

# THE LIFE OF PAUL

## LESSON VIII

### THE THIRD MISSIONARY JOURNEY

#### PART I (Antioch to Ephesus)

1. Paul starts his third missionary journey from Antioch just as he had started his first two journeys from this congregation. Who is with Paul? Acts 18:22-23; 19:22,29; 20:4; Rom. 16:21-23; II Cor. 12:18 **(Acts 18:22-23 - And when he had landed at Caesarea, and gone up and greeted the church, he went down to Antioch. After he had spent some time there, he departed and went over the region of Galatia and Phrygia in order, strengthening all the disciples.) (Acts 19:22 - So he sent into Macedonia two of those who ministered to him, Timothy and Erastus, but he himself stayed in Asia for a time.) (Acts 20:4 - And Sopater of Berea accompanied him to Asia-- also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.) (Rom 16:21-23 - Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you. I, Tertius, who wrote this epistle, greet you in the Lord. Gaius, my host and the host of the whole church, greets you. Erastus, the treasurer of the city, greets you, and Quartus, a brother.)**
2. Note that some believe that Titus had gone on the second journey and has remained with the party, even on the third journey. (II Cor. 12:18; II Cor. 8:6,16-24) I can't say when Titus started traveling with Paul, however, it is quite obvious that he must spent quite some time with Paul in order for Paul to have so much confidence in him. Our scriptural history is lacking the details that will allow us to fill in the gaps in more depth. **(2 Cor 12:18 - I urged Titus, and sent our brother with him. Did Titus take advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps?) (2 Cor 8:6 - So we urged Titus, that as he had begun, so he would also complete this grace in you as well.) (2 Cor 8:16-24 - But thanks be to God who puts the same earnest care for you into the heart of Titus. For he not only accepted the exhortation, but being more diligent, he went to you of his own accord. And we have sent with him the brother whose praise is in the gospel throughout all the churches, and not only that, but who was also chosen by the churches to travel with us with this gift, which is administered by us to the glory of the Lord Himself and to show your ready mind, avoiding this: that anyone should blame us in this lavish gift which is administered by us--providing honorable things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother whom we have often proved diligent in many things, but now much more diligent, because of the great confidence which we have in you. If anyone inquires about Titus, he is my partner and fellow worker concerning you. Or if our brethren are inquired about, they are messengers of the churches, the glory of Christ. Therefore show to them, and before the churches the proof of your love and of our boasting on your behalf.)**
3. Where does Paul go after leaving Antioch? For what purpose is he traveling this route? Acts 18:23-24 **(Acts 18:23-24 - After he had spent some time there, he departed and went over the region of Galatia and Phrygia in order, strengthening all the disciples. Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus.)**

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4. Most scholars believe that this is the last time that Paul saw Antioch and probably his home in Tarsus.
5. A new personality is introduced. What is his name? Where is he from? What is he lacking in order to be saved? What is characteristic about this man? Acts 18:24; 19:5; I Cor. 1:12; 3:1-11; 16:12 **(Acts 18:24 - Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus.) (Acts 19:5 - When they heard this, they were baptized in the name of the Lord Jesus.) (1 Cor 1:12 - Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ.") (1 Cor 3:1-11 - And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men? For when one says, "I am of Paul," and another, "I am of Apollos," are you not carnal? Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase. Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor. For we are God's fellow workers; you are God's field, you are God's building. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ.) (1 Cor 16:12 - Now concerning our brother Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time.)**
6. Who taught this man more perfectly the truth? Where had these teachers come from? How did they know the truth? Acts 18:1-19,26 **Aquila and Priscilla had come from Rome to Corinth and were taught by Paul on his second missionary journey. They had accompanied Paul to Ephesus on his way home to Jerusalem.**
7. Where does Appollos go from Ephesus? What does he take with him? How did Appollos convince the Jews that Jesus was the Christ? Acts 18:27-28; 19:1 **(Acts 18:27-28 - And when he (Appollos) desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ.) (Acts 19:1 - And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples)**
8. What scriptures could Appollos use? Isa. 53; (Jonah 1:17; Lk. 11:29-30;) (Ps. 69:21; Mtt. 27:34,48;) (Ps. 22:18; Mtt. 27:35;) (Ps. 22:1; Mtt. 27:46;) (Ps. 22:8; Mtt. 27:43;) (Ex. 12:46; Num. 9:12; Ps. 34:20; Jn. 19:31-36;) (Isa. 40:3; Mtt. 3:3;) (Isa. 40:11; Jn. 10:11-18;) (Isa. 9:1-2; Mtt. 4:12-16;) **Jesus the lamb sacrificed for all of mankind; the sign of Jesus - In the grave three days and three nights; Jesus given gall while on the cross; the dividing of Jesus garments; Jesus cry to His Father - "My God, My God....."; people derided Jesus while he was on the cross; not one bone was to be broken of the lamb being sacrificed to the Lord; John the Baptist, the voice of one crying in the wilderness; Jesus the Shepherd; Isaiah prophesy concerning Jesus being the light to His people.**

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9. Does Paul meet Appollos in Ephesus at this time? Acts 19:1 (**Acts 19:1 - And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus.**) No.
10. Of whose baptism was Appollos baptized and for what purpose was he baptized? Acts 18:25; 19:3; Mtt. 3:11; Mk. 1:4; Lk. 3:3 (Read several translations) (**Acts 18:25 - he knew only the baptism of John.**) (**Acts 19:3 - And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism."**) (**Matt 3:11 - "I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.**)
11. Did the disciples of John have to be baptized again? Did the disciples of John the Baptist, baptized during John's ministry, have to be baptized after Christ's death, resurrection and ascension? Acts 19:3-5 (**Acts 19:3-5 - And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism." Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus." When they heard this, they were baptized in the name of the Lord Jesus.**) It appears to me that those who had been baptized by John had to be baptized by the baptism of Christ for the remission of sins, after the death, burial and resurrection. Some believe that because we do not read about the disciples of Jesus being baptized after his ascension, that their baptism according to John unto repentance was sufficient. I believe that the incident in Ephesus speaks to the necessity of being baptized for the remission of sins according to the symbolism described by Paul to the Romans (Rom. 6:3-9 - do you not know that **as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.** For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.)
12. How many men were baptized as a result of Paul's teaching? Acts 19:7 (**Acts 19:7 - Now the men were about twelve in all.**)
13. In whose name were the men in Ephesus baptized? In whose name were John's disciples baptized? For what purpose were those people baptized by John? For what purpose were and are people baptized of Christ's baptism? Matt. 3:11; 28:19; Mk. 1:4; Lk. 3:3; Acts 2:38; 19:5 (**Matt 3:11 - "I (John) indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.**) (**Matt 28:19 - "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,**) (**Mark 1:4 - John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins.**) (**Luke 3:3 - And he (John) went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins,**) (**Acts 2:38 - Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy**

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**Spirit.) (Acts 19:5 - When they heard this, they were baptized in the name of the Lord Jesus.)**

14. Where did Paul then go to preach? How long did he preach there? Why did he stop preaching in that place? Did anyone believe as a result of Paul's preaching there? Acts 19:8-9 **(Acts 19:8-9 - And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God. But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus.)** Notice that some believed because Paul withdrew the disciples from the synagogue.
15. Where did Paul next go to preach the gospel? How long did he preach in this place? What was he able to accomplish? Acts 19:9-10 **(Acts 19:9-10 - But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus. And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.)**

TYRANNUS [tigh RAN uhs] (a tyra nt)-- a man of Ephesus who owned a school or lecture hall at which the apostle Paul reasoned daily for two years <Acts 19:9-10>. Tyrannus was either a teacher of rhetoric and philosophy or a Jewish rabbi who taught the law in his private synagogue. He allowed Paul to speak of Jesus so that people from throughout the province of Asia heard of Him.

16. What special things happened in Ephesus? Acts 19:11-20 **(Acts 19:11-20 - Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them. Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, "We exorcise you by the Jesus whom Paul preaches." Also there were seven sons of Sceva, a Jewish chief priest, who did so. And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?" Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded. This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many who had believed came confessing and telling their deeds. Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them, and it totaled fifty thousand pieces of silver. So the word of the Lord grew mightily and prevailed.)**
17. Before continuing in Luke's account of Paul's life in Acts 19, let's examine some scriptures which seem to indicate that Paul was engaged with travel and writings of which we have no record. It is not unusual that Luke would not make any mention of Paul's letters, however it is strange that he failed to make any mention of one of Paul's travel experiences sandwiched in between the rest of the third missionary journey. II Cor. 12:14; 13:1; Acts 18:1-3; 20:2-3; I Cor. 5:9-11 **(2 Cor 12:14 - Now for the third time I am ready to come to you. And I will not be burdensome to you; for I do not seek yours, but you. For the children ought not to lay up for the parents, but the parents for the children.) (2 Cor 13:1 - This will be the third time I am coming to you. "By the mouth of two or three witnesses every word shall be established.")** We know of only two visits of Paul to Corinth. The first visit was during his

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second missionary journey recorded in Acts 18:1-3. This was the visit when Paul first preached the gospel in that city and when the church had its beginning there. The second visit that we are aware of is really the third visit and it's on Paul's third missionary journey recorded in Acts 20:2-3. Evidently Paul had made another short visit to Corinth on his third missionary journey and even wrote them a letter. (I Cor. 5:9-11 - I wrote to you in my epistle not to keep company with sexually immoral people. Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.)

18. What was the topic of Paul's first letter to the Corinthians? I Cor. 5:9 (**I Cor. 5:9-11 - I wrote to you in my epistle not to keep company with sexually immoral people.**)
19. The time and place of Paul's letters to the Corinthians appears to be in Ephesus and Macedonia. Paul spent 2 1/2 years in Ephesus during his third missionary journey (Acts 19:3,10; 20:31) It is during this time that Paul must have not been able to stay away from Corinth and paid them a short visit. When returning back to Ephesus, he wrote the Corinthians a letter warning them not to associate with those who were sexually immoral. This first letter is lost for our reading. It appears that Paul writes I Corinthians from Ephesus before going to Macedonia (Acts 20:1; I Cor. 16:5-6). Since Paul had written the lost letter to Corinth before writing I Corinthians, he must have written it from Ephesus also (I Cor. 5:9). Paul planned to go to Corinth on his way to Macedonia and then again from Macedonia on his way back to Judea (II Cor. 1:15-16). Obviously he did not and was explaining why he didn't to the Corinthians in II Cor. 1:17-24). We know that Paul had gone to Macedonia before his third visit to them because of what he says about the Macedonians in II Cor. 8:1ff and in II Cor. 12:14; 13:1. This also places the writing of II Corinthians in Macedonia.
20. Where does Paul plan to go after returning to Jerusalem from this third missionary journey? Acts 19:21 (**Acts 19:21 - When these things were accomplished, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome."**)
21. What event took place in Ephesus after Timothy and Erastus leave for Macedonia? Acts 19:23-41 (**Acts 19:23-41 - And about that time there arose a great commotion about the Way. For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen. He called them together with the workers of similar occupation, and said: "Men, you know that we have our prosperity by this trade. "Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands. "So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess Diana may be despised and her magnificence destroyed, whom all Asia and the world worship." And when they heard this, they were full of wrath and cried out, saying, "Great is Diana of the Ephesians!" So the whole city was filled with confusion, and rushed into the theater with one accord, having seized Gaius and Aristarchus, Macedonians, Paul's travel companions. And when Paul wanted to go in to the people, the disciples would not allow him. Then some of the officials of Asia, who were his friends, sent to him pleading that he would not venture into the theater. Some therefore cried one thing and some another, for the assembly was confused, and most of them did not know why they had come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander motioned with his hand, and wanted to make his defense to the people. But when they found out that he was a Jew, all with**)

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one voice cried out for about two hours, "Great is Diana of the Ephesians!" And when the city clerk had quieted the crowd, he said: "Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Diana, and of the image which fell down from Zeus? "Therefore, since these things cannot be denied, you ought to be quiet and do nothing rashly. "For you have brought these men here who are neither robbers of temples nor blasphemers of your goddess. "Therefore, if Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another. "But if you have any other inquiry to make, it shall be determined in the lawful assembly. "For we are in danger of being called in question for today's uproar, there being no reason which we may give to account for this disorderly gathering." And when he had said these things, he dismissed the assembly.)

- a) Who was Demetrius? **A silversmith determined to protect his trade.**
  - b) Why did Demetrius provoke a riot? **To put an end to Paul's teaching of the gospel.**
  - c) Who was Alexander? **A Jew who was attempting to quiet the belligerent crowd.**
  - d) Who finally quieted the crowd? **The town clerk.**
  - e) Where was Paul during the uproar? Why didn't he do something? **Paul was outside the theater. Chief people, who were Paul's friends, persuaded him not to go into the theater.**
22. Read I Corinthians. What time of the year did Paul write the letter? Had Paul met Appollos before writing I Corinthians? Outline I Corinthians.
- a) **Paul probably wrote the letter during the winter 57AD. Note that Paul was in Macedonia for a brief period of time and then went to Greece. He was forced to leave Greece after three months. Paul's party left Greece and returned back to Macedonia and departed from Philippi after the days of unleavened bread, which would be during the Jews first month or in the spring of the year.**
  - b) **Paul met Appollos and had urged him to go to the Corinthians before he actually visited them. (I Cor. 16:12)**
  - c) **I Corinthians**
    - i) **Part One: In Answer to Chloe's Report of Divisions (1:1-4:21)**
      - a) **Introduction 1:1-9**
      - b) **Report of Divisions 1:10-17**
      - c) **Reasons for Division 1:18-4:21**
      - d) **Misunderstanding of the Gospel Message 1:18-3:4**
      - e) **Misunderstanding of the Gospel Messenger 3:5-4:5**
      - f) **Misunderstanding of Paul's Ministry 4:6-21**
    - ii) **Part Two: In Answer to Reports of Fornication (5:1-6:20)**
      - a) **On Incest 5:1-13**

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- (1) **Deliver the Fornicators for Discipline** 5:1-8
- (2) **Separate Yourselves from Immoral Believers** 5:9-13
- b) **Concerning Litigation Between Believers** 6:1-11
- c) **Warning Against Sexual Immorality** 6:12-20
- iii) **Part Three: In Answer to the Letter of Questions (7:1-16:24)**
  - a) **Counsel Concerning Marriage** 7:1-40
    - (1) **Principles for Married Life** 7:1-9
    - (2) **Principles for the Married Believer** 7:10-16
    - (3) **Principle of Abiding in God's Call** 7:17-24
    - (4) **Principles for the Unmarried** 7:25-38
    - (5) **Principles for Remarriage** 7:39-40
  - b) **Counsel Concerning Things Offered to Idols** 8:1-11:1
    - (1) **Principles of Liberty and the Weaker Brother** 8:1-13
    - (2) **Illustration of Paul and His Liberty** 9:1-27
    - (3) **Warning against Forfeiting Liberty** 10:1-13
    - (4) **Exhortation to Use Liberty to Glorify God** 10:14-11:1
  - c) **Counsel Concerning Public Worship** 11:2-14:40
    - (1) **Principles of Public Prayer** 11:2-16
    - (2) **Rebuke of Disorders at the Lord's Supper** 11:17-34
    - (3) **Principles of Exercising Spiritual Gifts** 12:1-14:40
  - d) **Counsel Concerning the Resurrection** 15:1-58
    - (1) **Fact of Christ's Resurrection** 15:1-11
    - (2) **Importance of Christ's Resurrection** 15:12-19
    - (3) **Order of the Resurrections** 15:20-28
    - (4) **Moral Implications of Christ's Resurrection** 15:29-34
    - (5) **Bodies of the Resurrected Dead** 15:35-50
    - (6) **Bodies of the Translated Living** 15:51-58
  - e) **Counsel Concerning the Collection for Jerusalem** 16:1-4
  - f) **Conclusion** 16:5-24

23. Where does Paul go next? Acts 20:1 **Macedonia.**