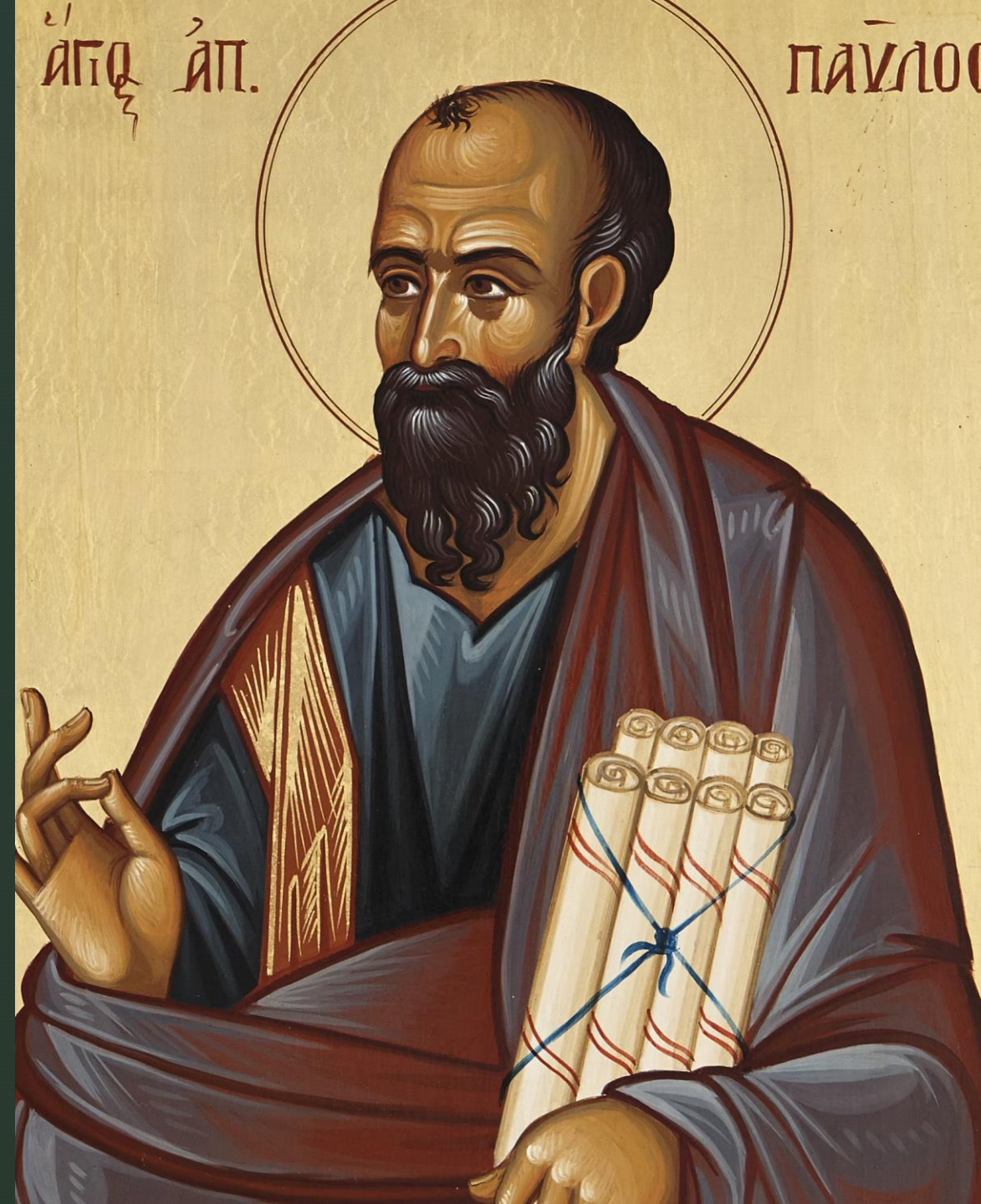


▀ The Voice Calling in the Wilderness

The Early Church: The Journeys of St Paul



Using Historical Time Stamps to Understand the Timeline of Events

- Political figures in the book of Acts and St Paul's epistles to provide context and chronological order:
 - Death of King Aretas of Syria in 40 AD
 - Beginning of the reign of Claudius Caesar in 41 AD
 - Death of Herod Agrippa in 44 AD
 - Succession of Felix's reign as Procurator in Judea by Porcius Festus in 60 AD

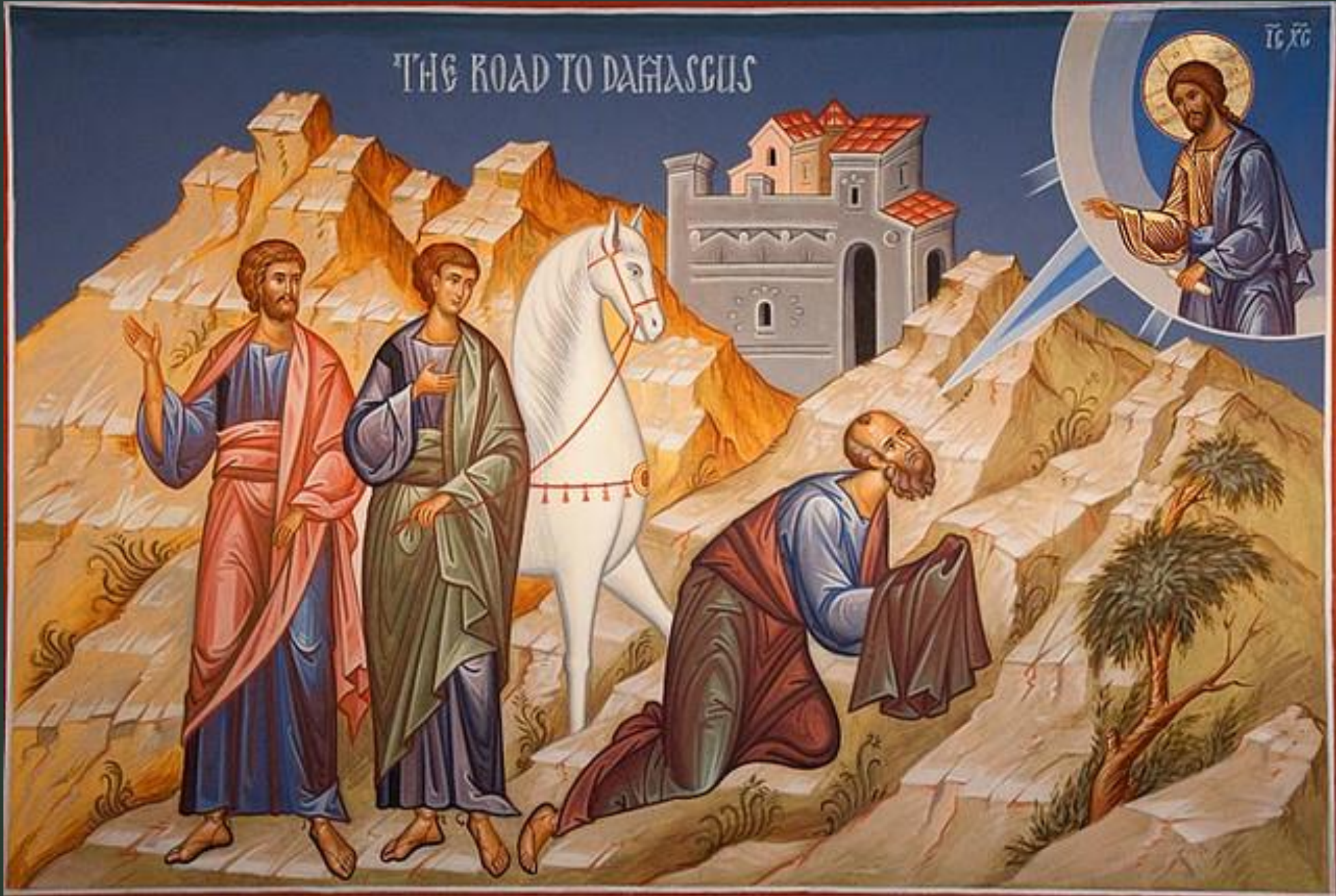
Summary of Events

- At Damascus 37-40 AD
- First Journey 45-47 AD
- Second Journey 51-53 AD
 - 1st Thessalonians 52 AD
 - 2nd Thessalonians 52 AD
- Third Journey 54-58 AD
 - 1st Corinthians 57 AD
 - 2nd Corinthians 57 AD
 - Galatians 55-57 AD
 - Romans 57-58 AD
- Imprisonment in Judea 58-60 AD
- Voyage to Rome 60-61 AD
- Imprisonment in Rome 61-63 AD
 - Ephesians 62 AD
 - Philippians 62 AD
 - Colossians 62 AD
- Post-Imprisonment Journeys 63-67 AD
 - Philemon 63 AD
 - Hebrews 64-65 AD
 - Titus 64-65 AD
 - 1st Timothy 64-65 AD
 - 2nd Timothy 66-67 AD

► Prior to the First Journey

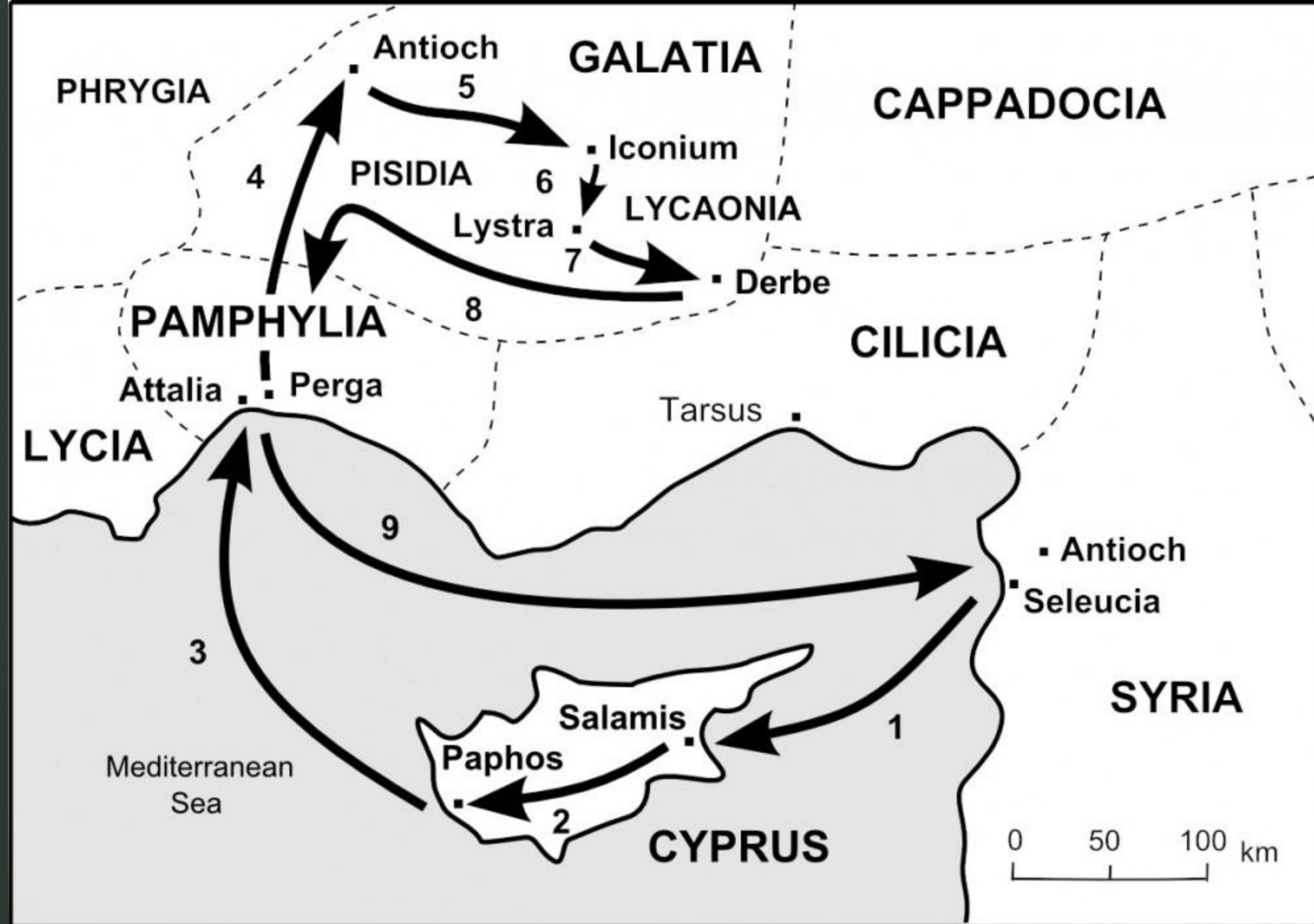
- The crucifixion, resurrection, and ascension of Jesus Christ occurred in the spring of 32 AD.
- The the day of Pentecost occurred (Acts 2), then the stoning of Stephen, which Saul (St. Paul) participated in before his conversion (Acts 7:59).
- In about 37 AD, Jesus Christ speaks to Saul (St. Paul) on the road to Damascus. St. Paul is led blind to Damascus (Acts 9:8). After the visit by Ananias, St. Paul then goes to Arabia and returns to Damascus where he spends 3 years (Galatians 1:17-18 and Acts 9:22-23).
- In 37 AD King Aretas took control of Damascus when Emperor Tiberius Caesar died. St. Paul departed from Damascus at night, being let down from the city wall in a basket (Acts 9:25 and 2 Corinthians 11:32). This could not have been after 40 AD, the year that King Aretas died.
- St. Paul met with Barnabus, Peter, and James in Jerusalem (Acts 9:26 and Galatians 1:18-19). St. Paul then goes to Caesarea and Tarsus (Acts 9:30) and St. Peter goes to the house of Cornelius (Acts 10). Barnabus gets St. Paul and they stay in Antioch (Syria) for one year (Acts 11:26). This must be between 41 AD (beginning of Claudius Caesar's reign) and 44 AD (Acts 11:28). The Disciples are called Christians for the first time at Antioch (Acts 11:26). James, brother of John, is killed by Herod Agrippa I (Acts 12:2). Herod Agrippa I dies in 44 AD (Acts 12:23).

THE ROAD TO DAMASCUS



The First Journey

- The first journey of St. Paul begins when St. Paul, Barnabas, and St. 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 St. Paul met Bar-Jesus the sorcerer (Acts 13:4-6). Then they sailed to Perga in Pamphylia, which is now southern Turkey. From here, St. Mark returns to Jerusalem.
- At Antioch in Pisidia (not to be confused with the one in Syria), St. 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 St. Paul is stoned, but lives (Acts 14:19), and Derbe. Then they retraced their steps back through Lystra, Iconium, and Antioch (in Pisidia) (Acts 14:21).
- St. 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 St. Paul and Barnabas stay there a long time (Acts 14:28).



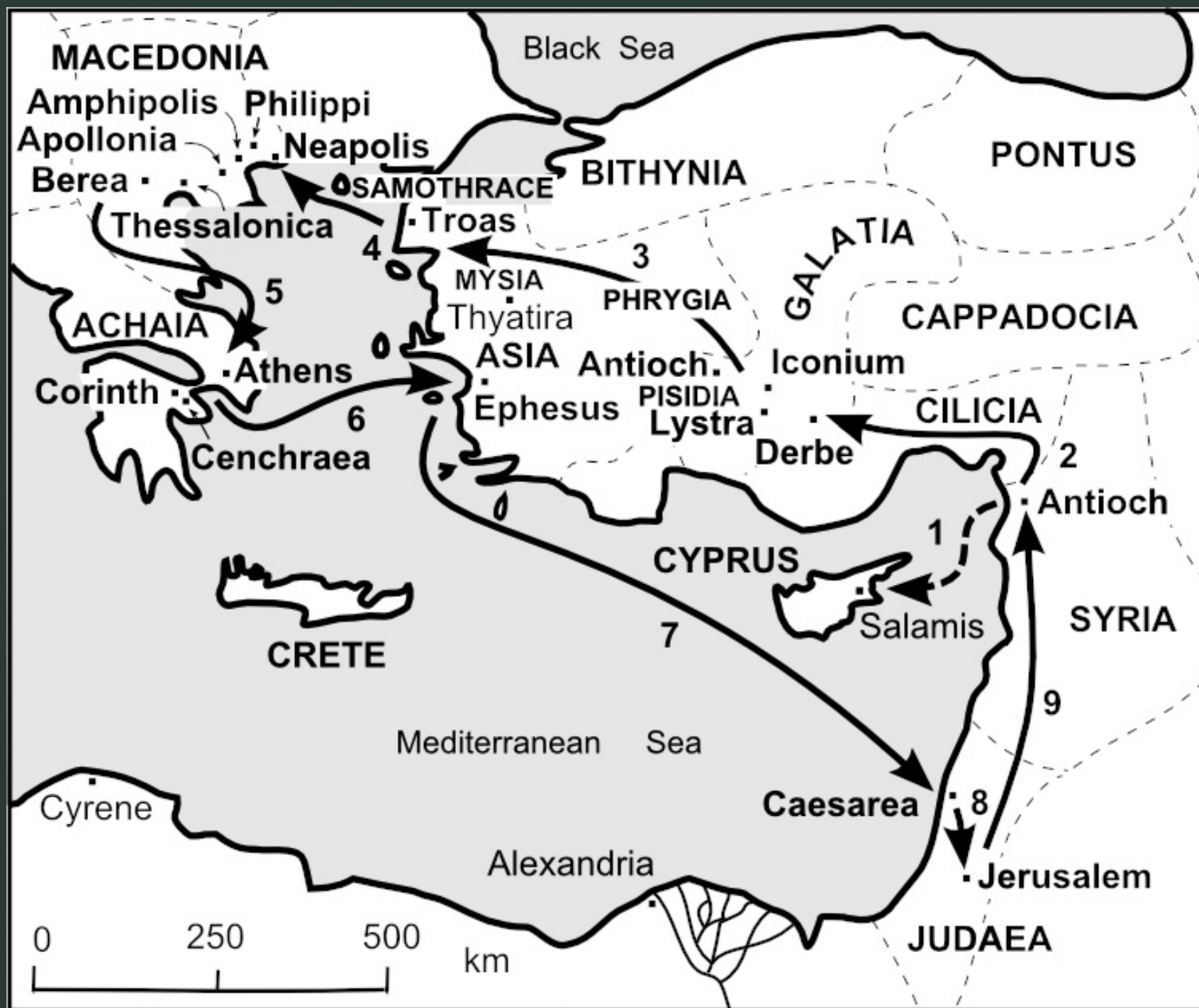
Prior to the Second Journey

In about 50 AD, St. Paul and Barnabas go to the council in Jerusalem 14 years after St. Paul's conversion (Galatians 2:1-9 and Acts 15:2). Judas and Silas return to Antioch (Syria) with Barnabas and St. Paul where they continued some days (Acts 15:35-36), possibly in the winter of 50-51 AD.




The Second Journey

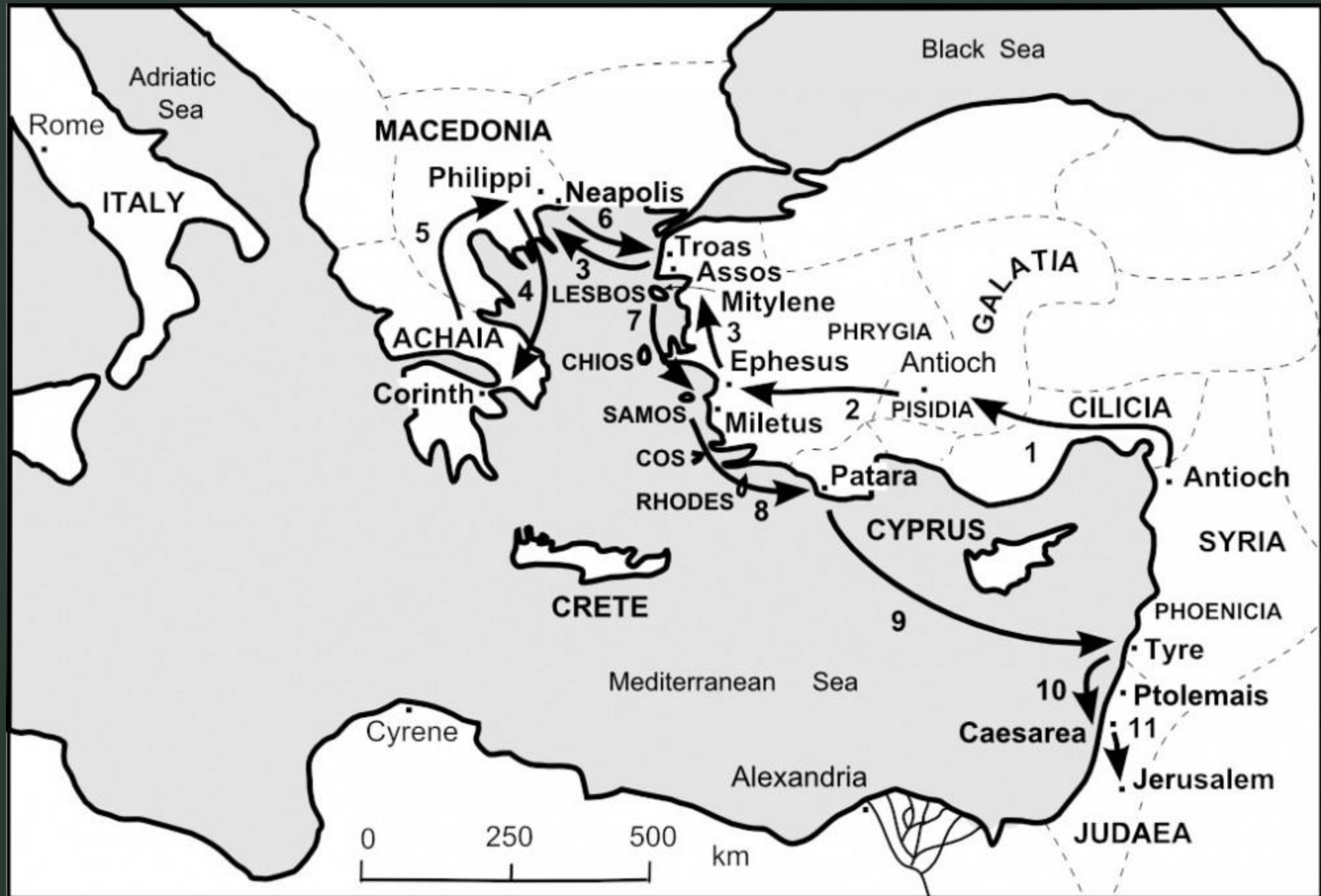
- The second journey begins, possibly in the spring of 51 AD. St. Paul takes Silas through Syria and Cilicia (now southeastern Turkey). They came to Derbe and Lystra, where they find Timothy, who goes with St. Paul and Silas throughout Phrygia and Galatia. But they are forbidden by the Spirit to go into 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 St. Paul taught for 3 weeks. After teaching some in Berea, St. 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).
- St. Paul then makes his first visit to Corinth where he stays a year and a half (Acts 18:5). This may have been from the spring of 52 AD to the fall of 53 AD. Here, St. Paul met Aquila and Priscilla, who had just come from Rome, from which Claudius Caesar had banished all Jews. Silas and Timothy rejoin St. 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 St. 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 St. Paul when second Thessalonians was written.
- After St. Paul leaves Corinth, there is no further mention of Silas traveling with St. Paul. St. 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). St. Paul sails on to Caesarea and then goes up to Antioch in Syria, where the second journey ends. St. Paul stayed a while (Acts 18:23). This may have been the winter of 53-54 AD.



The Third Journey

- The third journey begins with Galatia (central region of Turkey) possibly in the spring of 54 AD and then Phrygia (Acts 18:23).
- Then St. 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. St. 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.
- St. Paul sent Timothy and Erastus ahead into Macedonia, but St. Paul stayed in Asia for a season (Acts 19:22).
- St. 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 St. Paul had sent ahead into Macedonia (Acts 19:22).
- St. 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 St. 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 St. Paul says “Apollos watered”. This refers to Apollos teaching in Corinth when St. Paul was at Ephesus, (Acts 19:1).

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- St. Paul had rejoined Timothy when Second Corinthians was written (2 Corinthians 1:1). St. Paul had come to Troas and continued to Macedonia (2 Corinthians 2:12-13 and 7:5), which seems to correspond to Acts 20:1. St. 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 Philippi.
 - After going through Macedonia (northern Greece), St. 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 (Romans 15:23-26 and 1 Corinthians 16:1-3).
 - Going back to Macedonia (Acts 20:1), they were at Philippi (northeastern Greece) in the spring of 58 AD in the “days of unleavened bread” (Acts 20:6).
 - Then they sailed to Troas, where a young man fell out of a window, and St. Paul raises him from the dead (Acts 20:7-12).
 - Then St. Paul went to Assos, Mitylene, Chios, Samos, Trogylium, and Miletus (now in southwestern Turkey). From here, St. Paul addresses Ephesian elders whom he had called to meet him (Acts 20:17-38) in the spring of 58 AD (Acts 20:16).
 - Sailing to Coos, Rhodes, Patara, and passing on the south side of Cyprus, they came to Tyre (which is now in Lebanon) where they stayed one week. Then they went south to Ptolemais and to Caesarea where they stayed many days (Acts 21:10). Then St. Paul goes to Jerusalem, where the third journey ends.





The third journey ends at Jerusalem in 58 AD. St. Paul is beaten by the Jews, preaches to them (Acts 22:1-21), and is brought before the Sanhedrin. Jesus Christ tells St. Paul that he will go to bear him witness in Rome. Many Jews vow to kill St. Paul (Acts 23:12). In 58 AD, St. Paul is taken to Governor Felix (reigned 53-60) at Caesarea, “many years” (Acts 24:10) after 53 AD and 2 years before the end of Felix’s reign. St. Paul then spends 2 years in prison in Caesarea in Judea. In 60 AD, Governor Portius Festus’s reign begins. St. Paul appeals to Caesar (Acts 25:11). Some days pass, then Herod Agrippa II hears St. Paul.

The Voyage to Rome

- The voyage to Rome begins – St. Paul, still a prisoner, sails to Sidon with Luke and Aristarchus (Acts 27:1-2) on the way to Italy. They sailed to Myra (now southern Turkey) and on to Lasea, a large island of Crete, 50 miles southeast of Greece, where much time was spent (Acts 27:7-13).
- In the fall of 60 AD, they reached Melita, a small island south of Sicily. St. Paul was bitten by a poisonous snake but lived. St. Paul healed the father of Publius and others. St. Paul (still captive) spends the winter of 60-61 AD (Acts 28:11) on the island with his captors.
- In the spring, they sailed on to Syracuse (on the island of Sicily), then to Rhegium (on the southern tip of Italy), then to Puteoli (on the western coast of Italy).
- The voyage to Rome ends – St. Paul spends 2 years in his own hired house (Acts 28:30) as a prisoner in Rome from 61-63 AD. During this time he wrote Ephesians, Philippians, Colossians, and Philemon.



After the Imprisonment in Rome

- We know that St. Paul had further journeys after he was released from the prison in Rome in 63 AD. After his release, he wrote the epistles of **Hebrews, Titus, First Timothy, and Second Timothy, not necessarily in that order, although Second Timothy was apparently his last.**
- This took place after the events recorded in the book of Acts, so all of our information comes from various statements that St. Paul makes in his letters. In them are clues that St. Paul may have traveled to some or all of the following places: **Colosse, Spain, Corinth, Miletus, Troas, Crete, Nicopolis, Philippi, Italy, Judea, Ephesus, and Macedonia.**
- This allows for the possibilities that St. Paul traveled to more about as many diverse places as in all of his previous journeys combined. There are probably several possible ways that one could reconstruct the sequence of these travels which would not disagree with scripture. Since we do not know which one would be correct, we will just list what we know about the journeys. Thus, the references below are not intended to be chronological, although they all occurred after St. Paul's release from prison in 63 AD.

Other Journeys

- At some time after being released from the prison in Rome, St. Paul went to Corinth and Miletus (2 Timothy 4:20).
- He also went to Troas (2 Timothy 4:13), Crete (Titus 1:5), and Nicopolis for the winter (Titus 3:12).
- St. Paul leaving Titus in Crete must have been during a period of liberty after St. Paul's imprisonment in Rome ended in 63 AD. St. Paul did not go there during the first 3 journeys. There is no mention of Titus or of any preaching on Crete in Acts 27:7-13, on the voyage to Rome. St. Paul says he will send Artemas or Tychicus to Titus.
- He tells Titus to come to Nicopolis where St. Paul has determined to winter (Titus 3:12). The letter to Titus was probably written around 64-65 AD. There are three cities called Nicopolis: (1) in Achaia (southern Greece), most likely the one to which St. Paul was referring, (2) 15 miles west of Jerusalem, and (3) in the area that is now Romania.
- The book of Hebrews was apparently written from Italy (Hebrews 13:24). Timothy had been released from prison (Hebrews 13:23) and was coming to St. Paul. St. Paul was apparently at liberty as well, since they planned to then go to visit the Hebrews. This could have been in Judea, as St. Paul says, "... for you had compassion of me in my bonds ..." (Hebrews 10:34). This must have been in reference to St. Paul's imprisonment in Caesarea from 58-60 AD. Hebrews was probably written around 64-65 AD.

Nearing the Martyrdom of St Paul

- St. Paul had told Timothy to stay and teach in Ephesus when St. Paul went to Macedonia (1 Timothy 1:3).
- During the third journey, St. Paul had done the opposite, staying in Ephesus himself, and sending Timothy with Erastus to Macedonia (Acts 19:22).
- So First Timothy was written around 64-65 AD during a period of liberty after St. Paul's Roman imprisonment of 61-63 AD. St. Paul said he was hoping to come to Timothy in Ephesus shortly, but may have to tarry long (1 Timothy 3:14-15).
- Timothy was in Ephesus where he received both First Timothy and Second Timothy (1 Timothy 1:3, 2 Timothy 1:16-18, 4:14, 4:19, Acts 19:33, and 1 Timothy 1:20). Second Timothy may have been written from prison (2 Timothy 1:8) with St. Paul ready to die (2 Timothy 4:6-8), possibly about 66 AD.
- Yet he asks Timothy to come to him before winter (2 Timothy 4:9 and 21). St. Paul was probably martyred sometime around 67 AD.

