

The Pauline Epistles

Epistles of Paul

Letters of Paul



Paul's Four Missionary Journeys: The Complete Guide

<https://www.theologyfortherestofus.com/pauls-four-missionary-journeys-the-complete-guide/>

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God did many amazing things through the life and ministry of the apostle Paul. The gospel was spread to many people across the known world thanks to Paul's efforts, despite the severe opposition and persecution Paul faced.

What were Paul's missionary journeys? Paul took four missionary journeys. Paul's first three missionary journeys are recorded in the book of Acts. The fourth is alluded to in Paul's letters. On the first missionary journey Paul went through Cyprus, Pamphylia, and Galatia. On his second missionary journey he went through Galatia, Macedonia, and Achaia. Paul's third journey took him through Galatia, Asia, Macedonia, Achaia, and ended in Jerusalem. After his third missionary journey Paul was imprisoned in Caesarea for two years and later transported to Rome where he was then placed under house arrest for another two years. His fourth missionary journey is not clear, but it may have included Spain, Crete, Asia, Achaia, and Macedonia.

By looking at Paul's missionary journeys we can look and reflect on the beginning of the fulfillment of God's command to "Go therefore and make disciples of all nations" (Matthew 28:19).

Timeline of Paul's Missionary Journeys *Dates are approximate

- **A.D. 37:** Converted on the road to Damascus
- **A.D. 37-40:** Spends three years in Arabia
- **A.D. 40-44:** Preaches and ministers in Tarsus and surrounding regions
- **A.D. 44 or 45:** Relocates to Antioch in Syria
- **A.D. 45 or 46:** Travels with Barnabas to visit Jerusalem, brings a famine relief offering
- **A.D. 46 or 47:** First missionary journey with Barnabas, likely lasts 1-2 years
- **A.D. 50:** Attends the Jerusalem Council
- **A.D. 51:** Leaves on second missionary journey, trip lasts 2.5 to 3 years, including 18 months in Corinth
- **A.D. 54:** Leaves on third missionary journey, trip lasts more than 4 years, including 3 years in Ephesus
- **A.D. 58:** Arrested in Jerusalem, put on trial before the Roman governor Felix
- **A.D. 58-60:** Held in Caesarea for two years
- **A.D. 60:** Put back on trial by Festus the new Roman governor; eventually transported to Rome
- **A.D. 61:** Arrives in Rome
- **A.D. 61-63:** Placed under house arrest for two years
- **A.D. 63:** Released from house arrest, likely launches his fourth missionary journey
- **A.D. 66 or 67:** Imprisoned in Rome again
- **A.D. 67 or 68:** Martyred under Nero's persecution

Paul's Background

Before he was known as the apostle Paul, he was first known as Saul of Tarsus. He was a brilliant, pious, zealous, and well-educated Pharisee, from a wealthy and well-connected family. Saul was obviously intimately acquainted with the Hebrew Scriptures, but was also thoroughly acquainted with Greco-Roman history, language, and culture.

Saul became famous in Palestine because of his persecution of Christians. But things changed, dramatically. By God's providence, Saul became a Christian after a supernatural encounter with Jesus on the road to Damascus (Acts 9).

After Saul's conversion, he traveled to a few different places, over several years, including three years in Arabia (Gal. 1:17) and also several years preaching in the regions of Syria and Cilicia (Gal. 1:21).

Partnership with Barnabas

After some heavy persecution of the Christians in Jerusalem, some believers ended up living in the city of Antioch. They preached the gospel there and a "great number" believed in Jesus (Acts 11:21). When the apostles in Jerusalem heard about this, they sent a man named Barnabas to Antioch to serve in the church there (Acts 11:22).

Barnabas was a prophet (Acts 13:1) and an apostle (Acts 14:14). Through his ministry a "great number of people were brought to the Lord" (Acts 11:24).

After being in Antioch a while, Barnabas traveled to Tarsus to find Saul. Barnabas recruited Saul to come teach and lead and serve in the church in Antioch in Syria (Acts 11:25-26). Saul relocated to Antioch sometime between 44 and 46 A.D. and served as one of the leaders of the church there.

Barnabas and Saul would become ministry traveling partners for the next few years, including at least one earlier trip to Jerusalem (Acts 11:27-30) in order to bring a famine relief offering to the Christians in Jerusalem (likely sometime between 45 and 46 A.D.).

Paul's Journeys

[Text] <https://www.loyolapress.com/catholic-resources/scripture-and-tradition/jesus-and-the-new-testament/saint-paul-and-the-epistles/pauls-journeys/>

[Images] <https://www.theologyfortherestofus.com/pauls-four-missionary-journeys-the-complete-guide/>

Paul traveled over 10,000 miles proclaiming the gospel of Jesus Christ. His journeys on land and sea took him primarily through present day Israel, Syria, Turkey, and Greece. Paul walked the roads built by the Romans to facilitate their control over their Empire. Travelers took to the roads in as large a group as they could find. There was constant danger of bandits. They hurried to get to the next wayside inn for shelter and whatever food might be available.

Traveling by sea was not comfortable. There were no cabins for travelers. They had to find a place on the deck exposed to sun, winds, and rain. Paul's trade as a tentmaker probably held him in good stead, as he could fashion shelter for himself and his companions on the deck.

In 2 Corinthians 11: 25 – 27 Paul describes some of the dangers of traveling.

25 ... three times I was shipwrecked, I passed a night and a day on the deep; 26 on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my own race, dangers from Gentiles, dangers in the city, dangers in the wilderness, dangers at sea, ... 27 in toil in hardship, through many sleepless nights, through hunger and thirst, through frequent fastings, through cold and exposure.

Paul's First Journey



In response to a call of the Holy Spirit, the church in Antioch chose Barnabas and Paul to proclaim the gospel. They first traveled to Cyprus, then to Antioch in Pisidia, a city in present day west central Turkey. They then went to Iconium, Lystra and Derba. They then returned through Perga to Antioch. When they stopped in each city, they went to the synagogues to preach the coming of Jesus Christ, the messiah as the fulfillment of the promises made in the Old Testament.

Paul's Second Journey



Barnabas and Paul separated over a disagreement (Acts 15: 36 – 40). Barnabas returned to Cyprus. From Jerusalem Paul went overland to revisit the churches in Lystra and Iconium. On this trip Paul had a dream calling him to bring the gospel to Macedonia. He crossed the Aegean Sea to present day Greece. He traveled down the east coast of Greece. Stopping in Athens, Paul attempted to proclaim the gospel in Athens, where he was met with polite indifference (Acts 17: 16 – 32). He then went to Corinth where he established a church that would give him both great joy and pain (see 1 and 2 Corinthians). Traveling back through Ephesus where his successful teaching won many to Christ to the annoyance of the local charm dealers (Acts 19: 21 – 40). Paul returned to Antioch by way of Jerusalem.

Paul's Third Journey



On his third and longest journey Paul went overland through present day Turkey then across the Aegean Sea to Greece. This was a pastoral journey revisiting the churches he had founded to strengthen them and give them further instruction. While in Ephesus Paul heard a prophecy that should he return to Jerusalem he would be imprisoned. The churches he visited pleaded to him not to go. But Paul felt called by Christ to continue to meet whatever God willed for him.

Paul's Journey to Rome



In Jerusalem Paul was arrested and accused of violating the sacred grounds of the Temple. (Acts 21: 27 – 36). He was saved from being beaten to death when the Roman tribune intervened and brought him to the barracks. In defending himself Paul claimed his right as a Roman citizen to appeal his case to the Emperor. He was then sent to Rome to have his case resolved.

Luke ends the Acts of the Apostles with Paul's arrival in Rome. From Rome the gospel would be proclaimed throughout the world.

Thirteen books of the New Testament. All about style...

Attributed to Paul

Galatians	(c. 48 CE)
Romans	(c. 55-57 CE)
1 Corinthians	(c. 53-54 CE)
2 Corinthians	(c. 55-56 CE)
Philemon	(c. 57-59 CEE or c. 62 CE)
Philippians	(c. 57-59 CEE or c. 62 CE)
1 Thessalonians	(c. 49-51 CE)

Pseudepigraphic

First Timothy	(c. 62-64 CE)
Second Timothy	(c. 62-65 CE)
Titus	(c. 66-67 CE)

Unsettled

2 Thessalonians	(c. 52-53 CE)
Ephesians	(c. 62 CE)
Colossians	(c. 57-59 or c. 62 CE)

Chronology

Galatians	(c. 48 CE)
1 Thessalonians	(c. 49-51 CE)
2 Thessalonians	(c. 52-53 CE)
1 Corinthians	(c. 53-54 CE)
2 Corinthians	(c. 55-56 CE)
Romans	(c. 55-57 CE)
Philippians	(c. 57-59 CE or c. 62)
Philemon	(c. 57-59 CE or c. 62)
Colossians	(c. 57-59 CE or c. 62)
Ephesians	(c. 62 CE)
First Timothy	(c. 62-64 CE)
Second Timothy	(c. 62-65 CE)
Titus	(c. 66-67 CE)

Epistle to the Hebrews

Use of amanuensis

Reading From –

The Philippian Fragment
By Calvin Miller

1982 by Inter-Varsity Christian Fellowship of the United States

“The First Letter of Eusebius of Philippi to His Beloved Friend, Clement”

Chapter 4 – “A new friend with the gift of healing

Shortly after my arrival in the city, I made another new friend, Helen of Hierapolis. She is a dynamic lover of people, and is so bound up in her love for Christ, but she walks in an aura of esteem. I am not usually so taken with traveling healers. You will remember my disaffection for Hiram, the healer of the Hellespont, who claimed instant health for all who would in faith touch his sequined toga. He lost much of his following in West Asia, because he couldn't get relief from a toothache.

But Helen is different. She came to Philippi with a conviction that God loves the suffering, and she determined to participate with God in this love. I met her near the synagogue when she was talking to a group of blind figures. I was surprised when she didn't even try to heal them, but bought each of them a new cane and reminded them that the curbs on Caesar's Boulevard were especially high. She reminded them that they should be especially careful because it is so hard to hear a chariot coming down a unpaved road. “Someday,” she told them as she walked away, “light will be universal, and every eye will behold eternal love.”

They didn't feel as though she had cheated them. She is not much of a show woman, I'm afraid. She just mixes with humanity in order to take divinity as far as it will go. I am the richer to know her.

Sister, Helen opened a great crusade in Philippi on Thursday, and is the sensation of the leper colony. She rarely does anything. One could call a miracle. Last week she laid hands on a little crippled boy, and was not able to heal him, but she gave him a new pair of crutches, and promised to take him for a walk in the park here in Philippi.

Yesterday, with my own eyes, I saw her pass an amputee selling styluses. She touched his legs and cried, "Grow back! Grow back!... In the name of Jesus of Nazareth, grow back!"

Well, Clement, I so wanted to see the legs grow back, but they did not. Poor Helen. What's a faith healer to do with an amputee that refuses to grow legs on command?

She sat down with the little man, crossed her legs on the cold pavement, and began selling, styluses herself. Soon she was talking to him, and before very long they were both laughing together. For an hour, they laughed together, and by nightfall they were having an uproariously good time.

When it was time to go, Helen's legs were so stiff from disuse, they refused to move. Her legless, stylus-selling friend, cried in jest, "Grow strong!... Grow strong!... Grow strong!" Helen only smiled and staggered upward on her unsteady legs. She looked down at her lowly friend, and said, "I offer you healing, you will see. It is only one world away. Someday..." she stopped and smiled, "you will enter a new life and you will hear our Savior say to your legless, stumps "Grow long!... Grow long!" Then you will know that glory which Sister Helen only dreamed for you."

He smiled and said, "Do you heal everyone this way?"

"It is better to heal with promises than to promise healing."

“You are right, Sister Helen. But more than right, you are an evidence that our God yet heals the spirit of amputees — even when they will not grow legs. And, once the spirit is healed, the legs could be done without.”

Helen turned and walked on down the street. She was near the amphitheater where she holds her great crusade when she saw a young girl without any arms.

“Grow long!... Grow long!... In the glorious name of Jesus Christ, Grow long!” she cried.

The girl looked puzzled, and looked at her shoulders where her arms refused to be. They did not seem to her to be growing. “I was afraid of that,” said Helen. “Oh, well, I can miss my meeting one night, I guess. Young lady, how long has it been since anyone called your hair?” And she sat down beside her new friend and took out her comb. For the first time in my life, I wanted to be a faith, healer, Clements.

After the crusade was over that night, Helen came to our home for squab and honeycomb. Wouldn't you know it, she brought a couple of hungry lepers.

Epistles to the Philippians

https://en.wikipedia.org/wiki/Epistle_to_the_Philippians

Epistle to the Philippians^[a] is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Paul the Apostle and Timothy is named with him as co-author or co-sender. The letter is addressed to the Christian church in Philippi.^[3] Paul, Timothy, Silas (and perhaps Luke) first visited Philippi in Greece (Macedonia) during Paul's second missionary journey from Antioch, which occurred between approximately 49 and 51 CE. In the account of his visit in the Acts of the Apostles, Paul and Silas are accused of "disturbing the city".

There is a general consensus that Philippians consists of authentically Pauline material, and that the epistle is a composite of multiple letter fragments from Paul to the church in Philippi. These letters could have been written from Ephesus in 52–55 CE or Caesarea Maritima in 57–59, but the most likely city of provenance is Rome, around 62 CE, or about 10 years after Paul's first visit to Philippi

Outline:

- I. Preface (1:1–11)
 - A. Salutation (1:1–2)
 - B. Thanksgiving for the Philippians' Participation in the Gospel (1:3–8)
 - C. Prayer for the Philippians' Discerning Love to Increase until the Day of Christ (1:9–11)

- II. Paul's Present Circumstances (1:12–26)
 - A. Paul's Imprisonment (1:12–13)
 - B. The Brothers' Response (1:14–17)
 - C. Paul's Attitude (1:18–26)

- III. Practical Instructions in Sanctification (1:27–2:30)
 - A. Living Boldly as Citizens of Heaven (1:27–1:30)
 - B. Living Humbly as Servants of Christ (2:1–11)
 - 1. The Motivation to Live Humbly (2:1–4)
 - 2. The Model of Living Humbly (2:5–11)
 - a. Christ's Emptying (2:5–8)
 - b. Christ's Exaltation (2:9–11)
 - C. Living Obediently as Children of God (2:12–18)
 - 1. The Energizing of God (2:12–13)
 - 2. The Effect on the Saints (2:14–18)
 - D. Examples of Humble Servants (2:19–30)
 - 1. The Example of Timothy (2:19–24)
 - 2. The Example of Epaphroditus (2:25–30)

- IV. Polemical Doctrinal Issues (3:1–4:1)
 - A. The Judaizers Basis: The Flesh (3:1–6)
 - B. Paul's Goal: The Resurrection (3:7–11)
 - C. Perfection and Humility (3:12–16)
 - D. Paul as an Example of Conduct and Watchfulness (3:17–4:1)

V. Postlude (4:2–23)

A. Exhortations (4:2–9)

1. Being United (4:2–3)
2. Rejoicing without Anxiety (4:4–7)
3. Thinking and Acting Purely (4:8–9)

B. A Note of Thanks (4:10–20)

1. Paul's Contentment (4:10–13)
2. The Philippians' Gift (4:14–18)
3. God's Provision (4:19–20)

C. Final Greetings (4:21–23)

Christ Poem

(as translated)

Who, though he was in the form of God,

Did not regard being equal with God
Something to be grasped after.

But he emptied himself

Taking on the form of a slave,
And coming in the likeness of humans.

And being found in appearance as a human

He humbled himself
Becoming obedient unto death— even death on a cross.

Therefore God highly exalted him

And bestowed on him the name
That is above every name,

That at the name of Jesus

Every knee should bow
Of those in heaven, and on earth, and under the earth.

And every tongue should confess

That Jesus Christ is Lord
To the glory of God the Father.

—*Philippians 2:5–11*, translated by [Bart D. Ehrman](#)

Incarnation Christology

The Christ poem is significant because it strongly suggests that there were very early Christians who understood Jesus to be a pre-existent celestial being, who chose to take on human form, rather than a human who was later exalted to a divine status.

Importantly, while the author of the poem did believe that Jesus existed in heaven before his physical incarnation, this does not necessarily mean that he was believed to be *equal* to God the Father prior to his death and resurrection. This largely depends on how the Greek word *harpagmon* is translated in verse 6 ("Something to be grasped after / exploited"). If *harpagmon* is rendered as "something to be exploited," as it is in many Christian Bible translations, then the implication is that Christ was already equal to God prior to his incarnation. But Bart Ehrman and others have argued that the correct translation is in fact "something to be grasped after," implying that Jesus was *not* equal to God before his resurrection. Outside of this passage, *harpagmon* and related words were almost always used to refer to something that a person doesn't yet possess but tries to acquire.

It is widely agreed by interpreters, however, that the Christ poem depicts Jesus as equal to God *after* his resurrection. This is because the last two stanzas quote Isaiah 45:22–23: ("Every knee shall bow, every tongue confess"), which in the original context clearly refers to God the Father.

Bible Project Video

<https://bibleproject.com/explore/video/philippians/>

