



Provided by the Church of the Lutheran Confession - Board of Missions

### **New Testament Survey**

## **Lesson 22 – Paul’s Second Mission Journey – the Gospel of Jesus Christ in Europe**

### **The Gospel in Europe**

The Gospel of Jesus probably reached the continent of Europe shortly after Pentecost when Jews from Rome (who had been in Jerusalem for the feast) returned to their homes with Peter’s words still ringing in their ears. But the great spread of the Gospel in Europe was due chiefly to the work of the missionary Paul. Strangely enough, Paul did not even plan to go to Europe on his second mission journey. He thought that he would go to the provinces of Asia or Bithynia after visiting the churches in Galatia that had been founded on his first journey. But God had a different plan. God prevented him from going to Asia or Bithynia, and instead led him by a vision to cross over from the continent of Asia to the continent of Europe, to the province of Macedonia.

So Paul visited five of the chief cities of Macedonia and Greece on his second mission journey (49-51 AD). The Gospel then spread from these cities until almost all Europe eventually became Christian – at least in name.

The five chief cities were:

Philippi – a Roman colony, that is, a settlement of Roman soldiers who enjoyed Roman citizenship and were in Philippi for the security of the Roman Empire. There was no Jewish synagogue in Philippi. Among Paul’s converts in Philippi were Lydia and the jailer of Philippi.

Thessalonica – the capital of the province of Macedonia and the home of the Roman proconsul. Thessalonica was a commercial and trading center located on the main road from Rome to Byzantium. There was a Jewish synagogue there. Among Paul’s converts in Thessalonica was Jason.

Berea – There was a Jewish synagogue in Berea. The Jews there studied the Old Testament and accepted Paul’s teaching.

Athens – the cultural center of Greece (Achaia). Athens was a place of famous shrines to idol gods and goddesses, including one to the “Unknown God”. Athens was a city of philosophers and scholars. There was a Jewish synagogue there. Among Paul’s converts in Athens were Dionysius and Damaris.

Corinth – the trading and commercial center of Greece. Corinth was a very immoral city. It was the capital of the province of Achaia and the home of the proconsul. There was a

Jewish synagogue there. Paul stayed there for 1½ years. Among his converts in Corinth were Aquila and Priscilla, Justus, Crispus.

### **Paul's Companions**

On his first mission journey Paul had been accompanied by Barnabas and, for a time, Mark. On his second journey Paul refused to take Mark along because he had left them on the first journey. Barnabas wanted to give Mark another chance. Their disagreement was so strong that they parted ways and went on separate journeys. Barnabas and Mark went to Cyprus. Paul took Silas as his new partner and went to Galatia. Years later Paul again considered Mark a useful helper, see 2 Timothy 4:11.

At Lystra Paul found a young helper named Timothy to join them. At Troas Luke joined Paul's company; notice the **"we"** in Acts 16:10 which shows that Luke, the author of Acts, had now joined them. Luke accompanied Paul on this journey only from Troas to Philippi.

Read the listed passages as you study each of the events below. If you have any questions, ask them.

### **On the continent of Asia** (Acts 15:36 – 16:10)

Antioch in Syria – where Paul and Barnabas quarreled and separated.

Syria and Cilicia – Paul and Silas strengthened the churches in their faith.

Derbe – In the churches of Galatia Paul read the resolution of the convention about Jewish laws.

Lystra – Here Timothy joined the group. Since he had a Jewish mother, he was circumcised in order that he might be more acceptable to the Jews as a missionary. Note the difference between Timothy, who was circumcised, and Titus, who was not.

Galatia and Phrygia – Paul and Silas were forbidden to go into the province of Asia.

Mysia – **"They tried to go into Bithynia, but the Spirit did not permit them"** (16:7).

Troas – Paul saw a vision, a Macedonian crying: **"Come over to Macedonia and help us"** (16:9).

At Troas Luke joined Paul, Silas, and Timothy.

### **In the province of Macedonia in Europe** (16:11 – 17:14)

Samothrace – An island.

Neapolis – In Macedonia.

Philippi – Mission work began by talking to a few women by the riverside.

Lydia, a seller of purple dye from Thyatira, believed Paul's message: **"The Lord opened her heart to heed the things spoken by Paul"** (16:14). She was baptized, and the missionaries stayed in her home. Lydia had been a God-fearer, that is, a Gentile who had been attracted to the God of the Jews.

A slave girl with a gift of fortune telling followed the missionaries. Paul said to the evil spirit in her: **“I command you in the name of Jesus Christ to come out of her”** (16:18). Because her masters had lost all their profit, they brought Paul and Silas to the city officials, who illegally whipped them and threw them into prison. **“At midnight Paul and Silas were praying and singing hymns to God”** (16:25).

During a great earthquake the prisoners were set free. The jailer was going to kill himself, but Paul stopped him. The jailer then asked them: **“What must I do to be saved?”** (16:30). Paul replied: **“Believe on the Lord Jesus Christ, and you will be saved, you and your household”** (16:31). The jailer and his family were baptized. Paul was asked to leave the city, but Luke and Timothy stayed there for a time.

Amphipolis and Apollonia – Other towns in Macedonia.

Thessalonica – Paul preached in the synagogue for three weeks that Jesus is the promised Christ.

Some believed, but others started rioting against them and attacked Jason’s home. Paul was charged with disturbing the peace because he claimed that Jesus was a king. Paul and Silas escaped by night and went to Berea. During their time in Thessalonica Timothy arrived from Philippi, bringing money and food. See Philippians 4:15-16.

Berea – The Jews there studied their Old Testament and compared it with what Paul was saying: **“They searched the Scriptures daily to find out whether these things were so”** (17:11). Many believed, but unbelievers from Thessalonica came and stirred up the people. Paul then traveled to Athens, while Silas and Timothy stayed in Berea.

In the province of Achaia (17:15 – 18:18)

Athens – Paul talked with the Jews in the synagogue, with the common people, and with the philosophers in the marketplace. **“He preached to them Jesus and the resurrection”** (17:18). Since they were curious about this new religion, they asked Paul to address them at the Areopagus (which means “Hill of Ares [also called Mars]”).

**Sermon 6** (17:22-31): Let me tell you about the Unknown God. The true God is Lord of heaven and earth. He gives to all everything they have. All persons on earth, including Jews, Greeks, and barbarians, are of one blood. All peoples are called to repent of their sins before Judgment Day arrives. God will judge the world through Jesus Christ, whom He raised from the dead.

Many made fun of the idea of a resurrection from the dead. But there were a few converts, such as Dionysius and Damaris. Timothy and Silas joined Paul, but he sent them to Macedonia.

Corinth – Paul worked with Aquila and Priscilla as a tentmaker. After Silas and Timothy returned from Macedonia, Paul was able to spend more time preaching the Gospel. But

again, most of the Jews opposed Paul and his teaching. Paul said to them: **“Your blood be upon your own heads; I am clean. From now on I will go to the Gentiles”** (18:6).

Then Paul held services in the home of Justus, who lived near the synagogue, and even Crispus, the ruler of the synagogue, was brought to faith in Jesus. God told Paul in a vision: **“I have many people in this city”** (18:10). Paul was able to remain in Corinth for a whole year and a half, and there were many converts.

After some time, the unbelieving Jews accused Paul of promoting an illegal religion in the court of the proconsul Gallio. But Gallio refused to get involved in a religious controversy, saying: **“I do not want to be a judge of such matters”** (18:15).

Sosthenes, the ruler of the synagogue, was beaten up in front of Gallio, but Gallio paid no attention.

Cenchrea – Paul had his hair cut at this port of Corinth, for he had made a vow and was on his way to Jerusalem.

#### *Back to Jerusalem and Antioch in Syria via Ephesus* (18:19-22)

Ephesus – Aquila and Priscilla accompanied Paul to Ephesus. The Jews in Ephesus wanted to Paul to stay there, but he was eager to go to Jerusalem. But he promised: **“I will return to you again, God willing”** (18:21). On his third mission journey Paul did return to Ephesus and he stayed there for about three years.

Caesarea

Jerusalem – Paul went there for a Jewish feast.

Antioch in Syria

## Questions

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1. Why did Paul and Barnabas separate before going on a second journey?
2. How did this separation the benefit of the Gospel?
3. Who were Paul's companions on his second mission journey?
4. Why was Timothy circumcised, even though Titus was not circumcised?
5. Why did Paul go to Macedonia instead of to Bithynia or Asia?
6. Why did Paul go to a riverside in Philippi instead of to the Jewish synagogue, as he usually did?
7. Who brought about Lydia's conversion in Philippi?
8. How did the Lord rescue Paul and Silas from prison in Philippi?
9. Why did Paul leave Thessalonica to go to Berea?
10. How were the Jews in Berea different from the Jews in other towns?
11. Why did Paul not refer to the Old Testament in his sermon to the Athens?
12. How did the Lord encourage Paul to stay in Corinth for a longer time?
13. What did Paul use as his place for preaching in Corinth?
14. How did Paul support himself in Corinth?
15. Why did Gallio refuse to settle a quarrel between Paul and the Jewish leaders in Corinth?