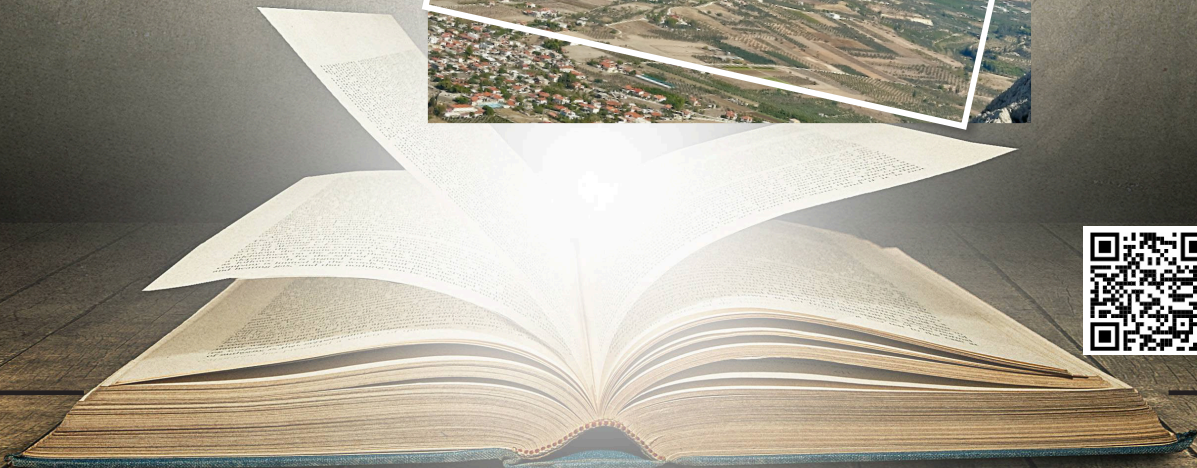




Life of *Paul*

in **Context** Seminar



Seminar Topics

- SESSION 1** Intro: Getting to (Re)Know Paul
- SESSION 2** Paul's Beginnings
- SESSION 3** Paul's Greek & Roman World
- SESSION 4** Paul's First Journey
- SESSION 5** Paul's Second Journey
- SESSION 6** Paul's Third Journey
- SESSION 7** Paul's Journey to Rome
- SESSION 8** "In Paul's Words"

Goals & Objectives

- To gain a **contextual perspective** of the life and ministry of Paul throughout the Jewish, Greek and Roman worlds he served.
- To glean from the **historical, archaeological, geographical, and cultural** backdrop of the life Paul.
- To appreciate the extensive travel, adventure, challenges, and opportunities of the four recorded "**missionary journeys**" of Paul.
- To visit almost every **region, city, and town** Paul served during the course of his journeys. We will explore the "Where, What, How, and Why" of Paul's teaching.
- To take special interest in Paul's primary **theological themes** preserved in his letters to the churches. We will focus on His own **words**.
- To grow in our own walk of faith with Christ within the scope of Paul's bold **teaching** and **proclamation**, and to become inspired for the cause of the Gospel of Christ.

About Biblical Israel Ministries & Tours

Biblical Israel Ministries & Tours (BIMT) was created over 30 years ago (originally called Biblical Israel Tours) out of a passion for leading people to a personalized study tour experience of Israel, the land of the Bible. The ministry expanded in 2016. BIMT is a support-based evangelical support-based non-profit 501c3 tax-exempt ministry dedicated to helping people "connect the dots" between the context of the ancient world of the Bible and Scripture.

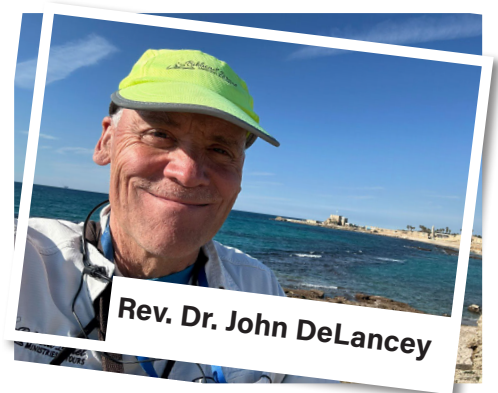
The two-fold purpose of BIMT is:

1. Leading highly biblical study-discipleship tours to Israel and other lands of the Bible, and to...
2. Teaching the Bible in the context of the land of Israel! This includes "Physical Settings of the Bible" teaching and discipleship training for churches and schools. It is our prayer that BIMT helps people to not only grow in a deeper understanding (e.g. information), excitement, and appreciation of God's Word, but also to encourage people to grow (i.e. spiritual formation) in their walk of faith with Christ.

The Director of BIMT is **Rev. Dr. John DeLancey**. He is a former one-year archaeology and historical geography student in Jerusalem (Jerusalem University College). He has lead nearly 100 Israel study trips. He also has led 19 separate Greece, Turkey, and Rome trips and excavated at 9 archaeological sites to date. Pastor DeLancey has also pastored for 26 years, serving churches in MN and PA. He is married to Sue. They live in Sugar Grove, PA (NW corner of PA right on the NY border). Together they have three children - Joel, Hannah, and Rachel and at present four grandchildren.

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Session 1: Introduction - Getting to (Re) Know PAUL

Seeing Paul through the lens of the...

- H _____ (the past)
- G _____ (regions, locations)
- A _____ (ancient sites, daily life)
- C _____ (order, phases of ministry)
- C _____ (backgrounds)
- T _____ (redemptive purpose)



(credit: Bible Mapper)

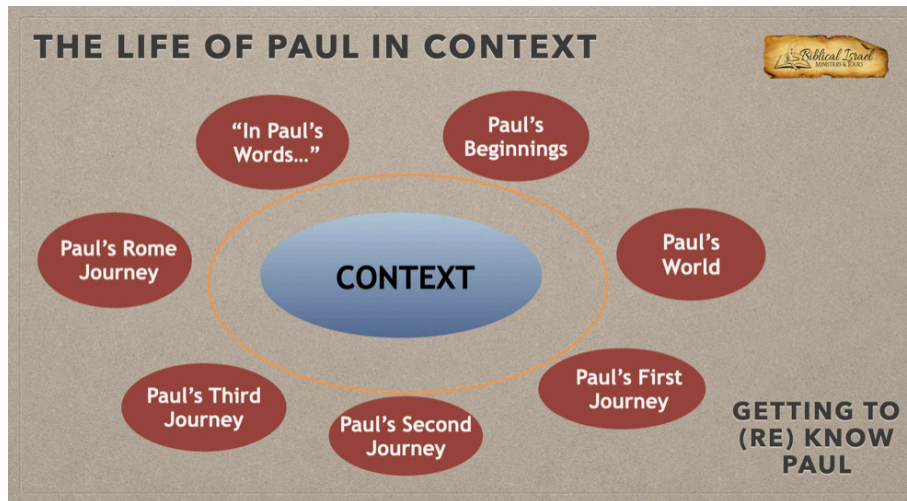
Today's Lands of Israel, Turkey, Greece, and Italy serve as the "P _____ B _____" for Paul's ministry!

Paul traveled about _____ miles over the course of his missionary journeys.

The center of Paul's message: Jesus, the C _____ and the R _____ (see Romans 1:1-4).



Session 2: Paul's Beginnings



Paul was probably born somewhere between AD ____ - ____ (some specifically suggest AD 9).

Paul grew up in a J_____ family who had full R_____ citizenship.

Paul grew up zealously observing all the Jewish customs of Torah. His father was a pharisee who named him *Shaul* on the 8th day.

Paul grew up practicing the pattern of P_____ (using *Teffilin*).

What did Paul look like?



According to early Christian tradition, specifically the 2nd-century text of "Thecla" (*Acts of Paul*), the Apostle Paul was described as... *"a short, bald-headed man with bow legs, meeting eyebrows (unibrow), a long, hooked nose, and a sturdy build."*

Paul's Bible would have included the Septuagint (LXX). About _____% of Paul's over 100 scriptural citations from the Hebrew Bible are considered to be from the LXX (or a similar Greek version).

While Paul was likely fluent in Hebrew, the use of the Septuagint (as well as potential engagement with its variations) suggests he selected the text most appropriate for his audience and argument.

Paul made the trip from Tarsus to Jerusalem in order to study under G_____ (AD 23-28?).

At this time, Paul would have been between _____ - _____ years old during Jesus' public ministry. He would not have been old enough at the time to exercise leadership in the Jewish community. However, is it possible he would have known about (and met) Jesus?

Here is the unknown: When did Paul's training under Gamaliel end? Did he go back to Tarsus? If so, for how long? When did Paul return to Jerusalem (Acts 7)?

The trip from Jerusalem to Damascus took place in AD _____ - _____ (?). This marks Saul's "conversion" (Acts 9).

The first mentioning of Paul (Saul) in the Bible is Acts 7:57-58. Paul is described as a young man.

Paul journeys from Damascus to Arabia (in AD _____ - _____ ?)

Following time in Arabia, Paul returns to Damascus for three years (Galatians 1:13-20). He then go again to Jerusalem to get acquainted with Cephas (Peter) and stayed with him fifteen days. He saw none of the other apostles—only James, the Lord's brother.

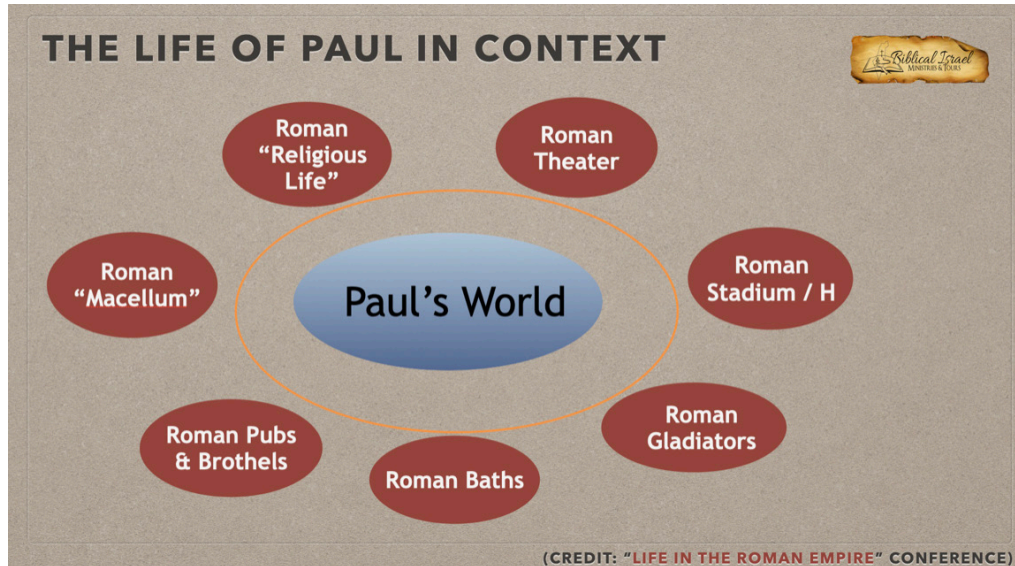
Finally, Paul travels to C_____ (on Israel's coastline) en route to Tarsus (his home town).

NOTES



Session 3: Paul's World

How much do you know about Paul and his world?



Roman Theaters:

- Theaters began in the ____th century BC and every Greek/Roman city had one.
- The purpose of the theater was to not just entertain people, but actually to educate people about a world view. It was to change and shape the course of the culture. This was the way to normalize the culture.
- In Paul's day, there were four (4) types of dramas: Tragedy, Comedy, Mime, Pantomime.
- Paul knew the theater culture and wrote about it in his letters: Ephesians 5:1-5, 1 Corinthians 13:1

Roman Stadium / Hippodrome:

- Romans citizens were chariot racing enthusiasts!
- The "Circus Maximus could seat 250,000 - 350,000 people. It had three tiers of seating. The first tier seats were marble. Second section seats were made of wood. The third (and top) section was "standing room only."
- The horse/chariot race length was about _____ miles. The track was 650 yards by 220 yards.
- The most amount of racers in any given race was 12. They would race counter-clockwise around the center section (called the Spinae). At the end, there was a 180 degree turn around the end of the Spinae. This was called the Metae. It is around this bend where most of the crashes would happen.
- There was another type of race that involved a runner in the chariot. When the horses completed the race, the runner would hop out and complete one more loop. The challenge was that there were most likely horses and chariots still on the track.
- The best-preserved stadium is Aphrodisias. It could seat about 30,000 people. It's about three football fields in length. The race course 515 to 630 feet. The length varied by region and era, with the Olympic stadium commonly cited at 202 yards (606 feet). It dates to the 1st century AD.
- Paul connected to this stadium / racing imagery: Acts 20:24, Galatians 2:2, 1 Timothy 4:7, 1 Corinthians 9:24-27.

Roman Gladiators:

- Romans loved the b_____ and gore of gladiators and beast hunts.
- The past and great moments of Roman history. Spectacles were predetermined, because Romans had to win!
- Gladiatorial contests were staged in three parts: (1). Animals and hunters are brought in. Stage props and the arena (sand) prepared. This happened in the morning. (2). Executions took place in the late morning. The use of animals added to the drama! (3). Gladiator fights took place In the afternoon men fought against other men.
- Securing the animals took up to _____ months. Different kinds of animals were brought in, depending on the location. Lions, tigers (i.e. at the Colosseum). Bears, boar, and bulls (i.e. at Pompeii). The types of animals brought in was conditioned upon how high the protective wall was between the arena area and the first row of seats (for royalty).
- Securing and preparing the venue took time too. Local magistrates would be responsible for things like food stands, practice areas (called a *Palestra*), and awnings (for shade).
- Getting the right gladiators was critical. If a gladiator is killed in the games, the sponsor has to pay the bill for what is loss, or for medical expenses. If the crowd demand the gladiator to be freed, then the sponsor had to buy another man on the spot at the rate the crowd demands. This could be really expensive! This is why Marcus Aurelius (REIGNED AD 161-180) put a cap on the price.
- Obtaining "sparsiones" (prizes) was another preparation. These would be tickets for free bread and free beer for the spectators.
- Paul connected to gladiator imagery: 1 Corinthians 15:30-33, 2 Corinthians 4:11-12, 17



Roman Baths:

- Roman bathhouses were a central feature of daily life across the Roman Empire.
- Ironically, the primary purpose of the bathhouse wasn't hygiene, but rather they served as social hubs for people from all walks of life.
- Bathhouses were about entertainment, relaxation and social interaction. People went to bathhouses for leisure.
- Visiting the baths was a daily ritual, usually at mid-day and usually for 3-4 hours. Although there were designated times for men and women, mostly it was a mix of men and women. Bathers were either partly or completely nude. It was a sensual and sexual place to hang out.
- The bathhouse complex: **Apodyterium** - This is where you would undress; **Tepidarium** - This was a warm-water intermediate space. Bathers would relax here as they began their time at the bath house; **Caldarium** - This was either a hot-water pool or a hot steam room. The hypocaust system consisted of clay pillars upon which the floor was built. Hot air from a nearby furnace would be pushed through the pillars, heating the floor; **Frigidarium** - This was a cold-water pool. You would not swim but could soak. Bathers would cool down here;
- Paul connected to bathhouse imagery: Ephesians 4:17-24.

Roman Brothels, Macellum & Pubs:

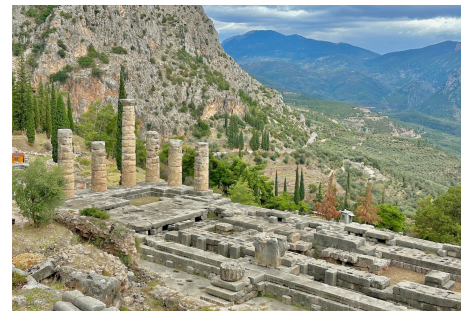
- Brothels, macellum and pubs played a common cultural role in every city of ancient Roman society.
- Brothels were staffed primarily by male and female slaves, some of whom were unwanted children who were raised as sex workers.
- When you entered a brothel, the p_____ were lined up, with the nickname shared above their heads and their price posted. They were staffed by both women and men who were slaves.
- Macellum: They were food markets. This was part grocery store (with staple edible foods), part food court, and part temple. Because of the lack of refrigeration, this food market was essential to every-day Roman life. They were large rectangular buildings, with a round building (called a *Tholos*) in the center.
- Forum: The broader public square, which often hosted general markets to buy simple common food items (fruits, breads, vegetables).
- Horreum: A warehouse or storehouse for staples like grain and olive oil.
- Often times, a restaurant was attached to the macellum. Also, temples were part of the macellum as well. So the meat market in each town was religious and cultic in nature.
- when a person would go and buy meat, it would be "stamped" with an image of a god on it as sponsored by the empire (see 1 Corinthians 8:1-7).
- There were two primary "restaurants" in that day for commoners: (1). *Pubs* ("popinae"): These were low class taverns. They offered a range of foods. (2). *Thermopolium*: Often called a "cook-shop" or fast-food restaurant. Embedded jars (*dolia*) would have hot soups.
- The p_____ lived in the highest floors of the house. There were no cooking facilities for them. Thus, they frequented the pubs often for their meals. A lot of time would be spent here.
- In the Roman world wine was used as for medicinal purposes: a treatment for depression, memory loss, intense grief, bloating, constipation, diarrhea, gout, halitosis, snakebites, tapeworms, urinary problems, and vertigo. Wines ranged from spice wines (*conditum paradoxum*) to vinegar-based wines (*posca*).
- Paul addresses the issues of wasting time & drunkenness: Ephesians 5:15-18

Roman Religious Life:

- Since the Romans adopted the Greek p_____, the same gods were honored and revered. However, the Romans did rename the gods.
- Thrown into the mix of the pantheistic beliefs of the ancient Greeks and Romans is the rise of the imperial cult, namely, the rise of deeming the Emperor as a god. On January 1st 42 BC, the Senate officially deified J_____ C_____, who had been assassinated two years earlier. Caesar duly became the first Roman ruler to become a god.
- The *Mytilene inscription* of Augustus is a significant Greek decree (from between 27-11 B.C.) honoring Augustus as a god, savior, and benefactor, likely marking the establishment of this imperial cult. Line 34: "That it is a characteristic of his customary greatness of mind to take into account that things that are by fortune and by nature humbler can never be made equal to those that attain a heavenly reputation and possess the authority and power of gods. But if anything more glorious than these is discovered in later times, the zeal and the piety of the city shall fail in none of the things that can deify him all the more."
- The Romans modified their view of the Greek mythological gods to fit a culture centered on order, discipline, and the welfare of the state (through a "contract" with the gods).
- There was no need for "conversion" from one faith or deity to another. Proselytizing or evangelistic tendencies did not exist.
- Religious life was primarily concerned not with ethics - how one ought to live - but rather with how to earn material blessings from the gods and how to avoid their wrath.
- "Religion" was not experienced as a personal faith, deeply affecting the emotional life or character development of the worshipper.

- Daimones or “spirits” constituted another large group of spiritual beings. The common view in the 1st century was that a daimon was the most harmful being in the universe.
- Temples constituted the most noteworthy physical expression of religion in antiquity. Every city, township, and village had multiple temples. Large cities had grand temples, while most were more modest.
- Temples were not used for regular worship gatherings in the modern sense. The temple would house images of the god and would provide facilities for sacrifices, feasts, and other ritual practices.
- The sacrificial altar normally stood outside the temple, often on a raised platform in the front of the temple. sacrifices of animals, grain, fruit, and other produce were also made. Portions of the sacrificial meat were burned as an offering to the god, and other portions were distributed among participants or sold in the market (see 1 Cor. 10:25-30).
- Sacrifices had four principle reasons: (1). To honor the god, particularly during religious festivals; (2). To give thanks to the god for some kind of material blessing (e.g. an abundant harvest, victory in an athletic competition, a safe journey; (3). To appease the god in the case of a ritual infraction or a perceived punishment from the deity; (4). To petition for help from the god(s).
- Temples were staffed by locals who were elected or chosen by lot to serve as priests. Male priests served male gods, and female priests served female gods.
- Priests underwent no formal religious training. Priests officiated at civic ceremonies but otherwise continued in their civilian professions.
- Property owners and businesses of a city or municipality were required to contribute to the upkeep of their temple, under the threat of a curse.
- Robbing temples was a big problem in the ancient world (see Romans 2:22).
- Temple life was deeply embedded within the social and economic structure of the Roman world. The break-through of Christianity not just confronted the ideology of pantheism, but also it upset the economic stability of any given city (see Acts 19).
- Magic in the context of ancient Rome refers to supernatural practices. A belief prevailed that spirits and supernatural powers could be manipulated to do one's bidding through secret rites and incantations.
- The New Testament contains numerous references to diviners, exorcists and other practitioners of the magical arts (see Acts 8:9-25; 13:4-12, 16:16-18; 19:13-16, 18-20).
- The few areas of ancient Greco-Roman religious conceptions offer more confusion and contradictions than their belief in the afterlife. Plato taught that the “soul” of the noble philosopher would survive death and attain perfect knowledge.
- Epicureans were known for their metaphysical materialism and their absolute denial of any kind of postmortem existence (Epicurus, 341-270 BC). Stoics believed in an “endless cycle of cosmic conflagration,” after which the entire history of the cosmos would be repeated in exactly the same sequence. Others believed that the dead somehow continued to live in the tomb (see 1 Thessalonians 4:13).
- However, all of these various views of the afterlife had one thing in common: the denial of a bodily resurrection. The idea of a postmortem physical rejuvenation was distasteful to most Romans. It is no wonder that Paul's preaching of the resurrection was greeted with open skepticism in Athens (Acts 17:32) and derision in Corinth (1 Corinthians 15).

NOTES





Session 4: Paul's First Mission Journey

Summary of Paul's life: Paul, the "Persecutor, Preacher, Representative, Ambassador, Disciple, Prisoner, Shipwrecked, Prisoner, Encourager, Prisoner, Martyr."

Paul traveled about **1,400 - 1,600 miles** on his first mission journey (c. AD 47-49)

The starting point for the first mission journey was A _____, the location of the first church (Acts 13:1-3).

After being sent by the church, Paul and Barnabas embark on their journey from the harbor/port of S _____. (Acts 13:4).

In S _____ (on the island of Cyprus), Paul and Barnabas preach the word of God in Jewish synagogues. (There were many Jewish communities scattered throughout the Roman Empire). They then travel across the island to P _____ (Acts 13:4-7).

In Paphos, Paul and Barnabas are sought out by a community leader named Sergius Paulus.

From Paphos, Paul and Barnabas sail to Perga on their way to Pisidian Antioch. Perga is on the southern coast of Turkey today (Acts 13:13).

Paul travels the passes through the mountains to get to P _____ Antioch. Paul tells people in a synagogue that Jesus Christ is the Messiah who was promised in the Hebrew Bible (Acts 13:14-52). Paul preaches his first sermon here.

Many people turn against Paul and Barnabas in Antioch. So they leave for I _____ where Paul and Barnabas are met with great resistance to the Gospel. They learn that there is a plot to have them killed. They flee to the nearby towns of L _____ and D _____ (Acts 14:1-7).

In Lystra, a man who had never been able to walk is miraculously healed through Paul. The town's people proclaim that Paul and Barnabas are gods. Paul and Barnabas correct them. Paul is later stoned, dragged out of the city, and left for dead. He recovers and travels to Derbe (Acts 14:8-20).



In Derbe, Through the preaching of Paul and Barnabas, many people learn about Jesus and become disciples. Paul and Barnabas later return to Lystra (Acts 14:20-21).

Paul and Barnabas also return to Pisidian Antioch to encourage and strengthen the new disciples there also (Acts 14:21-22).

After Pisidian Antioch, Paul and Barnabas preach the Gospel in P _____ where they "Preach the Word." (Acts 14:24-25)

From A _____, Paul and Barnabas sail back to the Syrian Antioch, the city from which they had begun this mission journey (Acts 14:26). Paul and Barnabas give a report about their mission journey. Paul and Barnabas stay in Antioch for a while, spending time with disciples (Acts 14:27-28). Afterwards, Paul travels south to J _____.

NOTES



Session 5: Paul's Second Mission Journey

Sometime following the "Jerusalem Council" (c. 48-50), Paul begins his second mission journey. Paul, Barnabas, Silas, and other evangelists, first travel about 300 miles from Jerusalem to A_____ (Acts 15:22).

Paul traveled about **2,800 - 3,000 miles** on his second mission journey (c. AD 50-53).

Paul and Barnabas have a disagreement. They part ways. Barnabas goes to Cyprus. Paul and Silas travel through S_____ and C_____ (Acts 15:36-41).

Paul and Silas travel through Cilicia, which includes Paul's home town of T_____ (Acts 15:36-41).

North of Tarsus is the primary Cilician Gates (also known as the Gülek Pass).

Paul travels to the towns of D_____ and L_____, both of which he had visited during his first mission journey (Acts 16:1-5).



In Lystra, Paul meets Timothy, and invites him to join them. His mother was Jewish and a believer. His father was Greek (Acts 16:1-5).

It is probable that Paul travels through Iconium, on his way to T_____. It is also likely that Paul re-visited Antioch Pisidia as well. He returned to these cities visited during his first journey for the purpose of encouraging them (Acts 16:1-6).

After arriving in Troas, Paul has a vision telling him to go to M_____ and evangelize there (Acts 16:6-10).

Paul and Silas sail from Troas to N_____, en route to P_____, a city in Macedonia. This harbor of Neopolis was where they first step foot on Macedonian soil (Acts 16:11-12).

Paul and Silas most likely used a section of the 700 miles "Via Egnatia" Road/pavement to get to Philippi, a distance of about 13 miles (Acts 16:12).

The river that flows through Philippi is the Zygaktes River. Perhaps Paul met Lydia here (Acts 16:13-16). Paul also met a female slave who had a spirit (Greek: pythona / pythia). At that moment the spirit left her. When her owners realized that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace to face the authorities.

The area on the end of the Agora/Forum most likely was the *Bouleuterion* (judgement hall). This was the most likely place of Paul and Silas' imprisonment (Acts 16:25-33)

After being released from prison at Philippi, Paul and Silas pass through A_____ and A_____ on their way to Thessalonica, which has a Jewish community (Acts 17:1).

In T_____ Paul preaches in a Synagogue. Jason is a believer in the Agora/Forum. Some Jews and Greeks are brought to faith. Later, a mob tries, unsuccessfully, to capture Paul and Silas (Acts 17:2-9).

Paul travels towards B_____ (37 miles west of Thessalonica). On the way, Paul and Silas would have passed by Vergina, the burial place/tomb of Philip II (father of Alexander the Great).

In Berea, Paul again preaches in a Synagogue. Many Jews and Greeks convert to Christianity. Others, angered by Paul, seek to harm him. Paul's associates send Paul out of town to protect him. Paul took to the coast in order to sail south to Athens (Acts 17:10-15). Paul would have sailed past the Temple of Poseidon (located at tip of Cape Sounion)

Paul's traveling companions (i.e. Silas, Timothy, and others) took the land route to Athens, closely passing by Thermopylae and Delphi!

Paul's traveling companions (i.e. Silas, Timothy, and others) took the land route to Athens, closely passing by Thermopylae and Delphi! Delphi was an sacred greece site located on mt. parnassus. Delphi was Considered the center of the world (Omphalos). The site held immense religious and political influence from the 8th century BC, with major structures that included the Temple of Apollo, a theater, and a stadium.

Paul is now in A_____, and is distressed by the extent of idol worship. He is "seized" and taken to the "Areopagus" (Arios Pagos - Hill of Ares; also referred to as "Mars Hill"). This hill is located just below the Acropolis. Here, Paul boldly shares about Jesus and the resurrection. Some oppose him. Others become believers, including a man named Dionysius and a woman named Damaris (Acts 17:16-34).

From Athens, Paul's travels to C_____ and evangelizes. He meets a Jew named Aquila and his wife Priscilla, who moved to Corinth after Roman Emperor Claudius ordered Jews to leave Rome. Paul spends 1.5 years here (Acts 18:1-4).

In Corinth, Paul shares his testimony to "Gallio" (his full name was *Lucius Junius Gallio Annaeanus* - 5 BC - AD 63).

Paul leaves Corinth with Aquila and Priscilla and goes to C_____ (or Cenchrea). He has his hair cut off most likely to fulfill a Nazarite vow (Numbers 6:1-21). He later sails to E_____ (Acts 18:18).

Paul, Priscilla and Aquila, sail to Ephesus. Paul evangelizes at a synagogue. Paul leaves for C_____. Priscilla and Aquila stay behind in Ephesus (Acts 18:19-21). Paul travels to Jerusalem (which is inferred from verse 22) before traveling to north to Antioch, from where he later would begin his third mission journey (Acts 18:22).

NOTES



Session 6: Paul's Third Mission Journey

Paul begins his third mission journey. After spending some time in A_____, Paul set out from there and traveled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples" (Acts 18:23).

Paul traveled about **2,700 - 3,300 miles** on his third mission journey (c. AD 53-57)

Paul travels from Antioch to Ephesus. T_____ is on the way, and based on the text, Paul might have visited his family and/or friends (Acts 18:23).

In E_____, God performs miracles of healing through Paul; many people are brought to faith. Later, idol makers who worship the goddess Artemis ("Diana") encourage a rebellious riot (in the theater) against Paul's teachings about Jesus. Paul stays in Ephesus about three years (Acts 19:1-41).

The "Christian Wheel" became a secret symbol of Christians, believed to precede the *Ichthys* fish, containing the hidden Greek letters IXOYE, found on a marble floor in the ancient city ruins of Ephesus.

Antipater of Sidon wrote about the seven wonders of the ancient world. He considered the temple of Artemis the greatest of them: *"I have set eyes on the wall of lofty Babylon on which is a road for chariots, and the statue of Zeus by the Alpheus, and the hanging gardens, and the Colossus of the Sun, and the huge labour of the high pyramids, and the vast tomb of Mausolus; but when I saw the house of Artemis that mounted to the clouds, those other marvels lost their brilliancy, and I said, 'Lo, apart from Olympus, the Sun never looked so grand.'"*



Based on the biblical narrative in Acts, Paul likely met or at least became acquainted with A_____ in Ephesus. Apollos (from Alexandria, Egypt) arrived in Ephesus during Paul's third missionary journey (or end of Paul's second journey), where he was mentored by Paul's co-workers, Priscilla and Aquila, before traveling to Corinth (Acts 18:24-28). Apollos also went to Crete (Titus 3:13)

50,000 silver coins (drachmas) worth of magical scrolls burned in Ephesus (Acts 19:19) represented an immense fortune, roughly equivalent to 50,000 days' wages for a laborer.

"When the uproar had ended in the theater at Ephesus, Paul sent for the disciples and after encouraging them, said goodbye and set out for Macedonia"(Acts 20:1).

Question: Did Paul visit any of the other "7 Churches of Revelation"? (see Colossians 2:1)

After leaving Ephesus, Paul may have sailed to the port of N_____ (again) as he travels through the countries of Macedonia and Greece. He may have re-visited communities that he had previously traveled to or through as an evangelist, such as Philippi, Thessaloniki, Berea, Athens, and Corinth (Acts 20:1-4).

Who accompanied Paul? He was accompanied by Sopater son of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy also, and Tychicus and Trophimus from the province of Asia. (Acts 20:1-6).

After visiting these Macedonian and Greece cities, Paul sails (from Neopolis) to T_____. The sail took five days. At Troas Paul stays seven days (Acts 20:5-6).

Paul leaves Troas and travels by foot (28 miles by ancient road) to A_____ (Acts 20:13). Assos was a very important harbor/port established in 1000 BC. Later, Assos' most famous resident (in 348 BC) was the Greek philosopher Aristotle. He fled to Macedonia during the Persian invasion and became a private tutor to Alexander the Great.

From Assos, Paul and others sails to M_____, The main capital city on the island of Lesbos (Acts 20:14). Mitylene was a significant city in the Roman province of Asia, known for its intellectual and cultural contributions. Aristotle lived here for two years.

The day after arriving in Mitylene, Paul and others set sail to C_____ (Acts 20:15).

The day after they cross over to S_____ for a day before sailing to M_____ (Acts 20:15). *The Mycale Strait* (also known as the Samos Strait) is a narrow passage separating the Greek island of Samos from Turkey's Dilek Peninsula (Asia Minor) in the eastern Aegean Sea. It is about one mile wide.

In Miletus, Paul meets with church elders from Ephesus. He tells them of his desire to "finish the race" and Complete the task" Christ gave him. The elders from Ephesus greet Paul for the last time here (Acts 20:15-24).

From Miletus, Paul sails to C_____ (also called Kos, Acts 21:1).

From Cos, Paul sails the next day to R_____ (Acts 21:1).

From Rhodes, Paul sails to P_____. This is a port on there southern coastline of Turkey today (Acts 21:1).

From Patara, Paul and his companions find a ship that is sailing for T_____ (on the coast of Phoenicia / Lebanon). They pass by C_____, sailing south of the island (Acts 21:2-3).

In Tyre, they meet with disciples and stay with them for seven days (Acts 21:2-6).

Paul and others continue their voyage, sailing from Tyre further south to P_____ (Acco/Acre in Israel today), staying there for a day to meet with disciples (Acts 21:7).

Paul travels to C_____. He stays with Philip here. A prophet named Agabus tells Paul that Paul will be bound and handed over to the Gentiles if he returns to Jerusalem. Paul responds and still decides to travel to there (Acts 21:8-16).

Paul arrives in J_____. A riot is started by people who claim that Paul has defiled Judaism with his teachings about Christianity. Paul is bound and arrested by Roman soldiers. Paul's nephew helps rescue Paul (Acts 21:15-40, Acts 22).

NOTES



Session 7: Paul's Journey to Rome

From Jerusalem, Paul is taken to C_____ and questioned. He stays there under confinement for two years. He offers a powerful testimony. It is then decided that Paul is to be taken to Rome, as a prisoner (Acts 23-26, 27:1-2).

Paul traveled about **2,250 - 3,350 miles** on his journey to Rome (c. AD 59-60)

"Under normal conditions the trip from Caesarea to Rome took about five weeks, but this journey wound up taking seven months. The ship departed Caesarea in August (which is risky and unwise), and they faced a fierce Mediterranean storm. Paul did not get to Rome until the following March" (Tom Tribbelhorn).

Paul is taken as a Roman prisoner. On his way to Rome, they first sail north from Caesarea to S_____. In Sidon, Paul is permitted to visit friends who reside there (Acts 27:3).

From Sidon, Paul is taken by ship to M_____. This is located on the southern coastline of Turkey today. There, Paul and other prisoners are taken to an Alexandrian ship, which was heading for Italy (Acts 27:5). Alexandria grain ships were two or three-masted vessels, 180 feet long, with more than a 46-foot beam, and 44 feet depth of hold. These Egyptian grain ships transported grain and passengers (even Jewish ones).

From Myra, Paul and the other prisoners sail for C_____, arriving there after several days. Cnidus is located on the SW corner of Turkey today (Acts 27:7).

From Myra, Paul and the other prisoners sail for C_____, arriving there after several days. Cnidus is located on the SW corner of Turkey today (Acts 27:7).



From Cnidus, Paul's ship has a slow and difficult journey to the island of C_____ and to the ports of Fair Havens and Phoenix (Acts 27:8, 12).

From Phoenix, a south wind blows the ship to the small island of C_____ (Acts 27:16).

Sailing around Cauda, headwinds pick up, battering the ship. The crew run ropes under the ship itself to hold it together (27:17). Because they were afraid they would run aground on the sandbars of Syrtis. After two weeks, the ship is shattered against the rocks near M_____. Everyone on board makes it to shore, safely (Acts 27:8-44).

After three months in Malta (also known as Melita), Paul and the others are taken to another ship heading to Rome. The ship stops at a handful of ports along the way, including S_____ (Siracusa), in Sicily today (Acts 28:11-12).

After three days in Syracuse, the ship sails for R_____, on the way to Rome. Rhegium is located on the south western tip of Italy today (Acts 28:12-13).

From Rhegium, Paul is taken to P_____, where Paul is permitted to visit friends. Puteoli is located on the western coastline of Italy today (Acts 28:13-14). It was also known for the large Jewish community living there.

From Puteoli, Paul takes the Roman Road (Appian Way) north towards R_____ (Acts 28:15).

The Appian Way ("Via Appia") is approximately 400 miles long, stretching from Rome to Brundisium (Brindisi in southeastern Italy). The Via Appia was initiated in 312 BC. by Appius Claudius Caecus, a Roman censor known for his ambitious public works. It was one of the earliest and most important Roman roads, originally built for military and commercial purposes.

The final leg of Paul's journey on the Via Appia included stops at two significant locations where he met fellow believers who had traveled from Rome to greet him. The first was the Forum of A_____ and Three T_____ (Acts 28:15).

When Paul arrives in Rome, he lives here under house arrest for two years, permitted to live in a rented house under the watch of a roman guard. However, He continued evangelizing about Jesus Christ (Acts 28:16).

While the Bible does not explicitly confirm Paul visited S_____, early church tradition and several ancient texts strongly suggest he did. Paul stated his intentions to visit Spain (Romans 15:24-28).

One of the clearest references to post-Acts movements is found in the Epistle to Titus. Paul instructs Titus to care for the believers in C_____. This verse implies that Paul traveled to Crete after his release from Rome and left Titus there to organize the newly formed congregation. It is likely that this took place during this post-imprisonment period.

Paul then departed for M_____ while leaving Timothy behind to oversee the church's doctrinal issues. The mention of Timothy's role in Ephesus strongly suggests that Paul made further stops in the region, possibly returning to churches in Philippi, Thessalonica, and Berea to encourage the believers.

Paul returns to Rome, now a prisoner of N_____ (who reigned from AD 54-68). Nero was now cracking down on Christians (since July AD 64). Paul is imprisoned at the "Mamertine Prison" called the "Carcer."

"The 'Carcer' was the only prison in ancient Rome. the bottom level of the career was a circular room called the 'Tullianum.' Prisoners were lowered through a hole in the Carcer's floor. This lower level was reserved for criminals sentenced to impending death" (Todd Bolen).

Paul dies around AD 67 in Rome, perhaps at the *Basilica Julia*, a court of justice in Paul's Day. Tradition suggests Paul was beheaded in a place called *Acquas Salvias* outside the Aurelian wall. This place is now called *Tre Fontane* (Three Fountains).

While most Christians were burned by Nero at the stake, Paul was most likely beheaded by Nero in AD 67. This was Paul's right as a Roman citizen.

Tradition suggests Paul was buried in a church called today, *St. Paul's Church Outside the Walls*. The church originally dates to AD 324. It was built by Constantine.

NOTES



Session 8: "In Paul's Words"

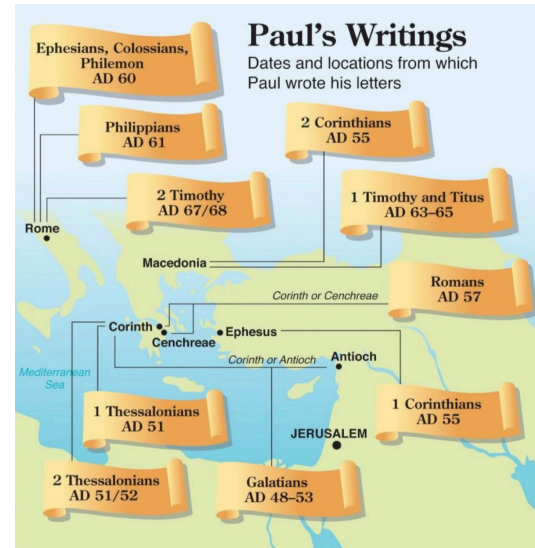
Paul traveled about **10,000 miles** over 3 mission trips, plus more distance to and from Rome and back again.

Paul's words are preserved through the L_____ he wrote during the course of his mission journeys.

Paul shared his letters in the midst of hardship:

"I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was pelted with stones, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my fellow Jews, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false believers. I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked."

(2 Corinthians 11:23-27)



(Credit: Quick View Bible)

Paul shared the cross everywhere he went and in every circumstance!

Appreciating Paul's themes:

- Theology Proper
- Soteriological / Redemption
- Philosophical / Cultural
- Ecclesiastical / Practical
- Edification & Encouragement

"Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God..." (Romans 1:1)

NOTES



Resources:

- An Illustrated Guide to the Apostle Paul: His Life, Ministry, and Missionary Journeys _____ Alan Bandy
- Paul: Apostle of the Heart Set Free _____ F.F. Bruce
- In the Footsteps of Paul: Experience the Journey that Changed the World _____ Ken Duncan
- A Guide to Biblical Sites in Greece and Turkey _____ Clyde E. Fant
- The Gospel According to Paul: Embracing the Good News _____ John Macarthur
- Regions on the Run _____ Jim Monson/Steve Lancaster
- The Gospels and Acts Foldout / Gateway
- Paul the Apostle: Missionary, Martyr, Theologian _____ Robert E. Picirilli
- Why I Love the Apostle Paul _____ John Piper
- The Apostle: The Life of Paul _____ John Pollock
- Paul, the Law, and the Jewish People _____ E. P. Sanders
- Archaeology and the Ministry of Paul (Archaeology and the New Testament) _____ David A. deSilva
- Jewish Paul _____ Matthew Thiessen
- In the Steps of St. Paul _____ Peter Walker
- Biblical Turkey - A Guide to the Jewish and Christian Sites of Asia Minor _____ Mark Wilson
- Paul: A Study of the Apostle Paul in His Jewish and Christian Context _____ N.T. Wright
- The New Testament in Its World: An Introduction to the History, Literature, and Theology of the First Christians



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