

## **The Apostle Paul:**

**1.** Paul participated in the martyrdom of Steven in 36 AD. Acts 7:54-8:4, “54 Now when they heard this [Steven’s message], they were cut to the quick, and they began gnashing their teeth at him. 55 But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; 56 and he said, “Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.” 57 But they cried out with a loud voice, and covered their ears and rushed at him with one impulse. 58 When they had driven him out of the city, they began stoning him; and the witnesses laid aside their robes at the feet of a young man named Saul [His first involvement in murder.]. 59 They went on stoning Stephen as he called on the Lord and said, “Lord Jesus, receive my spirit!” 60 Then falling on his knees, he cried out with a loud voice, “Lord, do not hold this sin against them!” Having said this, he fell asleep [died]. Acts 8:1, Saul was in hearty agreement with putting him to death. And on that day a great persecution began against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles.) **2** Some devout men buried Stephen, and made loud lamentation over him. **3** But Saul began ravaging the church, entering house after house, and dragging off men and women, he would put them in prison. **4** Therefore, those who had been scattered went about preaching the word.”

**2.** Paul’s conversion to Christianity in 37 AD. Acts 9:1-5, “Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, (2) and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way [Christians], both men and women, he might bring them bound to Jerusalem. (3) As he was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven flashed around him; (4) and he fell to the ground and

heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" (5) And he said, "Who are You, Lord?" And He said, "I am Jesus whom you are persecuting, [This is when Saul believed in Christ.]”

**3. Paul meets Ananias.** Acts 9:6-18, “Now, get up and enter the city, and it will be told you what you must do.” (7) The men who traveled with him stood speechless, hearing the voice but seeing no one. (8) Saul got up from the ground, and though his eyes were open, he couldn’t see anything; and leading him by the hand, they brought him into Damascus. (9) And he was three days without sight, and neither ate nor drank [A dramatic change from being a destroyer of Christians to becoming an apostle of Christ. Paul must have been overwhelmed by these events and had much to meditate on!]. (10) Now there was a disciple at Damascus named Ananias [a great believer]; and the Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord." (11) And the Lord said to him, "Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying [Saul is already functioning as a believer], (12) and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight." (13) But Ananias answered, "Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem; (14) and here he has authority from the chief priests to bind all who call on Your name [as if the Lord did not know this]." (15) But the Lord said to him, "Go [an abrupt command], for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; (16) for I will show him how much he must suffer for My name's sake." (17) So, Ananias departed and entered the house, and after laying his hands on him said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit [Paul had to be identified with an apostle or a great believer to be filled with the Holy Spirit]." (18) And immediately there fell from his eyes something like scales, and he regained his sight, and he got up

and was baptized [Paul already understood Retroactive and Current Positional Truth from the answer he had received from the Lord, “I am Jesus whom you are persecuting.”];

**4.** Paul spends a few days in Damascus, Syria explaining the gospel to the Jews in their synagogue. Acts 9:19-22, “and he took food and was strengthened. Now for several days he was with the disciples who were at Damascus [only stayed for a short time before going to the Arabian desert], (20) and immediately he began to proclaim Jesus in the synagogues, saying, “He is the Son of God.” (21) All those hearing him continued to be amazed, and were saying, “Is this not he who in Jerusalem destroyed those who called on this name, and who had come here for the purpose of bringing them bound before the chief priests?” (22) But Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that this Jesus is the Christ [At this point they are not hostile toward Paul, but after three years they will be. Though Paul was able to explain the gospel well, he was not equipped to explain the spiritual life. So, he departed for Arabia for his seminary education].

**5.** Paul goes to Arabia to learn about the spiritual life from the Lord Jesus Christ, 37-40 AD. (Galatians 1:17; between Acts 9:22 and 23).

**6.** Paul returns to Damascus and spends some time there, Galatians 1:17b and Acts 9:23-25, “When many days [when a sufficient period of time] had elapsed [after Paul’s three years in the Arabian Desert], the Jews [have become hostile toward the truth] plotted together to do away with him, (24) but their plot became known to Saul. They were also watching the gates day and night so that they might put him to death; (25) but his disciples took him by night and let him down through an opening in the wall, lowering him in a large basket.

**7.** After being forced to leave Damascus, Syria, he went to Jerusalem circa 41 AD. 2 Corinthians 11:32, 33, “In Damascus the ethnarch under Aretas the king was guarding the city of the Damascenes in order to seize me, (33) and I was let down in a basket through a window in the wall, and so escaped his hands.”

**8.** There [in Jerusalem, his first trip] he spent 15 days with Cephas that he might be brought up to date regarding the early church. Also, he spent a few days with James, an expert in the Old Testament with whom he discussed certain matters of the Old Testament. Then, Paul began evangelizing the Jews in Jerusalem. Galatians 1:18, 19 and Acts 9:26-30, “When he came to Jerusalem, he was trying to associate with the disciples [Peter and James]; but they were all afraid of him, not believing that he was a disciple. (27) But Barnabas took hold of him and brought him to the apostles and described to them how he had seen the Lord on the road, and that He had talked to him [Paul], and how at Damascus he had spoken out boldly in the name of Jesus. (28) And he [Paul] was with them, moving about freely in Jerusalem, speaking out boldly in the name of the Lord. (29) And he was talking and arguing with the Hellenistic Jews; but they were attempting to put him to death. (30) But when the brethren learned of it, they brought him down to Caesarea and sent him away to Tarsus.” After Paul debarked from the ship at Tarsus, he went back to the cities of Syria, and then returned to Tarsus, Cilicia (Galatians 1:21).

**9.** Barnabas, needing help at Antioch, Syria, went to Tarsus to seek Paul’s help in 44 AD as per Acts 11:25-26, “And he [Barnabas] left for Tarsus to look for Saul; (26) and when he had found him, he brought him to Antioch [Syria]. And for an entire year they met with the church and taught considerable numbers; and the disciples were first called Christians in Antioch.”

**10.** In 46 AD, Agabus came to Antioch announcing that a famine was about to occur all over the world as per Acts 11:28-30, “One of them named Agabus stood up and began to indicate by the Spirit [as a prophet,

the Holy Spirit provided this information to Agabus.] that there would certainly be a great famine all over the world. And this took place in the reign of Claudius. (29) And in the proportion that any of the disciples had means, each of them determined to send a contribution for the relief of the brethren living in Judea. (30) And this they did, sending it in charge of Barnabas and Saul to the elders [in Jerusalem: Paul's 2<sup>nd</sup> trip to Jerusalem].” Funds were collected from the Antioch Christians to be taken to Christians in need in the land of Judea.

Acts 12:25, “And Barnabas and Saul returned from Jerusalem [from Paul's 2<sup>nd</sup> trip to Jerusalem] when they had fulfilled their mission, taking along with them John who was also called Mark.”

**11.** Paul and Barnabas taking John Mark with them, go on their 1<sup>st</sup> Missionary Journey circa 47-48 A.D. Acts 13:1-16, “Now there were at Antioch, in the church that was there, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. (2) While they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them." (3) Then, when they had fasted and prayed and laid their hands on them, they sent them away. (4) So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus. (5) When they reached Salamis, they began to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper. (6) When they had gone through the whole island as far as Paphos, they found a magician, a Jewish false prophet whose name was Bar-Jesus, (7) who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God. (8) But Elymas the magician (for so his name is translated) was opposing them, seeking to turn the proconsul away from the faith. (9) But Saul, who was also known as Paul, filled with the Holy Spirit, fixed his gaze on him, (10) and said, "You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord? (11) "Now, behold, the hand of the Lord is

upon you, and you will be blind and not see the sun for a time." And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand. (12) Then the proconsul believed [in the Lord Jesus Christ] when he saw what had happened, being amazed at the teaching of the Lord. (13) Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; but John left them and returned to Jerusalem. (14) But going on from Perga, they arrived at Pisidian Antioch, and on the Sabbath day they went into the synagogue and sat down. (15) After the reading of the Law and the Prophets the synagogue officials sent to them, saying, "Brethren, if you have any word of exhortation for the people, say it." (16) Paul stood up, and motioning with his hand said, "Men of Israel, and you who fear God, listen:" Acts 13:42-14-28, "As Paul and Barnabas were going out from [the synagogue in Antioch of Pisidia], the people kept begging that these things might be spoken to them the next Sabbath. (43) Now when the meeting of the synagogue had broken up, many of the Jews and of the God-fearing proselytes followed Paul and Barnabas, who, speaking to them, were urging them to continue in the grace of God. (44) The next Sabbath nearly the whole city assembled to hear the word of the Lord. (45) But when the Jews saw the crowds, they were filled with jealousy and began contradicting the things spoken by Paul, and were blaspheming. (46) Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. (47) "For so the Lord has commanded us, 'I have placed you as a light for the gentiles that you may bring salvation to the end of the earth.' " (48) When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed. (49) And the word of the Lord was being spread through the whole region. (50) But the Jews incited the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district. (51) But they shook off the dust of their feet in protest against them and went to Iconium. (52) And the disciples were continually filled with joy and with the Holy Spirit. (1) In Iconium they entered the synagogue of the Jews

together, and spoke in such a manner that a large number of people believed, both of Jews and of Greeks. (2) But the Jews who disbelieved stirred up the minds of the Gentiles and embittered them against the brethren. (3) Therefore, they spent a long time there speaking boldly with reliance upon the Lord, who was testifying to the word of His grace, granting that signs and wonders be done by their hands. (4) But the people of the city were divided; and some sided with the Jews, and some with the apostles. (5) And when an attempt was made by both the Gentiles and the Jews with their rulers, to mistreat and to stone them, (6) they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region; (7) and there they continued to preach the gospel. (8) At Lystra a man was sitting who had no strength in his feet, lame from his mother's womb, who had never walked. (9) This man was listening to Paul as he spoke, who, when he had fixed his gaze on him and had seen that he had faith to be made well, (10) said with a loud voice, "Stand upright on your feet." And he leaped up and began to walk. (11) When the crowds saw what Paul had done, they raised their voice, saying in the Lycaonian language, "The gods have become like men and have come down to us." (12) And they began calling Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker. (13) The priest of Zeus, whose temple was just outside the city, brought oxen and garlands to the gates, and wanted to offer sacrifice with the crowds. (14) But when the apostles Barnabas and Paul heard of it, they tore their robes and rushed out into the crowd, crying out (15) and saying, "Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you that you should turn from these vain things to a living God, who made the heaven and the earth and the sea and all that is in them. " (16) In the generations gone by He permitted all the nations to go their own ways; (17) and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness." (18) Even saying these things, with difficulty they restrained the crowds from offering sacrifice to them. (19) But Jews came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, supposing him to be dead. [Though he was dead, he was resuscitated.] (20) But while the disciples stood

around him, he got up and entered the city. The next day he went away with Barnabas to Derbe. (21) After they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, (22) strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, "Through many tribulations we must enter the kingdom of God." (23) When they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed. (24) They passed through Pisidia and came into Pamphylia. (25) When they had spoken the word in Perga, they went down to Attalia. (26) From there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had accomplished. (27) When they had arrived and gathered the church together, they began to report all things that God had done with them and how He had opened a door of faith to the Gentiles. (28) And they spent a long time with the disciples."



## PAUL'S FIRST MISSIONARY JOURNEY: AD 48



Paul goes to Jerusalem for the third time with Barnabas and Titus [possibly a native of Antioch, Syria] between his first and second missionary journeys to explain to the council in Jerusalem his work with the gentiles as per Galatians 2:1-10, "Then, after an interval of fourteen years [after Paul had left Jerusalem for Damascus in 36 A. D. I went up again to Jerusalem [Paul's third trip in 50 A.D.] with Barnabas, taking Titus along also. (2) It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run in vain. (3) But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. (4) But it was because of the false brethren secretly brought in, who had sneaked in to

spy out our liberty which we have in Christ Jesus, in order to bring us into bondage [through legalism]. (5) But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you. (6) But from those who were of high reputation (what they were makes no difference to me. God shows no partiality) well, those who were of reputation contributed nothing to me. (7) But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised (8) (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles), (9) and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised. (10) They only asked us to remember the poor--the very thing I also was eager to do. At which time, a council at Jerusalem was held in which Paul and Barnabas were given the right hand of fellowship by James, Peter and John. It was also understood at the council that Paul and Barnabas continue to go to the gentiles and the other apostles to the circumcised.”

**12: Paul’s 2<sup>nd</sup> and 3<sup>rd</sup> Missionary Journeys:** Paul’s second missionary journey with Silas circa 50 A.D. to the early spring of 53 AD. During this trip, Paul wrote 1 & 2 Thessalonians from Corinth where he spent his last 18 months other than a brief stopover at Ephesus. On his 3<sup>rd</sup> missionary journey, he writes from Ephesus to the Galatians in 55 A.D. to the Corinthians in 57 A.D., and to the Romans in 58 AD. After completing his 3<sup>rd</sup> missionary journey, Paul goes to Jerusalem for the 4th and last time.

On Paul’s 3<sup>rd</sup> missionary journey, Paul establishes in Ephesus what will become the greatest church in the pre-canon period of the Church Age.

Paul on his 2<sup>nd</sup> and 3<sup>rd</sup> missionary journeys went to Ephesus [on his 2<sup>nd</sup> for just a short period but on his 3<sup>rd</sup> for nearly 3 years] which was located three miles from the coast of the Aegean Sea. It was opposite the Island of Samos and had a tremendous harbor at the mouth of the Cayster River.

This city with a population of three hundred thousand was connected by roads to all the major cities of the province of Asia Minor.



On his 2<sup>nd</sup> missionary journey, Paul and Silas departed Antioch of Syria, went through Cilicia and Southern Galatia. At Lystra, a city of Galatia, Timothy joined the team. These three then went to Troas and then onto Macedonia where churches were established in Philippi, Thessalonica and Berea. Silas and Timothy were left in Macedonia while Paul having to leave Berea hastily went to Athens. Timothy delivers a report about the Thessalonians to Paul in Athens. From Athens, Timothy is sent back to the Thessalonians to encourage them through his teaching. Paul having left Athens, goes onto Corinth. While in Corinth, Timothy and Silas arrived bringing some funds from the Philippian Church and a report

regarding the Thessalonica Church. After hearing the report, Paul wrote 1st Thessalonians circa 52 AD, and 2<sup>nd</sup> Thessalonians a short while later. After spending about 18 months in Corinth, Paul set sail for Ephesus for a short stop before returning to Antioch, Syria as per Acts 18:18-22, “Paul having remained [in Corinth] many days longer [18 months], took leave of the brethren and put out to sea for [Antioch] Syria, and with him were Priscilla and Aquila. In Cenchrea [the eastern seaport of Corinth], he [Paul] had his hair cut for he was keeping a vow [the Nazarite Vow]. They came to Ephesus, and he left them [Priscilla and Aquila] there. Now, he himself entered the synagogue and reasoned with the Jews. When they asked him to stay for a longer time, he did not consent, but taking leave of them, and saying, ‘I will return to you again if God wills,’ and he set sail from Ephesus. When he had landed at Caesarea, he went up and greeted the church [in Jerusalem], and went down to Antioch [Syria].” This ended officially his 2<sup>nd</sup> Missionary Journey.

After spending some time in Antioch, Syria, Paul began his third missionary journey. Since Paul will spend up to three years in Ephesus on this journey, it behooves us to know something about Ephesus. Ephesus was at the crossroads of the Roman Empire for it linked the orient with the west. Between its harbor and the main city was a boulevard seventy feet wide with beautiful pillars along its sides. Also, the city was famous for an open-air theater carved out of the side of a mountain and seated 25,000 people. The Temple of Artemis with 120 pillars, one of the Seven Wonders of the World was also located in this city. (Each of these pillars, studded with gold, silver and various precious gems, was dedicated by a king or a famous prince and had been engraved with his famous deeds and accomplishments.) (This temple dedicated to Artemis was destroyed in 356 B.C. on the same day Alexander the Great was born.) Ephesus was also the Roman headquarters for the province of Asia. Thus, there was a Roman garrison, a governor and court there, and most importantly, it became the greatest church in the first few centuries of the Church Age. Circa 1200 B.C. Ionians migrated to Ephesus so that by the time Paul had a ministry there, the people spoke primarily Ionic Greek, a very sophisticated form of Greek from which Attic Greek developed. So, an

Ionian with a large vocabulary could communicate very well with this sophisticated language. This is just another reason why they became such a successful church. Ionic Greek became the most revolutionary, the most dynamic language of the ancient world.

Emotions are no substitute for thought. Some people will never truly orient to life because they have never done anything to increase their vocabulary. They do not realize that the greater the vocabulary, the greater is the potentiality for thought. And in the day in which we live, emotion has been substituted for increasing one's vocabulary, and so many want only to feel good at all costs which becomes the basis for alcohol dependance, drug addiction even attendance at churches which emphasize emotions. When you have an entire generation of people who cannot think, then you have a generation of people who live by their feelings, by their emotions and will degenerate to the point of self-destruction.

When Paul arrived in Ephesus, he bumped into an unusual group of believers who had not yet received the assets of the Church Age, the 40 things which the person receives when he believes in the Lord Jesus Christ. (Three of which were specifically mentioned in the "Jewish Pentecost" namely the Indwelling and Filling of the Spirit and the distribution of a spiritual gift.) So, though living in the Church Age, they were operating under the assets of the Old Testament. This situation occurred because they had believed in Christ before the Church Age, and so, in order to receive the experiential spiritual life of the Church Age, they would need to have a Pentecostal experience equivalent to the Jewish Pentecost which occurred in Jerusalem around 30 A.D. and the gentile Pentecost which occurred under the authority of Peter as found in Acts 10:24, "The following day he [Peter] arrived in Caesarea. Cornelius was expecting them and had called together his relatives and close friends." Then, Acts 10:44-48 gives us the rest of the story, "While Peter was still speaking these words, the Holy Spirit came on all who heard the message. (45) The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on Gentiles. (46) For they heard them speaking in tongues and praising God.



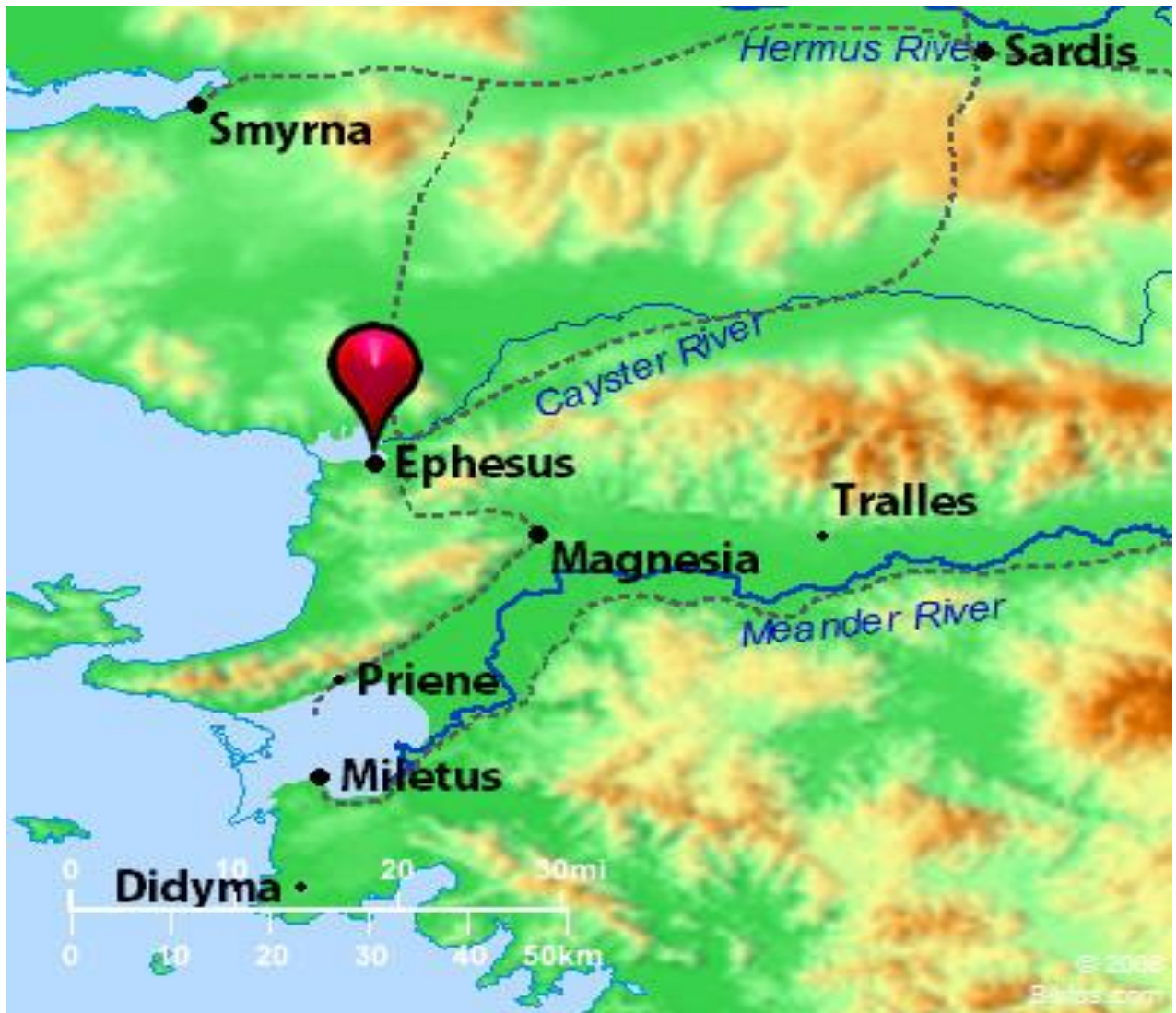
Then Peter said, (47) “Surely no one can stand in the way of their being baptized with water. They have received the Holy Spirit just as we have.” (48) So, he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.”

Now, for the story of the Pentecost which occurred under the authority of the Apostle Paul in Ephesus during his 3<sup>rd</sup> missionary journey is found in Acts 19:1-9 which we might call either the mixed Pentecost or the Johnny come late Pentecost, “And it came to pass that while Apollos was at Corinth, Paul [circa 54 AD] having passed through the upper coast [the highlands of northwest Asia Minor] came to Ephesus [from the northeast by following the valley of the Cayster River] and found certain disciples [Old Testament-believers who had believed in Christ under the ministry of John the Baptist]. (2) he [Paul] said to them, “Having believed did you receive the Holy Spirit [the Indwelling and the Filling of the Spirit]?” And they said to him, “We did not so much as hear whether there was [a ministry related to the] Holy Spirit.” (3) And he said to them, “Therefore, on what basis did you receive [water] baptism?” And they said, “On the basis of John's baptism” [to be distinguished from the pre-canon- baptism of the early church]. (4) Then Paul said, John baptized with a baptism characterized by a change of thinking [John only baptized those who had changed their mind about Christ and had believed], saying to the people that they should believe in the One coming after him [John, the Baptist], that is, in Jesus. (5) And having heard [what Paul had said], they were baptized [by God the Holy Spirit] into the person of the Lord Jesus [Spirit-Baptism]. (6) And as Paul laid his hands on them, the Holy Spirit came on them, and they spoke with foreign languages [communicated the gospel in some foreign language] and prophesied [about the content of truth and material not yet put into book form: a communicational gift necessary since the Bible had not yet been completed and circulated]. (7) And there were in all about twelve men. (8) And going into the synagogue, he spoke with confidence for about three months, disputing [to argue from the reasonable standpoint of the Word] and persuading [influencing by presenting correct information] the doctrines concerning the kingdom of God [the kingdom of the regenerate]. (9) But when some [Jewish

unbelievers in the synagogue] began to be hardened [by rejecting the gospel: the inceptive imperfect] and did not believe [in Christ], speaking evil of the Way [the Lord Jesus Christ as the way of salvation] before the multitude, he departed from them and separated the disciples [must separate from apostasy], disputing daily in the school of Tyrannus [Tyrannus was a court physician in Rome who after his retirement founded a medical school in Ephesus].”

The Lord led Paul to Ephesus on his 3<sup>rd</sup> missionary journey after Apollos had left for Corinth. The Lord used Priscilla and Aquila to help Apollos, not Paul (Acts 18:27-19:1). How was it that Priscilla and Aquila were residing in Ephesus? When Paul left Ephesus at the end of his 2<sup>nd</sup> missionary journey to return to Antioch, Priscilla and Aquila remained behind (Acts 18:19). A short time later Apollos, a Jewish Alexandrian came to Ephesus and began to teach boldly and eloquently in the synagogue. After hearing him, Priscilla and Aquila realized that Apollos was not up to date on church age doctrines. So, they pulled him aside privately and gave him a briefing regarding these doctrines. It was not necessary for Apollos to meet Paul at this time, but it was very important for him to have met Priscilla and Aquila.

The Holy Spirit led Paul in such a way on his 3<sup>rd</sup> missionary journey as to avoid the cities of the Lycus Valley. You see, when Paul came back to Ephesus on his 3<sup>rd</sup> missionary journey, he did not travel on the main highway which ran from Galatia to Ephesus, the most direct route. (This would have taken him through the Lycus Valley in which were three cities: Colossi, Hierapolis and Laodicea. (It was God’s will that his ministry to those in these cities would not be face to face but would be handled through written epistles such as Colossians and Philemon.)) Rather, after departing Galatia he traveled northwest, and so when he was directed by the Lord to go to Ephesus, he merely came down the Cayster Valley from the northeast which is described by the phrase in this verse as, “the upper coast.” (The Cayster River flowed southwest into the harbor at Ephesus.)







At the end of the 3<sup>rd</sup> Missionary Journey, Paul makes a short stop at Miletus where he met the pastors of Ephesus for a farewell speech before departing for Jerusalem (Acts 20:17-38).

**13.** Paul should have gone to the Roman Church at the end of his 3<sup>rd</sup> missionary journey as per Romans 15:19-24, “By the power of signs [to the Jews] and by miracles [to the Gentiles] in the power of the Holy Spirit, so that from Jerusalem, I Paul, on a circuit as far as Illyricum, have fulfilled the Gospel of the Christ. [Paul had finished his work in both Asia Minor and in Greece as far west as Illyricum.] (20) In fact, my standard operating procedure: I consider it a point of honor to proclaim the Gospel not where Christ has been mentioned [but he does when he decides to go to Jerusalem at the end of his 3<sup>rd</sup> missionary trip], in order that I might not

build on a foundation belonging to another [but he attempted to do this when he decided emotionally to go to Jerusalem rather than to immediately sail for Rome]. (21) And not only this but just as it stands written [a quote from Isaiah 52:15], "They [the Gentiles] shall see, that is, those to whom it was not reported concerning Him [Jesus Christ], and they [gentiles who have not heard] shall understand." (22). For this reason, I also have been hindered many times from coming to you [because he was busy ministering to the gentiles in Asian Minor and Greece], (23) But now, no longer having a place of ministry in those regions [had established local churches with native pastor-teachers in Asian Minor and in Greece], and having a desire to come to you [in Rome] for many years, (24) Whenever I go to Spain for I expect to see you when passing through, and by you be assisted to that place [Spain], if first I am satisfied with you in part [Paul planed on ministering to the Romans before going on his 4<sup>th</sup> missionary journey to Spain],”

**14.** Paul makes a sentimentally emotional decision to go to Jerusalem for the Holy Week, Romans 15:25, 26, “But [a change of plans and contrary to what he has just stated in Romans 15:19-24] now I go to Jerusalem to minister to the saints [to bring them the funds collected; a flimsy excuse for violating God’s geographical will for his life], (26) For Macedonia and Achaia have decided with pleasure to make a special offering to the poor ones among the saints who are in Jerusalem.”

**15.** Paul is warned many times not to go to Jerusalem. As a consequence of his decision to go anyway, Paul will spend 2 year in house arrest in Caesarea, and 2 years in house arrest in Rome. Acts 20:16, 17, “For Paul had decided to sail past Ephesus [at the end of his 3<sup>rd</sup> missionary journey] so that he would not have to spend time in Asia; for he was hurrying to be in Jerusalem, if possible, on the day of Pentecost. [17] From Miletus he sent to Ephesus and called to him the pastors of the church [around Ephesus]. Acts 20:22, 23, “And now, behold, bound by the Spirit [forbidden: the Holy Spirit was making every effort to restrain Paul], I am on my way to Jerusalem, not knowing what will happen to me there [since Paul was now going contrary to the will of the Lord, he has lost his

confidence], (23) except that the Holy Spirit solemnly testifies to me in every city, saying that bonds [chains, fetters] and afflictions [severe punishment] await me [Paul rationalizes away these warnings as if he needs to endure these sufferings for the Lord]." Acts 21:1-4, "When we had parted from them and had set sail, we ran a straight course to Cos and the next day to Rhodes and from there to Patara; (2) and having found a ship crossing over to Phoenicia, we went aboard and set sail. (3) When we came in sight of Cyprus, leaving it on the left, we kept sailing to Syria and landed at Tyre for there the ship was to unload its cargo. (4) After looking up the disciples, we stayed there seven days; and they kept telling Paul through the Spirit not to set foot in Jerusalem." Acts 21:8-14, "On the next day we left and came to Caesarea, and entering the house of Philip the evangelist, who was one of the seven, we stayed with him. (9) Now this man had four virgin daughters who were prophetesses. (10) As we were staying there for some days, a prophet named Agabus came down from Judea. (11) And coming to us, he took Paul's belt and bound his [Agabus's] own feet and hands, and said, "This is what the Holy Spirit says: `In this way the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles [the Romans].'" (12) When we [Luke and others] had heard this, we as well as the local residents began begging him not to go up to Jerusalem. (13) Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus [but that was not the will of the Lord]." (14) And since he would not be persuaded, we fell silent, remarking, "The will of the Lord be done!"

**16.** In 58 A.D., Paul was at the peak of his ministry. 1. He had a tremendous response to his evangelism; thousands were being saved. 2. He was establishing with great success many churches in Asia Minor, Macedonia and Achaia. 3. Paul, as a one-man seminary, was teaching and training many pastors. 4. Paul's writing ministry was phenomenal for he had already written four epistles which would be in the Canon forever. All of this was lost in his first two years of incarceration in Caesarea except for the opportunity to evangelize a few elites like the governors of

Judea namely Felix and Festus and, Herod Agrippa II and Bernice and a few others as well. However, there was not one convert during that time. Then, after a rough voyage to Rome and under house arrest in Rome, the Lord permitted him to reestablish his writing ministry namely the Prison Epistles: Ephesians, Philippians, Colossians and Philemon.

### **17. Paul's Fourth Missionary Journey:**

Upon his acquittal and release in circa 63 A.D., Paul traveled east to Asia Minor by way of Macedonia before embarking on his 4<sup>th</sup> missionary journey which would take him to Spain. This was a change of plans for he stated in 58 A.D. that he was going to travel to Rome and then directly to Spain, but now upon his release from Roman house arrest, he first heads back east. Philippians 2:24, "and I trust in the Lord that I myself also will be coming shortly." Philemon 22, "At the same time also prepare me a lodging, for I hope that through your prayers I will be given to you."

He apparently went to Philippi first and then to Colossi and then unto Ephesus from where he apparently sailed to Spain and spent approximately two to three years there.

**18.** From Spain after completing his 4<sup>th</sup> missionary journey, he returned to Ephesus where he had left Timothy and then to Macedonia from where he wrote 1 Timothy, 1 Timothy 1:3, "As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines," and then onto Nicopolis of Epirus (a province on the western coast of Greece) where he spent the winter and from where he wrote Titus. In the spring of 68 A.D. in Nicopolis (the city of victory founded and named after the Emperor Octavian's victory at the Battle of Actium), he was arrested and brought to Rome in chains. Then, waiting for his trial, he wrote his last letter to Timothy in the early summer of 68 A.D., and shortly after was executed.

**19.** The Pauline team of missionaries had been dispersed.

Timothy was at Ephesus, 1 Timothy 1:3, “As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines,”

Titus was at Crete, Titus 1:5, “For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you,” After Titus had completed his work in Crete, Paul sent him to Dalmatia. 2 Timothy 4:10, “for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia.” Paul then summons Titus to come to him in Nicopolis just before winter. Titus 3:12, “When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there.”

Trophimus was left at Miletus, 2 Timothy 4:20, “Erastus remained at Corinth, but Trophimus I left sick at Miletus.”

Erastus was at Corinth, 2 Timothy 4:20, “Erastus remained at Corinth, but Trophimus I left sick at Miletus.”

Crescens was in Galatia, 2 Timothy 4:10, “for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia.”

Tychicus was in Ephesus, 2 Timothy 4:12, “But Tychicus I have sent to Ephesus.”

**20.** A brief account of Paul’s trial is given in 2 Timothy 4:6-8, 14-17, “For I am already being poured out as a drink offering, and the time of my departure has come. (7) I have fought the good fight, I have finished the course, I have kept the faith; (8) in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing. (14) Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds. (15) Be on guard against him

yourself, for he vigorously opposed our teaching. (16) At my first defense no one [who could have been there at my trial] supported me, but all deserted me; may it not be counted against them. (17) But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth.” Between the trial and execution, Paul wrote 2 Timothy. His execution took place on Via Ostia, a short ways out from the city limits. Less than a year later, Nero was assassinated by the Praetorian Guard, thus ending the Claudio-Julian line. One cannot murder the greatest Christian and get away with it!

### **Jerusalem Trips by Paul:**

**1<sup>st</sup>.** After being forced to leave Damascus, Syria, he went to Jerusalem circa 41 AD. 2 Corinthians 11:32, 33, “In Damascus the ethnarch under Aretas the king was guarding the city of the Damascenes in order to seize me, (33) and I was let down in a basket through a window in the wall, and so escaped his hands.” Galatians 1:18-19, “Then, three years later [after his conversion] I went up to Jerusalem to become acquainted with Cephas and stayed with him fifteen days. 1:19: But I did not see any other of the apostles except James, the Lord’s brother [spent a few days with James].”

**2<sup>nd</sup>.** In 45 AD, Agabus came to Antioch announcing that a famine was about to occur all over the world as per Acts 11:28-30, “One of them named Agabus stood up and began to indicate [foretell] by the Spirit [as a prophet, the Holy Spirit provided this information to Agabus.] that there would certainly be a great famine [45 to 47 A.D.] all over the inhabited world. And this took place in the reign of Claudius [41-54 A.D.] (29) And in the proportion that any of the disciples had means, each of them determined to send a contribution for the relief of the brethren living in Judea. (30) And this they did, sending it in charge of Barnabas and Saul to the elders [in Jerusalem: Paul’s 2<sup>nd</sup> trip to Jerusalem].” Funds were

collected from the Antioch Christians to be taken to Christians in need in the land of Judea.

**3<sup>rd</sup>.** Paul goes to Jerusalem for the third time with Barnabas and Titus [possibly a native of Antioch, Syria] between his first and second missionary journeys to explain to the council in Jerusalem his work with the gentiles as per Galatians 2:1-10, “Then, after an interval of fourteen years [after Paul had left Jerusalem for Damascus in 36 A. D. I went up again to Jerusalem [Paul’s third trip in 50 A.D.] with Barnabas, taking Titus along also. (2) It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run in vain. (3) But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. (4) But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage [through legalism]. (5) But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you. (6) But from those who were of high reputation (what they were makes no difference to me. God shows no partiality) well, those who were of reputation contributed nothing to me. (7) But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised (8) (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles), (9) and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised. (10) They only asked us to remember the poor--the very thing I also was eager to do. At which time, a council at Jerusalem was held in which Paul and Barnabas were given the right hand of fellowship by James, Peter and John. It was also understood at the council that Paul and Barnabas continue to go to the gentiles and the other apostles to the circumcised.”

**4<sup>th</sup>.** Acts 18:22, “When he had landed at Caesarea [at the end of his 2<sup>nd</sup> missionary journey], he went up and greeted the church [in Jerusalem], and went down to Antioch [Syria].”

**5<sup>th</sup>.** Paul should have gone to the Roman Church at the end of his 3<sup>rd</sup> missionary journey as per Romans 15:19-24, “By the power of signs [to the Jews] and by miracles [to the Gentiles] in the power of the Holy Spirit, so that from Jerusalem, I Paul, on a circuit as far as Illyricum, have fulfilled the Gospel of the Christ. [Paul had finished his work in both Asia Minor and in Greece as far west as Illyricum.] (20) In fact, my standard operating procedure: I consider it a point of honor to proclaim the Gospel not where Christ has been mentioned [but he does when he decides to go to Jerusalem at the end of his 3<sup>rd</sup> missionary trip], in order that I might not build on a foundation belonging to another [but he attempted to do this when he decided emotionally to go to Jerusalem rather than to immediately sail for Rome]. (21) And not only this but just as it stands written [a quote from Isaiah 52:15], "They [the Gentiles] shall see, that is, those to whom it was not reported concerning Him [Jesus Christ], and they [gentiles who have not heard] shall understand." (22). For this reason, I also have been hindered many times from coming to you [because he was busy ministering to the gentiles in Asian Minor and Greece], (23) But now, no longer having a place of ministry in those regions [had established local churches with native pastor-teachers in Asian Minor and in Greece], and having a desire to come to you [in Rome] for many years, (24) Whenever I go to Spain for I expect to see you when passing through, and by you be assisted to that place [Spain], if first I am satisfied with you in part [Paul planed on ministering to the Romans before going on his 4<sup>th</sup> missionary journey to Spain],” Paul makes a sentimentally emotional decision to go to Jerusalem for the Holy Week, Romans 15:25, 26, “But [a change of plans and contrary to what he has just stated in Romans 15:19-24] now [58 A.D.] I go to Jerusalem to minister to the saints [to bring them the funds collected; a flimsy excuse for violating God’s geographical will for his life], (26) For Macedonia and Achaia have decided with pleasure to make a special offering to the poor ones [apparently because of persecution] among the saints who are in



Jerusalem.” [Earlier he and Barnabas made a trip to bring aid to those who were in need due to the great famine from 45 to 47 A.D.]

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Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: [rbthieme.org](http://rbthieme.org)