

Lesson 6

ST. PAUL'S SECOND AND THIRD MISSIONARY JOURNEYS

The book of Acts of the Apostles (16-20)

The importance of knowing Biblical Geography: In order to know the Bible better, it is important that we know the Biblical Geography. Below we find the list of important Biblical Places and their positions in the current world. We don't find some places mentioned in the Bible on a map, today. Over the years, these places have changed names and there are some places still with the same name. We find below a list of ancient biblical nations and their names in our current world.

BY WAY OF INTRODUCTION

Daniel was a Prisoner of war Iraq where the ruins of Babylon are today.

Jonah went to northern Iraq where Nineveh was.

Esther's throne was in Iran where the ruins of Susa are.

Noah's Ark landed in Turkey near the Iranian border and not far from the Russian border.

Samson pulled down the Philistine temple in the Gaza strip.

Abraham walked from Iraq through Syria to reach Israel.

Jesus was born in the "West Bank" where Bethlehem is.

Paul sent the first missionary to Bosnia when he sent Titus to Dalmatia.

OLD TESTAMENT PEOPLE PLACES, & INTERESTING FACTS

Daniel was "kidnapped" as a teenager and taken to Iraq (Babylon) as a Prisoner of war. He lived there the rest of His life.

Esther married the King of Persia, and her throne was in Iran at Shushan (Susa) about 100 miles from Kuwait city.

Abraham was born in Iraq (near Basra) and walked from there through Syria to reach Israel (the Promised Land).

The Queen of Sheba (Yemen) went with camels to visit King Solomon in Jerusalem.

Daniel lived about the same time as Confucius and Buddha.

Queen Esther and the Greek philosopher Socrates lived in the same century

Egypt already had some pyramids when Joseph arrived.

NEW TESTAMENT PEOPLE, PLACES, & INTERESTING FACTS

Jesus was born in the "West Bank" (Bethlehem). Jesus traveled to Israel, Egypt, Lebanon, Syria, and Jordan. Jesus came within 20 miles (33 kilometers) of Beirut, Lebanon.

Joseph & Mary took the baby Jesus to Egypt (probably less than 150 miles) to escape Herod's killing of baby boys in the "West Bank" town of Bethlehem. When Jesus was 12, he walked some 64 miles (103 kilometers) from His home in Nazareth to Jerusalem for the Feast of the Passover (Luke 2:42). Then he walked home with His family, making a round trip of some 128 miles (206 kilometers). The Wise Men who visited Mary and Joseph were probably from Iran or Saudi Arabia.

Paul was born in Turkey. Jewish name was Saul. Roman name was Paul. Paul spent most of his ministry in Syria, Turkey, Greece, and Italy. Paul never saw the Coliseum in Rome. Its construction was begun some four years after his death. On his way to Rome, Paul would have sailed past the city of Pompeii about 20 years before it was buried by ash and lava from Mt. Vesuvius' volcanic eruption. Paul preached to the elite of his day, including King Agrippa, the great grandson of King Herod who had the baby boys killed after Jesus' birth. Damascus is the oldest continuously occupied large city in the world. Paul sent Titus to Croatia (Dalmatia). If he traveled by land, Titus would have traveled through Bosnia, Serbia, Yugoslavia, Albania, or Greece. Mars Hill (the Areopagus) in Athens where Paul spoke, is a place where Athenians held meetings and tried murder cases. When "Asia" is mentioned in the Book of Acts, it refers to Asia Minor (present day Turkey) Paul traveled to two different Antiochs. One in Syria, and the other in Pisidia (Turkey)

Decapolis	Northwestern Jordan and a small part of Israel
Dedan and Sheba	Saudi Arabia
Gomer	Ukraine
Magog, Rus and Rosh	Russia
Meschech and Tubal	Turkey
Midian	Western Saudi Arabia and Southern Jordan
Mizraim	Egypt
Philistia	Palestine
Phoenicia	Lebanon

Persia	Iran and some of Iraq
Phut/Put	Libya and some Egypt and North Africa
Scythia	Southern Russia
Togarmah	Parts of Turkey and Armenia
Tarshish	Carthage
Alexandria	Mediterranean coast of Egypt
Antioch	Northwest Syria (coastal)
Athens, Berea Corinth, Philippi and Thessalonica	Greece
Babylon	Iraq
Cyrene	Northwest Libya
Damascus	Syria
Ephesus, Pergamum and Smyrna	Western Turkey
Haran and Padan Aram	Eastern Syria
Iconium and Lystra	Central Turkey
Shinar	Iraq –Ancient Babel and present day Babylon
Sidon and Tyre	Western Lebanon
Tarsus	Eastern Turkey
UR	Southeastern Iraq
Mount Nebo	Jordan
Malta	Malta in Europe

Old Testament Names

Biblical Name	Biblical Reference	Where in the Modern world
Ai	Joshua 7:2	Palestinian territory
Almon	Joshua 21:28	Palestinian territory
Babylon	Jeremiah 50:1-51:46	Iraq
Bethel	Genesis 28:19	Palestinian territory
Gerar	Genesis 10:19	Israel
Gibeah	Joshua 18:28	Palestinian territory
Giloh	Joshua 15:51	Palestinian territory
Gozan	1 Chronicles 5:26	Syria
Iron	Joshua 19:38	Lebanon
Jezreel	1 Kgs 18:45	Israel
Kadesh	Numbers 20:1	Jordan
Kadesh Barnea	Deut 1:2	Egypt
Ophir	Job 22:24	Sri Lanka

Ophrah	Joshua 18:23	Palestinian territory
Qiryat Arba	Joshua 14:15	Palestinian territory
Sarepta	1 Kings 17:9	Lebanon
Seba	Psalms 72:10	Sudan
Sheba	1 Kings 10:1	Yemen
Shechem	Genesis 12:6	Palestinian territory
Shiloah	Isaiah 8:6	Palestinian territory
Shomron (Samaria)	1 Kings 16:24	Palestinian territory
Shunem	2 Kings 4:8	Israel
Succoth	Joshua 13:27	Jordan
Susa	Nehemiah 1:1	Iran
Timnah	Judges 14:1	Israel

New Testament names

Antioch	Acts 11:26	Turkey
Assos	Acts 20:13	Turkey
Attalia	<u>Acts 14:25</u>	<u>Turkey</u>
<u>Berea</u>	<u>Acts 17:10-13</u>	<u>Greece</u>
<u>Iconium</u>	<u>Acts 14:1</u>	<u>Turkey</u>
<u>Lystra</u>	<u>Acts 14:8</u>	<u>Turkey</u>
<u>Lydda</u>	<u>Acts 9:32</u>	<u>Israel</u>
<u>Myra</u>	<u>Acts 27:5</u>	<u>Turkey</u>
<u>Neapolis</u>	<u>Acts 16:11</u>	<u>Greece</u>
<u>nicopolis</u>	<u>Titus 3:12</u>	<u>Greece</u>
<u>Pergamum</u>	<u>Revelation 2:12</u>	<u>Turkey</u>
<u>Philadelphia</u>	<u>Revelation 3:7</u>	<u>Turkey</u>
<u>Philippi</u>	<u>Acts 16:12 and Philippians</u>	<u>Greece</u>
<u>Puteoli</u>	<u>Acts 28:13</u>	<u>Italy</u>
<u>Rhegium</u>	<u>Acts 28:13</u>	<u>Italy</u>
<u>Sardis</u>	<u>Revelation 3:1</u>	<u>Turkey</u>
<u>Smyrna</u>	<u>Revelation</u>	<u>Turkey</u>
<u>Thessalonica</u>	<u>1 and 2 Thessalonians</u>	<u>Greece</u>

First missionary map: Antioch – Salamis – Cyprus – Perge – Philisia – Pamphilia - Antioch in Pisidia – Iconium – Lystra – Derbe – Attalia - Antioch

THE FIRST MISSIONARY JOURNEY (Acts 13-14) takes Paul from Antioch to Cyprus then southern Asia Minor (Anatolia), and back to Antioch. Barnabas and John Mark are with him. In Cyprus, Paul rebukes Elymas, the magician (Acts 13:8-12) who was criticizing their teachings. They sail to Perga in Pamphylia. John Mark leaves them and returns to Jerusalem. Paul and Barnabas go on to Antioch in Pisidia. On the Sabbath day they go into to the synagogue and preach Jesus and the Gospel. Both the Jews and the Gentiles invite them to talk more next Sabbath day and at that time almost the whole city gathers. This upsets some Jews who speak against them. Paul then announces a change in his Evangelical Mission which from then on would be mainly to the Gentiles (Acts 13:13-48).

PAUL'S SECOND MISSIONARY JOURNEY

Paul and his companion Barnabas left for the Second Missionary Journey from Jerusalem, in late Autumn 49 AD, after the meeting of the Council of Jerusalem where the circumcision question was debated. They stopped in Antioch where they had a sharp argument about taking John Mark with them on their trips, as in the previous trip he had left them and gone home. Unable to resolve the dispute, Paul and Barnabas decided to separate; Barnabas took John Mark with him, while Silas joined Paul.

What is the disagreement between Paul and Barnabas? Paul and Barnabas disagreed sharply over Mark. Paul did not want to take Mark with him because he had left them earlier. Many reasons are proposed for Mark's refusal to go with Paul in Acts 13:13. Some of the suppositions are that Mark was homesick/resentment towards change in leadership from Barnabas to Paul/ weak to withstand dangers in the journey. Paul in 15:37-38 implicitly accused John Mark of lacking courage and commitment, refusing to take him along on the second missionary journey. However, Paul grew to respect Mark (Col 4:10) and that he needed Mark in his work (2 Tim 4:11).

Frictions and disagreements are unavoidable and it takes grace to handle them when we are animated by God and not self. Disagreements and differences of opinion need not affect spiritual unity. Certainly some issues are central to our faith and worth fighting for but many are based on individual differences and should not be legislated. Our principle should be: In essentials, Unity; in nonessentials, liberty; in everything, love.

Mark started with Paul and Barnabas but he left in the middle of the trip for unknown reasons. Barnabas and Mark were relatives and when Paul refused to take Mark on the second journey, Barnabas and Mark journeyed together to preach the Good News. Mark also worked with Peter and Later Mark and Paul were reconciled (Philemon 24) Mark wrote the gospel of Mark.

I Cor 1:10-11 For the unity of the church or for avoiding the division or for being perfectly united in mind and body, it does not require everyone to believe exactly the same. There is a difference between having opposing viewpoints and being divisive. A group of people will not completely agree on every issue but they can work together harmoniously if they agree on what truly matters – Jesus is the Lord of all. In church and families, let us speak and behave in such a way that will reduce arguments and increase harmony. Petty differences should never divide believers.

Lawsuits among the believers (1 Corinthians 6:1-6) St. Paul teaches how the congregation should handle smaller problems between believers. Society has set up a legal system where disagreements can be resolved in courts. But Paul declares that disagreeing Christians should not have to go to secular court to resolve their problems. As Christians, we have the Holy Spirit and the mind of Christ. So why should we turn to those who lack God's wisdom.

Paul and Silas initially visited Tarsus (Paul's birthplace), Derbe and Lystra. In Lystra, they met a disciple named Timothy, who was well-spoken of by the Christians who were at Lystra and Iconium, and decided to take him with them. Meanwhile, the number of believers kept growing daily (Acts 16:5).

In Philippi, they met a woman named Lydia, a seller of purple from the city of Thyatira, who worshiped God and welcomed them in her house, and then Paul cast a spirit of divination out of a slave girl. Her masters were upset about the loss of income her soothsaying provided (Acts 16:16-24), so they turned the city against the missionaries, and Paul and Silas were put in jail. After a miraculous earthquake, the gates of the prison fell apart and Paul and Silas could have escaped but remained; this event led to the conversion of the jailor (Acts 16:25-40). They continued traveling, going by Berea and then to Athens where Paul preached to the Jews and to the believing Greeks in the synagogue and to the Greek intellectuals and philosophers in the Areopagus/Mars' Hill.

Around 50-52 AD, Paul spent a year and a half in Corinth. In Corinth, Paul met Priscilla and Aquila who became believers and helped Paul through his other missionary journeys. The couple followed Paul and his companions to Ephesus, and stayed there to start a Church. In 52 AD, Paul and Silas sailed to Caesarea to greet the Church there and then traveled north to Antioch where they stayed for about a year before leaving again on their third missionary journey.

16:22-25 Paul and Silas were stripped, beaten and placed in stocks in the inner cell. Despite this dismal situation, they praised God, praying and singing as the other prisoners listened. The story of Shadrach, Meshach, and Abed-nego is a story we all know well in Daniel 3. They were thrown into the fire furnace but they came out miraculously without any harm. They

were protected from harm, comforted in jail. They glorified God and they were rewarded for their faith. let us be true to God no matter how difficult the pressure and the punishment . God's protection transcends anything we could imagine.

"In happy moments, Praise God. In difficult moments, Seek God. In quiet moments, Worship God. In difficult moments, Trust God. In every moment, Thank God"

17 St. Paul in the Jewish synagogue

What is synagogue? For the Jewish people in the Biblical times, The Synagogue was primarily a place of prayer and worship. Secondly it was a center of reading and learning Scripture.

Command of Moses: We read in Deut 31:10–13, Moses commands the priests and elders of Israel to read the law before the people every seven years. It became a pattern and foundation for public reading of the book of the Law (2 Kgs 23:1–3). Some Jewish traditions claim that synagogues existed from the time of Moses. However a careful study of history reveals us that the practice of meeting in synagogues emerged during the time of Israel's Babylonian captivity. During this time, the temple was not available for worship as it was destroyed by Nebuchadnezzar. When Ezra, the priest and scribe, brought the Jewish people from the Babylonian exile to Jerusalem, he gathered them all in a place called water gate and read the book of the Law of Moses (Torah). He explained to them and people listened to carefully, responded by saying Amen and prostrated themselves before the word of God.

Origin of Synagogue: While a sizable number of people came with Ezra to Jerusalem, there were a good number of people who lived in different places as Diaspora. They could not go to Jerusalem temple as it was too far to travel to. They required an alternative place for prayer and worship and thus they ended up having synagogues as places for prayer and worship. Synagogues continued to exist even after the temple was rebuilt. The Jewish people who dispersed to different places due to persecution by the Romans required an alternative gathering place for prayer and worship. They also played as a school to learn Scriptures and Judaism. A group of ten Jewish families could start a synagogue. Each Saturday, the day of Sabbath, Jewish men would gather for religious worship and during the week as a school to study and learn the scripture. The synagogue leader was responsible for inviting a rabbi to teach the people from the scriptures. That is how Jesus a very popular rabbi was invited to teach on Sabbath.

The liturgical order in synagogue ceremony: First Shema (Deut 6:4: you shall love your love with all your heart, soul, will) was recited. Then there was a reading from the Law (Genesis to Deuteronomy). Then a passage from the prophet to illustrate the Law and the sermon was read. Then the rabbi would be giving his sermon

Jesus in the synagogue: By the time of Jesus and the New Testament period, synagogues had become a known place for regular gathering. The New Testament mentions synagogues over 60 times, largely in connection with the ministry of Jesus and the apostles. On the Sabbath, local Jews would meet for prayer and Scripture reading. On one occasion, Jesus came to Nazareth and as a faithful Jew, he went to the synagogue on the Sabbath day and he stood up to read and he unrolled the scroll and found the passage from the prophet Isaiah 61:1-2 "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor." And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this Scripture has been fulfilled in your hearing." Jesus was proclaiming himself as the one who would bring this good news as a liberator.

Paul and the other apostles would use the synagogue as a launching point for missionary activities. Upon arriving in a new community, Paul would show up at the synagogue and request to speak. He definitely had the credentials to open many doors (Acts 22:3). He would then present Jesus as the Messiah and begin his local outreach. This sometimes resulted in many people believing in Jesus. Acts 14:1 records, "Now at Iconium they entered together into the Jewish synagogue and spoke in such a way that a great number of both Jews and Greeks believed." In one case, a synagogue ruler was baptized (Acts 18:8). At other times, Paul's practice of teaching in the synagogue led to much persecution

Paul's preaching in Athens: Athens was a center of Greek culture, philosophy and education with magnificent buildings and many gods. Philosophers and educated people were always ready to hear something new so they invited Paul to speak to them at the meeting of the Areopagus (17:18-19). The Epicureans and Stoics were the dominant philosophers in Greek culture. The Epicureans believed that seeking happiness or pleasure was the primary goal of life while the Stoics placed thinking above feeling and tried to live in harmony with nature and reason, suppressing their desire for pleasure. Thus they were very disciplined. The council of Epicureans and Stoics stood on a low hill in Athens and Paul stood there and spoke about the one true God. He and the audience could look down on the city and the many idols representing gods that Paul knew were worthless. Paul was a rabbi, highly educated by a great Jewish scholar Gamaliel, knew how to present his ideas and persuade the audience, reasoning through the Scriptures. Paul's preaching method is a good example for the preachers to convey the gospel. He did not begin by reciting the Jewish history to the intellectuals as he usually did. He used a different method, starting with what they have (religiosity and image). He began building a case for the one true God, using examples they understood. Finally he moved his message to the person of Jesus Christ , centering on the

resurrection. Inculturation in Evangelization ministry like St. Paul and Francis Xavier. Paul saw this inscription 'unknown god' and used it as a point of entry for his witness to the true God. Paul explained the one true God to these educated men of Athens. Although these men were in general very religious, they did not know God. Today we have a Christian society but to most people, God is still unknown and we need to proclaim who he is and make it clear what he did for all mankind through his son Jesus Christ. We cannot assume that even religious people around us truly know Jesus or understand the importance of faith in him.

18:18 Priscilla and Aquila, an outstanding couple, met Paul in Corinth during the second journey. They had been just expelled from Rome by the Romans by the decree of emperor Claudius. They welcomed Paul in their home and he joined their tent making. He shared with them his wealth of spiritual wisdom. They used their home as a warm place for training and worship

20:13-38 Paul's farewell to the Ephesian Elders: Paul served humbly and with tears but he never quit, never gave up. The message of salvation was so important that he never missed an opportunity to share it. He was compelled by the Holy Spirit (drawn irresistibly by the Holy Spirit) and the Holy Spirit showed him that he would be imprisoned and experience suffering. Even knowing this, Paul did not shrink from fulfilling his mission. His strong character was a good example to the Ephesian elders. The most important goal of his life was to tell others about Christ.

He was a great missionary who ever lived. Paul's relationship with these believers is a beautiful example of Christian fellowship. He had cared for them and loved them. They responded with love and care for him and sorrow over his leaving. They had prayed together and comforted one another. Like Paul, we can build relationships with other Christians by sharing, caring, sorrowing, rejoicing and praying with them. Paul was satisfied with whatever he had, did wherever he was. He was a tent maker and supported himself with his trade. Paul worked not in order to become rich but to be free from dependent on anyone. He supported himself and others who travelled with him.

PAUL'S THIRD MISSIONARY JOURNEY: Paul began his Third Missionary Journey by traveling all around the region of Galatia and Phrygia to strengthen, teach and rebuke the Christian believers. Paul then traveled to Ephesus and stayed there for nearly three years. In Ephesus he performed miracles, healed people and cast out demons by the power of God, he preached and taught the Gospel of Christ (Acts 19:11-12). Even sorcerers turned from their evil practices and repented upon witnessing the power of God (Acts 19:17-20).

Paul eventually found himself in grave danger from worshipers of the pagan goddess Artemis (also known as "Diana of the Ephesians"), and those who were in the business of supplying

them (Acts 19:24-27). Paul left the city after an attack from a local silversmith resulted in a pro-Artemis riot in which most of the city was involved. (Acts 19:28-41). Paul went through Macedonia into Achaia and while waiting to sail for Syria, he discovered another plot against him, so he instead returned through Macedonia (Acts 20:3). Paul and his companions visited other cities on their way back to Jerusalem such as Philippi, Troas, Miletus, Rhodes, and Tyre. At Miletus the church elders from Ephesus came up to meet with him for the last time (Acts 20:17-38). Paul finished his trip with a stop in Caesarea where he and his companions stayed with Philip the Evangelist before finally arriving at Jerusalem (Acts 21:8-10 - 21:15).

What We Can Learn from Paul's Journeys? So much can be learned from the life of Paul and his missionary journeys, not only can we learn the example by which we are to model present-day missions, but we can also learn what living an abandoned life for Christ actually looks like. But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ (Philippians 3:7-8)

Missions work is no easy business, in some countries we may not face the threat of death, in others we might, but one thing is true of all countries, living in a different culture can be incredibly challenging. But don't worry, God is on our side.

In Philippians 3, Paul is explaining and contrasting his life before surrendering to Christ, and he had everything—status, money, respect, knowledge, all of it. But none of it meant a single thing to him next to knowing Christ. I believe this is the life that all Christians are called to, we don't necessarily mean suffering to the extent that Paul did, though that is not out of the question, but rather, lives wholly abandoned to Christ. This kind of abandon ushers in radical, society altering, world-shaking impact.

By following Paul's example and posturing our hearts in the same way, we will find ourselves living Godly lives and walking in effective ministry whether overseas or in a local church. This kind of abandon opens the door to a vast array of different opportunities to serve the Lord and spread the Gospel that we couldn't otherwise have with tight grips.

So what can we learn from Paul's journeys? Among the many many other things we can learn, we know by his example how to live abandoned and obedient to the call of God and we learn that the key to perseverance in difficult times is through eyes set on God and God alone. And we know that we do not do this alone but rather are enabled through and by Christ's love for us and the empowering of the Holy Spirit, to reach into the scariest and darkest places on earth and declare the name of Jesus Christ