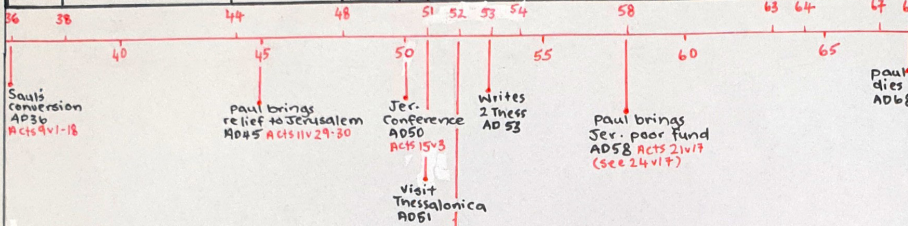


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ARABIA Gal 1:11-17	TARSUS Acts 9:30-31	ANTIOCH Acts 11:26-28	1st 13v1-14v7	ANTIOCH	2nd Acts 15:36-18:22	3rd Acts 18:23-21v17	CAESAREA Acts 21:8-22:21	PRISON ROME Acts 13v1-14v27	4th?	PRISON ROME 2 Tim 4
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2ND MISSIONARY JOURNEY:



- PAUL'S 2ND MISSIONARY JOURNEY:**
1. Paul + Silas begin at Antioch Acts 15:36
 2. Go through Syria + Cilicia 15:41
 3. Come to Derbe + Lystra, Timothy joins them 16:1-3
 4. Phrygia + Galatia 16:7-8
 5. Forbidden to preach in Asia + Bithynia 16:7
 6. Vision at Troas - Come over to Macedonia + help us 16:9-10
 7. Samothracia + Neapolis 16:11
 8. Philippi 16:12
 9. Pass through Amphipolis + Apollonia 16:13
 10. Arrive at Thessalonica 16:14
 11. Paul + Silas sent to Berea 17:10
 12. Paul brought to Athens 17:15
 13. Come to Corinth 18:1
 14. Come to Ephesus 18:19
 15. Syria, Caesarea + Antioch 18:18, 22

MACEDONIA:

Territory first subdued by Philip of Macedonia who reigned 359-336 BC. He was Alexander the Great's father. He extended Macedonia's dominion from the Greek Peninsula down to Egypt in the south + across to India in the East. Over the next 200 yrs Macedonia an empire disintegrated + succumbed to Roman supremacy in 168 BC becoming a Roman Province.

Thessalonica, formerly the head of one of the 4 republics of Macedonia became the capital over the entire region.

THESSALONICA:

The battle of Philippi in 42 BC brought Thessalonica to eminent status in the Roman world, when Octavian the victor of this battle named Thessalonica 'Liberae Civitatis' - Free City.

Thessalonica was set on a hill looking down to the sea, guarded by mountain ridges + on the horizon was Mount Olympus, home of the Greek Gods that once were worshipped by the Thessalonian converts 1 Th 1:9.

Originally named Therma, after the hot springs nearby. Cassian of Macedonia renamed it Thessalonica after his wife who was the 1/2 sister of Atg.

City was built on the Via Egnatia + also connected to the sea-trading trade of the Aegean Sea with Corinth + Ephesus. The population was about 100,000.

As a free city, Thessalonica was able to maintain its Greek character. Local magistrates called politarchs governed the city + sw 'demas' Acts 17:6.

For Jews, the synagogue of the neighbourhood was in Thessalonica.

THE JERUSALEM CONFERENCE (ACTS 15):

Jewish opposition claiming believers had to keep aspects of the Law of Moses such as circumcision led to a major argument in the ecclesia of Antioch. Paul + Barnabas against the brethren of Judea on opposing sides Acts 15:1-2. This issue spread.

Paul needed to 1) Revisit Galatia to correct the false teachings + 2) go to Jerusalem to address the source of the problem.

PAUL'S STANDARD APPROACH TO PREACHING:

1. Find a Synagogue to preach in first Acts 13:5, 14:1, 17:1
2. Deliver a well-reasoned summary of the Gospel Act 13:13. His summary would include arguments like:
 - The reading of Scripture 13:14-15
 - Highlights from Jewish history which led to the coming of the Saviour 13:16-23
 - Israel's need to repent emphasised previously by John the Baptist 13:24-25
 - The Jews at Jerusalem killed Jesus, fulfilling proph - cy because they didn't understand it 13:27-29
 - God resurrected Jesus + there were witnesses alive to prove it 13:30-31
 - Jesus' resurrection was foretold in the Jewish Scriptures 13:32-34
 - Through this man, all who believe can have their sin forgiven - something the Law of Moses could never do 13:38-39
 - An invitation to salvation + warning against rejecting the Gospel 13:42, 40:41
3. Predictably, their message inflamed some Jews + appealed unto some Gentiles rejected Christ. Paul turned to offer - some Gentiles the hope of life Acts 13:45, 46-47
4. Almost inevitably, this led to consequences for Paul + his companions Acts 13:50
5. Sometimes in towns where the Jewish population was less, such as the district of Lycaonia, Acts 14:4. Paul's starting point differed as they countered pagan superstition rather than Jewish prejudice Acts 17:15-18 THE PATTERN...

Preach the Gospel to the Jew first + then to the Gentile. The Jews would be inclined to envy + oppose his preaching. He would be cast out of the synagogue. + take up an alternative centre of operations in the city from whence he would teach all who came to hear, Jew + Gentile. Continue so until it was time to move on or else moved out by force / oppression from the rulers of that city.

Having established his O.T. foundation, Paul would go on to contend that Jesus of Nazareth was the peep - ct candidate for the messiah.

PAUL ACTS:

1) He wrote a letter to the ecclesias of Galatia to address 'this new Gospel' of the Judaizers Gal 1:6-7 = The book of Galatians.

2) He left for Jerusalem to attend the Jerusalem Conference of Acts 15. This laid out a set of foundation principles for the unified walk of Jew + Gentile in the ecclesias Acts 15:23-29.

Paul + Barnabas then returned to Antioch with Silas who would accompany Paul on his 2nd journey. They brought the letter from Jerusalem + read it out, settling the issues in Antioch Acts 15:30-31.

2ND JOURNEY (ACTS 16-18):

Paul feared his 1st journey had been in vain 4v11. He knew the brethren had been 'bewitched' by false brethren Gal 3:1, 2:4. He describes his concern for them in Gal 4:18, 'my little children, of whom I travail in birth again until Christ be formed in you'. It was Paul's anxiety for their welfare which led him to commence a second missionary journey Acts 15:36.

Paul + Barnabas disagreed on whether to take John Mark so severely they split. Barnabas + Mark going on their own mission to Crete, Paul + Silas going together Acts 15:40.

1. Firstly visited + confirmed ecclesias throughout Syria, Cilicia + Galatia (which had been formed in the 1st missionary journey) Acts 15:41-16:6.

2. Secondly Paul intended to head west into Asia Minor (Western Turkey) but he was 'forbidden by the H.S.' to preach there. Instead he looked North to Bithynia, but the Spirit suffered him not 17:7. This would have been confusing. With West + North denied, Paul headed North-West to Troas. When he arrived he received a vision from Christ confirming this was the way to go Acts 16:7-10.

This is the first 'tangible' assurance from Christ that he actually wanted Paul to conduct this 2nd journey. If doors seem closed it doesn't mean God doesn't approve or you should give up. This highlights the importance of prayer + seeking God's direction every step of the way.

PHILIPPI (ACTS 16):

Philippi was a hostile environment for any religion that was associated with Jews because it was largely populated by Roman Veterans fiercely loyal to Caesar. At the time of Paul's arrival in AD 51, the Jews had been expelled from Rome Acts 18:2. A spirit of antisemitism amongst the Roman population of Philippi existed. There was no synagogue here. They were met with harsh opposition here + cast into prison Acts 16:22.

FORMATION OF THE ECCLESIA THESSALONICA:

We are not told how long the journey from Philippi to Thessalonica took, but they stopped at Amphipolis + Apollonia, along the way. These 4 towns on the Egnatian way are about 1 day's journey apart (50-60 km). So, a 3-day journey seems likely.

It would have been an agonising 160 km walk for Paul + Silas, their backs raw from the Roman beating in Philippi Acts 16:23, 33. Arriving in Thessalonica in such a state would have made an impression upon those responsive to their message. Thess 2:2.

Despite his physical condition, Paul was not held back + commences preaching Acts 17:1.

ACTS 17:1-10:

1. No synagogue is mentioned in Philippi. Amphipolis + Apollonia, it seems the synagogue at Thessalonica was the centre of Jewish life for the wider district.

2. The reception Paul received in Thessalonica was much different to Philippi. The character of both towns was very different after the battle of Philippi.

Type of City	PHILIPPI ACTS 16	THESSALONICA 17
Governance	A Roman colony v12	A 'free city' with a 'people's assembly' + 'politarchs' v6
Rights + privileges of Roman citizen-ship	Paul called upon these in 17:23-28, as it was a Roman colony where citizenship mattered greatly	No reference as it was a free city. Roman was a city where citizenship mattered greatly
Synagogue	None (v15) because Rome was hostile to Jews at this time cf Acts 18:2	Present v1
Jewish pop.	Very small / antisemitic v20	Large then + through-out history + trade
Loyalty to Rome	Staunch patriotism + being Romans v21	Anxious to show themselves 'Caesars' friends' v7-8
Persecuted by	Pagan masters v19 + Roman authorities v20	Jewish + GK mob v5 cf 1 Thess 2:14-18; 3v6

v5: A summary of Paul's argument.

PAUL'S MESSAGE ACTS 17	O.T.	CONCLUSION
1. Messiah had to suffer + die v3	Isa 53:10 pleased Yah - when to bruise him.	The servant of God must die.
2. Messiah would be raised v3	Psa 118:10 Thou wilt not leave my soul in hell.	The candidate of Yah - when would be resurrected.
3. That 'This Jesus' is the Messiah v2	-	-
4. That he will be king	Psa 110:1-2 Yehovah said to my Lord, sit thou at my right hand.	The Messiah would be heir to David's throne AS King over all.