

PAUL
THE APOSTLE

THE THIRD JOURNEY, CA. 52 - 57 A.D.

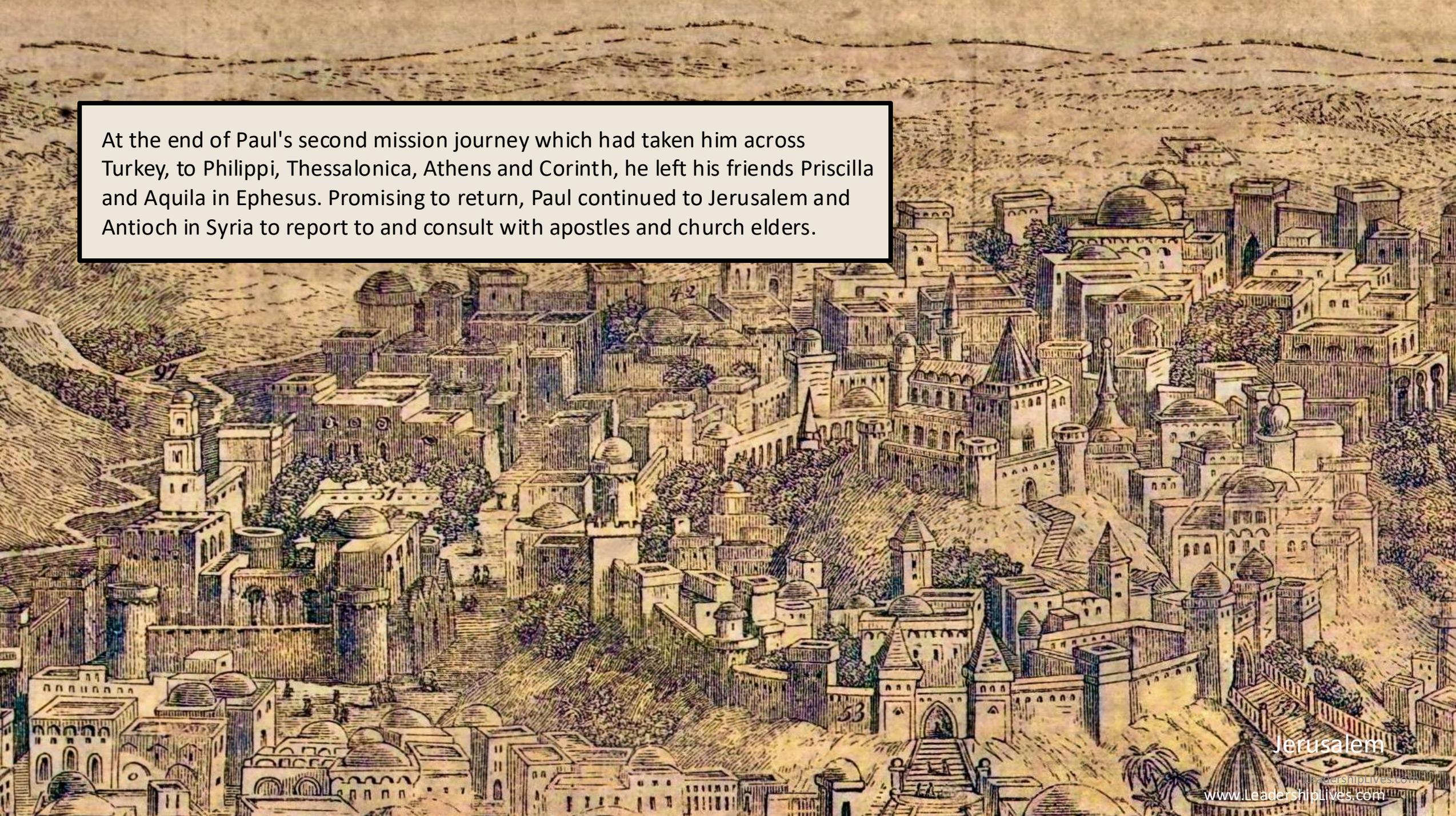
MARGOT MORRELL

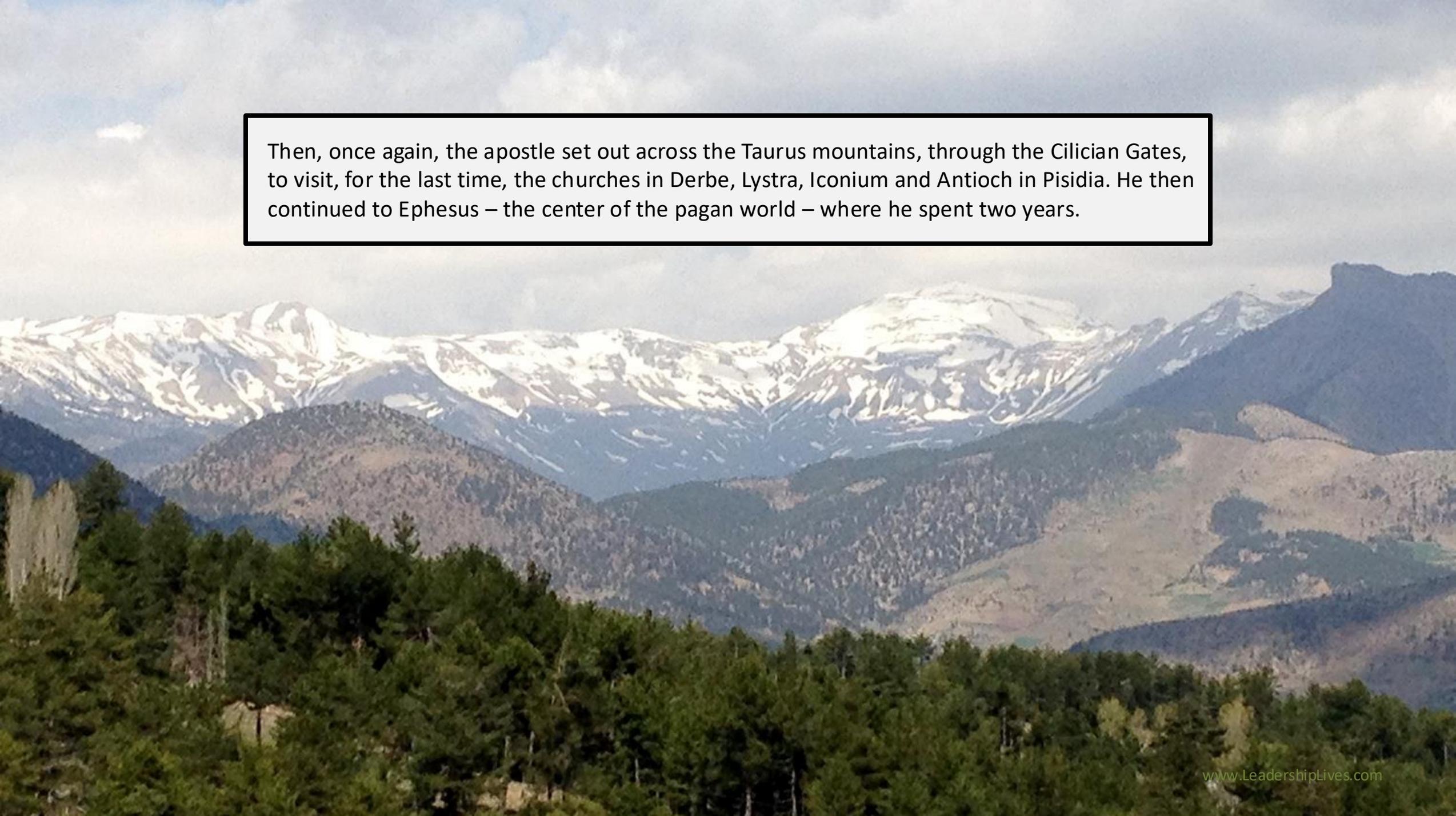


PAUL'S 3RD MISSION JOURNEY
AD 52 – 57
2700 MILES

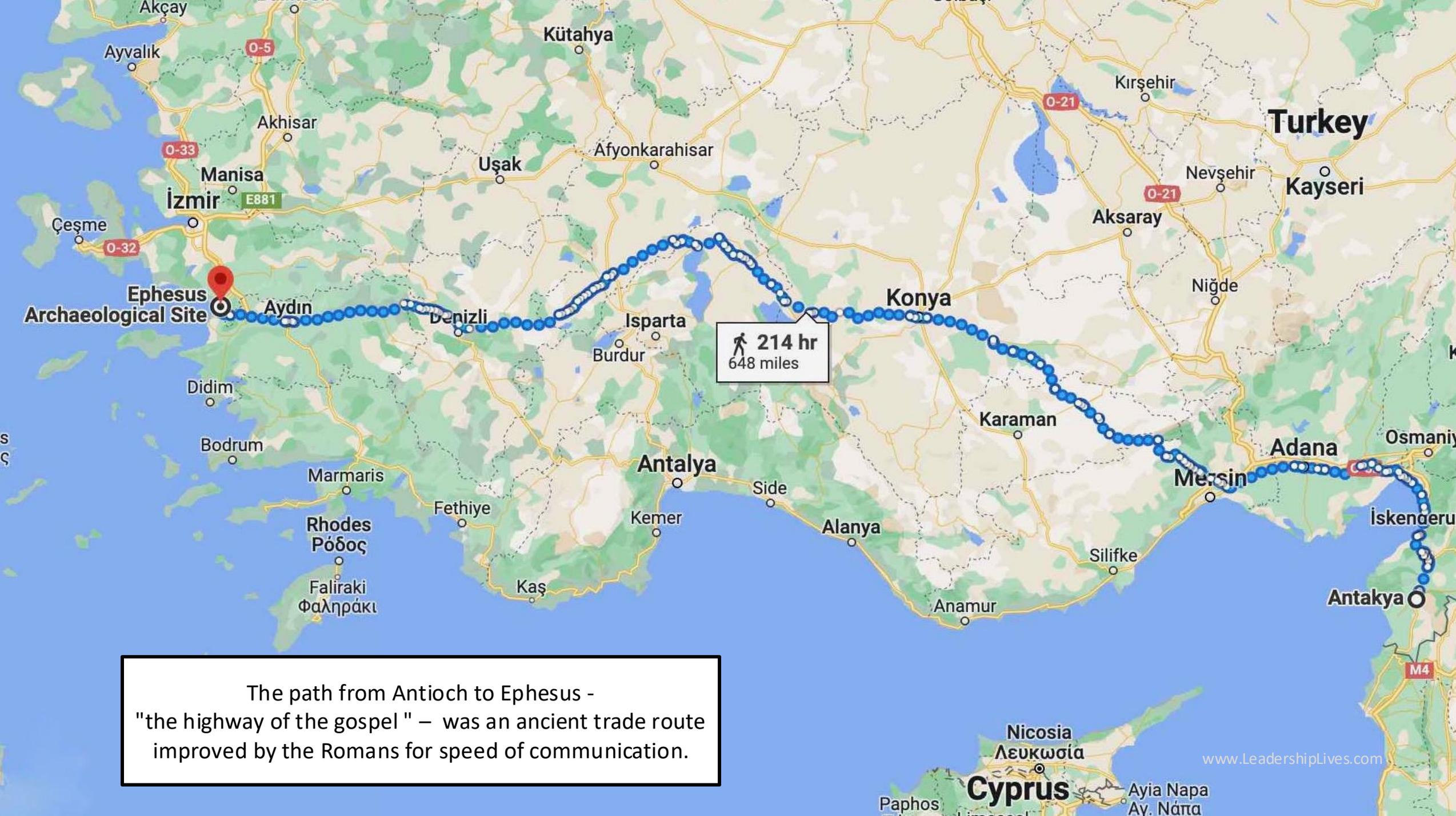
Route	
Antioch in Syria	Corinth
Derbe	Macedonia
Lystra	Philippi
Iconium	Troas
Antioch in Pisidia	Miletus (50 miles south of Ephesus)
Ephesus (stays for two years)	Cos, Rhodes, and Patara
Troas	Tyre, Syria
Macedonia	Caesarea Maritima (port)
Philippi, Thessalonica, Berea	Jerusalem

At the end of Paul's second mission journey which had taken him across Turkey, to Philippi, Thessalonica, Athens and Corinth, he left his friends Priscilla and Aquila in Ephesus. Promising to return, Paul continued to Jerusalem and Antioch in Syria to report to and consult with apostles and church elders.



A wide-angle landscape photograph showing a range of mountains. The foreground is filled with a dense forest of green pine trees. In the middle ground, there are rolling hills and valleys, some with patches of snow. The background features several large, rugged mountain peaks, the most prominent ones being covered in a thick layer of white snow. The sky is filled with soft, white clouds, suggesting a bright but slightly overcast day.

Then, once again, the apostle set out across the Taurus mountains, through the Cilician Gates, to visit, for the last time, the churches in Derbe, Lystra, Iconium and Antioch in Pisidia. He then continued to Ephesus – the center of the pagan world – where he spent two years.

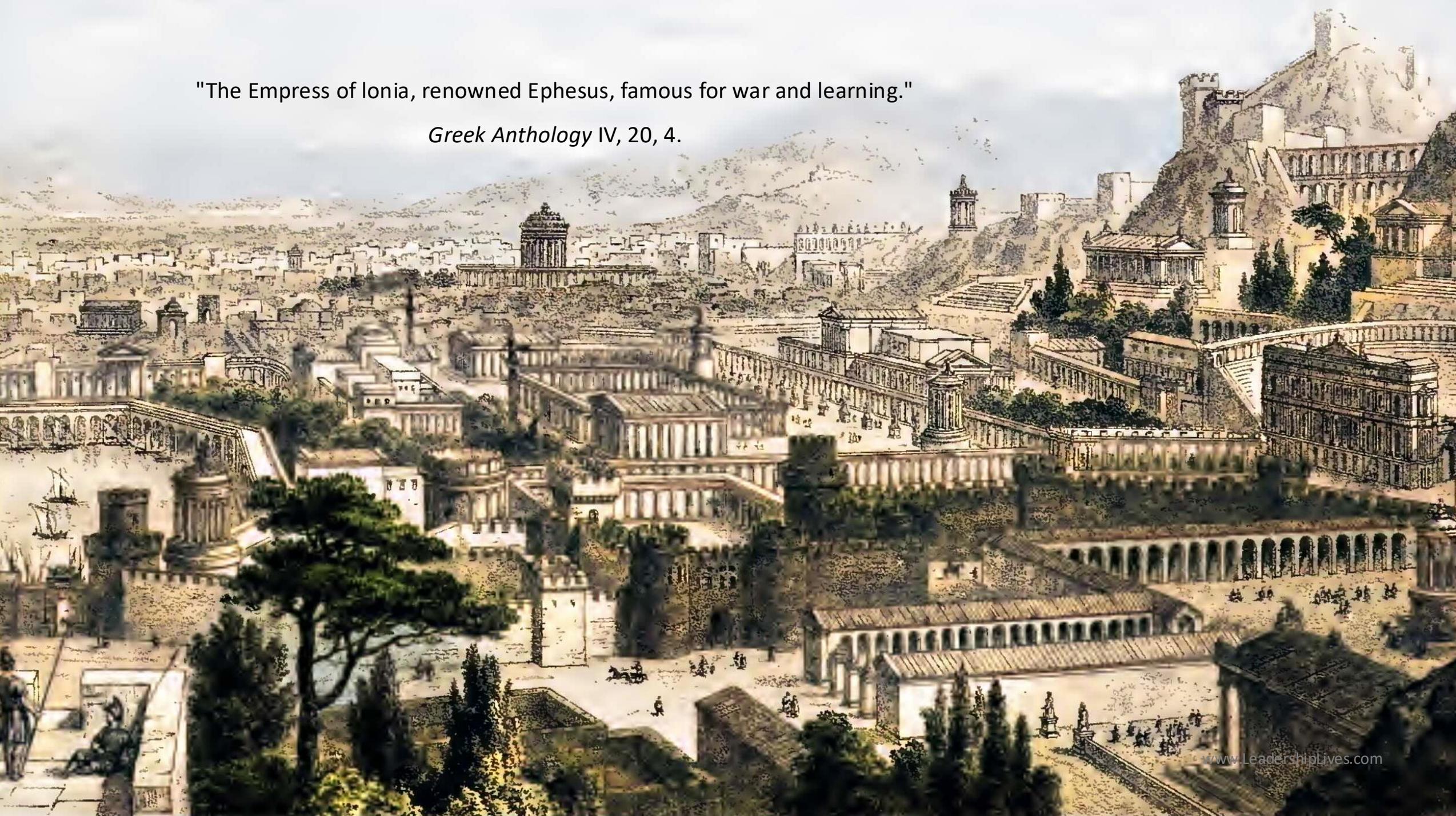


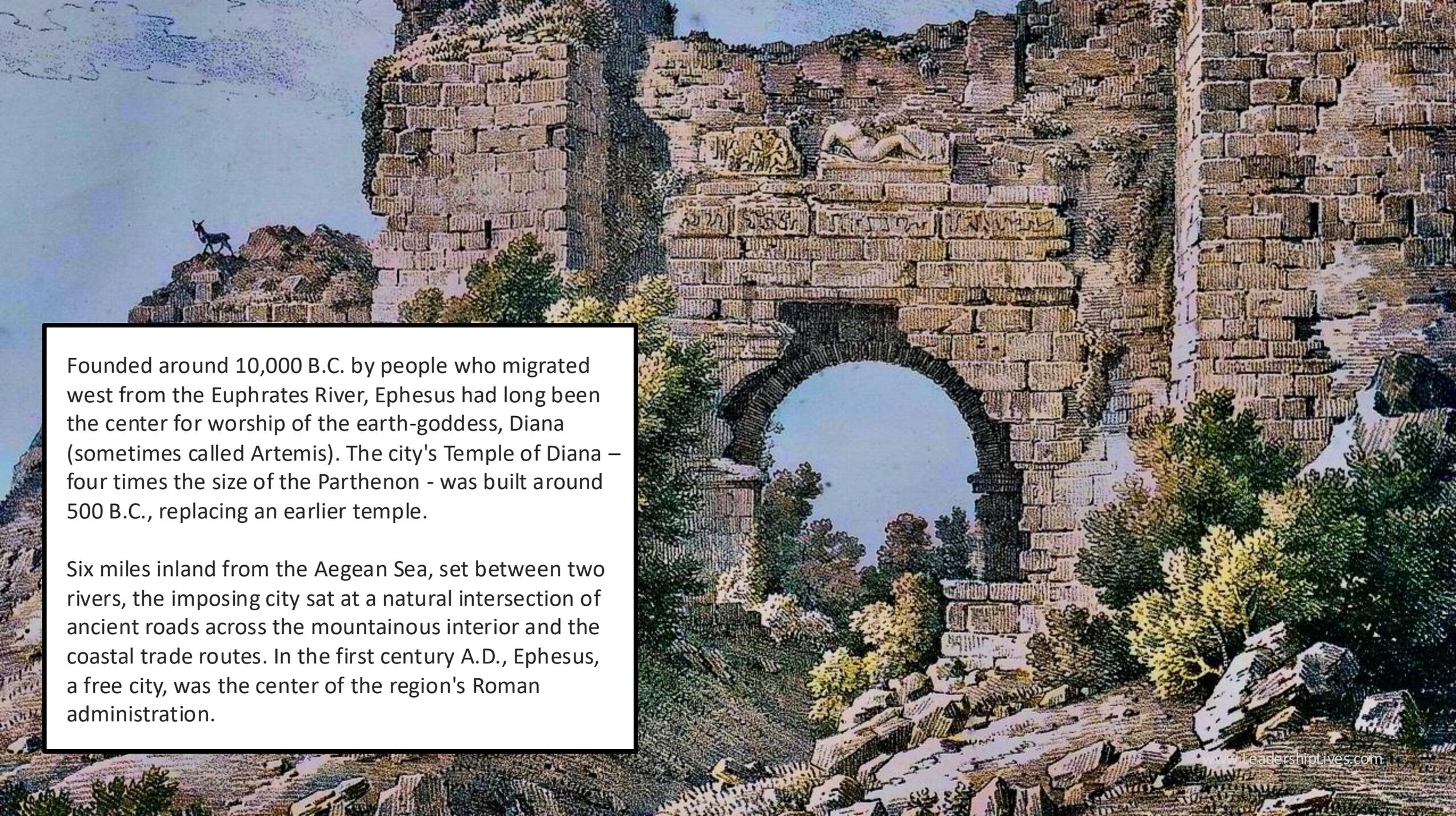
214 hr
648 miles

The path from Antioch to Ephesus - "the highway of the gospel" – was an ancient trade route improved by the Romans for speed of communication.

"The Empress of Ionia, renowned Ephesus, famous for war and learning."

Greek Anthology IV, 20, 4.



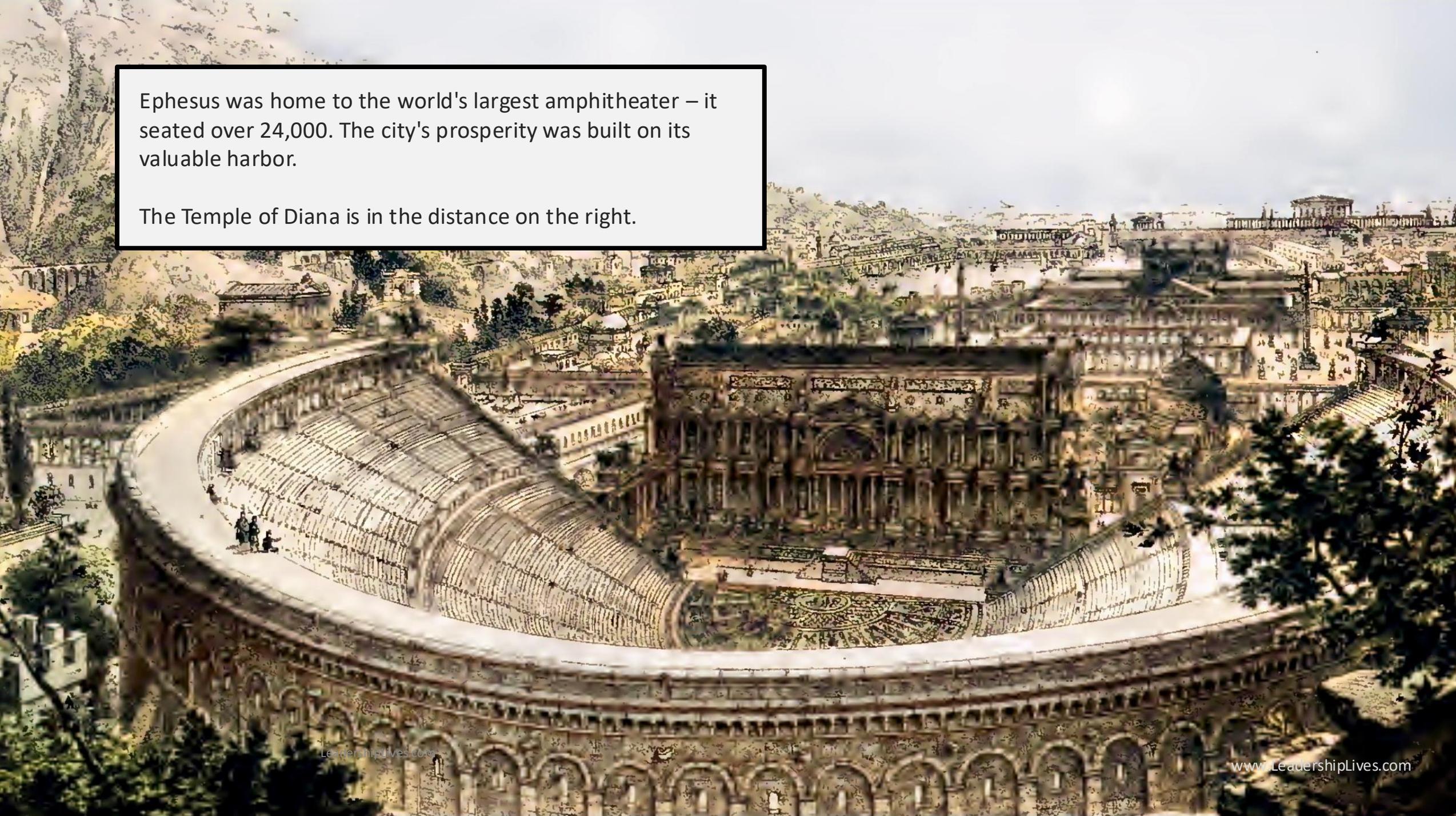


Founded around 10,000 B.C. by people who migrated west from the Euphrates River, Ephesus had long been the center for worship of the earth-goddess, Diana (sometimes called Artemis). The city's Temple of Diana – four times the size of the Parthenon - was built around 500 B.C., replacing an earlier temple.

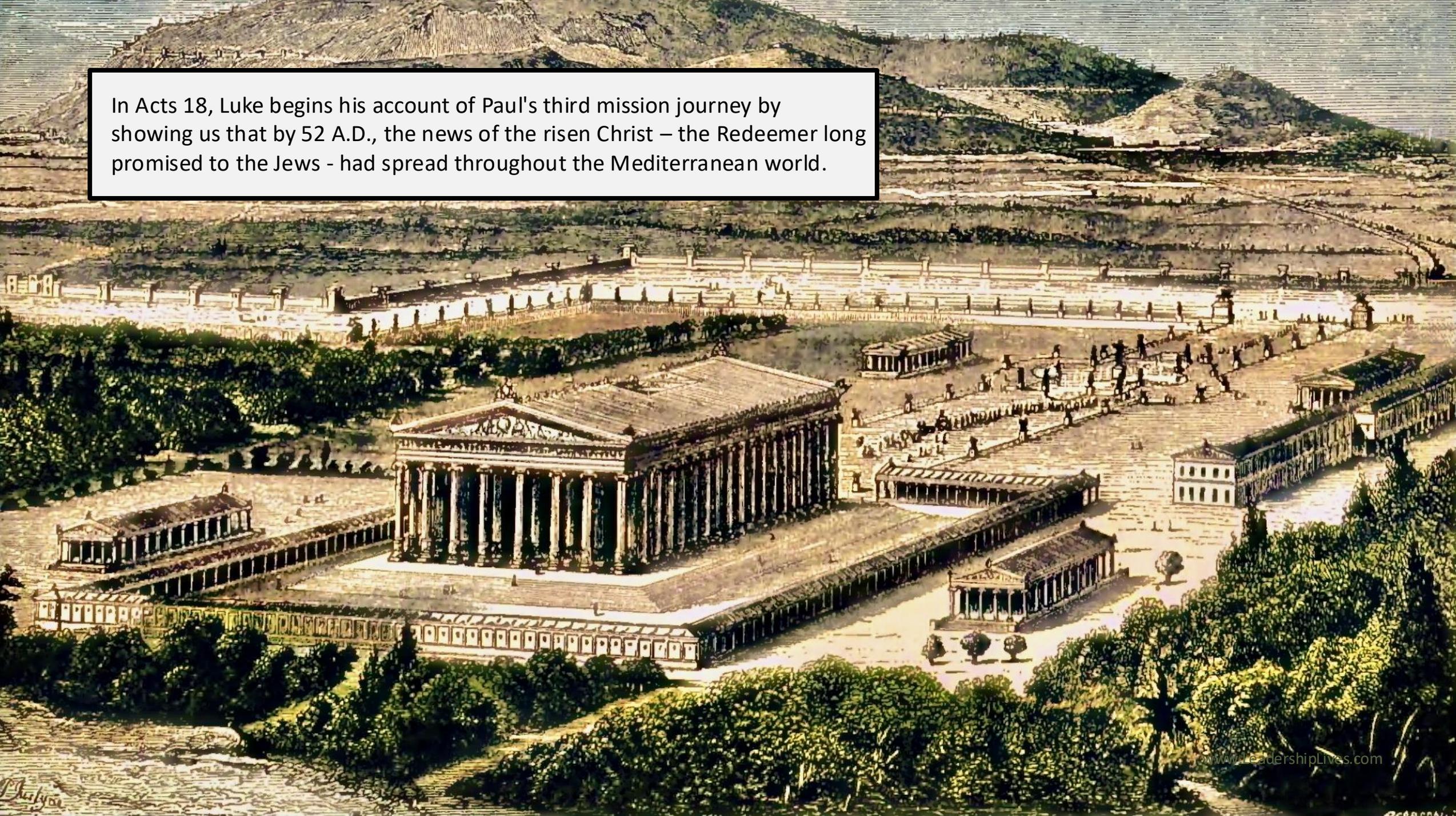
Six miles inland from the Aegean Sea, set between two rivers, the imposing city sat at a natural intersection of ancient roads across the mountainous interior and the coastal trade routes. In the first century A.D., Ephesus, a free city, was the center of the region's Roman administration.

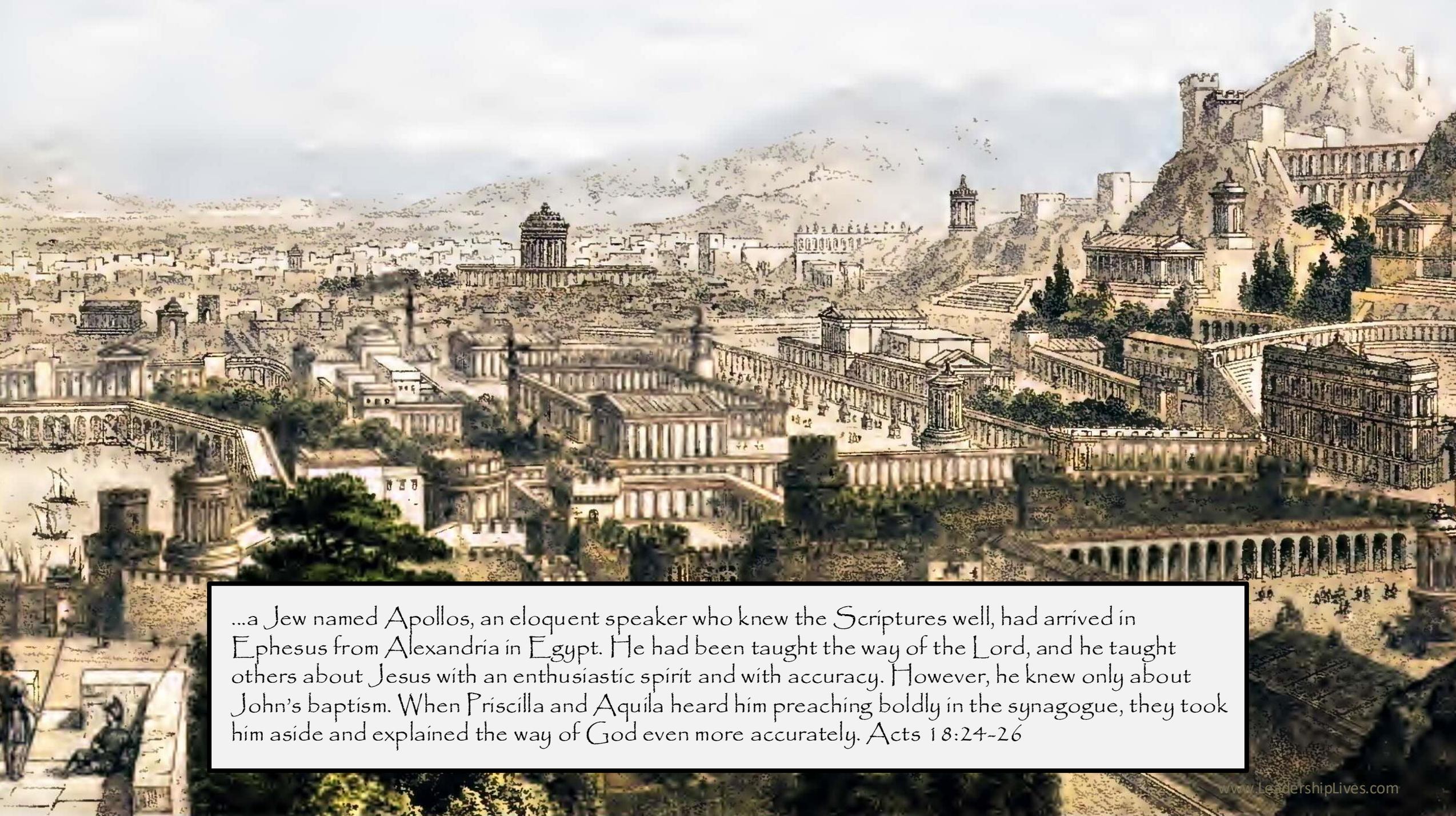
Ephesus was home to the world's largest amphitheater – it seated over 24,000. The city's prosperity was built on its valuable harbor.

The Temple of Diana is in the distance on the right.

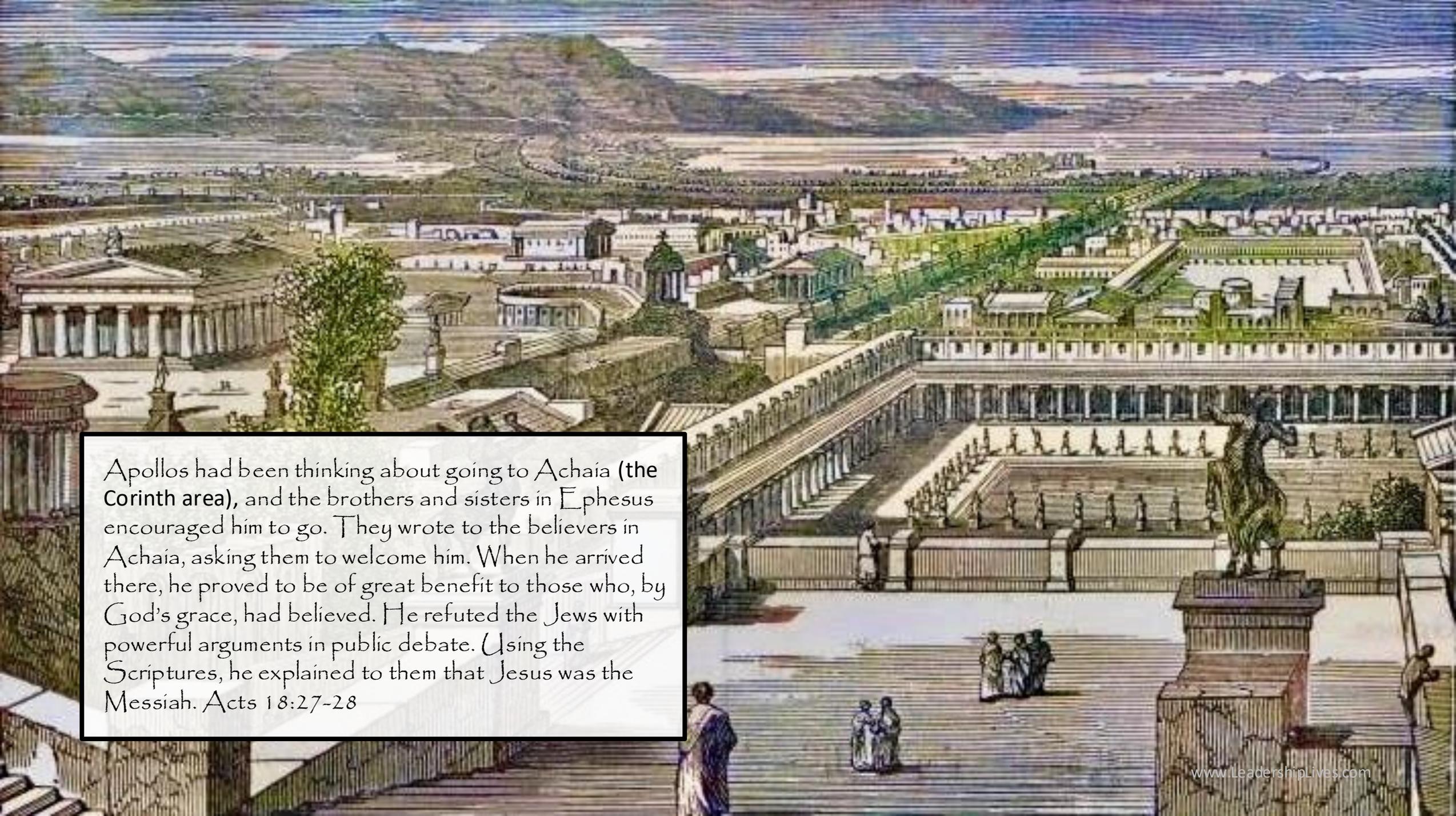


In Acts 18, Luke begins his account of Paul's third mission journey by showing us that by 52 A.D., the news of the risen Christ – the Redeemer long promised to the Jews - had spread throughout the Mediterranean world.





...a Jew named Apollos, an eloquent speaker who knew the Scriptures well, had arrived in Ephesus from Alexandria in Egypt. He had been taught the way of the Lord, and he taught others about Jesus with an enthusiastic spirit and with accuracy. However, he knew only about John's baptism. When Priscilla and Aquila heard him preaching boldly in the synagogue, they took him aside and explained the way of God even more accurately. Acts 18:24-26



Apollo had been thinking about going to Achaia (the Corinth area), and the brothers and sisters in Ephesus encouraged him to go. They wrote to the believers in Achaia, asking them to welcome him. When he arrived there, he proved to be of great benefit to those who, by God's grace, had believed. He refuted the Jews with powerful arguments in public debate. Using the Scriptures, he explained to them that Jesus was the Messiah. Acts 18:27-28



As Paul reached Ephesus, he encountered new believers, converted by Apollos, outside the city. He asked them,

“Did you receive the Holy Spirit when you believed?”

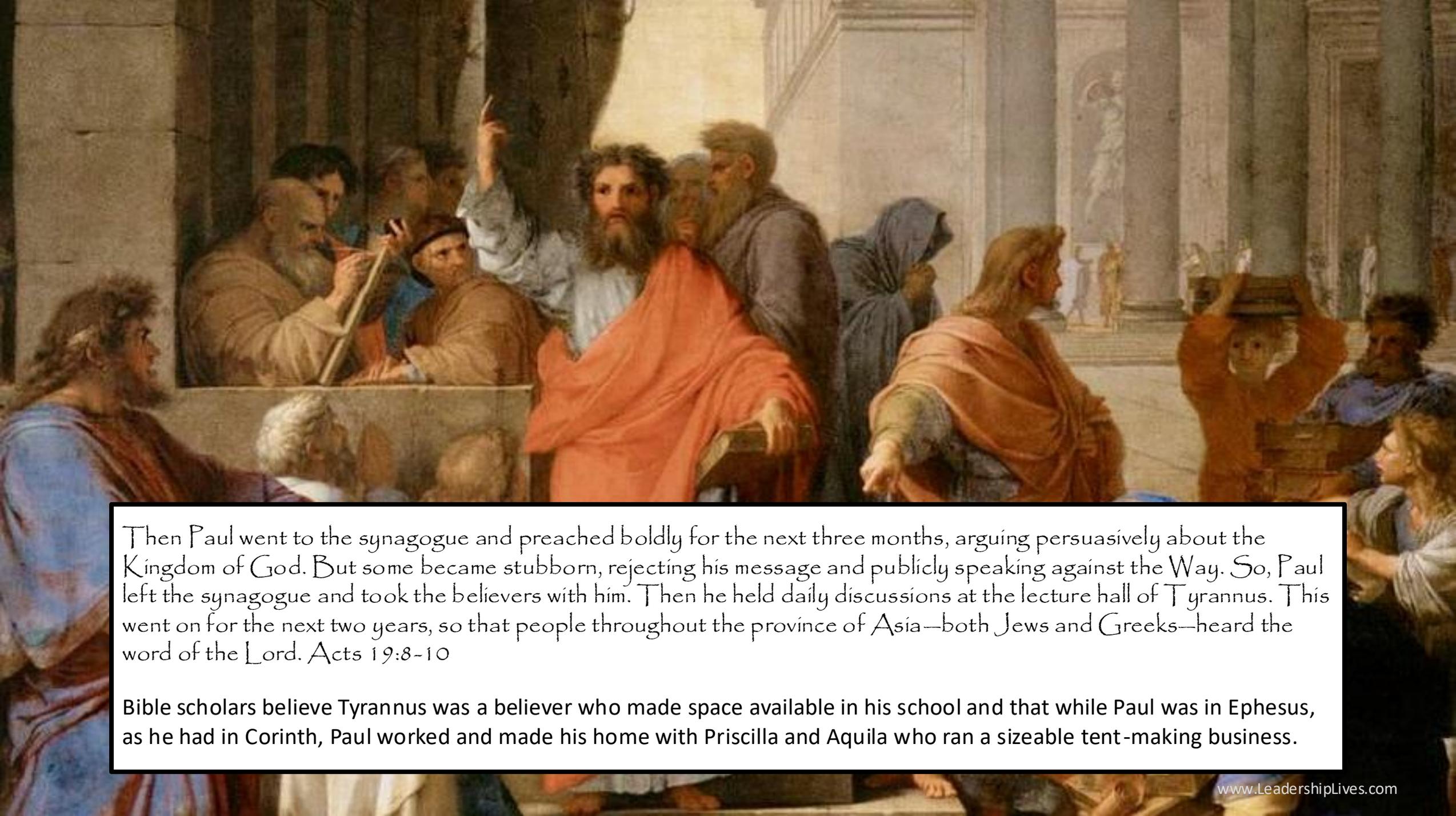
“No,” they replied, “we haven’t even heard that there is a Holy Spirit.”

“Then what baptism did you experience?” he asked.

And they replied, “The baptism of John.”

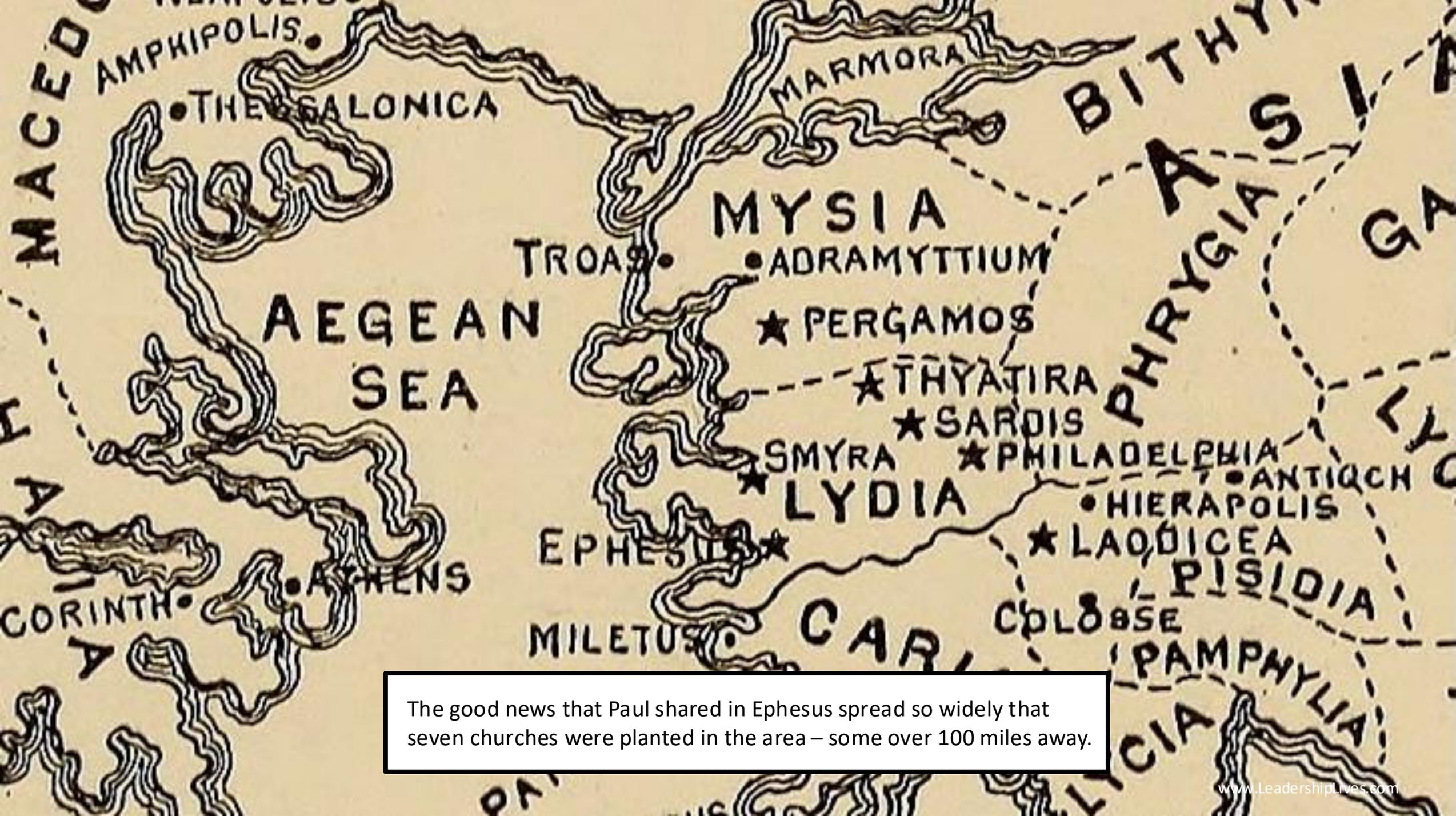
Paul said, “John’s baptism called for repentance from sin. But John himself told the people to believe in the one who would come later, meaning Jesus.”

Acts 19:2-4

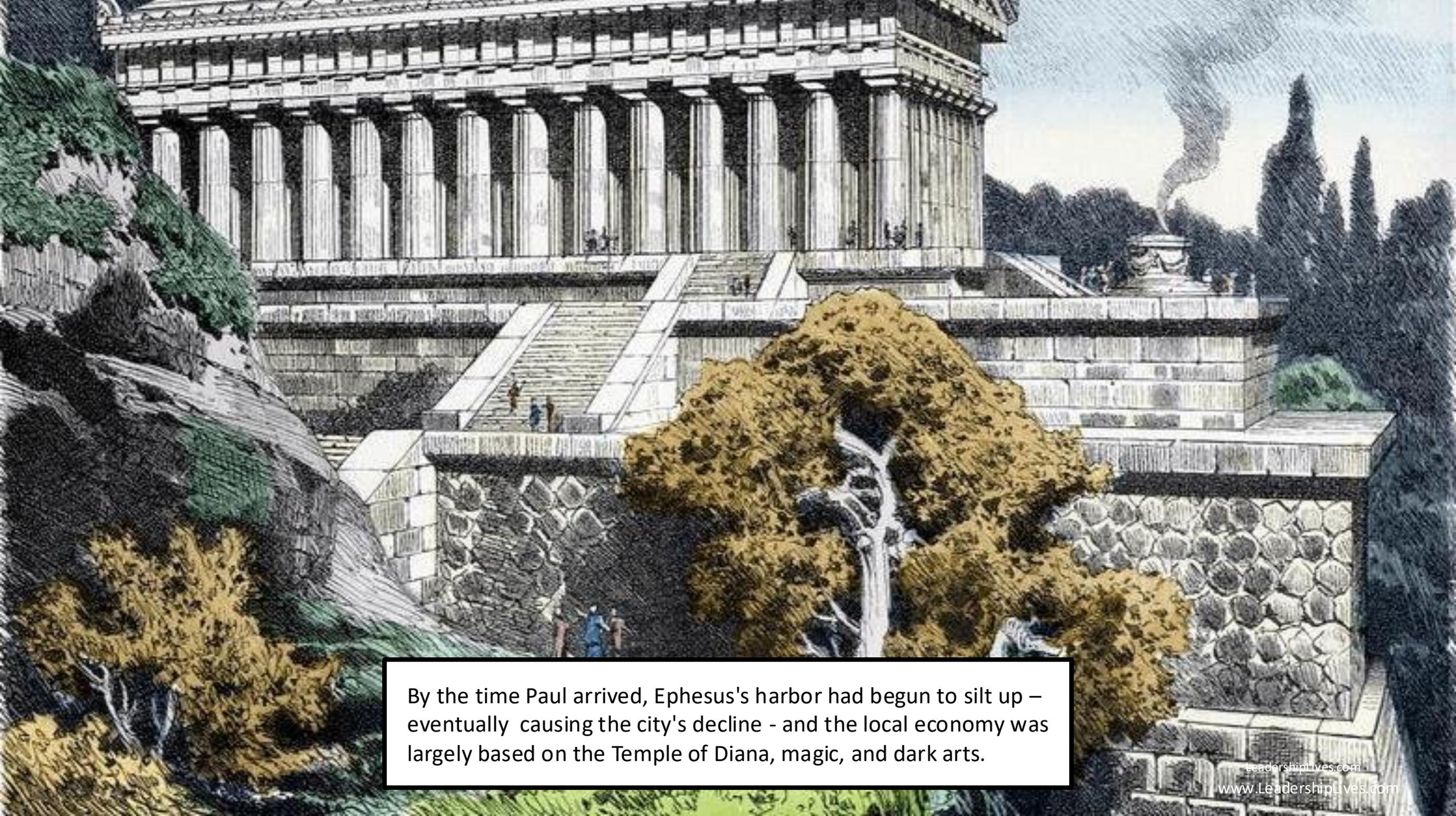


Then Paul went to the synagogue and preached boldly for the next three months, arguing persuasively about the Kingdom of God. But some became stubborn, rejecting his message and publicly speaking against the Way. So, Paul left the synagogue and took the believers with him. Then he held daily discussions at the lecture hall of Tyrannus. This went on for the next two years, so that people throughout the province of Asia—both Jews and Greeks—heard the word of the Lord. Acts 19:8-10

Bible scholars believe Tyrannus was a believer who made space available in his school and that while Paul was in Ephesus, as he had in Corinth, Paul worked and made his home with Priscilla and Aquila who ran a sizeable tent-making business.



The good news that Paul shared in Ephesus spread so widely that seven churches were planted in the area – some over 100 miles away.



By the time Paul arrived, Ephesus's harbor had begun to silt up – eventually causing the city's decline - and the local economy was largely based on the Temple of Diana, magic, and dark arts.



In Ephesus,

God gave Paul the power to perform unusual miracles. When handkerchiefs or aprons that had merely touched his skin were placed on sick people, they were healed of their diseases, and evil spirits were expelled.

Acts 19:11-12

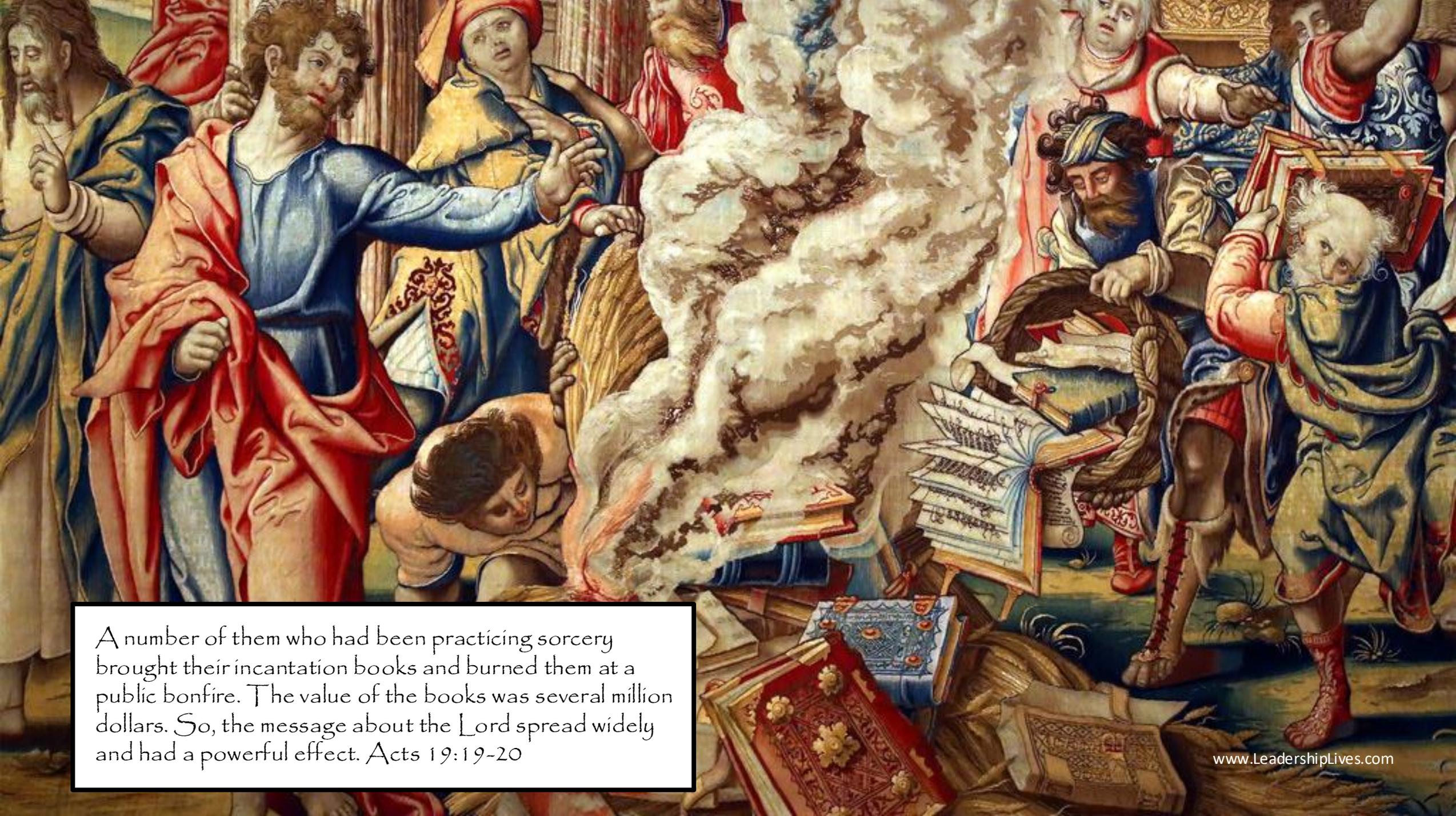


A group of Jews was traveling from town to town casting out evil spirits. They tried to use the name of the Lord Jesus in their incantation, saying, "I command you in the name of Jesus, whom Paul preaches, to come out!" Seven sons of Sceva, a leading priest, were doing this. But one time when they tried it, the evil spirit replied, "I know Jesus, and I know Paul, but who are you?" Then the man with the evil spirit leaped on them, overpowered them, and attacked them with such violence that they fled from the house, naked and battered.

Acts 19:13-16



The story of what happened spread quickly all through Ephesus, to Jews and Greeks alike. A solemn fear descended on the city, and the name of the Lord Jesus was greatly honored. Many who became believers confessed their sinful practices.
Acts 19:17-18



A number of them who had been practicing sorcery brought their incantation books and burned them at a public bonfire. The value of the books was several million dollars. So, the message about the Lord spread widely and had a powerful effect. Acts 19:19-20



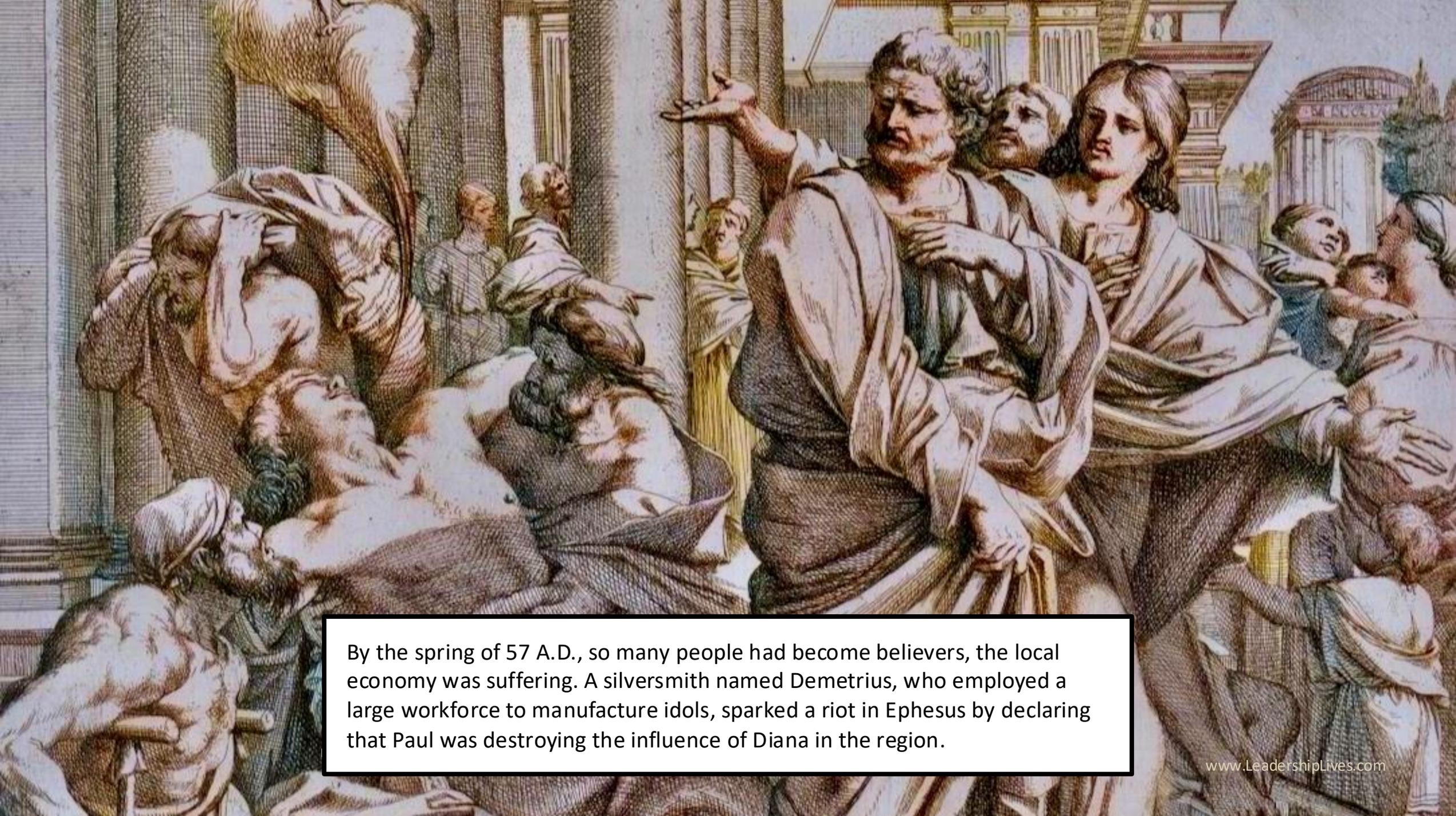
Disturbing reports about the church in Corinth, prompted Paul to decide to visit the city again. He sent his assistants, Timothy and Erastus of Corinth ahead.

Paul wrote his first letter to the Corinthians for Timothy and Erastus to take with them. In his letter, he wrote,

I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power. 1 Cor. 2:3-5

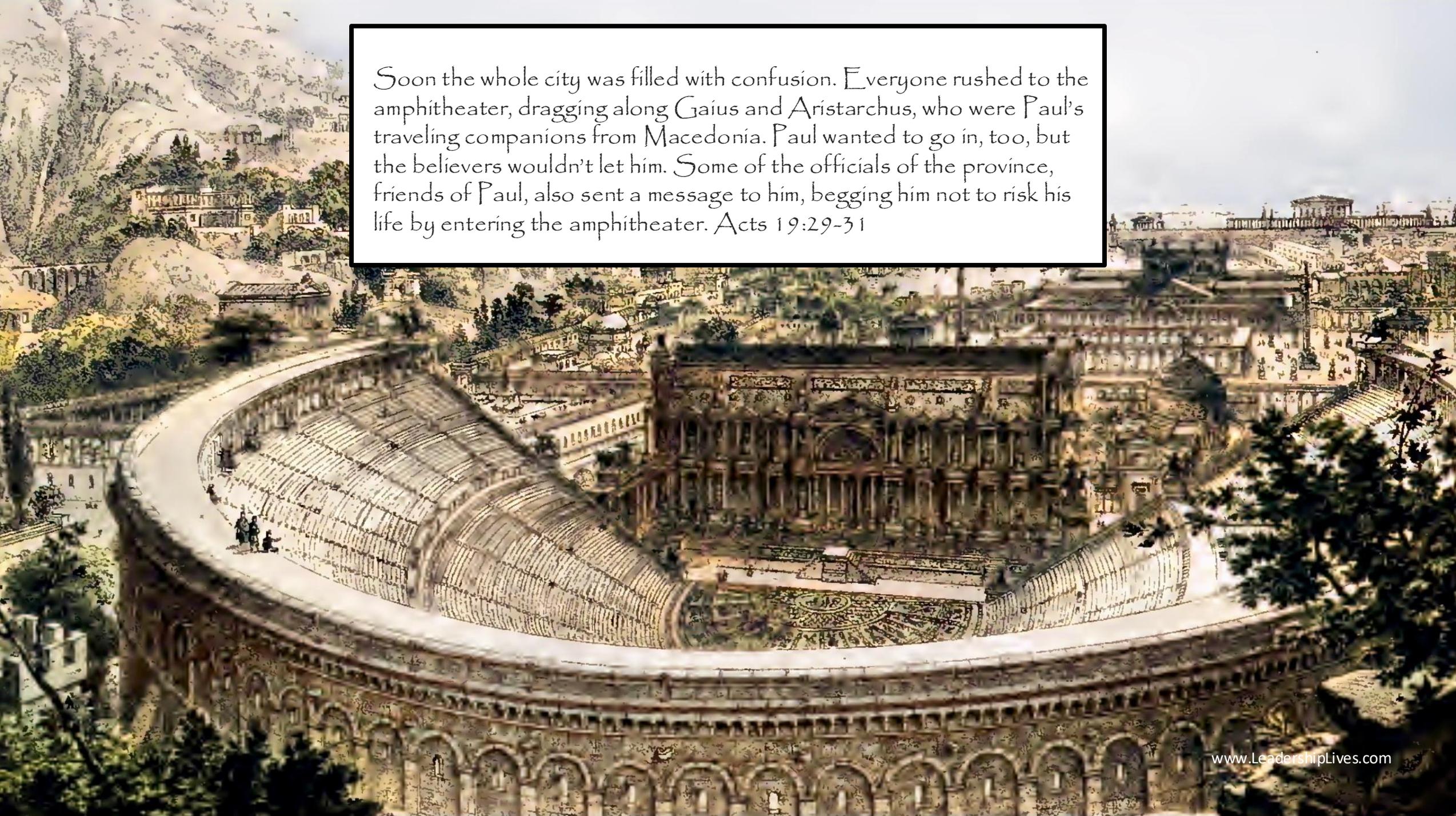
and quoted Isaiah 64:4,

No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him."



By the spring of 57 A.D., so many people had become believers, the local economy was suffering. A silversmith named Demetrius, who employed a large workforce to manufacture idols, sparked a riot in Ephesus by declaring that Paul was destroying the influence of Diana in the region.

Soon the whole city was filled with confusion. Everyone rushed to the amphitheater, dragging along Gaius and Aristarchus, who were Paul's traveling companions from Macedonia. Paul wanted to go in, too, but the believers wouldn't let him. Some of the officials of the province, friends of Paul, also sent a message to him, begging him not to risk his life by entering the amphitheater. Acts 19:29-31



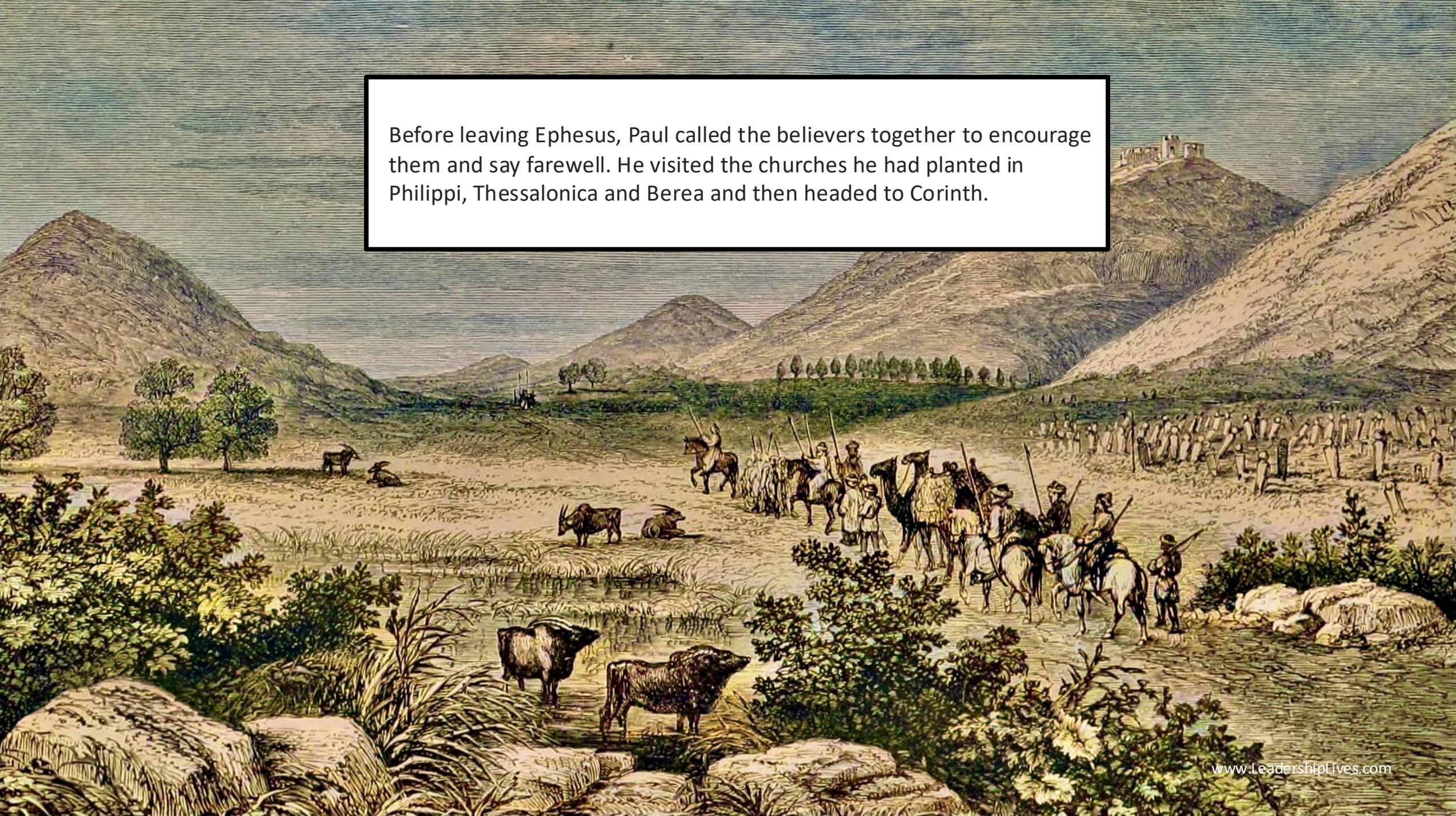


For two hours, the crowd roared, "Great is Diana of the Ephesians! Great is Diana of the Ephesians!"

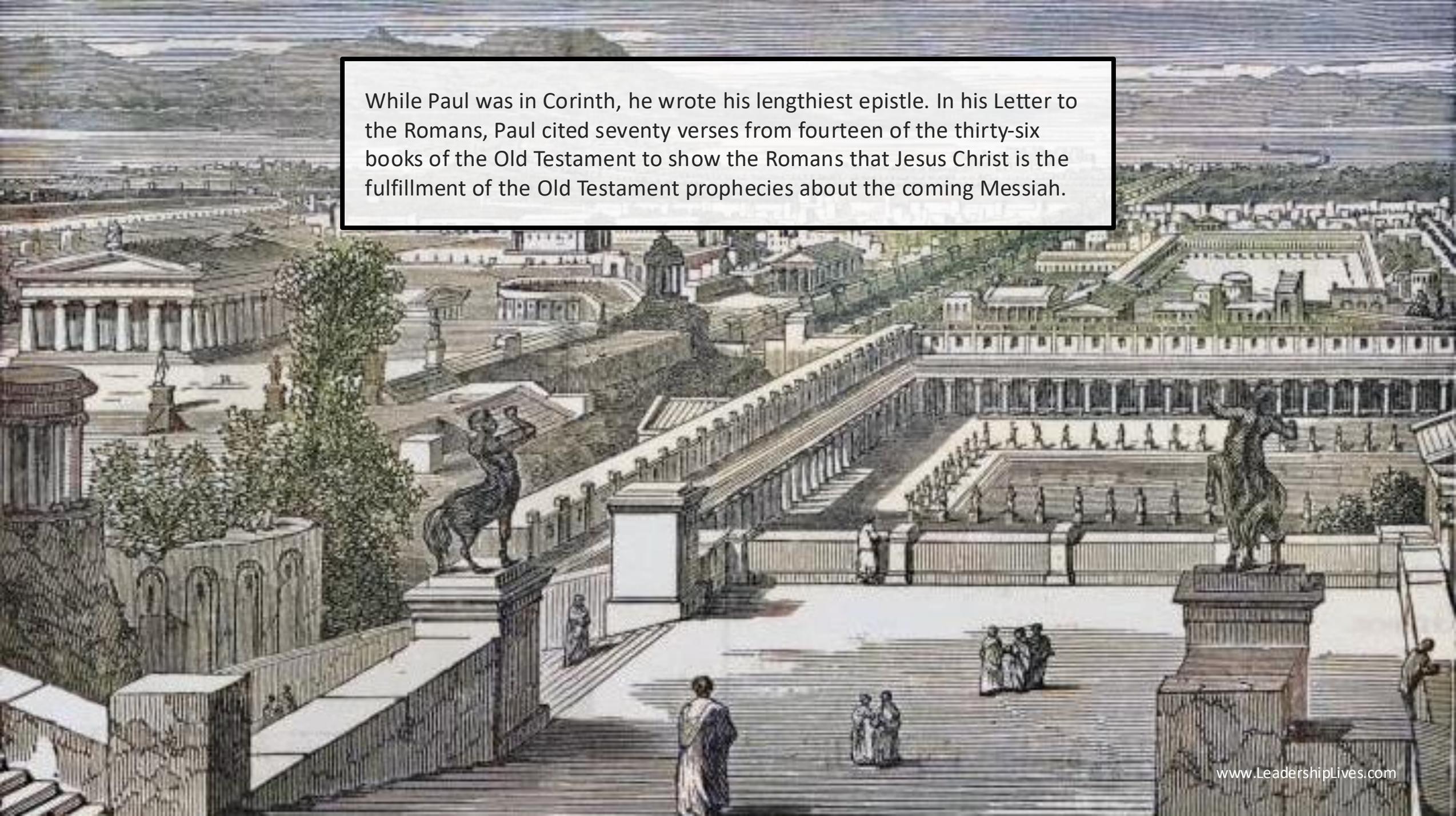
Then the mayor quieted the crowd saying,

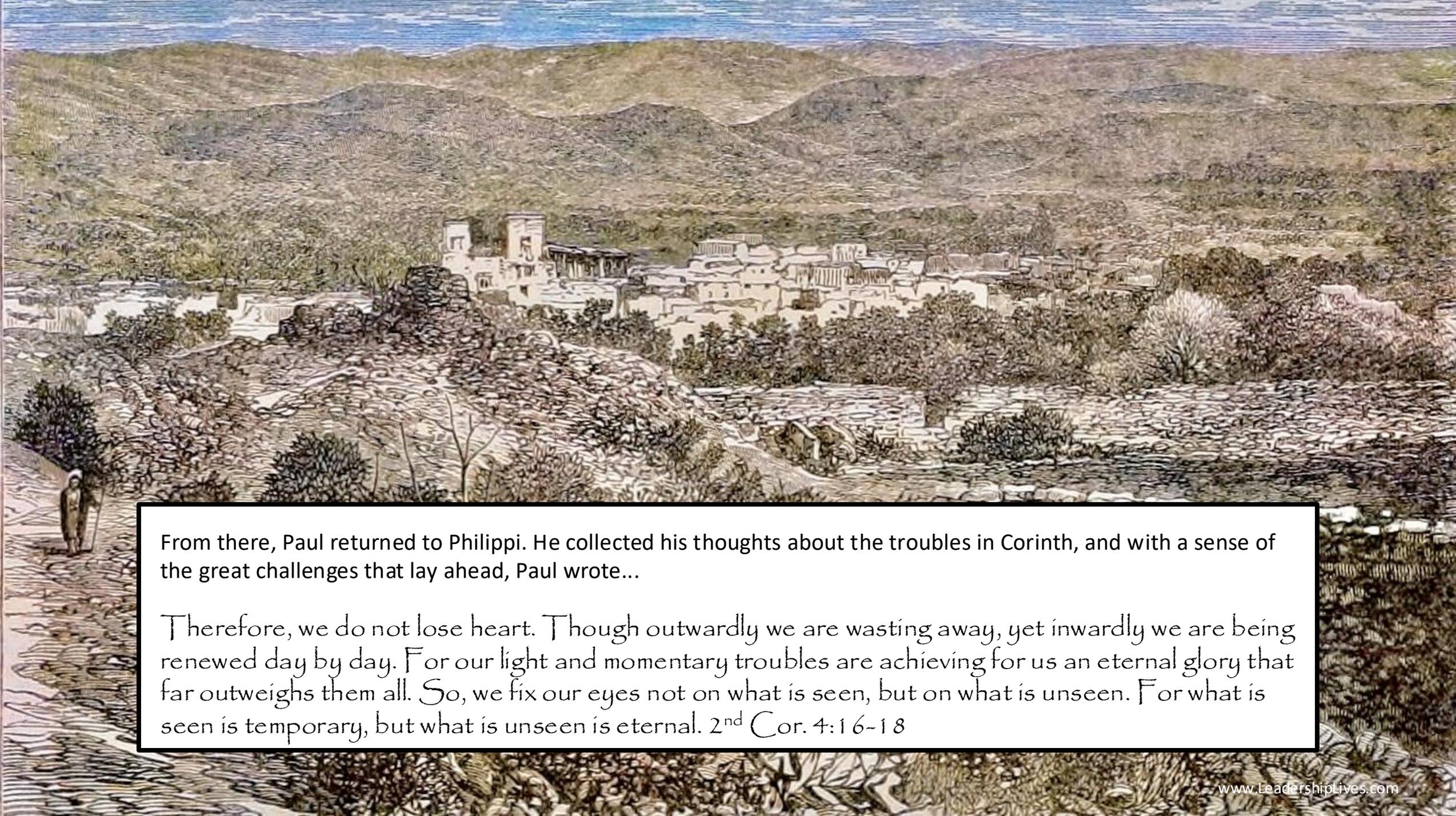
"I am afraid we are in danger of being charged with rioting by the Roman government, since there is no cause for all this commotion. And if Rome demands an explanation, we won't know what to say." Then he dismissed them, and they dispersed. Acts 19:40-41

Before leaving Ephesus, Paul called the believers together to encourage them and say farewell. He visited the churches he had planted in Philippi, Thessalonica and Berea and then headed to Corinth.



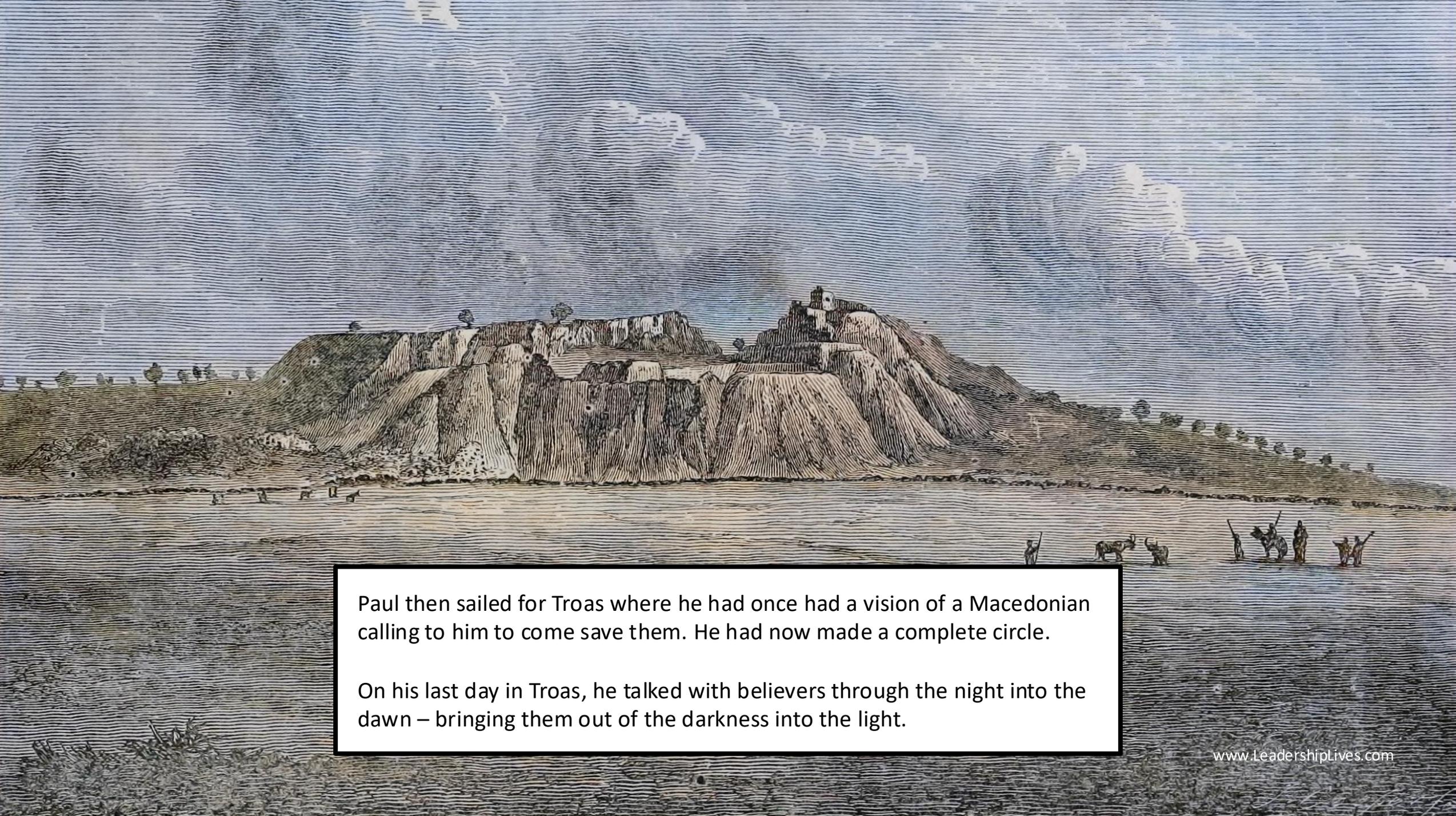
While Paul was in Corinth, he wrote his lengthiest epistle. In his Letter to the Romans, Paul cited seventy verses from fourteen of the thirty-six books of the Old Testament to show the Romans that Jesus Christ is the fulfillment of the Old Testament prophecies about the coming Messiah.





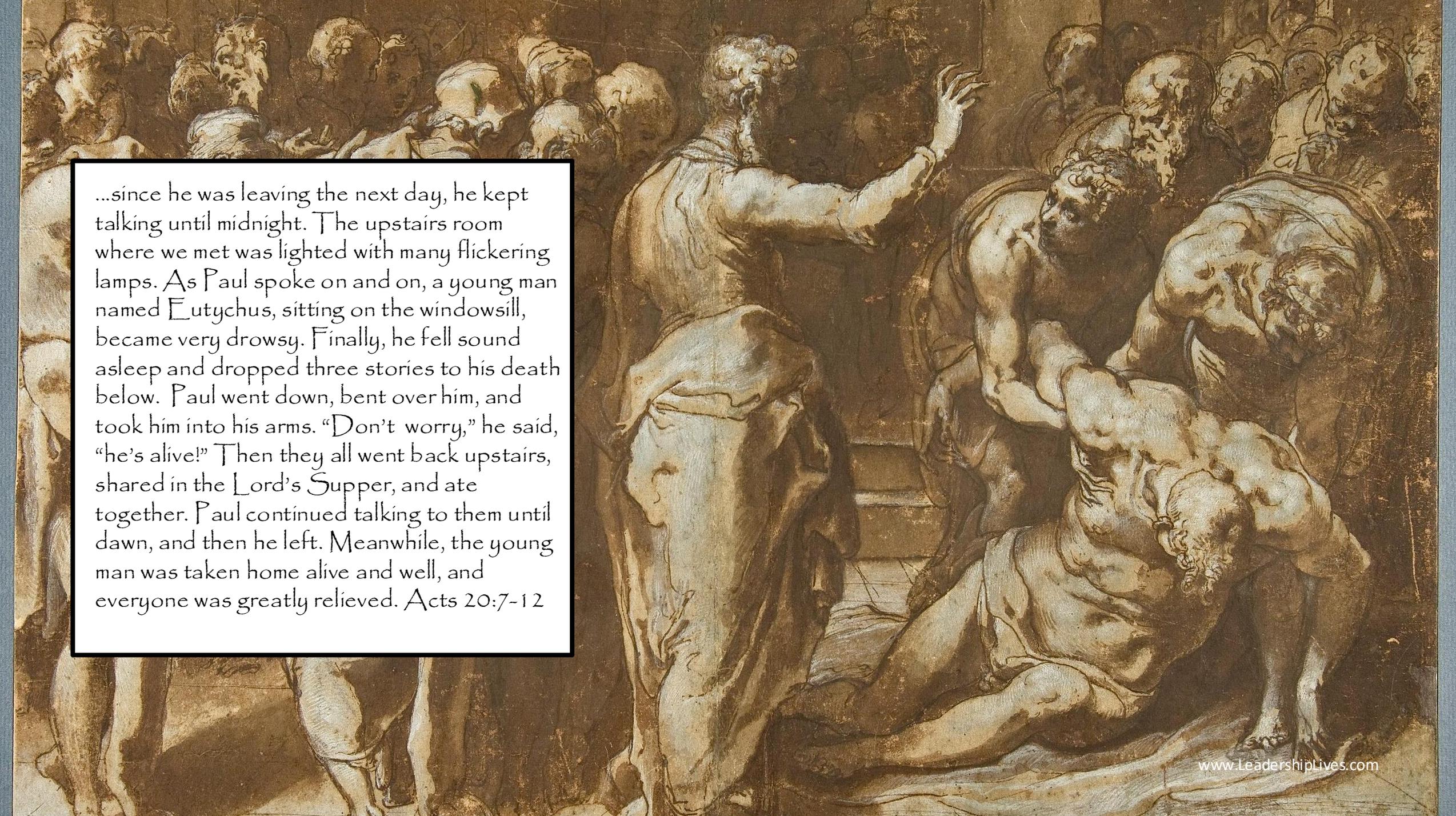
From there, Paul returned to Philippi. He collected his thoughts about the troubles in Corinth, and with a sense of the great challenges that lay ahead, Paul wrote...

Therefore, we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So, we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal. 2nd Cor. 4:16-18



Paul then sailed for Troas where he had once had a vision of a Macedonian calling to him to come save them. He had now made a complete circle.

On his last day in Troas, he talked with believers through the night into the dawn – bringing them out of the darkness into the light.

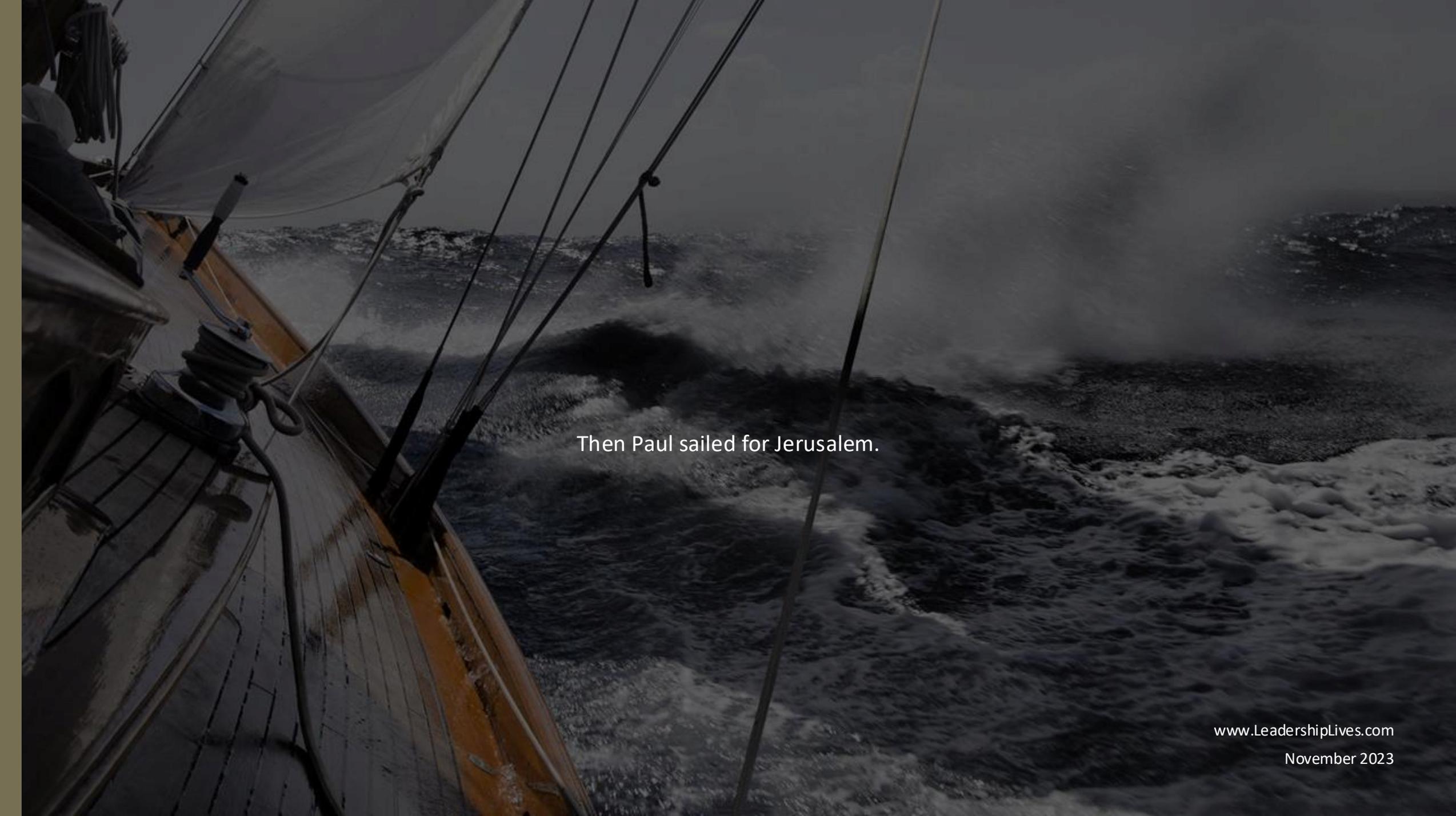


...since he was leaving the next day, he kept talking until midnight. The upstairs room where we met was lighted with many flickering lamps. As Paul spoke on and on, a young man named Eutychus, sitting on the windowsill, became very drowsy. Finally, he fell sound asleep and dropped three stories to his death below. Paul went down, bent over him, and took him into his arms. "Don't worry," he said, "he's alive!" Then they all went back upstairs, shared in the Lord's Supper, and ate together. Paul continued talking to them until dawn, and then he left. Meanwhile, the young man was taken home alive and well, and everyone was greatly relieved. Acts 20:7-12



Paul was now eager to return to Jerusalem for the Festival of Pentecost but, after sailing past Ephesus, he decided to stop at the nearby port, Miletus, and send for the Ephesian elders to tell them...

“And now I am bound by the Spirit to go to Jerusalem. I don’t know what awaits me, except that the Holy Spirit tells me in city after city that jail and suffering lie ahead. But my life is worth nothing to me unless I use it for finishing the work assigned me by the Lord Jesus—the work of telling others the Good News about the wonderful grace of God. Acts:20:22-24



Then Paul sailed for Jerusalem.



BIBLIOGRAPHY

Online Sources:

Sermons on Paul at Ephesus

redeemer.com

St. Helen's Bishopsgate

BibleGateway: Acts 18 - 21, New Living Translation

Print Sources:

Calkin, John B. *Historical Geography of Bible Lands*. Philadelphia: The Westminster Press, 1904.

Cheyne, The Rev. T. K. *Encyclopaedia Biblica; A Critical Dictionary of the Literary, Political and Religious History, the Archeology, Geography, and Natural History of the Bible*. New York: The MacMillan Company, 1899.

Clark Kee, Howard, Burke, David G., Berneking, Steven W., and Rhodes, Erroll F. *The Learning Bible*, Contemporary English Version. New York: American Bible Society, 2000.

Falkener, Edward. Ephesus, and the Temple of Diana. London: Day & Son, 1862.

Jones, Horace Leonard, translator. *The Geography of Strabo*, Vol. 1 & 2. Cambridge, MA: Harvard University Press, 1949.

Morton, H. V. *In the Steps of St. Paul*. New York: Dodd, Mead & Company, 1936.

Ramsay, Sir William Mitchell. *The Historical Geography of Asia Minor*. London: John Murray, 1890.

Ripley, George and Dana, Charles A., editors. *The American Cyclopaedia - a Popular Dictionary of General Knowledge*. 2d ed. Rev., 1879.

Rose Publishing. *The Life of the Apostle Paul: 200 Key Facts at a Glance*, 2006

IMAGE CREDITS

APOSTLE PAUL, CA. 1633. REMBRANDT, KUNSTHISTORISCHES MUSEUM, VIENNA. PUBLIC DOMAIN, VIA WIKIMEDIA COMMONS.

BLANK MAP OF ROMAN EMPIRE - COLDEEL, CC BY-SA 3.0, VIA WIKIMEDIA COMMONS.

THE CITADEL OF JERUSALEM. IAN SCOTT, CC BY-SA 2.0, VIA WIKIMEDIA COMMONS.

TAURUS MOUNTAINS. ZEYNEL CEBECI, CC BY-SA 4.0, VIA WIKIMEDIA COMMONS.

PATH FROM ANTIOCH IN SYRIA TO EPHEBUS. GOOGLE MAPS.

THE CITY OF EPHEBUS FROM MT. CORESSUS, COLORIZED. ARCTIC SUNBEAMS OR, FROM BROADWAY TO THE BOSPHORUS, BY WAY OF THE NORTH CAPE, 1882. PUBLIC DOMAIN.

GATE AT EPHEBUS, 1819, COLORIZED BY PALETTE.FM. LOUIS NICOLAS PHILIPPE AUGUSTE DE FORBIN, PUBLIC DOMAIN, VIA WIKIMEDIA COMMONS.

RESTORATION OF THE CITY OF EPHEBUS, AS SEEN FROM THE THEATRE, COLORIZED. EPHEBUS, AND THE TEMPLE OF DIANA, 1862. PUBLIC DOMAIN.

TEMPLE OF DIANA AT EPHEBUS, COLORIZED. MODERN DISCOVERIES ON THE SITE OF ANCIENT EPHEBUS. PUBLIC DOMAIN.

ANCIENT CORINTH, RESTORED, 19TH CENTURY WOODCUT, COLORIZED. CYCLOPEDIA OF UNIVERSAL HISTORY. PUBLIC DOMAIN.

SAINT PAUL - CIRCLE OF CLAUS DE WERVE. NETHERLANDISH, CA. 1420 - 1430. METROPOLITAN MUSEUM OF ART, PUBLIC DOMAIN VIA WIKIMEDIA COMMONS.

THE PREACHING OF ST. PAUL AT EPHEBUS, 17TH CENTURY, EUSTACHE LE SUEUR. LOUVRE MUSEUM. PUBLIC DOMAIN VIA WIKIMEDIA COMMONS.

MAP OF SEVEN CHURCHES, PUBLIC DOMAIN.

TEMPLE OF DIANA BY FERDINAND KNAB, 1886. PUBLIC DOMAIN.

SAINT PAUL, 1533, GIOVANNI GIROLAMO SAVOLDO. GETTY MUSEUM. PUBLIC DOMAIN.

SAINT PAUL DRIVING OUT EVIL SPIRITS, PHILIP GALLE ARTIST, NETHERLANDISH, 1537 - 1612, COLORIZED BY PALETTE.FM. NATIONAL GALLERY OF ART, WASHINGTON, D. C.

SAINT PAUL AND THE BURNING OF PAGAN BOOKS AT EPHEBUS, 1612, BY LUCIO MASSARI. PUBLIC DOMAIN VIA WIKIMEDIA COMMONS.

THE BURNING OF THE BOOKS AT EPHEBUS, CA. 1530 BY PIETER COECKE VAN AEIST. PUBLIC DOMAIN VIA WIKIMEDIA COMMONS.

SAINT PAUL DICTATING AT EPHEBUS, 17TH CENTURY, ABRAHAM VAN DIEPENBEECK. METROPOLITAN MUSEUM OF ART. PUBLIC DOMAIN VIA WIKIMEDIA COMMONS.

PAUL HEALING THE DYING AND LAME AT EPHEBUS BY REMY VUIBERT, 1651, CROPPED AND COLORIZED BY PALETTE.FM. YALE UNIVERSITY ART GALLERY.

GREAT THEATRE, EPHEBUS. AUSTRIAN ARCHAEOLOGICAL INSTITUTE, CC0, VIA WIKIMEDIA COMMONS

PAUL IN MACEDONIA, COLORIZED, 19TH CENTURY, WOODCUT. PUBLIC DOMAIN.

PHILIPPI FROM A DISTANCE, COLORIZED, 19TH CENTURY, WOODCUT. PUBLIC DOMAIN.

ALEXANDRIA TROAS (TROY), COLORIZED. PUBLIC DOMAIN, VIA WIKIMEDIA COMMONS.

SAINT PAUL RESTORING EUTYCHUS TO LIFE BY TADDEO ZUCCARI, 16TH CENTURY. METROPOLITAN MUSEUM OF ART. PUBLIC DOMAIN VIA WIKIMEDIA COMMONS.

ELDERS FROM EPHEBUS PRAYING WITH PAUL AT MILETUS, 1873, COLORIZED. THE STORY OF THE BIBLE FROM GENESIS TO REVELATION. PUBLIC DOMAIN VIA WIKIMEDIA COMMONS.

SHIP SAILING INTO A STORM. MICROSOFT POWERPOINT DESIGNER.