

## ***Settled Message, Shifting Method***

Paul Uses Different Ways to Minister to Different People

### **The Empowered Church Series - Part 32**

Acts 18:1-23

October 14-15, 2023

## **Praying for Israel**

## **Recap Worship, Prayer & Healing Night**

### **Introduction**

- **Spirit Led** – We talk about it a lot here at Bridgeway. It's part of our motto: "Scripture-Soaked & Spirit-Led". But here's the thing. **Spirit-led is a commitment to obedience and surrender.** As Henry Blackaby once wrote (Experiencing God author), **'we cannot stay as we are and go with God.'** To BE Spirit-led and not just talk about it requires that **we see ourselves as servants of God and not as advisors to God.**
  - **The more of a control freak we are the more we will struggle with this aspect of Christianity.**
  - **Our Kingdom building isn't ours** – the most famous line that described what the essence of surrender in life means was coined by John the Baptist. He said of Jesus, **'He must increase, I must decrease.'** He knew that he was not here on this planet to make a great kingdom for himself. He knew that he was here to magnify the Lord. His plans were not how to elevate his status for fame and fortune, but to build the ministry of Jesus Christ. Most everything you will find **online**, especially in sites like TikTok, Facebook, Instagram, Twitter/X are people **demonstrating how they are building their kingdom.** It's in our air and in our water. **But IF we do that, IF we pour our energies into building a world where we are king/queen we will be perpetually empty and unfulfilled. We weren't built to be self-sustaining, nor to be gods. We were built more like a river.** We are poured into by God and pour out to others. When we dam that up the water stills, fills and becomes stagnant and spoiled (putrid). The flowing of our lives is not only personally fulfilling but it builds the only Kingdom that is truly safe, healthy, and strong. The Kingdom of God.
  - **Our lives aren't ours** – What this means for each of us personally that call ourselves Children of God is that our lives are supposed to be in God's hands for His use at all times. That means there is going to be a lot of **tension** between what we **WANT** and what He **WANTS**. That means that we put **ourselves** on the **backburners** for others during times when we really want to be centerstage. That means that **every choice** needs to have a more grand view in **perspective.** **If we try to do both our will and His we will not only be unstable, but we will hurt people and create confusion.** Christians are **supposed to be people that others can run to for love, peace, safety, and Truth.** Selfish acts tend to treat others as a consumable. But **living for God isn't easy nor is it comfortable.** It is natural in the sense of what we are built for ultimately, but living in our bodies in a broken world all this time means that **we are used to getting our own way and we desperately want that.**
  - **It's amazing what we want to retain the rights to...**

## Even Our MINISTRY Isn't OURS

- **Success for a believer** = “Obedience. Nothing more, nothing less.”
  - Even if we have great ideas. Even if we have godly ideas. The point is that we are obedient. That means that when something is going great and God says let it go, we let it go. It means when God says to do it again even though it didn't go great last time, we try again.
    - **Cerebral Palsy** – CP is the **most common motor disability in childhood**. My friend Gary Cline passed away from complications of it not too long ago. It's a condition where the body and brain are not connecting and the body kind of does its own thing. **No matter how many signals the brain sends down the body refuses to cooperate**. It's tremendously frustrating. It seems **oddly metaphorical** for how Christ's body acts today.
  - **What Paul Would Say** - I don't believe that Paul the Apostle would ever say that he did **ministry perfect**. In fact, I think he would be the first one to point out all the flaws, missed opportunities and struggles that he had. But **he would say one thing: I was obedient. And the world has never been the same.**
- **Recap** – Where we are at in the story...
  - **Ministering Uniquely to the Jews** – Jesus as **Messiah**
  - **Ministering Uniquely to the Gentiles** – **Mars Hill Philosopher Ministry**
  - **Application** = **Tailoring our ministry to our audience & matching the gospel to their journey**

### Lesson

- **And on, and on, and on...**
  - **Paul Goes to Corinth**
    - **Acts 18:1** – “After this Paul left Athens and went [40 miles west] to Corinth.”
      - **After this...?** – After what? That was last week's message. It was Paul at Mars Hill message, when Paul talked to the philosophers of Athens about God and presented a portion of the gospel to them. Some got saved.
      - **What and Where is Corinth?**<sup>1</sup> – Corinth was and is a major city in Greece. Greece has a long skinny portion along the ocean and then a bulb at the end with a tiny

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<sup>1</sup> “Corinth, on the Isthmus of Corinth, the land-bridge connecting the Peloponnese with Central and Northern Greece, occupied a most favorable position for commercial enterprise, at the junction of sea routes to the west and east and of land routes to the north and south. It had two ports—Lechaeum, on the Gulf of Corinth (leading to the Ionian Sea and the central and western Mediterranean), and Cenchræa, on the Saronic Gulf (leading to the Aegean Sea and eastern Mediterranean and Black Sea). For long Corinth was a political, commercial, and naval rival of Athens. In 146 B.C., in savage reprisal for an anti-Roman revolt, Corinth was leveled to the ground by the Roman general L. Mummius, and the site lay derelict for a century. Then in 44 B.C., the city was refounded by Julius Caesar and given the status of a Roman colony, with the title *Laus Iulia Corinthus* (“Corinth, the praise of Julius”). In 27 B.C. it became the seat of administration of the Roman province of Achaia. Corinth was not long in regaining its old commercial prosperity. In earlier days Corinth had acquired a reputation for sexual license remarkable even in classical antiquity,<sup>4</sup> and with the regaining of commercial prosperity Roman Corinth regained something of this old reputation: it is plain to readers of Paul's Corinthian correspondence that the Christian community which he founded in Corinth had difficulty in maintaining the standard of sexual conduct which the gospel required.” NICNT

<sup>2</sup>882. Κόρινθος *Kórinthos*; gen. *Korínthou*, fem. proper noun. Corinth, the capital of Achaia and a renowned and sinful city of Greece, about forty miles west of Athens on an isthmus between the Peloponnese and the mainland (Acts 18:1; 19:1; 1 Cor. 1:2; 2 Cor. 1:1, 23; 2 Tim. 4:20). Athens

land bridge connecting the two. Corinth was at that **land bridge** which meant that it was **strategically located** for all sailing and travel. Either you went all the way around or you went through. **Port cities were infamous for debauchery and Corinth was no exception.** Literally, to be ‘Corinthian’ was a world famous way to say ‘*being debaucherous*’. The **two letters** that we have that Paul the Apostle wrote to the Corinthian church demonstrate that this city was **filled with selfishness and indulgence.** It was a **wealthy and educated** city that at this time held **political prominence** in the Roman Empire (they rebuilt it 80 years early in 44BC).

- **Why Paul set up in big cities** – Although we see Paul ministering significantly in smaller cities his main long-term ministries were usually set up in large cities (Corinth, Ephesus, Rome, etc.). Why is that? It’s extremely practical. Paul was Jewish and wanted to launch from a Jewish homebase initially and large cities in the world were the only ones with significant Jewish populations (which means synagogues to speak in). Larger cities also provided more people contact for ministry more easily.
- **Power Couple**
  - **Paul Connects with Priscilla and Aquila**
    - *Acts 18:2-3 – “And he found a Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla, because Claudius<sup>2</sup> [the 5<sup>th</sup> Roman Emperor] had commanded all the Jews to leave Rome [the year before AD 49]. And he went to see them,<sup>3</sup> and because he was of the same trade he stayed with them and worked,<sup>3</sup> for they were tentmakers<sup>4</sup> by trade.”*
      - **Aquila** – native of Pontus – Pontus is on the northern coast of Asia Minor or what we know as **Turkey**. He appears to have been a **Jew by birth** which was another connection point to Paul as a, what will be, a lifelong friendship.

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*had two seaports, Cenchrea on the east, about nine miles distant, and Lechaem on the west, only about two miles away. Corinth was about five miles in circumference, and on the south an immense rocky mountain called Acrocorinth rises abruptly to the height of two thousand feet, upon the summit of which was a temple of Venus or Aphrodite. It had an extensive commerce, like all the large towns on the Mediterranean Sea, and became celebrated for its wealth, magnificence, and learning. It was esteemed as the light and ornament of all Greece; it was, however, no less remarkable for its corruption and licentiousness. “To live as at Corinth” was a proverb meaning profligate indulgence, and the name “Corinthian” applied to women who were infamous. The city is now desolate with just a little village near the ancient Corinth. There is, however, a modern city of Corinth, a few miles away, with about twenty thousand inhabitants.”* Word Study Dictionary of the New Testament

<sup>2</sup> “2804. Κλαύδιος Klaúdios; gen. Klaúdiou, masc. proper noun. Claudius, meaning lame. (I) The fifth Roman Emperor, successor of Caius Caligula, A.D. 41–54 (Acts 11:28). Herod Agrippa I was mainly instrumental in securing the throne for him. Several different famines took place during his reign, one of which, predicted by Agabus, was very severe and lasted three years. In the ninth or twelfth year of his reign he banished the Jews, probably including the Christian converts, from Rome (Acts 18:2).” Word Study Dictionary of the NT

<sup>3</sup> “The Western text of vv. 2 and 3 appears to have run somewhat as follows: “And he found Aquila, a man of Pontus by family, who had lately come from Italy with Priscilla his wife, and he joined them. Now these had departed from Rome because Claudius Caesar had commanded all Jews to leave Rome, and they settled in Achaia. And Paul became known to Aquila because he was of the same race and the same trade, and he stayed with them and worked, for they were tentmakers by trade.” NICNT

<sup>4</sup> ““tentmakers”—or perhaps, more generally, leatherworkers—by trade...For this extended sense of σκηνοποιός cf. the extended sense of Eng. “saddler,” which has come to mean a worker or dealer in leather and not only a maker of saddles.” NICNT

“This trade was closely connected with the principal product of Paul’s native province, a cloth of goats’ hair called *cilicium*, used for cloaks, curtains, and other fabrics designed to give protection against wet. In Judaism it was not considered proper for a scribe or rabbi to receive payment for his teaching, so many of them practised a trade in addition to their study and teaching of the law. Paul, as a matter of policy, earned his living in this way during his missionary career.” NICNT

- **Prisca/Priscilla<sup>5</sup>** – when Paul names her he uses her more formal version of her name ‘Prisca’, while Luke uses the more familiar ‘Priscilla’. **She is almost always mentioned BEFORE her husband** (unlike this mention here). That indicates one of two things or both: 1.) she was from a higher social class than her husband; 2.) she was more influential in the Christian Church than her husband. Husbands were almost always mentioned before their wives (unless there was a significant reason to do otherwise). There is no indicator whether or not she was Jewish by birth.
- **Couple in ministry<sup>6</sup> who just were in Italy (Rome)** – We will spend more time talking about this power couple in different sermons but for now it’s important to realize how big of a deal they were to Paul. They were **not only friends and coworkers in life, but they were church planters, church leaders, supporters, and big dogs in the faith. They were not converts through Paul’s ministry. They were wealthy and influential.** They would set up churches in homes and reestablish a new business base in the major cities they traveled in. It’s unknown whether they would sell the old one or hand it off to a manager. As mentioned many times Priscilla seems to be the more influential of the two. Next week we will learn that she took the lead in discipling Apollos.
  - **Aquila & Priscilla** – the Power of **Ministry in Couples** – Marriage – Many times God calls a husband and wife to the same ministry assignment. Sometimes it’s missionaries, sometimes it’s church leaders. Regardless, every couple of Christians are truly a couple in ministry whether or not they share the same exact ministry assignment. The amazing part of this is the power of encouragement and understanding between the two. When you are in ministry you get it. It’s tough on a marriage because of the tension and personal dynamics, but if it works, it can work in an amazing fashion.
- **Tentmakers by trade** – this actually is better rendered ‘**leather workers**’ because it was not just tents. Paul’s home region back in the Asia Minor region was famous for creating a **waterproof material from goats hair** which could be used for anything including clothing (cloaks). It was taking animal materials and making them usable (skins or hair). Paul made his living this way throughout his missionary endeavors.

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<sup>5</sup> “More often than not, Priscilla is named before her husband by both Luke and Paul; some have inferred from this that she belonged to a higher social class than he—that she was connected, by emancipation if not by birth, with the noble Roman family called *gens Prisca*. It cannot be known if, like Aquila, she was Jewish by birth. When Paul mentions her in his letters, he uses her more formal name Prisca; Luke calls her by her more familiar name Priscilla, following a practice which is evident in the names of other characters in his narrative.” NICNT

<sup>6</sup> “In Paul’s references to them he does not suggest that they were converts of his; the greater likelihood is that they were Christians before they left Rome, founder-members, perhaps, of the Roman church.” NICNT

“In Paul’s eyes, they were people of importance. The careful description of Aquila as a Jew, a man of Pontus by race (Acts 18:2), implies that Priscilla, his wife, was not a Jewess. Perhaps Priscilla was a converted Roman, there being evidence that she came from a distinguished Roman family. The historian Harnack describes the couple, mentioning Priscilla first as “Prisca, the missionary, with her husband Aquila.” Perhaps influenced in Rome by Christian teaching, they came from Italy to Corinth (Acts 18:2). They were apparently people of means, and they maintained a house—church at Ephesus and at Rome. When Paul went to Ephesus, Aquila and Priscilla went with him and remained there to do pioneer work while he visited Jerusalem. Thus much of the initial work in Ephesus was done by Aquila and Priscilla.” Word Study Dictionary of the NT.

- **Driven out by persecution by Claudius<sup>7</sup>** – There was an official shift in the Roman policy at times that would rid Jews/Christians out of areas largely due to their public turmoil they would create. Rome didn't really care who you worshiped most of the time as long as you didn't bother anyone else (they were used to many gods), but the moment you either: 1.) caused public disturbance, or 2.) you refused to honor the Emperor (which ultimately became a HUGE problem as Emperor worship took hold and the persecution really began), you were done.
- **Why does God allow persecution?** – Since it's God's team and He's the Almighty, then why does He allow persecution of His people or frustration of His ministry? It seems like we should always win, but we don't. Why? There are two key reasons: 1.) **tension of Kingdom Now but not Yet** concepts (that we are not in heaven and this is a broken world with resistance everywhere from the enemy); 2.) **Opportunity** – many times we see that the Church is strengthened during times of persecution. God uses it to His advantage.
- **Who's Claudius?** – he was the 5<sup>th</sup> emperor and successor of Caligula. Herod Agrippa I (another famous biblical character) got him in power.
- **Paul connects with the power couple and does business and ministry with them** – this is one of the greatest teams in the Bible because they did so much good. They all used their gifts and resources together to make major ministry happen in key cities. They traveled together and set up shop together in both Corinth, Ephesus and ultimately connections in Rome (where they used to be from before chased out).
- **Pearls Before Swine**
  - **Paul is Resisted by the Jews in Corinth**
    - **Acts 18:4-8** – *“And he reasoned in the synagogue every Sabbath, and tried to persuade<sup>8</sup> Jews and Greeks. <sup>5</sup> [A few weeks into his stay] When Silas and Timothy*

<sup>7</sup> “Claudius’s edict is usually connected with a statement by Suetonius, that he banished the Jews from Rome because they were “indulging in constant riots at the instigation of Chrestus.” (*Chrestus* (Gk. χρηστός, “useful”) was a common name in the Graeco-Roman world, especially among slaves, and appears as a variant spelling for the unfamiliar *Christus* (Χριστός). (In Greek the two words were pronounced alike.) For the view that the reference is to some messianic claimant actually present in Rome at the time see R. Eisler, *The Messiah Jesus and John the Baptist* (London, 1931), p. 581; E. A. Judge and G. S. R. Thomas, “The Origin of the Church at Rome,” *RTR* 25 (1966), p. 87.) This Chrestus may have been an otherwise unknown troublemaker who was active in Jewish circles in Rome about the middle of the first century, but in that case Suetonius would probably have called him “a certain Chrestus.”<sup>10</sup> Most probably he had the Founder of Christianity in mind but, writing some seventy years after these events, he mistakenly supposed that “Chrestus,” who was mentioned in one of his sources of information as the leader of one of the parties involved, was actually in Rome at the time, taking a prominent part in the contention. Suetonius’s statement, in fact, points to dissension and disorder within the Jewish community of Rome resulting from the introduction of Christianity into one or more of the synagogues of the city. It is difficult to say whether Aquila and Priscilla had any part in this dissension or were simply involuntary victims of the emperor’s expulsion order...*Life of Claudius* 25.4. The question arises of the relation between this action and that recorded by Dio Cassius (*History* 60.6): “As the Jews had again increased in numbers, but could with difficulty be banished from the capital without a tumult because of their number, he [Claudius] did not actually expel them, but forbade them to meet in accordance with their ancestral customs.” The action recorded by Dio is dated at the beginning of Claudius’s principate. E. M. Smallwood rightly distinguishes two actions—the earlier one, when Claudius imposed limited restrictions on the Jews of Rome, and the later one, when (the limited restrictions having proved ineffective) he expelled them (*The Jews under Roman Rule* [Leiden, 1976], pp. 210–16). The expulsion order is most probably to be dated in A.D. 49—a date which has the doubtful authority of Orosius (*History* 7.6.15–16) but fits in well with other chronological data.” NICNT

<sup>8</sup> “3982. πείθω *peithō*; fut. *peisō*, aor. pass. *epeisthēn*, perf. pass. *pépeismai*, 2d perf. *pépoitha*. To persuade, particularly to move or affect by kind words or motives. (I) Act. voice, to persuade. (A) Generally, to persuade another to receive a belief, meaning to convince, and in this sense used mostly with the acc. of person (Acts 14:19; 18:4, “he . . . persuaded the Jews,” meaning he sought to convince them; 2 Cor. 5:11). With the duplicate acc. of person and thing (Acts 28:23, “persuading them concerning [the truth about] Jesus”). With the acc. of person being implied (Acts

arrived from Macedonia, Paul was occupied with the word<sup>9</sup>, testifying to the Jews that the Christ was Jesus. <sup>6</sup> And when they opposed and reviled him, he shook out his garments and said to them, “Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles.” <sup>7</sup> And he left there and [shifted his ministry] to the house of a man named Titius Justus, a worshiper of God. His house was next door to the synagogue. <sup>8</sup> Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized.”

- **Paul reasoned in the synagogue every Sabbath** – See last week for significant discussion on this term (“intelligent discourse”). Paul would talk with the Jews about how Jesus was the Messiah.
- **Trying to persuade Jews and Greeks** – what does it mean persuade? I thought salvation was a God-only endeavor. – persuade means to provide enough information in the right way to shift somebodies perspective over to your own. It’s not manipulating, it’s revelation.
  - **Persuading Jews that Jesus was the Messiah (Christ) in Scripture** – The main thing that Paul did was dive into the Old Testament and prove through Scriptural references that Jesus of Nazareth was the Messiah.
  - **Persuading the Greeks that there is a supreme, personal God they must connect with** – The Gentiles didn’t yet care about a Jewish messiah so Paul had to start way back with whether or not there was a personal God who had something to say about their lives.
- **Silas and Timothy (and Luke?) arrive** – they were back in Macedonia (specifically the area around Berea).
- **The “Jews” opposed and reviled him** – in what way? They weren’t listening anymore, and they were so angered by his presentation that they missed and killed the Messiah that they got mean. They made fun of him and they shut him down.
- **He shook out his garments, defended himself and went to the Gentiles** – this is Paul ceasing his ministry to the Jews IN THAT TOWN, at that time, not permanently. He didn’t do it because he got frustrated, he did it because the door of opportunity (provided by the Lord) closed.
  - **What is ‘shaking out your garments’?**<sup>10</sup> – this is an act of release in anger. It means ‘I don’t even want a speck of your dust on me, I’m so done with you.’
  - **Defended himself** – why would he need to defend himself? Clearly they were attacking him. What was his defense? It says he said two things: 1.) you blood be on your own heads; 2.) from now on I will go to the Gentiles.

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19:8). Used in an absolute sense to persuade of alleged error (Acts 19:26). Followed by the acc. of person with the inf. meaning to persuade to do something, to induce (Acts 13:43; 26:28). With the acc. of person and *hina* (2443), so that, in the sense of to instigate (Matt. 27:20).” Word Study Dictionary of the NT

<sup>9</sup> “The news that they brought—especially Timothy’s news about the steadfastness of the sorely tried converts of Thessalonica—came as a great relief to Paul. At the same time, a gift of money from his friends in Philippi relieved him for the time being of the necessity to support himself by tentmaking;<sup>23</sup> he was able therefore to concentrate on the preaching of the gospel, and he sought to convince his Jewish hearers that the promised Messiah had come, and had come in the person of Jesus.” NICNT

<sup>10</sup> “shaking out his cloak so that not a speck of dust from the synagogue might adhere to it.” NICNT

- **Releasing responsibility** – blood on your own heads means I’ve done my best and now the responsibility shifts to you for your salvation and Truth. You have resisted me, so I’m done. I’m ‘washing my hands’ of this matter. It’s between you and God now.
- **Going to the Gentiles** – Paul always started with the Jews, but his calling was from Jesus to the Gentiles as well (some would argue well that it’s ‘primarily’). To **ANNOUNCE that he was going to the Gentiles was a way to insult them and judge them on the way out.** It’s somewhat prophetic that he was announcing that the Jewish people were rejected the gospel so that drove him to the Gentiles who would be more open. **The Jews prided themselves on having the corner market on Yahweh.** The very idea of Gentiles having a deep or even greater connection with Him was vile. This is why Paul later reflects that God **bringing the gospel to the Gentiles and including them (grafting them in) in the Body of Christ and as Chosen people of God (children of God) was partially done to make the Jews jealous and push them to make a decision.** If revival and miracles and protection starts in the Gentile camp it would prick the Jewish community to be angry about being passed over.
- **Paul left and went...next door** – I’m sure it was not as silly as it sounded, but it sure sounds ridiculous. Paul gets super mad and storms out only to go next door to the very synagogue that he stormed out of?
  - **The home of Titius Justus**<sup>11</sup> – he was a ‘worshiper of God’. What does this mean? It usually means that he was a devout worshiper of Yahweh but was not a natural born Jew, nor did he go through all the hoops (including circumcision) to be called a Jewish convert officially. So he is a worshiper in heart as opposed to on the outside. What’s important about him and his name? Titius is just another version of Titus. But what’s fascinating is that many scholars believe this is the same man that was known as **Gaius**. Gaius was famous as the **home-church host** of the entire main church of the **Corinthians** (Corinth). He is one of only two men of that city that Paul admits to baptizing personally. This guy and Crispus the other guy in the story.
  - **The synagogue ruler got saved** – this is **radical**. As much as there was rejection of the gospel by some of the Jews, others were transformed.
    - **Crispus**<sup>12</sup> **the synagogue ruler** – who’s this? We don’t know a lot about him. We know that he was one of the two men that are named as being

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<sup>11</sup> “The most probable form of this God-fearer’s name, as given by Luke, is Titius Justus—a Roman *nomen* and *cognomen* suggesting that he was a Roman citizen, perhaps a member of one of the families settled in Corinth by Julius Caesar when he made it a Roman colony. But what was his *praenomen*? There is much to be said for the view, favored by W. M. Ramsay and E. J. Goodspeed, that it was Gaius—that this man is the Gaius named by Paul in 1 Cor. 1:14 as one of the few converts in Corinth whom he baptized with his own hands. If so, he is almost certainly to be identified also with “Gaius, who is host to me and to the whole church,” as Paul puts it in Rom. 16:23. A man whose house was large enough to accommodate Paul’s voluntary congregation and (later) the whole church of Corinth (if the identification is well founded) would have been a fairly well-to-do citizen.” NICNT

<sup>12</sup> “**2921. Κρίσπος *Krispos***; gen. *Krispou*, masc. proper noun. Crispus (Acts 18:8). An officer of the Jewish synagogue at Corinth. He and his family were converted under Paul’s preaching, and he was one of the few who were baptized by Paul himself (1 Cor. 1:14).” Word Study Dictionary of the NT

personally baptized by Paul the Apostle in that city. He's highly influential as the synagogue ruler (big dog).

- **Believed in the Lord** – what does this mean? Believe? To what degree? What is saving belief? Saving belief in the Bible is more akin to **TRUST**. It means that you not only accept the reality of it but you shift your life to align with that reality.
  - **Together with his entire household** – this is a family and servant revival. Major impact.
  - **Many Corinthians believed and were baptized through Paul's ministry** – this is like a nice way to close that section. After all the frustration and rejection not only did some Jews get saved but there was quite a harvest with the Gentiles.
- **Here We Go Again**
    - **Radical Jews Attack Paul and His Ministry**
      - Acts 18:9-17 – “And the Lord said to Paul one night in a vision, “Do not be afraid, but go on speaking and do not be silent,<sup>10</sup> for I am with you, and no one will attack you to harm you, for I have many in this city who are my people.<sup>13</sup>”<sup>11</sup> And he stayed a year and six months, teaching the word of God among them.<sup>12</sup> But when Gallio<sup>14</sup> [the brother of Stoic philosopher Seneca] was proconsul of Achaia<sup>15</sup>, the Jews made a united attack on Paul and brought him before the tribunal [holding court on the bema],<sup>13</sup> saying, “This man is persuading people to worship God contrary to the law.”<sup>14</sup> But when Paul was about to open his mouth, Gallio said to the Jews, “If it were a matter of wrongdoing or vicious crime, O Jews, I would have reason to accept your complaint.<sup>15</sup> But since it is a matter of questions about words and names and your own law, see to it yourselves. I refuse to be a judge of these things.”<sup>16</sup> And he drove them from the tribunal.<sup>17</sup> And they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to any of this.<sup>16</sup>”
      - **The Lord spoke to Paul in a vision** – is this a thing? What's a vision? Do they happen today? Yes they happen today. They don't happen as much in Western

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<sup>13</sup> “Gk. λαός ... πολὺς. As in 15:14, λαός, the designation of Israel as the people of God, now embraces all believers without distinction, Gentiles as well as Jews.” NICNT

<sup>14</sup> “1058. Γαλλίων Gallíōn; gen. Gallíōnos, masc. proper noun. Gallio, a Roman proconsul of Achaia (Acts 18:12) and brother of Seneca, the famous philosopher. Seneca describes him as a man of great mildness and simplicity. Paul was brought before his tribunal at Corinth. Gallio dismissed the case as one not recognized by a Roman court, deeming the offense at best a trivial one (Act. 18:12–16). Like his brother Seneca, Gallio was executed at the command of Nero.” Word Study Dictionary of the NT

“Gallio was a son of the elder Seneca, the rhetorician (c. 50 B.C.–c.A.D. 40), and brother of the younger Seneca, the Stoic philosopher (c. 3 B.C.–A.D. 65). His name was originally Marcus Annaeus Novatus; but after his father brought him to Rome from his native Cordova in the principate of Tiberius, he was adopted by the rhetorician Lucius Junius Gallio, and thereafter bore the same name as his adoptive father. His contemporaries speak of him as a man of great personal charm—“no mortal,” said his brother Seneca, “is so pleasant to any one person as Gallio is to everybody.” After holding the praetorship in Rome, he was appointed proconsul of Achaia. From an inscription at Delphi in Central Greece, recording a directive from the Emperor Claudius, it can be inferred rather precisely that he entered on his proconsulship in the summer of A.D. 51.<sup>38</sup> He left Achaia because of a fever (perhaps before his year of office had expired) and went on a cruise for his health. At a later date, after his consulship (A.D. 55),<sup>40</sup> he took a cruise from Rome to Egypt because of threatened phthisis. In A.D. 65, like other members of his family, he fell victim to Nero's suspicions.” NICNT

<sup>15</sup> “Achaia was governed by a proconsul from 27 B.C. to A.D. 15, when it was combined with Macedonia and Moesia to form one imperial province; in A.D. 44 it was handed back to the senate and was once more governed by a proconsul. “It was a province of the second rank”; the proconsul held office “after holding the praetorship, and generally before the consulship” (Ramsay, *St. Paul the Traveller*, p. 258).” NICNT

<sup>16</sup> “The Western text paraphrases, “Gallio pretended not to see.” NICNT

worldviews because of the rejection of the supernatural worldview. But yes, they happen. They need to be able to happen more but we need to be open to them and have greater prayer lives. I talked about this in a prior sermon of this series.

- **Do not be afraid**<sup>17</sup> – **why say this unless...** Paul was periodically afraid. **We think that big dogs don't get afraid because we usually interact with them in their area of strength and not in their quiet places or in their thoughts where they interact solely with their true selves and humanity. This was not a little nervousness, this was really bad.** We know that because Jesus Christ Himself came to Paul to encourage him and build him back up. Paul mentions this terrible season in his first letter to the Corinthians later.
  - **1 Co 2:1-5** – “And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. <sup>2</sup>For I decided to know nothing among you except Jesus Christ and him crucified. <sup>3</sup>And ***I was with you in weakness and in fear and much trembling,*** <sup>4</sup>**and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power,** <sup>5</sup>**so that your faith might not rest in the wisdom of men but in the power of God.”**
- **Go on speaking, don't be silent** – again, why say this unless it was a temptation to Paul to stop preaching and ministering there. Maybe it was difficult at the time of the vision or maybe God was preparing for the coming attack.
- **I am with you** – this is the basis for increased faith. This is the critical line that is stated in **Philippians 4:5-7** It's the key to a life of faith. Jesus' presence alters the scenario from in danger, being an underdog or ill-equipped, to being the victor, safer, and extra resourced. Jesus changes everything.
  - **Php 4:5-7** – “***The Lord is at hand;*** <sup>6</sup>***do not be anxious about anything,*** **but in everything by prayer and supplication with thanksgiving let your requests be made known to God.** <sup>7</sup>**And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.**” (1 Chron 28:20; Acts 18:10)
- **No one will attack you**<sup>18</sup> – the odd thing is that the next couple lines say that sure enough the Jews attacked him. The best way to understand this is **not that attempts would not be made but they would not be successful.**
- **You are not alone** – God reminded Paul that not only was He present with him but that there were a bunch of believers in the city and he had **community back up.** The exact phrase God used was, “***I have many in this city who are my people.***” Ministry without a home community is proverbial suicide.
- **The result of God's encouragement = Paul stayed for a year and a half in Corinth doing ministry boldly.**<sup>19</sup>

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<sup>17</sup> He had come to Corinth full of misgivings—“in much fear and trembling,” he says himself (1 Cor. 2:3)—but he should abandon all fear and go on proclaiming the gospel boldly.” NICNT

<sup>18</sup> “Paul received a divine promise that no harm would befall him through any attack in Corinth, but he was not promised that no attack would be made. An attack was indeed made on him, and one which might have had serious consequences.” NICNT

<sup>19</sup> “The time spent in Corinth probably stretched from the fall of A.D. 50 to the spring of A.D. 52; we are able to date this period of Paul's career with considerable accuracy from the following mention of Gallio as proconsul of Achaia.” NICNT

- **Power of Faithfulness in ministry** – he was there a year and a half. That allowed him to not only sow seeds but to see harvest. When we just hit and run we don't get to see what the Lord does. So many testimonies in my ministry haven't come back to me for a long time. If I bailed, I wouldn't see or hear them.
- **How he spent his time = teaching the word of God – our job as believers is not to teach brilliant things, but to teach Godly things.** I would argue the only brilliant things ARE Godly things, but it's important that we discern them through the Lord and His word so that we aren't mixing in the wisdom of this world that may corrupt the message. Above all, may we share His word with those around us.
  - **The Power of Encouragement from God** – God knew that human encouragement wasn't going to cut it this time. He came Himself. If we don't have any experiences with God we lose this. **Too often we are too intellectual to put ourselves in situations where feelings matter, where experiences are supernatural.** That steals from our base faith. We MUST have God-experiences to have a well-rounded and secure faith.
- **BUT, when Gallio<sup>20</sup> was proconsul of Achaia** – this is a time signature that links it to a very specific time in history. This is not proverbial, this is historic. What period of time was this? His stint as proconsul was AD 51-55 BC. He became consul in 55BC. Lucius Junius Gallio Annaeanus Novatus, was born in Spain and lived from 5BC to 65AD (70 years). He was the brother of the famous writer and philosopher Seneca (his dad was Seneca the Elder and brother Seneca the younger – Gallio was adopted by the Roman Senator Junius Gallio). He was murdered (or committed suicide) shortly after his brother was killed by Emperor Nero of whom he was his mentor. They were killed for going against Nero as 'enemies of the State' despite the Senate disagreeing with this charge.
  - **The "Jews" made a united attack on Paul** – who are these "Jews"? Remember it's a specific radical group of influential religious leaders that hated Paul's ministry of Jesus as the Messiah. They believed that he was wrong and was trying to advance a false gospel and a false god. They thought they were doing the right things. Basically they were him, before he got saved. They were vicious and wouldn't let it go. This is still (at least in part), the same group that has been hounding him for the last couple years all the way through this mission trip.
  - **They brought him before the tribunal** – I'm sure he didn't want to go so they forced him to go. What's a tribunal? The Tribunal was the court that heard charges. Gallio would set up on the famous bema which was a raised platform in the city square. We think of the bema seat in Scripture as a place where decisions are made.

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<sup>20</sup> <https://biblearchaeologyreport.com/2019/10/31/gallio-an-archaeological-biography/>

- **Their charges: this man is persuading people to worship God contrary to the law** – Is this true? No. But I find it fascinating that they weren't arguing that he was trying to advance a different God. It seems they know he was pushing the worship of Yahweh, but what they didn't like was that he was involving Jesus Christ in the process.
- **Before Paul could defend himself Gallio dismissed the procedure** – Paul didn't even get to say anything and Gallio was like, 'nope. Not my problem. **Not my circus, not my monkeys.'**
  - **If this were a legal matter, fine, but it's religious, not my area** – Gallio wasn't playing. He knew how messy these things get with inordinate arguments about this and that. All of that stuff didn't concern him. This wasn't about a legal crime. This wasn't about disrupting Rome. He is a Roman official, not a religious referee. He didn't care.
    - **He kicked them out** – clearly they weren't going to go quietly so he had to kick them out. It says he 'drove them' from the tribunal. They must have been furious, and indeed they were.
    - **Gave Paul an official reprieve & protection**<sup>21</sup> – Instead of damaging Paul's ministry and scaring him out of the city, God used this attack to provide him **official protection** from the radical Jewish group that kept hunting him down. How cool of **God to use their attack against them!** **Since Gallio and his brother were so influential this would provide case law to protect other Christians in other Roman cities as well.**
- **They lash out** – look at their ferocity! This is not a simple matter of debate, this is life and death to them. We have to at least appreciate their intensity for the sake of their religion, even if we believe them to be off or out of alignment with God.
  - **They ALL seized Sosthenes**<sup>22</sup> **the ruler of the synagogue** – I thought Crispus was the ruler of the synagogue. Oh wait, that dude got saved and switched teams. This is the new guy. Why are they beating up the new guy??? As I mentioned in a prior message, anti-Jewish sentiment was high in the Roman Empire and they were so angry that they attacked the Jewish leader assuming that the Jews and Christians were all of the same group. It's possible that this Sosthenes is the same one that is mentioned in **1 Corinthians 1:1 which means he too got saved.**

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<sup>21</sup> "Gallio's ruling meant in effect that Paul and his associates, so long as they committed no breach of public order, continued to share the protection which Roman law granted to the practice of Judaism. It probably served as a precedent for other Roman judges, especially as it proceeded from a man whose brother (Seneca) occupied a position of influence at the imperial court. It meant that for the next ten or twelve years, until imperial policy toward Christians underwent a complete reversal, the gospel could be proclaimed in the provinces of the empire without fear of coming into conflict with Roman law. The next charges brought against Paul before a Roman judge were personal to himself.<sup>48</sup> Luke's account of Gallio's decision is of high relevance to the apologetic motive of his history. And it may be that, as Ramsay thought, the memory of Gallio's decision was one of the things that encouraged Paul, some years later, to appeal "from the petty outlying court of the procurator of Judaea, who was always much under the influence of the ruling party in Jerusalem, to the supreme tribunal of the Empire." NICNT

<sup>22</sup> "If this is the Sosthenes of 1 Cor. 1:1, then he became a Christian soon after this painful experience. But there is no means of knowing if the same person is intended." NICNT

- **They beat him in front of the tribunal** – what in the world? The tribunal just kicked them out saying they weren't interested in this matter and now they are beating someone in front of it. Why? My guess is that they were trying to start a riot problem to show how serious it is and raise the ire of the Roman authorities.
  - **It didn't work: Gallio paid no attention** – He was done with all the drama. He didn't let them bait him into it.
- **Homebound**
  - **Paul Heads Back to Turkey for More Ministry**
    - *Acts 18:18-23 – “After this, Paul stayed many days longer and then took leave of the brothers [and sisters] and set sail for Syria, and with him Priscilla and Aquila. At Cenchreae he had cut his hair, for he was under a vow.<sup>23</sup> <sup>19</sup> And they came to Ephesus, and he left them there, but he himself went into the synagogue and reasoned with the Jews. <sup>20</sup> When they asked him to stay for a longer period, he declined. <sup>21</sup> But on taking leave of them he said, <sup>24</sup> “I will return to you if God wills,” and he set sail from Ephesus. <sup>22</sup> When he had landed at Caesarea, he went up and greeted the [Jerusalem] church [where Christianity started<sup>25</sup>], and then went down to [the main hub of Christianity, first Gentile Christian church & ‘Christian label’] Antioch.<sup>26</sup> <sup>23</sup> After spending some time there, he departed and went from one place to the next through the region of Galatia and Phrygia, strengthening all the disciples.”* (this trip mentioned in the last 2 verses covers 1500 miles!<sup>27</sup>)
      - **After this** – how long after? It says that after this, I guess meaning the incident we just read about, that Paul stayed ‘many days longer’. How long is that? We know the total stay at Corinth was 18 months.

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<sup>23</sup> “The Western text (represented by lat<sup>h</sup>) ascribes the vow and the hair-cutting to Aquila (“Aquila, who since he had made a vow, had shorn his head”); the Latin Vulgate ascribes the action to both Priscilla and Aquila (“who had shorn their heads in Cenchreae, for they had a vow”).” NICNT

<sup>24</sup> “The Western and Byzantine texts add: “I must by all means keep the coming festival in Jerusalem, but ...” NICNT

<sup>25</sup> “Having landed at Caesarea, he went up to Jerusalem and greeted the mother-church. Jerusalem is not mentioned, but it is certainly implied: a reference in a Judaeen setting to “the church” without qualification could only be to the church of Jerusalem, and it is from Jerusalem, not from Caesarea, that one would “go down”. (One would not “go down” from a place on the coast, like Caesarea, to an inland city, like Antioch.) Whether he had any special commission to discharge in Jerusalem in connection with the festival or otherwise, Luke does not say. A few scholars attach considerable importance to this Jerusalem visit, identifying it with the visit described by Paul in Gal. 2:1–10. Apart from chronological problems involved in this identification, there is the major difficulty that Barnabas, who accompanied Paul to Jerusalem on the occasion mentioned in Gal. 2:1, was no longer in his company at this time.” NICNT

<sup>26</sup> “Antioch (on the Orontes) was the city from which Paul had set out on his missionary journey with Silas (as on his earlier missionary journey with Barnabas), and, although Antioch was no longer his base, he may well have told the church there of God’s continued dealings with him and of other Gentiles who had entered by the same “door of faith” as the Gentiles of Cyprus and South Galatia, whose conversion he and Barnabas had reported to that church some years before (14:27).” NICNT

<sup>27</sup> “An impression of haste is given by the succession of participles in the Greek text of verses 22 and 23; in fact a journey of about 1500 miles is covered in these two verses and in 19:1. Luke was probably dependent here on a skeleton itinerary—not the same itinerary as that represented by the “we” narrative of Acts, which includes more detail. From Antioch Paul set out for central Asia Minor by the same land route which he and Silas had previously followed, crossing the Taurus range by the Cilician Gates. Although “the Galatian region and Phrygia” here is not the same phrase as is used in 16:6 (“the Phrygian and Galatian region”), there is probably not much material difference between them. W. M. Ramsay and W. M. Calder thought (rightly, it may be) that “the Galatic region” here meant Lycaonia Galatica (i.e., that part of Lycaonia which lay within the province of Galatia, as distinct from eastern Lycaonia, which formed part of the kingdom of Antiochus).<sup>62</sup> In any case, Paul seems to have passed once more through Derbe, Lystra, Iconium, and Pisidian Antioch, not carrying out pioneer evangelism but giving help and encouragement to old friends and converts. On this occasion no hindrance was placed on his westward path, so his way was now open to Ephesus.” NICNT

- **Paul left to sail to Syria with Priscilla & Aquila (P&A)** – it was time to go. He didn't go under duress (it's about time!). What's in Syria? It's the mainland back home.
- **The Cenchreae vow<sup>28</sup>** – what is this about? Interestingly the Western version of ancient texts says that it was Aquila's vow and the Latin Vulgate says that it was Priscilla & Aquila's vow and they both cut off their hair. So who's vow was it? We don't know. Most likely it's Paul's. But why did Paul shave off his hair? It's tempting to think of the only biblical vow with hair as being the Nazirite vow, but that's not likely here because a Nazirite vow was only for in-country vows in Israel. This was likely **a personal vow to God. It seems that maybe he took a vow in relation to God's protection in that city** and now that he was leaving he could shave it off and start afresh in a new town. In other words, it was like a fast, clinging to the promises of God for protection and as long as God protected him he would grow his hair and hang on to that promise.
  - **Where is Cenchreae?<sup>29</sup>** – this is a sea port town. It's the eastern harbor of Corinth (7 miles away). There was a Christian church started there. The deaconess Phoebe served here at this church (Rom 16:1)
  - **Paul leaves the Western side of the world** (primarily Gentile side of Greece) and heads back to Asia Minor (Eastern side of the world – much more highly Jewish).
- **Paul arrives in Ephesus**
  - **Somebody leaves somebody** – the wording is confusing to me. It's either that the brothers that took him to Ephesus left the crew there in Ephesus (Paul, Priscilla & Aquila, Silas, Timothy & Luke) or that Paul left the crew as he went to the synagogue (remember, Aquila may not have been a Jew).
  - **Ephesus<sup>30</sup>** – Paul had two massive ministries in his lifetime: Corinth & Ephesus. Ephesus was the most influential and largest commercial city of Asia Minor. This is back in modern-day Turkey which is Paul's home turf (550 miles away from his home town). It held one of the seven wonders of the world, 'the Temple of Artemis'. We'll talk about this much more later when Paul sets up his major ministry here.

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<sup>28</sup> "Before setting sail, he had his hair cut: he had allowed it to grow long for the duration of a vow which he had undertaken. This was probably not a formal Nazirite vow, which could not properly be undertaken outside the Holy Land, but a private vow, the fulfilment of which was an act of thanksgiving—possibly for the divine promise of verse 10, which had been confirmed by his preservation from harm throughout his Corinthian ministry." NICNT

<sup>29</sup> "2747. Κεγχρεαί *Kegchreai*; gen. pl. *Kegchreôn*, fem. pl. proper noun. Cenchrea, the eastern harbor of Corinth on the Saronic Gulf, about seven miles east of that city. The western harbor was Lechaeum. A church was formed at Cenchrea at which Phoebe served (Rom. 16:1). Here Paul shaved his head in observance of a vow he had taken. From here he sailed to Ephesus (Acts 18:18). The town was full of idolatrous monuments and shrines. Today it is called Kichries." NICNT

<sup>30</sup> "Ephesus was at this time the greatest commercial city of Asia Minor north of the Taurus range, although its harbor required constant dredging because of the alluvium carried down by the Caÿster, at the mouth of which it stood. Standing on the main route from Rome to the east, it enjoyed political importance in addition to its geographical advantages: it was the seat of administration of the province of Asia, and at the same time a free Greek city, with its own senate and civic assembly; it was an assize town, and prided itself especially on its title "Temple Warden of Artemis" (cf. 19:35). The great temple of Ephesian Artemis, built to replace an earlier one which was destroyed by fire in 356 B.C., was reckoned one of the seven wonders of the ancient world. Much of the site of Roman Ephesus is unoccupied; it has been excavated over many years by Austrian archaeologists, who have restored some of the buildings. Part of the site is occupied by the town of Selçuk, formerly called Ayasoluk (a name commemorating the Ephesian residence of "John the Divine")." NICNT

- **Paul goes into the synagogue to start ministry again** – I don't really know why Paul is going alone, IF he's going alone. Silas is a Jew and should have been by his side. Sure, Timothy may have been hassled (but he WAS circumcised). Maybe Luke would have been blocked, I don't know. But here we go again with the attempt to minister to the Jews in the synagogue.
- **The Jews asked him to stay longer** – HEY! How about that? **A good response!** I love that.
  - **He denied them**<sup>31</sup> – wait, what? Why? Isn't that why he went there in the first place? Why would you move on from an open opportunity? It seems that for some reason, likely a ministry reason and leading from the Lord, Paul really, really wanted to get back to Jerusalem in time for Passover which was early that year and he had to get a move on to sail over there.
    - **The Power to Move On** – they asked him to stay and he didn't. **If our identity and affirmation is tied up in our ministry we will stay too long (until God kicks us out) and we will lose blessings. We must hold all of our ministries loosely. It's God's after all.**
    - **I will return if the Lord wills** – He doesn't know what the future holds, this trip has already been brutal. **Did he ever make it back? Absolutely** he did. As a matter of fact the next time he would stay there for 2 years and set up one of the most important and major ministries ever.
  - **Paul sails to Caesarea**<sup>32</sup> – He left Ephesus and went to Caesarea. Where is this and why is this important? And why does it sound familiar? It's the largest seaport on the Mediterranean Sea for travel to Jerusalem
    - **He greeted the church there** – what church? This is the Jerusalem church where it all started.
  - **Paul goes to Antioch**<sup>33</sup> – This is the famous new base of Christianity in the world. It was the first Gentile Christian Church and the location where the term

<sup>31</sup> "According to the Western text, Paul was eager to reach Jerusalem in time for one of the Jewish festivals. If the festival was Passover, there was probably a good reason for his haste: the seas were closed to navigation until March 10, and in A.D. 52 Passover fell in early April. He had time to hold some preparatory discourse with the members of the synagogue, but although they were interested in what he had to say and asked him to stay longer, he was unable to do so. A ship was about to leave the Ephesian harbor which might bring him to Judaea in time for his appointment, so he bade them farewell and promised, if it were God's will, to come back and spend more time with them." NICNT

<sup>32</sup> "Paul's ship from Ephesus brought him to Caesarea, then the chief Mediterranean port of Palestine. When the wind is east of north, it is easier to put in at Caesarea than at Seleucia." NICNT

"Caesarea of Palestine or Maritime, on the coast of the Mediterranean, south of Mount Carmel. Herod the Great rebuilt it with great splendor and strength, created an artificial harbor, and named it Caesarea in honor of Augustus. Josephus calls it one of the largest cities in Palestine and says the inhabitants were mostly Greeks. It was the seat of the Roman procurator and, after the destruction of Jerusalem, became the capital of Palestine (Acts 8:40; 9:30; 10:1, 24; 11:11; 12:19; 18:22; 21:8, 16; 23:23, 33; 25:1, 4, 6, 13). It was the hometown of the Gentile Cornelius in whose house Peter first preached to the Gentiles (Acts 10–11). It was the place of residence of Philip the evangelist with his four unmarried prophesying daughters (Acts 8:40; 21:8, 9) who entertained Paul and Luke and their party on their return from their third missionary journey. While Paul was kept prisoner there for two years, he preached before King Agrippa (Acts 26:12–23, 32)." Word Study Dictionary of the NT

<sup>33</sup> "490. Ἀντιόχεια *Antiócheia*; gen. *Antiocheías*, fem. proper noun. Antioch. There were places called Antioch established by Seleucus, the first Nicator, in honor of his father. The most celebrated was Antioch of Syria founded about 300 B.C. Cicero commended Antioch for its distinguished culture. Close by the city were the renowned groves of Daphne in a sanctuary dedicated to Apollo where orgiastic rites were celebrated in the name of religion. Despite the bad moral tone, life in Antioch at the beginning of the Christian era was rich and varied. Next to Jerusalem, this city was most intimately connected with the beginnings of Christianity. Acts 6:5 records that a certain Nicolas had abandoned Greek paganism and had become a member of the Jewish synagogue at Antioch. During the persecution which followed the death of Stephen, some of the disciples went as far north as Antioch (Acts 11:19), about 300 miles from Jerusalem, and preached to the Jews. Later, Christianity spread also to the Greeks there. The church in Jerusalem sent Barnabas to Antioch, who, after assessing the situation, went to Tarsus and brought Saul back with him. They both taught there for over a year. The church in Antioch was a benevolent church, having sent alms to the church in Jerusalem when famine struck (Acts 11:27–30). It is indeed noteworthy that the place where the first Gentile church was founded and where the Christians were first

Christian was first used. It was a very prestigious city in the Roman Empire. It says that he spent 'some time there'. How long was that? Do we know? No.

- **Paul traces back through churches in Turkey** – Paul had set up many churches in this area of the world and was now traveling through and encouraging them and building them up (strengthening the disciples).
  - **Galatian region** – this is the highlands of central Turkey. This is where a lot of the churches that Paul worked with and set up belong (at least on the Turkey side of things – Asia Minor).
  - **Phrygian region** – Phrygia is a region that is also in central Turkey and at times overlaps and becomes almost synonymous with Galatia. Usually we think of Phrygia being more Western-middle and Galatia being more Eastern-middle.

### Conclusion

- **How did Paul accomplish so much in his lifetime?** – He was obedient. He let God direct him and flow through him. Did he work hard? Yes. Did he push through adversity? Yes. But at the end of the day he saw life as nothing more than one huge opportunity to serve His God with everything he had. In the end the world was changed forever.

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given that characteristic name should be the birthplace of Christian foreign missions (Acts 13:1). Paul and Barnabas set out from the seaport of Antioch and sailed for Cyprus. This first journey into Asia Minor concluded when Paul and Barnabas returned to Antioch and reported to the assembled church. When Jews in the church of Antioch taught the necessity of circumcision of Gentiles, the matter was referred to the Jerusalem church through a delegation headed by Paul and Barnabas (Acts 15:22–26). Paul began and ended his second missionary journey at Antioch from which he also began his third missionary journey. Today, the city in Turkey is called Antakya and about 20 ruined churches have been unearthed dating from the fourth century A.D.” WORD STUDY DICTIONARY OF THE NT