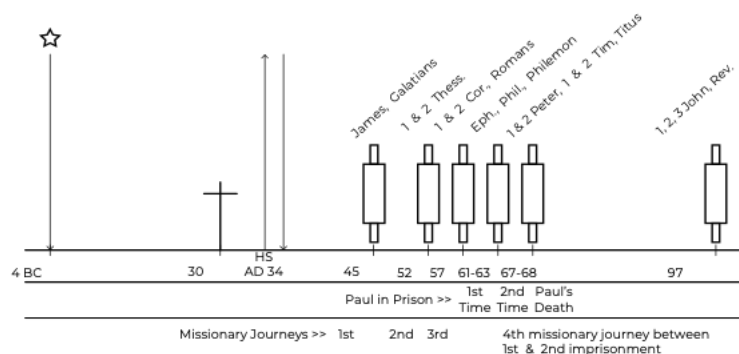




Paul, Chronology of His Life

This chronology of the life of the Apostle Paul is given in Acts and supplemented only by some accounts of activity from Galatians 1 and 2. The following diagram is a brief summary of the chronology of Paul's life.



Paul was saved in Acts 9:1-7. Paul went to Damascus in Acts 9:8. Paul spent certain days with the disciples at Damascus in Acts 9:19. Paul preached in the synagogues and confounded the Jews in Damascus in Acts 9:20-22. He returned to Damascus in Galatians 1:17.

"Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem. As he was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven flashed around him; and he fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" And he said, "Who are You, Lord?" And He said, "I am Jesus whom you are persecuting, but get up and enter the city, and it will be told you what you must do." The men who traveled with him stood speechless, hearing the voice but seeing no one." (Acts 9:1-7, NASB)

"Saul got up from the ground, and though his eyes were open, he could see nothing; and leading him by the hand, they brought him into Damascus." (Acts 9:8, NASB)

"and he took food and was strengthened. Now for several days he was with the disciples who were at Damascus," (Acts 9:19, NASB)

"and immediately he began to proclaim Jesus in the synagogues, saying, "He is the Son of God." All those hearing him continued to be amazed, and were saying, "Is this not he who in Jerusalem destroyed those who called on this name, and who had come here for the purpose of bringing them bound before the chief priests?" But Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that this Jesus is the Christ." (Acts 9:20-22, NASB)

"nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus." (Galatians 1:17, NASB)

Paul went to Jerusalem to join the disciples in Acts 9:26-29 and Galatians 1:18-19. He went in and out among the disciples in Acts, saw Peter and James in Galatia, and encountered Barnabas who lent his support to Paul. Paul then went to Tarsus, being sent there by the disciples in Acts 9:30.

"When he came to Jerusalem, he was trying to associate with the disciples; but they were all afraid of



him, not believing that he was a disciple. But Barnabas took hold of him and brought him to the apostles and described to them how he had seen the Lord on the road, and that He had talked to him, and how at Damascus he had spoken out boldly in the name of Jesus. And he was with them, moving about freely in Jerusalem, speaking out boldly in the name of the Lord. And he was talking and arguing with the Hellenistic Jews; but they were attempting to put him to death.” (Acts 9:26-29, NASB)

“Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days. But I did not see any other of the apostles except James, the Lord's brother.” (Galatians 1:18-19, NASB)

“But when the brethren learned of it, they brought him down to Caesarea and sent him away to Tarsus.” (Acts 9:30, NASB)

Barnabas went to Antioch from Jerusalem and from Antioch to Tarsus to get Paul and bring Paul back to Antioch. Paul then returned to the area of Syria (Antioch) and Cilicia. Paul and Barnabas stayed in Antioch and taught Bible doctrine for one year. Acts 11:25-26; Gal. 1:21-22; Acts 11:26.

“And he left for Tarsus to look for Saul; and when he had found him, he brought him to Antioch. And for an entire year they met with the church and taught considerable numbers; and the disciples were first called Christians in Antioch.” (Acts 11:25-26, NASB)

“Then I went into the regions of Syria and Cilicia. I was still unknown by sight to the churches of Judea which were in Christ;” (Galatians 1:21-22, NASB)

“and when he had found him, he brought him to Antioch. And for an entire year they met with the church and taught considerable numbers; and the disciples were first called Christians in Antioch.” (Acts 11:26, NASB)

Prophets came to the Antioch church while Barnabas and Paul were there. One prophet, Agabus, brought news to the Antioch church of a famine coming to Judea and Jerusalem. The disciples at Antioch collected their offering and dispatched Paul and Barnabas to take the offering to Judea. Acts 11:27-29; Acts 11:30.

“Now at this time some prophets came down from Jerusalem to Antioch. One of them named Agabus stood up and began to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the reign of Claudius. And in the proportion that any of the disciples had means, each of them determined to send a contribution for the relief of the brethren living in Judea.” (Acts 11:27-29, NASB)

“And this they did, sending it in charge of Barnabas and Saul to the elders.” (Acts 11:30, NASB)

Barnabas and Paul returned from Jerusalem to Antioch having delivered the offering and brought back with them John Mark. The Antioch church had many prophets and teachers including Barnabas, Simeon, Lucius, Manaen and Saul. Therefore, the Antioch church commissioned Paul and Barnabas as indicated by the Holy Spirit, to a missionary type of evangelistic and teaching ministry. Acts 12:25; Acts. 13:1-2.

“And Barnabas and Saul returned from Jerusalem when they had fulfilled their mission, taking along with them John, who was also called Mark.” (Acts 12:25, NASB)

“Now there were at Antioch, in the church that was there, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. While they were ministering to the Lord and fasting, the Holy Spirit said, “Set apart for Me Barnabas and Saul for the work to which I have called them.”” (Acts 13:1-2, NASB)



Paul and Barnabas then left Antioch on the first missionary journey. After ordaining elders, recognizing the spiritual gifts in all the churches that had been established, they returned back to Antioch through Pisidia and Pamphylia, Perga and Attalia. Acts 13:4-5; Acts 14:23-26.

“So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus. When they reached Salamis, they began to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper.” (Acts 13:4-5, NASB)

“When they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed. They passed through Pisidia and came into Pamphylia. When they had spoken the word in Perga, they went down to Attalia. From there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had accomplished.” (Acts 14:23-26, NASB)

When Paul and Barnabas returned to Antioch, they assembled the church and discussed their mission. Paul and Barnabas then remained with the believers at Antioch for a long time. Paul and Barnabas then went to Jerusalem because men had come from Jerusalem and had taught circumcision to the Antioch believers. Paul and Barnabas took Titus with them. Acts 14:27; Acts 14:28; Acts 15:2-4; Gal. 2:1.

“When they had arrived and gathered the church together, they began to report all things that God had done with them and how He had opened a door of faith to the Gentiles.” (Acts 14:27, NASB)

“And they spent a long time with the disciples.” (Acts 14:28, NASB)

“And when Paul and Barnabas had great dissension and debate with them, the brethren determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue. Therefore, being sent on their way by the church, they were passing through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and were bringing great joy to all the brethren. When they arrived at Jerusalem, they were received by the church and the apostles and the elders, and they reported all that God had done with them.” (Acts 15:2-4, NASB)

“Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also.” (Galatians 2:1, NASB)

Paul and Barnabas and Titus were received by the church, apostles, and elders, and were told all the things that God had done with Paul, Barnabas, and Titus. From this general meeting with the church, apostles and elders, Paul and Barnabas went to a private meeting. This was caused by some Pharisee believers who were clinging to circumcision. This private meeting included Paul, Barnabas, Titus, Peter, James, John and the Pharisee believers, noted in Galatians as false brethren. Acts 15:4; Gal. 2:2; Acts 15:5-6.

“When they arrived at Jerusalem, they were received by the church and the apostles and the elders, and they reported all that God had done with them.” (Acts 15:4, NASB)

“It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain.” (Galatians 2:2, NASB)

“But some of the sect of the Pharisees who had believed stood up, saying, “It is necessary to circumcise them and to direct them to observe the Law of Moses.” The apostles and the elders came together to look into this matter.” (Acts 15:5-6, NASB)

Paul and Barnabas did not give an inch in this private meeting. Peter spoke in Acts 15. Peter’s



conclusion was that God clearly showed him earlier that the Gentiles were saved just like the rest of us, by faith in Jesus Christ. Gal. 2; Acts 15:7-11 Gal. 2:2-9.

"After there had been much debate, Peter stood up and said to them, 'Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe. 'And God, who knows the heart, testified to them giving them the Holy Spirit, just as He also did to us; and He made no distinction between us and them, cleansing their hearts by faith. 'Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? 'But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.'" (Acts 15:7-11, NASB)

"It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain. But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised." (Galatians 2:2-3, NASB)

"But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me. But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised" (Galatians 2:6-7, NASB)

This private meeting resulted in recognition by the Jerusalem leadership and the Jerusalem congregation listening to further declaration by Paul and Barnabas. The Jerusalem group then sent Paul and Barnabas back to Antioch with men of Jerusalem to clarify directly from the Jerusalem church their recognition of the Gentiles in Antioch as full believers. The Jerusalem church had gone to Antioch and got the problem started so it was fair that they go back and get it straightened out by themselves. Judas and Silas were the ones sent. Gal. 2; Acts 15:12; Acts 15:22-23; Acts 15:24.

"All the people kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles." (Acts 15:12, NASB)

"Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Antioch with Paul and Barnabas—Judas called Barsabbas, and Silas, leading men among the brethren, and they sent this letter by them, 'The apostles and the brethren who are elders, to the brethren in Antioch and Syria and Cilicia who are from the Gentiles, greetings.'" (Acts 15:22-23, NASB)

"Since we have heard that some of our number to whom we gave no instruction have disturbed you with their words, unsettling your souls," (Acts 15:24, NASB)

Judas and Silas, Paul, Barnabas, and apparently Titus returned to Antioch and read the epistle of recognition. Judas returned to Jerusalem while Silas remained at Antioch. Paul and Barnabas continued teaching and preaching in Antioch. Acts 15:30; Acts 15:34-35.

"So when they were sent away, they went down to Antioch; and having gathered the congregation together, they delivered the letter." (Acts 15:30, NASB)

"[But it seemed good to Silas to remain there.] But Paul and Barnabas stayed in Antioch, teaching and preaching with many others also, the word of the Lord." (Acts 15:34-35, NASB)

After some time, the action resumed. Paul discussed with Barnabas the second missionary journey to revisit and confirm the churches (also Syria and Cilicia). Barnabas wanted to take Mark with them, but



Paul refused because Mark had cut out on them on their first missionary journey. Acts 15:36-39.

"After some days Paul said to Barnabas, "Let us return and visit the brethren in every city in which we proclaimed the word of the Lord, and see how they are." Barnabas wanted to take John, called Mark, along with them also. But Paul kept insisting that they should not take him along who had deserted them in Pamphylia and had not gone with them to the work. And there occurred such a sharp disagreement that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus." (Acts 15:36-39, NASB)

As a result, Paul took Silas, went through Syria and Cilicia and confirmed the churches. Barnabas took Mark and went to Cyprus. Acts 15:39-41.

"And there occurred such a sharp disagreement that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus. But Paul chose Silas and left, being committed by the brethren to the grace of the Lord. And he was traveling through Syria and Cilicia, strengthening the churches." (Acts 15:39-41, NASB)

The second missionary journey continued with Paul and Silas going to Derbe, Lystra, Iconium, the apostles ordaining men in the cities as they went. Acts 16:1-4.

"Paul came also to Derbe and to Lystra. And a disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, and he was well spoken of by the brethren who were in Lystra and Iconium. Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek. Now while they were passing through the cities, they were delivering the decrees which had been decided upon by the apostles and elders who were in Jerusalem, for them to observe." (Acts 16:1-4, NASB)

They went throughout Phrygia and the region of Galatia, with specific designations by Luke and were not allowed to go into Asia or Bithynia, therefore proceeded into the Macedonian region. Acts 16:6ff.

"A vision appeared to Paul in the night: a man of Macedonia was standing and appealing to him, and saying, "Come over to Macedonia and help us." When he had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel to them." (Acts 16:9-10, NASB)

The cities of the Macedonian tour included Troas, Samothracia, Neapolis, Philippi, Thyatira, Amphipolis, Apollonia, Thessalonica, Berea, Athens, and Corinth. They returned in route to Syria, came to Ephesus, landed at Caesarea, and then to Antioch. Paul and Silas spent some time at Antioch after the second missionary journey before starting the third one. Paul then left Antioch for the third missionary journey and first went through the country of Galatia and Phrygia in order, strengthening all the disciples. Acts 16:11 through Acts 18:22; Acts 18:23.

"And having spent some time there, he left and passed successively through the Galatian region and Phrygia, strengthening all the disciples." (Acts 18:23, NASB)

Paul passed through the upper coasts from this preaching cycle to Ephesus. Paul confirms the 12 disciples in the Ephesus area. Acts 19:1; Acts 19:2-7.

"It happened that while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus, and found some disciples." (Acts 19:1, NASB)

"He said to them, "Did you receive the Holy Spirit when you believed?" And they said to him, "No, we have not even heard whether there is a Holy Spirit." And he said, "Into what then were you baptized?"



And they said, "Into John's baptism." Paul said, "John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus." When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues and prophesying. There were in all about twelve men." (Acts 19:2-7, NASB)

Paul disputed and taught daily at Ephesus in the school of Tyrannus for two years. Paul left Ephesus and went into Macedonia. This is the third missionary journey back on the road for the second time in Macedonia. Acts 19:9-10; Acts 20:1.

"But when some were becoming hardened and disobedient, speaking evil of the Way before the people, he withdrew from them and took away the disciples, reasoning daily in the school of Tyrannus. This took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks." (Acts 19:9-10, NASB)

"After the uproar had ceased, Paul sent for the disciples, and when he had exhorted them and taken his leave of them, he left to go to Macedonia." (Acts 20:1, NASB)

Paul traveled on to Greece and stayed three months. Paul gathered men about him in his return trip to Antioch. Paul headed back to Syria by way of Troas taking five days to get there. He then stayed seven days in Troas before moving on. Paul's associates sailed to Assos planning to pick him up. Acts 20:2; Acts 20:3-4; Acts. 20:14-16.

"When he had gone through those districts and had given them much exhortation, he came to Greece." (Acts 20:2, NASB)

"And there he spent three months, and when a plot was formed against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. And he was accompanied by Sopater of Berea, the son of Pyrrhus, and by Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia." (Acts 20:3-4, NASB)

"And when he met us at Assos, we took him on board and came to Mitylene. Sailing from there, we arrived the following day opposite Chios; and the next day we crossed over to Samos; and the day following we came to Miletus. For Paul had decided to sail past Ephesus so that he would not have to spend time in Asia; for he was hurrying to be in Jerusalem, if possible, on the day of Pentecost." (Acts 20:14-16, NASB)

Paul and his company stopped at Miletus and met with the Ephesian elders. They shipped out from Miletus to Coos, then Rhodes, then Patara, then to Phenicia, then to Syria, landing at Tyre. Paul and company stayed at Tyre for seven days. Paul was warned not to go to Jerusalem. Acts 20:16-17; Acts 21:4.

"For Paul had decided to sail past Ephesus so that he would not have to spend time in Asia; for he was hurrying to be in Jerusalem, if possible, on the day of Pentecost. From Miletus he sent to Ephesus and called to him the elders of the church." (Acts 20:16-17, NASB)

"After looking up the disciples, we stayed there seven days; and they kept telling Paul through the Spirit not to set foot in Jerusalem." (Acts 21:4, NASB)

He moved on from Tyre to Ptolemais and stayed one day. The company moved on to Caesarea, stayed with Philip the evangelist many days. He received the second warning not to go to Jerusalem by Agabus. Paul and his company arrived at Jerusalem. Acts 21:7; Acts 21:8-13; Acts 21:17.



“When we had finished the voyage from Tyre, we arrived at Ptolemais, and after greeting the brethren, we stayed with them for a day.” (Acts 21:7, NASB)

“As we were staying there for some days, a prophet named Agabus came down from Judea. And coming to us, he took Paul's belt and bound his own feet and hands, and said, "This is what the Holy Spirit says: 'In this way the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.'”” (Acts 21:10-11, NASB)

“Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus.”” (Acts 21:13, NASB)

“After we arrived in Jerusalem, the brethren received us gladly.” (Acts 21:17, NASB)

Paul met with James and the elders of the Jerusalem church the following day. Legalism had been breeding at Jerusalem in Paul's journey absences and now they threw the vow challenge at Paul. Paul bought it and fell on his face. Acts 21:18-26.

“And the following day Paul went in with us to James, and all the elders were present.” (Acts 21:18, NASB)

“"Therefore do this that we tell you. We have four men who are under a vow; take them and purify yourself along with them, and pay their expenses so that they may shave their heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law.” (Acts 21:23-24, NASB)

Paul was rescued from the mob by the Roman soldiers and centurions. Paul made his defense before the Roman authorities and the Jewish multitude. Paul received his third warning from the Lord to get out of Jerusalem while he still could. Paul turned down the Lord's command. Acts 21:32; Acts 22:17-18.

“At once he took along some soldiers and centurions and ran down to them; and when they saw the commander and the soldiers, they stopped beating Paul.” (Acts 21:32, NASB)

“"It happened when I returned to Jerusalem and was praying in the temple, that I fell into a trance, and I saw Him saying to me, 'Make haste, and get out of Jerusalem quickly, because they will not accept your testimony about Me.'” (Acts 22:17-18, NASB)

Paul was brought before the Sanhedrin for his defense. The Lord warned and encouraged him that the Jews had conspired against him and was sent to Felix at Caesarea. Paul was held in Herod's judgment hall at Caesarea, by the governor, until his accusers arrived. Acts 23:1-23; Acts 23:23-35.

“But perceiving that one group were Sadducees and the other Pharisees, Paul began crying out in the Council, "Brethren, I am a Pharisee, a son of Pharisees; I am on trial for the hope and resurrection of the dead!”” (Acts 23:6, NASB)

“But on the night immediately following, the Lord stood at his side and said, "Take courage; for as you have solemnly witnessed to My cause at Jerusalem, so you must witness at Rome also.”” (Acts 23:11, NASB)

“"When this man was arrested by the Jews and was about to be slain by them, I came up to them with the troops and rescued him, having learned that he was a Roman.” (Acts 23:27, NASB)

Paul made his defense before Felix, who then left him in prison for two years. Festus took the reign from Felix. Paul then came before Festus and made his defense. Acts 24:10-27; Acts 25:1-9.



"When the governor had nodded for him to speak, Paul responded: 'Knowing that for many years you have been a judge to this nation, I cheerfully make my defense,' (Acts 24:10, NASB)

"'But this I admit to you, that according to the Way which they call a sect I do serve the God of our fathers, believing everything that is in accordance with the Law and that is written in the Prophets;' (Acts 24:14, NASB)

"'Therefore,' he said, 'let the influential men among you go there with me, and if there is anything wrong about the man, let them prosecute him.' (Acts 25:5, NASB)

"But Festus, wishing to do the Jews a favor, answered Paul and said, 'Are you willing to go up to Jerusalem and stand trial before me on these charges?'" (Acts 25:9, NASB)

Paul appealed to Rome desiring for the justice of the Roman Empire rather than the injustice of his brethren the Jews. Festus was visited by King Agrippa and was told of the case of Paul. Acts 25:10ff; Acts 25:13-27.

"But Paul said, 'I am standing before Caesar's tribunal, where I ought to be tried. I have done no wrong to the Jews, as you also very well know.'" (Acts 25:10, NASB)

"'But when Paul appealed to be held in custody for the Emperor's decision, I ordered him to be kept in custody until I send him to Caesar.'" (Acts 25:21, NASB)

"'Yet I have nothing definite about him to write to my lord. Therefore I have brought him before you all and especially before you, King Agrippa, so that after the investigation has taken place, I may have something to write.'" (Acts 25:26, NASB)

Paul got a hearing before King Agrippa in Acts 26:1-32. The king's verdict was that Paul could have been released if he had not appealed to Caesar in Acts 26:32. Paul was then sent to Rome arriving there after the storm at sea in Acts 28:16.

"And Agrippa said to Festus, 'This man might have been set free if he had not appealed to Caesar.'" (Acts 26:32, NASB)

"When we entered Rome, Paul was allowed to stay by himself, with the soldier who was guarding him.'" (Acts 28:16, NASB)

Paul was in Rome for his first Roman imprisonment. Paul was left to dwell by himself with a private soldier assigned to him. Paul dwelt two years in this hired house and received all that came to him. Paul was preaching and teaching with all boldness while in prison and was completely unrestrained. Acts 28:17-31; Acts 28:16; Acts 28:30.

"And he stayed two full years in his own rented quarters and was welcoming all who came to him," (Acts 28:30, NASB)

Paul's Act of Legalism

While the Jerusalem church gave no help to Paul, the Roman Empire did because of a well-structured common law system. The Romans there were unbelievers, which brings us to a principle. Where law and order exist, it is better to fall into the hands of an unbeliever than into the hands of religious or carnal believers. Acts 21:18-40.

The Roman Empire gave Paul a fair shake in contrast of the Jerusalem Church. The Jerusalem Church gave Paul a bad time and bad advice - to go to the temple. Paul would have been beaten to death except



for the rescue of SPQR (Latin for Senātus Populusque Rōmānus, “The Senate and People of Rome”) and under Divine Institution # 4 - Nationalism. Paul, the greatest believer in the Church Age, should have been welcomed with open arms by the Jerusalem Church and given the widest possible hearing. Instead, we see them encouraging the Apostle of Grace to abandon grace for a legalistic principle in the temple.

Paul was alone in the temple at the mercy of the crowd and they would have killed him except for the overruling will of God using the Roman tribune. The Jerusalem Church offered no prayer for Paul as they did for Peter.

The Jerusalem Church had no power or protest with man. They had no power or prayer with God. Ignorance of Bible doctrine and compromise had ruined the Jerusalem Church whose members had been starving and were being fed at that moment from the money Paul had brought. It was hard for Paul to explain the reasons for this riot to the unbelievers in general.

“Then Paul took the men, and the next day, purifying himself along with them, went into the temple giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them.” (Acts 21:26, NASB)

Paul’s sin was a compromise to appease the legalistic Jews in Jerusalem. As a result, Paul had no ministry in Jerusalem because he, the Apostle of Grace, didn’t take a grace stand – he had abandoned grace. This was the year 58 AD. Jerusalem would get one more crack at the grace doctrinal message from the Book of Hebrews which was written in 67 AD.

Paul’s Final Exhortation to Timothy and Departure

In 2 Timothy 4:5, “But you, be sober” is the present active imperative of νήφω (nēphō) and is used here metaphorically to mean “be morally alert.” It also signifies to be free of alcoholic influence.

“But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.” (2 Timothy 4:5, NASB)

“Endure hardship” is the aorist active imperative of κακοπαθέω (kakopatheō) and refers to the suffering that comes from negative volition (*kakos* = evil, *patheo* = suffering). “Do the work of an evangelist” is the aorist active imperative of ποιέω (poieō) plus εὐαγγελιστής (euaggelistēs) and means to proclaim glad tidings and good news, the Gospel of Jesus Christ.

In 2 Timothy 4:5, “fulfill your ministry” is πληροφορέω (plērophoreō) and means to bring to full measure, to fulfill a deficiency, to wholly fill, to fill with a certain quality, to bring to completion. It means to exhibit the divine good production in the spiritual life without wavering.

In 2 Timothy 4:6, “For I am already being poured out as a drink offering” is the present passive indicative of σπένδω (spendō) and refers to Paul in dying grace. This is a dramatic present tense and means that Paul was receiving death. The indicative mood means this was a reality. Paul’s life would be poured out. The glass represents the body where the soul is being poured out and leaves the body.

“For I am already being poured out as a drink offering, and the time of my departure has come.” (2 Timothy 4:6, NASB)

“And the time of my departure” is ἀνάλυσις (analysis) which is a nautical term and means to loose from moorings. “Has come” is the perfect active indicative of ἐφίστημι (ephistēmi) and comes from *epi* = upon and *histemi* = to stand upon. This is sudden intensive death, death by beheading.

In 2 Timothy 4:7, “I have fought the good flight” is the perfect middle indicative of ἀγωνίζομαι



(agōnizomai) and refers to face-to-face conflict in the Angelic Conflict. “I have finished the course” is the perfect active indicative of τελέω (teleō) plus δρόμος (dromos) and means he has run his race, his calling. “I have kept the faith” is the perfect active indicative of τηρέω (tēreō) and means to guard, to watch, to preserve, to watch over.

“I have fought the good fight, I have finished the course, I have kept the faith;” (2 Timothy 4:7, NASB)

In 2 Timothy 4:8, “laid up for me” is the perfect middle indicative of ἀπόκειμαι (apokeimai) and means to be laid away, reserved for one, awaiting him. The reserved award from Jesus Christ is the crown of righteousness. The perfect tense means provision was made for this reward in the past with the result it can never be taken away. As with spiritual gifts while on earth, so are rewards in heaven. The crown of righteousness has to do with rulership in heaven. An inkling of this is found in Revelation 21:24-26. See category on [Crowns](#).

“in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.” (2 Timothy 4:8, NASB)

“The nations will walk by its light, and the kings of the earth will bring their glory into it. In the daytime (for there will be no night there) its gates will never be closed; and they will bring the glory and the honor of the nations into it;” (Revelation 21:24-26, NASB)