

**"GREAT EVENTS OF THE BIBLE –
PAUL'S SECOND
MISSIONARY JOURNEY!"**

**(SLIDE #1) "GREAT EVENTS OF
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Introduction:

- A. After The Success Of Taking The Gospel To Cyprus And To Asia Minor On The First Missionary Journey, And Defending And Protecting The New Christians At Antioch, Paul And Barnabas Discussed The Possibility Of Embarking On A Second Missionary Journey.
 - 1. You have to respect these men SO MUCH -- the saw the BLESSINGS of the progression of the Gospel -- many more were hearing the Gospel and were becoming Christians; but the huge impact was taking the Gospel to the Gentiles!
 - 2. But you also have to respect them for their determination even in light of the persecutions that they experienced; they were committed to embark on another trip even if they faced more persecutions. WHAT FAITH!
- B. Therefore, They Discussed The Possibility Of Another Missionary Journey.

I. (Slide #2) Discussion About Another Journey, Strong Disagreement, And Separation. Ac. 15:36-40

- A. Text: "³⁶Then after some days Paul said to Barnabas, 'Let us now go back and visit our brethren in every city where we have preached the word of the Lord, *and see* how they are doing.' ³⁷Now Barnabas was determined to take with them John called Mark. ³⁸But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work. ³⁹Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus; ⁴⁰but Paul chose Silas and departed, being commended by the brethren to the grace of God. ⁴¹And he went through Syria and Cilicia, strengthening the churches."
- B. **John Mark's Earlier Defection Now Caused A SERIOUS Rift Between Paul and Barnabas!**
 - 1. Paul and Barnabas had returned from the great successes and frustrations of the First Missionary Journey.
 - a. From AD 45-47 they were privileged to take the Gospel to Cyprus and Asia Minor.

- b. This journey was filled with many thrills, many discouragements, many rejections, and several literal “near death experiences.”
 - c. Upon their return to Antioch of Syria, they had to go to Jerusalem to defend their teaching of and converting of Gentiles. Ac. 15
- 2. **After some time, they began to discuss the possibility of a Second Missionary Journey.** This was around A.D. 50.
 - a. **Paul suggested that they visit their brethren in every city where they taught and established congregations on the First Missionary Journey.**
 - b. Their rationale for another missionary journey:
 - 1. They wanted to see how the new Christians were doing.
 - 2. They felt that it was important to visit those new Christians and to strengthen the congregations they had established.
 - 3. They wanted to edify, strength, encourage, and challenge these brethren in their Christian walk.
 - c. **A contention arose:**
 - 1. They strongly disagreed over a matter of choice -- whether to take John Mark on their proposed Second Missionary Journey!
 - 2. Barnabas intended to take John Mark again.
 - 3. **Paul was not about to give in**, he saw John Mark as a quitter.
 - a. Paul’s concerns were caused by John Mark’s actions quite early in the First Journey.
 - b. Ac. 13:13 “Now when Paul and his party set sail from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jerusalem.”
 - c. Paul deemed it unworthy or thought it not fitting to take John Mark.
 - 4. Both men felt that their point of view was right.
 - a. They were very passionate men.
 - 1. **“Barnabas was determined** to take with them John called Mark.” 37
 - 2. “But **Paul insisted** that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.” 38
 - 3. “Then **the contention became so sharp** that they parted from one another.” 39
 - b. Their disagreement was very strong.
 - 1. The word “*paroxusmōvς*” means “a very sharp contention.” They were irritated with each other.
 - 2. The verb form “*paroxuvnw*” is used in Ac. 17:16. Paul’s “spirit was stirred in him,” that is, he was “provoked” or “angered” by the idolatry of the Athenians.
 - 3. In I Cor. 13:5, we learn that love “is not provoked.”
 - 4. The noun form, meaning “strong provocation” is used here in Ac. 15:39 and in Heb. 10:24 where we are to “And let us consider one another in order to stir up [“**provoke**” KJV] love and good works,”

5. Observe that their contention was NOT over doctrine; it was over a matter of opinion! They disagreed about what was expedient or wise!
- c. Barnabas may have been driven by a couple of motivations:
 1. Kinship:
 - a. He was Barnabas' nephew (some translations use "cousin.")
 - b. Col. 4:10 "Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him),"
 2. His character of being an encourager.
 - a. He calmed the fearful and doubtful brethren of Jerusalem who did not trust Saul's conversion! Ac. 9:27
 - b. Later he brought Saul (Paul) to Antioch from Tarsus. Ac. 11:22-26
 - c. The meaning of his name gives great insight into his character. "Son of Encouragement"; Ac. 4:36 ["The son of consolation"; KJV]
- d. Paul may have been driven by the enormity of the work and the severity of the opposition and felt they could not afford to take one of weak faith.
 1. He likely had very little patience for "quitters."
 2. Paul was focused, driven, and determined to carry out the tasks laid before him!
- e. **Observations about how that handled this sharp contention!**
 1. They sought resolution.
 - a. Neither got mad!
 - b. They both went about doing the Lord's work; Barnabas and Mark on Cyprus; (►) Paul and Silas in Asia Minor, then to Macedonia, and Greece.
 2. The long-term ramifications:
 - a. Both did great work for the Lord.
 - b. They did not let their disagreement about opinions or expedients become a test of fellowship.
 - c. Both had a legitimate point at the time.
 3. Encourager, Barnabas became an edifier of John Mark.
 - a. Barnabas believed in his nephew.
 - b. He believed that he had potential that must not be squandered.
 - c. He was determined to help this young man grow and become a profitable laborer for the cause of Christ!
- d. Since Paul and Barnabas parted ways, Paul chose Silas as his co-laborer.
 1. Silas had come to Antioch to vouch for the authenticity of the letter from the Apostles and elders in Jerusalem.
 2. He remained in Antioch to work with the Church there.

3. The brethren in Antioch commended Paul and Silas to the grace of God! They went through Syria and Cilicia, strengthening their brethren. 40

C. From Later Comments About John Mark, It Is Evident That Barnabas Helped This Young Man Mature And Become A Strong, Productive Christian.

1. Thankfully, somebody, Barnabas, did not give up on him! He believed John Mark could turn it around!
2. He was convinced that this young man needed mentoring, edifying, and encouraging.
 - a. He believed this so strongly that he strongly disagreed with Paul.
 - b. He and Paul went on separate journeys -- Barnabas took John Mark and traveled to Cyprus and Paul went Asia Minor and ultimately to Europe.
 - c. Perhaps taking John Mark to Cyprus was such a wise move -- he had already been there; he knew people who had become Christians; he knew the kind of opposition they had faced there. This was like a “baby step” toward getting John Mark back into mission work.
 - d. Barnabas helped John Mark:
 1. Overcome his shame.
 2. Rebuild his self-image.
 3. Rekindle his dream to be a missionary.
 4. To build his confidence that he could overcome fear and be an effective worker in the Lord’s Cause.
 - e. It is patently evident that the efforts of Barnabas were extremely effective!
3. Paul later described John Mark as one of his fellow workers in the Kingdom!
 - a. Col. 4:10,11 “Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him), ¹¹and Jesus who is called Justus. These *are my* only fellow workers for the kingdom of God who are of the circumcision; they have proved to be a comfort to me.”
 - b. The positive nature of Barnabas and his determination to encourage and mentor this young man was extremely beneficial and effective for John Mark.
 - c. He became a profitable and stable worker in the Lord’s cause.
4. And Paul, near the end of his ministry and in prison, requested that John Mark be brought to assist him in his ministry.
 - a. II Tim. 4:11 “Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry.”
 - b. When John Mark did mature in his faith, Paul readily acknowledged it and saw that John Mark could now be of benefit in his labors.

- D. However, This Disagreement Laid The Groundwork For Paul's Choice Or Co-Workers For His Second And Third Missionary Journeys!

II. (Slide #3) The Early Focus Of Their Journey -- The Congregations That Were Established On The First Missionary Journey.

- A. This Journey Would Extend From A.D. 50 - A.D. 54.

- B. (Slide #4) Beginning At (►) Antioch, They Traveled By Land Northwesterly Into Asia Minor. They Went Through The Province Of Cilicia, Stopping At Paul's Hometown Of (►) Tarsus And Then Crossed The Taurus Mountains And To Congregations They Had Established On The First Missionary Journey.

C. Derbe And Lystra Revisited! 16:1-5

1. "Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, *the* son of a certain Jewish woman who believed, but his father *was* Greek. ²He was well spoken of by the brethren who were at Lystra and Iconium. ³Paul wanted to have him go on with him. And he took *him* and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek. ⁴And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem. ⁵So the churches were strengthened in the faith, and increased in number daily."
2. Amazingly, Paul first returns to (►) Derbe and then (►) Lystra, cities of Lycaonia, where he had been stoned and left for dead on the First Missionary Journey. It's amazing that he would go there FIRST on this journey! Ac. 14:6-21
3. Here they met Timothy who became a fellow missionary with Paul and Silas.
 - a. His mother, Eunice II Ti. 1:4, a believer, was a Jew; his grandmother, Lois was also a godly woman. His father was a Greek.
 1. It seems that his father must not have been a Christian.
 2. However, his grandmother and mother had directed this young man to Christ! "and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus." II Tim. 3:15
 - b. Some think that Paul knew Timothy on the First Missionary Journey and perhaps baptized him then. They believe this because Paul referred to Timothy as "a true son in the faith." I Tim. 1:2
 - c. Timothy was well-respected as a godly young man by the brethren in Lystra and Iconium.

- d. When Paul invited Timothy to be a fellow-worker on the Second Missionary Journey, he took Timothy and had him circumcised. 3
 1. Why had he not previously been circumcised? It was almost certainly because his father was a Gentile.
 2. Why did Paul have Timothy circumcised? Was this action done as an obedient act to the Law of Moses? Absolutely not!
 3. Paul made that abundantly clear with Titus. He ADAMANTLY refused to allow Titus to be circumcised! Gal. 2:3; 5:1-6
 4. Was it done so that Timothy might be saved? ABSOLUTELY NOT!
 5. Here it must have been done to enhance the respect and the influence of Timothy among the Jews.
4. As they traveled further on this journey, the missionaries informed the congregations of the discussions that had occurred in Jerusalem; they gave the Gentile brethren the message from the Apostles and elders there. Ac. 15
5. This seems to give credence to both Gentiles AND Jews that Paul's work was from God and was approved by the Apostles!
6. These visits strengthened the congregations; evangelism occurred; many others became Christians!

III. (Slide #5) God Redirected The Missionaries From Asia To Europe! 16:6-10

- A. Text: "Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. ⁷After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them. ⁸So passing by Mysia, they came down to Troas. ⁹And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, 'Come over to Macedonia and help us.' ¹⁰Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them."

B. (Slide #6) God Altered The Missionaries' Plans. 6,7

1. As they traveled west through (►) Phrygia and Galatia, it seems these preachers intended to continue on into (►) Asia (the western province of Asia Minor where the 7 churches of Asia were located.) However, the Holy Spirit would not allow them to continue into Asia.
2. When they came to (►) Mysia, they decided to go to (►) Bithynia, a province north of Phrygia; again the Holy Spirit refused to allow them to go there.

- C. When They Came To (►) Troas, Paul Received A Vision That Included The “Macedonian Call!” 9,10
1. (Slide #10) In this vision, a man of Macedonia was beseeching these men to immediately pass over into Macedonia and help them!
 - a. This is the same Greek word used to describe the vision of Cornelius. 10:3
 - b. Compare this to Peter’s call to come to the house of Cornelius. 10:19
 2. As soon as Paul received this vision, he and the other missionaries were convinced that God had called them to evangelize Macedonia.
 3. Therefore Paul and Silas IMMEDIATELY began making plans to go to Macedonia and preach the Gospel!
 4. Observe the pronoun “us” in verse 10. It is thought that this is the FIRST TIME Luke is seen traveling with Paul and Silas. This continues through 16:40.

IV. (Slide #17) Paul And Silas’ Work At Philippi. 16:11-40

- A. Text: “Therefore, sailing from Troas, we ran a straight course to Samothrace, and the next *day* came to Neapolis, ¹²and from there to Philippi, which is the foremost city of that part of Macedonia, a colony. And we were staying in that city for some days. ¹³And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met *there*. ¹⁴Now a certain woman named Lydia heard *us*. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul. ¹⁵And when she and her household were baptized, she begged *us*, saying, ‘If you have judged me to be faithful to the Lord, come to my house and stay.’ So she persuaded us. ¹⁶Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. ¹⁷This girl followed Paul and us, and cried out, saying, ‘These men are the servants of the Most High God, who proclaim to us the way of salvation.’ ¹⁸And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, ‘I command you in the name of Jesus Christ to come out of her.’ And he came out that very hour. ¹⁹But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged *them* into the marketplace to the authorities. ²⁰And they brought them to the magistrates, and said, ‘These men, being Jews, exceedingly trouble our city; ²¹and they teach customs which are not lawful for us, being Romans, to receive or observe.’ ²²Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded *them* to be beaten with rods. ²³And when they had laid many stripes on them, they threw *them* into prison, commanding the jailer to keep them securely. ²⁴Having received such a charge, he put them into the inner prison and fastened their feet in the stocks. ²⁵But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. ²⁶Suddenly

there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed. ²⁷And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. ²⁸But Paul called with a loud voice, saying, 'Do yourself no harm, for we are all here.' ²⁹Then he called for a light, ran in, and fell down trembling before Paul and Silas. ³⁰And he brought them out and said, 'Sirs, what must I do to be saved?' ³¹So they said, 'Believe on the Lord Jesus Christ, and you will be saved, you and your household.' ³²Then they spoke the word of the Lord to him and to all who were in his house. ³³And he took them the same hour of the night and washed *their* stripes. And immediately he and all his family were baptized. ³⁴Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household. ³⁵And when it was day, the magistrates sent the officers, saying, 'Let those men go.' ³⁶So the keeper of the prison reported these words to Paul, saying, 'The magistrates have sent to let you go. Now therefore depart, and go in peace.' ³⁷But Paul said to them, 'They have beaten us openly, uncondemned Romans, *and* have thrown *us* into prison. And now do they put us out secretly? No indeed! Let them come themselves and get us out.' ³⁸And the officers told these words to the magistrates, and they were afraid when they heard that they were Romans. ³⁹Then they came and pleaded with them and brought *them* out, and asked *them* to depart from the city. ⁴⁰So they went out of the prison and entered *the house of* Lydia; and when they had seen the brethren, they encouraged them and departed."

B. Journey From Asia To Europe. 11,12

1. **(Slide #8)** From Troas, where they received the "Macedonian Call," they traveled by ship to (►) the island of Samothrace.
2. The next day they came to (►) Neapolis, a seacoast town, ten miles from Philippi.
3. This was the first time they arrived in Europe.
4. Leaving Neapolis, they came to (►) Philippi and remained there several days.
5. Philippi was the leading city of Macedonia; however, it was not the capital. As a Roman colony, its citizens enjoyed the same rights as if they were living in Italy.

C. (Slide #9) Works At Philippi.

1. (►) **The Conversion Of Lydia.** 13-15

- a. On the Sabbath day, the missionaries sought out Jews who were praying.
 1. Some speculate that this implies that there was NO synagogue in Philippi.
 2. Jews seem to be inclined to pray near the water if no synagogue was in their community.
 - a. Ps. 137:1 “By the rivers of Babylon, There we sat down, yea, we wept When we remembered Zion.”
 - b. Ezra 8:15, 21 “Now I gathered them by the river that flows to Ahava, and we camped there three days. And I looked among the people and the priests, and found none of the sons of Levi there....Then I proclaimed a fast there at the river of Ahava, that we might humble ourselves before our God, to seek from Him the right way for us and our little ones and all our possessions.”
 3. Observe the phrase here “where prayer was customarily made.” 13
- b. Here we are introduced to the godly woman Lydia.
 1. She was from Thyatira.
 - a. It was a city famous for purple dyes and materials that were dyed purple.
 - b. It was one of the 7 Churches of Asia. Rev. 2:19-29
 2. Many suggest that the phrase “who worshiped God”, 14, suggests that she was a proselyte to the Law of Moses.
 - a. They seem to be worshiping according to the Law of Moses.
 - b. Paul and Silas sought out these religious people as soon as they came to Philippi.
 3. She, a woman of Asia, became the first convert in Paul’s efforts in Europe!
 4. What is meant by “The Lord opened her heart to heed the things spoken by Paul?”
 - a. The Lord opened her heart through Paul’s preaching.
 - b. See also Lk. 24:45 “And He opened their understanding, that they might comprehend the Scriptures.”
 - c. Observe that this opening only occurred AFTER Paul preached!
 1. This is NOT a direct opening of her heart!
 - a. It is NOT Calvinistic “Irresistible Grace.”
 - b. It was done by means of the Gospel.
 2. The Gospel is God’s power to salvation! Rom. 1:16
 3. She continued to give heed to what Paul preached!
 5. Lydia and her household believed Paul’s preaching and were baptized into Christ -- the first European converts!
 - a. What does “household” imply?
 - b. Is this suggesting that her children were baptized?
 - c. More will be seen below when we study the conversion of the Philippian Jailor.

6. She then strongly encouraged the missionaries to stay in her house.
 - a. This may have been her expression of hospitality.
 - b. They likely accepted this invitation to show that they accepted her and her household as Christians.

2. (►) **The Conversion Of The Philippian Jailor.** 16-40
 - a. Why did Paul and Silas end up in jail? 16-24
 1. As they headed toward the place of prayer, a slave girl possessed by a demon followed them and tormented them. 16
 - a. As they did, a slave girl possessed by a demon (called python - in Greek mythology -- a snake slain by Apollo) followed them and tormented them. 16
 - b. Some in Philippi thought that the demon would enable this girl to foretell the future.
 1. Imagine how this would be used by unscrupulous men seeking wealth.
 2. Pagans who believed in such mythology would be SO VULNERABLE to such a girl!
 2. Those who possessed this girl were making lots of money from here divination!
 3. This girl was following the missionaries affirming that they were the slaves of the Most High God who were announcing the way of salvation! 17
 - a. Demons often professed the truth about who Jesus or His disciples were. Mt. 8:29; Mk. 1:24; Mk. 3:11; Lk. 4:41
 - b. God NEVER wanted people accepting the word of demons!
 4. She did this for many days! 18
 - b. Paul, greatly troubled and annoyed by this demon, commanded it to come out of the girl! 18
 1. He commanded this demon to leave “in the name of Jesus Christ!”
 2. THAT VERY HOUR the demon came out of her!
 - c. The rage of her masters; the rancor of the people of Philippi: 19-24
 1. The girl’s masters were IRATE when they saw that their means of income was taken away; therefore they seized Paul and Silas and dragged them to the market place before the rulers of the city.
 2. The accusations:
 - a. “These Jews are greatly disturbing our city!” 20
 - b. “They are teaching customs that are not lawful for Romans to receive or to observe!” 21
 - c. It was illegal to try to convert a Roman to another religion; the penalty was scourging.
 3. A multitude of the Philippian people, enraged, became irate against the missionaries. 22
 4. The magistrates rent their clothes and commanded that Paul and Silas be beaten with rods! 22
 5. They were beaten with MANY times with rods; then they were thrown into jail. 23
 6. The jailor was commanded to keep them securely under lock! 23

7. The jailor, realizing the seriousness of the charge against these men and the violent rage directed toward them, put them in the inner prison and had their feet secured in stocks (pieces of wood that spread the legs far apart and caused torturous pain!) 23,24
8. Keep this in mind: they were receiving all of this opposition and punishment JUST FOR DOING GOOD -- preaching Jesus and casting out a demon.
- c. Interaction between the Philippian Jailor and Paul and Silas! 25-34
 1. In prison and in great agony, Paul and Silas were praying and continuing to praise God in hymns at midnight! 25
 - a. They were praying to God and glorifying Him in song!
 - b. This was not a silent worship; the other prisoners could hear them! And likely they KNEW how badly these men had been beaten!
 2. Instantly, a great earthquake occurred -- it was so strong that it literally shook the foundations of the prison, jarred the doors open, and broke the chains off the prisoners. 26
 3. The jailor, with the charge of keeping the prisoners secure, 23,24, awoke and was startled and terrified. He immediately assumed that the prisoners had escaped; thus he planned to take his life. He assumed he would be killed because the prisoners had escaped. 27
 4. Paul, realizing what the jailor was about to do, cried out to alert him that the prisoners were still in the jail. His cry saved this jailor from committing suicide! 28
 5. The jailor, terrified and calling for a light, ran into the prison to see for himself if all the prisoners were truly still there!
 - a. You might expect him to be very happy that no prisoners have escaped.
 - b. However, he falls before Paul and Silas in terror!
 - c. Bringing them out of the jail he begged them, "Sirs, what must I do to be saved?"
 1. Why was he so terrified?
 - a. Did he believe they were innocent men whom he had beaten?
 - b. Was his fear rooted in the dangerous earthquake?
 2. Why did he want to know what to do to be saved?
 - a. Was he just impressed with Paul and Silas' conviction?
 - b. Was he amazed at their calmness in face of the beating, imprisonment, and earthquake?
 - c. Was he intrigued by the ethical conduct of not even trying to escape the prison?
 - d. Had he heard their message before?
 - e. Was he remembering their power to exorcise demons?

6. The conversion of the jailor! 31-34
 - a. Paul and Silas told the jailor to “Believe on the Lord Jesus Christ, and you will be saved, you and your household.” 31
 1. Is this just “faith only?” ABSOLUTELY NOT! Just keep on reading!
 2. It is NOT salvation apart from baptism -- just keep on reading!
 3. This is a case of synecdoche -- stating a part for the whole!
 4. This jailor cannot find salvation unless he believes in Jesus!
 - b. Having pointed the jailor to faith in Christ, Paul and Silas then began to teach him HOW to believe in Jesus! 32
 1. They taught him and his household the Word of the Lord.
 2. Here is a case of preaching the Gospel to teach people how to be saved!
 3. Observe that those in his house were able to hear the Gospel, believe in Jesus, and choose to be baptized!
 - c. Having heard the Gospel, the jailor took Paul and Silas away from the jail and in that hour (midnight), he washed the blood from their bodies where they had been beaten; he and his family were then baptized! 33
 - d. The jailor then brought Paul and Silas to his own house, set a meal before them, and rejoiced because he had been given the opportunity to believe in Christ!
3. **Paul And Silas Released From Custody.** 35-40
 - a. The next morning, the magistrates sent officers to release the prisoners from prison. 35
 - b. The jailor told Paul of the magistrates’ decision and encouraged him and Silas to leave in peace. 36
 - c. Paul refused to leave the prison. 37
 1. He gave four reasons why he and Silas had been wronged:
 - a. They were beaten PUBLICLY!
 - b. They were beaten even though they were UNCONDEMNED!
 - c. They, ROMAN CITIZENS, were BEATEN WITH RODS!
 - d. After being beaten, they had been CAST INTO PRISON!
 2. He was demanding an acknowledgment by the magistrates that they had been wrong; he was demanding an apology.
 3. He wanted those magistrates to come to the prison and personally release them!
 - d. The magistrates were terrified when they heard that these men whom they had beaten and imprisoned were Roman citizens. 38
 - e. The magistrates came to the prison and pled for Paul and Silas to come out and to leave their city! 39
 - f. When they were released from prison, Paul and Silas returned to Lydia’s house, encouraged the brethren, and then left the city. 40

V. (Slide #10) At Thessalonica. 17:1-9

A. Text: “Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. ²Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures, ³explaining and demonstrating that the Christ had to suffer and rise again from the dead, and *saying*, ‘This Jesus whom I preach to you is the Christ.’ ⁴And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas. ⁵But the Jews who were not persuaded, becoming envious, took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of Jason, and sought to bring them out to the people. ⁶But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, ‘These who have turned the world upside down have come here too. ⁷Jason has harbored them, and these are all acting contrary to the decrees of Caesar, saying there is another king—Jesus.’ ⁸And they troubled the crowd and the rulers of the city when they heard these things. ⁹So when they had taken security from Jason and the rest, they let them go.”

B. **(Slide #11)** They Had Previously Been In Philippi, East Of Thessalonica.

C. They Passed Through Amphipolis (23 miles from Philippi) And Apollonia (37 miles from Amphipolis); They Came To (►) Thessalonica (40 miles from Apollonia). 1

D. **Thessalonica was the largest city of Macedonia.**

E. **Paul Immediately Went To The Synagogue. 1**

1. This was his “custom.”
2. There he “reasoned with” (lectured to) the people out of the Scriptures on three consecutive Sabbaths. 2
 - a. He was “opening” -- explaining; opening up the sense or meaning. 3
 - b. He was “alleging” -- setting before them
 - c. His message:
 1. It was necessary for Christ to suffer and to be raised from the dead.
 2. Jesus IS the Christ!

F. Reaction To Paul's Preaching: 4,5

1. Some were persuaded and "threw in their lot" or "joined with" Paul and Silas. 4
 - a. Great multitudes of devout Greeks believed the Gospel and followed Paul and Silas.
 - b. Many of the chief women. (It seems women in Macedonia may have been viewed much differently than women of many cultures in the First Century. Many cultures saw them as literal slaves of men.)
2. Jews, becoming envious of Paul and Silas, took some wicked men who lounged around the marketplace (they were loafing idlers). 5-9
 - a. These Jews gathered a crowd and disturbed Thessalonica.
 - b. This mob assaulted the house of Jason where Paul and Silas were staying. They seem to be determined to bring them out to the mob.
 - c. Since they did not find Paul and Silas, they dragged Jason and some of the brethren to the city rulers with this accusation, "These men who have turned the world upside down have arrived here too!"
 - d. The cry is "These men who have disturbed the whole world have NOW COME TO THESSALONICA!"
 - e. A few months earlier, the Emperor, Claudius Caesar, expelled all the Jews and Jewish Christians from Rome. The charge: rioting and civil disobedience.
 - f. They accuse Jason of housing Paul and Silas and accuse the Christians of treason against Caesar by trying to enthrone Jesus as the king. 7
 - g. The mob and the city rulers were agitated when they heard these things. 8
 - h. After fining Jason and the rest (a large bail) of those they had assaulted, they let them go. 9
 1. Some speculate that Jason and the others were forced to promise that Paul and Silas would be sent out of the city immediately.
 2. Others think that Jason promised that he would not longer allow Paul and Silas to stay in his house.
 3. Others think Jason had to pay bail money by putting up his house as a promise that Christians would no longer disturb Thessalonica.
 4. Either they paid bail and gave their word that they would not destroy the peace of the city OR they took responsibility for all the brethren including Paul and Barnabas.
3. Observations about persuasion:
 - a. **Biblical "Reasoning" And "Persuasion" Are Necessary In Proclaiming The Gospel!**
 1. High pressure is not a Christian tactic.
 2. Every Person Has Freedom Of Choice About Becoming A Christian!

3. **Two Extremes:**
 - a. **High Pressure.**
 1. Some attempt to almost force people to become Christians.
 2. Many who are baptized almost immediately resent what has happened; don't stay around.
 - b. **No Persuasion.**
 1. Some who understand freedom of choice hardly try to get people to respond.
 2. They present the Gospel as FACT; don't make a call for people's hearts or response.
 - c. Both extremes are wrong!
- b. Persuasion IS NOT Pushing Or Using High Pressure.
 1. It is persuasion with Truth and with emphasis of need.
 2. Evil people have NEVER had a problem persuading folks to follow them!
 - a. Biblical examples:
 1. Mt. 27:20 "But the chief priests and elders **persuaded** the multitudes that they should ask for Barabbas and destroy Jesus." (Read verses 21-25)
 2. Mt. 28:12-15 "When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, ¹³saying, 'Tell them, 'His disciples came at night and stole Him *away* while we slept.' ¹⁴And if this comes to the governor's ears, we will **appease** him and make you secure.' ¹⁵So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day." (The chief priests and elders urged the soldiers to lie and report that Jesus' disciples stole His body while they were asleep. They said, "If the governor is angry about the idea of you being asleep, we will persuade him to be lenient with you!")
 3. Ac. 14:19 "Then Jews from Antioch and Iconium came there; and having **persuaded** the multitudes, they stoned Paul *and* dragged *him* out of the city, supposing him to be dead." (at Lystra)
 4. Ac. 18:12,13 "When Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat, ¹³saying, 'This *fellow* **persuades** men to worship God contrary to the law.'" The Jews used Paul's persuasion to persuade people to hate him!
 - b. Present Day Examples:
 1. Homosexual agenda.
 2. Lewd, lustful advocacy.
 3. Pornography.
 4. Gambling advocates.

3. Preachers in the First Century REASONED WITH and PERSUADED people to become Christians.
 - a. First, they REASONED with people!
 1. This involved presenting facts!
 - a. Look at Peter's sermon on Pentecost.
 - b. Gave logical reasons for people to hear and grasp.
 - c. "dielevxato" from "dialevgomai". It means to address or speak with the purpose of reasoning; to give a logical argument.
 2. Examples of this reasoning.
 - a. Ac. 17:2,3 "Then Paul, as his custom was, went in to them, and for three Sabbaths **reasoned** with them from the Scriptures, ³explaining and demonstrating that the Christ had to suffer and rise again from the dead, and *saying*, 'This Jesus whom I preach to you is the Christ.'" (At Thessalonica)
 - b. Ac. 18:4 "And he **reasoned** in the synagogue every Sabbath, and persuaded both Jews and Greeks." (At Corinth)
 - c. Ac. 18:19 "And he came to Ephesus, and left them there; but he himself entered the synagogue and **reasoned** with the Jews."
 - d. Ac. 19:26 "Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has **persuaded** and turned away many people, saying that they are not gods which are made with hands." (Demetrius inciting the silversmiths and mob at Ephesus against Paul)
 - e. Ac. 24:25 "Now as he **reasoned** about righteousness, self-control, and the judgment to come, Felix was afraid and answered, 'Go away for now; when I have a convenient time I will call for you.'"
 - b. After the reasoning, they PERSUADED people.
 1. Gospel Preachers USED persuasion!
 - a. This is the Greek word "peivqomen."
 - b. It means "persuade," "convince," or "influence by persuasion."
 2. Bible examples of preachers using persuasion:
 - a. **Peter's** persuasion in Acts 2 had great impact upon the Jews! 2:37-41
 - b. II Cor. 5:10,11 "For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad. ¹¹Knowing, therefore, the terror of the Lord, we **persuade** men; but we are well known to God, and I also trust are well known in your consciences."

- c. Ac. 13:40-43 “Beware therefore, lest what has been spoken in the prophets come upon you: ⁴¹*‘Behold, you despisers, Marvel and perish! For I work a work in your days, A work which you will by no means believe, Though one were to declare it to you.’* ⁴²So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath. ⁴³Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, **persuaded** them to continue in the grace of God.”
- d. Ac. 18:4 “And he **reasoned** in the synagogue every Sabbath, and **persuaded** both Jews and Greeks.” (At Corinth)
- e. Ac. 19:8 “And he went into the synagogue and spoke boldly for three months, **reasoning** and **persuading** concerning the things of the kingdom of God.”
- f. Ac. 28:23 “So when they had appointed him a day, many came to him at *his* lodging, to whom he explained and solemnly testified of the kingdom of God, **persuading** them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening.”

VI. (►) At Berea. 17:10-14

- A. Text: “Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews. ¹¹These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily *to find out* whether these things were so. ¹²Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men. ¹³But when the Jews from Thessalonica learned that the word of God was preached by Paul at Berea, they came there also and stirred up the crowds. ¹⁴Then immediately the brethren sent Paul away, to go to the sea; but both Silas and Timothy remained there.”
- B. During The Night, The Brethren At Thessalonica Sent Paul And Barnabas To Berea, Another Macedonian City. 10. This Was About 50 Miles Southwest Of Thessalonica.
- C. Upon Their Arrival There, They Entered Into The Synagogue. 10

D. Compliments Of The Berean Christians. 11

1. They were more noble than the Thessalonian Christians.
2. They received the Word with eagerness and they examined the Scriptures daily to see if what Paul and Silas taught was true!

E. Results Of Their Examination: 12

1. Many believed.
2. Many of the honorable Greek women believed also. See verse 4.

F. Jews From Thessalonica Caused Confusion. 13,14

1. When Jews from Thessalonica knew that Paul and Silas preached the Word of God in Berea, they came there agitating and troubling the crowds.
2. Immediately the brethren sent Paul away by sea; Silas and Timothy remained in Berea.

VII.(►) At Athens. 17:15-34

- A. Text: "So those who conducted Paul brought him to Athens; and receiving a command for Silas and Timothy to come to him with all speed, they departed. ¹⁶Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols. ¹⁷Therefore he reasoned in the synagogue with the Jews and with the *Gentile* worshipers, and in the marketplace daily with those who happened to be there. ¹⁸Then certain Epicurean and Stoic philosophers encountered him. And some said, 'What does this babbler want to say?' Others said, 'He seems to be a proclaimer of foreign gods,' because he preached to them Jesus and the resurrection. ¹⁹And they took him and brought him to the Areopagus, saying, 'May we know what this new doctrine *is* of which you speak? ²⁰For you are bringing some strange things to our ears. Therefore we want to know what these things mean.' ²¹For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing. ²²Then Paul stood in the midst of the Areopagus and said, 'Men of Athens, I perceive that in all things you are very religious; ²³for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you: ²⁴God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. ²⁵Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things. ²⁶And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, ²⁷so that they should seek the Lord, in the hope that they might grope for Him and find Him, though

He is not far from each one of us; ²⁸for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’ ²⁹Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising. ³⁰Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, ³¹because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.’ ³²And when they heard of the resurrection of the dead, some mocked, while others said, ‘We will hear you again on this *matter*.’ ³³So Paul departed from among them. ³⁴However, some men joined him and believed, among them Dionysius the Areopagite, a woman named Damaris, and others with them.”

- B. Brethren Brought Paul To Athens. Paul Gave Charge To Them To Return To Berea And To Send Silas And Timothy To Athens Quickly To Be With Him. 15
1. It was approximately 250 miles to Athens.

2. That is approximately 12 days journey by foot; 3 days by ship.

C. While Paul Waited For Silas And Timothy, He Was Provoked Or Agitated In Spirit As He Observed The Idols Filling The City! 16

1. “Provoked” is the word for “sharp contention” between Paul and Barnabas, Ac. 15:39.
2. The condition of Athens concerning idolatry:
 - a. Petronius said that it was easier to find a god than a man in Athens.
 - b. Xenophon called Athens “one great altar.”
 - c. Pausanius stated that they worshiped more gods than any other people.
3. Sites in Athens:
 - a. Agora
 - b. Areopagus or Mars Hill
4. A Christian’s heart should be appalled by such idolatry!

D. Paul Addressed Or Disputed With The Jews In They Synagogue, And With The Ones Worshipping, And With The Ones Who Happened To Be In The Marketplace Each Day! 17

E. Some Of The Epicureans And The Stoics Encountered Paul In Debate. 18

1. “Epicureans”
 - a. They were founded by Epicurus who lived from 342-270 B.C.
 - b. He began teaching in Athens about 306 B.C.
 - c. They were atheists who wanted to free man from his fear of the gods.
 - d. They believed that the soul was material and death was the end of all existence.
 - e. Their teaching was that the only purpose for living is pleasure (try to avoid pain, suffering, and fear). Seek pleasure; avoid pain!
 - f. Ultimately they became known for advocating the fulfilling of every desire of the flesh.
2. “Stoics”
 - a. Zeno, 342-270 B.C. is credited as its founder.
 - b. He began teaching about 308 B.C.
 - c. They believed that everything was governed by fate.
 - d. “Whatever happens will happen.”
 - e. They believed in pantheism; thus, man should seek to live in harmony with nature.
 - f. They denied the immortality of the soul.
3. Reactions of these philosophers to Paul’s proclamations about Jesus and the resurrection:
 - a. “What will this ‘seed-picker’ say?” (seed-picker who picks up a little knowledge like a bird picking up seed).
 - b. Others accused him of proclaiming some foreign demons.
 - c. They led him to the Areopagus. 19
 1. This was the “Hill of Mars.”
 2. It was the location of the Athenian Court.
 - a. There were at least 30 judges.
 - b. This was the “Supreme Court of Athens.”
 - c. They were judging to see if this new philosophy should be outlawed as blasphemy.
 3. Their question: “Will you explain to us this new doctrine that you speak?” 19
 4. “You have brought some startling things to our ears; we wish to know what these things are!” 20
 5. The Athenians and strangers that dwelt there had nothing better to do than to spend their spare time either to say something or to hear new.
4. **Paul preached “The Unknown God” to the Athenians! 22-31**
 - a. Paul begins his remarks by commending them. 22
 1. The KJV seems to suggest a criticism “I perceive that in all things ye are too superstitious.”
 2. However, Paul is saying, “Athenian men, I observe that in everything how very religious you are.”

- b. Why did he make this observation? “For passing by, and observing your objects of worship, I found also an altar in which had been inscribed, ‘To an UNKNOWN GOD.’” 23
 1. Their constant desire for something new likely promoted more and more new idols.
 2. Hesiod, long before Paul, said the Greeks had over 30,000 gods.
 3. Too, their polytheism promoted the concept that bad things occurred because the gods were fighting each other; also, they wanted to appease every god so none would be angry at them.
 4. Paul used this as a springboard to teach them about the true God of Heaven who they surely did not know!
- c. The TRUE GOD: 24-31
 1. He is the one responsible for the orderly universe.
 2. He is lord of heaven and earth!
 3. He is a living God; He does not dwell in a man-made temple.
 - a. They could place their gods in a tent, pagoda, or shrine; it would remain there wherever it was placed.
 - b. The true God is a LIVING God.
 4. The true God does not have to be served by men’s hands as though he needed anything! 25
 - a. He has given to all life, breath, and all things.
 - b. An idol had to be served about everything; even wiping dust off its face! Why? They are inanimate rock, metal, etc.
 5. From one man, He made every nation to dwell on all the face of the earth; He also foreordained the time limits (seasons -- of the year? or the time they live on earth) and the boundaries of their dwelling. 26
 - a. Adam was the first man; all proceed from him. I Cor. 15:45
 - b. Eve was the mother of all the living! Gen. 3:20
 - c. He determined the length of life; He determined the limitations of how long the world will stand and where man will dwell.
 6. God also designed man to seek after Him and to find Him; He is not far from any of us! 27
 7. Man has connections to the Living God! 28,29
 - a. “In Him we live, we move, and we are.
 - b. Here Paul quotes the poet Aratus, a Stoic philosopher. “We are His offspring.” 28
 1. Offspring? Descendants.
 2. What is the implication? Since we are his offspring, we should not suppose that the Divine Nature is like gold, silver, or stone, an engraved sculpture of art and invention of man.
 3. Paul’s argument: Living man proves that there is a living God!

8. Call to repentance: 30,31
 - a. In the past, God overlooked [“did not interfere with” this does not imply disregarding or being indifferent to idolatry] such ignorance; NOW He declares that all men must repent!
 - b. Why? He has appointed a day in which he is about to judge the inhabitants of the earth in righteousness by the man he appointed; he gave us assurance by raising Him from the dead.
 - c. Paul declares that a Day of Judgment has been designated; a Judge has been selected; Judgment is coming!
5. **There Were Mixed Reactions To Paul’s Preaching: 32**
 - a. Hearing of the resurrection of the dead, some continued to scoff.
 - b. Others said, “We will here you again concerning this.”
6. Paul went forth from their midst; **he left the Aeropagus. 33**
7. Some men attached themselves to Paul and believed; among them were Dionysius the Areopagite [Court Judge] and a woman named Damarius and others with them. 34

VIII. (►) At Corinth. 18:1-18

- A. Text: “After these things Paul departed from Athens and went to Corinth. ²And he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them. ³So, because he was of the same trade, he stayed with them and worked; for by occupation they were tentmakers. ⁴And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks. ⁵When Silas and Timothy had come from Macedonia, Paul was compelled by the Spirit, and testified to the Jews *that Jesus is* the Christ. ⁶But when they opposed him and blasphemed, he shook *his* garments and said to them, ‘Your blood *be* upon your *own* heads; I *am* clean. From now on I will go to the Gentiles.’ ⁷And he departed from there and entered the house of a certain *man* named Justus, *one* who worshiped God, whose house was next door to the synagogue. ⁸Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized. ⁹Now the Lord spoke to Paul in the night by a vision, ‘Do not be afraid, but speak, and do not keep silent; ¹⁰for I am with you, and no one will attack you to hurt you; for I have many people in this city.’ ¹¹And he continued *there* a year and six months, teaching the word of God among them. ¹²When Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat, ¹³saying, ‘This *fellow* persuades men to worship God contrary to the law.’ ¹⁴And when Paul was about to open *his* mouth, Gallio said to the Jews, ‘If it were a matter of wrongdoing or wicked crimes, O Jews, there would be reason why I should bear with you. ; ¹⁵But if it is a question of words and names and your own law, look *to it* yourselves; for I do not want to be a judge of such *matters*.’¹⁶And he drove them from the judgment

seat. ¹⁷Then all the Greeks took Sosthenes, the ruler of the synagogue, and beat *him* before the judgment seat. But Gallio took no notice of these things. ¹⁸So Paul still remained a good while.”

B. Leaving Athens, Paul Traveled To Corinth.

1. It was the commercial center of Greece.
2. It was located on the peninsula -- the island of Peloponnesus in Southern Greece.
3. It was the capital of Achaia.
4. It was a terribly immoral city!
 - a. The Temple of Apollo was there.
 - b. Acro-Corinth -- a 1886' high mountain outside the city; on its top was the Temple of Aphrodite.

C. Much Of The History Of The Church In Corinth Can Be Learned From I And II Corinthians.

D. Paul Was There For Eighteen Months, Likely During A.D. 52 and 53.

E. There He Met Aquila And Priscilla. 2,3

1. They were Jews who had recently come to Corinth from Italy. Claudius Caesar had driven all of the Jews from Rome.
2. Aquila was from Pontus, a district of northern Asia Minor.
3. Paul resided in their house.
4. All three were tentmakers; Paul worked with them.
 - a. Their knowledge of this industry would obviously bind their hearts together.
 - b. Tentmaking was a poorly paid profession.
 - c. These tents were like goat skins -- the word translated “tentmakers” can mean “leather workers.”

F. He Taught In The Synagogue Every Sabbath, And Persuaded Both Jews And Greeks. 4

G. When Silas And Timothy Arrived From Macedonia, Paul Proclaimed To The Jews That Jesus Is The Christ. 5

1. He wanted them to know that Jesus was the promised Messiah.
2. When the Jews vehemently opposed Paul and blasphemed his message, he said, “Your blood *be* upon your *own* heads; I *am* clean. From now on I will go to the Gentiles.” 6 (This is a reaffirmation of what he said at Antioch on the First Missionary Journey. 14:36)

H. Paul Then Moved Into The House Of Justus, Next Door To The Synagogue.

7

1. It seems Paul did this to have more influence upon the Jews.
2. **Many of the Jews believed Paul’s message. 8-10**
 - a. Crispus, the ruler of the synagogue and his family became believers.
 1. We know that Paul baptized him. I Cor. 1:14
 2. That, in itself, was quite unusual.
 3. Paul was not known to personally baptize many; he left that work to his associates.
 4. Some pervert I Cor. 1:13-17 and conclude that Paul did not believe in the necessity of baptism.
 - a. SUCH COULD NOT BE FURTHER FROM THE TRUTH!
 - b. In I Corinthians, Paul is expressing his thankfulness that he personally did not baptized many in Corinth because of the influence of their culture that caused them to glorify men. He wanted them to glorify Christ. He wanted NO ONE to put his faith or trust in Paul!
 - b. Many of the Corinthians hearing the Gospel were baptized!
 1. Observe how they became Christians.
 2. They heard the Gospel, continued to believe It, and were baptized!
3. In the night, the Lord spoke to Paul in a vision, encouraging him to have no fear but to continue to preach the Gospel in boldness! The Lord promised Paul that he would be safe; many would obey the Gospel in Corinth!

I. Paul Stayed In Corinth And Taught For A Year And A Half. 11

J. The Unbelieving Jews, In Anger, Brought Paul To Be Tried Before Gallio. 12-17

1. Near the end of Paul’s labors in Corinth, the Jews make a concerted and united effort to defeat Paul’s work.
2. They brought him before Gallio, the proconsul of Achaia.

3. The accusation: “Paul persuades people to worship God contrary to the Law of Moses!!!!” 13
4. **Gallio refused to hear the charge**; he realized that this was a religious disagreement, not a civil matter. He had no authority over religious matters and did not intend to be brought into such a disagreement! He drove them away from his judgment seat! 14-16
5. **The Greeks took Sosthenes, the ruler of the synagogue and beat him before the judgment seat; Gallio just ignored these events!** 17
 - a. Sosthenes seems to have replace Crispus. Perhaps this occurred when Crispus became a Christian!
 - b. Sosthenes later became a Christian too. I Cor. 1:1,2
 - c. Why did the Greeks beat him? Perhaps they were disgusted at these trouble-making Jews and wanted to squelch their attempts to cause trouble; they wanted to “put them in their place.”

K. Paul Stayed In Corinth A Good While Longer After These Events. 18

L. It was during this stay at Corinth that Paul wrote his first two letters, **I THESSALONIANS** and **II THESSALONIANS**.

IX. (Slide #12) Return Trip To Antioch. 18:18-22

- A. Text: “Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila *were* with him. He had *his* hair cut off at Cenchrea, for he had taken a vow. ¹⁹And he came to Ephesus, and left them there; but he himself entered the synagogue and reasoned with the Jews. ²⁰When they asked *him* to stay a longer time with them, he did not consent, ²¹but took leave of them, saying, ‘I must by all means keep this coming feast in Jerusalem; but I will return again to you, God willing.’ And he sailed from Ephesus. ²²And when he had landed at Caesarea, and gone up and greeted the church, he went down to Antioch.”
- B. **(Slide #13) Bidding The Brethren Farewell, Paul Left Corinth, And Headed Back To Syria. Priscilla and Aquila accompanied him. 18**
 1. He shaved his head in Cenchrea, a seaport town about 7 miles from Corinth.
 2. This is the indication of an end of a vow. Nu. 6:1-21
 - a. This was not a Nazarite vow; it was a private vow.
 - b. Why had Paul made this vow? There is no indication.
 - c. Josephus says Jews often made such vows when they had been delivered from great trouble. Josephus 1:2
 - d. Paul did this as a Jewish custom, not as an act of obedience to the Law of Moses!

- e. Some MSS state that he was in a hurry to get to Jerusalem for the feast; others omit this statement. If he did not go to Jerusalem at the end of this journey, the final act of this vow may be why he is seen in the Temple several years later at the end of the Third Missionary Journey. Ac. 21

C. Then They Came To (►) Ephesus. 19-21

- 1. He left Priscilla and Aquila there. 19
- 2. He went into the synagogue to teach the Jews. 19
- 3. They begged him to stay and teach them more; however, Paul refused to stay because he was eager to go to Jerusalem for the Feast. 20,21
- 4. He told them that he would return in the future if it was God's will. 21

D. They Then Sailed Toward Syria, Landing In (►) Caesarea. 22

E. When "He Had Gone Up" May Refer To Going Visit Brethren In Caesarea; It May Refer To (►) Jerusalem; He Had Stated That He Wanted To Go There. He Went To Speak With The Brethren There. 22

F. Then He Returned To (►) Antioch. 22

- 1. After meeting with the brethren ("in Jerusalem?"), he headed toward Antioch.
- 2. He "went down" to Antioch.
- 3. These words refer to the topography of the land.

G. Two Important Events:

- 1. Paul left Priscilla and Aquila at Ephesus.
- 2. The journey ended where it started at Antioch.

X. (Slide #14) Brief Observations From The Second Missionary Journey:

- A. (▶) The Commitment Of Paul And Silas To Mission Work Is SO Evident -- A Trip Of Four Years Of More!

- B. (▶) God Directed The Gospel Beyond Asia And Into Europe!

- C. (▶) Before People Can Commit Themselves To God Or Be Converted, They MUST KNOW WHO GOD IS!

- D. (▶) People Like The Philippian Jailor Obeyed The Same Message That Jesus Taught And That The Apostles Proclaimed On Pentecost And That Was Taught In Samaria And To Cornelius!