul has a vision, a man of Macedonia asking him to help them
 - b. Understood as the Lord sending them in that direction
 - c. Note the use of “*we*”
 - 1) Luke, author of Acts, now joins Paul and his company
 - 2) He was a physician (**Co 4:14**), author also of the gospel which bears his name, and was with Paul in his last days - **2 Ti 4:11**

[From Troas they cross over to Samothrace, and then to Neapolis (**Ac 16:11**). They have now entered the continent of Europe, and come into...]

III. THE REGIONS OF MACEDONIA AND ACHAIA (52-53 A.D.)

A. IN PHILIPPI...

1. A chief city of Macedonia, and Roman colony - **Ac 16:12**
2. The conversion of Lydia and her household - **Ac 16:13-15**
3. The healing of the demon-possessed girl - **Ac 16:16-18**
4. Paul and Silas beaten and imprisoned - **Ac 16:19-24**
 - a. Paul refers to this in his letter to the Thessalonians - **1 Th 2:2**
 - b. Also in his letter to the Philippians - **Ph 1:30**
5. The earthquake, and conversion of the jailer and his family - **Ac 16:25-34**
6. Paul and Silas released, and depart from Philippi - **Ac 16:35-40**
 - a. Not before pointing out the serious mistake made by the magistrates beating Roman citizens (not only Paul, but evidently Silas was a Roman citizen also)
 - b. Not before going to the house of Lydia and encouraging the brethren
7. The church at Philippi...
 - a. Included Lydia and the jailer, along with their families
 - b. Luke, who stayed behind (note the use of “*they*”, **Ac 16:40;17:1**)

c. Euodia, Syntyche, Syzygus (“*true companion*”), and Clement - **Ph 4:2-3**

B. IN THESSALONICA...

1. Passing through Amphipolis and Apollonia, they come to Thessalonica - **Ac 17:1**
2. Paul visits the synagogue and reasons with the Jews for three Sabbaths - **Ac 17:2-4**
 - a. Proclaiming Jesus as the Christ
 - b. Some of whom who were persuaded, along with a great multitude of Greeks
3. Unbelieving Jews gather a mob, and attack the house of Jason - **Ac 17:5-9**
4. Paul and Silas sent away by the brethren - **Ac 17:10**
5. Elsewhere, we learn the following about Paul’s stay in Thessalonica...
 - a. He supported himself, aided by the Philippians - **1 Th 2:9; 2 Th 3:6-10; Ph 4:16**
 - b. The dedicated nature of his ministry - **1 Th 2:1-10**
 - c. The faithfulness and love of the Thessalonians - **1 Th 1:1-8; 2:13-16; 4:9-10**

C. IN BEREIA...

1. The Jews are more fair-minded than those at Thessalonica - **Ac 17:11-12**
 - a. They received the word with all readiness
 - b. They searched the Scriptures daily to see if what Paul said was true
 - c. Many believed, along with prominent Greeks
2. Jews from Thessalonica came and stirred up the crowds - **Ac 17:13**
3. Paul sent away by the brethren, but Silas and Timothy stay - **Ac 17:14**

D. IN ATHENS...

1. Paul sends for Silas and Timothy - **Ac 17:15**
2. Moved by the idolatry, Paul disputes with both Jews and Greeks - **Ac 17:16-17**
 - a. In the synagogue with Jews and other devout persons
 - b. In the market place daily
3. Invited by the Epicurean and Stoic to speak at the Areopagus - **Ac 17:18-21**
4. Paul’s sermon on “The Unknown God” - **Ac 17:22-34**
 - a. Proclaiming the One True God
 - b. Proclaiming the need to repent, the coming Judgment, and the resurrection of Jesus from the dead
 - c. Reaction was varied: some mocked, others agreed to hear more, some believed
5. At some point, Timothy is sent back to Thessalonica - cf. **1 Th 3:1-2**
 - a. To encourage the brethren there
 - b. Some scholars believe Timothy may have been sent from Berea

E. IN CORINTH...

1. Paul arrives and lives with Aquila and Priscilla - **Ac 18:1-4**
 - a. He worked together with them as a tentmaker - cf. **1 Co 9:6-15**
 - b. He also received support from Philippi - cf. **2 Co 11:7-10; Ph 4:15**
 - c. He reasoned with the Jews every Sabbath - cf. **1 Co 2:1-5**
2. Silas and Timothy arrive from Macedonia - **Ac 18:5; 2 Co 1:19**
 - a. With good news regarding the church at Thessalonica - **1 Th 3:6-7**
 - b. Prompting Paul to write **First Thessalonians** (52 A.D.) - **1 Th 1:1**
 - 1) **Purpose:**
 - a) To praise them for their steadfastness under persecution
 - b) To instruct them concerning holy living
 - c) To correct any misunderstanding, especially about the second coming of Christ

- 2) **Theme:** Holiness In View Of The Coming Of Christ
- 3) **Brief Outline:**
 - a) Personal reflections - **1 Th 1:1-3:13**
 - b) Apostolic instructions - **1 Th 4:1-5:28**
3. Paul leaves the synagogue, and preaches next door - **Ac 18:5-7**
4. His success in Corinth - **Ac 18:8; 1 Co 1:14-16**
 - a. Crispus, ruler of the synagogue, believes with his household, and is baptized
 - b. Many of the Corinthians believe and are baptized
 - c. Gaius is baptized, who later becomes host of the church - cf. **Ro 16:23**
 - d. The household of Stephanas is baptized - cf. **1 Co 16:15**
5. Paul's vision from the Lord - **Ac 18:9-11**
 - a. Not to be afraid, nor remain silent
 - b. The Lord has many people in the city
 - c. So Paul remains a year and six months (52-53 A.D.)
 - d. During which he writes **Second Thessalonians** (53 A.D.) - **2 Th 1:1**
 - 1) **Purpose:**
 - a) To encourage them in their steadfastness under persecution
 - b) To correct their misunderstanding about the imminence of the Lord's return
 - c) To instruct the congregation on what disciplinary action to take toward those who refused to work
 - 2) **Theme:** Steadfastness While Waiting For The Coming Of Christ
 - 3) **Brief Outline:**
 - a) Encouragement In Persecutions - **2 Th 1:1-12**
 - b) Enlightenment About The Coming Of The Lord - **2 Th 2:1-17**
 - c) Exhortations To Christian Living - **2 Th 3:1-18**
6. Paul before Gallio - **Ac 18:12-17**
 - a. The Jews bring Paul up on charges before Gallio, proconsul of Achaia
 - b. Gallio refuses to heed them, the Greeks beat Sosthenes, ruler of the synagogue
7. Paul remains in Corinth a good while - **Ac 18:18a**

[After such a long and successful stay (comparatively speaking) in Corinth, Paul begins the backward leg of his journey and his...]

IV. RETURN TO ANTIOCH IN SYRIA (54 A.D.)

A. FROM CORINTH TO EPHESUS...

1. Joined by Aquila and Priscilla - **Ac 18:18**
2. Cut his hair in Cenchrea (near Corinth), for Paul had taken a vow - **Ac 18:18; cf. Ro 16:1**
3. In Ephesus - **Ac 18:19-20**
 - a. Left Aquila and Priscilla there
 - b. Reasoned with the Jews for a short time in the synagogue, who wanted him to stay longer

B. FROM EPHESUS TO JERUSALEM...

1. Anxious to get to Jerusalem in time for the feast (Passover?) - **Ac 18:21**
2. Sailed from Ephesus to Caesarea - **Ac 18:21-22**
3. Went "*up*" (elevation-wise) to Jerusalem and visited the church - **Ac 18:22**

C. FROM JERUSALEM TO ANTIOCH...

1. He went “*down*” (elevation-wise) to Antioch - **Ac 18:22**
2. He spent “*some time*” in Antioch of Syria - **Ac 18:23a**

CONCLUSION

1. On this second journey, Paul was able to...
 - a. Encourage churches like those in Syria, Cilicia, Derbe, Lystra, Iconium, and Antioch
 - b. Establish churches like those in Philippi, Thessalonica, Berea, Athens, and Corinth
2. It was a journey that saw the beginning of long-lasting relationships...
 - a. Silas and Timothy
 - b. The physician Luke, the brethren at Philippi (Clement, Euodia, Syntyche)
 - c. Aquila and Priscilla, the brethren at Corinth (Gaius, Crispus, the household of Stephanas)
3. This was a journey that provides much historical background to the New Testament...
 - a. Describing churches to whom letters were later written (Galatians Philippians, 1st and 2nd Thessalonians, 1st and 2nd Corinthians)
 - b. Introducing key persons whose impact is felt in the New Testament (Luke, who wrote the gospel and the book of Acts; Timothy, to whom Paul wrote two epistles)

It was also a journey with several notable examples of conversion (Lydia, the Philippian jailer, the Corinthians). We also saw the worthy example of the Bereans in how they listened to Paul, and searched the Scriptures daily. May such examples encourage us in our devotion to the Lord!

A Harmony Of The Life Of Paul

Third Missionary Journey

(54-58 A.D.)

INTRODUCTION

1. Between the first and second journeys of Paul, there was an interval of about two years...
 - a. In which Paul spent “*a long time*” in Antioch - **Ac 14:28**
 - b. During which a visit to Jerusalem became necessary - **Ac 15:1-2**
2. Between the second and third journeys, Paul did not remain long in Antioch...
 - a. He did spend “*some time*” there - **Ac 18:22-23**
 - b. But he soon departed, perhaps anxious to fulfill a promise made to the Ephesians on his second journey - cf. **Ac 18:19-21**

[As with his second journey, he starts with...]

I. THE REGIONS OF ASIA MINOR (54-57 A.D.)

A. IN GALATIA AND PHRYGIA...

1. Strengthening the disciples - **Ac 18:23**
2. This would be Paul’s third time in the region
 - a. He visited this area on his first journey - **Ac 14:6-20**
 - b. He returned on his second journey - **Ac 16:6**

B. IN EPHESUS...

1. Where Paul had briefly stopped on his second journey - **Ac 18:19-21**
2. Where Aquila and Priscilla had stayed, and converted Apollos - **Ac 18:24-28**
3. Where Paul converted twelve disciples of John the Baptist - **Ac 19:1-7**
4. Where Paul stayed for about **three years** (54-57 A.D.)
 - a. Teaching for three months in the synagogue - **Ac 19:8**
 - b. Teaching daily for two years in the school of Tyrannus - **Ac 19:9-10**
 - c. Working unusual miracles - **Ac 19:11-20**
 - d. Note the great success Paul had - **Ac 19:10,20**
5. During this period of time, several things may have happened...
 - a. Paul made a short visit to Corinth, his second - cf. **2 Co 12:14; 13:1**
 - 1) His first visit was during the second journey - **Ac 18:1**
 - 2) His third visit was later on the third journey - **Ac 20:1-3**
 - 3) The book of Acts is silent about his second visit, but most place it sometime during his extended stay at Ephesus
 - b. Paul wrote a letter to the Corinthians (now lost), alluded to in **1 Co 5:9**
 - c. Paul wrote **Galatians** (55 A.D.) - **Ga 1:1-2**
 - 1) **Purpose:** To verify his apostleship and the gospel of justification by faith in Christ
 - 2) **Theme:** Stand fast in the liberty of the gospel
 - 3) **Brief Outline:**
 - a) Defense of his apostleship - **Ga 1:1-2:21**

- b) Defense of the gospel of justification by faith - **Ga 3:1-4:31**
 - c) The call to stand fast in the liberty of the gospel - **Ga 5:1-6:18**
- 6. Paul makes plans to leave Ephesus - **Ac 19:21-22**
 - a. Sending **Timothy** and **Erastus** into Macedonia, with Timothy to eventually go to Corinth - **1 Co 4:17; 16:10-11**
 - b. Though he himself stayed “*for a time*”, during which he writes **First Corinthians** (spring of 57 A.D.) - **1 Co 16:5-8**
 - 1) **Purpose:** To correct sinful practices and refute false doctrine
 - 2) **Theme:** Walk together in unity, love, and truth
 - 3) **Brief Outline:**
 - a) Factions in the church - **1 Co 1:1-4:21**
 - b) Sexual immorality in the church - **1 Co 5:1-13**
 - c) Lawsuits among brethren - **1 Co 6:1-11**
 - d) Moral defilements - **1 Co 6:12-20**
 - e) Marriage and celibacy - **1 Co 7:1-40**
 - f) Meats sacrificed to idols - **1 Co 8:1-11:1**
 - g) Women praying and prophesying unveiled - **1 Co 11:2-16**
 - h) The Lord’s supper - **1 Co 11:17-34**
 - i) Spiritual gifts - **1 Co 12:1-14:40**
 - j) Resurrection from the dead - **1 Co 15:1-58**
 - k) Collection for the saints - **1 Co 16:1-4**
 - l) Concluding remarks, instructions, benediction - **1 Co 16:5-24**
- 7. Paul sends Titus and “a brother” to Corinth - cf. **2 Co 12:17-18**
 - a. To bring Paul word as to how the Corinthians received the first letter?
 - b. To encourage the Corinthians concerning the collection? - **2 Co 8:6a**
 - c. Whose delayed return would later give Paul concern - **2 Co 2:12-13**
 - d. But who would eventually bring Paul good news - **2 Co 7:5-7,13-16**
- 8. The Diana incident - **Ac 19:23-41**
 - a. A great commotion brought on by Demetrius and the silversmiths
 - b. In which a mob takes two of Paul’s travel companions, Gaius and Aristarchus
 - c. Barely controlled by the city’s town clerk
- 9. Additional details about Paul’s stay in Ephesus
 - a. Sosthenes was there, joining Paul in writing to the Corinthians - **1 Co 1:1**
 - b. Paul had been visited by Stephanas, Fortunatus, and Achaicus - **1 Co 16:17**
 - c. Aquila and Priscilla hosted the church in their house, and sent greetings to those in Corinth - **Ac 18:2,19,26; 1 Co 16:19**
 - d. Paul’s sufferings while at Ephesus
 - 1) As related to the Ephesian elders in Miletus - **Ac 20:17-19**
 - 2) As mentioned in letters to the Corinthians - **1 Co 15:30-32; 2 Co 1:8-11**
 - e. Paul’s preaching while at Ephesus - **Ac 20:21-21,25-27,31**
 - f. Paul’s manual labor while at Ephesus - **Ac 20:33-35; 1 Co 4:11,12**

C. IN TROAS...

- 1. The turmoil over Paul provides an opportune time to leave Ephesus - **Ac 20:1**
- 2. With plans already made (**Ac 19:21**), Paul heads toward Macedonia - **Ac 20:1**
- 3. At Troas, he finds an open door to preach the gospel - **2 Co 2:12**
- 4. But not finding Titus, he continues on toward Macedonia - **2 Co 2:13**

[With anxiety over the condition of the church at Corinth, Paul once again travels to...]

II. THE REGIONS OF MACEDONIA AND GREECE (57-58 A.D.)

A. IN MACEDONIA...

1. Paul finds Titus, who brings comforting news from Corinth - **2 Co 7:5-7,13-16**
2. Paul preaches throughout Macedonia- **Ac 20:1-2**
 - a. He had preached in Macedonia on his second journey - **Ac 16:11-17:15**
 - b. Establishing churches in Philippi, Thessalonica, and Berea
 - c. On this trip he appears to have ventured to Illyricum - cf. **Ro 15:19**
3. The brethren give generously for the relief of the church in Jerusalem - **2 Co 8:1-5**
4. Timothy rejoins Paul, and joins Paul in writing **Second Corinthians** (fall of 57 A.D.) - **2 Co 1:1**
 - a. **Purpose:** To vindicate Paul's apostleship and manner of life
 - b. **Theme:** Open your heart to us, we have wronged no one
 - c. **Brief Outline:**
 - 1) Paul explains his ministry of reconciliation - **2 Co 1:1-7:16**
 - 2) The collection for the saints in Jerusalem - **2 Co 8:1-9:15**
 - 3) Paul defends his apostolic authority - **2 Co 10:1-13:14**
5. Titus and "two brethren" are sent to Corinth - **2 Co 8:16-24**
 - a. Likely taking Second Corinthians
 - b. To assist the Corinthians concerning the collection - **2 Co 8:6-8; 9:1-5**

B. IN ACHAIA (GREECE)...

1. Paul spent three months - **Ac 20:2-3**
2. It included his third visit to Corinth - **2 Co 12:14**
 - a. A visit he hoped would not be sorrowful - **2 Co 2:1**
 - b. A visit he hoped would not be embarrassing for them - **2 Co 9:3-4**
 - c. A visit he hoped would not require stern judgment - **2 Co 12:20-21; 13:1-3**
3. Paul wrote **Romans** (spring of 58 A.D.) - **Ro 16:23**; cf. **1 Co 1:14; 2 Ti 4:20**
 - a. **Purpose:** To set straight the design and nature of the gospel
 - b. **Theme:** The gospel is God's power of salvation
 - c. **Brief Outline:**
 - 1) Justification by faith in Christ - **Ro 1:1-11:36**
 - 2) The transformed life - **Ro 12:1-16:27**
4. Paul's companions while in Corinth
 - a. Phoebe, servant of the church in nearby Cenchrea - **Ro 16:1-2**
 - b. Timothy, Lucius, Jason, and Sosipater, Paul's countrymen - **Ro 16:21**
 - c. Tertius, writer for Paul - **Ro 16:22**
 - d. Gaius, host of Paul and the church - **Ro 16:23**
 - e. Erastus, treasurer of the city, and Quartus, a brother - **Ro 16:23**
5. Paul's plans for when he leaves Corinth
 - a. To visit Rome and eventually Spain - **Ro 1:8-13; 15:22-24**
 - b. But first he must go to Jerusalem with the contribution for the needy saints - **Ro 15:25-29**

[After just three months, then, Paul prepares to leave Corinth and head straight toward Syria on his way to Jerusalem. But circumstances demand a change in itinerary...]

III. FROM CORINTH TO JERUSALEM (58 A.D.)

A. BY WAY OF MACEDONIA...

1. Paul's plan to sail straight to Syria spoiled by a plot against him - **Ac 20:3**
2. Paul decides to go through Macedonia, joined by seven companions - **Ac 20:4**
 - a. Sopater of Berea - **Ro 16:21**
 - b. Aristarchus (**Ac 19:29; 27:2; Co 4:10; Phe 24**) and Secundus of Thessalonica
 - c. Gaius of Derbe, and Timothy - cf. **Ac 16:1**
 - d. Tychicus (**Ep 6:21; Co 4:7; 2 Ti 4:12; Ti 3:12**) and Trophimus (**Ac 21:29; 2 Ti 4:20**) of Asia
3. These seven go on to wait for Paul at Troas, while Luke evidently joins Paul at Philippi and sails with him to Troas - **Ac 20:5-6** (note the use of "we"...)

B. BY WAY OF TROAS AND MILETUS...

1. Paul and his companions assemble with the disciples at Troas - **Ac 20:6-12**
 - a. After waiting seven days - **Ac 20:6**
 - b. On the first day of the week - **Ac 20:7**; cf. **1 Co 16:1-2**
 - c. For the purpose of breaking bread - **Ac 20:7**; cf. **1 Co 10:16-17; 11:23-33**
 - d. Paul speaks until midnight - **Ac 20:7**
 - e. Eutychus falls from the third story, and presumed dead; Paul reassures them otherwise - **Ac 20:8-10**
 - f. Paul breaks bread, talks until dawn, and then departs - **Ac 20:11-12**
2. Paul goes to Miletus, where he meets with the Ephesian elders - **Ac 20:13-38**
 - a. On the way to Miletus...
 - 1) Paul walks to Assos, the others take the ship - **Ac 20:13**
 - 2) Paul joins them at Assos, and sails to Mitylene - **Ac 20:14**
 - 3) They sail pass Chios, on to Samos, Trogyllium, finally Miletus - **Ac 20:15**
 - 4) Paul's plan is to bypass Ephesus to reach Jerusalem in time for Pentecost - **Ac 20:16**
 - b. At Miletus Paul talks to the Ephesian elders...
 - 1) Reviewing his work with them - **Ac 20:17-27**
 - 2) Warning them of dangers within and without - **Ac 20:28-31**
 - 3) Commending them to God and His Word, reminding them of his own example - **Ac 20:32-35**
 - 4) Parting with prayer and great sorrow - **Ac 20:36-38**

C. BY WAY OF TYRE, PTOLEMAIS, AND CAESAREA...

1. Sailing to Cos, Rhodes, Patara, catching a ship on the way to Phoenicia - **Ac 21:1-2**
2. Passing by Cyprus, sailing to Syria, landing at Tyre - **Ac 21:3-6**
 - a. Staying with disciples for seven days
 - b. Paul warned not to go to Jerusalem
 - c. Parting with prayer on the shore, sailing on to Ptolemais
3. Staying at Ptolemais one day with the brethren - **Ac 21:7**
4. Arriving at Caesarea, where they stayed "*many days*" - **Ac 21:8-15**
 - a. Staying at the house of Philip the evangelist - **Ac 21:8-9**; cf. **Ac 6:5; 8:5-13,26-40**
 - b. Agabus prophesies of Paul's impending imprisonment - **Ac 21:10-11**
 - c. Over their objections, Paul is determined to go to Jerusalem - **Ac 21:12-14**
 - d. They leave Caesarea, along with some of the disciples including Mnason, with whom they would stay in Jerusalem - **Ac 21:15-16**
 - e. They arrive in Jerusalem, warmly received by the brethren - **Ac 21:17**

CONCLUSION

1. Paul's arrival in Jerusalem must have been with mixed emotions...
 - a. He was accompanying the contribution for needy Christians in Jerusalem - **Ro 15:25-27**
 - b. He had intentions of going to Rome, and then Spain - **Ro 15:28**; cf. **Ac 19:21**
 - c. He knew that chains awaited him in Jerusalem - **Ac 20:22,23**; **21:11-14**

2. Yet Paul could consider his third missionary journey a success...
 - a. Strengthening churches in Galatia, Phrygia, Asia, Macedonia, Syria
 - b. Three years in Ephesus, from where all Asia heard the Word
 - c. Encouraging the churches in Macedonia, with likely excursions into Illyricum
 - d. Dealing with the problems at Corinth, with evident success
 - e. Writing letters, including Galatians, 1st and 2nd Corinthians, Romans
 - f. Motivating Gentile Christians to assist their needy Jewish brethren in Jerusalem

3. A study of Paul's life reveals more than just the life of one man, it reveals much about the life of the early church; we learn of...
 - a. Its worship, its dedication to evangelism, edification, and benevolence
 - b. The love and hospitality of the early disciples which made such things possible

May the example of Paul and the disciples in the early church inspire us in our service to the Lord today!

A Harmony Of The Life Of Paul

Arrest In Jerusalem

(58 A.D.)

INTRODUCTION

1. Paul's arrival in Jerusalem must have been with some joyful anticipation...
 - a. He had been in a hurry to get there for the Day of Pentecost - **Ac 20:16**
 - b. He had been delayed right at the last moment, having to wait in Tyre and then Caesarea - **Ac 21:3-4,7-10**
...for he was accompanying a contribution for needy Christians in Jerusalem - **Ro 15:25-27**

2. His arrival must have also been with anxious expectations...
 - a. He knew that chains awaited him in Jerusalem - **Ac 20:22,23**
 - b. He knew that he would be delivered into the hands of the Gentiles - **Ac 21:10-11**
...yet he was willing not only to be bound, but die for the name of Jesus - **Ac 20:24; 21:12-14**

[With such mixed emotions in his heart, then, we read of...]

I. PAUL'S ARRIVAL IN JERUSALEM

A. HIS RECEPTION BY THE CHURCH...

1. The brethren receive him and his companions gladly - **Ac 21:17**
2. On the next day, he and his companions visit James and the elders - **Ac 21:18-21**
 - a. He details what God had done among the Gentiles through his ministry
 - b. They glorify the Lord when they heard this news
 - c. They tell Paul what thousands of Jewish Christians have heard about him
 - 1) That he teaches the Jews among the Gentiles to forsake Moses
 - 2) That he teaches them not to circumcise their children, nor to keep the customs
3. They counsel Paul in view of these things - **Ac 21:22-25**
 - a. To be purified along with four men who have taken a vow (likely the Nazarite vow, cf. **Num 6:1-12**)
 - b. To pay their expenses at the completion of the vow
 - c. To thereby reassure Jewish Christians...
 - 1) That what they have heard is false
 - 2) That Paul himself was willing to keep the Law
 - 3) That Gentiles were not required to do so, but to keep the ordinances from the conference in Jerusalem - cf. **Ac 15:20,29**

B. HIS INVOLVEMENT WITH THE VOW...

1. Paul agrees and the next day enters the temple with the four men - **Ac 21:26**
 - a. Having been purified with them
 - b. To announce the date in which the days of purification would end and offerings would be made for each of them - cf. **Num 6:13-20**
2. There are three views concerning Paul's involvement with this vow
 - a. Paul acted ignorantly, not aware that the Law of Moses was no longer binding

- 1) Unlikely, since Paul preached “the whole counsel of God” - **Ac 20:27**
- 2) Unlikely, since Paul had already penned Romans, 1st & 2nd Corinthians, and Galatians, which clearly reveal Paul was not ignorant
- b. Paul acted hypocritically, like Peter did at Antioch - cf. **Ga 2:11-13**
 - 1) Unlikely, since Paul had endured so much mistreatment already
 - 2) Unlikely, since Paul was willing to be bound and to die for Christ
- c. Paul acted consistently, with what he actually taught (which is my view)
 - 1) The Law was no longer in force - cf. **Ro 7:1-6; Ga 3:24-25**
 - 2) Anyone seeking to be justified by the Law was fallen from grace - **Ga 5:4**
 - 3) Yet a Jewish Christian (like Paul) could observe the customs of the Law - cf. **Ac 18:18; 1 Co 9:20**
 - 4) A Jewish Christian could observe elements of the Law provided:
 - a) He did not do so seeking justification, for that comes only through the sacrifice of Christ
 - b) He did not bind it upon others, especially Gentiles who were never under the Law of Moses

[It was this effort to reassure misinformed brethren that led to...]

II. PAUL’S ARREST IN JERUSALEM

A. HIS ARREST IN THE TEMPLE...

1. Prompted by Jews from Asia - **Ac 21:27-30**
 - a. Who stirred up a mob to seize Paul, accusing him:
 - 1) Of the same things the brethren had heard - cf. **Ac 21:21**
 - 2) Of bringing a Gentile into the temple (a false presumption)
 - b. Who dragged Paul out of the temple
2. Rescued from death by the Roman commander - **Ac 21:31-36**
 - a. News came to the commander as they were seeking to kill Paul
 - b. The crowd stops beating Paul when they see the commander along with soldiers and centurions
 - c. After binding Paul with chains, the commander is unable to determine why people are so upset with Paul
 - d. Paul is commanded to be sent to the barracks

B. HIS ADDRESS TO THE JERUSALEM MOB...

1. Permission obtained from the Roman commander - **Ac 21:37-40**
 - a. Paul seeks to speak with the commander, who is surprised Paul speaks Greek
 - b. Paul identifies himself as a Jew from Tarsus
 - c. With permission, Paul begins to speak to the mob in Hebrew
2. Paul’s defense to the Jerusalem mob - **Ac 22:1-21**
 - a. He reviews his early life - **Ac 22:1-5**
 - 1) His birth in Tarsus, and religious training in Jerusalem
 - 2) His persecution of the church
 - b. He relates the circumstances of his conversion - **Ac 22:6-16**
 - 1) Recorded by Luke in **Ac 9:1-19**
 - 2) Recounted again by Paul in **Ac 26:12-18**
 - c. He refers to a vision on an earlier visit to Jerusalem - **Ac 22:17-21**
 - 1) In which the Lord told to him to flee Jerusalem

2) In which the Lord told him to go to the Gentiles

C. HIS APPEAL TO HIS ROMAN CITIZENSHIP...

1. The enraged mob call for Paul's death - **Ac 22:22-23**
 - a. Angry at his mention of the Gentiles
 - b. Tearing their clothes and casting dust into the air
2. The Roman commander prepares to scourge Paul - **Ac 22:24**
 - a. Paul is ordered back into the barracks
 - b. To learn why the people are so angry
3. Paul is spared because of his Roman citizenship - **Ac 22:25-30**
 - a. As he is about to be scourged, Paul tells the centurion he is a Roman
 - b. The commander, learning Paul was born a Roman citizen, is afraid for having put him in bonds
 - c. The next day, Paul is brought to appear before the council, that the commander might learn why Paul was being accused by the Jews

D. HIS ADDRESS TO THE SANHEDRIN COUNCIL...

1. Paul claims a clear conscience - **Ac 23:1**
2. This angers Ananias the High Priest, who has Paul struck - **Ac 23:2-5**
3. Seeing the council is divided between Sadducees and Pharisees, Paul identifies himself as a Pharisee - **Ac 23:6; cf. Ph 3:5**
4. A dispute arises between the Sadducees and the Pharisees, with the latter defending Paul - **Ac 23:7-9**
5. Fearing for Paul's life, the commander returns him to the barracks - **Ac 23:10**

E. HIS ESCAPE FROM A PLOT TO KILL HIM...

1. The Lord reassures Paul that he will bear witness in Rome - **Ac 23:11**
2. Forty Jews bind themselves under an oath to kill Paul, and a plot is formed with the chief priests and elders - **Ac 23:12-15**
3. Paul's nephew hears of the plot, and is sent by Paul to the commander - **Ac 23:16-22**
4. The Roman commander, Claudius Lysias, prepares an armed guard and a letter to accompany Paul to Felix the governor - **Ac 23:23-30**
5. Paul safely arrives in Caesarea, and is presented to the governor - **Ac 23:31-33**

CONCLUSION

1. Paul's time in Jerusalem must have been disappointing...
 - a. He had been in Jerusalem hardly a week
 - b. He was likely sent away before the Day of Pentecost - cf. **Ac 20:16**
2. But the Lord had given him reason to rejoice, for he was going to Rome! - cf. **Ac 23:11**
 - a. Something he had wanted to do - cf. **Ac 19:21; Ro 1:9-11,15; 15:23-29**
 - b. Something he had asked brethren to pray for - cf. **Ro 15:30-32**

The Lord had answered the first part of his request (deliverance from those in Judea who did not believe, **Ro 15:31**), and would answer the second part (go to Rome, **Ro 15:32**), though not as soon or in quite the manner Paul might have expected!

A Harmony Of The Life Of Paul

Imprisonment In Caesarea

(58-60 A.D.)

INTRODUCTION

1. Following his arrest in Jerusalem, Paul was given an armed escort to Caesarea...
 - a. In response to a plot by some Jews to kill him - **Ac 23:12-24**
 - b. Accompanied by a letter from the Roman commander (Claudius Lysias) in Jerusalem, to the Roman governor Felix - **Ac 23:25-33**

2. Upon reading the letter, and learning that Paul was from Cilicia, Felix...
 - a. Promised to grant Paul an audience when his accusers had come - **Ac 23:34-35**
 - b. Commanded Paul to be kept in Herod's Praetorium - **Ac 23:35**

[Thus begins the next phase of Paul's life, in which he spent two years of imprisonment in Caesarea. It would prove to be a time of prophetic fulfillment (cf. **Ac 9:15**), for Paul would have the opportunity to preach Jesus to two Roman governors and a Jewish king...]

I. PAUL BEFORE FELIX

A. ACCUSATIONS AGAINST PAUL...

1. Made by Ananias the high priest, elders, and an orator named Tertullus - **Ac 24:1**
2. Tertullus' speech
 - a. Opening statements, complimenting Felix - **Ac 24:2-4**
 - b. Charges against Paul - **Ac 24:5-6**
 - 1) A plague
 - 2) A creator of dissension among Jews throughout the world
 - 3) A ring leader of the sect of Nazarenes
 - 4) Tried to profane the temple - cf. **Ac 21:27-29**
 - c. They wanted to judge him by Jewish law, but Lysias prevented them - **Ac 24:6-8**
 - d. Closing statement, calling upon Felix to examine Paul himself - **Ac 24:8**
3. Supporting testimony by the Jews present - **Ac 24:9**

B. PAUL'S DEFENSE...

1. Permitted to speak, Paul gladly responds - **Ac 24:10**
2. Paul's defending arguments, part one - **Ac 24:11-13**
 - a. It has only been twelve days since Paul arrived in Jerusalem to worship
 - b. He had not disputed with anyone, nor incited crowds, either in the temple, synagogues, or in the city
 - c. His accusers cannot prove their charges against him (see part two)
3. Paul's affirmation of his faith and hope - **Ac 24:14-16**
 - a. He worships God according to the Way they call a sect
 - b. He believes all things written in the Law and the Prophets
 - c. He has hope in God regarding the resurrection of the dead - cf. **Ac 23:6**
 - d. He always strove to have a good conscience before God and men - cf. **Ac 23:1**

4. Paul's defending arguments, part two - **Ac 24:17-21**
 - a. He came to Jerusalem to bring alms and offerings for his nation - cf. **Ro 15:25-27**
 - b. He was found purified in the temple by Jews from Asia, but neither with a multitude nor with tumult - cf. **Ac 21:26-27**
 - c. Those Jews from Asia should be the ones making accusation against him
 - d. The Jews from Jerusalem who could find only one thing wrong with him:
 - 1) His statement before the Sanhedrin council - cf. **Ac 23:6-9**
 - 2) I.e., his belief in the resurrection of the dead, which divided the council

C. FELIX'S PROCRASTINATION...

1. He suspends judgment until Lysias can come - **Ac 24:22**
2. Paul is allowed limited freedom, along with visitors - **Ac 24:23**
3. Paul before Felix and Drusilla - **Ac 24:24-25**
 - a. Drusilla, his wife who was Jewish
 - 1) Youngest daughter of Herod Agrippa I, and sister of Bernice - **Ac 25:13**
 - 2) Married to King Azia of Emesa, who had agreed to be circumcised
 - 3) Atomos, a magician from Cyprus, helped Felix win Drusilla away from her husband
 - b. Paul reasoned about righteousness, self-control, and the judgment to come (because of their adulterous marriage?)
 - c. Felix, fearful, sends Paul away for a more convenient time
4. Felix, hoping Paul would pay for his release, talks with him often - **Ac 24:26**

[After two years (58-60 A.D.), Felix is replaced by Porcius Festus. Wanting to please the Jews, Felix leaves Paul bound (**Ac 24:27**). This sets the stage for...]

II. PAUL BEFORE FESTUS

A. PAUL'S TRIAL ARRANGED...

1. Three days after arriving in Caesarea, Festus goes to Jerusalem - **Ac 25:1**
2. He is petitioned by the high priest and other chief men - **Ac 25:2-3**
 - a. To send Paul to Jerusalem
 - b. Whom they hope to kill on the way
3. Festus arranges for the trial at Caesarea - **Ac 25:4-6**
 - a. Determining that Paul should be kept there
 - b. Festus himself would be going there, which he does after ten days
 - c. Paul's accusers invited to come and present their charges
 - d. Paul is brought before Festus and the judgment seat

B. THE TRIAL AND PAUL'S APPEAL...

1. The Jews from Jerusalem make charges they cannot prove - **Ac 25:7**
2. Paul denies any offense against the Law, the temple, or Caesar - **Ac 25:8**; cf. **21:28**
3. Trying to please the Jews, Festus asks if Paul is willing to go to Jerusalem and be judged there - **Ac 25:9**
4. Paul appeals to Caesar, which Festus grants - **Ac 25:10-12**

[As a Roman citizen, Paul exercises his right to appeal his case before Caesar. Before Festus sends Paul to Rome, the governor takes advantage of an opportunity to have Paul examined by one known for his understanding of Jewish law, King Agrippa II...]

III. PAUL BEFORE AGRIPPA

A. FESTUS' CONFERENCE WITH AGRIPPA...

1. King Agrippa II and Bernice visit Festus - **Ac 25:13**
 - a. Agrippa II was son of Herod Agrippa I, who beheaded James - **Ac 12:1-2,20-23**
 - b. Bernice was sister to Drusilla, but also to Agrippa II
 - 1) She was first married to a person named Marcus
 - 2) She then married her uncle Herod, king of Chalis
 - 3) Upon his death she married Polemon, king of Pontus and Cilicia, who had to agree to be circumcised
 - 4) She soon left him, and began an incestuous relationship with Agrippa II
 - 5) She later became mistress to Titus, Caesar of Rome
2. Festus describes Paul's case to Agrippa - **Ac 25:14-21**
 - a. Paul was left a prisoner by Felix
 - b. Jews from Jerusalem wanted a judgment against Paul
 - c. Roman law required that Paul face his accusers
 - d. In the trial, it became apparent that the questions involved Judaism and whether Jesus was alive
 - e. Paul appealed to Caesar rather than be judged in Jerusalem
3. Agrippa desires to hear Paul, to which Festus consents - **Ac 25:22**

B. PAUL'S DEFENSE BEFORE AGRIPPA...

1. Paul brought before Agrippa, Bernice, Festus and prominent men of the city - **Ac 25:23**
2. Festus' introductory remarks - **Ac 25:24-27**
 - a. Paul has been accused to be worthy of death
 - b. Festus had not found him worthy of death
 - c. Since Paul has appealed to Caesar, Festus will send him
 - d. But he has nothing certain to write Caesar, and solicits Agrippa's examination
3. Paul's defense - **Ac 26:1-23**
 - a. Paul's introductory remarks, grateful to speak before Agrippa - **Ac 26:1-3**
 - b. Paul reviews his early life - **Ac 26:4-11**
 - 1) His youth in Jerusalem, which all knew
 - 2) His religious convictions as a Pharisee, to which they could attest
 - 3) His hope in the resurrection of the dead, a promise all Jews should hope to attain
 - 4) His persecution against the name of Jesus and His disciples
 - c. Paul recounts his vision on the road to Damascus - **Ac 26:12-18**
 - 1) The light from heaven, the voice of Jesus
 - 2) The commission given to Paul
 - a) To be a witness of what he has seen and heard
 - b) To turn Gentiles from darkness to light, from the power of Satan to God
 - c) To offer them forgiveness, and an inheritance among those sanctified by faith in Jesus
 - d. Paul's concluding remarks - **Ac 26:19-23**
 - 1) He was not disobedient to the vision
 - 2) He proclaimed repentance to those in Damascus, Jerusalem, Judea, and then the Gentiles
 - 3) For this, Jews seized him in the temple and sought to kill him
 - 4) Yet with God's help he simply testifies what Moses and the prophets said would happen

- a) That Christ would suffer and be the first to rise from the dead
 - b) That He proclaim light to both Jews and Gentiles
4. Reaction to Paul's defense - **Ac 26:24-29**
- a. Festus believes Paul to be mad
 - b. Paul claims to speak words of truth and reason, of things Agrippa knows well
 - c. Paul challenges Agrippa
 - 1) To believe the prophets
 - 2) To become a Christian
5. Agrippa's conclusion - **Ac 26:30-32**
- a. The king, governor, Bernice, and others go aside to discuss the matter
 - b. They all conclude Paul has done nothing worthy of death
 - c. Agrippa tells Festus that Paul could have been set free if he had not appealed to Caesar

CONCLUSION

1. After three trials, and two years of imprisonment in Caesarea, Paul is headed for Rome...
 - a. As the Lord revealed in a vision - **Ac 23:11**
 - b. As Paul wanted to do for some time - cf. **Ac 19:21; Ro 1:9-11,15; 15:23-29**
2. It may not have been as Paul anticipated, but circumstances gave him the opportunity...
 - a. To bear witnesses to two governors, a king, two immoral women, and many others
 - b. To eventually bear witness before the Caesar of Rome

All this happened, in keeping with the will of God, and courtesy of the Roman government, with all expenses paid!

As with Joseph in Egypt, Paul's life is a wonderful illustration of God's providence. Indeed, Paul could have easily said to his enemies what Joseph told his brothers:

"But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive." (Gen 50:20)

May Paul's life, along with that of Joseph's, encourage us to trust in the wonderful providence of God!

A Harmony Of The Life Of Paul

The Voyage To Rome

(60-61 A.D.)

INTRODUCTION

1. At long last, Paul is headed for Rome...
 - a. As he had wanted to do for some time - cf. **Ac 19:21; Ro 1:9-11,15; 15:23-29**
 - b. As the Lord had revealed in a vision - **Ac 23:11**

2. Paul is not going as a tourist, but as a prisoner...
 - a. Having been arrested in Jerusalem two years earlier - **Ac 21:26-36**
 - b. Having defended himself in various trials
 - 1) Before the mob in Jerusalem - **Ac 21:37-22:29**
 - 2) Before the Sanhedrin council in Jerusalem - **Ac 22:30-23:10**
 - 3) Before Felix the governor in Caesarea - **Ac 23:11-24:27**
 - 4) Before Festus the governor in Caesarea - **Ac 25:1-12**
 - 5) Before King Herod Agrippa II in Caesarea - **Ac 25:13-26:32**
 - Going to Rome because he had exercised his right as a Roman citizen to appeal his case before Caesar - **Ac 25:11-12; 26:30-32**

[The voyage to Rome would not be without trials of it's own. Traveling by sea was extremely very hazardous in those days. Paul had already experience three shipwrecks (cf. **2 Co 11:25-26**). He is about to add to his experiences of "*perils in the sea*". The first leg of the trip was...]

I. FROM CAESAREA TO MYRA

A. THE JOURNEY BEGINS...

1. Paul was placed in the care of a **Julius**, a Roman centurion - **Ac 27:1**
 - a. Of the Augustan Regiment, a division consisting of 400-600 men (Barnes)
 - b. Perhaps named in honor of the Roman emperor Augustus
2. Along with some other prisoners - **Ac 27:1; cf. 27:42**
3. Paul was joined by two dear friends - **Ac 27:1-2**
 - a. **Luke**, the author of Acts and "beloved physician" (**Co 4:14**), as evidenced by the use of "we"
 - b. **Aristarchus**, from Thessalonica of Macedonia
 - 1) Who had faced the mob in Ephesus - **Ac 19:29**
 - 2) Who had returned with Paul to Asia - **Ac 20:4**
 - 3) Later described as Paul's "fellow prisoner" and "fellow laborer" - **Co 4:10; Phe 24**
4. Placed on a ship of **Adramyttium** - **Ac 27:2**
 - a. A maritime town of Mysia in Asia Minor (Barnes)
 - b. Located between Troas and Pergamos

B. ALONG THE COAST OF PHOENICIA...

1. From Caesarea they sailed to Sidon - **Ac 27:3**
2. At Sidon, the Roman centurion allowed Paul to visit friends and receive care

C. AROUND THE ISLAND OF CYPRUS...

1. From **Sidon** they sailed “under” Cyprus - **Ac 27:4**
 - a. Because of the winds
 - b. Where Paul had gone on his first missionary journey - **Ac 13:4-12**
2. They continued off the coasts of **Cilicia** and **Pamphylia** - **Ac 27:5**
 - a. Cilicia, where Paul was born, and spent five years after becoming a disciple of Christ - **Ac 22:3; Ga 1:21**
 - b. Pamphylia, where Perga was located - cf. **Ac 13:13; 14:24-25**

D. ARRIVING AT MYRA...

1. A city of **Lycia**, province west of Pamphylia - **Ac 27:5**
2. At **Myra**, the centurion books passage on an Alexandrian (Egypt) ship sailing to Italy - **Ac 27:6**

[The first leg of the trip appears to have been a pleasant one, despite the rough winds they encountered near Cyprus. But those winds were nothing compared to what they would experience on the next leg of their voyage...]

II. FROM MYRA TO MALTA**A. SLOW BOAT TO CRETE...**

1. It was slow sailing for many days - **Ac 27:7**
 - a. They arrived with difficulty off **Cnidus** (on the coast of Asia Minor, northwest of the island of Rhodes)
 - b. The wind forced them to sail westward under **Crete** off **Salmone** (on the eastern promontory of the island)
2. With difficulty they arrived at **Fair Havens** - **Ac 27:8**
 - a. Near the city of **Lasea**
 - b. On the south part of the island of **Crete**
3. Where they spent “much time” - **Ac 27:9**
 - a. Sailing was now dangerous, because the **Fast** (Day Of Atonement) was over
 - b. This would have been around September or October
4. Paul’s advice is ignored - **Ac 27:9-12**
 - a. He perceived that the voyage would end in disaster
 - 1) With loss of cargo and ship
 - 2) With loss of their lives
 - b. The centurion is persuaded otherwise
 - 1) By the helmsman and owner of the ship
 - 2) Because the harbor at Fair Havens was not suitable for winter
 - 3) The majority prevailed to try for **Phoenix** (Phenice), a harbor that faced both southwest and northwest

B. STRONG WIND NEAR CLAUDA...

1. Lured by a soft south wind, they sailed along the coast of Crete - **Ac 27:13**
2. They were soon caught up by a strong wind - **Ac 27:14-15**
 - a. Called “**Euroclydon**” (lit., wind wave), perhaps a hurricane or typhoon
 - b. Forced to let the wind just drive the ship
3. A short reprieve near the island of **Clauda** - **Ac 27:16-17**

- a. A small island southwest of **Crete**
 - b. Where they secured the small skiff (boat) onboard
 - c. Where they used cables to under gird the ship
 - d. They struck sail, fearing they would run aground on the **Syrtis Sands** (quicksands off the coast of Africa)
4. At the mercy of the winds - **Ac 27:17-19**
 - a. Driven and tossed by the tempest
 - b. Throwing ship's tackle overboard to lighten the ship
 5. Paul's comforting words, prompted by a visit from an angel - **Ac 27:20-26**
 - a. After many days without seeing sun nor stars, all hope was lost
 - b. After a long abstinence from food, Paul addresses those on the ship
 - 1) Reminding them they should have listened to him
 - 2) Encouraging them to take heart, for no lives would be lost, only the ship
 - c. An angel had appeared to Paul, telling him:
 - 1) Not to be afraid, for he must appear before Caesar
 - 2) God has granted the lives of all those with him
 - d. Paul encourages them to take heart, though they must run aground on a certain island

C. SHIPWRECKED ON MALTA...

1. After two weeks in the **Adriatic Sea**, they run aground - **Ac 27:27-44**
 - a. Sensing they were nearing ground around midnight, soundings confirmed their fears
 - b. Sailors attempted to flee using the skiff, but Paul and the Roman soldiers prevented them, letting the skiff fall off the ship
 - c. At dawn, Paul encourages them to eat and offers thanks in their presence
 - d. They then further lightened the ship by throwing the wheat into the sea
 - e. In daylight, they tried to run the ship into a bay with a beach
 - f. The prow of the ship ran aground where two seas met, and the stern began to break up
 - g. The Roman soldiers planned to kill the prisoners, but was prevented by the centurion who wanted to save Paul
 - h. All made it land, some swimming, others on broken pieces of the ship
2. Three months on the island of **Malta** (Melita, 60 miles S from Sicily) - **Ac 28:1-10**
 - a. Where the natives made them welcome
 - b. Where Paul amazed the people when he did not die from a poisonous snake bite - cf. **Mk 16:17-18**
 - c. Where Paul healed Publius' father of a fever and dysentery
 - d. Where they were honored in many ways, and provided with whatever was necessary when they departed

[For the fourth time in his life, Paul had experienced shipwreck. Yet God was with him, and would be with him as he and his traveling companions continued their journey...]

III. FROM MALTA TO ROME

A. ON THE SHIP TO ROME...

1. After three months on the island, they sail from Malta - **Ac 28:11**
 - a. On an Alexandrian ship with the figurehead "The Twin Brothers"
 - b. Which had wintered on the island
2. They sailed to **Syracuse** (capital of Sicily), where they stayed three days - **Ac 28:12**
3. From there they circled about to Rhegium (a city of on the SW extremity of Italy) - **Ac 28:13**

4. With the aid of a south wind, they sailed on to **Puteoli** (8 miles NW of Naples) - **Ac 28:13-14**
 - a. Where they found brethren!
 - b. Where they were invited to stay seven days

B. ON THE ROAD TO ROME...

1. From Puteoli they head to Rome - **Ac 28:14**
2. Brethren from Rome hear of their coming - **Ac 28:15**
 - a. They came to meet Paul and his companions
 - b. When Paul saw them, He thanked God and took courage
3. Finally, they arrive at Rome! - **Ac 28:16**
 - a. The centurion delivered the prisoners to the captain of the guard
 - b. Paul was permitted to dwell by himself with the soldier who guarded him

CONCLUSION

1. Several years earlier, Paul had written of his desire and prayers to meet his brethren in Rome - cf. **Ro 1:8-10**
2. Paul finally had his desire granted, and for two years remained in Rome...
 - a. Yes, it was as a prisoner awaiting his appeal before Caesar
 - b. But as we shall see in our next study, it was a fruitful time in which he taught, preached and wrote much about the gospel of Jesus Christ!

What helped Paul throughout his voyage and the remaining years of his life was *“the God to whom I belong and whom I serve”* (cf. **Ac 27:23**). Later, Paul would write:

“And the Lord will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever. Amen!” (2 Ti 4:18)

May the example and faith of the apostle Paul encourage us to serve the same God with the same faith he did!

A Harmony Of The Life Of Paul

First Roman Captivity (61-63 A.D.)

INTRODUCTION

1. After his fateful voyage, Paul and his companions arrived at Rome...
 - a. Where he was placed under house arrest - **Ac 28:16**
 - b. Where he waited two years to make his appeal before Caesar - cf. **Ac 25:9-12; 28:30**

2. Yet Paul was not idle during this time - cf. **Ac 28:30-31**
 - a. He received many visitors
 - b. He was not forbidden to teach those who came to see him
 - c. He likely composed several epistles
 - Indeed, it was a fruitful time for Paul

[At the close of the book of Acts, we are given an indication of what it must have been like during those two years, as we read of...]

I. HIS MEETINGS WITH JEWISH LEADERS

A. THE FIRST MEETING...

1. Paul called for the leaders of the Jews in Rome - **Ac 28:17a**
2. He explained why he was there, and the reason for his appeal - **Ac 28:17b-20**
 - a. He had done nothing against the Jews or their customs
 - b. Though Roman officials wanted to let him go, Jews from Jerusalem spoke against it, forcing him to appeal to Caesar
 - c. Yet it was for the hope of Israel he was bound in chains
3. The Jewish leaders desire to learn more - **Ac 28:21-22**
 - a. For they neither received letters or heard anything evil of Paul
 - b. But they did want to hear what he had to say about this "sect" spoken against everywhere

B. THE SECOND MEETING...

1. On an appointed day, they came to his lodging - **Ac 28:23a**
2. They heard him explain and solemnly testify - **Ac 28:23b**
 - a. Of the kingdom of God and concerning Jesus - cf. **Ac 8:12**
 - b. From both the Law of Moses and the Prophets - cf. **Lk 24:44-47**
 - c. Lasting from morning until evening
3. Their reaction was mixed; some were persuaded, while others disbelieved - **Ac 28:24**
4. They departed after Paul gave them solemn warning - **Ac 28:25-28**
 - a. Of being hard of hearing and closing their eyes - cf. **Isa 6:9-10**
 - b. That the message of God's salvation has been sent to Gentiles and they will hear it
5. They departed and disputed among themselves - **Ac 28:29**

[The closing verses in Acts indicate that similar meetings were repeated time and again during the two years of Paul's first Roman captivity (**Ac 28:30-31**). When we turn to Paul's epistles, we can glean more things about...]

II. HIS CIRCUMSTANCES IN ROME

A. PAUL'S COMPANIONS...

1. Timothy
 - a. The young disciple Paul had picked up on his second journey - **Ac 16:1-3**
 - b. Who joined Paul in several salutations in epistles written from Rome - **Phe 1; Co 1:1; Ph 1:1**
 - c. Who was sent to Philippi in behalf of Paul - **Ph 2:19-23**
 2. Epaphras
 - a. Whose visit to Paul prompted the writing of Colossians - **Co 1:3-8**
 - b. Who sent his greetings to his beloved brethren at Colosse - **Co 4:12-13**
 - c. Who was described as Paul's "fellow-prisoner" - **Phe 1:23**
 3. Onesimus and Tychicus
 - a. Onesimus, the runaway slave converted to Jesus Christ, who was sent along with the letter to his master Philemon - **Phe 10-21**
 - b. Onesimus also accompanied Tychicus who bore the epistle to the Colossians - **Co 4:7-9**
 - c. Tychicus, who was from Asia (**Ac 20:4**) was also the bearer of the epistle to the Ephesians - **Ep 6:21-22**
 4. Marcus, Aristarchus, Demas, Luke, Jesus (Justus) - **Phe 24**
 - a. Marcus, also known as John Mark, Barnabas' cousin - **Co 4:10; cf. Ac 12:25; 13:5, 13; 15:37-40**
 - b. Aristarchus, Paul's "fellow-prisoner" - **Co 4:10; cf. Ac 19:29; 20:4; 27:2**
 - c. Demas, who later forsook Paul - **Co 4:14; cf. 2 Ti 4:10**
 - d. Luke, the beloved physician who traveled off and on again with Paul, and accompanied him on his voyage to Rome - **Co 4:14; cf. Ac 16:10-12; 20:6; 21:1-17; 27:1-28:16**
 - e. Jesus (also called Justus), a "fellow-worker" with Paul - **Co 4:11**
 5. Epaphroditus
 - a. Who brought a gift to Paul from the Philippians - **Ph 4:18**
 - b. Who became the bearer of the epistle to the Philippians - **Ph 2:25-30**
- His companions undoubtedly were a great source of comfort for Paul, and enabled him to do much good while imprisoned in Rome

B. PAUL'S PREACHING...

1. Continued preaching despite his chains - **Co 1:23-29; Ep 3:1-9**
 2. Requested prayers for wisdom and boldness to continue preaching - **Co 4:3-4; Ep 6:18-20**
 3. Converted Onesimus, the runaway slave - **Phe 10**
 4. Had opportunities among the palace guard, and apparent success in Caesar's household - **Ph 1:12-20; 4:22**
- Paul's success in preaching reinforce the idea that the gospel cannot be bound

C. PAUL'S LETTERS...

1. The epistle to **Philemon** (61 or 62 AD.) - **Phe 1**
 - a. **Purpose:** To secure forgiveness for Onesimus
 - b. **Theme:** Restoration Of A Slave Brother

- c. **Brief Outline:**
 - 1) Greetings - **Ph 1-3**
 - 2) Thanksgiving and prayer for Philemon - **Ph 4-7**
 - 3) Plea in behalf of Onesimus - **Ph 8-21**
 - 4) Concluding remarks - **Ph 22-25**
- 2. The epistle to the **Colossians** (61 or 62 A.D.) - **Co 1:1-2**
 - a. **Purpose:** To warn against the “Colossian heresy”
 - b. **Theme:** Christ, The Fullness Of God And Preeminent, All-Sufficient Savior
 - c. **Brief Outline:**
 - 1) The preeminence of Christ - **Co 1:1-23**
 - 2) The apostle of Christ - **Co 1:24-2:7**
 - 3) Warnings against the Colossian heresy - **Co 2:8-23**
 - 4) The Christian solution - **Co 3:1-4:6**
 - 5) Paul’s companions - **Co 4:7-18**
- 3. The epistle to the **Ephesians** (61 or 62 A.D.) - **Ep 1:1**
 - a. **Purpose:** To remind Christians of their spiritual blessings and responsibilities
 - b. **Theme:** The Believer’s Riches In Christ
 - c. **Brief Outline:**
 - 1) Doctrine: Our riches in Christ - **Ep 1:1-3:21**
 - 2) Duty: Our responsibilities in Christ - **Ep 4:1-6:20**
- 4. The epistle to the **Philippians** (63 A.D.) - **Ph 1:1**
 - a. **Purpose:** To thank the church for their gift, and encourage faithfulness
 - b. **Theme:** Rejoice In The Lord!
 - c. **Brief Outline:**
 - 1) The situation in Rome - **Ph 1:1-26**
 - 2) Exhortation to behavior worthy of the gospel - **Ph 1:27-2:18**
 - 3) Plans involving Timothy and Epaphroditus - **Ph 2:19-30**
 - 4) Warnings against Judaism and antinomianism - **Ph 3:1-21**
 - 5) Exhortations to unity, joy, and peace - **Ph 4:1-9**
 - 6) Thanksgiving for their generous gift - **Ph 4:10-23**
- The letters of Paul exemplify the power of letter-writing, especially when limited by circumstances

D. PAUL’S LOVE AND CARE FOR THE CHURCHES...

- 1. Evidenced in the epistles he wrote during this time
 - a. Such as Colossians, to a church he had not seen - **Co 2:1-5**
 - b. Such as Ephesians, to a church with whom he had spent much time - **Ac 20:17-21**
 - c. Such as Philippians, to a church that was dear to his heart - **Ph 1:3-5; 4:1**
- 2. Evidenced in the prayers he offered for them
 - a. His prayer for the Colossians - **Co 1:9-11**
 - b. His prayers for the Ephesians - **Ep 1:15-21; 3:14-19**
 - c. His prayer for the Philippians - **Ph 1:9-11**
- Paul’s love and concern for others despite his own circumstances exemplifies the mind of Christ - cf. **Ph 2:4-8**

E. PAUL’S FAITH AND JOY IN HIS SUFFERING...

- 1. He rejoiced in his sufferings - **Co 1:24; Ph 2:16-18**
- 2. He sought to magnify Christ in his sufferings - **Ph 1:20**
- Paul’s imprisonment gave him an opportunity to practice what he had been preaching (and

practicing) all along - cf. **Ro 5:3-5**

F. PAUL'S EXPECTATION OF RELEASE...

1. Evidenced by his plans to visit Philemon - **Phe 22**
2. Expressed in his epistle to the Philippians - **Ph 1:23-27; 2:24**

CONCLUSION

1. Paul fully expected to be released from his imprisonment, as expressed...
 - a. By his plans to visit Philemon - **Phe 22**
 - b. In his epistle to the Philippians - **Ph 1:23-27; 2:24**
2. That he was released and traveled some more is evidenced...
 - a. By references made in such epistles as 1st and 2nd Timothy, Titus
 - b. By the testimony of those who came along later: Chrysostom, Jerome, Eusebius, and even Clement of Rome, who lived in the latter part of the first century A.D.

J. W. McGarvey notes in his commentary on Acts: "No two years of Paul's life were better filled with earnest labor than these two spent in his Roman prison." Indeed, we have seen that such was the case, as Paul himself wrote:

"But I want you to know, brethren, that the things which happened to me have actually turned out for the furtherance of the gospel, so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ; and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear." (Ph 1:12-14)

May we learn from Paul's example of how "good can come out of ill", and use whatever circumstances in which we find ourselves to be utilized for the glory of God!

A Harmony Of The Life Of Paul

Between The First And Second Roman Captivity (63-67 A.D.)

INTRODUCTION

1. During his first Roman imprisonment, Paul expected to be released...
 - a. Expressed in his epistle to the Philippians - **Ph 1:23-27; 2:24**
 - b. Expressed in his plans to visit Philemon - **Phe 22**
2. That he was released and traveled some more is evidenced...
 - a. By references made in such epistles as 1st and 2nd Timothy, Titus
 - b. By the testimony of those who came along later: Chrysostom, Jerome, Eusebius, and even Clement of Rome, who lived in the latter part of the first century A.D.

[The exact nature and extent of his travels between his two Roman imprisonments is uncertain. In his book, **A Harmony Of The Life Of St. Paul**, Frank J. Goodwin offers the following information concerning...]

I. PAUL'S TRAVELS

A. CONJECTURAL TRAVELS...

1. Paul certainly desired to go to **Philippi** - **Ph 1:26; 2:24**
2. He desired to visit Philemon at **Colosse** - **Phe 22**
3. If he went to Colosse, he would have probably visited nearby **Laodicea** and **Hierapolis** - cf. **Co 2:1; 4:12-13,15-16**
4. He had expressed a desire to travel to **Spain** - **Ro 15:24,28**
 - a. Clement implies that he may have done so (1 Clem 5:5)
 - b. He is stated as doing so in the Canon of Muratori (as per ISBE)

B. AUTHENTIC TRAVELS...

1. Paul and Timothy went to **Ephesus** - **1 Ti 1:3; 3:14-15**
2. Leaving Timothy at Ephesus, Paul went to **Macedonia** - **1 Ti 1:3**
3. Paul and Titus made a trip to **Crete** - **Ti 1:5**
4. Paul to **Miletus**, where he left Trophimus sick - **2 Ti 4:20**
5. Paul returned to **Ephesus**, where he was served by Onesiphorus - **2 Ti 1:16-18**
6. A trip was made to **Troas**, where Paul left a cloak and books with Carpus - **2 Ti 4:13**
7. He also went to **Corinth** with Erastus - **2 Ti 4:20**
8. He spent a winter at **Nicopolis** - **Ti 3:12**
 - a. Conybeare supposes that Paul was arrested in Nicopolis
 - b. He was then sent to Rome for his second imprisonment

[During these travels, Paul was assisted by many brethren. He was also opposed by a few. Here is a brief review of Paul's acquaintances during this time...]

II. PAUL'S ACQUAINTANCES

A. HIS FRIENDS...

1. **Timothy**, who went with Paul to Ephesus and remained there - **1 Ti 1:1-3**
2. **Titus**...left in Crete, and then asked to come to Paul in Nicopolis - **Ti 1:4-5; 3:14-15**
3. **Erastus**, who stayed in Corinth - **2 Ti 4:20**
4. **Trophimus**, whom Paul left sick at Miletus - **2 Ti 4:20**
5. **Carpus**, who was with Paul at Troas - **2 Ti 4:13**
6. **Onesiphorus**, who saw Paul in Rome and ministered to him at Ephesus - **2 Ti 1:16-18**
7. **Artemas** and **Tychicus**, who were sent to Titus in Crete - **Ti 3:12**
8. **Zenas** the lawyer, and **Apollos**, who were asked to come to Nicopolis - **Ti 3:13**

B. HIS OPPONENTS...

1. **Hymenaeus** and **Alexander**
 - a. Both of whom lost their faith, and began to blaspheme - **1 Ti 1:19-20**
 - b. Hymenaeus declared that the resurrection had already occurred - **2 Ti 2:17-18**
 - c. Alexander did Paul much harm, and resisted Paul's words - **2 Ti 4:14-15**
2. **Philetus**, who joined with Hymenaeus in his false teaching - **2 Ti 2:17-18**

[As was the case during his earlier journeys and even while imprisoned in Rome, Paul took advantage of opportunities to write letters...]

III. PAUL'S LETTERS

A. THE FIRST EPISTLE TO TIMOTHY...

1. Written from Macedonia (63 or 64 A.D.) - **1 Ti 1:1-3**
2. **Purpose:** To instruct Timothy concerning church matters at Ephesus, and provide counsel for Timothy's own spiritual progress
3. **Theme:** Sound Doctrine For A Church And Its Preacher
4. **Brief Outline:**
 - a. Charge concerning sound doctrine - **1 Ti 1:1-20**
 - b. General instructions concerning the church - **1 Ti 2:1-3:13**
 - c. Advice to Timothy - **1 Ti 3:14-4:16**
 - d. Instructions concerning members of the church - **1 Ti 5:1-6:21**

B. THE EPISTLE TO TITUS...

1. Written perhaps from Corinth or Ephesus (63-66 A.D.) - **Ti 1:1-4**
2. **Purpose:** To instruct Titus concerning church matters at Crete
3. **Theme:** Set In Order The Things That Are Lacking
4. **Brief Outline:**
 - a. Instructions concerning church organization - **Ti 1:1-16**
 - b. Instructions concerning Christian conduct - **Ti 2:1-3:15**

CONCLUSION

1. The time of Paul's life "**Between The First And Second Roman Captivity (63-67 A.D.)**" is similar to the period we described as "**Paul's Early Years Of Service (36-45 A.D.)**"...
 - a. The Scriptures reveal little about each of them
 - b. What indication we have is that Paul was active and fruitful during both periods

2. Even less is revealed about the final period of Paul's life...
 - a. The second Roman captivity
 - b. His martyrdom

Yet we will notice that with the help of his faith and friends, Paul was able to finish his sojourn in this life with joyful anticipation of what was to come. May we be blessed to have the same faith, and the same support from good friends in Christ!

A Harmony Of The Life Of Paul

The Second Roman Captivity

(68 A.D.)

INTRODUCTION

1. We come to the final year of Paul's life, in which...
 - a. He experienced a second Roman imprisonment
 - b. He gave his life as a martyr for Jesus Christ
2. Very little is revealed in the Scriptures about Paul's second Roman imprisonment and death...
 - a. Conybeare supposes that Paul was arrested in Nicopolis, and brought to Rome
 - b. Many believe that Nero sought to implicate Christians in the burning of Rome, and the arrest of key leaders (Paul, Peter) was the result

[From Paul's second epistle to Timothy, his last letter on record, we learn a few things about...]

I. HIS IMPRISONMENT AT ROME

A. CHARGED AS AN EVILDOER...

1. He suffered trouble as an evildoer - **2 Ti 2:8-9**
 - a. It was because of his preaching the gospel of Christ
 - b. No longer was Christianity allowed, it was now an illegal religion
2. Paul encourages Timothy not to be ashamed of the testimony of the Lord, nor of Paul as His prisoner - **2 Ti 1:8**
 - Evidently this imprisonment was more severe than the first one - cf. **Ac 28:30-31**

B. EXPERIENCING LONELINESS...

1. Many of his old friends were no longer present
 - a. Demas had forsaken him - **2 Ti 4:10**
 - b. Crescens had gone to Galatia - **2 Ti 4:10**
 - c. Titus had gone to Dalmatia - **2 Ti 4:10**
 - d. Tychicus had been sent to Ephesus - **2 Ti 4:12**
 - e. Erastus was at Corinth - **2 Ti 4:20**
 - f. Trophimus was left sick at Miletus - **2 Ti 4:20**
2. There were some brethren with him, who sent greetings to Timothy - **2 Ti 4:21**
 - But of his old companions, only Luke was with him, and he longed for Timothy and Mark to come quickly - **2 Ti 4:11**

C. ACQUITTED AFTER THE FIRST TRIAL...

1. Apparently Paul had already experienced one trial - **2 Ti 4:14-16**
 - a. In which Alexander the coppersmith had done Paul much harm
 - b. In which no one else stood with Paul, but forsook him
2. Yet Paul had escaped death, though not imprisonment - **2 Ti 4:17-18**
 - a. The Lord had stood with Paul, and he was delivered out of the mouth of the lion
 - b. Paul was confident the Lord would deliver him (though he understood deliverance

did not preclude death)

D. WROTE HIS SECOND EPISTLE TO TIMOTHY...

1. **Purpose:** To encourage Timothy to stand strong, preach the Word, endure hardship, commit the Word to others - **2 Ti 2:1-3,14; 4:1,5**
2. **Theme:** Fulfill Your Ministry!
3. **Brief outline:**
 - a. Exhortations to steadfast service - **2 Ti 1:1-2:26**
 - b. Exhortations to sound doctrine - **2 Ti 3:1-4:5**
 - c. Exhortations to come quickly - **2 Ti 4:6-22**

[The exhortation to come quickly was likely prompted by...]

II. HIS ANTICIPATION OF DEATH

A. HE EXPECTED TO DIE SOON...

1. He was ready to be offered (as a sacrifice) - **2 Ti 4:6; cf. Ph 2:17**
2. His departure was at hand - **2 Ti 4:6; cf. Ph 1:23**

B. HE WAS NOT ASHAMED...

1. He encouraged Timothy not to be ashamed - **2 Ti 1:8-11**
2. He himself was not ashamed, having committed all to the Lord - **2 Ti 1:12**

C. HE WAS CONFIDENT...

1. That he would live with Christ - **2 Ti 2:8; cf. Ph 1:21-23**
2. That he would receive a crown of righteousness - **2 Ti 4:7-8**

[The Bible is silent regarding Paul's death. Based on tradition, we may be able to glean some...]

III. DETAILS OF HIS DEATH

A. THE DATE OF HIS DEATH...

1. Nero died June, 68 A.D., so Paul was executed before that date
2. Perhaps in the spring of 68, or in 67 A.D.

B. THE LOCATION OF HIS DEATH...

1. He was executed on the Ostian Road just outside of Rome by a military escort (near the present day Basilica of St. Paul)
2. Perhaps to avoid sympathy which his influence had excited (for he had partisans even in the palace - **Ph 1:13; 4:22**), he was executed outside the city

C. THE NATURE OF HIS DEATH AND BURIAL...

1. Paul was beheaded, Roman citizenship exempting him from torture and crucifixion
2. According to universal tradition, "weeping friends took up his corpse and carried it for burial to those subterranean labyrinths" (Clement Romans. 1.5)

CONCLUSION

1. The **legacy** Paul left behind is impressive...

- a. The churches he established throughout the Roman empire
- b. The letters he wrote, numbering about half of the New Testament
- Even today, 2000 years later, the influence of Paul's life, labors, and letters continue to be felt around the world

2. Yet, Paul would be the first to give credit to God, as when he wrote:

“For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me.”

(1 Co 15:9-10)

3. Yes, Paul realized that he was not worthy of the opportunities he had to serve God:

“To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;”

(Ep 3:8-9)

4. But through Paul, with his life and labors, God demonstrates His wonderful grace and mercy:

“And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief. And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus. This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy, that in me first Jesus Christ might show all long-suffering, as a pattern to those who are going to believe on Him for everlasting life.” (1 Ti 1:12-16)

May the pattern of Paul's life serve to encourage us to always look to the Lord for grace and mercy, so that one day we too can say:

“I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.” (2 Ti 4:7-8)