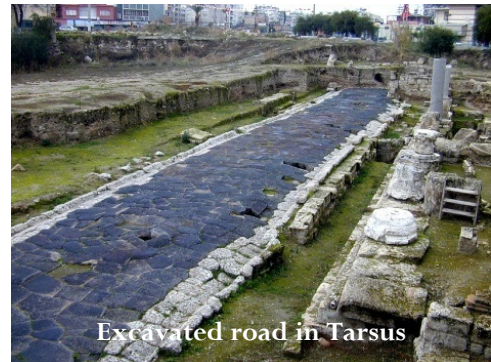


## *A Chosen Instrument*

In the ninth chapter of Acts, we are given an account of Saul of Tarsus's conversion. When the Lord responded to Ananias' fear of Saul's reputation, he said, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and Kings and the children of Israel" (9:15). This statement sets the stage for the remainder of the book of Acts. While we will still encounter other apostles, from this point forward most of our attention will be given to the Apostle Paul. This lesson will cover many years and several chapters. Because of this, more attention will be given to helping you understand the historical and geographical sequence of events. You will be working with several maps in this lesson. The last lesson only covered the time span of a few years. Depending on which date for the crucifixion is accurate, we will pick up in the early to mid thirties AD.

### Map 6

Paul had intended to travel to Damascus for the capture and imprisonment of Christians. But before he got to Damascus, the Lord appeared to him. With **red**, starting in **Jerusalem**, travel through **Scythopolis**, **Capernaum**, **Caesarea Philippi**, and to **Damascus**. After Paul's stay in Damascus, he escaped to the Arabian Desert, which is not completely recorded in Acts (see Galatians 1:17). Draw an arrow from **Damascus** to the South East and label: **Paul in Arabia**. By the time Paul returned, it had been at least the late 30s, and possibly the early 40s. When Paul returned to Jerusalem, instead of bringing chained Christians, he witnessed about Jesus, which brought his life in danger. Because of this, he fled to his native city of Tarsus. Go through **Antipatris** to **Caesarea**. From there, sail up the coast to **Tarsus**.



Excavated road in Tarsus

### Map 5

We return to **Peter**, who traveled to **Lydda**, where Aeneas was healed of paralysis. Label:

*Aeneas, Jesus Christ heals you. Acts 9:34.*

From Lydda, go to **Joppa**, where Peter rose Tabitha and saw a vision regarding clean and unclean animals to eat and the new insight about this ordinance. As a result, Peter went to **Caesarea** (go through **Antipatris**, not Apollonia). At Joppa, label:

*What God has made clean, do not call common. Acts 10:15.*

Cornelius was the first Gentile convert to Christianity. As you gathered from your reading, this was an extremely significant event. The apostles now started to realize that the Gospel is just as available for Gentiles as with Jews. This is a pivotal point in the book of Acts. At Caesarea, label:

*Truly I understand that God shows no partiality. Acts 10:34*

After this, Peter traveled back to Jerusalem, and reported this to the others, which was an equally eye-opening for them (Acts 11:1-18).

## Map 6

When news of the church in Antioch reached Jerusalem, Barnabas was sent to help their progress. With **green**, travel through **Scythopolis**, **Capernaum**, **Caesarea Philippi**, and **Damascus**. Stay just to the east of **Emesa**, and **Hamath**. Stay in the valley on the east side of the mountain range before reaching **Antioch**. From Antioch, go to **Tarsus** and back, either by land, sea, or both. This is when Barnabas brought Paul to Antioch where they remained for a year. By this time, it was about AD 43. You do not need to trace it, but Paul and Barnabas had gone to Jerusalem to bring relief for the coming famine (11:27-30).

## Herod's Persecution

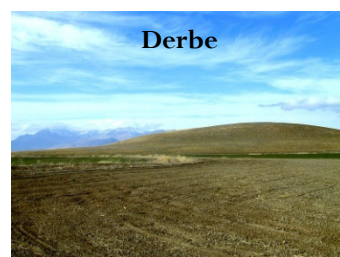
We are told that James was killed at the hands of Herod (Agrippa I) around the time of Unleavened Bread (Acts 12:3), which would have been in the spring, most likely in the year AD 44. This was James the brother of John. The epistle of James was written around this time, but was probably not written by this James. Most believe that the letter's author was one of Jesus' (half) brothers. It is one of the earliest books of the New Testament. Herod also went after Peter, but because the Lord had other plans for him, he was rescued from prison by an angel. Not long after this, Herod went to Tyre and Sidon because he was mad with the people there. In attempt to please him, they extolled him as a god. For this, God struck him down and he was eaten by worms (Acts 12:20-25). After this occurred, Paul and Barnabas returned to Antioch and brought John Mark, who would eventually author the Gospel of Mark. He was a convert of Peter (1 Peter 5:13).

## The First Missionary Journey

Chapters 13-14 of Acts are understood as the "Paul's First Missionary Journey." Sometimes it is forgotten that Barnabas was with him. For this portion of the lesson, you will be using Map 7. You will return to this map to cover two more missionary journeys. Additionally, you will be labeling several items. It is very important that this map is done with precision. Begin by making a key (in a box) in between Cyrene and Crete:

**The First Missionary Journey**  
**The Second Missionary Journey**  
**The Third Missionary Journey**

The Holy Spirit appointed Paul and Barnabas to spread the Gospel toward the west. Using **green**, from **Antioch**, go through **Seleucia**, and sail to **Salamis** at the island of Cyprus. John Mark worked with them there. When they reached **Paphos**, they encountered the false prophet Bar-Jesus. Sail up to **Perga**, and make an arrow back out to the sea. Label: **John Mark back to Jerusalem**. At that time, Paul and Barnabas went to **Antioch (Pisidia)**. They then traveled to **Iconium**. When they had gone to **Lystra**, Paul was stoned, but did not die. After this, they went to **Derbe**, which is also where they turned around. Interestingly, they could have stayed on the land to get back to Antioch. However, there was work to do in some of the cities that they had passed through already. Take the same route back, except, go through **Attalia** instead of Perga. Do not go to Cyprus again. Sail straight to **Seleucia** and then **Antioch**. The first missionary journey took place in the late 40s AD.



## THE EARLY CHURCH: LESSON 17

### Back Home

We are told that Paul and Barnabas remained “no little time” with the disciples when they got back to Antioch (14:28). Peter had been there, and had become caught up in the error of the Judaizers (Galatians 2:11). Not long after this time, the letter to the Galatians was written. It is dated as early as AD 48, and as late as AD 58. Paul wrote to a group of Galatian churches which was in the central region of Asia Minor. Paul’s Galatian audience is considered to have occupied the northern part of the region. However, some have said that they had presence in the South as well. Northern Galatians were Celts who immigrated from Gaul (France). Some have suggested that Paul’s phrase “O foolish Galatians!” (3:1) was specific to the audience’s Celtic identity, but that seems to have minimal consequence in understanding the letter.

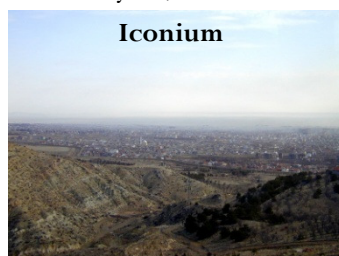


### The Jerusalem Council

Because of the continued controversy regarding circumcision, Paul and Barnabas went to Jerusalem to discuss the issue with the other apostles. On their way they had passed through Phoenicia and Samaria. As soon as they arrived, some Pharisees rose up and demanded that one must be circumcised so as not to violate the law of Moses. It was now close to AD 50. Approximately 25 years had passed since the conversion of Paul. Notice that the Pharisees were not trying to stamp out Christianity any longer. Instead, they sought to pervert it. Since Peter and Paul’s last visit in Antioch, Peter had learned from Paul’s correction. He was the first to stand in opposition to this false teaching (15:6-11). After this, Paul and Barnabas testified to God’s work among the Gentiles, and then James did as well by showing how this understanding was consistent with Scripture. The apostles were used by God to occupy a unique position of authority, but they never violated or added to Scripture (see Matthew 5:17-20).

### The Second Missionary Journey

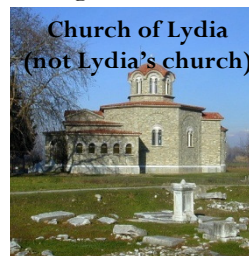
After the Jerusalem Council, Paul and Barnabas had gone back to Antioch. Both of them were going to set out to the churches that they had visited. However, they disagreed as to whether Mark should come, and separated as a result. Barnabas went with Mark back to Cyprus, but Paul took a man named Silas up to Asia Minor on land. Their first destination was (use purple) **Derbe** passing through **Issus**, **Tarsus**, and the **Cilician Gates**. Timothy was introduced at this time (16:1). Having moved through **Iconium** and **Antioch (Pisidia)**, they were directed by the Spirit not to go to the Macedonian region. As a result, they went essentially straight north to the small sea that is southwest of the Black Sea. Label this: **Marmara Sea**. Move along the southern coast of the Marmara Sea and down to **Troas**. Sail north around **Samothrace** and the (pink) island southeast of it all the way to **Neapolis** and then to **Philippi**. While they were there, they met a female merchant named Lydia, who was converted. A demon-possessed slave girl had followed Paul around brining



Iconium



Troas



Church of Lydia  
(not Lydia's church)

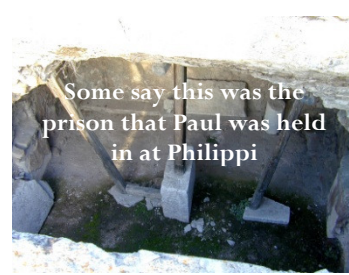


Philippi



## THE EARLY CHURCH: LESSON 17

attention to them. After the demon left the girl at Paul's order, her owners became angry at him. Because they could no longer use the girl for their own gain, they attacked Paul and Silas. After they were beaten, they were thrown into prison. When the Lord caused an earthquake, the jailer was converted. Paul and Silas not only fellowshiped with his converted family, but remained under his authority. After all of this, the magistrates found out that they were Roman citizens, and apologized. Paul had his Roman citizenship from birth, as a Jew born in Tarsus. After they visited Lydia, they went to **Thessalonica** through **Amphipolis** and **Apollonia**. They taught in the Synagogue, which caused trouble, but some believed. At the synagogue in **Berea**, the Jews approvingly tested their message against the Scriptures. Paul sailed down to **Athens** on the west side of the long island (Evvoia), and then sent for Silas and Timothy to catch up with him. Unlike his encounters with Jews in Synagogues, Paul addressed the philosophers at the Areopagus. Some mocked, but some believed, including Dionysius the Areopagite, and a woman named Damaris.



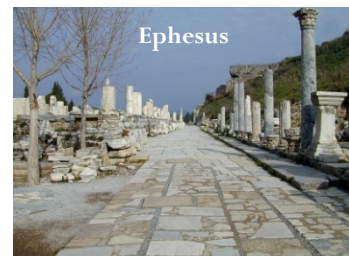
His next destination was **Corinth**, where Silas and Timothy caught up with him. At this point we are introduced to Aquila and Priscilla. Unlike Berea, the Jews did not receive Paul, so he went to the Gentiles. From here Paul had written 1 and 2 Thessalonians. Label in the vicinity of Corinth:

### 1 & 2 Thessalonians (AD 50/51)

Paul began to go back to Antioch from Corinth. When he was at **Cenchreae** he cut his hair (you may draw a ✂ at that location). From **Corinth**, sail to **Ephesus**, staying on the north side of **Samos**. We are introduced to Apollos in Ephesus, who was a native of Alexandria. Though he was testifying about Christ, Priscilla and Aquila pulled him aside for a theology lesson (18:26). But Paul had already been headed back to **Antioch** by that time, but passed through **Caesarea**, and possibly **Jerusalem** and **Damascus** by necessity.

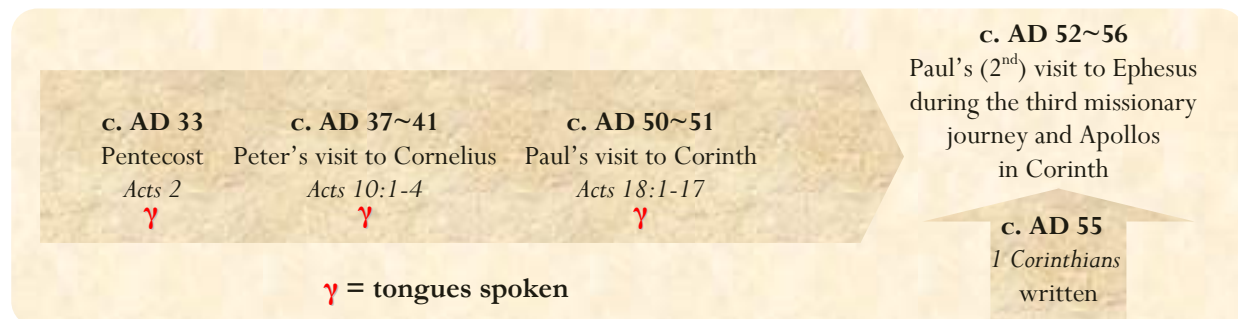
### The Third Missionary Journey

Apollos had gone over to Achaia, which is the southern region of the Grecian peninsula. While he was at Corinth, Paul had come back to Ephesus. Using **orange**, trace his route through the following cities beginning in **Antioch**: **Tarsus**, **Derbe**, **Lystra**, **Iconium**, **Antioch (Pisidia)**, **Laodicea**, **Ephesus**. When Paul had arrived, he met some Jews who had received John's baptism, but had not received the Holy Spirit. This is the third and final time that speaking in tongues occurs in the book of Acts. 1 Corinthians was also written about this time, which is the only New Testament book to address the issue of tongues. Without presenting an argument for the cessation or continuation of tongues, this observation is significant. Among the most notable events in Ephesus was the riot, which started because



## THE EARLY CHURCH: LESSON 17

the spread of the Gospel was hurting the idol industry. John MacArthur preached on this passage several years ago. “They didn’t go around blasting Artemis. They didn’t have marches against the temple of Artemis. They didn’t carry posters around-- ‘Dooooown with Artemis of the Ephesiaaaans!’ They didn’t lambast that. All they did was preach a positive message, and the negative took care of itself.”<sup>1</sup>



In the vicinity of Ephesus, label:

### 1 Corinthians (AD 55)

From **Ephesus**, travel through **Smyrna**, **Pergamum**, and **Troas**. Then sail to **Philippi** north of Samothrace, followed by **Apollonia**, **Thessalonica**, **Berea**, and down to **Corinth**, but not through Athens. In the vicinity of Berea and Thessalonica, label:

### 2 Corinthians (c. AD 55~56)

Label the following near Corinth:

### Romans (c. AD 55~57)

After three months, Paul went back to Asia Minor (20:1-6). Take the same route back to **Troas**. At Troas, we meet Eutychus, who fell out of the window when he dozed off. Paul and his companions then set sail for **Assos**, and then to **Mitylene** on the eastern side of the island (Lesbos). From there, they sailed on the eastern side of **Chios**, the western side of **Samos**, and then to **Miletus**. After greeting the Ephesian elders, Paul made his way back to Jerusalem to be there for Pentecost. From **Miletus**, sail to **Tyre**, but touch the coasts of **Cos**, **Rhodes**, and **Patara** on the way. Stay to the south of Cyprus. While in Tyre for seven days, the Holy Spirit directed Paul not to go to Jerusalem. Paul and his companions then sailed to **Ptolomias**, then **Caesarea** where they met Philip the evangelist who had four daughters who prophesied. Philip was one of “the seven,” chosen as deacons (Acts 6:5). Having been warned about his coming predicament in Jerusalem, Paul did not hesitate to advance to Jerusalem. When he arrived, he visited James and prepared for the temple offering. From a human standpoint, the events that follow would seem unprecedented. However, Paul knew that imprisonment was coming. The next lesson will cover the final phase of the history recorded in Acts, which includes Paul’s voyage to Rome. We will also cover the history leading up to about AD 100, which is the time the New Testament closed, and the apostle John died. This lesson leaves off in the mid-50s AD.

<sup>1</sup> John MacArthur, *The Riot at Ephesus*. 1773 The Riot at Ephesus Acts 19:21-41. March 17, 1974. MP3. <http://webmedia.gty.org/sermons/High/1773.mp3>. Accessed 6/28/11.

## THE EARLY CHURCH: LESSON 17

### Assignment

2 Timothy

2 Peter

Hebrews

Listen to “The Riot at Ephesus” by John MacArthur. There is a lot of historical background explained that could not be included here. You will laugh when he imitates the rioting Ephesians.

<http://webmedia.gty.org/sermons/High/1773.mp3>



Corinth



Temple of Apollo in Corinth



Temple of Zeus in Olympia

Greek	Pronunciation	English	Part of Speech
glwssa	glow-sa	tongue, speech, language	noun
agapaw	aw-ga-pao	I love	verb
yuch	psook-sey	soul, self, life	noun
ol o~	ha-loss	whole	adjective
ai~ma	haima	blood	noun
didaskw	didasko	I teach	verb