

ST. PAUL
IN GREECE AND TURKEY

AND

ST. JOHN
ON PATMOS

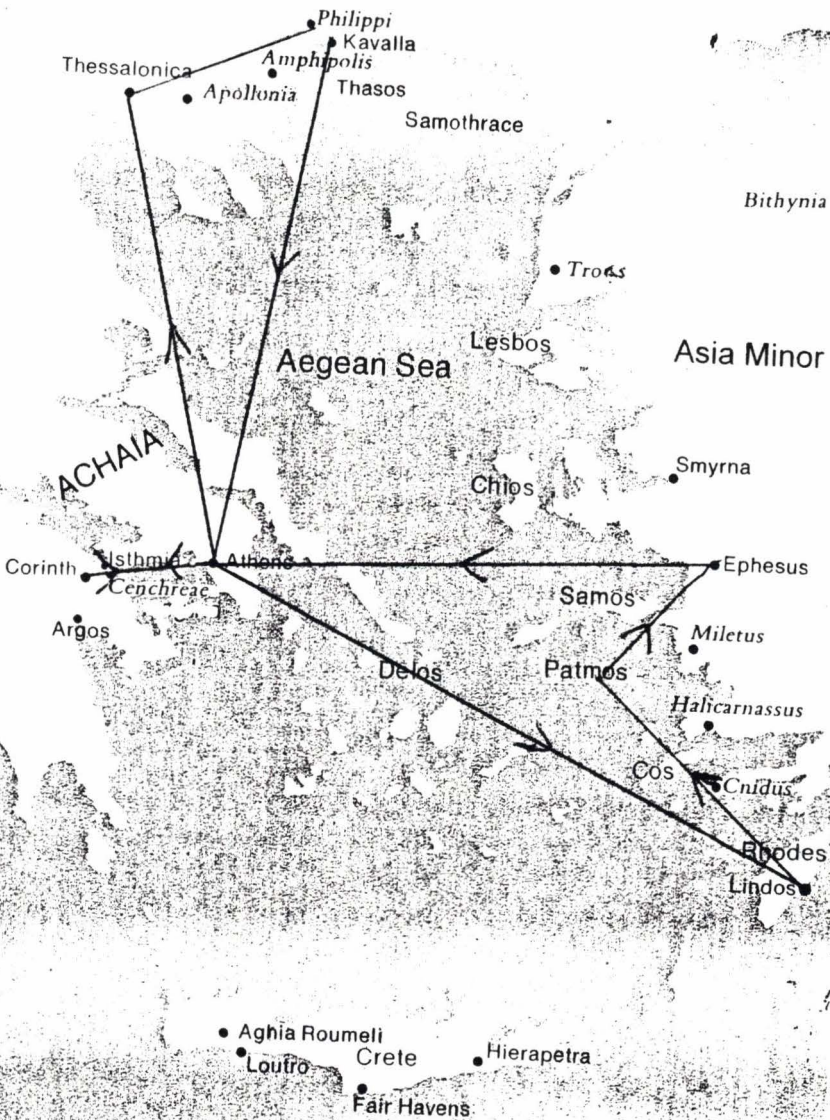
ALONG WITH SOME SAINTS FROM
FIRST BAPTIST DALLAS
AND ELSEWHERE

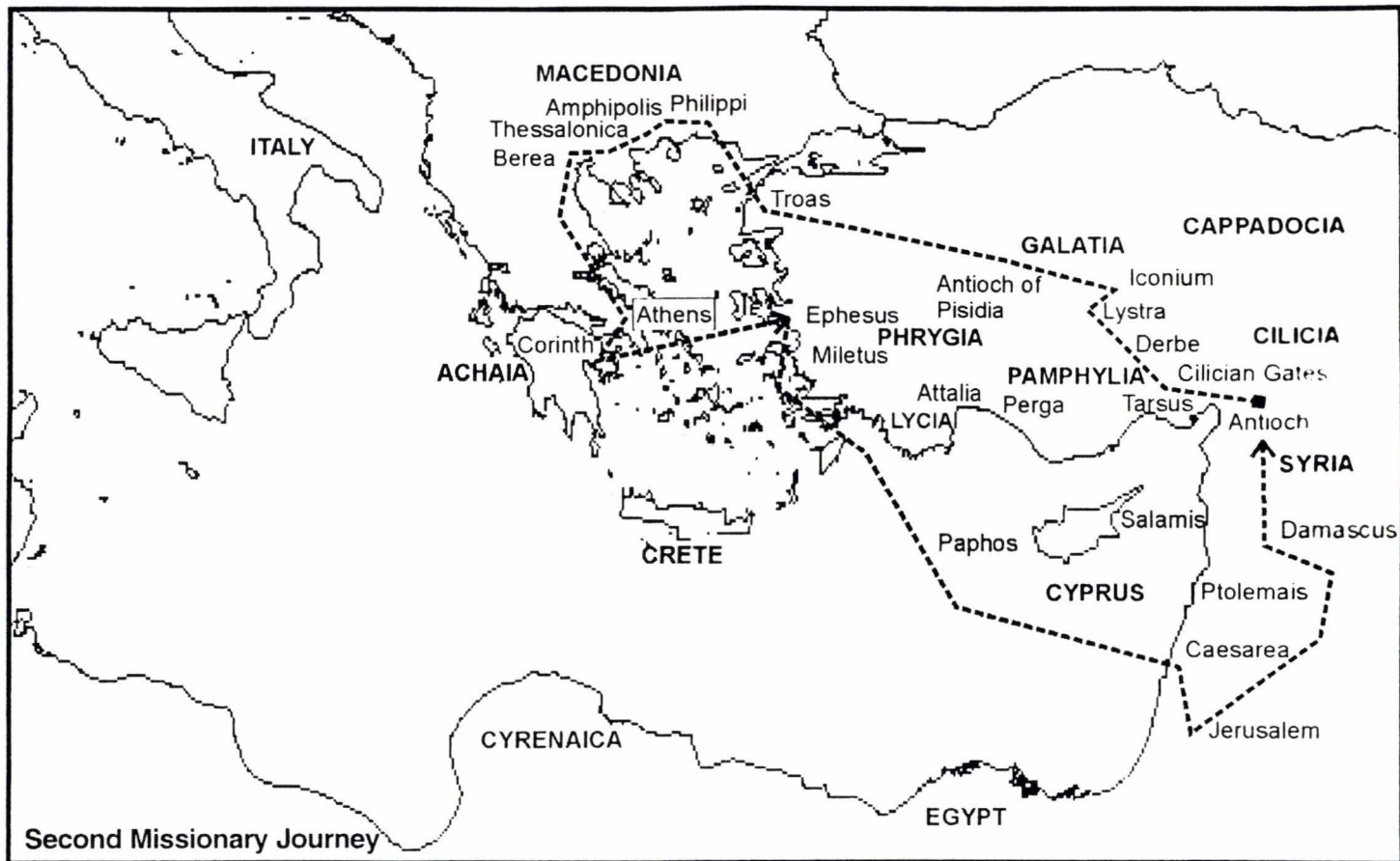
St. Mac Brunson, Pastor

March 9-19, 2005

These notes prepared by
St. Charles C. Ryrie
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MACEDONIA





Second Missionary Journey

ATHENS

We arrive in Athens from the west by air. Paul arrived from the north by ship on his second missionary trip (Acts 17:15-34). He was about 50 at that time and likely landed at Piraeus, still the port of Athens. As he walked into the city, he would have seen the Acropolis and Parthenon in all their unspoiled glory, not as they are today, as well as altars to unknown gods. Everywhere he turned he saw statues, temples, shrines, gods, all blasphemous to a converted Jew.

The Acropolis.

Acropolis means highest point in a city. It was usually fortified to protect people living around its base. The entrance to the Acropolis is called the Propylaea. To see the Parthenon is to experience one of the great ruins anywhere. It was built in 9 years, completed in 438 B.C., contained a gold and ivory plated statue of Athena (which was said to have fallen from heaven, like Acts 19:35 at Ephesus), was made into a Christian church in A.D. 426, turned it into a mosque by the Turks in 1458, and was blown up in 1687 because Turks used it for storing explosives and Venetians shot a cannonball into it. The lines curve slightly, the columns lean in slightly so that they appear straight. The 46 columns stand on a platform 228x100 ft.

The Erechtheum distinguished by the Porch of the Maidens (columns carved like maidens) was burned in 480 B.C., restored in 420, turned into a church, and the "maidens" (along with others pieces of the

Parthenon) were replaced by replicas. The originals are in museums in Athens and London (the Elgin Marbles in the British Museum).

Mars' Hill, Areopagus, hill of Ares=Mars, god of war. A place for speakers and a governing council which met on the hill and supervised religious and educational matters. Paul's speech, is carved on a plaque (Acts 17:22-31). Note some key phrases: "unknown god", "temples made with human hands", "Divine [is] not gold or silver", "judgment and resurrection." Two converts are mentioned by name in v. 34. Dionysius is said to have become bishop of Athens and was martyred at the end of 1st century. He is the patron saint of Athens. Nothing known of Damaris.

Agora=market place (Acts 17:17). Houses were built around agora in Greek cities. The biblical doctrine of redemption (agorazo) is related to the word agora. We may also see the **Stadium** built in 1896 for Olympics on site that predates Paul. Also **Temple of Theseus**, with its 34 columns (built in 5th century B.C.

ATHENS IN PAUL'S DAY



THE PANATHENAEAN WAY
THE SACRED WAY



AGORA



TOWER OF THE WINDS

ROMAN MARKET



AREOPAGUS



ACROPOLIS

PARTHENON



PNYX

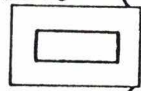


STOA OF EUMENES



THEATER OF DIONYSUS

TEMPLE OF ZEUS



RHODES

Paul touched Rhodes (Acts 21:1) on the return leg of his third missionary trip (Acts 18:23-21:26). No details are given in the text about any time there. One scholar dates his stop on May 2, 57. As the ship entered the harbor Paul would have seen the remains of the Colossus, one of the seven wonders of the ancient world. Built of bronze between 304 and 284 B.C. it was 90-120 ft high and weighed 250 tons, but it collapsed during an earthquake in 225 B.C. No attempt was made to restore it, but its remains were sold in A.D. 656 to a merchant who needed 900 camels to cart them away. The island is 18x46 miles with a population today of about 75,000. Local tradition claims Paul stayed in Rhodes, saw many converted, and appointed Prochorus, one of the original 7 deacons (Acts 6:5) bishop of the island. We will also learn of him in relation to John on Patmos.

PATMOS

This small island (about 50 sq. mi.) was used by Rome to banish prisoners, the most famous prisoner being the apostle John who was banished by Domitian near the end of his reign (A.D. 81-96). Prisoners had to work the mines and rock quarries on the island. Before his banishment John lived and ministered in Ephesus, overseeing all the churches in Asia Minor. After his release from Patmos he returned to Ephesus where he died and was buried at age 99. The population of Patmos is about 3,000 today. It is volcanic, rocky, has little rainfall and a moderate climate year round. The highest point is 296 feet. The island was ceded to Greece by Turkey in 1947. Occupations include fishing, farming, tourism, builders, and makers of ecclesiastical garments. It is said there are 365 churches (Greek Orthodox) on the island. Two principal sites are the Holy Cave of the Apocalypse and the Monastery of St. John.

The Holy Cave, enclosed today by the Monastery of the Apocalypse, is the traditional site where John received and wrote the Revelation. Descending a number of steps you enter the cave/church. Note the ceiling and a sort of stand where tradition says Prochoros (he gets around!), a disciple of John, wrote down the Revelation as John dictated it to him. **The Monastery** was founded in 1088 by a monk named Christodoulos (a great name=slave of Christ). His sarcophagus contains his skull. The main church contains stunning icons, vestments, manuscripts, books, the skull of Thomas (?).

EPHESUS

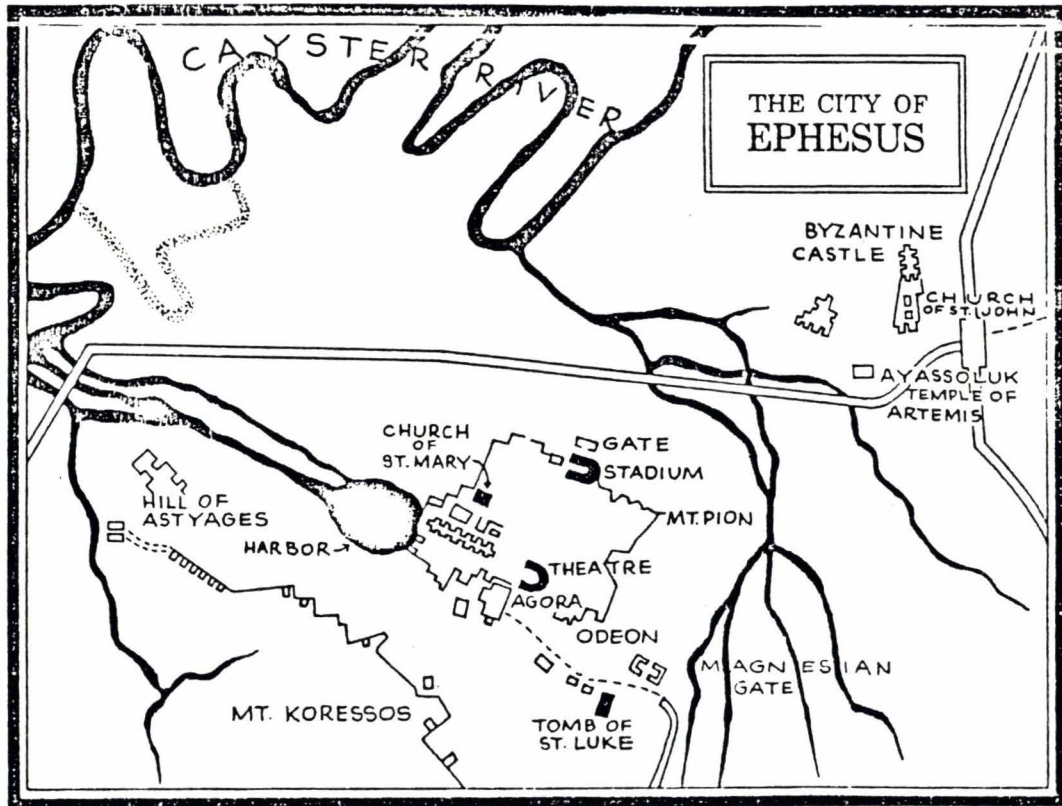
Extensive ruins not surrounded by a modern city make Ephesus outstanding. Yet probably only 25% of the city has been excavated. Relics from the 14th century B.C. have been found. In 51 Paul stopped briefly on the return leg of his 2nd journey (Acts 18:18-21) Population 300,000). On his 3rd trip he spent 2 ½ years in Ephesus (56-58). During that time the gospel went out all over Asia Minor where there were 500 urban towns (Acts 19:10). Paul wrote Ephesians in 61 from his house arrest in Rome. Timothy was in charge of the work in Ephesus in 60 (1 Tim.1:3) followed by John in the 90s (Rev. 2:1-7) who was buried there.

Ephesus was a center of power. (1) The power of Rome as the capital of Asia Minor. (2) The power of the people who could meet in lawful assembly (Acts 19:23-41) in the theater which held 25,000. (3) The power of commerce because Ephesus was located on the Cayster River that flowed into the Aegean and provided a sheltered harbor. (4) The power of Satan in the great temple of Artemis (=Diana). Another one of the 7 wonders of the ancient world (remember Rhodes?). It had 117 columns 60 ft. high on a platform 418x239ft.(twice as large as the platform for the Parthenon). The temple itself was 377x180ft. The image (v. 35) was likely a meteor stone that was enshrined along with the statue of Artemis. The temple was burned in 356 B.C., rebuilt with funds from Alexander the Great, and destroyed in A.D. 263. Its location was not

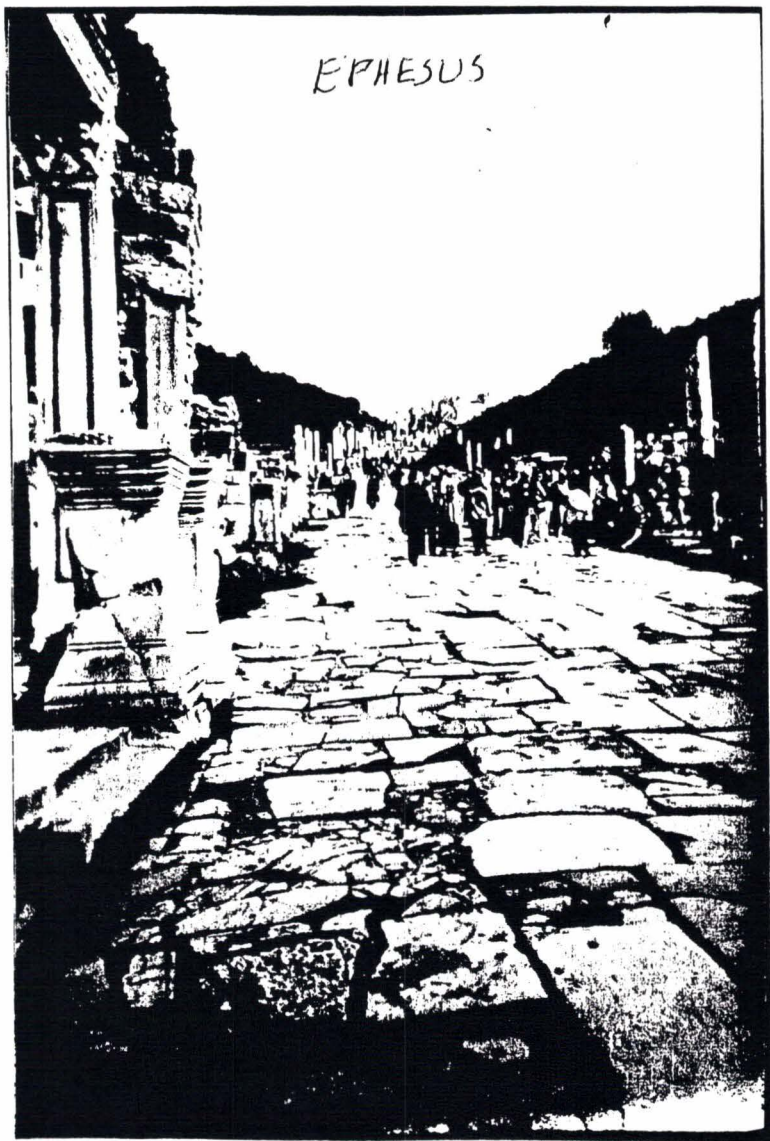
determined until 1897 and only one column can be seen today. (5) The power of the Word of God. In relation to John the Baptist's disciples (Acts 19:1-7), to Jews (v. 8), to Gentiles, (vv. 8-10), over diseases (vv. 11-12), over exorcists (vv. 13-16), over carnal believers (vv. 17-20), and over idols (vv. 21-41).

I do not know what individual sites we will see, but surely we will walk on Marble St., see the library of Celsus (a pagan philosopher, early 2nd century), the theater, and perhaps Hadrian's temple, baths, gymnasium, latrine, brothel. Both Marble St and the theater date back to the 1st c. A.D. making it easy to visualize Paul and his activities in the city. *2200 south*
2400
66 north

On June 22, 431 the 3rd ecumenical council was held at Ephesus with 200 bishops in attendance. It supported the Virgin Mary as the Theokotos (the one who gave birth to God). The opposition was led by Nestorius who proposed Christokotos (one who birthed Christ). But the decision of the council was the basis for the dogma that Mary was the Mother of God. After this the city began to decline and was nothing more than a little village by the 11th c.



EPHESUS



CORINTH

Its Strategic Location. In Paul's day Corinth was a major city of 500,000, 20,000 of whom were Jewish. Julius Caesar rebuilt Corinth in 44 B.C. It was the fourth largest city in the Roman Empire (after Rome, Alexandria, Antioch). This may have been what drew Paul from Athens to Corinth. He might have traveled overland (about 50 miles) or by sea from Piraeus to Cenchrea (the eastern port of Corinth about 5 miles from Corinth). The western port was Lecheum which opened onto the Ionian Sea and toward Rome. This narrow isthmus was the highway east and west. Ships were dragged 5 miles overland from one port to the other, or they could risk the dangerous sail around the southern tip of Greece. Sailors who did this were told to make their wills! Though Nero tried to dig a canal using 6000 slaves, in 1882-94 the canal was finally dug.

Its Characteristics. (1) Commerce brought great wealth and a mixture of people. (2) It was the capital of Achaia (the southern part of Greece, Macedonia being the northern part). In 51 Gallio was the proconsul before whom Paul appeared. (3) It was a city of many idol temples—to Apollo (7 of the original 38 columns can be seen today), Athena, Poseidon, Herakles, Hermes, Asklepios, Aphrodite. The latter crowned the peak of the Acropolis (1888 ft above sea level) and kept over 1000 prostitutes slaves. "To Corinthianize" meant to commit adultery. (4) Ruins of many taverns have been found. (5) In April or May the Isthmian Games were held every 2 years about 6 miles from

Corinth near the eastern end of the canal (1 Cor. 9:24-27). Thousands would come—athletes, spectators, vendors, prostitutes (and they needed tents!). the prizes included crowns (of withered wild celery at Isthmian games), money, oil, barley, praise. Lasting 5 days they began and ended with sacrifices to the gods.

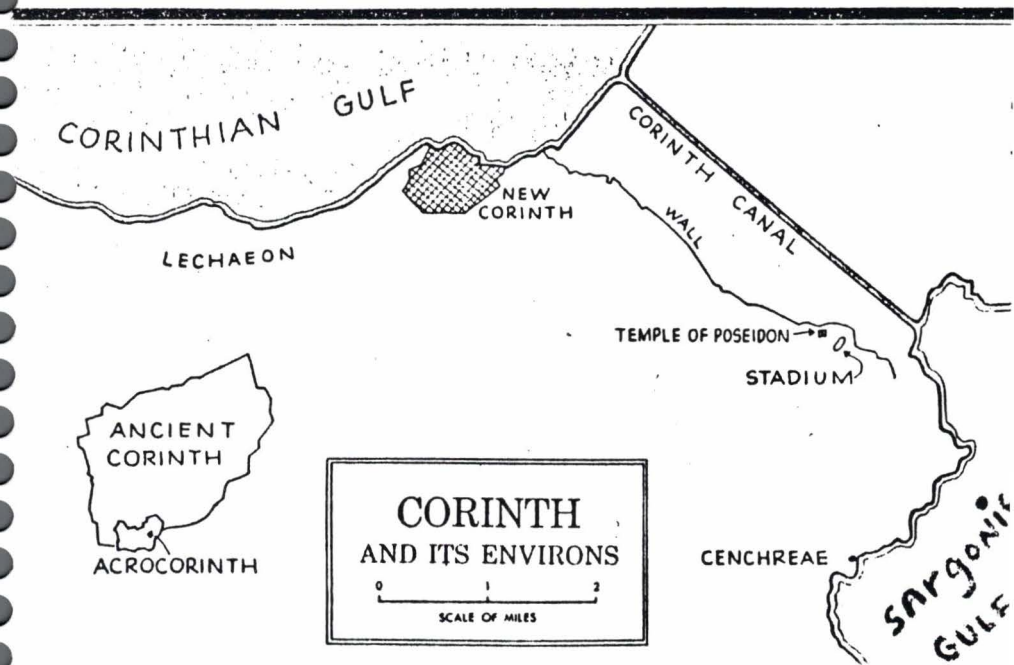
Paul at Corinth (Acts 18:1-18; 1 Thess. 3:1). Paul came to Corinth in A.D. 50 and stayed for 18 months. It was there he met and worked making tents with Aquila and Priscilla who, along with many Jews, were expelled from Rome in 49-50. When Silas and Timothy joined him (v. 5) Paul wrote 1 Thessalonians. As was his custom Paul first preached in the synagogue, then moved to a house next door, and among the converts was the ruler of the synagogue (vv. 4-8). Most converts were ordinary people (1 Cor. 1:26-27), Erastus, the city treasurer being an exception (Rom. 16:23, his name has been found on pavement at Corinth), and also Chloe who had servants (1 Cor. 1:11). During this time the gospel spread throughout Achaia (2 Cor. 1:1).

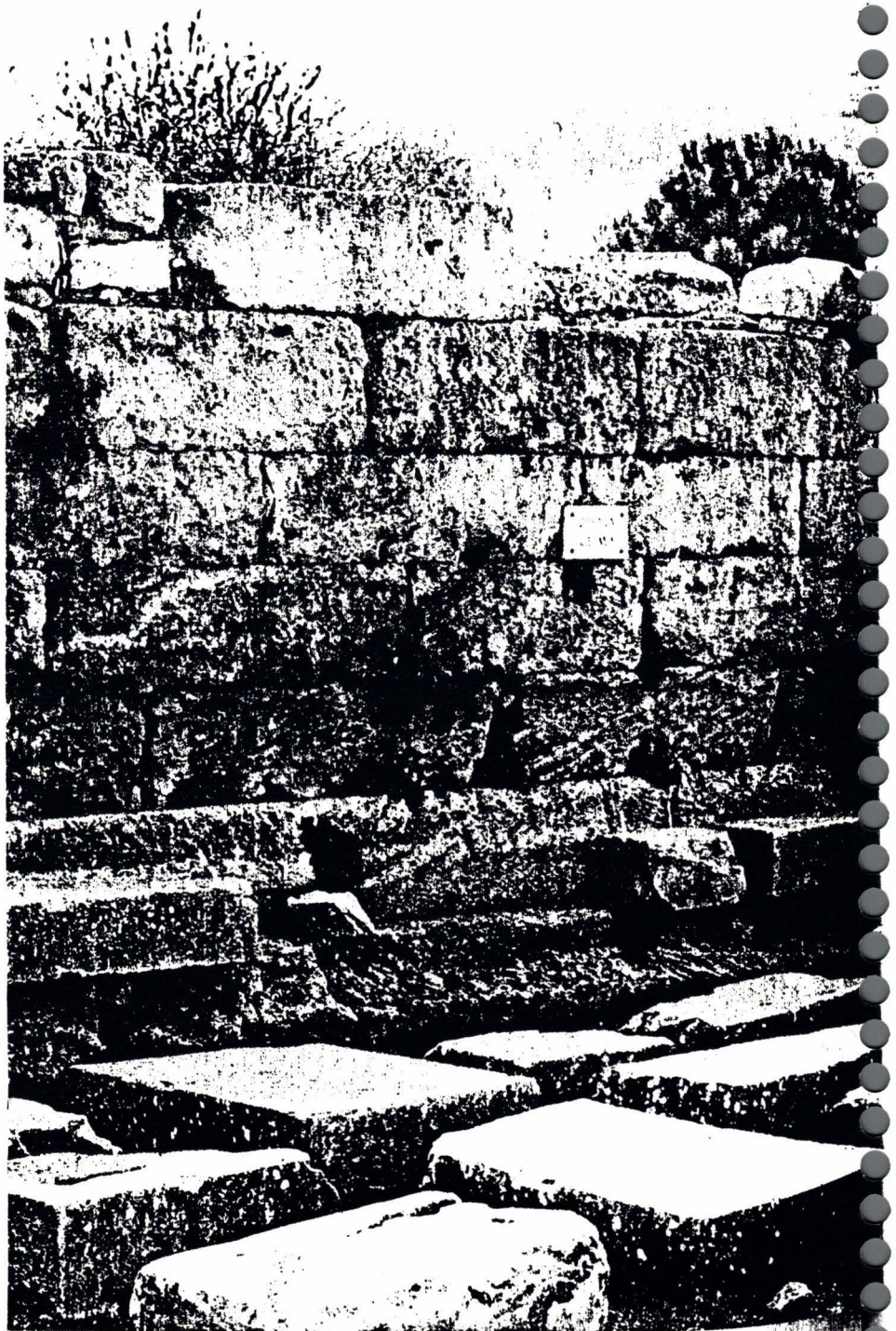
Opposition, led by Sosthenes, the ruler of the synagogue who succeeded Crispus, (possibly the Sosthenes of 1 Cor. 1:1) brought Paul before Gallio, the proconsul, at the judgment seat (the Greek word is *bema*, v. 12 and in 2 Cor. 5:10 of the future judgment of believers), but Gallio refused to get involved. The *bema* was a raised platform on which a Roman magistrate sat to administer justice. The entrance was from the rear using steps through openings separated by massive marble piers. The

actual seat was sometimes fixed in place and sometimes moved from city to city. Paul left Corinth from the port of Cenchrea (18:18) and shaved his hair indicating the completion of a temporary Nazarite vow he had taken (Numb.6:5).

Paul's letters to Corinth. (1) After this initial visit Paul wrote a letter which had been lost (1 Cor. 5:9). (2) He wrote 1 Corinthians from Ephesus. (3) After making a quick visit to Corinth he wrote a severe letter, now lost (2 Cor. 2:4). (4) He wrote 2 Corinthians from Macedonia, perhaps Philippi.

The two canonical letters deal with major subjects. In 1 Cor. Judgment seat of Christ (3:11-15), debateable activities (8-10), the Lord's supper (11:23-34), love (13), spiritual gifts (12-14), resurrection (15). 2 Cor contains glimpses of Paul's life (4:8-18; 11:22-33) and the longest discussion of giving in the N.T. (8-9).





BEMA at CORINTH

THESSALONICA

A Reminder of Paul's Itinerary. The 2nd journey began with a sharp disagreement over whether or not to take John Mark. Paul said, No and took Silas. At Lystra they added Timothy to the team. At Troas Paul received the vision of the man of Macedonia, and the team immediately set sail for Philippi. Then they went west to Thessalonica.

The City. Founded in 315 B.C. by Cassander who named it after his wife who was the sister of Alexander the Great. Like Athens it was a free city with autonomy in all its internal affairs and ruled by magistrates known as politarchs (the word Luke uses in Acts 17:6). Its population was around 200,000. Its location on the main highway between Rome and the East along with its sheltered harbor and docks made it a commercial center. Its mix included Greeks, Jews, privileged women, licentiousness, and lots of gods—Serapis (whose initiation rites occurred at night, see 1 Thess. 5:1); Dionysus (god of sex and wine, see 1 Thess. 4:3-8; 5:7b); Cabirus (protector and nurse, see 1 Thess. 2:7); as well as Aphrodite, Asclepius, and Zeus. No wonder Paul wrote that the converts had turned “to God from idols” and that he warned them against impurity (1 Thess. 1:9; 4:7).

Paul's Ministry (Acts 17:1-15). Paul went first to the synagogue for 3 sabbaths preaching that Jesus is the Messiah, that He died, and that He rose. Paul apparently stayed longer in the city (note 1 Thess. 2:9), and many were converted (v.4) The Jews

accused him of treason (v. 7) before the authorities who made Jason put up a bond, forfeitable if there was further trouble. There are several traditions concerning the place of Paul's preaching in Thessalonica. One is the Church of St. Demetrius, another is the Rotunda of St. George, another is the Church of St. Sophia. Two churches of St. Paul (one built in the late 19th century and the other in the 1950s) serve only to preserve the memory of Paul.

Information from 1 and 2 Thessalonians.

(1) Timothy returned from a visit to Thessalonica with a good report of the progress of the church (1 Thess. 3:2,6).

(2) Paul defended himself against slanderous accusations of the Jews (1 Thess. 2:3,5).

(3) Paul worked to support himself while there (1 Thess. 2:9; 2 Thess. 3:8-9).

(4) Some believers were being persecuted. This was more social and economic than political persecution (1 Thess. 1:6; 2:14; 3:3-4).

(5) Paul taught much prophecy while there and corrected some misunderstandings in both letters (1 Thess. 4:13-5:11; 2 Thess. 2:1-12; 3:11-12).

(6) Paul as pastor and shepherd concerned for his flock shows in these letters (1 Thess. 2:5-12; 3:7-8; 2 Thess. 1:11-12; 3:3-5).

P.S. We may be shown the Arch of Galerius, a Roman emperor (305-311) who tried to persecute Christians, but who before he died issued an edit of toleration toward Christians.

PHILIPPI

A Reminder. The 2nd journey began at Antioch in Syria, then proceeded through western Turkey, then to Troas where Paul saw the man of Macedonia pleading for him to come to Europe. They (Paul, Silas, Timothy, Luke) set sail for Neapolis, the port for Philippi, a 2 day journey (including an overnight on Samothrace). They must have had very favorable winds, because on the reverse trip it took 5 days to go from Neapolis to Troas (Acts 20:6).

The City was founded by Philip of Macedonia in 360 B.C. It was a Roman colony, that is, a piece of Rome on foreign soil with political and economic privileges for citizens (Corinth was also one). Paul and his party arrived about A.D. 50. We are not told how long he stayed but possibly two months.

Philippians 3:20 ("our citizenship is in heaven") would have had special meaning to the Philippians who, though living away from Rome, were citizens of Rome. Likewise, we Christians live away from heaven which is the place of our citizenship.

The Events at Philippi (Acts 16:11-40).

(1) Preaching to women at the river (v. 13).

Obviously there were very few Jews living at Philippi, for if there were 10 heads of households they would have been obligated to build a synagogue. The river provided water for ceremonial washings.

(2) Conversion of Lydia (vv.14-15). She was a business woman, selling purple fabrics. She was from Thyatira which was known for its purple dye. She was a worshipper of the true God, though not a

proselyte to Judaism and not a Christian until that sabbath day. She was apparently a widow but had a household of associates and/or servants and perhaps children.

(3) Paul cast out a demon from a slave girl who told fortunes to the profit of her masters (vv. 16-18).

(4) These masters falsely accused the missionaries of anti-Rome teaching before the magistrates who had them beaten and thrown into jail (vv. 19-24).

(5) An earthquake released the prisoners though they did not flee; the jailer and his household were converted and baptized; the magistrates ordered their release but Paul refused to leave unless the magistrates themselves came, since Paul, being a Roman citizen, had been unlawfully beaten. They came, Paul and Silas left and went to Lydia's home, then left the city (vv. 25-40). Luke, apparently not jailed, remained at Philippi for 6-7 years before rejoining Paul in on the return leg of the 3rd journey (20:6). The site of the jail we will be shown is likely not authentic. But across the road are the remains of the market place and a church built no earlier than A.D. 400. Remains of a theater which could seat 50,000 can be seen on the slope of the acropolis.

The Giving Church. At least three times the church at Philippi sent Paul gifts of money (Phil. 4:16). Epaphroditus brought the third gift to Paul when he was under house arrest in Rome (A.D. 61). Philippians is a thank you for that gift, and promises that the church that gives to missions will have its own needs met (4:19).

Sanctuary of the Egyptian Divinities

THEATRE

Traditional Prison

BASILICA A

Atrium...

Stage

Decumanus *Modern*

FORUM

EAST TEMPLE

road (Via Egnatia)

Library

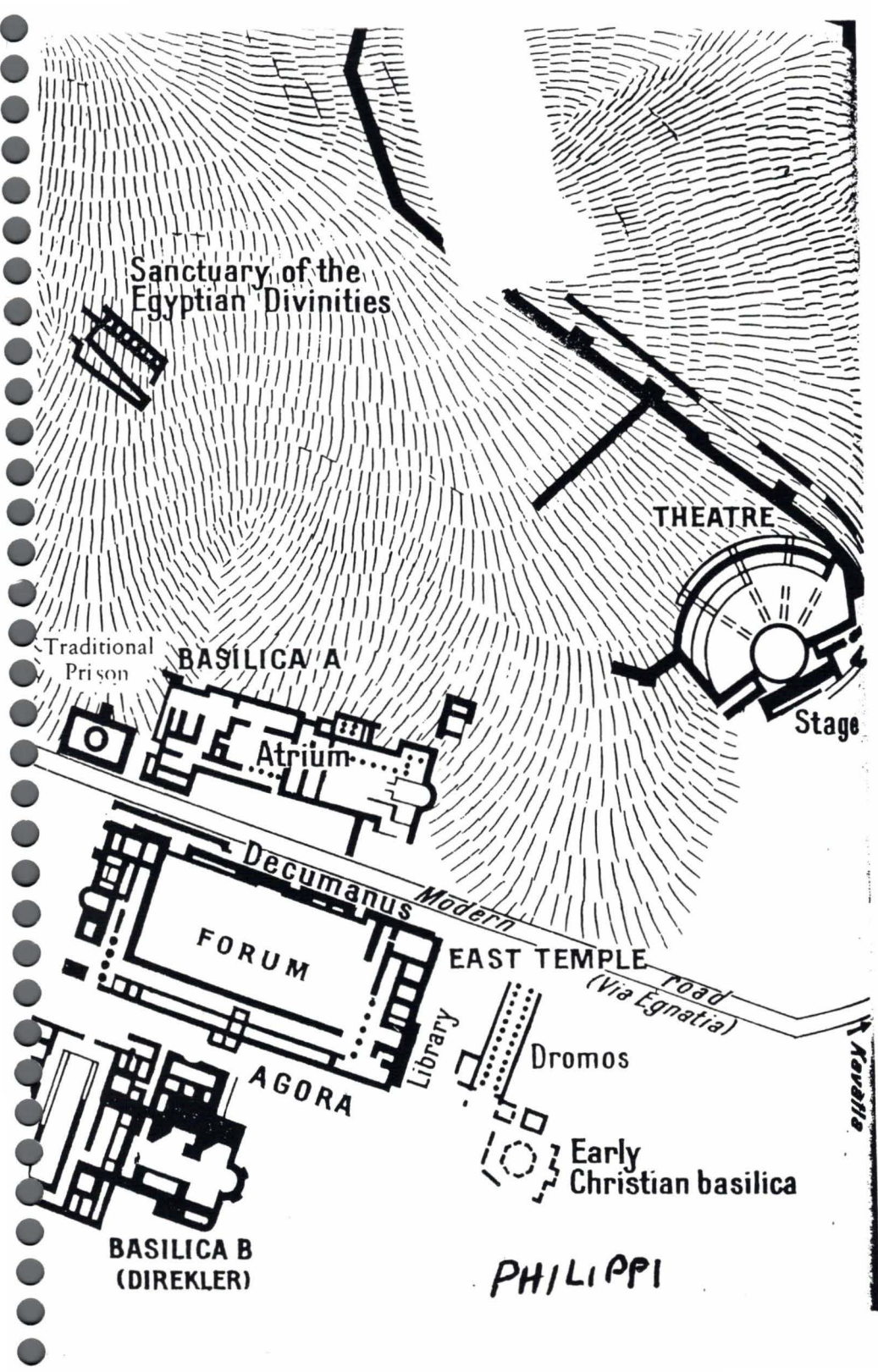
Dromos

AGORA

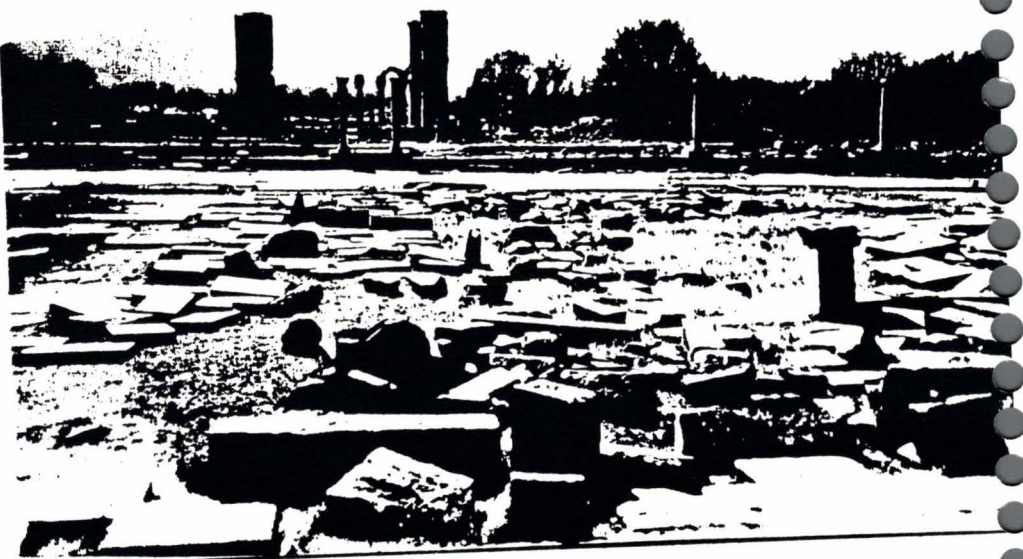
Early Christian basilica

BASILICA B (DIREKLER)

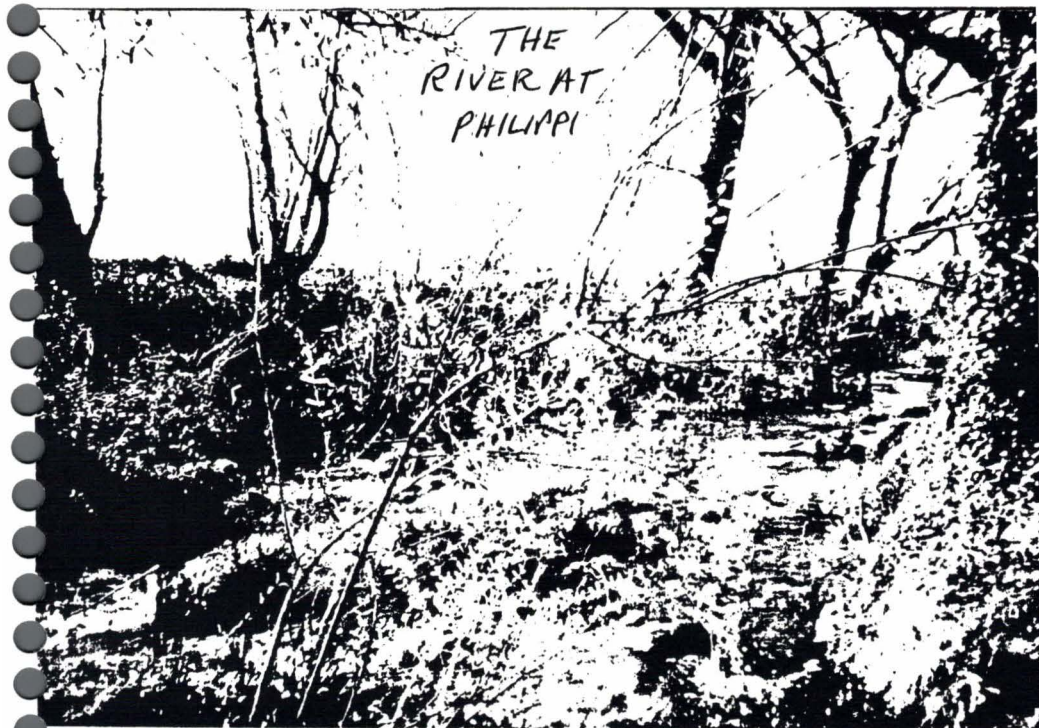
PHILIPPI



PHILIPPI



THE
RIVER AT
PHILIPPI



SOME OTHER FACTS

How did Paul travel on these trips?

By sea on various ships.

By walking.

On horseback.

How was Paul financed?

By his tent making.

By some gifts from churches.

By the Roman government to Rome.

How far did Paul travel?

After his conversion on the Damascus road, then to Arabia, back to Damascus, to Tarsus for several years, then called to the church at Antioch in Syria—around 500 miles.

1st missionary trip—around 1400 miles.

2nd missionary trip—around 2800 miles.

3rd missionary trip—around 3000 miles.

From his arrest in Jerusalem to house arrest in Rome—approximately 2000 miles.

Travels between his two Roman confinements—approximately 1200 miles.

Total approximate miles: 10,900 miles.

Years involved in the 3 missionary trips and the two confinements in Rome: about 20.

Mileage from Dallas to Athens (via Atlanta and N.Y.) 6,388 one way or 12,776 RT.