

Lesson 12: Cities of Paul and John



PROFILE-EASTON ILLUSTRATED DICTIONARY

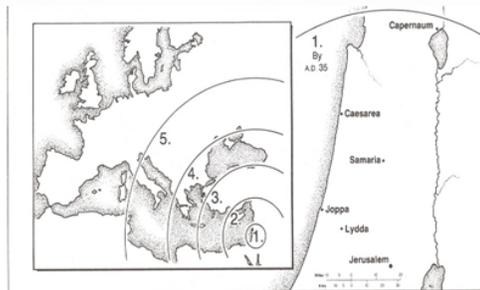
Paul also known as Saul was born about the same time as our Lord. His circumcision-name was Saul, and probably the name Paul was also given to him in infancy "for use in the Gentile world," as "Saul" would be his Hebrew home-name. He was a native of Tarsus, the capital of Cilicia, a Roman province in the south-east of Asia Minor. We read of his sister and his sister's son (Acts 23:16), and of other relatives (Rom 16:7, 11, 12). Though a Jew, his father was a Roman citizen. How he obtained this privilege we are not informed. The church at Antioch now proposed to send out missionaries to the Gentiles, and Saul and Barnabas, with John Mark as their attendant, were chosen for this work. This was a great epoch in the history of the church. Now the disciples began to give effect to the Master's command: "Go ye into all the world and preach the gospel to every creature."



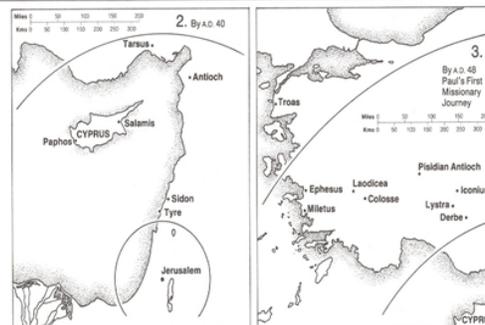
CITIES OF PAUL AND JOHN

WHEN IN TIME

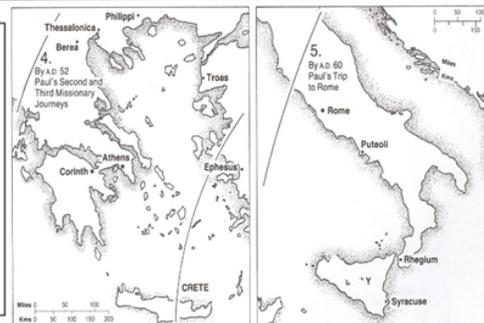
Archaeological Periods Levant	Chronological Date	Historical Events	Biblical Historical Event	Bible Periods
Persian Period (Iron Age III)	538-324 BC	Persian Empire	2 nd Temple Finished 515 BC Nehemiah Rebuilds Walls 444 BC	Return/Between the Testaments
Hellenistic Period	324-142 BC	Greek Empire	Maccabean Revolt (167-160 BC)	Between the Testaments
Hasmonaean Period	167-63 BC	Roman Republic	Herod the Great begins to rule 37 BC as Roman Agent King	Between the Testaments
Early Roman Period/Herod the Great	63-4 BC	Roman Empire		Between the Testaments
Early Roman Period/Life of Jesus & Early Church	4 BC-70 AD			New Testament
Middle Roman Period/	70-132 AD		70 AD Herod's Temple destroyed	New Testament
Late Roman Period	132-324 AD			
Byzantine Period	324-638 AD			



The letters to the have consistent format. After designating the recipients, Lord describes Himself. Then an "I know" section of either commendation or criticism. Next some form of exhortation. To those who received criticism, the usual exhortation was to repent. The churches for whom the Lord had only praise, the exhortation was one of assurance



- Start in Jerusalem -1:1-6:7
- Expansion >>>>
- 1st - throughout Palestine- 6:8-9:31
- 2nd - to Antioch -9:32-12:24
- 3rd -1st Missionary Journey to Galatia Acts 12:25-16:5
- 4th 2nd Missionary Journey to Europe Acts 16:6-19:20
- 5th Trip to Rome/teach rulers Acts 19:21-28:31



WHERE

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2nd Missionary Journey of Paul: Acts 15:36-18:22

It is on the second missionary trip of Paul that he hears the Macedonia call and moves from the eastern world to the physical western world of Greece and Rome. As shown in the map and clearly laid out in Acts 1:8 *"But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."* We read of Paul's travel thru Philippi, Thessalonica, Berea, Athens and finally to Corinth, a most morally corrupt city but which the Lord tells Paul ...I have many in this city who are my people" Acts 18:9-10.

From the bible passage what archaeology remains might give us further insight into the passage?

Mark what you expected to be added to Bible by archaeology?

Archaeology can add to Bible Event:	
Build confidence in general trustworthiness, historical nature and reliability of Bible	
Confirm events described in Bible	
Clarify/Correct/Provide Understanding about our assumptions and conclusions about the past	
Complement or Enhance our knowledge of events, customs and people	
Prove a given event or people mentioned in the Bible	

3rd Missionary Journey of Paul: Acts 18:23-20:16

It is the city of Ephesus that Paul spends most of his time on this trip. Paul began his witness in the synagogue. He witnessed there for three months until opposition forced him to move to a secular lecture hall. For two years he continued testifying there to both Jews and Greeks. He worked many miracles, so much so that people would bring items of cloth for him to touch in the hope that they could heal their sick with them. The temple of Artemis (Diana) at Ephesus was one of the architectural wonders of the ancient world. People came from all over the world to worship Artemis. The goddess and her temple were the source of much pride and profit for the Ephesians. Paul's preaching against idolatry and superstition brought him into conflict with the economic interests who profited from the worship of Artemis. A silversmith named Demetrius profited greatly from replicas of the temple he made. The artisans carried their concerns into the streets, crying "Great is Artemis of the Ephesians." A mob quickly gathered, seized two of Paul's companions, and rushed to the open-air theater. From the bible passage what archaeology remains might give us further insight into the passage?

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John's letters to the 7 Churches of Asia: Revelation 2 & 3

Probably during Paul's time in Ephesus the seven churches of the Apocalypse were founded, not by Paul's personal labors, but by missionaries whom he may have sent out from Ephesus, and by the influence of converts returning to their homes. While each letter was short, a few versus compared to Paul's epistles to various churches the message are important and show a knowledge of the different locations. From the bible passage what archaeology remains might give us further insight into the passage?

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Digging Deeper into Bible and Archaeology – The following material is provided as reference material or as a deeper discussion and is optional for preparation for the class.

In a vision at Troas, a Macedonian man begged him to come minister in Macedonia. Macedonia was not far geographically, a couple of days by sea. Ethnically, it was a different world—the land of Alexander the Great, the Greek world. Here for the first time Luke used the first person plural. His "we" perhaps indicates that he first joined Paul at Troas. Paul preached first in the city of Philippi, in the northeastern section of Macedonia. It was a Roman colony city, with a nucleus of Roman citizens, Roman government, and a major Roman highway running through it. We first learn of Paul's Roman citizenship in the course of his Philippian ministry.

Rome's primary administrative division for its overseas territories was that of the province. Although the use of the term province is rare in the New Testament (only in Acts 23:34; 25:1), there are many references to the provinces by name.

The Roman provincial system was set up over subject territories as a means of maintaining peace and collecting tribute. In the NT period (mid first century AD.) there were thirty-two such provinces in all. Eleven were designated as senatorial provinces under the jurisdiction of a proconsul, who usually served a one-year term of office. Senatorial provinces were those territories where the peace was secure, and the proconsul usually had only a small military detachment under his command. In contrast were the twenty-one imperial provinces. These were under the jurisdiction of an imperial legate (or governor) who was appointed by the Roman emperor and served an open-ended term of office.

One often encounters provincial names in Paul's Letters and in the Pauline portion of Acts. Paul himself was born in Tarsus, a city of Cilicia. Likewise in Syria were Damascus, where Paul was converted, and Antioch, where the church was located that sponsored him on his missionary journeys. On his second missionary journey Paul worked in the Greek-speaking senatorial provinces of Macedonia and Achaia. Philippi and Thessalonica are in Macedonia; Athens and Corinth are in Achaia. The primary focus of his third journey was Ephesus, capital of the senatorial province of Asia. Other provinces mentioned briefly in the Acts narrative of Paul's journeys are Bithynia, along the Black Sea, and Lycia, just west of Pamphylia and under joint provincial administration with it.

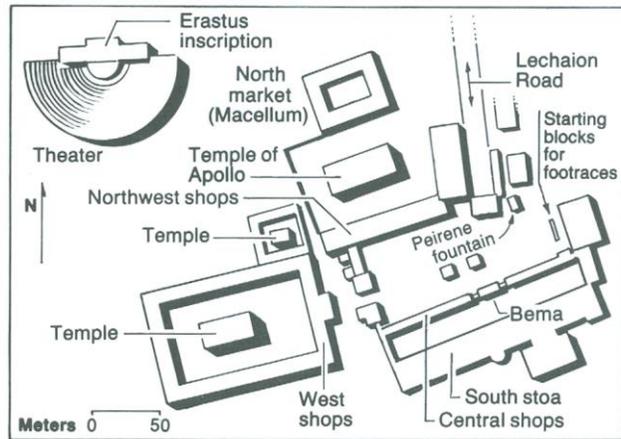
In Philippi Paul was constantly annoyed by a demon possessed girl and feeling compassion for the girl, who was being exploited by her owners, Paul exorcised the spirit. Having lost a source of income, the owners hauled Paul before the town magistrates which led to the conversion of the Philippian jailer and the need for him to depart. Leaving Philippi, Paul's group traveled to Thessalonica, the capital of Macedonia, which like Philippi was located on the main east-west Roman highway. For the first three weeks Paul preached in the synagogue but was again forced to leave. His time in Berea the next city visited was cut short when the Thessalonian Jews came to Berea and turned the crowds against him. Paul was escorted by some of the Berean brothers to the coast and eventually to Athens. Silas and Timothy remained behind. Paul did not stay long in Athens. It was primarily a stopping place where he waited for Timothy and Silas to join him. It became the setting for one of Paul's most significant addresses, the speech to the Athenian intellectuals on the Areopagus (Mars Hill). In Paul's day Corinth was a more influential city than Athens—more populous, more powerful politically and economically. It was a new city. Having been virtually destroyed by the Romans in 146 BC it was refounded by Julius Caesar as a Roman colony in 44 BC. It was cosmopolitan, a port city with harbors to the Adriatic on the west and the Aegean on the east. Paul's stay in Corinth can be dated with some precision. Gallio was proconsul of the Roman province of Achaia for one year between AD. 51-53. Paul spent eighteen months. Once the third largest city in the Roman Empire, Ephesus died after silt plugged up the riverside port that

led to the sea. In the time of the Romans it bore the title of "the first and greatest metropolis of Asia." It was distinguished for the Temple of Diana who there had her chief shrine; and for its theatre, which was the largest in the world, capable of containing 25,000 spectators. It was, like all ancient theatres, open to the sky. Here were exhibited the fights of wild beasts and of men with beasts and the riots sparked by Paul's conversion of so many.

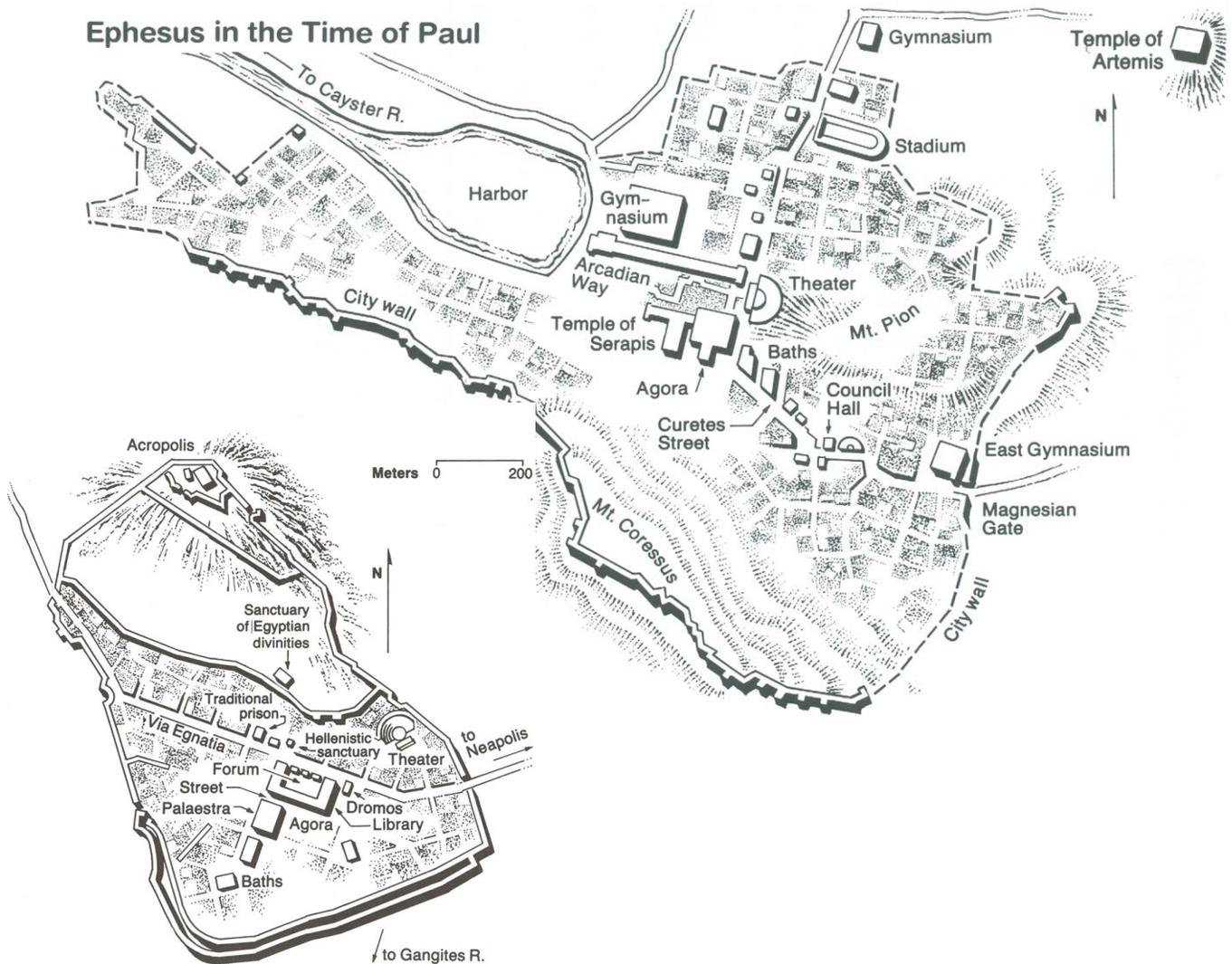
Summary of Cities Visited by Paul during His Three Journeys

Cities Visited on 1st Missionary Journey Acts 13 & 14 Time - 2 years 45-47 AD	Cities Visited on 2nd Missionary Journey Acts 15:36-18:22 Time 3 years 51-54 AD	Cities Visited on 3rd Missionary Journey Acts 18:23-21:16 Time – 4 years 54-58 AD
Syria	Syria	Syria
Antioch	Antioch	Antioch
Seleucia	Cilicia	Galatia & Phrygia
Cyprus	Tarsus	Asia
Salamis	Lycaonia	Ephesus
Paphos	Derbe	Macedonia
Pamphylia	Lystra	Neapolis
Perga	Iconium	Philippi
Pisidia	Pisidia	Thessalonica
Antioch	Antioch	Berea
Lycaonia	Asia	Achaia
Iconium	Troas	Athens
Lystra	Macedonia	Corinth
Derbe	Neapolis	Asia
Pamphylia	Philippi	Troas
Attalia	Thessalonica	Miletus
Syria	Berea	
Antioch	Achaia	
	Athens	
	Corinth	
	Asia	
	Ephesus	
	Judea	
	Caesarea	
	Syria	
	Antioch	
Traveled about 1235 miles 480 by sea 648 by land	Traveled about 2700 miles 1290 by sea 1410 by land	Traveled About 2,515+ miles 1,190 by sea 1.325 by land

Corinth in the Time of Paul



Ephesus in the Time of Paul



Ephesus was the first of the Seven Churches to receive a letter from Jesus Christ and not surprisingly, as it was the largest city of Asia. We see here, as in the letters to the other churches, the links between the local setting and the fact that each letter was specially tailored to the recipients.

Smyrna was the second of the Seven Churches to receive a letter from Jesus Christ. As with Ephesus, this was not surprising as, during the Imperial period, Smyrna vied with Ephesus and Pergamum to be “First in Asia in beauty and size” (as proclaimed the legend that appeared on some of their coins). He also reminded them of their proverbial faithfulness, which was of such fame that Cicero wrote of Smyrna that it was: “the city of our most faithful and most ancient allies.” Now translated into loyalty to Christ, it would entitle them to the true crown of eternal life.

Pergamum at the time this letter was written, the city was one of the most important centers of paganism and the first place in Asia to have a temple specifically dedicated to the worship of the emperor. In Pergamum, “Satan’s throne” was the seat of Roman government. The Roman governors insisted on emperor worship and persecuted Christians, who refused to compromise.

Thyatira least is known of this church but it received the longest letter. This is the only place in the Book of Revelation where Jesus is called the Son of God. Emperors were worshipped as the incarnate Apollo Tyrimnaeus, son of Zeus, who was the patron god of Thyatira and protector of the guilds, bringing the believers into conflict with the authorities. The description of Jesus’ “eyes like a flame of fire,” comes directly from Revelation 1.14, reminding us of the imagery in Daniel 10. So also does the description: “His feet like fine brass.” This shining metal would have been familiar to the powerful guild of workers in bronze of this city. The furnaces they used were hot enough to smelt copper and mix it with an alloy. In Thyatira they had developed a technique whereby distilled zinc was mixed with copper, producing the chalkolibanos, which has been translated here as “fine brass.”

The call to “Be watchful,” would have reminded the believers in **Sardis** of the fateful negligence of the watchmen of this city, which twice caused it to be defeated by its enemies. As in the past, the citizens were smug in their confidence that they belonged to an important city, which appeared to be invincible. This attitude had rubbed off on the Christians in Sardis, making them overconfident. They thought that they were a lively church and were unaware of their own weaknesses. Hearing this warning of Jesus’ unexpected coming as a thief, they would have remembered their history when one soldier came as a thief in the night and with his companions, captured the city.

Among the promised rewards for the overcomers in **Philadelphia** was to become a pillar in God’s Temple and not to have to go out anymore. This area is notoriously prone to earthquakes. This promise would have given them a security, since they were used to being always ready to leave when an earthquake occurred. After the devastating quake that struck the area in 17 A.D., the aftershocks were so prolonged that Strabo could still write in 20 A.D.: “Philadelphia is ever subject to earthquakes, incessantly the walls of the houses are cracked, different parts of the city being thus affected at different times. For this reason, but a few people lived in the city and most of them spent their lives as farmers in the country.

Laodicea had a poor quality of the water and drinking of this tepid water often induced vomiting. The equation of the temperature of the water in Laodicea with the spiritual condition of the city’s believers, is perhaps the most familiar of the local metaphors used in the letters to the Seven Churches “So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth” (Revelation 3.16), the believers would have recognized immediately what he had in mind, namely that their works were done in a half-hearted spirit and therefore as distasteful as their insipid water supply. Jesus wished that the believers in Laodicea were hot or cold. This is obviously a reference to the water supply in the Lycus Valley