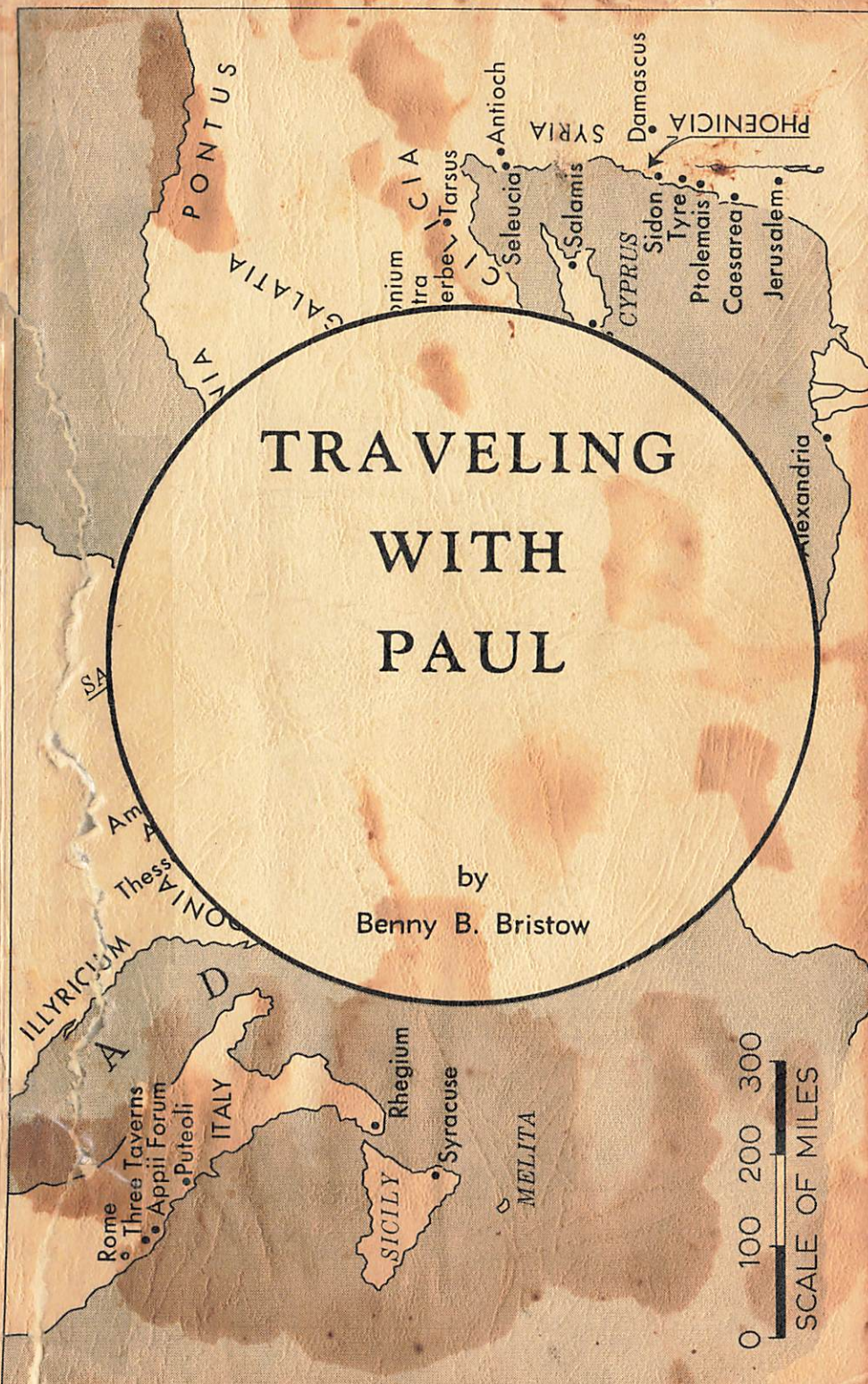


# TRAVELING WITH PAUL

by  
Benny B. Bristow

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SCALE OF MILES



PONTUS

GALATIA

CILICIA  
Tarsus

Antioch

SYRIA

Damascus

PHOENICIA

Ptolemais

Caesarea

Jerusalem

Sidon

Tyre

CYPRUS

Salamis

Seleucia

Alexandria

SA

Am

Thess

PHOENICIA

ILLYRICUM

AD

ITALY

Rome  
Three Taverns  
Appii Forum  
Puteoli

Rhegium

Syracuse

SICILY

MELITA



Most of you have heard about Paul's missionary Journeys all of your life, but how much do you know about them? These Journeys and the work done there absorb a large part of your New Testament, but do you know them well? Have you ever wished that you could begin with a Journey and name each stop, tell the history of the city, and tell what happened to Paul at each place? If you say yes, then it is now possible. This course is designed to help you do just that! You may be ready to ask, 'do you mean after reading these lessons I can do this?' Oh, no, I didn't say that! Notice I said that this course will help you do just that. Meaning that you will have to spend time studying and memorizing. But after all, isn't this a general rule in life? We must work for those great things in life which are important! For too long, we have touched only the surface. It is now time for us to go all the way and learn the full facts so well that they will stay with us and we can teach others.

Therefore, decide right now that this is one thing you are going to accomplish during the next few weeks. After reading carefully the goal, decide to personally reach it.

GOAL: I, \_\_\_\_\_ will promise to do my very best with work and study to learn the towns of each Missionary Journey and also learn the events centered around the Apostle Paul's work.

If you signed the above goal then we are ready to go to work. We shall begin where Paul began and learn his ever stop revealed by the New Testament.

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# Journey 1

## AN-TI-OCH OF SYRIA (Acts 13:2-3)

This was the beginning point of all three Journeys and the returning point of the first and second journeys. We might say that this was the official headquarters of Paul the Missionary. What a city this was! Located 300 miles north of Jerusalem, Antioch was built on the left bank of the Orontes River about 15 miles from the Mediterranean Sea also called the Great Sea. It was classed as the third city which was surpassed only by Rome and Alexandria. There were many Jews located in this Greek city and boasted a population of some 20,000. About 5 miles from the city was the famous suburb Daphne which was the pleasure resort of Antioch. It was noted for its beautiful groves, fountains and baths. In reality it was a place to lower the morals of those who went there. Every kind of immoral acts were practiced at this place. Truly there was a great need to preach Christ and the good way of life at this place.

## CHRISTIANITY

There are many things that happened at this city in the spread of Christianity that we must remember. In Acts 6:5 we learn that one of the seven, Nicolas, chosen to relieve the apostles of the duty of seeing after the widows, was from Antioch. It was from Antioch that Paul and Barnabas were sent to Jerusalem to get the church straightened out on the question of whether or not the Gentiles should wear the old Jewish yoke of circumcision. They were successful. (Acts 15)



The term Christian was first applied to followers of Christ in Antioch. (Acts 11:26). Last, but certainly not least, it was in Antioch that the first Gentile church was begun. (Acts 11:19-26).

SE-LEU-CI-A (Acts 13:4)

As Paul, Barnabas, and John Mark left Antioch, it is easy to imagine them taking a very small boat up the Orontes River 16 miles to Seleucia. This seaport of Antioch, Seleucia, was located 5 miles north of the mouth of the Orontes. Once they had arrived they could stand on the shoreline of the great Mediterranean and make plans to sail to their next stop the Island of Cyprus. There are many reasons as to why they took this route, but perhaps the main one came from the fact that Barnabas was the leader at this time. Cyprus was the home country of Barnabas and he would naturally want to return to friends and tell them the good news of Christ.

As they anticipated their travel to Cyprus, they had available the fact that it lay 80 miles southwest of this seaport Seleucia. Thus with good luck, they were shortly on the island ready to begin work.

We have no record that they did any mission work at Seleucia. It is to be remembered only as a sailing point to Cyprus, although it made for itself a good name in history as a noted city on the seacoast of Syria.

ISLAND OF CYPRUS - SAL-A-MIS (Acts 13:5)

This is their first stop when reaching the Island of Cyprus. In fact this is the closest seaport from Antioch. Salamis is located on the eastern side of the island. It was at this point that the preaching began. For we



are told that the three Missionaries entered the synagogue and began preaching to the Jews. Notice that Paul first preached to the Jews and later to the Gentiles. But Paul and his companions could not be content in touching lightly this island, so we are told that they made their way westward through the Island to Paphos. The island is only 150 miles across from east to west and Salamis is on the east and Paphos on the west. All seems to be calm until they reach Paphos, but this is where the real test begins.

### ISLAND OF CYPRUS - PA-PHOS (Acts 13:6-12)

When they entered Paphos they entered the chief city of the Island. It was here that they encountered a city dedicated to Venus, the goddess of love, who they claimed was born of the ocean foam at this very city. Like many other false gods, it was used as a license to commit all kinds of immoral acts. The religion was based on all kinds of licentious acts.

The first enemy to Christianity mentioned in this town was a sorcerer, false prophet, a Jew named Bar-jesus (son of a man named Jesus). He was also called El-y-mas (a wise man), but after studying his actions we do not consider him so wise. He was associated with a prudent man, the deputy of the country Ser-gi-us Paulus, who actually called for Paul and Barnabas. But this false prophet El-y-mas, tried to turn the deputy away from the faith and this brought the love of Christ out of Paul truly for the first time.

Barnabas had been the chief leader of the team until now and Paul came forth with the most pointed and hard rebuke ever spoken. Listen to his words: 'O full of all subtilty and all mischief, thou child of the devil,



thou enemy of all righteousness.' Paul did not stop with strong words, but called the power of God down on this man and struck him blind as a mist of darkness came upon him. If there had been any doubts in the mind of the deputy before this they were now removed for he was astonished at the doctrine and believed. From this point Paul increased and took the lead in this great effort for Christ. Until this stop Paul was known as Saul, but here he took the name Paul. Some think he received his name from Sergius Paulus, but this is not likely. It is believed that Saul was his Hebrew name and Paul his Roman. With this great experience behind them, they left the island for Perga in Pamphylia.

#### PER-GA OF PAM-PHYL-I-A (Acts 13:13)

As they left the Island of Cyprus, they had a journey of 150 miles northwest to Perga. Perga was the capital of the province of Pamphylia. It was located on the river Cestrus  $7\frac{1}{2}$  miles from its mouth. This city had many large structures—two of which have been found in its ruins. One appears to be either a temple of the goddess or a church building. The other is a theater which seated 13,000 people. Just as Paul had run into a goddess worship in Paphos, he encounters the same here in Perga of Pamphylia. This goddess is called Leto and compares to the goddess Diana of Ephesus. She was known commonly as "Queen of Perga".

Why did they choose the direction to Perga? Perhaps for the same reason that Barnabas chose Cyprus his home country. Now that Paul has taken the lead, it is possible that he chose this direction since it led toward his native land. No matter how far we wonder from our land of birth our eyes are often



turned back and we still hope the best for our home people.

The scripture is silent as to whether or not they preached in Perga, but it is likely they did. Perhaps it was just routine work and nothing spectacular happened and it is not mentioned in the narrative. But we are told of one happening from this stop. John Mark, Barnabas' nephew, gave up and returned to Jerusalem. We will never know the real answer as to why this happened. Did he resent Paul taking the lead? Barnabas did not seem to mind. Did the journey get too rough as he looked ahead to the hazards of the Taurus Mountains? Regardless of the answer he left the work and the two are left to make the journey alone—their next stop being Antioch in Pisidia.

#### ANTIOCH IN PI-SID-I-A (Acts 13:14-52)

This next 100 miles from Perga to Antioch in Pisidia was not an easy one. Much of it stretched through chains of mountains which had only small trails for the travelers to follow. And even though Rome tried to make it a safe journey through these mountains, the robbers could hide in so many places that they could rob and kill for years and never be caught. This is only one of the many times Paul put his life into the guidance of God as he encountered dangerous missions.

Finally they arrived at Antioch in Pisidia. Don't get this Antioch confused with Antioch in Syria. Both were founded by the same man, but they are miles apart. This Antioch where the Missionaries are arriving is located at the foot of the Taurus Mountains and is included in the province of Galatia. Due to its location it was a chief city in the Roman province of Galatia and chief of the military



colonies.

On arrival Paul and Barnabas entered the synagogue of the Jews and sat down. After the reading of the law and prophets they were invited to speak and this is the first recorded example of Paul's preaching. His style was simple, but very convincing. He went back into the history of his people and connected it to Jesus and Christianity. We have finally learned today that this is the best method of teaching. Most of our cottage meeting series are designed to lead men through the Bible from the beginning down through the Christian age.

After this stirring sermon, many were so impressed that the Gentiles asked them to preach the same to them on the next Sabbath. These preachers were looking for opportunities to preach Christ, so they accepted the invitation. When the Sabbath came, almost all of the city showed up and this was more than the Jewish leaders could stand. They became jealous and began to pick the truths that Paul had spoken apart. They stirred up the devout and honorable women and the chief men of the city, and persecution followed. At this point, here at Antioch in Pisidia, Paul turned to the Gentiles. This was the mission for Paul given by the Lord for he had said, 'I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.' (Acts 13:47). So they shook off the dust from their feet and left for Iconium.

I-CO-NI-UM (Acts 13:51; 14:1-6)

Next they traveled in a south easterly direction to Iconium, which was the Capital of Lyconia in Asia Minor. Likewise this city was located at the foot of the Tarus Moun-



tains. This was a large and rich city. At this point the Missionaries were 120 miles north of the Mediterranean Sea.

Their efforts were successful at this stop for it says in the book of Acts that a great multitude both of the Jews and also of the Greeks believed. But don't get the idea that all went smoothly here. For as had already been the pattern, the unbelieving Jews stirred up trouble. But the trouble had to become impossible to bear before these men would leave a good work. So, for a long time they spoke boldly in the Lord and even gave signs and wonders to show that they were sent of God. Even with such convincing teaching and miracles the city was divided and it was learned by these faithful preachers that they were just before being stoned and they fled for Lystra.

LYS-TRA (Acts 14:6-20)

It might be said that Paul escaped one stoning to receive another, for this is what happened to him in Lystra. It was only a short distance southward to Lystra. Paul and Barnabas entered a town controlled by the Romans and as was the case in many other cities they had visited, it was filled with those who had chosen heathen worship. Back on the Island of Cyprus in the city of Paphos Paul had used the power of God to make an evil man blind, but now in Lystra he uses the power of God to make a lame man walk. As Paul preached, there sat a lame man which had never walked. It became evident that this man had faith and Paul healed him. This was done no doubt for two purposes: (1). To help the man. (2). To magnify the power of God. However, these heathen people were so blind to their false gods that instead of giving



the God of heaven credit, they imagined that Paul and Barnabas were their gods come down. They called Paul Mercurius and Barnabas, Jupiter. In fact they were ready to make sacrifice when Paul and Barnabas assured them that they were trying to rid the world of such gods and preach the true and living God. After some Jews arrived from Antioch and Iconium, which couldn't get over the opportunity missed earlier to stone them, it did not take them long to turn the heathen's so called gods into subjects for stoning. Thus Paul was stoned, taken out of the city and left for dead.

Was Paul alone as he laid there wounded from the stones? No! For in verse 20 we read that the disciples stood round about him. It is a possibility that young Timothy and his mother and grandmother were among the few on this occasion. The scriptures are not specific whether Timothy was from Lystra or Derbe. But since they preached both in Lystra and Derbe and the region around them, it is certainly possible that they comforted him on this occasion.

At this point of Paul's journey, what would you have done? Would you have given up the trip? Would you have concluded that God was not with you because of the stoning? If such even crossed his mind, it is not mentioned. Instead, he left Lystra and traveled east and south a few miles to Derbe, the farthest point in this first journey.

DER-BE (Acts 14:6; 20-21)

Derbe is so close to Lystra that we usually speak of them in the same breath. We are told that Paul and Barnabas preached the gospel in this city. Only 30 or 35 miles away Paul received stoning almost to death the day



before. But now he preaches the Gospel and many were taught. Time is short and opportunity precious so he doesn't waste any time in healing his wounds.

Paul is now only 110 miles from Tarsus his home country. How simple it would be to return from this journey to Antioch in Syria by way of Tarsus. But instead he chose to return back the same way he had come and confirm the souls they had won. So as they returned to Lystra, Iconium, Antioch in Pisidia, Perga and finally to Attalia where they would sail directly to headquarters or Antioch in Syria, they ordained elders in every church, prayed with fasting and commended them to the Lord. (Acts 14:23)

As they arrived back in Antioch of Syria, it must have been a thrill to relate to the church their trying experiences as well as their success for the Lord. And so came to an end Paul's first Missionary Journey.

Now let us list the stops and scriptures as they returned and revisited each of the places they had preached:

SYSTRA (Acts 14:21)

ICONIUM (Acts 14:21)

ANTIOCH IN PISISIA (Acts 14:21).

PISIDIA (Acts 14:23)

PERGA (Acts 14:25)

ATTALIA (Acts 14:25)

ANTIOCH IN SYRIA (Acts 14:26)



# Journey II

AN-TI-OCH OF SYRIA (Acts 15:35-40)

As Paul began his Second Journey we find him back at the headquarters of his first. After a great task had been accomplished in Jerusalem by helping to settle the question of circumcision among the Gentiles, Paul was ready to go again. When we are truly filled with the missionary spirit to reach the lost, we do not want to waste time and opportunity. It seems that Paul could not be content until his feet were back walking the paths of the known world. You would think that he would want more rest and that a great fear would be built up in his mind after much persecution, but he was so filled with the love of lost souls and the spread of Christianity that he was ready to 'spend and be spent'!

It is wondered by many if Paul realized the magnitude of this Second Journey. His original plans were to re-visit the converts made in the previous trip, but as we shall presently see, God had even greater plans for him. When the suggestion was made to return, Paul assumed that he and Barnabas would work together, but Barnabas wanted to take John Mark his nephew. Paul was not willing. This young man had been a quitter and Paul was not willing to risk the chance of a repeat performance. Thus a sharp contention arose among the two to the extent that they parted company. Paul selected Silas and set his course through Syria and Cilicia his native land, and Barnabas chose John Mark and chose the route to Cyprus his native land.

Let it be remembered that these two men were still friends and brothers, and striving for the same purpose, but due to conflicting



circumstances they felt it best to work in different sections of the country. This is the last we hear of Barnabas, but we must assume that he was successful for the Lord. It is evident in later writings of Paul that he came to appreciate John Mark and that he did not hold a grudge against him. Even in the work of the Lord we must choose what seems the most expedient when God has left us to decide.

Therefore once again, they left Antioch of Syria for a successful journey. (For details about Antioch of Syria refer to Journey I.)

#### SYRIA AND CI-LIC-I-A (Acts 15:41)

The record in Acts merely states that 'he went through Syria and Cilicia confirming the churches'. As he left Antioch, it is obvious that the Missionary, with his helper Silas, took the route of the mainland. Once again Paul crosses his native land in Cilicia, but these stops were only stepping stones for a more advanced work that was ahead.

#### DER-BE AND LYS-TRA (Acts 16:1-5)

At the very place where Paul had almost died, he found a son in the Gospel, Timothy. Paul was able to see that this young man had the making of a great worker. His background had been filled with truths from the holy scriptures and he had been taught to live them in his life by a Godly mother and grandmother. Timothy's father was a Greek and it is possible he had forbidden the boy's mother to have him circumcised according to the Jewish religion. For we learn that Paul had this done before taking him on this important preaching tour. The Jews were very



strict and much persecution was ahead even when all precautions had been taken. In fact their main purpose in visiting the churches was to deliver the decree handed down by the elders in Jerusalem about the Gentiles and circumcision.

Often we wish that the author would have told us more details about the tour at each stop, but after considering the complete journey and its happenings, we have a complete picture of Paul and the many different facets of his work. The thing that should impress us is found in Acts 16:5 'And so were the churches established in the faith, and increased in number daily.' With this comforting thought we should be ready to follow them further into this good work.

#### PHRYG-I-A AND GALATIA (Acts 16:6)

Next we are simply told that they went through the region of Phrygia and Galatia. Phrygia is located in Asia Minor. At one time it was a large distinct province-- in fact the largest in Asia Minor. But it seems that the provinces around it began crowding in and at the time of Paul it had ceased to be a province--only in local name. It was bounded with Galatia on the East, Lydia, Mysia, and Caria on the West, Bithynia on the North and Pisidia and Lycia on the South. It has been described as a high table-land between the chain of Tarus Mountains on the South and the Olympus Mountains on the North. Its chief cities mentioned in the New Testament are Laodicea, Colosse, and Hierapolis. Phrygia is mentioned in Acts 2 as one of the nations represented on the first pentecost after the resurrection in Jerusalem.

In the same connection they also went through the region of Galatia. This province



lies just east of Phrygia also in the central part of Asia Minor. As we have already studied, Paul and companions worked Lystra and Derbe which are cities located in the southern part of Galatia. Galatia is often referred to as the 'land of the Galli, Gauls.' It derived its name from the Gallic tribe. At this time they were known as the 'Gaul of the East.' The people were very fickle and unstable in nature. They would readily accept something and shortly reject it. This is shown in Paul's experience in (Acts 14:13-19). One day they worshipped him as a god; but the next day they cast stones at him. Then later Paul had trouble with them listening to Judahizers and leaving the teaching of Paul to cleave to the Old Law. According to Gal. 4:13-14, Paul was ill while in Galatia. Our text says that he wanted to preach in Asia, but the Holy Ghost forbid it. With the attitude 'God knows best,' they traveled on to Mysia.

#### MYS-I-A (Acts 16:7)

Since they were to avoid Asia, they must have touched on the border of Bithynia as they traveled to Mysia. Mysia was a province in the northwestern part of Asia Minor. It was bounded on the east by Bithynia, on the west by the Aegean Sea, on the north by the Propontis Sea and on the south by Lydia. At this point since Paul was forbidden to enter Asia, the region of Bithynia looked to be a good field. Thus they asayed to return through Bithynia, but again the spirit said no! Thus it was obvious that the spirit wanted these Missionaries to head toward the Aegean Sea and they turned their steps toward Troas.



## TROAS (Acts 16:8-10)

Paul is now entering a place in the ancient world that is very familiar to all students of literature. For Troas was only some four miles from the ancient Troy which was a seaport on the Hellespoint. It was on this familiar setting that Homer gave his famous story. Dr. James Stalker in his book, 'The Life Of St. Paul,' describes the setting in these words: 'At only four miles' distance lay the Plain of Troy, where Europe and Asia encountered each other in the struggle celebrated in Homer's immortal song. Not far off Xerxes, sitting on a marble throne, reviewed the three millions of Asiatics with which he meant to bring Europe to his feet. On the other side of that narrow strait lay Greece and Rome, the centers from which issued the learning, the commerce and the armies which governed the world.'

So we can see that Paul was completely surrounded by what is now known as truly historical greatness, and yet, he knew that what he offered the world, the Gospel of Jesus Christ was far greater than all of these. Thus with all of this and many other thoughts in his heart, the Lord sent him a vision in the night. In this vision Paul saw a man standing in Macedonia praying him saying, Come over into Macedonia and help us. When the morning came Paul knew that this man represented the people in Macedonia and that the Lord wanted him to go. Now it became clear why the spirit would not permit him to go to Asia or Bithynia.

It is here on this Second Journey that Luke the Physician joined company with Paul. As Luke tells this great Missionary story, he began here in Troas to include himself by saying 'we' and 'our'. Luke was a great man



and it must have been a comfort and help for Paul to have this physician join company with him. It seems that immediately they began seeking passage across the Aegean Sea. And the fact that they made a straight course to the next stop, Samothracia, indicates that the wind was just right for traveling, and that God was with them.

SAM-O-THRA-CI-A (Acts 16:11)

As they made their straight course toward Macedonia, they first came to a little Island called Samothracia. Its real name was Samos, but since there was another Samos in the same sea, it was called Samos of Trace—named after the country of Trace just north of it. A straight course from Troas would be only 60 miles. This island had an area of about 30 square miles and contained a mountain 5000 feet high. Don't you imagine you could see this mountain in the horizon many miles before reaching the island? This little island was an asylum for fugitives and criminals. But Paul and company did not tarry long there for the next day they continued their journey to Neapolis.

NE-A-PO-LIS (Acts 16:11)

This represents the first place Paul set foot on European soil. This little town was on the northern shore of the Aegean Sea and just southeast of Philippi. This was only a landing place for Paul and company as they continued their way on to Philippi. As far as we can learn from the scriptures, nothing real important happened here. But it at least gave him a landing in Europe where he did such great work.



## PHILIPPI (Acts 16:12-40)

When Paul and company entered this city, they entered a very interesting spot in Europe. It had been the sight of many battles in days gone by and had been taken from Thrace and was presently in possession of the Romans. Its original name, Krenides meant, 'place of small fountains.' It was known for its rich gold and silver mines, thus Philip had no trouble spending large sums in making it a chief city of Macedonia. Luke refers to this city as being the 'chief or first city' which might suggest the capital. But he evidently meant the first city of the district since Amphipolis was the capital. Thus Luke meant the first of importance or first city to be visited by the Missionaries. Philippi lay inland about 10 miles and is separated from its seaport, Neapoli, by a chain of mountains which rise to a height of 1600 feet above the sea. As the Missionaries followed the trail over the mountains to Philippi, it is possible they saw the river where they would make their first convert in Europe. This river was called Gangites.

After God sent a special vision of a man in Macedonia crying come over and help us, you would expect these Missionaries to receive a great welcome at their arrival. But this was not the case. It seems that they arrived without anyone to meet them. No mention is made of them getting acquainted with anyone, but simply says, 'and we were in the city abiding certain days.' When Peter was sent to the household of Cornelius, he was met with great appreciation. In fact, Cornelius fell down to worship him. But not so in the case of Paul and company.

However, this did not stop these leaders who were set for the defense of the Gospel.



If they had any physical disappointments, they laid them aside. In inquiring around, they learned that there was not a synagogue in Philippi, but some women worshipped God outside of the city by a river.

This was a town full of idols, but these women let it be known by their actions that they were to have no part of them. Thus on the Sabbath day Paul and company found them at worship. (Note: It is a wonderful thing today when Christians are always in their place at worship and a sad thing for them to be always finding excuses to be somewhere else) They probably chose the river because it was a place of quietness away from the city of idolatry, and too they may have needed the water for ceremonial washings under the Jewish law.

Since at the meeting of these women they had things in common, serving God, it did not take them long to gain the women's confidence to the point of being able to tell them the great story of Christ. The men that entered a cold town without a reception have now once again witnessed the saving power of God touch human hearts as Lydia and her household obeyed and were baptized. With a heart full of appreciation from learning about Christ, she invited them to abide in her house.

It seems that they continued to visit the river for prayer service, for on one occasion they encountered a damsel possessed with a spirit of divination and was able to bring much gain to her masters by soothsaying. As she followed the company, she cried out, 'these men are the servants of the most high God, which shew unto us the way of salvation.' After she did this for many days, Paul finally turned and cast out the spirit in the name of Christ. This made her owners mad at Paul and Silas and they captured them and



presented them to the rulers in the Marketplace with the accusation that they trouble our city. The truth was that they troubled them, but they made it appear that the whole city was effected. (Note: Have you ever heard people say, 'the whole church is disturbed over this,' when in reality, they were talking only of themselves and perhaps two or three more they had personally disturbed?)

But they must have believed these evil men, because the whole multitude rose up together against them and these men of God received stripes from a beating and were thrown in prison. For many of us today this would have been grounds to give up with the attitude, if God wants us to work he had better get us from behind these bars. In fact, some of us would have taken the position that my wounds are too sore to work anyway. How easy it would have been for them to pout and feel self-pity! But not so! In verse 25 we learn that at midnight Paul and Silas prayed and sang praises unto God: and the prisoners heard them. Yes, when we do God's will there is usually someone to see us. But most of all God heard them. For suddenly there was a great earthquake that shook the foundation of the prison opening all doors. The prisoners were free to leave, but they didn't. For when the jailor was ready to take his own life, Paul informed him that 'we are all here.' This great miracle not only opened the prison doors, but opened the hearts of the Jailor and his house and they were baptized into Christ. Thus the same men that came into this town without a single friend, is now invited to dine in the house of the jailor.

The magistrates decided that they had better get rid of these men and sent word for them to leave. But Paul seemed to say you



can't get us to go that easily. If you want us to leave, come do it yourself. Come face the ones you beat openly uncondemned, and Romans. This word frightened the rulers and they came personally and brought them out. After stopping by Lydia's house to say farewell to the brethren, they left Philippi behind.

AM-PHIP-O-LIS (Acts 17:1)

When Paul and company left Philippi, they headed in a southwestern direction, 33 miles to Amphipolis. This was a Roman Military Station located in the bend of the river at the mouth of Strymon river. In fact it was known as a city pressed on all sides and was nearly surrounded by the bend of the river. We have no reason to suppose that there was a synagogue in this town since they merely moved through bound for Thessalonica where it is plainly emphasized that there was a synagogue. If Paul and company preached here, the record is silent.

We are learning that Paul passed through many such places. Does this mean that he neglected them with the precious gospel? No! Paul's method of missionary work reminds me of a wagon wheel with spokes. He chose the areas to preach far enough apart that they could span out after he left like spokes from a hub. He not only sowed the seed of the Gospel, but he sowed the seed of missionary work. He depended on them to cover a radius of several miles from where he sowed the seed. Therefore, he passed on through Amphipolis, which was only 3 miles from the sea, southwest toward Apollonia.

AP-OL-LO-NI-A (Acts 17:1)



With a 30 mile hike southwest they were ready to pass through Apollonia. This was not a very important town—mostly used for trade. It was named from Apollo, the youthful god of music, song, and soothsaying. It was to be reached with the gospel perhaps by those of Thessalonica. These last two towns seemed to be mentioned as travel markers, but after 37 miles westward on to Thessalonica there would be the beginning of much work.

#### THESS-A-LO-NI-CA (Acts 17:1-10)

As this great company moved into Thessalonica, they were coming into the seaport of the second part of Macedonia and the largest city. It was originally called Therme (hot spring), but one of the successors of Alexander the Great took over and evidently named it after his wife Thessalonike. This city was noted for its greatness because it was located on a main road that led from Rome to the country north of the Aegean Sea, known as the Via Egnatia. Thus we can see Paul's strategy in planting a congregation of the church here in order that the gospel might go forth to thousands. Their first step was to visit the Jewish Synagogue. They did not waste any time, but got down to the facts of the matter. For three sabbath days he proclaimed to them and reasoned with them out of the scriptures that Christ died, was raised from the dead, and is the Christ. He let them know that he was not ashamed of the Christ and preached him. These men experience success for some of the Jews believed, along with a great multitude of devout Greeks, and more than a few chief women. But they faced the problem of preachers today—some did and some did not. The unbelievers could not be content to just not believe,



they desired to harm them. So they got together some lewd fellows Luke says, of a baser sort, stirred up the city, assaulted the house of Jason, who was evidently a host to the preachers, and sought to bring them before the people. But not being able to find Paul and Silas, they settled with Jason and certain brethren and began satisfying their hate by turning them over to the rulers. It was on this occasion that they brought an accusation that they thought was terrible, but was one of the greatest compliments ever paid to these Missionaries. They said, 'these have turned the world upside down and are trying to do it here.' In order to give it legal grounds, they accused the Apostle and Silas of going against Caesar by teaching about another king. Now, this began to really stir trouble! At this point they took security of Jason, and of the others. This is a legal expression which means that they satisfied the authorities that they would stop the trouble. We do not know whether they paid a sum of money or promised that these men would move on to another town, but it seems that it became expedient for them to preach elsewhere. So the Brethren immediately sent them away by night on the road to Berea.

Does this mean that they failed? No sir! On the contrary! It means that they had planted seed as long as humanly possible without performing special miracles. They knew that God would give the increase, so they moved on to plant in other fields.

#### A CHURCH BEGAN

Yes, the greatest proof of all that their labor was not in vain comes forth when we learn that the second church on European soil



was planted by their effort. Shortly after leaving Thessalonica, Paul sent them the letter known to us as I Thessalonians. From this we learn some additional details about their stay in this city. In I Thess. 2:9, Paul says, 'For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.' It is possible that Paul and Silas worked with skins since the city was noted for the manufacturing of goat's-hair cloth.

Then finally, he tells of their success in setting up a church at this place in I Thess. 1:9-10 'For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.'

BE-RE-A (Acts. 17:10-14)

When Paul and Silas left Thessalonica by night, they had a 50 mile journey southwest to Berea. Do you remember us studying the road that ran from Rome to north of the Aegean Sea known as the Via Egnatia? Well these men could continue their journey to Berea part of the way on this road. We are told that the Romans kept this road graded and planted with flag-stones. Pieces of them can even be found today. Even though they could not go all the way on this road, they probably did most all of their night traveling here and were able to make faster time. But of course they eventually had to turn southward to Berea.

This town was noted for beauty as it lay on the eastern slope of the Olympian range. Some



ancient writers tell of its beautiful gardens with water running in the street. It also had a Jewish synagogue and as was Paul's custom, this was his first stop.

Perhaps we remember from this stop most of all the facts that this was a city of Jews that searched the scriptures to see if what Paul said was so. This is more than you can say about the Jews in Thessalonica as well as other places on the journey. As a result of honest searching, many believed along with Greeks. It was also at this stop that Timothy joined the company.

However, in the days of persecution, the clock of peace did not tick for long, and Berea was no exception to this rule. For the Jews of Thessalonica learned about their success and like vultures came running. Paul, from experience, knew what was in store and permitted the brethren to send him away. His next stop was to be in Athens while leaving Silas and Timotheus in Berea. There is disagreement by writers as to how Paul got to Athens. In verse 14, Luke states that the brethren sent away Paul to go as it were to the sea. Some think he wanted to make his enemies think he was going by sea and went by land. While others believe that he made the trip by sea. Perhaps it does not matter how or by what route he traveled, but we do know that he was accompanied to Athens and the same returned with a message from Paul to Silas and Timotheus to come with all speed to him.

#### ATHENS (Acts 17:15-34)

As we come with Paul to the city of Athens, our hearts leap with the sound of the name. For he is entering the capital of Attica, one of the Greek states, as well as the capital



of learning of this age. Its beginning took place on a big high ledge of rocks, but it was not long until all the lower surrounding rocks had buildings erected on their site. This city was noted for its beautiful public buildings. A description of these is staggering to the imagination of man. However, let it be remembered that even though Athens was a glorious sight, it had been some 400 years since it was at its highest peak of splendor. But it was still noted as being the center of enlightenment in science, literature and art. Paul being an educated man must have been cognizant of all these devices of men. In fact, if he had been in the same situation prior to his conversion, he would have thought himself the luckiest of all men. But somehow this had lost its real value, because he had learned that man's wisdom and splendor will pass away. He had learned to look beyond the physical to an eternal soul. Therefore, Athens with her wisdom of men had to take second place to Jesus Christ and him crucified. (Note: Until we have learned to think of our earthly possessions and life secondary to the church and God's will, we have never found the real meaning of Christianity. (Matt. 6:33)

The foolishness of man in this city reflected brightly before Paul's eyes when he observed that false gods were on every hand. Statues were made into the buildings and temples were erected in honor of false gods. If Paul had a tendency to appreciate the skill of their hands, it must have been lost when he saw a city groping for the true and living God. It has been said that Athens contained more idols than all the rest of Greece. One writer said it was easier to find a god than a man. Another said that Athens was one great altar, one great offer-



ing to the gods. Now can you begin to see why the scriptures say 'his spirit was provoked within him as he beheld the city full of idols'?

#### PAUL'S NOTED ADDRESS

These walls had rung out with every philosophy that man could imagine. Some of the world's greatest thinkers had presented their school of thoughts to hundreds and such even come down to us today as being great thinkers. But little did these people know that the Apostle Paul was about to give the greatest and most truthful address that had ever been spoken in that famous city or any other city that had not heard of the true God. In fact, Luke records this speech so plain and forceful, that your best commentary is to read his account. (Acts 17:22-31). When you read it you will find that he condemned their false gods and in his speech, crumbled every idol to the ground and erected the invisible, true and living God of heaven. He claimed to have for them 'the Unknown God whom they were ignorantly worshipping. By speaking of a living God, it was not difficult to show them that such a living God was able to make man as his offspring, and that he furnishes the very life within our bodies.

No doubt they had never heard of such wisdom and they seemed to listen with an open mind until he mentioned the resurrection from the dead of Christ, then they remembered business elsewhere and set up another time to hear him. When a truth was presented that did not fit their own will, they pulled the blind and walked away. But Paul did not fail completely? In the first place he taught them the truth even though many refused. Their blood will not be on his shoulders at



judgment. Then secondly, we read that certain men believed and named Di-o-nys-i-us and a woman named Dam-a-ri-s along with others. As Paul left Athens to journey toward Corinth, he must have left with the belief that when the word is planted it will not return to God void.

His plans had been for Silas and Timotheus to join him in Athens, but for some reason unknown to us, they did not succeed until he reached Corinth. (Acts 18:5)

#### CORINTH (Acts 18:1-18)

After a journey of some 50 miles from Athens to Corinth, Paul's eyes beheld the new Corinth. We call it new because the city was almost completely destroyed by Mummius in 146 B.C. and rebuilt by Julius Caesar in 46 B.C. The city was located on a small strip of land with water on each side, but connecting the mainland on each end. This strip of land was called an isthmus. It is not difficult to imagine why this new Corinth grew so rapidly and became so wicked. This little isthmus afforded a short cut for traders moving from the peninsula and the mainland. Often large boats would transfer their cargo to smaller crafts and this whole process paraded through Corinth. Where there are people money is spent and where there is the free flowing of money there is often all kinds of sin. Thus this city became so wicked that it became an example used by those illustrating evil. There was erected the temple of Venus which housed 1,000 harlots known as slaves of the temple who sold themselves in honor of the goddess. This brought in thousands of people and much wealth for the city. Paul wrote the epistle to the Romans from Corinth and it is no won-



der that he was able to paint such a black picture of the heathen and the blackness of their sins. (Romans 1:21-32). However, this was not the only picture that could be seen in Corinth. There were those who made an honest living and found their enjoyment in art and their many skills. But as in most cases such were in the minority.

#### PAUL MEETS SOME REAL FRIENDS

One of the first good things that happened to Paul in Corinth was the finding of Aquila and Priscilla who had just arrived from Rome. Since these two were tent makers by trade, it became an easy job to make friends and Paul abode with them. But please remember that tentmaking was only a source of livelihood for the great Apostle. His mission was to preach Christ. When Silas and Timotheus arrived, Paul began his great spiritual work by testifying to the Jews that Jesus is the Christ. But once again their hearts were made sad by the rejection of the Jews. This was the straw that broke the camel's back. With the shake of his raiment, Paul gave them up to shoulder their own guilt and blood. The time can come when we must seek other fields to sow seed. Paul came to realize that the Jews with their built-in prejudice attitudes were costing him precious time which could be used in reaching the Gentiles where the opposition would be less.

Leaving the Jews he entered the house of a man named Justus, whose house was joined to the Synagogue. With the conversion of Crispus, the chief ruler of the synagogue, Paul's work really became fruitful. For many of the Corinthians hearing believed, and were baptized. This must have been encouraging, but not nearly so much as what happened to Paul



one night. If he had been entertaining the idea of leaving this city shortly, all such thoughts were erased when God appeared in a vision and asked him to remove all fear, speak, and hold his peace. He was assured that no man would hurt him and many souls would be reached. Quite often it seems, God left it to Paul's judgment and the physical circumstances as to the proper time to move on. But just as he previously was guided by God to go to Macedonia, he is now guided to remain in Corinth. For 18 straight months, Paul lost himself in reaching souls for Christ as a great congregation of the Lord's church grew.

But the Jews had kept quiet as long as they could and finally began stirring up trouble. But they were shocked at the attitude of Gallio, the deputy of Achaia. They wanted him to condemn Paul for teaching people to worship God contrary to the Jewish law, but he didn't want to get involved with their religious hobbies. So he brushed it off by saying, 'I will be no judge of such matters.' Perhaps they thought they would change his mind by beating Sos-the-nes, the chief ruler of the synagogue, but this didn't disturb him. Can't you see the hand of God in this? God had told Paul that no man would harm him, and they didn't. He stayed in Corinth 'yet a good while' before leaving the brethren to journey to Syria.

Before leaving this city we should remind ourselves of the letters that Paul wrote to this church. Especially I Corinthians reflects the immoral environment that they had to fight constantly. But after all, don't we have the same battles of sin to fight today? We should learn by their mistakes and seek to improve our lives. Such examples are written for for us to avoid wrong.



## CEN-CHRE-A (Acts 18:18)

Very little is said of this eastern harbor which lay 9 miles from Corinth. However, either Paul and company preached some on the journey or else they had done some work there while in Corinth, for a church of Christ was established there. For later in the Roman letter Paul wrote, 'I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:' (Rom. 16:1)

Paul and company took with them Priscilla and Aquila. This was also the place that Paul had taken a vow and had shorn his head.

## EPH-E-SUS (Acts 18:19-21)

When Paul arrived along with Priscilla and Aquila in Ephesus, they entered another very famous city on this journey. It was located due east from Cenchrea and probably took them two days sailing across the Aegean Sea. This city was boxed in on three sides with mountains with the sea on the west. But it was a great city of trade and art. Perhaps its greatest achievement, as far as man's wisdom could see, was the great temple of Diana. This furnished much work for the silversmiths as they made shrines for Diana. This city also had a synagogue, and as was Paul's custom, this was the first place he entered. Again we are reminded that he is not interested in man's abilities to erect great edifices, but rather a place to proclaim Christ.

He could not spend much time in Ephesus on this journey since he was on his way to keep the feast in Jerusalem. But he had in his future plans to return on his third journey to do more work there. Thus, he left Priscilla and Aquila to continue the work until



he could return, and he sailed to Cesarea.

#### CESAREA (Acts 18:22)

Some have estimated that it would take the Apostle about one month to sail from Ephesus to Cesarea in Palestine across the Great Sea. After arriving, the Apostle had only a 70 mile trip southward up the mountains to Jerusalem. We have no indication that Cesarea played any part in Paul's preaching in this journey except a place to land. After going up and saluting the brethren in Jerusalem and completing his business there, he journeyed on down to Antioch of Syria where he began this journey.

Therefore, his second journey came to an end. This had required approximately 3 years of his life, but who would say that they were wasted years. He had preached the great story of Christ throughout parts of Asia Minor, made major stops in Europe at such cities as Philippi, Thessalonica, Berea, Athens, and Corinth. He had experienced a preview of the great white field for the gospel in Ephesus, had come by sea to Cesarea had visited brethren in Jerusalem, and then back to Antioch of Syria. These are only the major points of work accomplished. How could we ever know to what extent his work spread from these cities. Add to this the letters he wrote to congregations which continue to instruct millions; and you begin to at least see a glimpse of the magnitude of his work.

Let us be thankful that we have recorded the work of this great man. This is the end of this journey, but this man still has great plans for the Lord as we follow him through Journeys III and IV.



# Journey III

## ANTIOCH OF SYRIA (Acts 18:22-23)

Again Paul gets ready to begin a journey for the Lord. Here we find him back at headquarters bidding farewell to the brethren at Antioch. He spent some time with them, but nothing is said as to what he did. However, it is reasonable to believe that he told them of his wonderful experiences and made preparation to travel again. (Refer to Journey I for details of Antioch of Syria)

## COUNTRY OF GALATIA AND PHRYGIA (Acts 18:23)

Paul cannot miss an opportunity to visit the people he had converted to Christ, so as he got this third journey under way, he covered the region of his birth. The scriptures merely say that he was strengthening all the disciples. This shows to us that Paul was not only interested in converting men and women to Christ, but felt it important to hold them. Thus he gave them strength to remain faithful. (For details of this country, refer to Journey II)

## EPHESUS (Acts 18:24-28; 19:1-20)

It seems that Paul could hardly wait to return to Ephesus. Do you recall in Journey II how he touched Ephesus, but could not remain long due to the feast in Jerusalem? Well now he is back. While he was getting back, Apollos came to the city of Ephesus. His mission was to preach Christ, but he needed further instructor. It must have been an easy task for Priscilla and Aquila to take him to their house and pass on the many truths Paul had



taught them. With this more complete knowledge, Apollos left for Achaia and became a great help to the brethren there.

One of the first experiences Paul had back in Ephesus was encountering some people who were still keeping the baptism of John the Baptist. They did not know about the spirit of God nor the fact that Christ had fulfilled what John had promised. After instruction, they were baptized in the name of Christ and Paul laid his hands on them and they received the Holy Ghost. Then they were able to speak with tongues and prophesy.

Next, Paul entered the synagogue to teach, but once again he ran into Jews that hardened their hearts toward his message and even spoke evil of what he was saying. This in turn destroyed the effect he was having on the multitude, so he sought another place. This time he taught daily in the school of one Tyrannus. All in all, Paul was able to teach and perform miracles for two years and three months. He even cast out evil spirits which was something the people were well acquainted with in that day. This type of miracle attracted the attention of vagabond Jews who were exorcists. They practiced sorcery before the people and decided they would attempt to cast out a spirit in the name of Christ as did Paul. Luke here mentions seven sons of one Sceva who attempted to remove an evil spirit. But it didn't happen as they planned. The spirit fought back and said, 'Jesus I know, and Paul I know; but who are ye?' The evil spirit leaped on them and they were truly harmed physically and left the house naked and wounded.

What an effect this had on this city of gods and sorcery! Many feared and believed, brought their books for burning, and gave up their curious arts. In fact, these books



were valued at 50 thousand pieces of silver. Paul purposed to go to Jerusalem after passing through Macedonia, Achaia, and later to Rome. But in the mean time he sent Timotheus and Erastus on to Macedonia and he did some more work here in Asia.

Now, don't get the idea that all of his work in Ephesus was easy and successful. For Demetris, a silversmith and maker of silver shrines for Diana, called together his fellow craftsmen and stirred them up. He informed them that Paul and workers were threatening their security and something had to be done. The word spread that the great goddess Diana was being threatened and the city was disturbed. They caught two of Paul's workers, Gaius and Aristarchus and took them into the theatre. Paul wanted to go inside the theatre to see what was happening, but his friends advised him not to enter. They finally drew Alexander out of the crowd and he attempted to calm them down. But when they learned he was a Jew, they would not come to attention, but for two hours cried out, Great is Diana of the Ephesians. It finally took the townclerk to reason with them as he pointed out that if Demetrius had any complaint he should let the law handle it. He further pointed out that they could all get into trouble for their actions—then he dismissed the assembly.

Things calmed down, but Paul must have known that the time was right to move on, so he embraced the disciples and left for Macedonia. (See Journey II for details on this city)

#### MACEDONIA (Acts 20:1)

Very little is said of Paul as he toured the parts of Macedonia except that he g a v e



them much exhortation. Just a little later on in this journey, Luke tells of certain stops in Macedonia.

#### GREECE (Acts 20:2-3)

Once again we find Paul entering Greece. How can we forget his successful work during his second journey through these parts. He looked over his previous work as he spent three months. In his mind he purposed to sail into Syria, but the Jews were waiting for him and he changed his mind. He then decided to return to Macedonia. He had accomplished much in Greece. He wrote the epistle to the Romans while in Greece at Corinth. (Rom. 15:25; 16:1). Seven men accompanied Paul to Asia and are named. It seems that two of them, Tychicus and Trophimus of Asia and possibly all seven of them went on before Paul to Troas.

#### PHILIPPI (Acts 20:6)

In order to sail to Troas, Paul went by land to Philippi where he was joined again by Luke the author of Acts which records all of these journeys. At this point in Philippi, Luke begins using 'we' and 'us' in describing the happenings. As far as we know, Luke never left Paul again. He tells the story as an eye witness. They remained in Philippi until after the day of unleavened bread, and then sailed for Troas. (Refer to Journey II for details on Philippi)

#### TROAS (Acts 20:5-13)

Again Paul returns to the city where he received the vision to go into Macedonia and preach the gospel. It took them only 5 days



to make the trip and they spent no doubt here a very profitable 7 days. It is on this stop that Paul and disciples of Christ gave us the example as to when Christians should partake of the Lord's Supper. On the first day of the week they came together to break bread and Paul preached until midnight.

Many preachers today feel badly when people fall asleep during their preaching. But it happened to Paul! Eutychus not only fell asleep, but fell from a window from the third loft and was killed. However, Paul gave the occasion a happy ending by performing a miracle to bring him back to life. Truly the power of God was with them and they talked until daylight.

AS-SOS (Acts 20:13-14)

Assos was merely a seaport town with little importance in Mysia. It became only a landing place for Paul and company as they continued their journey. Remember this was only a short distance from Troas, and Paul traveled the distance by foot while the others sailed. At any rate, the company met in Assos and continued the journey together by taking a one day journey to Mitylene.

MIT-Y-LE-NE (Acts 20:4)

As the Missionaries left Assos, they took a ship to a little island in the Aegean Sea. They visited the city of Mitylene which is located on the east coast of this island. Paul was only 10 or 12 miles from the coast of Asia Minor at this stop. This city was the capital of Lesbos and was noted as the birthplace of famous poets. During this visit, the city was noted also for beautiful buildings. Nothing is mentioned about this



city as far as preaching is concern, but as they spent the night, this city must have added much to the color and beauty of the journey.

#### CHI-OS (Acts 20:15)

This little island of the Aegean Sea was only passed by Paul and company. It is divided from the mainland by a strait of only 5 miles. The island itself is only 32 miles in length and its width varies from 8 to 18 miles. As you can see on the map, it has Lesbos on the north and Samos on the south.

#### SA-MOS (Acts 20:15)

The text says only that they arrived or touched at Samos. It seems that Luke is saying that they sailed close to this little island off the coast of Asia Minor. This little island with an eighty miles circumference was just across from Trogyllium where they tarried a night.

#### TRO-GYL-LI-UM (Acts 20:15)

This was a high point of land which projected out into the sea off the western coast of Asia Minor. Again this seemed to be only an over night stopping place for the Apostle. Just to the east of the point is a place today called St. Paul's Port. The next day they were on their way to Miletus.

#### MI-LE-TUS (Acts 20:15-36)

Miletus lay some 36 miles south of Ephesus. But some authorities say that on land one was forced to travel some 70 miles to get from Miletus to Ephesus. This town, many years



before Paul's time, had been truly famous. However, much of its glory was given over to Ephesus. It still had a temple of Apollo and was classified as a second rate trading town. Perhaps you are wondering why Paul waited until arriving at Miletus to call for the Ephesian elders, when back at Trogyllium he was only a short distance from Ephesus. Perhaps we will never know for sure since it was probably due to the sailing schedule. If Paul had been Captain of the ship, this arrangement might have been changed. But very likely Paul could not get enough time for this meeting of the elders until arriving at Miletus. We do know that he did not want to stop at Ephesus since he was short of time and desiring to make the feast of Pentecost in Jerusalem. So, he asked the elders of Ephesus to come to him in Miletus.

#### FAREWELL ADDRESS

This is one of the most touching times of Paul's work. We cannot help but see in this address Paul's love for the church and souls of men. In order to instruct them of their duties as elders, he first of all reminded them of his behavior as a Missionary. He had labored with his own hands to care for his physical needs and had preached to the point where he could say that he had not shunned to declare the whole counsel of God and was pure from the blood of all men. With a record like this it became easy for him to say, 'Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.'

Paul knew that the road of being an elder was going to be rough. He even expressed



that the flock of God would be attacked by grievous wolves and the flock would suffer. He knew that some of the worse troubles would arise from among the flock. Therefore, his charge to them was to take heed and watch always keeping in mind his 3 years of sacrifice and work.

This really became a sad occasion when Paul predicted that they would not see his face again. Like any faithful servants of God, they knelt down and prayed. Burdens can be lightened regardless of their weight if we will let God help us lift. They could not leave him without showing great emotions by falling on his neck and kissing him. Even though this was a sad occasion, Paul must have remembered it often with joy.

CO-OS (Acts 21:1)

This little island became only an overnight stop on this third journey. The text says that they made a straight course to Coos. It was only a days journey. In size the island was 21 miles long and 6 miles wide.

RHODES (Acts 21:1)

Paul and company arrived at Rhodes which was a beautiful island in the Mediterranean Sea. It was rectangular in shape with a length of 45 miles and a width of 20 miles. It laid 50 miles southeast of Coos in the southwest of Asia Minor. This must have been a pleasant stop for the Missionaries since it had a warm climate and grew orange and citron groves. It was a commercial center due to its position in the sea. Its name meant Rosy or Rose bush. One of its attractions during Paul's time was a huge lighthouse



which reached some 105 feet into the air. It also was known for its hugh statue of Apollo.

PAT-A-RA (Acts 21:1)

This was only a marine city where Paul and company found a ship sailing unto Phenicia.

ISLAND OF CYPRUS (Acts 21:3)

This island had played a great part in the work of Paul, but they did not stop on this journey. They did come in sight of it as they passed leaving it on their left. The journey continued on to Syria without interruption.

TYRE IN SYRIA (Acts 21:3-6)

It must have seemed to Paul and company a long voyage from Patara to the chief city of Phenicia, Tyre. It was 350 miles which could be made in 5 days, but they must have been getting anxious to reach their destination. This city was located on the coast of the Mediterranean Sea. It was a city noted for its trade. It has an interesting history even in Old Testament times and then how can we forget that Jesus visited Tyre.

After a search, they found brethren at this stop, and enjoyed a fine fellowship. These brethren warned Paul not to go to Jerusalem, but Paul knew what he must do. Another touching scene is repeated as they knelt down in prayer as Paul and company continued toward Jerusalem. We do not know whether or not they continued on the same ship. We do know that the ship they arrived on, unloaded and it is possible they chose a smaller ship for Jerusalem.



PTOL-E-MA-IS (Acts 21:7)

This is known as the most important seaport town on the Syrian coast. It was only 30 miles south of Tyre. We do learn that a church was there and the Missionaries spent one day and saluted the brethren before going on to Cesarea.

CE-SA-RE-A (Acts 21:8-14)

Here we have the Apostle back at Cesarea. Do you recall he made a short stop when he returned on his second journey from Ephesus? He is now within 70 miles of Jerusalem and the closer he got the more he was persuaded not to go. The persuasion was climaxed when a prophet named Agabus came down while Paul and company were spending some time with Philip the evangelist. In order to make his warning more effective, he took Paul's girdle and bound his own hands and said that the Holy Ghost says that the man owning this girdle will be bound in Jerusalem by the Jews. Paul must have appreciated the prophet and all the brethren's concern for his welfare, but he finally could not take it any longer. He let them know that they were only breaking his heart. He was not pretending that nothing would happen to him, but rather he was ready to not only be bound, but also to die at Jerusalem in the name of the Lord Jesus. This stopped them and they decided that he was going and the Lord's will would be done.

Outside of the burden of what awaited him in Jerusalem, this must have been a pleasant stay with Philip the evangelist. He had 4 virgin daughters that could prophesy. Philip you recall, was one of the 7 chosen to serve tables in Jerusalem which in turn would re-



lieve the apostles to do more preaching. He must have been a great source of encouragement to Paul and companions. But such good associations had to come to an end and the journey was continued on 70 miles to Jerusalem.

#### JERUSALEM (Acts 21:15-40; 22; 23:1-31)

As Paul and company reached Jerusalem, they reached the greatest city in the world as far as the Jews were concerned. It was situated, like most all other cities of this time, on a high peak mountain. This city was only 32 miles from the Mediterranean Sea, and only 18 miles from the Jordan River. It is amazing to note that in many respects this city was like a modern one. Even though it did not have a natural water supply, unless we consider the 'Fountain of the Virgin' such, plenty of water was available. The private citizens had their cisterns which were supplied with water caught from their roofs, and the main city was supplied by many reservoirs which would hold an estimated ten million gallons. The largest of these reservoirs was called the Great Sea, and had a capacity of two million gallons. How were they filled? By catching water from the roofs and from aqueducts or artificial tunnels cut from far away springs. The longest aqueduct was made by Pilate and was 40 miles long from the spring Elam.

Now let us learn something of the splendid Temple of Herod which was at this time one of the wonders of the world. It was not as large as Solomon's Temple, but its large stones and skillful architectural designs made it truly a wonder! It required some 40 years in building and stood as a memorial of God's dealings with the Hebrew race, and was



conceived as a result of God giving the design to the tabernacle. Jerusalem means 'the habitation of peace,' but it did not bring such to the Apostle Paul.

#### OCCURANCES IN JERUSALEM

The pattern was not changed from other stops for Paul was first of all received gladly by the brethren, but later persecuted by the Jews. Time was very important and Paul was not long getting to work. His first duty came in meeting with the Jerusalem elders along with James to give a report of what had happened. It seems that many Jews had heard false reports of what Paul had done. They had accused him of preaching against circumcision and against Moses. But it is good to notice that the elders and James did not believe these false reports, but rejoiced in the way Paul had reached many Jews and Gentiles with the gospel. But they still had the problem of the other Jews whom Paul would shortly meet.

The accusations were simply misunderstandings of Paul's message. He was not against circumcision since he had insisted that Timothy be circumcised on a previous journey. He had merely shown that the law had been fulfilled and Christ was the answer to all spiritual needs. In teaching that the law was fulfilled in Christ, he was not condemning the law. There were some things of the law that Paul could do without violating Christianity. In fact he wrote to the Corinthians, 'To the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God,



but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof.' (I Cor. 9:20-23) Paul would not do anything to compromise the truth, but when it came to those matters that helped the Jews get closer to the gospel, he was happy to do them.

But regardless of Paul's innocence, the problem still had to be faced concerning the Jews. The elders decided that if Paul would have a part in the Jewish purification and join himself to four men who were in the process at that time and pay their charges, maybe the Jews would drop the false reports. This Paul did, but such did not stop trouble! They stirred the people and got Paul out of the temple closing the doors behind him. Their aim was to kill him and would have succeeded if the chief captain had not sent soldiers and centurions to stop the beating. Paul was bound with two chains and the captain thought he could learn the trouble. But some cried one thing and others something else so the captain commanded him to be brought into the castle. While on the steps Paul asked permission to speak. After the chief captain learned that he was a Jew of Tarsus, permission was granted and Paul began his defense.

#### PAUL'S DEFENSE

This great Apostle began by telling of his birth and education at the feet of Gamaliel. He let them know that he taught the law in its purity and even persecuted Christians. It was a matter of record that he received



letters to go to Damascus to persecute. Next he told of his experience on the road to Damascus and how he was shown that he was fighting God. After baptism, Paul told how he had to leave Jerusalem because they would not receive his message. He even reminded them of how he feared after becoming a Christian due to the fact that he had even helped with the stoning of Stephen. But God gave him assurance and sent him away to the Gentiles. This ended the silence. They had heard all they wanted to hear and began crying against him. Like animals they began throwing dust into the air and the chief captain saw that Paul must be brought into the castle. The captain seemed to feel that a good beating would bring forth some facts. But this was decided against when it was learned that Paul was a free born Roman. This loosed the chains, but Paul still had to be brought before the chief priests and their councils.

#### PAUL BEFORE THE COUNCIL

These men were evidently against Paul because they took offense at his first statement. When he said he had lived in all good conscience before God until this day, a high priest commanded that he be slapped. Then Paul rebuked him sharply not knowing he was a high priest. But after learning this fact, he apologized and continued speaking. But it was not long before Paul realized that the effort was futile and his only way out was to turn the Pharisee against the Sadducee. This was done and the captain again had to rescue Paul from an angry mob lest he be torn apart.



## A VISIT FROM GOD

It may have been that Paul was feeling low, but God came to him in the night and cheered him and promised that he would have an opportunity to preach also in Rome. Forty men took an oath that they would neither eat nor drink until Paul was dead. They even plotted a plan to get him, but Paul's nephew learned of this and informed Paul. After the message reached the chief captain, he decided to use two centurions with 200 soldiers, 70 horsemen, and 200 spearmen to move Paul to Cesarea where he would be under Felix the governor. Thus at 9:00 p.m. Paul was placed on a beast and sent to Felix along with a letter from the chief captain. It merely explained what had happened and turned the matter over to Felix.

Just as the prophet had said, Paul went to Jerusalem and was bound. But please remember that Paul was not finished. His journey was slowed down, but these last few miles were important as he prepared for his fourth journey to Rome.

### CESAREA (Acts 23:31-35; 24; 25; 26)

After Paul had arrived in Cesarea and Felix learned he was from Cilicia, he would not do a thing until he talked to Paul's accusers. So Paul was kept in Herod's judgment hall until Ananias the high priest, the elders, and a certain orator named Tertullus arrived. It seems that they brought this orator as a lawyer to plead their case. When the case was called, Tertullus began to spin a case of fancy words and false accusations against Paul, but it is interesting to note that Paul used equal oratory to deny everything he said. Paul admitted being a follower of



Christ and bringing alms to his nation. He let them know that he even went through purification and admitted that he preached about the resurrection of the dead.

Felix put these men off and later sent for a private conference with Paul. He put him with a centurion and commanded that he be permitted to see friends and let them minister to him. Paul's preaching even made Felix fear and tremble, but Felix made the mistake of putting off obedience. Felix also thought some would pay money to release him, but they did not. Paul remained under Felix for two years until Festus took over, but Felix left Paul bound because he wanted to show the people a favor.

#### BEFORE FESTUS

Shortly after Festus took office, he took a trip up to Jerusalem. It seems that Paul was a problem to decide his course since he had been imprisoned so long. The Jews were still hating Paul and regained new hope that Festus might bring him back to Jerusalem for them to kill. But again they received a surprise when he informed them that they would have to go to Cesarea to accuse him. Ten days later Festus returned to sit on the judgment seat and ordered Paul before him. Once again the Jews brought forth a long list of lies which they could not prove. Festus decided to ask Paul to return to Jerusalem to please the Jews. But Paul informed him that he wanted to stand in judgment before Caesar since he had not wronged the Jews. After conferring with the council, Festus said, 'you have appealed to Caesar and to Caesar you shall go!



## BEFORE KING AGRIPPA

The Jews had lost the battle. They must have returned to Jerusalem sad because they wanted Paul dead. But after a few days, Festus had two honored guests, King Agrippa and wife Bernice. It wasn't long until they began to talk shop and Festus wanted King Agrippa to know of his most difficult case. Step by step he revealed to him what had happened. The King's curiosity became so aroused that he asked to see the prisoner. It was arranged on the morrow and Paul was brought in before these dignitaries. Festus opened the examination by declaring that this prisoner was to be sent to Caesar, but that he didn't know what to write in a letter that must accompany him. Then Festus expressed the hope that King Agrippa could help him.

## PAUL'S DEFENSE BEFORE AGRIPPA

It seems that Paul was at his best as he revealed truth from the bottom of his heart in a most sincere manner. Word by word he wove the pattern of his life, conversion, and imprisonment. In fact, Paul became so carried away in his speaking that Festus accused him of being mad. But he assured him that he was not mad. Then turning to the King said, 'believest thou the prophets? I know that thou believest.' Next came the famous words from the king, 'Almost thou persuadest me to be a Christian.' But to Paul, almost was but to fail.

After Paul left the assembly, the king said that this man might have been set at liberty, if he had not appealed unto Caesar. Truly by the help of God Paul was on this occasion at his best.

This great sermon brought to an end Paul's



third missionary journey. Just like the others, it had been rich with experiences of suffering and success. He was now ready to begin his fourth and last journey which would carry him to Rome where he would ultimately meet his death. It is impossible to study these journeys without seeing God by Paul's side every step of the way.



ASSIGNMENT PAGE

Date:

12-13-1967

Page to Begin

Special  
Assignment

*Make five  
lessons  
about the  
first  
journey.*



# Journey 10

## CESAREA (Acts 27:1)

The time has come for the great Apostle to board a ship and begin the long rough journey to Rome. The courts in Cesarea and Jerusalem had done all they could for him since he had appealed to Caesar. Paul, along with other prisoners, was delivered unto a centurion named Julius, and they were off as the course was set for the coast of Asia.

## SI-DON (Acts 27:3)

They traveled only 67 miles and the ship stopped at Sidon. Since this was a trading port, it is possible that they stopped to pick up cargo. At this stop we see Paul appreciated as a man and Christian. For the centurion permitted Paul to visit his friends and refresh himself. It may be that he had received special orders from Festus to treat Paul as a royal prisoner. At any rate, we are happy that Paul drew from this man such confidence and respect.

## ISLAND OF CYPRUS (Acts 27:4)

Once again Paul sailed near the Island of Cyprus. The text simply says that they sailed under Cyprus, because the winds were contrary. This threw them some miles off course, but they had no choice. If you will consult the map and notice that on journeys II and III, Paul sailed past Cyprus on the south, but the wind said 'no' and they drifted just north of the handle of Cyprus.

Don't you imagine that this Island brought back memories to Paul when he and Barnabas



first began their great work. He must have thought of how they landed first on this Island at Salamis and then crossed it to Paphos where they ran into their first opposition. Truly he had so much success to remember.

#### CILICIA AND PAMPHYLIA (Acts 27:5)

'We had sailed over the sea of Cilicia and Pamphylia,' is simply a statement that marks the course they traveled. We do not know how close they were to land, but evidently they were running as closely as possible since the wind was blowing in that direction.

#### MY-RA (Acts 27:5-6)

At Myra Paul had to change ships. Myra was a city of Lycia—one of the principle cities. The city was built some two miles from the sea. The centurion was able to find a ship of Alexandria sailing to Italy. It was evidently a large ship and was possibly owned by a company that had a fleet of them. These ships were capable of carrying heavy loads, usually grain, but their weakness lay in their ability to cope with stormy winds. They could travel to the speed of  $8\frac{1}{2}$  miles per hour, but in rough conditions they might lose speed or be blown completely off course. It is possible that this new ship was found at Myra because it was off course due to the wind—this happened quite frequently.

#### CNI-DUS (Acts 27:7)

Luke says that they came over against Cnidus. Again this helps us know the course the ship was taking. The wind was not in their favor, but they did not mind the zig-zag course as long as they were going in the gen-



eral direction of Rome.

#### CRETE (Acts 27:7)

It seems that the winds changed and blew them southward under the Island of Crete. When they left Cnidus, they no longer had protection of land on the north and even though they continued west, they also went south. It is possible that the captain purposely went to the south of Crete hoping they would receive some protection from the wind. As they moved slowly the length of Crete, they sailed over against Salmone.

#### FAIR HAVEN (Acts 27:8-13)

This was just a harbor on the Island of Crete and was not a desirable place for wintering. It seems that the accommodations were not the best, but after getting into a terrible storm later, they no doubt wished they had made out with less and remained. Paul advised them not to leave, but they felt they knew more about the matter than this prisoner, and set out hoping to reach Phenice. Fair Haven was close to the city of Lasea, but they wanted to move farther west on the Island. With a south wind, they moved along close to the Island of Crete. But they hadn't counted on a tempestuous wind called Eu-roc-ly-don. For this wind caught the ship so strongly that it was unable to bear it and they were forced to let it drive with the wind.

#### ISLAND OF CLAUDA (Acts 27:16-17)

Just a little south of Crete was a small island called Clauda and they were able to run under it long enough to work on the



ship. They undergirted the ship to give it additional strength. But at this point they were in danger of the quicksands so they got back into the wind. No doubt they had hoped that things might change, but the change was for the worst. They were forced to lighten the ship, and on the third day things were so hopeless that they cast out with their own hands the tackling of the ship. Neither sun nor stars appeared and since they depended on them for directions they became what they thought, hopelessly lost. But Paul told them that their lives would be saved if all remained on the ship. He assured them that God had stood by him and promised safty of all except the ship. He further informed them that they would be cast onto a certain island.

Fourteen days later the shipmen deemed that they were near some country, for the water was getting shallow. For fear of rocks they cast out the anchor and awaited the coming day. Some tried to escape, but Paul had warned that their safty was promised only if all remained on the ship. With this reminder the ropes were cut and the small boats dropped into the sea. They had been fasting for fourteen days, but Paul assured them that they could eat and none would be harmed. Therefore, all 277 aboard became cheerful and ate. At daylight, they discovered a place to land the ship. But as they neared shore, it struck a place that caught the forepart fast and the back part was torn by the wind. Orders were given to swim to shore. The soldiers' counsel wanted to kill the prisoners, but the centurion saved their lives because of Paul. So one by one they hit the water, some swimming and others floating on boards from the ship. Shortly, they realized that they were safely on the Island of Melita.



## ISLAND OF MEL-I-TA (Acts 28:1-11)

This little island was only 17 miles long and 9 miles wide at its widest point, but it must have been a beautiful sight to the forlorn sailors who had battled the sea for so many days. It was located 60 miles south of Sicily and was known as literally a barren rock. It is now owned by England and is noted for its honey and fruit. There is a creek, as Luke described, which is 2 miles deep and one mile wide. Presently there is a landing called 'St. Paul's Bay'.

When Paul and passengers reached the island, the barbarous people were kind to them. Since it was raining and cold they built a fire. Paul desiring to help, gathered up a bundle of sticks to place on the fire when a viper came out of the heat and fastened itself on Paul's hand. However, Paul shook off this deadly thing and felt no harm. The people just knew that he would fall over dead, and that he must be a murderer who was being punished. They were puzzled that he had even escaped from the sea. But when he failed to feel the effects of it, they changed their minds and thought of him as a god.

At this stop, Paul was able to perform a miracle on the father of the chief man of the island. This became the beginning of many miracles performed. This stop lasted three months as they hoped for better sailing. It was customary for ships to stay off of the water through the winter. Thus, they could not leave until such had been accomplished and a ship was ready to sail. It so happened that a ship of Alexandria had wintered there and Paul was shortly back on the water with many honours and necessities received from the people on the island Melita.



SYR-A-CUSE (Acts 28:12)

On this new ship they traveled some 80 miles to the Island of Sicily where they stopped at its principle city, Syracuse, on its eastern coast. At one time this city was boasted as the largest and richest owned by the Greeks anywhere in the world. It was an excellent place for ships to stop with a good landing and a huge fountain giving forth plenty of good water. Even though they remained there three days, Luke does not mention whether or not Paul found brethren there or just what he did. The delay may have come from awaiting the proper wind.

RHE-GI-UM (Acts 28:13-14)

After they had cast loose they sailed to Rhegium. As they reached these straits, they reached the toe of the big boot of Italy. The ship that Paul was aboard had on it the signs of Castor and Pollux. It so happens that the same twin brothers were on the coins of Rhegium. Nothing happened here as far as we know except a one days wait for a south wind to blow them to Puteoli.

PU-TE-O-LI (Acts 28:13-14)

With a course of 180 miles, the Missionary found himself landing in the greatest port of Italy. It was used by ships bearing grain, and this seaport was noted for its hot springs. The people of Rome believed that these springs possessed certain healing powers. It had a great amphitheatre and a temple of Serapis. Rueins of these can be found. Many great historical persons traveled there, but who could say any of them were nearly as great as the Apostle Paul who spent



a week with brethren:

It is interesting to note that brethren began to hear of Paul's arrival in Italy and came as far as Appiiforum and The Three Taverns. This was a great treat for the Apostle and he alone could truly describe what it meant to him. Luke simply says that he thanked God and took courage.

#### ROME (Acts 28:16-31)

It is believed that Paul approached Rome by the famous Appian Way. He was entering the most famous and powerful city of that time. Rome had played a great part in preparing the way for Christianity. Such factors as good roads, opening of world trade, universal law, common coinage, and pirates removed from the Mediterranean Sea, were very important. Not only had Rome flourished, but she had taken in many other parts of the world and made them provinces of Rome. At this time the known world was closer together than ever before. There were many Jews in Rome at this time and they had seven synagogues. However, Paul could not visit a single one of them since he was in prison, but we are told that the Jews came to him. Paul was privileged to have privacy except for a soldier that kept him.

After three days of rest, Paul was ready to work and called the Jews together to inform them of why he was in Rome. He was not there to harm them or to speak harshly against the Jewish race, but it was the only way he could save his life by appealing to Caesar. Then he told them of how he would have been set free except for the Jews at Jerusalem.

They said that they had not received any letters against him, but evidently they had heard of the work he had done since they re-



ferred to Christianity as being a sect, and wanted to know more about it. Perhaps their desire to hear was to satisfy their own curiosity, but after Paul had preached to them from morning till evening, some believed him. However, as had been the case so often in Paul's work, there were those who rejected and Paul was reminded of the prophet Esaias, 'Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them.'

This gave the Jews something to think about as Paul let them know that the gospel was also sent to the Gentiles. For two years Paul received people in his hired house and preached the kingdom of God and Christ. In addition to his teaching, letters were written and sent. Luke ends the story from the book of Acts, but we know that Paul remained in Rome until his death.

As he penned a letter to his son in the gospel, Timothy, he said, 'For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.' (II Tim. 4:6-8)



## QUESTIONS ON JOURNEY I

1. Where did Paul begin all 3 journeys?
2. Why did Paul choose a place of beginning and ending of the journeys?
3. Give geographical facts about Antioch of Syria.
4. In what place did Antioch of Syria rate?
5. Name 4 important things that happened in Antioch of Syria concerning Christianity.
6. Tell all you can about Seleucia.
7. How far was it from Seleucia to Cyprus?
8. Name two major stops on Island of Cyprus.
9. How long is the Island of Cyprus?
10. What happened at Paphos?
11. At what stop did Paul seem to take lead?
12. What was Perga the Capital of?
13. What 2 large structures have been found in the ruins of Perga?
14. Name the false goddess at Perga.
15. Why did they come to Perga?
16. What event happened at Perga to effect these missionaries?
17. Why were these men in danger as they left Perga for Antioch in Pisidia?
18. In what province was Antioch of Pisidia?
19. Describe their success in this Antioch.
20. Why did they leave Antioch of Pisidia?
21. As they entered Lystra, what kind of worship prevailed?
22. Name the miracle Paul performed at Lystra.
23. Give 2 purposes of Paul's miracle.
24. What effect did this miracle in Lystra have on the people?
25. Name 2 gods the people worshipped.
26. What Physical thing happened to Paul here at Lystra?
27. How far was Paul from Tarsus at Derbe?
28. Did he take time out to heal his wounds?
29. As they returned visiting previous stops, what did they do at each place?
30. Name the towns on return trip to Syria.



## QUESTIONS ON JOURNEY II

1. What question did Paul help settle before beginning his second journey?
2. What was Paul's plans when he began his second journey?
3. Describe the disagreement between Paul and Barnabas before leaving Antioch.
4. How was the problem between the 2 solved?
5. Was the disagreement between the 2 wrong?
6. Which route did Paul and partner take as they began 2nd journey? Why?
7. What did Paul find at Lystra and Derbe on this journey which was better than stones received on the first?
8. What did Paul have done to Timothy? Why?
9. How do we get a complete picture of Pauls work?
10. What should impress us from Acts 16:5?
11. What part of country was Phrygia and Galatia located?
12. Phrygia is a table-land between what two mountains?
13. Name 3 chief cities of Phrygia.
14. What other important place do we find Phrygia? (What district)
15. What was a weakness of the Galatians?
16. According to Gal. 4:13-14, what happened to Paul in Galatia?
17. Where did Paul want to go from Asia Minor?
18. Give boundaries of Mysia.
19. Where did the spirit forbid them to go at Mysia?
20. What was famous about Troas?
21. But what was Paul's greatest concern in Troas?
22. What happened to Paul in night at Troas?
23. Describe how God called them to Macedonia.
24. Who joined the company in Troas?
25. What sea stretched out toward European soil?

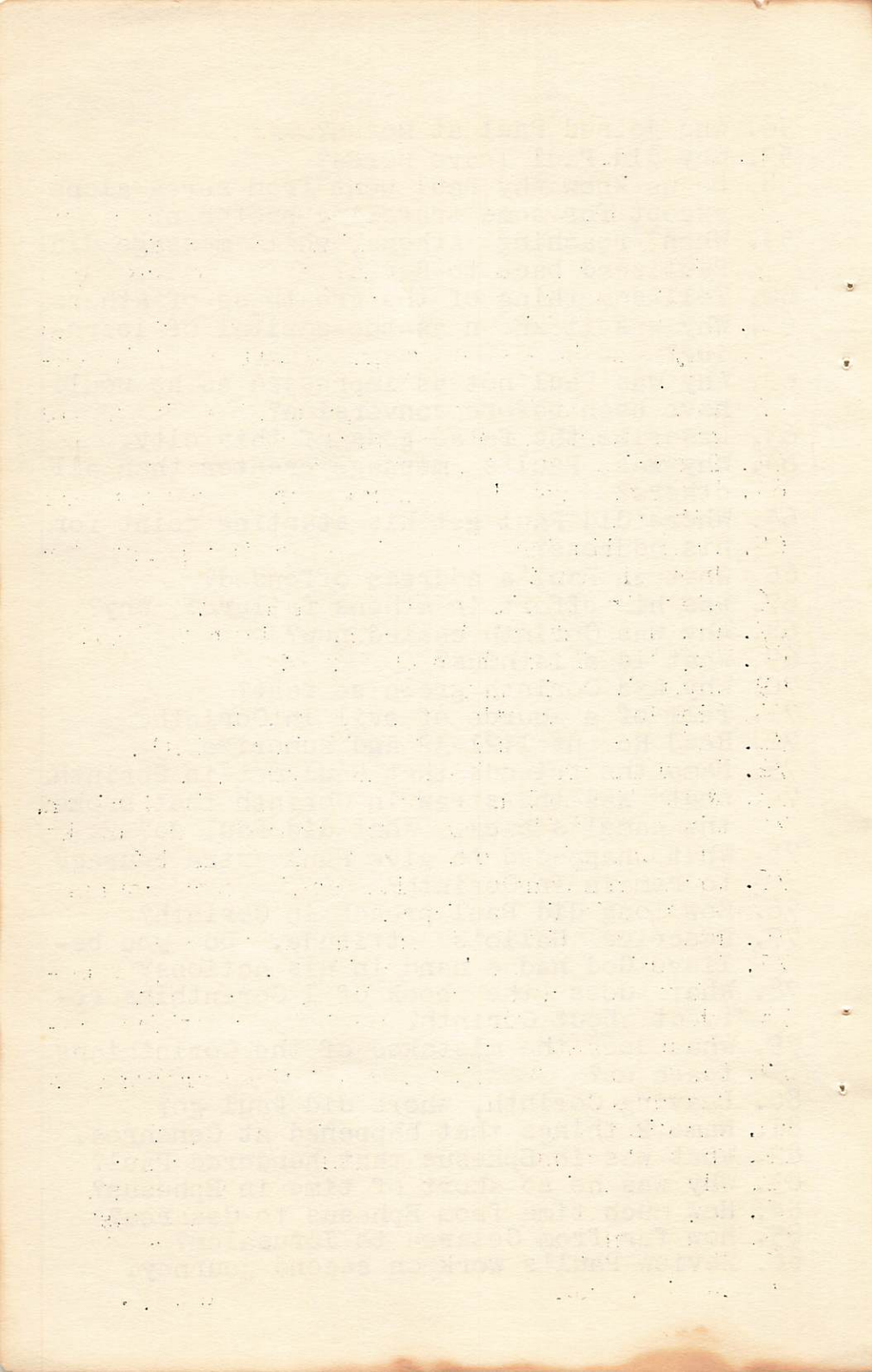


26. As they made a straight course toward Macedonia, what was the first island?
27. Give geographical facts of this island.
28. Name landing place for Paul in Europe.
29. What did Philippi's original name mean?
30. What made it a rich city?
31. Name the river where they would make their first converts in Europe.
32. Did these men receive a welcoming? Why?
33. Describe the religious condition of this city of Philippi.
34. Name all good points you can find about Lydia.
35. What miracle was later performed by Paul that had side effects?
36. What good came from their short prison term in Philippi?
37. How do your reactions compare to these missionaries when you are in trouble?
38. Why didn't the prisoners run away after the great earthquake?
39. Tell how Paul became independent with the magistrates.
40. What was the main function of Amphipolis?
41. Tell of its strange location.
42. How was Paul's work like a wagon wheel?
43. Why was Apollonia mentioned in journey?
44. What was Thessalonica originally called?
45. Where did it get its new name?
46. Name the important road through Thessalonica.
47. For 3 sabbath days, what did Paul teach?
48. Were they successful in Thessalonica?
49. Why did they leave Thessalonica?
50. Give greatest compliment paid them.
51. Tell why they did not fail in Thessalonica.
52. How were these men supported?
53. How far was it from Thessalonica to Berea?
54. Tell of the beauty of Berea?
55. What do we remember most of all of the Jews in Berea?



56. Who joined Paul at Berea?
57. Why did Paul leave Berea?
58. Do we know why Paul went from Berea alone except for some traveling brethren?
59. When reaching Athens, what message did Paul send back to Berea?
60. Tell something of the greatness of Athens.
61. Why was it known as the capital of learning?
62. Why was Paul not as impressed as he would have been before conversion?
63. Describe the false gods of this city.
64. Why was Paul's message greater than all others?
65. Where did Paul get his starting point for his address?
66. What in Paul's address offended?
67. Was his effort in Athens failure? Why?
68. Why was Corinth called new?
69. What is a isthmus?
70. Why had Corinth grown so fast?
71. Tell of a source of evil in Corinth.
72. Read Romans 1:21-32 and summarize.
73. Name the friends that Paul met in Corinth.
74. What was the straw in Corinth that broke the camel's back. What did Paul do?
75. What happened to give Paul extra courage to remain in Corinth?
76. How long did Paul preach in Corinth?
77. Describe Galio's attitude. Do you believe God had a hand in his actions?
78. What does the book of I Corinthians reflect about Corinth?
79. What does the mistakes of the Corinthians teach us?
80. Leaving Corinth, where did Paul go?
81. Name 2 things that happened at Cenchrea.
82. What was in Ephesus that hindered Paul?
83. Why was he so short of time in Ephesus?
84. How much time from Ephesus to Cesarea?
85. How far from Cesarea to Jerusalem?
86. Review Paul's work on second journey.







### QUESTIONS ON JOURNEY III

1. From where did Paul begin Journey III?
2. What did he probably do in Syria?
3. What part of the country did Paul first visit on this journey?
4. What is said that lets us know that Paul was interested in holding those converted?
5. Who did Priscilla and Aquila teach in Ephesus while Paul was away?
6. After teaching, where did he go?
7. Tell of Paul's first experience after arriving back in Ephesus.
8. How long did Paul preach in Ephesus?
9. Tell the story of the 7 brothers that tried to cast out an evil spirit.
10. What effect did the incident of question 9 have on the people?
11. Tell what damage Demetris, a silver-smith, had on the work.
12. What is said of Paul as he toured the parts of Macedonia?
13. How long did Paul spend in Greece on this journey?
14. What hindered Paul from sailing direct to Syria?
15. What writing did Paul do at Corinth while in Greece?
16. Who joined Paul again at Philippi?
17. How long did they spend in Troas?
18. Give a great example of worship found at this stop in Troas?
19. Who fell out a window asleep?
20. From Troas, where did Paul go by foot?
21. Mitylene is on a little island in what sea?
22. What was Mitylene noted for?
23. Name a little island they only passed.
24. Samos was just off of what coast?
25. What is said of Trogyllium?
26. How far was Miletus from Ephesus?



27. What false temple was at Miletus?
28. Why do you suppose Paul waited to arrive at Miletus instead of Trogyllium to call the Ephesian elders?
29. What was Paul's hurry?
30. Put in your own words Paul's farewell address to Ephesian elders.
31. Why were these men so sad?
32. From Miletus, where did they spend night?
33. Where was Rhodes located? What sea?
34. Tell of Rhodes' climate, etc.
35. Name 2 famous attractions at Rhodes.
36. Where did Paul and company find a ship sailing for Phenicia?
37. What famous island did they leave on the left as they sailed for Syria?
38. How many miles had to be traveled on this ship to Syria?
39. Tell something of Tyre in Syria.
40. After 30 miles from Tyre, where did they arrive?
41. What prophet did Paul meet in Cesarea?
42. Where did Paul stay on this stop in Cesarea? Describe this household.
43. Tell something of location of Jerusalem.
44. Review their huge water system.
45. Describe Herod's Temple.
46. What problem did Paul first face in Jerusalem?
47. How did the elders try to solve problem?
48. Under what circumstances would Paul try to please the Jews?
49. Tell of Paul's first defense at Jerusalem.
50. What offended them in his defense?
51. What saved Paul from a beating?
52. Tell how Paul reacted to a command to be slapped.
53. How did Paul get free from the council?
54. How did Paul know he would make it to Rome?
55. How many men swore to kill Paul?



66. How was Paul warned against these men?
67. How did the chief captain secure Paul's safety?
68. Who was the governor of Cesarea?
69. Where was Paul kept while awaiting the arrival of Ananias the high priest, etc.
70. Name the lawyer speaking against Paul.
71. Tell how Paul met the lawyer.
72. What effect did Paul's preaching later have on Felix.
73. What mistake did Felix make after hearing?
74. Why did Felix leave Paul bound after this?
75. Who followed Felix as governor?
76. How did Paul prevent returning to Jerusalem?
77. When did the Jews realize that they had truly lost the battle?
78. What honored guests came to visit Festus?
79. Why did the king want to see Paul?
80. For what reason did Festus give for the king to see him?
81. Was Paul at his best before the king?
82. Sum up his defense.
83. Give the king's famous words.
84. In the eyes of God 'almost' means what?
85. What did the king say might have happened if he had not appealed to Caesar?
86. Paul was now ready to begin his 4th and last journey to where?

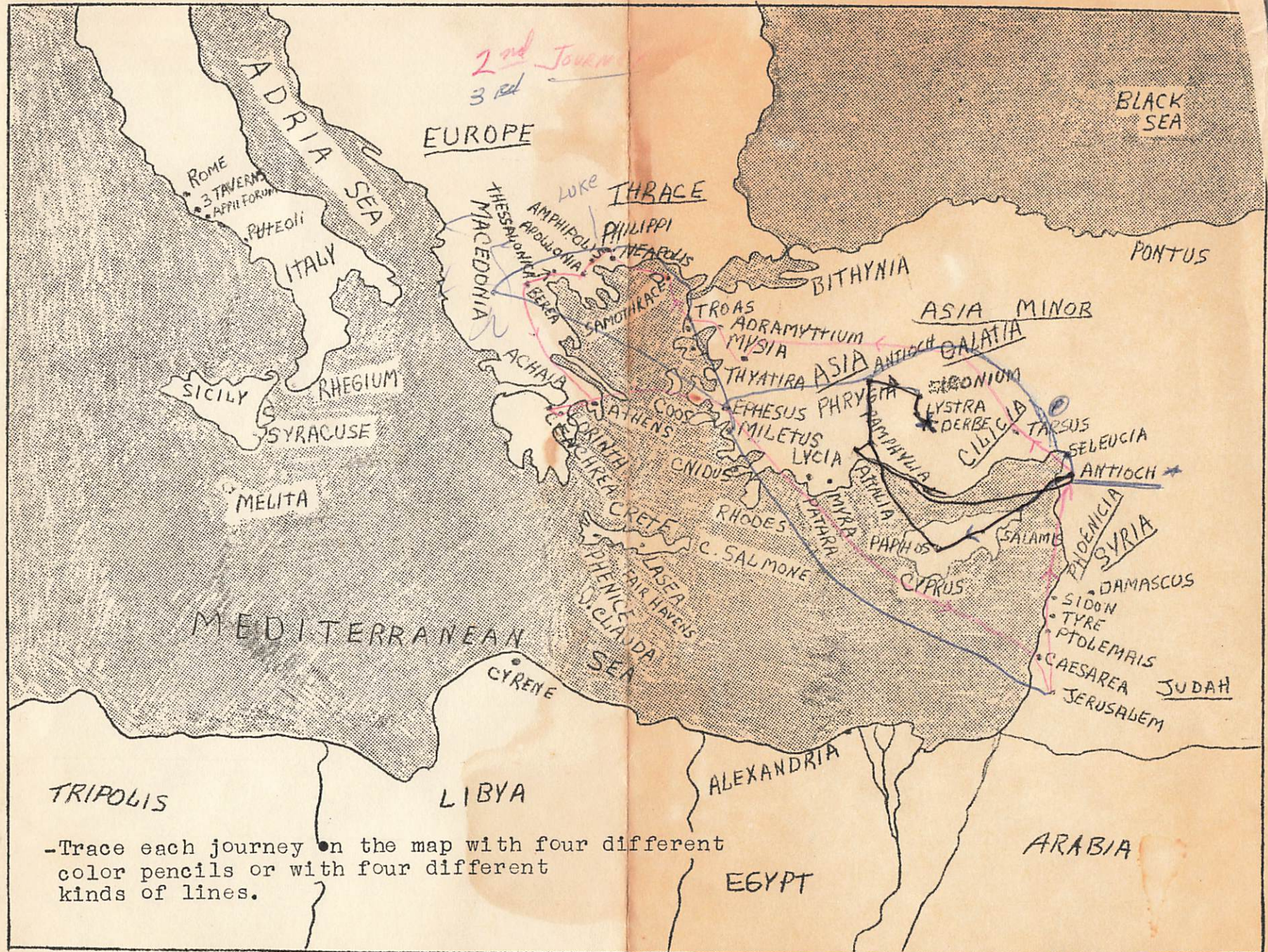


## QUESTIONS ON JOURNEY IV

1. Who took charge of Paul as he began his journey to Rome?
2. Why is it supposed they stopped at Sidon?
3. What was shown in Sidon that Paul was a liked and trusted prisoner?
4. Why did they sail north of Cyprus?
5. Tell of some of the memories that must have entered Paul's mind as they passed the Island of Cyprus.
6. What is meant by the statement that they sailed over the sea of Cilicia and Pamphylia?
7. What did Paul do in Myra?
8. How fast could a ship travel? Its weakness was what?
9. Cindus is mentioned only to do what?
10. Why did they go south to Crete?
11. Why didn't they winter in Fair Haven?
12. Name the wind that made them wish they had wintered in Fair Haven.
13. Where did they work on the ship?
14. Tell the story of how they were lost at sea.
15. How could Paul promise safety?
16. How many were aboard ship?
17. To what island did they find safety?
18. Tell of Paul's escape from the viper.
19. What miracle was performed here?
20. How long did they stay in Melita?
21. How far was it to Syracuse?
22. Did they find brethren in Syracuse?
23. What stop put them at the toe of the boot of Italy?
24. What was the greatest port of Italy?
25. What gave Paul new courage at this port?
26. What famous way did Paul travel to Rome?
27. Describe Rome at Paul's arrival.
28. Did Paul talk to the Jews at Rome?
29. Where did Paul live for two years?
30. Memorize (II Tim. 4:6-8).



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