

Before starting this lesson, read **Acts 13 - 18**.

The book of Acts tells about the *Church*. This word has 2 meanings.

Church with a capital C refers to the Body of Christ - all believers everywhere who have put their faith in Jesus.

The word *church* with a small “c” refers to local groups of believers that worship together in various places.

People listening to these lessons represent many local churches, but as believers, we are all part of the Church, the one Body of Christ.

Local churches are put together by people.

The Church, the Body of Christ is put together by the Holy Spirit.

When we talk about the **beginning** of the Church, it has both meanings.

The **Body of Christ** begins as one **local** group in Jerusalem in 31 AD.

There were 120 people plus 3000 more who became believers on the day of Pentecost.

Within a few months there are 10,000 believers and many local churches develop.

Because they are all Jews, they will use their synagogue service as a model for their local church service. This means it has liturgy, ceremonies and symbolism. Everything is Jewish.

Jesus had told the apostles to start in Jerusalem, but then to take His message to the provinces of Judea and Samaria and then outside the land of Israel.

Chronology of the Church / church in its first 14 years

31 - 33 AD - the events of Acts 1 - 9.

34 AD - Peter sent to Cornelius and then to work thruout the land of Israel.

31 - 42 AD - the headquarters for local churches was in Jerusalem.

The apostles were the leaders, with Peter the leader of the apostles.

43 AD - 12 years after Pentecost, the first local **Gentile** church was formed outside the land of Israel, in **ANTIOCH** in Syria.

44 AD - Rome begins persecuting believers within the land of Israel.

As a result, Peter goes into hiding for the next 5 years.



The center of activity moves from Jerusalem to Antioch in Syria. There will be Jewish teachers from there that take the message of Jesus to the west. This will bring a major change in the Church, the Body of Christ. It began with only Jewish believers - thousands of them. But gradually there will be more and more **Gentiles**.

This happens thru a **Jewish** man - rabbi Saul.

He is born at the turn of the century, about 1 AD, in the Greek city of **TARSUS**. It is the capital of Cilicia province.

At the time of Saul, Tarsus is a port city of one-half million people. It is a trade center, known for its timber and goat's hair. The university in Tarsus is known for its courses in philosophy and medicine. There is a hospital connected with the university. It is where Dr. Luke got his medical training.

Some 50 years before Jesus, this area had been taken over by the Roman empire. But the Jews, particularly the business people from the city, did not want to be part of that empire. Because the Romans valued their business abilities & did not want more battles, they offered the Jews of Tarsus a special deal. If they would support the Roman government, they would have Roman citizenship. As business people, the Jews needed a stable economy and a stable government, so they agreed. As a result, in 50 BC, all Jews in Tarsus received permanent Roman citizenship that passed from generation to generation. Saul's father and grandfather were in this group. When Saul is born some 50 years later, **he** is born with automatic Roman citizenship.

SAUL - Birth

Born about 1 AD in the city of **TARSUS**, capital of Cilicia province. It is part of the Roman empire, but is Greek in its language and culture. Within this city is a large Jewish community that has kept their language and culture.

Early years

Saul is raised under strict Jewish rules, studying at home and in the local synagogue school.

During the ages 5-12, he studies the Old Testament and Jewish legal traditions - the Mishnah. He also learns the trade of tent making, using the native goat's hair to make tent cloth. At 13, he enters Jewish adulthood – he is bar-mitzvah'd.

Teen years

Because of his abilities and intellect, his parents send him to rabbinical school in **JERUSALEM**. His teacher is Gamaliel, one of the greatest Jewish rabbis in the 1st century.

Saul continues to study the Old Testament, plus the commentaries of master rabbis.

Much of this he memorize.

He also learns how to teach it, thru discussion, debate and question/answer methods.

He is one of the top students. After becoming a rabbi, he attends Jerusalem seminary and becomes a theologian. All of this happens during his teen years and early 20's.

In his 20's

At 22, after some 9 years of training, he returns to **TARSUS** and becomes a rabbi in one of the synagogues. He also attends Tarsus University.

In his early 30's

Ten years later, when he is about 32 years old, he comes back to **JERUSALEM**, serving as a rabbi in a Greek-speaking synagogue. He also becomes member of the Jewish court - the Sanhedrin.

We know Saul is a member because he gives commands to arrest believers and is responsible for their death.

(Acts 22:20; 26:10) Only Sanhedrin members could do this. We also know Saul is married and at least 30 years old, since these were the requirements for membership.

Everything Saul has experienced and learned has been preparation for the **ministry** God will give him.

He is used to seeing people of other languages and cultures, as they come to Tarsus to trade or study at the university.

He is fluent in Greek, Hebrew, Aramaic and Latin.

He has a university education.

Being a Roman citizen, he has legal rights and complete freedom to travel thruout the Roman empire.

Being from a big city, he is naturally drawn to the cities.

As a rabbi, he is trained in the Old Testament and in teaching methods.

He is a natural thinker. He knows how to arrange, state and defend his ideas.

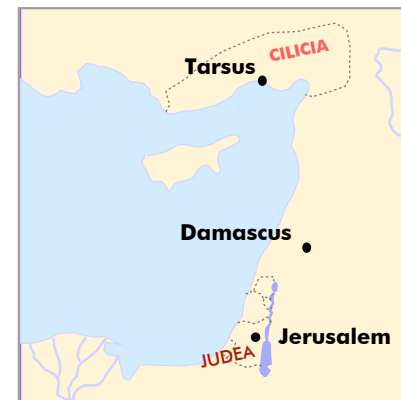
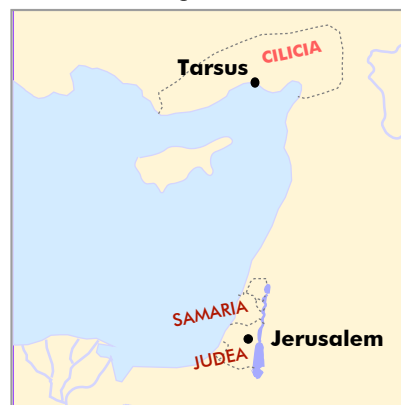
He has the right to teach in any synagogue in the Roman empire.

Saul is uniquely prepared to reach not only the Jews, but also the Greeks and Romans.

Saul's training in the Old Testament has marvelously prepared him; but it also convinced him that Jesus of Nazareth could never be the Messiah.

Jesus had been crucified. The Old Testament said God's judgment was on anyone hanging on a cross. He reasoned, when the Messiah came, He would have God's blessing, not God's judgment. Therefore, Jesus could not possibly be the Messiah. The best way he, Saul, can serve God is to get rid of all the Jews who believe in Jesus and teach this blasphemy.

It is now 33 AD and Saul is 33 years old. One hundred fifty miles to the north of Jerusalem is the city of Damascus. There is a large Jewish community of 16,000. When Saul hears that some of them have believed in Jesus, he goes to arrest them. He wants to bring them back to Jerusalem and try them in the Sanhedrin court.



According to Acts chapter 9, just before arriving in Damascus, he sees a light brighter than the sun at noon in the desert. To a Jewish theologian, this could only be the light of God's presence – what the Jews called *the Shechinah glory*. In response to God's presence, he immediately falls to the ground. Then he hears a question, *Saul, Saul, why are you persecuting Me?* Saul asks, *who are You, Lord?*

As a good Jewish rabbi, he knows God is spirit; God has no physical body. But in this light, he has seen someone **with** a body. So he is saying, *I know You are deity from the intensity of the light. Deity is Spirit, but You have a body. So God, who are You?*

Imagine his shock when he hears the answer, *I, Yahweh Jesus - you are persecuting. - I, I AM*

No wonder Saul does not eat for 3 days. He thought he was serving God by stopping belief in Jesus. Now he discovers he has been fighting **against** Yahweh God. Stephen had been right. All the Jews he has imprisoned were right. In spite of his absolute sincerity and conviction, it is he, Saul the theologian who has been wrong.

Saul is now taken into Damascus. Seeing the resurrected, glorified Jesus has physically blinded him. God prevents him from seeing **outwardly**, so he has time to look **inwardly**. Three days later he regains his sight and is baptized. He begins speaking in **DAMASCUS**. But within a short time, according to the book of Galatians, he goes to **ARABIA** - at **MT. SINAI**. God Himself teaches Saul in depth about the gospel. He gives him teaching about the Church, the Body of Christ that had never been revealed. Three years later he returns to **DAMASCUS** and now Saul's preaching is powerful.

When his life is threatened, he goes to **JERUSALEM**. He goes back to the synagogue where he had debated Stephen. Now he debates on behalf of Jesus. Because his life is threatened again, he returns to **TARSUS** and begins a teaching ministry.

Seven years go by. It is now c. 43 AD. Barnabas comes to Tarsus and invites him to help in the local church in **ANTIOCH** that has just started. It is some 100 miles south of Tarsus in the country of Syria. At this time, Antioch is the 3rd largest city in the Roman Empire. It has a population of 1½ million. (Rome and Alexandria are larger). The majority are Greeks who worship pagan gods and use prostitution as part of their religious practice.

It is here in Antioch of Syria, the first **Gentile** church begins to develop. Barnabas and Saul are their pastors. It will be in this Gentile church that believers are first called **Christians** - those who belong to Christ.

Three more years go by. It is 46 AD. Saul is in his mid-40's. It has been 16 years since the day of Pentecost. There are now five gifted leaders in the Antioch church. According to Acts chapter 13, from these 5 leaders, Barnabas and Saul are chosen for a special work of missionary activity

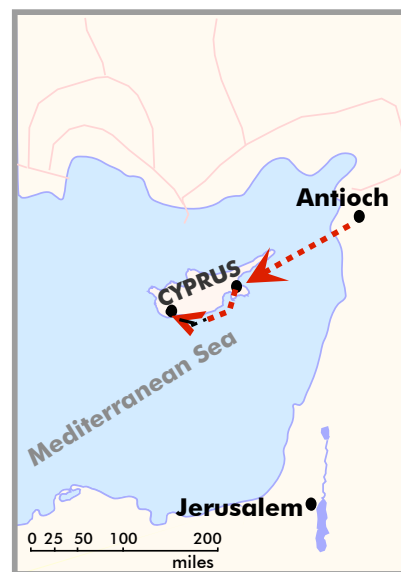
They immediately head for Cyprus, an island along the seacoast, about 80 miles southwest of Antioch. This is where Barnabas is from. In verse 5 we are told they go to teach in the local Jewish synagogue.

The synagogue is where Jews and Gentiles who have converted to Judaism go for teaching, 3 times a week. Those who attend already know and believe the Old Testament. All they need to hear is that Jesus is the One they have been waiting for. Because the people are prepared and ready to believe, Saul always goes to them first.

Verse 5 also tells us John Mark is with them as their helper. He is the cousin of Barnabas. In the Gospels we know him as Mark, who later becomes the author of the Gospel of Mark.

Verse 9 finally mentions that Saul is also called Paul.

Saul is his Jewish name. Being from the tribe of Benjamin, he had been named after Saul, the first king of Israel in the Old Testament who had also been from the tribe of Benjamin.



Paul is the Roman name he had been given in Tarsus when he was born with Roman citizenship. All Jews born outside the land of Israel had two names - a Greek or Roman name as well as a Jewish name. When Saul lived and worked with Jews, he used his Jewish name, Saul. Now as he begins interacting with Roman authorities, he uses his Roman name, Paul.

Barnabas, Paul and John Mark work for some time on the island of **CYPRUS**. When they get ready to head north for the mainland, John Mark quits and goes back to Jerusalem.

Part of the reason is prejudice. People on the mainland are mostly Gentiles. Mark is young and from Jerusalem - an area known for prejudice against Gentiles.

Going further north on the mainland, some of the people and areas were considered dangerous, so Mark would have reason to be fearful. He has never traveled outside of Israel.

However the greatest reason is that Mark has a problem with Paul's leadership. In chapters 11, 12 and the first part of 13, we always read, *Barnabas and Saul*. In the Greek language, the one who is mentioned first is either the older, the leader or the one doing the speaking. Barnabas was always mentioned first because he was older and the leader. But by the time they are in Cyprus, Paul is doing the talking and working the miracle. By the time we get to chapter 13:13, the text says, *Paul and his companions*. Barnabas accepts Paul's leadership. Mark, who is still very young, would naturally think it is not fair to Barnabas. And when he came on this trip, Mark expected to always be under the leadership of his cousin. Now he is under Paul. It is for these combined reasons that John Mark goes back to Jerusalem.

Paul and Barnabas continue northward to the city of **ANTIOCH** of **Pisidia**. This is not the same Antioch that sent them out. Notice this Antioch is on the mainland, northwest of Cyprus.

Once again, Paul and Barnabas go to the synagogue. Since everyone knows and believes the Old Testament, Paul uses it as the basis of his sermon. Chapter 13:32-33 is a summary of his message to the Jews.

*We tell you the good news - the gospel. What God **promised** our fathers (Jewish ancestors) in the Old Testament, He has fulfilled for us Jews, by raising Jesus from the dead.*

Jesus is the fulfillment of God's Old Testament promises. In verse 38, Paul continues, *Therefore, my brothers, I want you to know that thru Jesus, the forgiveness of sins is proclaimed to you.* Paul is clarifying that God is no longer accepting animal sacrifices to forgive sin. It is only thru Jesus.

As a result of Paul's preaching, *the word of the Lord spread thruout the whole region, but the Jews, meaning Jewish leadership who had connections to the Jewish Sanhedrin in Jerusalem, stirred up persecution against Paul and Barnabas and expelled them from their region.* 13:49-50

This will be the pattern in every city Paul visits - preach, some believe, persecution, leave. So leaving Antioch, they go 80 miles south east to **ICONIUM**. After a short time they go 18 miles to Lystra. This is a town of only Gentiles and Paul heals a lame man.

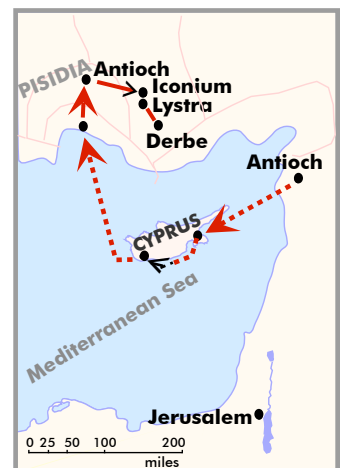
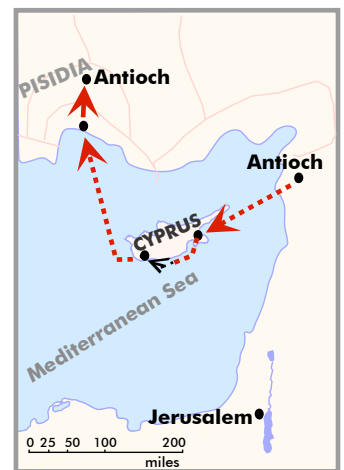
The people think Paul and Barnabas are gods and try to worship them. They say Barnabas is the god Zeus and Paul is Hermes. Paul stops them and uses the opportunity to present the gospel. But this time he does not begin with the Old Testament. These Gentile pagans have never heard of it. Paul starts where the people are.

They believe Zeus is the god who controls the weather. They worship him because this is a dry area and they depend on the rain.

They believe Hermes is the god who protects food merchants and brings good luck.

So Paul says, *we have come to tell you of the God who gives rain and fruitful seasons. He also gives food and gladness.*

Paul tells these people who worship many gods, *I want to tell you of the One true God responsible for everything.* Paul goes on to explain they can know God thru Jesus. Luke does not give us all his message. His purpose is to show how Paul starts his message when talking to people who are **not** Jews.

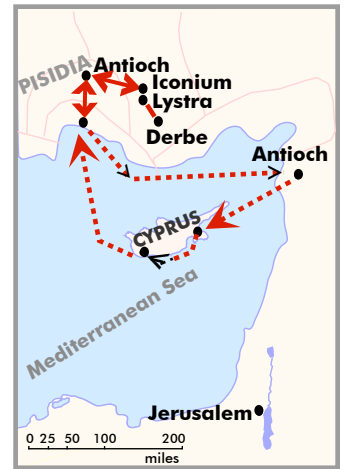


The people are receptive until Jewish leadership from nearby towns come and spread rumors. As a result, those who earlier wanted to worship Paul, now stone him until they think he is dead.

We do not know if Paul actually dies in Lystra. But we do know God works a miracle. Acts 14:20 says Paul gets up and the next day leaves for **DERBE**, some 40 miles away. A man who has been left for dead from being hit with stones, could not possibly walk 20 miles the next day and 20 more miles the following day. Only God could have healed him and given him the strength.

After teaching and seeing people believe in Derbe, Paul and Barnabas turn around and revisit **LYSTRA**, **ICONIUM** and **ANTIOCH** in order to encourage the new believers. They need more teaching and development. Because they now believe in Jesus, they cannot go back to their pagan temples. The Jewish synagogues will not accept them, because the Jewish leadership refuses to believe in Jesus. So Paul and Barnabas stay an extended time to develop local churches for them. They teach the people and then appoint leaders in each location.

When they finish, Paul and Barnabas return to Antioch in Syria - to the church that sent them out.. They give a report on God's blessing over the last 3 years. It is now 49 AD.



Some of the strict Jewish believers in Jerusalem hear about Paul's ministry with the Gentiles and argue, *non-Jews have to convert to Judaism first and then believe in Jesus*. This leads to the 1st Church council in 49 AD. It meets in Jerusalem with all the apostles and church leaders. The strict Jewish believers first present their side. Then Peter, Paul and Barnabas tell how God has led **them**.

The Council prays, talks and then decides...

Gentiles - non-Jews - become part of the Church, the Body of Christ, just by faith in Jesus.

It is no longer **Jewish law** that unites Jews and Gentiles. It is Jesus who forms them into one Body. That issue is dealt with.

But during the council meeting, they discover there is another problem.

Jewish and Gentile believers are worshipping together in local churches. The service begins with prayer, singing, readings from different places in the Old Testament and then teaching. After the teaching the people stay for a meal. At the end of the meal they celebrate Holy Communion. The meal is called a *fellowship meal*, meaning everyone brings food and enjoys the meal together. We use the term potluck. It is this meal and the food the Gentiles are bringing that is causing the problems.

Jewish believers do not eat certain foods based on Old Testament teaching and convictions. Gentile believers are not under these dietary rules and bring all kinds of food to the meal. The Jews have come a long way just by eating with Gentiles. But they cannot violate their conscience by eating food they believe is wrong for them.

Unless something is done, local churches as well as the Body of Christ will split. Jews will eat the meal and have Holy Communion in one place while Gentiles celebrate it in another. But this will totally destroy the meaning of fellowship and communion. They solve the problem by asking Gentile believers to respect Jewish convictions. In the fellowship meal, they are not to buy the meat in the market where it had first been offered to idols. They should not bring meat that still has blood in it, or has not been properly butchered.

In addition, since part of the Gentiles' former worship included prostitution during their religious meals, they are reminded that now as believers, this can never be part of the Christian meal. Acts of immorality at the time of Holy Communion would be unthinkable.

A letter is now written by the Council for all Gentile believers. They do not have to keep Jewish ceremonial law or the dietary laws in their own lives. But they need to show respect for Jewish believers when they join together at local church meals.

After the conference in Jerusalem, Paul and Barnabas return to Antioch, along with several from the Jerusalem church who verify the council decisions. One of these men is named Silas. A few months later Paul wants to revisit all the churches they started in order to give them the news of this letter. Barnabas wants to take his cousin John Mark, to give him another chance. Paul does not want to take him.

Both are firm in their convictions. So Barnabas takes Mark and goes back to visit Cyprus. Paul chooses Silas to accompany him.

Instead of this disagreement being detrimental to the work, God uses it to create 2 teams and multiplies the opportunities. Over the years God will change Mark in his thinking and actions, so that later on, Paul welcomes him with open arms.

Paul and Silas go north to visit the local churches in **SYRIA, CILICIA, DERBE** and **LYSTRA** where Paul had been left for dead. According to Acts 16:1, when they come to Lystra, they find the teenager, Timothy, who has become a committed believer. Because of his commitment, he is invited to join them.

Leaving the area of Lystra, they revisit **ICONIUM** and **ANTIOCH** and then plan to head west toward Asia province. When the Holy Spirit stops them, they turn north, passing thru the province of **GALATIA** and the region of **PHRYGIA**.

As they plan to go into the northern province of Bithynia, the Holy Spirit again stops them, so they turn west to **TROAS**. That night, in a dream, Paul sees a man begging him, *come over to Macedonia and help us*. Knowing this is God's direction, they sail across to **PHILIPPI**.

In Acts 16:10 there is an interesting piece of information. It says, *After Paul had seen the vision, **we** got ready to leave for Macedonia*. The author of Acts is Luke. The little word **we** tells us that now Luke joins the team of Timothy, Silas and Paul.

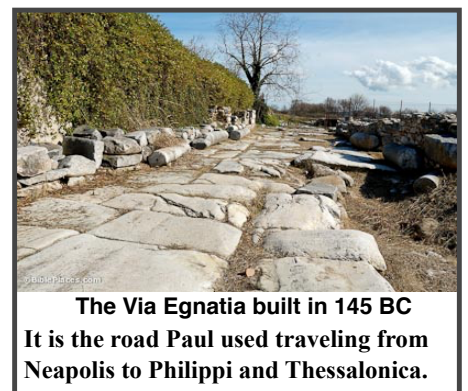
Philippi was originally named after Philip, the father of Alexander the Great. When the Roman empire developed, Philippi became a Roman colony. This means Roman citizens have full legal rights and cannot be arrested or beaten without a proper trial. Any political leader who ignores the rights of a Roman citizen, automatically loses his position and never again is able to hold political office.

Because most of the people living in Philippi are connected with the military, there are very few Jews. In fact there are less than 10 Jewish men, so there is no synagogue. Jewish custom said that if there is no synagogue, Jews or converts should meet and pray at the side of a river. This is why Paul and Silas go to the river to teach. According to Acts 16:14, the first converts in Philippi are a business woman named Lydia and her employees.

Some time later, Paul heals a girl with an evil spirit. Because her predictions had made money for the men who owned her, the men are furious that she can no longer tell the future. They take Paul and Silas to court. The court has them beaten and thrown in jail. At midnight there is an earthquake that opens the prison doors and loosens the chains. The Romans jailer is in absolute fear. Having heard the message Paul and Silas had been teaching over the last weeks, he goes to them and asks how he can get right with God. Paul tells him that all he, or anyone in his family needs to do, is to put their faith in Jesus. The jailer takes Paul and Silas into his house. Paul explains the gospel and the whole family believes.

In the morning, the authorities give permission for Paul and the team to leave town. But Paul says his rights and the rights of Silas have been violated because they are Roman citizens. They were beaten and put in prison without a trial. They need to be declared innocent.

Fearful of having this reported against them, the magistrates quickly come and publicly escort the team out of town. It is the way to let everyone know these men are innocent. Paul does not do this to get even, but to protect the new believers. If Paul leaves, considered a criminal, the new believers are going to be seen as criminals. By being declared innocent and honorable, the believers are seen as innocent and worthy of respect.



The Via Egnatia built in 145 BC
It is the road Paul used traveling from Neapolis to Philippi and Thessalonica.

Dr. Luke had joined the team when they went to Philippi. Now as he continues the story, he says, *they left*. This means that Luke stays in Philippi to be pastor of this brand new church. He will be the pastor for the next 6 years.

Paul, Silas and Timothy continue southwest to **THESSALONICA**. After just a few weeks they go to **BEREA**, another 50 miles to the southwest. In both places, when Paul preaches, some believe, but others create persecution. Because Paul is the one who is speaking, most of the persecution is directed at him. So he now leaves Silas and Timothy to encourage and teach the new believers while he heads south to **ATHENS** by himself.

In the *past*, this city had produced many orators, philosophers and famous writers. People like Perecles, Demósthene, Sócrates, Plato, Aristotle,

Sófocles and Eurípedes.

Now in the days of *Paul*, Athens is the art center of the Roman world. Its

university makes it the center of Greek wisdom.



The Acropolis in Athens
This is a view Paul would have seen.

As Paul waits for the rest of the team, he can look up at the rocky bluff above the city, called the Acropolis. Up there he would have seen several Greek temples. As he walks thru the streets, he sees the many idols. According to history, there are 30,000 of them. It is why one man famously said, *it is easier to find a god, than a person in Athens*. There is a death penalty for anyone who introduces a new god that stops the worship of the other 30,000.

As Paul begins to teach about Jesus, there are some who think he is breaking this law. So he is brought before the Areopagus - the Council

of Education and Religion. They ask Paul to explain his teaching so they can either give their approval or tell him to stop. Paul once again begins where they are. He talks about what he saw in their city.

*I see you are a very religious people. In fact, as I was walking down the street, I saw an altar to the **unknown** god.*

*I would like to tell you who **He** is. 17: 22*

Six hundred years earlier, Athens had experienced a terrible plague. Not knowing what to do to stop it, the people asked a poet from the island of Crete who was known for his wisdom. His name was Epiménides. He told them some god was angry with them. But with thousands of gods, how could they know which one? He said they should get a flock of sheep and turn them loose. By whatever idol the sheep laid down, they should sacrifice to that god.

The people of Athens had followed his advice. They turned the sheep loose, but the sheep laid down in a place where there was no idol. The people decided there must be a god they did not know about, that was responsible for the plague. So they built an altar and sacrificed the sheep to the *unknown god*. For 600 years this engraved altar has stood in the city. Paul now tells the people of Athens, *I want to tell you about this God you do not know*.

Again, Paul does not mention anything about Moses or the prophets, since they have not heard of them. Instead he quotes from the poet Epimenides and then from another poet from his province of Cilicia. He quotes from secular sources and yet it is amazing what he is able to teach.

First he teaches about the unity of God - that certainly is different than thousands of gods. Then he explains that God is greater than anyone or anything. Therefore no image can adequately represent Him. Their own literature says that people are the offspring of God. Since people are persons, then God must be a person they can know.

They must repent or they will face judgment. Jesus will be the judge. The proof is that God the Father raised Him from the dead. Paul intends to explain further about Jesus, but as soon as he mentions a resurrection of the body, some members of the council interrupt and begin to make fun of his ideas.

A few who are listening believe as well as a member of the council. Paul realizes the city law makes it impossible to present the full gospel message. Discouraged, he leaves Athens and moves west to Corinth.



Paul is in Corinth only a short time when Timothy and Silas arrive. They tell him the new believers in northern Greece are continuing in their faith. However the believers in Thessalonica are grieving because some of their church members have died - probably because of persecution.

Paul immediately sits down and from Corinth, writes them a letter - our book of **1 THESSALONIANS**. This is the first letter he writes to a church. A short time later, he gets news they have further questions and problems, so he writes them a second letter - our book of **2 THESSALONIANS**.

During his time in Corinth, Paul stays with a Jewish couple. As usual, Paul first gives the gospel message at the local synagogue. But after a short time, the Jews refuse his message. He then goes next door and begins classes in a private home. Because many people believe and want to grow in their spiritual life, Paul stays in Corinth another year and a half. Most of the believers are Gentile. But first one ruler of the Jewish synagogue believes, Crispus, and then the another, Sosthenes.

After a total of 2 years, Paul and his team leave by boat for Ephesus and then Jerusalem. Finally they return to Antioch of Syria to give a report to the church of their second missionary trip. It has lasted 4 years from 49 - 53 AD.

From these chapters, we can see how everything Paul experienced and learned in the past, prepared him for the ministry God gave him. This was not unique to Paul. God continues to do the same in our lives. Sometime it is obvious - our education and interests, our spiritual gifts and abilities, our positive experiences - we can see how God can use *them*.

What we often miss is that God also uses the negatives. God takes the past with its unfairness, our pain and losses, even our bad choices. He uses them to give us greater understanding - greater maturity and patience. God also takes the present with its disappointments, limitations, illness and losses. He uses *them* to increase our faith and trust.

He uses all these things - past and present for **OUR** development.

And then He uses them as preparation for ministry to **OTHERS**.

As we allow God to change us thru these experiences, He will have people cross our path who are going thru difficult times. Because of what we have been thru, we will have understanding and wisdom to know what to say and what to do. We will know how to give encouragement with a card, a meal, an arm around the shoulder or supportive words.

There is nothing that God allows in our lives that He cannot use in our ministry with others.



See the next pages for a complete map of Paul's first two missionary trips and a map of his writings.



Chronology of:

Jesus		Saul / Paul	
6 BC	Birth of Jesus	AD	
1 BC - 11AD	Home training / trade / bar-mitzvah'd	1 - 14	Home training / trade / bar-mitzvah'd
11-28 AD	Carpenter in Nazareth	14 - 23	Training in Jerusalem
28-31 AD	Ministry, death, resurrection, Ascension	23 - 32	In Tarsus: university plus rabbi
31 AD	Pentecost	32 -33	Rabbi in Jerusalem; debates w/ Stephen
		33	Conversion
		33 - 36	Arabia / Damascus
		36	First visit to Jerusalem as believer
		36 - 43	Teaching in Tarsus
		43 - 46	Pastor w/ Barnabas in Antioch
		in 45	Brought gifts for Jerusalem famine victims
		46 - 56	Missionary trips - 1, 2 and 3
		in 49	1 st Church Council in Jerusalem
		56 - 58	Prisoner in Caesarea
		58 - 60	House arrest in Rome
		60 - 68	Last years of ministry
		68	Death by beheading
		Saul left Jerusalem 5 years before Jesus began His ministry	
		Saul returned to Jerusalem 1 - 1 ½ yrs. after Jesus' Ascension	

Paul's Writings

