

## Book Outline

### Paul the Missionary – Eckhard Schnabel

#### 1. The Missionary Work of the Apostle Paul

- Most of what we know about Paul is in the book of Acts.
- Paul's mission often in three missionary "journeys": (1) Cyprus and Galatia (Ac. 13-14); (2) Asia Minor to Europe, mostly in provinces of Macedonia and Achaia (Ac. 15:36-18:22), (3) Ephesus (Ac. 18:23-21:16)
- But unlikely Paul's missionary service began in Acts 13. He left there in AD 45 and was probably converted around 31/32 AD. **Did he really wait 14 years to obey Jesus' call to preach the gospel to the Gentiles (Gal. 1:15-16).**
- Rather, he engaged in missionary work in Arabia right after conversion (Gal. 1:16-17; 2Cor. 11:32), then Syria and Cilicia (Gal. 1:21-24).

##### 1.1. Paul, apostle to Jews and Gentiles: conversion and call

- A. Native language probably Greek, grew up in Tarsus. Would be fluent in Hebrew and Aramaic due to Jewish upbringing. Perhaps spoke Latin.
- B. One untimely born (1Cor. 15:5). Unexpected birth. He persecuted Christians and regarded himself as pitiful and pathetic, undeserving of pardon or being called.

##### 1.2. Paul and Jerusalem

- A. Paul's visit in AD 33/34 – Paul saw authority of apostles but he preached immediately after conversion in Arabia and Damascus without consulting them (Gal. 1:16). Preached boldly in Jerusalem (Ac. 9:38) as in Damascus (9:27).
- B. Famine relief visit in 44 AD – change in leadership in Jerusalem church. Twelve left, probably because of Herod persecution (Ac. 12:1-4); leadership transferred to "elders" (Ac. 11:30; 15:2-6, 22-23; 16:4; 21:18). Famine relief (Gal. 2:1-10) given to them. Paul rebukes Peter at this time.
  1. The division in Gal. 2:1-10 wasn't about two branches of missionary work: Peter to Jewish regions and Paul to Gentile. Implausible. Peter was in Gentile regions like Antioch in Gal. 2:11-14 and in other journeys with his wife (1Cor. 9:5). Paul preached in synagogues and preached with same intensity to Jews as with Gentiles (1Cor. 9:19-20). Also impractical, as large Jewish communities in cities needed gospel that Paul wanted to give them.
  2. The issue in Gal. 2:1-10 was a *koinōnia* problem, specifically in v. 8 about effectiveness of mission work among Jews (Peter) and Gentiles (Paul). Issue not *area* of mission work. **PS: not sure I'm convinced by Schnabel here...**
- C. The "men from James" and the Antioch incident
- D. The Apostles' council, AD 48 – interesting notes on Ac. 15:29 etc, mirroring regulations of Lev. 17-18, which speak about *porneia*, strangled and blood
- E. Collection – Paul organized collection for church in Jerusalem from churches in Macedonia, Achaia and province of Asia. He risked his life to do this and was arrested in Jerusalem in connection to this. Shows his love for Jerusalem Christians.
  1. It was voluntary gift to help and show fellowship between Gents and Jews.

2. He battled whether he should bring the collection himself (1Cor. 16:5), but decided to enter danger and travel to Jerusalem himself (1Cor. 1:15-16; Rm. 15:26-27).
  3. Collection shows equality of Gentile and Jewish believers.
- 1.3. Paul in Arabia, Jerusalem, Cilicia and Syria
- Paul said in one of earliest letters that after conversion he preached Christ in Arabia, brief stay in Jerusalem, then preached in Cilicia and Syria (Gal. 1:15-24). Luke talked of Paul preaching gospel in Damascus (Ac. 9:19-22).
- A. First period of Paul's mission: Damascus (Ac. 9:19-22), 31/32 AD
    1. Paul never gives stats for people converted or churches established. Luke only gives round numbers (Ac. 2:41, 3,000 converts; Ac. 4:4, about 5,000 converts; Ac. 21:20; thousands of believers).
    2. Early Christians not very interested in precise stats regarding local church growth and conversions. Luke only NT author that gives stats and these were general and rare.
    3. However, growth of church not vague and mysterious. Visible, so Luke gives some stats, though imprecise.
  - B. The second period of Paul's mission: Arabia (Gal. 1:15-17; Ac. 9:23-25; 2Cor. 11:32-22).
    1. Paul didn't go to Arabia to work out theological and practical consequences of his conversion. He went there to do missionary work. How do we know? Schnabel kind of weak here.
  - C. The third period of Paul's mission: Jerusalem
    1. Paul's goal here (Gal. 1:18-19 and Ac. 9:26-30) is to network and fellowship. He went to get to know Peter (Gal. 1:18).
    2. He was in Jerusalem for fifteen days. He probably wanted to stay longer but was forced to leave.
  - D. The fourth period of Paul's mission: Cilicia and Syria (33-42 AD)
    1. Tarsus was one of three greatest cities in Asia Minor (along with Ephesus and Smyrna).
    2. Paul left Tarsus not because his task there was done (it *may* have, don't know). He left because Barnabas recruited him for ministry in Antioch (Ac. 11:25-26).
  - E. Fifth period of Paul's mission: Antioch (42-44 AD)
    1. Third largest city in Roman Empire; 250,000 population.
    2. Church founded by Greek-speaking Jewish believers from Jerusalem following persecution after Stephen's death (Ac. 11:20).
    3. Some say church in Antioch was "the mother church of Christianity among non-Jews." Schnabel says no. First Gentile convert we're given information about is Cornelius in Ac. 10.
    4. "Mother church" is best saved for Jerusalem. Antioch first city where Gentiles converted to faith in large numbers.
- 1.4. Paul on Cyprus in Galatia (Ac. 13:2-3)
- Often seen as commissioning of Paul by his local church to unreached areas. But Paul and Barnabas did not begin their missionary career in Antioch. Barnabas' work goes

back to Jerusalem; He had ten years experience since AD 35 before leaving Antioch in AD 45.

- Paul was converted in 31 AD so had nearly 15 years experience. Thus, they were experienced, not novices. Saw churches grow, established churches, evangelized Jew and Gentile.
- There was most likely planning before the "prayer and fasting" in v. 2.

A. The sixth period of Paul's mission: Cyprus

1. Luke doesn't regularly report baptisms

B. The seventh period of Paul's mission: Galatia (Ac. 13:14-14:23)

1. Pisidian Antioch – Paul started by speaking to the Jews. If they rejected, he would turn to the Gents, which was prophesied in Scripture (Ac. 13:47), fulfilling Isa. 49:6. Seems logical to go to those who want the message. Gents were happy (vv. 48-49). Gents came to faith not only in Antioch but "the fifty villages" in territory of Antioch ("throughout the region"). Came into contact with several groups of people: officials of synagogue, Jews on Sabbath in synagogue, proselytes, God fearers, devout Gentile women, Gentile inhabitants of Antioch, leading men of the city.
2. Iconium – community of believers were established (viz. "disciples and elders" appointed by Paul and Barny).
3. Lystra/Derbe/Perge

1.5. Paul in Macedonia and Achaia

- The goal of Paul was to reach the *province of Asia* (16:6).
- When Paul was prevented by divine intervention from reaching the area of Asia (Ac. 16:6). He then tried to go to northern regions of Asia Minor (Ac. 16:7). When this was stopped too, Paul went west to Alexandria Troas (Ac. 16:8).
- Paul wasn't exactly sure where to focus his ministry. He couldn't go west to Asia, north to Bithynia-Pontus, and he didn't want to go back east to Tarsus and Antioch where he began.

A. Macedonia – Paul was prompted by a dream vision (Ac. 16:9-10), he preached the gospel in three cities in Macedonia: Philippi, Thessalonica and Berea.

1. **Philippi (Ac. 16:12-40)** – probably there for three months (August to October) in AD 49. When Paul eventually moved on, he left behind a house church. The "brothers" mentioned in Ac. 16:40 were the believers in Lydia's house. Paul's letter to the Philippians 12 years later gives us more information about these believers. They financially supported Paul's missionary work, including the gift Epaphroditus took to Paul (Phil. 2:25-30; 4:10-20). The church Paul planted now supports him.
2. Thessalonica (Ac. 17:1-9)– next they go to the capital and most populous city of Macedonia (20k-65k people). Not a lot of details but Paul preached in the synagogue on three Sabbaths. Conversions and riots ensue. Paul is forced to leave in a hurry but Timothy and Silas stay behind (Ac. 17:14-15; 18:5). They meet up with Paul in Berea. A few week later Paul sends a letter with Timothy to Thessalonica (1Th. 3:5) to address some theological misunderstandings.
3. Berea (Ac. 17:10-14) – just a few sentences here

B. The ninth period of Paul's mission: Achaia

1. Athens (50 AD) – seat of four philosophical schools; tolerant attitude but no freedom of religion in that new cults could be introduced. Acts 17:22-31 is probably not a summary of Paul's missionary sermons to pagan audiences but a speech with a specific context. Paul's ministry was *not* unsuccessful. Two converts (Dionysius and Damaris) and "others with them" came to faith (v. 34). Many places Paul visits, Luke often only mentions one convert by name and sometimes none (like Derbe, Lystra, Ephesus etc.). Athens rare place where he isn't run out of town.
2. Corinth (AD 50) – Acts 18:11-18; 18 months there.

1.6. Paul in the province of Asia

A. The tenth period of Paul's mission: Asia

1. Ephesus – one of largest cities in the empire (about 200k).
2. **Paul was not a maverick but had several coworkers in Asia during time** in Ephesus: Epaphras (Col. 1:3-8; 4:13), Philemon (Phil. 1-2), Aristarchus from Macedonia (Ac. 19:29; 20:4; 27:2); Gaius from Corinth (Ac. 19:29) Tychicus and Trophimus Aquila and Priscilla etc.

1.7. Paul in Illyricum, Caesarea, Rome, Spain, Crete and Rome

A. Paul left Ephesus in AD 55 and intended to visit Macedonia and Achaia.

B. The eleventh period of Paul's mission: Illyricum (Rm. 15:19).

1. Before Paul arrived in Corinth in AD 56, he did missionary work in Illyricum. Paul's missionary service began in Jerusalem (Ac. 22:17-18). Paul mentions Illyricum rather than Corinth as the western limit of his missionary activities.

C. The twelfth period of Paul's mission: Caesarea (AD 57; Ac. 21-27-22:23) – Paul was arrested and spent two years in Caesarea.

1. Schnabel calls Paul's speech before Festus, Agrippa and Bernice etc. (Ac. 25:23) as arguably the most dramatic moments of Paul's missionary preaching! (114)

D. The thirteenth period of Paul's mission: Rome – Paul moves from Caesarea to Rome (Ac. 27:1-28:16).

E. The fourteenth period of Paul's mission: Spain –

1. Released around 62 AD; probably goes to Spain. Spain was considered western end of the world.
2. Paul had planned trip to Spain since 56/57 when he wrote from Corinth to Roman Christians.

F. Fifteenth period of Paul's mission: Crete (Tit. 1:5)

G. Paul's travels: stats

1. Paul traveled about 25,000 kms (15,000 miles) as a missionary, about 14,000 kms (8,700) by land.

2. **The Missionary Task According to Paul's Letters**

- Paul writes his letters as a pastor of the churches the he or other had established. He writes as a theologian and a missionary too.
- 2.1. The Letter to the Galatian Christians

- A. Paul did not volunteer for missionary service. He was not commissioned by the apostles in Jerusalem but sent by Christ (Gal. 1:15-16; Isa. 49:5-6; Jer. 1:5).
  - B. Paul was chosen by God from birth.
- 2.2. The Letters to the Christians in Macedonia: Thessalonians and Philippians
- A. First Thess. 1:4-10
    - 1. Paul's preaching focuses on God. Goal of preaching was moving pagans to break from idolatry.
    - 2. Affect is serving true God (1:8); total commitment. Goal of conversion is all encompassing. **Perhaps good preaching section here (pp. 127-129)**
  - B. 1Th. 2:3-8 –

2.3. The Letters to the Christians in Achaia: Corinthians

**A. 1 Cor. 3:5-15 –**

- 1. Paul uses agriculture and house construction to describe activities of missionaries, preachers and teachers. Plant. Water. Build.
- 2. **Paul sees himself as a pioneer missionary called to plant and lay a foundation (1Cor. 3:6-10). Establish new churches.**
- 3. Success comes from God alone. True for all ministers. Effectiveness of missionary work doesn't depend on individual persons or gifts or programs or techniques but on God's agency. Preaches are nothing (1Cor. 3:7). **Overstatement?**
- 4. Newly established churches belong neither to Paul or other teachers. They are God's field, God's building (1Cor. 3:9).
- 5. God alone decides what constitutes failure or success as missionary (1Cor. 3:8).
- 6. Paul didn't see pioneer missions as evangelistic blitz where others do follow up work. Laying the foundation includes fundamental content of the faith. The decisive factor is not the preacher or program or method but Christ who is preached.
- 7. Paul says there is a way of erecting a building that has lasting results. They need to follow the benchmarks of the master builder. Those who focus on other matters than Christ will suffer loss (1Cor. 3:15). Perhaps shame of missionary who stands at judgment seat with no fruit. "Missionary work and pastoral ministry will 'remain' on Judgment Day if and when Jesus, the crucified and risen Messiah and Savior, remains at the center of their preaching." (135)

**B. 1Cor. 9:19-23 –**

- 1. Paul is dependent and a slave of his listeners (1Cor. 9:19).
- 2. Paul never says he became a pagan to the pagans. Didn't live like a Gentile in every respect.
- 3. When he says "more" people (1Cor. 9:19), he doesn't mean most, as his experience said often only a few would be saved.
- 4. The goal of his missionary work was to "win" people (1Cor. 9:19, 20, 21-22).
- 5. Doesn't argue for **cultural relativism but cultural relevance.** There are boundaries.

C. 2Cor. 2:14-16 (triumphant procession)

**2.4. Letter to the Christians in the City of Rome**

- A. Romans written to prepare Paul and Roman Christians for missionary outreach in Spain.

1. Strategy of early missions focuses on conversion of people no matter where they live.
2. Missionary work and theological reflection about the gospel depend on one another. Places become hubs of missions only when leaders and members understand and proclaim the gospel. In depth theological work needed. Paul the missionary and Paul the theologian can't be separated. Romans is longest and most intensely theological letter.
3. Paul's motto for local congregation → Gal. 3:28; Gentiles have responsibility of winning Jews.

## 2.5. The Letters to the Christians in Asia: Colossians and Ephesians

### A. Colossians 1:24-29

1. Suffering is an inevitable corollary of missionary work.
2. Paul is a "servant" and proclaims.
3. Missionary activity is hard work and regularly involved struggle (Col. 1:29). It demands hard work that demands full attention and all his energies. At the same time Paul emphasizes that the energy and power for the hard and difficult missionary work are not his own but Christ's.

B. Ephesians 3:1-13

C. Ephesians 6:10-20

## 2.6. The Letters to Coworkers: Timothy and Titus

A. 1 Timothy 2:1-4; 2Tim. 4:5; Titus 2:3-5

### 2.7. The Apostle as Missionary, pastor, and theologian

- A. Success in missionary work is solely due to God's power and grace, and only he grants growth (1Cor. 3:6-7).
- B. Central purpose of missionary work is proclamation of the good news of Jesus Christ (Rm. 10:14-17; 15; 1Cor. 15:1-2, 11; Col. 1:28).
- C. Foundational rule is attention to the listeners. All have to hear the message.
- D. Paul is not satisfied with the success of his mission. He wants to reach whole world, even if only few are saved, as was often the case (Rm. 10:16).
- E. Paul does not work alone; he surrounds himself with coworkers and teachers. Pioneer who plants and preacher teacher who waters are engaged in one work.

## 3. The Missionary Message of the Apostle Paul

### 3.1. Preaching before Jewish Audiences

A. Acts 13:16-41 – first and longest sermon of Paul that Luke reports in Acts.

### 3.2. Preaching before Gentile audiences

A. Acts 14:15-17 –

1. Second part of sermon shows Paul did not critique the beliefs of pagan *indirectly* or by implication but was explicit in criticism of paganism.
2. Also, they needed to turn away from idols (Ac. 14:15).

### 3.3. Explaining the gospel in Civic Settings

A. Ac. 17:22-31

1. Points of agreement – Paul finds areas of agreement with his audience. (1) gods are immortal. (2) single, (3) God is in us, (4) providence, (5) divine judgment.
  2. Points of contradiction – Paul censures paganisms “unknown god”; at least seven other ways Paul disagrees.
  3. Paul’s response to Athenian religious belief was confrontation, not accommodation.
  4. As a skilled missionary, Paul uses the intellectual, philosophical, linguistic traditions of his audience to make a bridge to proclamation of the truth, since he knows their customs and values.
- 3.4. Ideological Confrontation: the proclamation of Jesus Messiah and Kyrios (phase 1)
- A. Jesus the Messiah – proclamation of Christ Paul’s central message
  - B. Jesus the Lord
  - C. Jesus the Crucified Savior
- 3.5. Cultural confrontation: the explication of the gospel (phase 2)
- A. Prominence and prestige:
  - B. Hedonistic lifestyles
  - C. Lawsuits and banquets in pagan temples
  - D. Egoism and concern for the poor
- 3.6. Pastoral consolidation: encouragement for the followers of Jesus (phase 3)
- A. Many see Paul as quick, always moving, scarcely founded churches.
  - B. But Paul was in Ephesus and Corinth for over two years a piece. His work was characterized by pastoral work in one location as much as missionary travel. Often visited churches he established.
  - C. No evidence Paul ever ended his missionary work in a city on his own initiative in order to start a new project—apart from Ephesus and Corinth, where he stayed for two years.
  - D. He left Timothy and Silas behind often.
  - E. Paul’s priorities for pastoral work were:
    1. Paul constantly alludes to the Scriptures (OT).
    2. Paul taught converts the whole counsel of God (Ac. 20:27) publically and from house to house (Ac. 20:20).
    3. Paul sought the spiritual growth of the people.
- 3.7. Apologetic Confrontation: The Defense of the Gospel (phrase 4)
4. **The Missionary Goals of the Apostle Paul**
- 4.1. Preaching the gospel (This is the primary goal).
  - 4.2. Preaching the gospel to Jews and Gentiles
  - 4.3. Geographical movement
    - A. Paul seemed to target cities of neighboring regions and provinces. Damascus→Arabia→ Jerusalem→Tarsus→Antioch etc.
    - B. He seemed to move to the next logical step. Kept moving when other doors were blocked.
    - C. “Paul does not seem to have followed a ‘grand strategy’ with regard to his geographical movements. **The available evidence indicates that Paul moved to geographically adjacent areas that were open for missionary work.**” 224

- D. Paul preached in Damascus (city of conversion), Jerusalem (city of education), and Tarsus (city of his birth).
  - E. Paul's main goal was to preach gospel to as many as possible, mostly in unreached areas (Rm. 15:14-21; Gal. 2:7).
- 4.4. Conversion of individuals
- A. Goal is conversion, transformation and integration.
  - B. Repentance leads not only to changed values but also changed behavior.
- 4.5. Establishing communities of followers of Jesus
- 4.6. Teaching new converts
- A. Challenges of establishing and consolidating new churches were enormous. Integrating Jews and Gents not easy. One of main goal of gatherings was instruction.
  - B. Theological instruction
  - C. **Ethical instruction – this had immediate social consequences. Gents could no longer visit theater/circus etc. because integrated with traditional pagan religious framework and promoted sinful values. Public baths off limits because of nudity.**
  - D. Instruction concerning life of the church –
  - E. Example: Paul's instruction in 1 Corinthians – renounced "rhetorical fireworks" to ensure faith rested on power of God (1Cor. 2:1-5). Didn't attempt to win followers to himself but acted like a father.
  - F. Evangelistic outreach –
- 4.7. Training New Missionaries
- A. Those who traveled with Paul on his travels participated with him and thus were trainees, much like Jesus' disciples.
  - B. Of the approximate one hundred names that are connected with Paul in Acts and Pauline letters, 38 are coworkers of Paul.
  - C. Paul uses nine different designations for coworkers: brother, apostle, servant, slave, companion, worker, soldier, fellow-prisoner and fellow-worker. Also, prophet, teacher, shepherd, proclaimer of the gospel, servant, manager, helper and assistant.
  - D. Most frequent term is "worker" or coworker.
  - E. A term for missionary work is *kopos* (1Cor. 3:8; 2Cor. 10:15; 1Th. 3:5) and work in the local church (1Cor. 15:58; 1Thess. 1:3; 1Tm. 5:17). *Kopos* is a Greek term meaning burdensome activity; work, labor, toil.
  - F. About 18% of Paul's coworkers were women, like Phoebe, Priscilla, Mary etc.
  - G. Timothy was converted during Paul's missionary activity (Ac. 14:6-20). Three years later Paul recruited him as a coworker. Paul kept him back in Thess, also stayed back in Berea (Ac. 17).
  - H. Titus was a very active coworker with Paul. Paul took him with him to Antioch to Jerusalem (Gal. 2:3). Trusted to take the letter of tears (2Cor. 2:4). Called "my partner and coworker in your service (2Cor. 8:23).
  - I. Paul urged churches to receive his disciple (1Cor. 16:10-11; 2Cor. 7:6-7, 15; Phil. 2:29).
  - J. The majority of Paul's coworkers came from new churches Paul established.

## 5. The Missionary Methods of the Apostle Paul

- Paul used general strategy. Not stubborn or mystical. If he was inflexible, he never would have moved on and would have been killed (in Damascus etc.); if mystical, never would have preached in Athens or remained in Corinth.
- Method was: (1) preaching Christ most important, (2) Paul went to populated centers. He went to people, didn't expect them to go to him. (3) **for people to hear gospel, must be sought in places where people are willing to listen and engage in conversation. For Jews, it was the synagogue. For pagans, central square of city, in Romans cities the forum.** (5) matters of ethnic class, culture, gender etc. were important.<sup>1</sup>

### 5.1. Cities, regions, and provinces

- How did Paul select the city where he preached? Luke or Paul never give the specific answer
  - A. The cities of Paul's missionary work<sup>2</sup>
    1. Why did Paul begin in Damascus? Primarily because it was instantly available. He left not because he was successful but because the Jewish plotted to kill him, forcing him to leave in the middle of the night (Ac. 9:23-25).
    2. Then Arabia. Why there? Probably because it was immediately south of Damascus and easily reachable (Ac. 9:23-25).
    3. Jerusalem (9:26-29); Gal. 1:28 says he 3 years after conversion he went to Jerusalem to see Peter. Didn't plan to leave but was forced to (9:29-30).
    4. Then Syria and Cilicia (Gal. 1:21). Tarsus because Paul's hometown and had friends and family; had citizenship, big city, Jewish community, main road. Lots of reasons.
    5. Then Antioch – Divine intervention; Paul was needed urgently.
    6. Cyprus; Luke doesn't tell us why, but Barny was native of Cyprus (Ac. 4:36); second (Ac. 11:19).
    7. Paul's goal was to preach gospel in Asia (Ac. 16:6); Damascus was not strategic choice but natural choice. He preached right where he was. Only went to Jerusalem because he was forced to flee Damascus and he wanted to see Peter (Gal. 1:18). Went to Tarsus bc hometown (Ac. 9:30). Only Antioch because of invitation from Barnabas (Ac. 11:25-26). Not real strategy; didn't initiate often.
    8. Same with Phillipi etc. Paul went to Berea and not Pella or Edessa perhaps because of the Jewish community. Jewish converts in Thessalonica who sent Paul there (Ac. 17:10) may have had friends there. Seeing geography, Paul didn't really have strategy.
    9. Paul was three years on Ephesus, huge urban center and one of largest cities (200k).
  - B. Paul and cities: preliminary conclusions
    1. Evidence says overstatement to say Paul's passion to planting churches in urban centers or "strategic" cities. In fact, in Asia Minor, he bypassed large cities in Pamphylia to evangelize small towns in Galatia.

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<sup>1</sup> Robert L Plummer, *40 Questions About Interpreting the Bible* (Grand Rapids, MI: Kregel, 2010), 44.

<sup>2</sup> Plummer, 45.

2. When going to Macedonia, didn't go straight to capital of Thessalonica but Philippi.
  3. Paul did focus on cities rather than villages. Surprising, since Jesus went to small towns in Galilee.
  4. Roland Allen assumed Paul went to cities to establish mother church that would spread. Schnabel questions this:
    - a. Greek polis cities where Paul went wouldn't have radiation effect.
    - b. Communities general limited to the city.
  5. Planting churches in cities had strategic value but no guarantee gospel would spread. Going to strategic centers has been chance of radiating to other places.
- C. Paul and villages
1. Paul may have gone to villages that Luke omitted. Cities were probably Pauline strategy.
  2. Paul went to villages too (Ac. 14:6-7; 26:19ff).
- D. Paul and Roman provinces
1. Roman citizenship could protect Silas but not Tim or Barney.
- E. Paul and cities, regions and provinces: summary
1. Paul's scope not controlled by grand strategy. Paul went where preaching was available. Wanted to win as many as possible (1Cor. 9:19). Thus, he focused on cities, which are major population centers of communication and education.
- 5.2. Synagogues, marketplaces, lecture halls, workshops and private houses
- Five basic places in cities (see 5.2 heading)
- A. Synagogues – Paul was Jewish, thus obvious he'd go to only place in the beginning where he could meet both Jews and Gents (proselytes).
  - B. Marketplaces – went there everyday (Ac. 17:17).
  - C. Lecture halls (Paul taught here daily, Ac. 19:9).
  - D. Workshops – financial necessity, not ministerial method.
  - E. Private houses – probably could hold 30-40 people.
  - F. Missionary methods – Paul's only strategy was the use of all venues that allowed the spread of the gospel. He went to Jews first because it was common sense and obvious. Flexible to go elsewhere when kicked out.
- 5.3. Ethnic identity, class and culture
- A. Ethnic identity: Jews and Gentiles
    1. Paul is often called 'apostle to the Gentiles'. This is correct (Rm. 15:16). But more accurately, he **was a missionary to all** (1Cor. 9:20-23). Excluded no one. Paul didn't focus on a particular ethnic group. Wasn't a master of winning just pagans. "Gentiles" (*ethnē*) is broad term for non-Jews.
  - B. Social class: The elites and the disenfranchised
    1. Lots of passages here, Gal. 3:28, 1Cor. 1:26-29; 12:13; Rm. 1:14-16; Col. 3:11.
    2. In Greco-Roman society two main classes of people: "wise" or "powerful", educated; the other group was the other 95%, the "foolish" and "weak" who couldn't read or write or those who had no political or economic influence.

3. So he wasn't a missionary to the Gents only. Apostle to all the church. Missionary to Gentiles the same way a knife is a utensil: it can be used for a meal or for a fight.
4. Paul didn't necessary target a particular people group
  - a. In Salamis, Jews in synagogue (Ac. 13:5)
  - b. In Paphos, Jewish community (13:6-7)
  - c. In Pisidian Antioch its Jews, God-fearers at synagogue and Gents (13)
  - d. Iconium, both Jews and Gents (Ac. 14:1).
  - e. Lystra Jews (14:7) and pagans; educated and rural, Greeks and barbarians.
  - f. Philippi – jews and gents
  - g. It goes on and on...both groups.
  - h. Person with highest social status who came to faith was Sergius Paullus, governor of Cyprus, proconsul (Ac. 13:12).
  - i. According to 2Tm. 4:17, Paul used trial in Rome as opportunity to give gospel to high government official. Paul was friends with many influential men (Ac. 19:31 etc.). Erastus was probably a wealthy city treasurer. Phoebe and Gaius etc were influential too.

C. Culture: **Was Paul a Cross-cultural Missionary?**

1. Most think he was a CCM par excellence. But first we must define culture
2. Culture is worldview, share assumptions about reality or system of ideas, feelings and values and the behavior that accompanies them. Or, a way of life of a people living together in one place.
3. There were three or four cultures in Hellenistic world: Greek, Roman, Near Eastern (Syrian) and Jewish. People with Paul's background could often speak Hebrew (e.g. in Jerusalem with Torah experts), Greek (sometimes in synagogues like Ac. 6:9) and Aramaic (e.g. in Antioch) and sometimes Latin. In many ways Jews and Greek not that different.
4. Bicultural people do not "cross cultures" or at least are not aware of it. Paul was bicultural in cognitive and functional sense. Paul knew many cultures and probably trilingual.
5. Perhaps the only example of truly "cross-cultural missions" was Paul with the Lycaonians in Lystra (Ac. 14:8-18)—they probably used the Lycaonian language (14:11). There was a language barrier and didn't understand Paul. But they understood Paul's speech meaning they were probably bilingual.
6. Not helpful to call Paul CCM. Can't foist today's missions on first century of Paul. The distance of a missionary from the US to China or Africa is massive compared to Paul's work. The distance was much small between Paul from Tarsus (a Greek-speaking Torah expert and Christian missionary) and the Greek-speaking philosophers of the Epicurean or Stoic schools of Athens. Same language, similar education. There were differences but many similarities.
7. "The 'culture' of the Jews in Tarsus, and the 'culture' of the Greek-speaking Jews living in Jerusalem was in many ways largely indistinguishable from the 'culture' of the citizens of Antioch, Ephesus or Corinth." 331

#### 5.4. Establishing contact as a public speaker

- A. Paul came *uninvited* when he arrived in a city with no believers. No one waiting for him to make his stay comfortable. Paul's method was first Jewish synagogue. He knew this setting. Contacted Gents in synagogue (if God fearers) or open square. Many uneducated and uninfluential.
- B. Paul then goes *to the people*. He becomes their "slave" (1Co. 9:19). Their needs inform his behavior. Paul's goal is to preach the gospel to everyone without distinction (Rm. 1:14)—elites, uneducated, rich, poor etc.
- C. We have no examples of Paul speaking to barbarians, that is who speak a language besides Greek, Aramaic or Hebrew. Paul wanted to reach the Spaniards (Rm. 15:24-28). Scythians mentioned in Co. 3:11 is barbarian. Those in Lystra spoke Lycaonian language (Ac. 14:11) but probably knew Greek too, so Greek not barbarian. Only time "barbarian" found in Acts is Acts 28 on Malta. Luke records no missionary activity, though miracles were done and Paul communicated somehow with miracles etc.
- D. Paul spoke to sophisticated people in Athens (Ac. 17).
- E. He never knocked down statues or destroyed sacred trees. Christians had no legal protection like the Jews had. He never could have used force to advance the gospel among the pagans. Jews did this to pagan shrines (Rm. 2:22) but Christians could not without payback.

#### 5.5. The Persuasiveness of the message: the problem of rhetoric

- A. Paul and rhetoric – people probably saw him as a traveling orator looking for an audience. Rhetoric is the power of speaking.
- B. Greco-Roman rhetoric – an orator has five tasks: (1) find relevant material, (2) composes speech according to rules, (3) writes speech, (4) memorizes speech, (5) presents the speech. **Really interesting section here that I don't have time to write out (pp. 345-347).**
- C. Paul's preaching in Corinth –
  - 1. Focus is not on himself but Christ. Just because Paul didn't use rhetorical techniques doesn't mean he had weak public appearance. He wasn't poor at public speaking. In fact, 2 Cor. 10:1, 10-11 says Paul was strong in his writing but weak in appearance.
  - 2. Other's says he was untrained in speech, an amateur (2Cor. 11:6). But Paul said his speaking was characterized by humility like Christ (2Cor. 10:1; Phil. 2). He deliberately left Greek wisdom and rhetorical style to focus on Christ (1Cor. 1:22-23).
  - 3. The Jews wanted "signs" (1Cor. 1:24), some cosmic manifestation that Jesus was the Messiah. Paul didn't give this and they saw it as a stumbling block, a *skandalon*. They expected a victorious Messiah, not a Dt. 21:23 one.
  - 4. Pagans saw this as absurd, not full of wisdom and rhetoric and Jewish savior was repulsive. Crucifixion was repulsive, as Cicero said articulately (p. 351).
  - 5. Paul had artificial proofs (1Cor. 15:5-8) but the real proof was the power of the HS (1Cor. 2:4).

#### 5.6. The credibility of the messenger

- A. Paul rejected letters of recommendation (2Cor. 3:1-3). When forced to assert his credibility, he points to personal behavior and missionary work.
- B. Ethnos and credibility is important to the preacher of the gospel. Paul did this by living a holy life.

#### 5.7. Explanations for missionary success

##### A. Why was Paul successful?

1. Some say because gospel was attractive, presented as freedom from guilt.
2. Paul was not successful because of methods but the Spirit of God convinced the Thessalonians of the truth of the gospel. Paul relied on power of HS.
3. Understandable to want to search for factors that made Paul successful. Find them and then copy. Some say its because Paul didn't demand converts deny their culture, abandon their heritage, learn language, be circumcised, eat certain foods etc. This is partly true. Gents didn't have to learn new language, to be circumcised, eat kosher food or celebrate Jewish holidays and festivals.
4. But he definitely asked those from pagan backgrounds to abandon important parts of their heritage and to vie up central convictions and patterns of behavior of their culture.
  - a. Polytheists in Ephesus no longer visited Artemis. They no longer worshipped Augustus. Didn't dine in the temple, no traditional rituals and they removed statues of false deities. Gentiles no doubt abandoned important practices of their culture and publically so as not to be missed by Gentile relatives and friends.

##### B. So what factors made things favorable for Paul?

1. Pax Romana – stable politics, cultural unity in Greco-Roman world, Greek was lingua franca, general religious tolerance...these certainly helped.
2. Miracles; yet there were, but this doesn't explain conversions. Plus there was all kinds of sickness in Paul's life, ministry and ministry partners.

##### C. Also unfavorable conditions

1. Persecution on Christians which hindered progress and brought great fear to potential converts
2. Convictions very difficult for Gents to accept (one true God, crucified Jew, resurrection) and for Jews to accept (Messiah killed)

**D. Paul's secret was the power of the HS. He preached the gospel. It wasn't a method in the sense of a definite regular plan but the power of God. He regularly asked for prayer (1Th. 5:25; 2Cor. 1:11; Eph. 6:19-20; Col. 4:3-4; 2Th. 3:1).**

## 6. The Task of Missionary Work in the Twenty-First Century

### 6.1. A few thoughts on hermeneutical process

- A. Its not true that Antioch was bicultural that was able to send out the first and best missionaries while Jerusalem was monocultural and thus not missional. In fact, the church in Jerusalem was impetus for spreading gospel to other cultures
  1. Phil goes from Jerusalem to Samaria
  2. Peter goes from Jerusalem to Caesarea

3. Peter leads first Gent to Christ
  4. Paul and Barney firmly located in Jerusalem
- B. Scriptural authority is connected not just to content but form
1. OT proverbs are not promises but the individual
  2. So too, the narratives in Acts are not rules or principles. E.g. since Paul visited synagogue first, missions should start with Jews.
  3. Instead, Acts provides a paradigm or model for the church. For example, since Paul's sermons to Jews was quite different than to Gents (e.g emphasis on OT), this kind of contextualizing and flexibility gives a model for missionary preaching. We can't make principles out of everything (e.g. pioneer missionaries should not accept financial support like Paul didn't). Another principle, for example, is *intelligibility* from 1 Cor 14. For missionaries, the paradigm here is all we say should be understood, i.e. learning the language.
- C. Rules and direct commandments in the NT (e.g. don't preach another gospel, Gal. 1:9-10).
- D. Careful not to read missionary texts in one mode: rules or only principles or only paradigms.
- E. Other things teach us about missions
1. Tradition
  2. Reason
  3. Experience – but of course Scripture has preeminence over all three of these.
- 6.2. The calling and sending of missionaries
- A. The calling of missionaries
1. Paul was called to proclaim at his conversion 2-3 years after Jesus' crucifixion. Conversion and call were same thing. Same for the disciples.
  2. Since everyone has different gifts (1Cor. 12), not all are called to be missionaries.
  3. Missionary service is traveling to other regions in order to proclaim the gospel of Christ.
  4. Must make a distinction between call to all to be salt and light (Mt. 5:13-16) and call to *some* to leave professions and spread word (Mt. 4:19).
  5. Acts 13 wasn't a "missionary call" but a new missionary initiative.
  6. Location and range of a missionary is secondary. Paul didn't insist on preaching in Asia. Willing to change plans and go to other Roman provinces. He reached Jews and Gents.
- B. Preparatory training
1. Time in Arabia was not for preparation. First phase of missionary work. Paul was already Jewish Torah scholar trained at the feet of Gamaliel (Ac. 22:3).
  2. Paul probably trained Timothy as they walked and traveled hundreds of kms. No details given in how to train.
  3. Paradigms are informal training, nonformal and form. Four areas of concern are: character, commitment, competence and culture.
  4. Self-commendation is a serious mistake (2Cor. 3:1). Paul wasn't really cross-cultural missions. Didn't have to learn new language or new cultural institutions or symbols.

He felt at home in Jerusalem, Antioch and Corinth. Moves with relative ease from Jewish to Gent context. If Paul reached Spain, this would have been cross-cultural.

5. First Corinthians 9:19-23 provides general paradigm for CCM: humility, not seek own advantage, new foods, genuine, unpretentious, flexible.

#### C. Sending of missionaries

1. Paul and Barney not sent by church but Spirit (Ac. 13:2-4). Verb indicates not official action of church but they basically let them go. But they did consult the church.
2. Paul seems to initiate new missions work without consulting local church or apostles.
3. For sending missionaries, NT gives us no explicit paradigm or principle.
4. We don't need specific verse to prove missions organizations. Seem good by reason and tradition.

#### 6.3. Content of missionary proclamation

- A. Acts gives us paradigms and examples
- B. Paul and Jewish audiences – Paul doesn't try to ingratiate himself to the Jews. Doesn't smooth over their failures.
- C. Paul before Gent audiences –
- D. Center of the gospel

#### 6.4. The Proclamation of the gospel and church planting

- Thesis: in missions the search for a method that will guarantee success in our attempt to convince listeners of the truth of the gospel is misguided. There is no fool-proof method.

##### A. Mission and God's power

1. Success is not a method, skills or strategy. Effective cause is power of God by the Holy Spirit.
2. This helps us from following fads, copying methods etc.
3. When we realize it is really the power of God through Spirit, we become flexible. Jew to Jews and Gents to gents.

##### B. Targeting homogenous people groups

1. Some focus on people groups and homogeneous units. Doug McGavran big proponent of this. This came from thinking that people like to become Christians without crossing racial, linguistic, or class barriers. If they don't have to do this, more effective. Main barrier is not religious or theological but sociological.
2. This popularity is waning. Paul expects Jewish and Gents to worship together. Paul says this to Barney and Peter. Risked clash to promote unity of Jews and Greeks (Gal. 2:15-21).
3. "Christian liberty properly understood is not the freedom to do what I personally prefer but freedom from the curse of the law, freedom from the power of sin, freedom from the values of a secular culture that are not in tune with the revealed will of God, freedom from the focus on myself, freedom to serve others." (411)

##### C. Example: TV as a missionary tool

##### D. Methods and following Christ (Bravo section with some chutzpah on p. 418)

#### 6.5. Teaching of the Followers of Jesus

#### 6.6. Purpose and the work of the local church

- A. Local gatherings had two purposes: edification through teaching and meeting with Christ through psalms, and celebration of LS.
  - B. Evangelism and missionary work
    - 1. Distinction between local evangelist and traveling missionary is based on Eph. 4:11.
  - C. Church planting and church growth
    - 1. High expectations can be arrogant. Low expectations may be lack of faith but also realistic.
  - D. Church growth and methods
    - 1. No simple methods. No guarantees. Power of HS.
  - E. Seeker driven churches
  - F. Sending missionaries – careful of STM. Good section on 439-440
  - G. Global context – money for famine relief was emergency, one time event (Ac. 11:27-30).
- 6.7. Challenge of culture
- A. Six examples of persecution after evangelism (p. 445).

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