

The Bible Times

I Can't Believe That's In The Bible



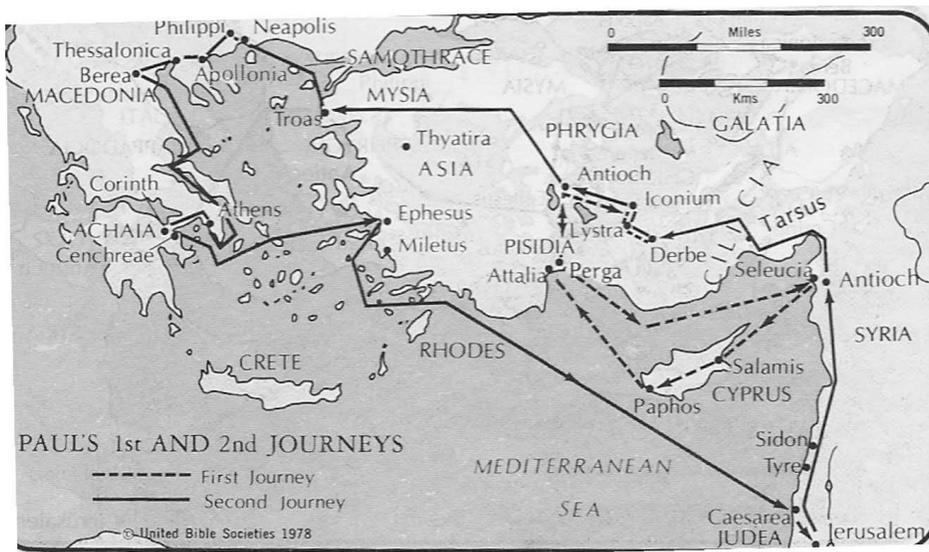
Number 11

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Long-Winded Preacher Kills/Heals Sleepy Parishioner!

Setting the Stage:

- Note where the Apostle Paul had previously been on his first two missionary journeys.



The first journey

- Paul, Barnabas, and Mark set out from Antioch (Acts 13:4). This journey started after 44 AD and ended a "long time" (Acts 14:28) before 50 AD.
- They left Antioch for Seleucia and sailed to Cyprus, large island 100 miles off Syrian coast. There they went to Salamis and Paphos where Paul met Bar-Jesus the sorcerer. (Acts 13:4-6).
- Then they sailed to Perga in Pamphylia, which is now southern Turkey. From here, Mark returns to Jerusalem.
- At Antioch in Pisidia (not to be confused with the one in Syria), Paul and Barnabas turn to the Gentiles (Acts 13:46).

- Then it was on to Iconium, where they abode a "*long time*" (Acts 14:3), Lystra, where Paul stoned, but lives (Acts 14:19), and Derbe. Then they retraced their steps back through Lystra, Iconium, and Antioch (in Pisidia) (Acts 14:21).
- Paul and Barnabas went throughout Pisidia, Pamphylia, then to Perga, Attalia, and sailed back to Antioch in Syria (Acts 14:24-26)
- **The first journey ends** in Antioch, Syria, where Paul and Barnabas stay there a long time (Acts 14:28).

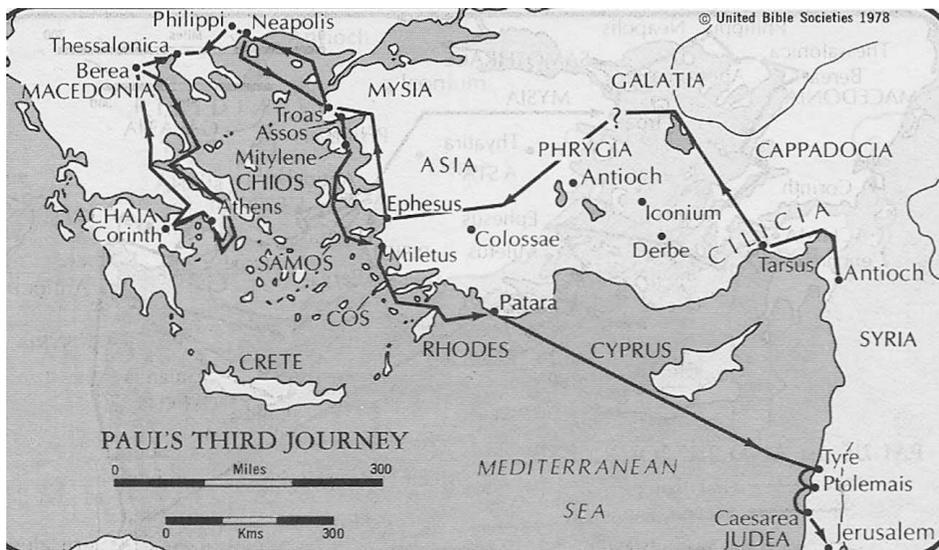
The second journey

- Possibly in the spring of 51 AD. Paul takes Silas through Syria and Cilicia (now southeastern Turkey).
- They came to Derbe and Lystra, where they find Timothy, who goes with Paul and Silas throughout Phrygia and Galatia. But they are forbidden by the Spirit to go into Asia or Bithynia. They passed through Mysia to Troas, the island of Samothracia, and then to Neapolis in Macedonia (now northern Greece).
- At Philippi, God opens the heart of Lydia and the Philippian jailer (Acts 16:14-34).
- Passing through Amphipolis and Appolonia, they came to Thessalonica, where Paul taught for 3 weeks.
- After teaching some in Berea, Paul departed ahead of Silas and Timothy, southward into Achaia (now southern Greece), to Athens, possibly for the winter of 51-52 AD (Acts 17:14-15).
- Paul then makes his **first visit to Corinth** where he stays **a year and a half** (Acts 18:1, 5, 11). This may have been from the spring of 52 AD to the fall of 53 AD. Here, Paul met Aquila and Priscilla, who had just come from Rome, from which Claudius Caesar had banished all Jews. Silas and Timothy rejoin Paul. **First Thessalonians** was written from here in about 52 AD (1 Thessalonians 3:1-2, 6). We know that it was written from Corinth, and not from Athens, because Silas and Timothy had already rejoined Paul (1 Thessalonians 1:1 and Acts 18:5). **Second Thessalonians** was also written from Corinth. We know that it was soon after the first letter, because like the first letter, Silas was with Paul when second Thessalonians was written. After Paul leaves Corinth, there is no further mention of Silas traveling with Paul.
- Paul left by boat with Aquila and Priscilla to Cenchrea and then across the Aegean Sea to Ephesus. Aquila and Priscilla stay there where they would later meet Apollos (Acts 18:19 and 26).
- Paul sails on to Caesarea and then goes up to Antioch in Syria, where the **second journey ends**. Paul stayed a while (Acts 18:23). This may have been the winter of 53-54 AD.

**The above summary is taken from (<http://www.matthewmcgee.org/paultime.html>)*

The third journey

- **begins** with Galatia (central region of Turkey) possibly in the spring of 54 AD and then Phrygia (Acts 18:23).
- Then Paul arrives at Ephesus where he stayed for **3 years** (Acts 20:31) probably from the fall of 54 AD to the fall of 57 AD. Paul meets disciples of John the Baptist. He preached in the synagogue for **3 months** (Acts 19:8). He disputed daily in the school of Tyrannus for **2 years** (Acts 19:9-10), so that all that dwelt in Asia heard the word. Paul sent Timothy and Erastus ahead into Macedonia, but Paul stayed in Asia for **a season** (Acts 19:22). Paul wrote **1 Corinthians** near the end of this stay in Ephesus (1 Corinthians 16:8,19), probably in 57 AD. It was not written with Timothy, who Paul had sent ahead into Macedonia (Acts 19:22). Paul foresaw his route of travel for the next four or so years in Acts 19:21-22. This agrees with his plans in 1 Corinthians 16:1, 3, 5, 8-10. Note how the "*great door*" opened to Paul and "*many adversaries*" in verse 9 compares with the events in the Ephesian amphitheater in Acts 19:23-41. In 1 Corinthians 3:6, Paul says "*Apollos watered*". This refers to Apollos teaching in Corinth when Paul was at Ephesus (Acts 19:1).
- Paul had rejoined Timothy when Second Corinthians was written (2 Corinthians 1:1). Paul had come to Troas and continued to Macedonia (2 Corinthians 2:12-13 and 7:5), where he was joined by Titus (2 Corinthians 7:6 & 13), which seems to correspond to Acts 20:1. Paul also talks of a **third visit to Corinth** in 2 Corinthians 13:1 and 12:14. So **Second Corinthians** was most likely written in the fall of 57 AD from somewhere in Macedonia (northern Greece), possibly at Philippi.
- After going through Macedonia (northern Greece), Paul came to Achaia (southern Greece) where he stayed **3 months** (Acts 20:2-3), making **third visit to Corinth**. This is where he spent the winter of 57-58 AD (1 Corinthians 16:5-8). **Romans** was written at this time (Rom 15:23-26 and 1 Corinthians 16:1-3).



Acts 20:1

- Our focus today begins at the end of Paul's 3 year stay in Ephesus. During those three years Paul wrote the two Corinthian letters. Note from those letters how bad things had gotten for Paul in Ephesus.

- 1 Corinthians 15:32 – *If I fought wild beasts in Ephesus for merely human reasons, what have I gained? If the dead are not raised, "Let us eat and drink, for tomorrow we die."*

Commented [SN1]:

- 1 Corinthians 16:8-9 – *But I will stay on at Ephesus until Pentecost, ⁹ because a great door for effective work has opened to me, and there are many who oppose me.*

Commented [SN2]:

- 2 Corinthians 1:3-5 – *Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, ⁴ who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. ⁵ For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows.*

Commented [SN3]:

- 2 Corinthians 1:8-9 – *We do not want you to be uninformed, brothers, about the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired even of life. ⁹ Indeed, in our hearts we felt the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead.*

Commented [SN4]:

Acts 20:2-3

- Why the three month stay? What did Paul do during this time?
- (verse 3) Paul continues to suffer for Jesus' Name. If we were in Paul's situation, what might we be tempted to do?

Commented [S5]: "The three months in Greece were spent mostly in Corinth. These were the winter months, when sailing conditions were at their worst. Part of Paul's activity during this time was to compose his great letter to the saints at Rome." (PB215)

Commented [S6]: Throw in the towel

Acts 20:4

- Paul is traveling with a large entourage. Using the map note where they are all from.

- Why is Paul traveling with so many people?

Commented [S7]: Paul doesn't mention it is Acts but it can be seen in his letters to the Corinthians

- 1 Corinthians 16:1-4 – *Now about the collection for God's people: Do what I told the Galatian churches to do. ² On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made. ³ Then, when I arrive, I will give letters of introduction to the men you approve and send them with your gift to Jerusalem. ⁴ If it seems advisable for me to go also, they will accompany me.*

Commented [S8]: To be guardians of the gift to Jerusalem

- 2 Corinthians 8:16-20 – *I thank God, who put into the heart of Titus the same concern I have for you. ¹⁷ For Titus not only welcomed our appeal, but he is coming to you with much enthusiasm and on his own initiative. ¹⁸ And we are sending along with him the brother who is praised by all the churches for his service to the gospel. ¹⁹ What is more, he was chosen by the churches to accompany us as we carry the offering, which we administer in order to honor the Lord himself and to show our eagerness to help. ²⁰ We want to avoid any criticism of the way we administer this liberal gift.*

Commented [S9]: To avoid any criticism in how the gift was handled.

Acts 20:5-6

- What difference do you notice between verses 1-4 and verse 5-6?

Commented [S10]: "He" vs. "we"
Luke joined the group at Philippi

Acts 20:7-12

- (verse 7) What day is it?

Commented [S11]: 1st day of the week = Sunday

- (verse 7) Agree/Disagree: The phrase "we came together to break bread" is talking about the Lord's Supper.

Commented [S12]: To "break bread" is a longstanding Jewish custom...nothing in it automatically references the Lord's Supper...this was a common Jewish expression for starting a meal...Probably refers to the broad congregational meal within which the Lord's Supper was celebrated

- (verse 9) "Paul talked on and on." Was Paul a boring preacher?

- o 2 Corinthians 10:10 – For some say, “His letters are weighty and forceful, but in person he is unimpressive and his speaking amounts to nothing.”

- (verse 9) Why did Eutychus fall asleep?

Commented [S13]: It was late

- (verse 9) Did Eutychus die from the fall, or did he only seem to be dead (as some people claim)? Explain your answer.



Commented [S14]: He was dead. Luke was on hand and Luke was a physician. When Luke talked about Paul’s stoning he said they thought he was dead. In this case everything leads to the fact that he was dead.

- (verse 10) Is Paul contradicting himself (dead vs. alive)?

Commented [S15]: “The young man fell a considerable distance. Luke does not say Eutychus *seemed* to be dead. The young man was dead, lying outside the house. God used Paul’s actions to bring him back to life.” (PB217)

- What does the name Eutychus mean?

Commented [S16]: Good fortune/lucky

- (verse 11) Here’s that phrase again! “...broke bread and ate.” What is going on here?

Commented [S17]: Not the Lord’s Supper...rather a mid-night snack

- (verse 12) What caused the people to be comforted?

Commented [S18]: Not only the fact that Eutychus was alive, but also the message that Paul had been proclaiming. “The people had heard the message of God’s grace from Paul. They had seen a demonstration of God’s power to raise the dead. They took comfort in both.” (PB217)

Prayer: Dear Jesus, thank you for your resurrection from the dead, which guarantees our resurrection. Through your Holy Spirit, grant us faith always to remember that physical death is not the end of true life with you. Amen.