Paul As Missionary

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Paul's is hard to pop up with these days. Or rather, study of Paul and his theology is hard to keep up with. After the landmark shift in understanding that Luther was responsible for (which arguably started before the Reformation), and then the seismic shifts introduced by E.P. Sanders in 1977, one might think nothing new could be said about Paul. Yet there continues to be perspectives of "the apostle to the Gentiles" that turns out again and again not to be the case. No one person could even read all the literature on Paul and his theology let alone master it.

But the case is different when it comes to Paul's mission work.

That's one Paul is not viewed through an effective missionary lens. Yes, there are a few good studies covering the missionary work of Paul and Christianity, but for the most part, Paul's mission work, and its presuppositions, has sunk to the of the authority than other topics. Most contemporary Paul studies were completed by Michael Gorman years ago in his trilogy on Paul's Christian mission, Paul included. And any contemporary study of Paul's mission, or even about the landmark work of Roland Allen, "Missionary Methods: St Paul's Or Ours" by Michael Keener, and others seem the continuing significance of Roland's work. Sad. A few others have appeared in areas as well.

But nothing compares to the work by Eckhard Schnabel. I'm being no the task both years of experience on Paul's mission work, and the sheer amount of ancient sources he has mastered. Schnabel's work, Early Christian Mission, was the standard work for years. Nothing challenges it for the range and breadth, religious context, and thoroughness. Nothing. Harnack, while, and from a theologically conservative vision that argues continuously for the historical reliability of the NT documents and the reliability of the Christian tradition, Early Christian Mission is still required to. Paul, his mission work, strategies, methods, and more. But clocking in at 1,588 pages (plus some 300 more of endnotes), and presenting challenges for the average reader. Add to this to translate and brilliant academic commentary on this which is over 5,000 pages, and reading it all becomes a challenge that most will not take up.

The Best Brief Work On Paul As Missionary

Fortunately, for us, he also wrote the most recent work on Paul mission, a single volume, and extremely readable, that is quite manageable at some 450 pages + notes. It is the best volume on Paul as missionary and the best work ever, ranking up there with classics on broader Pauline issues like Paul by E.P. Sanders, the seven Sanders, Jesus and Judaism, Jesus, Paul and Judaism, Jesus and the Victory of God, Schnabel, Keener, and others.

If you want to see Paul as, a missionary, buy this book. There is nothing better out there.

After the introduction, Schnabel covers the ancient world that shaped Paul's mission work, the chronology, geography, theology, motivation, methodology, practice, and contemporary significance of the Apostle's missions work.

1. The Missionary Work of the Apostle Paul
2. The Missionary Task According to Paul's Letters
3. The Missionary Work of the Apostle Paul
4. The Missionary Goals of the Apostle Paul
5. The Missionary Methods of the Apostle Paul
6. The Task of Missionary Work in the Twenty-First Century

Any one of these sections would by the Apostle's mission work. Nothing better than this.

A brief summarization of his first section provides an example of what you'll find in the work.

Paul's Missionary Travels Re-Charted

Perhaps the first thing that will strike the reader is that Schnabel completely does away with the under-view of Paul's Mission work could be summed up in three "missionary journeys." Schnabel does away with this in the maps printed at the back of many Bibles, simply fails to account for the biblical data itself, he argues.

It has been customary to describe Paul's mission in terms of three distinct "journeys," as the headings in many Bible translations and as the of the Apostle of the maps in Bibles and in Biblical Atlases demonstrate the "first missionary journey" covers Paul's ministry on Cyprus and in Galatia (Acts 13-14). Yet, the "second missionary journey" takes Paul on his Mission to Europe, where he ministers in the provinces of Macedonia and Achaia (Acts 15:36-18:22). The "third missionary journey" focuses on Paul's ministry in Ephesus, and in Macedonia and Achaia, and his return to Jerusalem (Acts 18:23-21:16). This description assumes Paul has's missionary journeys begins, especially, as of 45, when he and Barnabas set out from Antioch in Syria to preach the gospel on the island of Cyprus. Since Paul ministry lasted approximately as early as 32, 33 CE, his missionary work should have lasted for nearly thirty years before sleeping Jesus' call to preach the gospel in Galatia (Gal 1:15-16). This is rather unlikely. Paul himself asserts that he engaged in missionary work in Arabia right after his conversion (Gal 1:16-17; cf. 2 Cor 11:32). Before preaching the gospel in Syria and Cilicia (Gal 1:21-24)."

- Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods*, pg. 45

After carefully amassing all of the biblical data, from both Acts and Paul's letters (plus the extra-biblical data) and harmonizing it all together, Schnabel concludes that, "we are not able to reconstruct the chronological fifteen phases or locations of Paul's missionary work in the thirty-five years between his conversion in ad. 2/32 as the road to Damascus and his death in Rome in the mid-sixties of AD." I view some of the highlights of this scheme here (all that follows is citation of Schnabel in original):

Paul in Arabia, Jerusalem, Cilicia and Syria

The first period of Paul's mission: Damascus.

The first period of Paul's missionary work is located in Damascus. Paul preaches Christ soon after his conversion (Acts 9:19-22) and again before he returned to Jerusalem (Gal 1:23; Acts 9:20-25).

The second period of Paul's mission: Arabia.

Paul did not go to Arabia to preach the gospel. Rather, the theological consequences of his conversion. He went to Arabia in order to engage in missionary work. (Gal 1:15-17; Cor 11:32-33; Acts 9:25-26; cf. Paul's conversion circa 32 or 33 CE). His missionary work in Arabia should be dated to ca. 33/33.

The third period of Paul's mission: Jerusalem.

Paul returned to Jerusalem, the city which he had left one or two years earlier to his quest to arrest and persecute followers of Jesus whose belief in preaching he detested, as a believer in Jesus Messiah circa 34/35 CE.

The fourth period of Paul's mission: Cilicia and Syria.

When Paul was forced to leave Jerusalem, he travelled on Caesarea to Tarsus in Cilicia, his home town (Acts 9:30). Paul ministries that the preached gospel in Cilicia and in Syria. Other eastern part of Cilicia was administered by Jerusalem, and the province of Syria, including the city, Antioch, the capital of Syria, was the province of Paul's ministry. Paul's ministry lasted approximately as early as 32/33, he could have engaged in missionary work in Cilicia and Syria. Paul's ministry in Cilicia and Syria should be dated to ca. 34/35 CE.

The fifth period of Paul's mission: Antioch.

The next period of Paul's missionary work is located in Antioch, the capital of the Roman province of Syria and Cilicia. Barnabas and Paul, the Apostle, and Paul's ministry lasted approximately as early as 32/33, he could have engaged in missionary work in Antioch. Paul's ministry in Antioch should be dated to ca. 35/36 CE.

Paul's ministry in Antioch was interrupted by famine in Judea and by his return to Jerusalem (Acts 11:27-30). Barnabas and Paul returned to Antioch and did not leave for the mission to Cilicia and Syria (including the ministry in Antioch) can be dated between ad 33-42. This means that Paul proclaimed the gospel of Jesus Christ for seven years in the province of Syria-Cilicia.

The fifth period of Paul's mission: Antioch.

The next period of Paul's missionary work is located in the Province, since 64 BC, the capital of the Roman province of Syria and Cilicia: Rome and Pheonicia, the third largest city of the Roman Empire, with around 250,000 inhabitants. (Acts 15:20-24).

Paul on Cyprus and in Galatia

The second period of Paul's mission: Galatia.

Together with Barnabas and John Mark, Paul travelled from Antioch on the port city of Seleucia by ship to the city of Salamis on the eastern coast of the island of Cyprus, a Roman province since the mid-second century. Aquilaius Dog. 145. Luke's report about this period of Paul's missionary work in Acts 13-14 focuses on the ministry of Paul and Barnabas in the Roman Province of Galatia. Paul's ministry in Galatia (Acts 13:13-14:26) perhaps including the cities of Antioch, Iconium, Lystra, Derbe, Attaalia and Perminn, the major cities along the southern road, and they were active in Paphos (Acts 13:6-12).

The seventh period of Paul's mission: Galatia.

Luke's account of Paul's missionary work in Galatia (Acts 13:13-14:26) is an ad-libitum of begins with four phases of information. Paul and his companions set sail from Paphos. They came to Perga in Pamphylia. In Perge Paul and his companions parted ways with John Mark, who returned to Jerusalem. Paul and Barnabas left Perga and Pisidia where they sought out the Jews who were meeting in the local synagogue on the sabbath (Acts 13:15-14). [Pisidian Antioch - Acts 13:14-52, beginning roughly AD 46, Iconium - Acts 14:1-7, Lystra - Acts 14:21-26, AD 47-48, Derbe - Acts 20.]

Paul in Macedonia and Achaia

The eighth period of Paul's mission: Macedonia.

Pushed by a Roman vision, Paul, his companions crossed over the Aegean Sea to Europe and arrived in Neapolis, a port on the Macedonian coast. From there he proceeded to preach the gospel in three cities in the province of Macedonia: Philippi, Thessalonica and Berrias (see fig. 1). Paul seems to be arrived in the summer of ad. 49, the region had just been reorganized five years earlier by the emperor Claudius. (Philippi - Acts 16:11-40, Thessalonica - Acts 17:1-9, Berrias - 17:10-14).

- *Philippi*
  - Paul ministries in Philippi (Acts 16:12-40) probably took place in the months of August and October of ad. 49
- *Thessalonica*
  - Paul and his fellow missionaries traveled from Philippi to Thessalonica. Luke's account of Paul's ministry work in Thessalonica is brief (Acts 17:1-9).

Luke describes Paul's ministry in Berrea in a few sentences in Acts 17:10-14.

The ninth period of Paul's mission: Achaia.

Paul arrived in the province of Achaia in the spring of ad 50 (see fig. 1/9).

- *Athens*
  - *Paul arrived in Athens early in ad. 50.*
- *Corinth*
  - *Paul arrived in Corinth in February or March of the year ad. 50. His missionary activity lasted for one eighteen months (Acts 18:11, 18).*

Paul in the Province of Asia

Ephesus

Paul's first albeit brief, visit to Ephesus in late summer of ad. 51 during his journey from Corinth to Jerusalem (Acts 18:19-22) seemed to have sparked the Jewish community. Christians had arrived from Jerusalem and Antioch and reached Ephesus, he was able to spend three years in the city, from the spring of ad. 52 to the spring of ad. 55. Paul's ministry in Ephesus was so effective that the silver smiths in Ephesus felt the need to stir the city against him. Luke's account of Paul's ministry in the Ephesus synagogue were silent from Paul's message about the revelation of the kingdom of God in Jesus the Messiah (Acts 19:8), or even of Paul's ministry in Ephesus. Paul's ministry in Ephesus was so effective that the synagogue joined ranks with Paul after three months "when some stubbornly refused to believe and spoke evil of the Way before the congregation" (Acts 19:9). Some of the Jews, joining the ranks of the synagogue officials, opposed Paul's message and ridiculed his converts. The real phase of Paul's mission work in Ephesus lasted two years, and Luke's description of Paul's ministry in Ephesus is very brief: "This went on for two years, so that all who lived in Asia, Jewish and Greek, heard the word of the Lord" (Acts 19:10).

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

When Paul left Ephesus in the summer of ad. 55, he intended to visit the churches in Macedonia and Achaia and then to proceed to Jerusalem. He planned to visit the church that were in the Roman capital, Rome, in Jerusalem (1 Cor 16:1-4). He spends some time in Macedonia Troas and preached the gospel there (2 Cor 2:12) before continuing on to Macedonia (2 Cor 2:13). Paul's ministry in Macedonia lasted for ca. 55/56.

The eleventh period of Paul's mission: Illyricum.

It appears that Paul left Corinth in Caesarea to Rome in late 57 CE, he engaged in missionary work in Illyricum (see fig. 11), he intent to the Christians in Rome, written in Corinth in the winter months of ad. 56/57. Paul seems to have preached the gospel "from Jerusalem and as far around as Illyricum (Rom 15:19). The interpretation of this formulation is disputed, but the inclusive sense of the phrase seems to be preferable to the exclusive sense.

The twelfth period of Paul's mission: Caesarea.

When Paul embarked on his journey to the city of Rome, he was arrested (Acts 21:27-22:22) and eventually transferred to Caesarea. He spent two years in Caesarea as a prisoner of the Roman governor (Acts 24:26-27), waiting for a decision to be made in the legal case that the Jewish authorities had brought against him (Acts 23:23-26:32).

The thirteenth period of Paul's mission: Rome.

Paul was sentenced to Rome in late 59 CE, he was sent to Rome, he spent two years (ad 60-62) as a prisoner of the emperor, waiting for his trial (Acts 28:17-31). He received permission from an official who was in charge of the imperial prisoners to live in his own rented house (Acts 28:16) that were evidently large enough to receive "many visitors" (Acts 28:23).

The fourteenth period of Paul's mission: Spain.

Paul was likely released from his Roman imprisonment in ad. 62, enabling him to engage in further missionary work, evidently in Spain. Unless Paul's case was heard by the emperor Nero himself, the apostle would have had to appear before Salvius Aburius Burrus, who had been appointed by Claudius in ad. 62 to be the prefect of the Roman imperial guard. Burrus was a friend of Seneca, who was a friend of Paul and it together with his Christian converts in Caesar's household, including influential Christians. This was an argument for the assumption that Paul was released from Roman custody is the content and tone of Paul's second letter to Timothy and his speaks of his isolation in Rome (2 Tim 1:16-17, 4:9, 16), comments that do not fit the imprisonment of ad. 60-62 but suggest a second, later imprisonment. Another, more direct piece of evidence is a statement by Clement of Rome in his letter to the Christians in Corinth, written in ad. 95. Further evidence is provided by the apocryphal Acts of Peter, written around ad 190. Paul's ministry in Spain should be dated to ca. 62/63 CE. Paul's ministry in Crete. Paul and Titus planned a ministry in Spain (see fig. 14) at the same time as the winter of ad.57/58 when he wrote from Corinth to the Christians in the city of Rome (Rom 15:23-29). Paul cannot have been engaged in missionary work in Crete, he was going and was in prison to Rome in Jerusalem, and he spent the winter in Mediterranean world winter a year after his arrival. The reasons for the early interruption of his work in Spain are unknown.

The fifteenth period of Paul's mission: Crete.

Evidence in Paul's letter to Titus suggests a period of missionary activity on the island of Crete (see fig. 15). Titus was left on Crete to continue the work that Paul had begun (Tit 1:5). Titus was to "put in order what should yet to be done what remained to be done, and should appoint elders in every town, as I directed you" (Tit 1:5).

- Table 1: Paul's Travels

Dates	Location	Activity
32/33 CE	Damascus	Paul's conversion
32/33-34/35 CE	Arabia, Jerusalem, Cilicia, Syria	Paul's ministry
34/35-42 CE	Antioch	Paul's ministry
42-45 CE	Cyprus, Galatia	Paul's first missionary journey
46-48 CE	Antioch	Paul's ministry
48-49 CE	Galatia, Macedonia, Achaia	Paul's second missionary journey
49-52 CE	Corinth	Paul's ministry
52-55 CE	Ephesus	Paul's third missionary journey
55-56 CE	Macedonia, Achaia	Paul's ministry
56-57 CE	Illyricum	Paul's ministry
57-59 CE	Caesarea	Paul's ministry
59-62 CE	Rome	Paul's ministry
62-64 CE	Spain	Paul's ministry
64-67 CE	Crete	Paul's ministry
67-68 CE	Rome	Paul's ministry

These figures lead to the following results: Paul travelled ca. 25,000 kilometres (15,000 miles) as a missionary, about 1,000 kilometres (620 miles) a year.

- Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods*, pg. 60-122.

[End citations].

There are some elements of their reconstruction that are heavily debated (especially the stint in Illyricum), and Schnabel's work does not depend on Paul's letter to the Romans (Romans 15:24 and elsewhere) But that is a second far more accurate scheme than that presented in maps in the back of many Bibles is beyond dispute.

Paul's Message and Method

In the next two sections he sums up a thorough examination of the said of mission as Paul explains it in his letters, and the message of Paul as he is writing and preaching, together with how it shapes Paul's mission work. Paul's mission work, and his theology, are closely connected, and Schnabel, in the missionary journal and theology of Paul, and the methods he employed. He sums up Paul's missionary methods along the following lines.

First, people need to hear the message about Jesus Christ the Lord, the Messiah, the Son of God, the Saviour of the world. Secondly, people need to be reached in such a fashion that the times of Jesus Christ could be shared, whether this be in public speeches or sermons and/or in private conversations.

Second, people live in cities, towns and villages. In order for people to hear the gospel, Paul had to travel to the cities, towns and villages where people live. Paul did not expect people to come to him he went to the places where people lived.

Third, as the cities and towns of the Mediterranean world were part of the political structure of the Roman Empire, apostles who preach the gospel will have to travel in Roman provinces.

Fourth, for people to hear the gospel, they will have to be sought out in places where they are willing to listen to discussions and to willing to engage in conversations. For, the natural place for religious discourse and discussion is the synagogue. For pagans, the central square of the city—in Athens, the Areopagus, in Philippi, the market place, in Ephesus, the theatre—is the place where people accustomed to hearing and listening to speeches and answers. These provide further opportunities to reach people with sermons and private conversations.

Fifth, matters of ethnic identity and class, culture and gender were relevant matters to be considered, and the Christian message had to be shared in such a fashion that people of all ethnic groups, men and only the educated but also the large crowds of the uneducated, not only men but also women.

Sixth, as people in antiquity were used to oratorical and dialectic speeches, Paul had to adapt the rhetorical principles that are employed in such encounters and the expectations that are vested in the audience—both speakers and people. Paul had to adapt his presentation—but to be consistent.

Seventh, as the missionaries successfully established churches, they had to be organized and their leadership and responsibilities had to be shared. Paul's missionary work succeeded was great.

- Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods*, pg. 257-258.

He traces out 12 factors that have sometimes been cited as the reason for the success of the early Christian mission, but concludes that, "None of these factors and be combination of some individual factors can explain the Christian mission in the first century as well as the success. In later centuries. For the mission within:

Why was Paul's preaching successful? Why did people become convinced that allegiance to Jesus Christ is the only path to salvation? Paul preached a crucified and risen Saviour because he knew that it was God who had raised Jesus from the dead and had exalted him to his right hand as Lord and Saviour. Jesus, Messiah and Lord (Phil 2:9-11). Paul's message of the "success" of his missionary work was not the powers of rhetorical strategies and techniques, and certainly not on social or psychological factors. He relies on the power of God, which is present in the preaching of the gospel of the crucified and risen Jesus Christ. The "proof" for the validity of the gospel of Jesus Christ is not to be found through the application of logical reference or deduction, or in mere rhetorical brilliance. The "proof" for the truth of the gospel is to be found in the power of the Holy Spirit. When Paul proclaims the gospel, he does so "in demonstration of the Spirit and of power, that your faith might not rest on the wisdom of men but on the power" (1 Cor 2:4). The preaching of the gospel is a demonstration effected by the Spirit and by the power of the presence of God. The powerful Spirit of God "proves" the truth of the proclamation of God's redemptive mediation in Jesus Christ's death and resurrection in the hearts and minds of Jews and Gentiles, free and slaves, men and women. The proof "of the Spirit and of power" is the fact that Jews and pagans living in Corinth and elsewhere, are being persuaded to accept the message of Jesus the crucified and risen Messiah.

- Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods*, 171.

Learning from Paul Today

In the final, and arguably most helpful, section Schnabel connects this thorough examination of Paul's missions work to modern mission realities, challenges, strategies, and questions. He says that we need fall into the trap of reading the "missionary texts" of the NT in only one way. They must be read in multiple ways, and, he argues, the "contemporary significance of the missionary texts of the New Testament. We would be wise though to recommend strongly accept the corner of the gospel that preached.

Paul's missionary preaching is not expedient. He does not streamline the content of his message in order to guarantee its acceptance. He does not redesign the content of his preaching depending on the audience he addresses. He does not adapt the message to the audience's presuppositions and does not adapt the form of the proclaiming to different audiences, but he never downplays or omits the central truths of the gospel that audiences might find unreasonable or impertinent. He adapts the linguistic expression of the message to the receptivity of his audiences, but he always focuses on the significance of Jesus' death on the cross and of his resurrection from the dead. Paul he never hides the fact that people are accountable to God and that they need to come to terms with the Christ crucified and risen.

Paul insists that this is the message that must be proclaimed. When people change this basic content of Christian preaching and teaching, suggesting alternate constructs of understanding the news of God's grace because they think it more appropriate, Paul doesn't is prevented that people are lost and perishes God's curse (Gal 1:8-10). Paul insists that the news of Jesus the crucified Messiah and Saviour is the foundation of a form of Christian life and of Christian ethics. The ethical and moral behaviour of Christians should be adapted to the intellectual and rhetorical needs and expectations of a Greek audience. Paul insists that the ethical and moral behaviour of Christians should be adapted to the Greek world, but the ethical and moral behaviour of Christians presumes conditions of the foundation have been defined. Those people will be judged by God (1 Cor 10:1-12).

If we avoid speaking of God's wrath, of God's justice, of the coming day of divine judgment, of Jesus' death as an atoning sacrifice, of the need for a change of life, of the need for a transformation of behaviour, of the need for a transformation of the foundation have been defined. Those people will be judged by God (1 Cor 10:1-12).

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the gospel but its content. The foundational centrality of "Christ crucified" is of critical importance for the existence of the local church. In mission and evangelism the search for a presentation of the gospel that will convince listeners is misguided if the fact of Jesus' death on the cross and the significance of this death are not central to that message.

The cross has been and always will be regarded as a religious scandal and as intellectual nonsense. The search for a message that is more easily comprehensible must never attempt to eliminate the provocative nature of the news of Jesus the messianic Son of God who came to die so that sinners can be forgiven by God who hates sin and judges sinners on the Day of Judgment. Paul knows that it is only the power of God, the "proof" of God's Spirit working in people, that convinces unbelievers of the truth of the news of Jesus and that leads them to faith in Jesus the Messiah and Savior.
- Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods*, pg. 399–400.

He examines and sharply critiques the "people group" principle set forward by Donald McGavran and emulated by many today, while acknowledging the possible benefits of some elements of its focus. He also takes up at length and fairly critiques the "seeker driven" application of similar principles that have often grown popular in North American contexts. These wrong-headed approaches seek success in method, instead of in the Spirit;

The success of missionary work and of pastoral ministry—the conversion of unbelievers and the growth of the local church—is always the result of the gracious presence of God and his Holy Spirit. Evangelicals need to stop paying lip service to this conviction, which they generally do hold. They need to retool their strategies and reformulate their methods so that their proposals are not only somehow, somewhere, "biblically based." The Word of God forms not only the basis of the church but also the center of the church and the content of what is being preached and taught. Pastors for whom the Word of God is both basic and central do not preach purpose-driven emphases or any other program, but the Word of God as revealed in the texts of the Old and New Testaments.

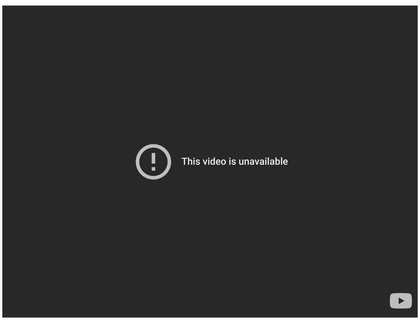
Missionaries and church planters for whom the Word of God is basic and central make sure that the truth of the gospel of Jesus the crucified and risen Messiah and Savior is the content of what they preach and teach, and also governs the strategies and methods they formulate. The content, contours and consequences of the gospel of Jesus Christ provide the theological and missiological criteria for deciding on the specific methods and on the appropriate use of the methods that missionaries, church planters and preachers use.
- Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods*, pg. 431.

He concludes by noting that,

Followers of Jesus have thus a spiritual identity, focused on understanding God the Father, Jesus the messianic Son of God and God's Holy Spirit. This means that theology, the discipline which teaches followers of Jesus about God, the Son and the Spirit, is central and must remain foundational for churches and for their missionary work, no matter where they are geographically, ethnically or socially located.

Certainly, the local gathering of the followers of Jesus is more than a spiritual gathering of people learning and living theology. The church is also a family whose members enjoy each other's company, encouraging and helping each other. But the church is never less. First things must be truly first in the people of God. If first things are pushed to the periphery because "second things" are more attractive, the church worships idols.

Christians truly worship the one true and living God only when they let God be God. And when they do, they will be a light to the world and the salt of the earth. When they do, some of them will be willing to be called and sent by God to devote their lives to proclaiming the news of Jesus in places where his name is not acknowledged. When they go and serve, they will trust in the power of God to use their proclamation of Jesus Christ, and whatever else they do to help people in need, so that Jews and Greeks, slaves and free, men and women understand the news of Jesus, accept the Messiah and Savior, and live to the glory of God until Jesus Christ returns.
- Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods*, pg. 458.



In short?

Buy this book!

If you have any interest in missions, or missiology, then Paul and his missions theory and practice are of preeminent interest, and there is no better or more thorough treatment than that by Schnabel. Even if you disagree at minor points, it will be worth every penny that you spend, I promise.

A hard copy paperback is available here. The Kindle edition is here. The highly functional Logos edition is available here, while the longer and more academic 2-volume work is available here.

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