**Note:** *Information given regarding the place and time of Paul’s writings is taken from Conybeare and Howson’s, “The Life and Epistles of St. Paul”. The chronology itself is an outline of the book of Acts as it reveals Paul’s life and ministry.*

**I. Saul’s Introduction (Acts 7)**

* Stephen preached the gospel before the high priest in Jerusalem (Acts 6:8 – 7:53).
* Saul of Tarsus was present at Stephen’s stoning (Acts 7:54-60, esp. 58).
* Saul was identified as a chief persecutor of Christians (Acts 8:1-3).

**II. Saul’s Conversion (Acts 9)**

* The purpose of his trip to Damascus was to persecute Christians (9:1-3).
* The Lord’s appeared to him on the road to Damascus (9:3-8).
* Saul entered Damascus and waited for instructions (9:8-9).
* Annanias came to Saul to instruct him in what he “must do” (9:10-19).

**III. Saul in Damascus (9:20-22)**

* Immediately upon his conversion Saul began preaching (9:20).
* Saul confounded the Jews in Damascus (9:21).

**IV. Saul in Jerusalem (9:26-31)**

* Saus was received by the brethren at Barnabas’ testimony (9:26-28).
* The first attempt (of many) on Saul’s life by the Hellenists in Jerusalem (9:29).
* Brethren helped him escape to Caesarea, then to Tarsus, his home town (9:30).
* The church multiplied and prospered throughout Judea, Galilee and Samaria (9:31).

**V. Saul and Barnabas at Antioch (11:19-30)**

* The church at Jerusalem sent Barnabas to Antioch (of Syria) because of preaching success there (11:19-24).
* Barnabas departed to Tarsus to get Saul and bring him to Antioch. They remained there, preaching for a whole year (11:25-26).
* Agabus, a prophet, predicted a famine in Judea. The church in Antioch sent Barnabas and Saul to Jerusalem with benevolent help (11:27-30).

**VI. Saul and Barnabas’ first missionary journey (Acts 12:25 – 14:28)**

* They returned from Jerusalem to Antioch, and brought John Mark with them (12:25).
* The church at Antioch sent Barnabas and Saul away to preach (13:1-3).
* - Seleucia (13:4).
* - Salamis, Cyprus (13:5) *Preached in Synagogue (John Mark with them).*
* - Paphos, Cyprus (13:6-12).
	+ Withstood false prophet Bar-Jesus (Elymas).
	+ Converted the procounsel Sergius Paulus (an intelligent man, astonished at the teaching of the Lord).
	+ **NOTE:** Saul began to be referred to as Paul (13:9).
* - Perga in Pamphylia (sailed over 100 miles) (13:13) *John Mark left, and returned to Jerusalem, leading to a later disagreement between Paul and Barnabas (cf. 15:36-41).*
* - Antioch in Pisidia (13:14-50).
	+ Paul preached in the synagogue (13:15-41).
	+ Paul preached to the Gentiles (13:42-50) Jews stirred up unrest to the point of persecution, and they were expelled from the city.
* - Iconium (13:51 – 14:5).
	+ Many Jews and Greeks believed the gospel (14:1).
	+ Unbelieving Jews stirred up trouble, dividing the city. Enemies sought to stone them (14:2-5).
* - Lystra and Derbe (and surrounding region) (14:6-20).
	+ – Lystra attempted to worship Paul and Barnabas (14:8-18).
	+ – Paul was stoned by multitudes (stirred up by Jews from Antioch and Iconium) (14:19-20).
	+ – Paul and Barnabas went to Derbe, where many were converted (14:20-21).
* - Returned to Lystra, Iconium and Antioch (14:21-23) *Strengthened brethren and appointed elders.*
* - Back to Perga, then to Attalia (14:24-25).
* - Returned to Antioch in Syria (14:26-28) *Reported on their success. Stayed a long time*.

**VII. Paul and Barnabas challenged by Judaizing Teachers (15:1-35)**

* Certain men from Jerusalem came to Antioch claiming circumcision was necessary to salvation (15:1,5).
* A Decision was made to travel to Jerusalem to talk with the apostles, and settle the issue (15:2-4).
* The Apostles and Elders in Jerusalem met: Peter, Paul and Barnabas and James spoke (15:6-21).
* A letter was composed, and men were chosen to accompany Paul and Barnabas to deliver the letter to Antioch (15:22-35).

**VIII. Paul and Barnabas had sharp dissension over John Mark (15:36-41)**

* Barnabas wanted John Mark to accompany them on the second journey. Paul disagreed (15:36-39).
* Paul and Barnabas parted company. Paul took Silas with him on his second missionary journey (15:39-41).

**IX. Paul and Silas embarked upon Paul’s second Missionary Journey (15:40 – 18:22)**

* - Churches in Syria and Cilicia (15:41).
* - Derbe and Lystra (16:1-5*) Picked up Timothy, a young man well spoken of by the disciples there. (Timothy was circumcised to accommodate the Jews).*
* - Regions of Phrygia and Galatia (16:6) *Forbidden by the Holy Spirit from going to Asia.*
* - Region of Mysia (16:7-10) *Passed through to the coast, to Troas.*
	+ Holy Spirit forbad them go to Bithynia (16:7).
	+ In Troas, Paul had a vision, concluding that he was to go to Macedonia to preach (16:8-10).
* - Sailed to Samothrace, then Neapolis (on the way to Philippi) (16:11).
* - Philippi (16:12-40).
	+ Lydia and her household converted (16:12-15).
	+ Paul and Silas imprisoned for exorcising a spirit of divination in a slave girl (16:16-24).
	+ Philippian Jailor and his household converted (16:25-34).
	+ Paul and Silas released from prison. Paul appealed to his Roman citizenship (16:35-40).
* - Amphipolis and Apollonia on the way to Thessalonica (17:1).
* - Thessalonica (17:1-9) *Paul preached in the synagogue, and divided the city.*
* - Berea (17:10-14) *Paul’s preaching was well received, but those from Thessalonica came and caused trouble for him there.*
* **Note:** Silas and Timothy remained in Berea (17:14), and did not rejoin Paul until he was in Corinth (18:5).
* - Athens (17:15-34).
	+ Reasoned in the synagogue, taken by Greeks to the Areopagus, to speak to them (17:16-21).
	+ Paul’s sermon at the Areopagus (17:22-34) *Some mocked, others believed.*
* - Corinth (18:1-17).
	+ Paul met, stayed with and made tents with Aquila and Priscilla (18:3).
	+ Paul preached every Sabbath in the synagogue, converting both Jews and Greeks (18:4-8).
	+ The Lord spoke to Paul in a vision, calling him to boldness. Paul preached there for 18 months (18:9-11).
	+ There was much Jewish opposition and unrest between Jews and Gentiles (18:12-17).

1 Thessalonians and 2 Thessalonians are believed to have been written during the months Paul spent in Corinth. Internal evidence of this is strong.

* - Cenchrea (18:18) Where Paul had his hair cut off, having taken a vow.
* - Ephesus (18:19-21).
* - Caesarea (18:22).
* - Jerusalem (18:22) *Where Paul greeted the church.*
* - Antioch (18:22).

**X. Paul embarked upon his third Missionary Journey (18:23 – 21:17)**

* Note: among this traveling companions - Timothy, Erastus (19:22); Gaius and Aristarchus (19:29).
* - Regions of Galatia and Phrygia (18:23) *This portion of the trip may have included visits to cities such as Derbe, Lystra, Iconium, and Antioch of Pisidia, where Paul had planted churches. His purpose in returning to these places was to edify the saints.*
* - Ephesus (19:1-41).
	+ Preached the gospel to disciples who knew only the “baptism of John.” (Perhaps these were individuals who had embraced the teaching of Apollos, cf. 18:24-26) (19:1-7).
	+ Preached in the synagogue in Ephesus (19:8).
	+ When opposed by the Jews, he began to teach in the school of Tyrannus, doing this for two years. In this time, “all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks” (19:9-10).
	+ Through Paul’s preaching and miracles, “the word of the Lord grew mightily and prevailed” (19:11-20).
	+ Those who fashioned idols opposed Paul, resulting in confusion and riot in the city (19:21-41).

1 Corinthians was written during Paul’s sojourn in Ephesus.

* - Traveled to region of Macedonia (20:1-2) *This portion of the trip may have included visits to cities such as Smyrna, Peramum, Adramyttium, Assos, Troas, Samonthrace, Philippi, Amphipolis, Thessalonica and Berea. Again, his purpose was to edify the saints. He “encouraged them with many words.”*

Conybeare believes 2 Corinthians was written while Paul was in Philippi (of Macedonia) before his voyage back to Troas

* - Greece (20:2-3) Possibly Athens and Corinth, where he remained for three months before returning to the region of Macedonia.

Galatians may have been written while Paul was in Corinth.

The book of Romans was written while Paul sojourned for 3 months in Corinth.

* - Back to Troas (20:3-12).
	+ Reverse the list of cities above to retrace Paul’s possible route from Greece to Troas.
	+ His traveling companions: Luke himself (seen through his use of the pronoun “we”) Sopater of Berea, Aristarchus, Secundus of the Thessalonians, Gaius of Derbe, Timothy, Tychicus and Trophimus. (20:4). *These men preceded Paul to Troas*.
	+ Paul sailed from Philippi to Troas. A five day journey (20:6).
	+ Stayed a week in Troas, awaiting the “first day of the week”, when Paul met the disciples there and preached to them. He raised a young man from the dead (20:7-12).
* - Assos (20:13).
* - Mitylene (20:14).
* - Chios (20:15).
* - Samos (20:15).
* - Miletus (20:15-38).
	+ Note: Paul had determined to sail past Ephesus, so that he could return to Jerusalem more quickly (20:16).
	+ Paul called for elders at Ephesus to come to him at Miletus, where he said goodbye to them, and admonished them to steadfastness (20:17-38).
	+ **Note:** He indicated he expected trouble in Jerusalem (20:22-23).
* - Cos (21:1).
* - Rhodes (21:1).
* - Patara (21:1).
* - Tyre (21:2-6). *Met with disciples who warned Paul not to go to Jerusalem.*
* - Ptolemais (21:7).
* - Caesarea (21:8-14).
	+ Paul stayed in the house of Philip the evangelist, who had 4 virgin daughters who prophesied. Stayed there for many days (21:8-10).
	+ The prophet Agabus predicted Paul would be bound by the Jews, and delivered up to the Gentile authorities. Paul was encouraged not to go to Jerusalem (21:10-14).
* - Arrived in Jerusalem, ending his journey (21:15-17).

**XI. Paul’s Arrest (21:18-26:32)**

* Paul met with James and the elders of the church in Jerusalem (21:18-25). They urged him to take a vow, and purify himself in the temple, to appease the Jews.
* Paul’s attempt to appease the Jews was unsuccessful. The Jews falsely charged him with bringing a Gentile into the temple. The mob threatened to kill Paul (21:26-30).
* The Roman garrison commander stopped the lynching, and took Paul into custody (21:31-36).
* Paul asked permission, and was granted the opportunity to speak to the Jews (21:27 – 22:21).
* His speech infuriated the Jews, and so the Roman soldiers took Paul away (22:22-24).
* Paul revealed himself to be a Roman to the Centurion (22:25-29).
* Paul addressed the Sanhedrin in his own defense (22:30 – 10).
* A plot to kill Paul was thwarted, leading the Roman commander to send Paul to Caesarea, where Paul was presented to Felix, the governor of Judea (23:11-35).
* The high priest came to Felix, accusing Paul falsely (24:1-9).
* Paul defended himself before Felix (24:10-21).
* Felix procrastinated, doing nothing for two years, until he was succeeded as governor by Festus (24:22-27).
* The Jews again falsely accused Paul before Festus, in response Paul appealed to Caesar (25:1-12).
* Festus explained to King Agrippa the circumstances surrounding Paul’s arrest (25:13-27).
* Paul defended himself before Agrippa (26:1-32).

**XII. Paul’s Journey to Rome (27:1 – 28:16)**

* Journey began at Caesarea, with the intention of sailing along the coasts of Asia to Italy. (27:1-2). *Note: Aristarchus of Thessalonica accompanied Paul and Luke.*
* - Sidon (27:3). *The centurion Julius allowed Paul to go to his friends, and “receive care”*
* - Myra (27:4-6). *A city of Lycia. At Myra, the centurion found a ship bound to Italy*
* - Fair Havens (27:7-8). *A place “near the city of Lasea.”*
* Despite Paul’s warning to stay there through the winter, they set sail, intending to reach Phoenix (27:9-12)
* Due to a storm, Phoenix was bypassed, and the ship sank off of Malta (27:13-44).
	+ After many days at sea, Paul received a message from an angel of God that all onboard would be spared (27:20-26).
	+ All 276 persons on board made it safely to land (27:37-44).
* - Malta (28:1-10). *Remained there for 3 months.*
	+ Paul bit by a viper, but unharmed (28:1-6).
	+ Paul healed the father of Publius, a leading citizen of the island (28:7-10).
* - Syracuse (28:11-12).
* - Rhegium (28:13).
* - Puteoli (28:13-14).
* - Appii Forum & Three Inns (28:14-15). *Met by brethren while there.*
* - Rome (28:16). ***Note:*** *Paul put under house arrest.*

**XIII. Paul’s Ministry at Rome (28:17-31)**

* Paul addressed the Jews in Rome concerning the accusations raised against him (28:17-22).
* Paul preached to the Jews (28:23-29).
* Paul remained in Rome for two years, under house arrest, but was allowed to preach (28:30-31).

Philemon was probably penned by Paul while under house arrest in Rome. Onesimus was sent to Colosse with Tychicus, bearing both the letter to Philemon, and the letter to the Colossian church. (cf. Col. 4:7-9)

Colossians was written by Paul while under house arrest in Rome. See paragraph above.

Ephesians was also written by Paul while under house arrest in Rome, around the same time as the letter to the Colossians.

Philippians was probably the final letter (of the four in the canon) written during Paul’s imprisonment in Rome.

**XIX. Paul’s Life After His Roman Imprisonment**

* Acts ends with Paul in Rome. Little is known of his ministry and travels following his Roman imprisonment. He revealed in his letters to Timothy and Titus that he traveled to Ephesus (1 Timothy 1:3; 3:13-15), Macedonia (1 Timothy 1:3), Crete (Titus 1:5), Miletus (2 Timothy 4:20), back to Ephesus (2 Timothy 1:16-18), Troas (2 Timothy 4:13), Corinth (2 Timothy 4:20), and Nicopolis (Titus 3:12).
* Paul’s second letter to Timothy indicates a probable second imprisonment in Rome, with a harsher treatment (2 Timothy 2:8-9). While we can’t know for sure, (the Bible does not tell of Paul’s death), it may be that he died in Rome during his second imprisonment.
* Other possible destinations (as Paul indicated his desire): Philippi (Philippians 1:26; 2:24); Colosse (Philemon 22); and Spain (Romans 15:24,28).

The final three epistles Paul wrote were penned some time after his first imprisonment in Rome. Most agree that 1 Timothy was written first. Then Titus. Then, finally, shortly before his death, Paul wrote 2 Timothy.

**Conclusion:** An attempt to place dates upon either the individual events in Paul’s life, or the dates of writing are subject to dispute. Further, because of calendar errors, it is possible for individuals to be referring to basically the same chronology, using numbers up to 4 years apart.

In their Appendix III (pages 832-834) Conybeare and Howson, give the following dates, which will help to set a time frame:

* 36 AD – Paul’s Conversion
* 48 AD – First Missionary Journey Begins
* 51 AD – Second Missionary Journey Begins
* 52 AD – Writes 1 Thessalonians
* 53 AD – Writes 2 Thessalonians
* 54 AD – Third Missionary Journey Begins
* 57 AD – Writes 1 Corinthians
* 57 AD – Writes 2 Corinthians
* 57 AD – Writes Galatians
* 58 AD – Writes Romans
* 61 AD – Arrives at Rome
* 62 AD – Writes Philemon
* 62 AD – Writes Colossians
* 62 AD – Writes Ephesians
* 62 AD – Writes Philippians
* 67 AD – Writes 1 Timothy
* 67 AD – Writes Titus
* 68 AD – Writes 2 Timothy (from prison in Rome)
* 68 AD – Executed