

Doctrine of Paul

8-1-18

1. Earlier I taught the early life of Paul, his conversion experience, the first missionary journey and the second missionary journey. Last week I began a study of Paul's third missionary journey and when time expired we were studying several evil practices encountered by Paul and his team at Ephesus.

2. I want to review some of that learned and then begin new material at point 8.2 on page two.

The Third Missionary Journey

1. Paul with several disciples went on the third missionary journey. A partial listing of those traveling with him was Timothy, Erastus, Gaius, Aristarchus, Sopater, Secundus, Tychicus and Trophemus. To determine the make-up of the cadre one must study carefully Acts 19:24-40.

2. Traversing once again to the Galatian region and Phrygia, Paul spent some time in follow-up work, strengthening his disciples in the Galatian cities.



3. Then he pursued his journey westward, coming into Asia and to its key city Ephesus.

4. Here he spent between two and three years, his longest stay in any single place. It was here in the Medical School of Tyrannus that Paul taught and interestingly, healed many. Acts 19:8-11

5. Prior to Paul's visit to Ephesus, Apollos of Alexandria had spent some time preaching and teaching there. Acts 18:26-28

6. Together with the labors of Priscilla and Aquila, left there by Paul earlier, their work may be considered to have laid the foundation for Paul's extended ministry in that city.

7. At this point in history, Ephesus was the leading center of the Roman province of Asia. It will later become the center of 1st and early 2nd century Christianity.

8. A number of evil practices found in Ephesus proved to be a challenge to Paul. The Lord assured him that "greater is He that is in you than he that is in the world."

Acts 18:9 One night the Lord spoke to Paul in a vision: "Do not be afraid; keep on speaking, do not be silent.

8.1 One such practice was "magical arts."

Acts 19:13 Some Jews who went around driving out evil spirits tried to invoke the name of the Lord Jesus over those who were demon-possessed. They would say, "In the name of Jesus, whom Paul preaches, I command you to come out."

Acts 19:14 Seven sons of Sceva, a Jewish chief priest, were doing this.

Acts 19:15 One day the evil spirit answered them, "Jesus I know, and I know about Paul, but who are you?"

Acts 19:16 Then the man who had the evil spirit jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding.

Acts 19:17 When this became known to the Jews and Greeks living in Ephesus, they were all seized with fear, and the name of the Lord Jesus was held in high honor.

Acts 19:18 Many of those who believed now came and openly confessed their evil deeds.

Acts 19:19 A number who had practiced sorcery brought their scrolls together and burned them publicly. When they calculated the value of the scrolls, the total came to fifty thousand drachmas (approximately \$10,000).

Acts 19:20 In this way the word of the Lord spread widely and grew in power.

Acts 19:21 After all this had happened, Paul decided to go to Jerusalem, passing through Macedonia and Achaia. "After I have been there," he said, "I must visit Rome also."

Acts 19:22 He sent two of his helpers, Timothy and Erastus, to Macedonia, while he stayed in the province of Asia a little longer.

Acts 19:23 About that time there arose a great disturbance about the Way.

8.2 Another such practice was the worship of statuary representing Diana (Latin for Artemis); a practice supported vigorously by the guild of silversmiths.

Acts 19:24 A silversmith named Demetrius, who made silver shrines of Artemis, brought in no little business for the craftsmen.

Acts 19:25 He called them together, along with the workmen in related trades, and said: "Men, you know we receive a good income from this business.

Acts 19:26 And you see and hear how this fellow Paul has convinced and led astray large numbers of people here in Ephesus and in practically the whole province of Asia. He says that man-made gods are no gods at all.

Acts 19:27 There is danger not only that our trade will lose its good name, but also that the temple of the great goddess Artemis will be discredited, and the goddess herself, who is worshiped throughout the province of Asia and the world, will be robbed of her divine majesty."

Acts 19:28 When they heard this, they were furious and began shouting: "Great is Artemis of the Ephesians!"

Acts 19:29 Soon the whole city was in an uproar. The people seized Gaius Aristarchus, Paul's traveling companions from Macedonia, and rushed as one man into the theater.

Acts 19:30 Paul wanted to appear before the crowd, but the disciples would not let him.

Acts 19:31 Even some of the officials of the province, friends of Paul, sent him a message begging him not to venture into the theater.

Acts 19:32 The assembly was in confusion: Some were shouting one thing, some another. Most of the people did not even know why they were there.

Acts 19:33 The Jews pushed Alexander to the front, and some of the crowd shouted instructions to him. He motioned for silence in order to make a defense before the people.

Acts 19:34 But when they realized he was a Jew, they all shouted in unison for about two hours: "Great is Artemis of the Ephesians!"

Acts 19:35 The city clerk quieted the crowd and said: "Men of Ephesus, doesn't all the world know that the city of Ephesus is the guardian of the temple of the great Artemis and of her image, which fell from heaven?

Acts 19:36 Therefore, since these facts are undeniable, you ought to be quiet and not do anything rash.

Acts 19:37 You have brought these men here, though they have neither robbed temples nor blasphemed our goddess.

Acts 19:38 If, then, Demetrius and his fellow craftsmen have a grievance against anybody, the courts are open and there are proconsuls. They can press charges.

Acts 19:39 If there is anything further you want to bring up, it must be settled in a legal assembly.

Acts 19:40 As it is, we are in danger of being charged with rioting because of today's events. In that case we would not be able to account for this commotion, since there is no reason for it."

Acts 19:41 After he had said this, he dismissed the assembly.

9. In spite of these opposing influences, some significant results have been recorded by Luke: "All who lived in Asia heard the word of the Lord, both Jews and Greeks; and "the word of the Lord was growing mightily and prevailing."

Acts 19:10 This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.

10. Thus Ephesus became a “light on a shining hill”, and the careful student of the New Testament should take notice of its subsequent history.

11. It is the only church in the New Testament whose history is traced in various stages from the time of its founding to the end of the Apostolic Age.

11.1 Several passages will make this assertion clear: Acts chapters 18-20, the Epistle to the Ephesians and 1st and 2nd Timothy. It would be helpful for serious students of the Word to compare 1Ti 1:3 with Rev 2:1-7. During the early growth of Ephesus as a Christian beacon, there were three heroes responsible for the city's spiritual welfare: Paul, Timothy, and John.

1Ti 1:3 As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer
1Ti 1:4 nor to devote themselves to myths and endless genealogies. These promote controversies rather than God's work -- which is by faith.

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Rev 2:1 "To the angel of the church in Ephesus write: These are the words of him who holds the seven stars in his right hand and walks among the seven golden lampstands:

Rev 2:2 I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not and have found them false.

Rev 2:3 You have persevered and have endured hardships for my name and have not grown weary.

Rev 2:4 Yet I hold this against you: You have forsaken your first love.

Rev 2:5 Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place.

Rev 2:6 But you have this in your favor: You hate the practices of the Nicolaitans, which I also hate.

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God.

11.1.1 We would be remiss to omit Aquila, Pricilla and Apollos as seed planters while Paul, Timothy and John harvested.

12. Following his departure from Ephesus, Paul traveled northward through Troas; then into Macedonia and Greece, where he spent three months.

Acts 20:1 When the uproar (*over Artemis disturbance*) had ended, Paul sent for the disciples and, after encouraging them, said good-by and set out for Macedonia.

Acts 20:2 He traveled through that area, speaking many words of encouragement to the people, and finally arrived in Greece,

Acts 20:3 where he stayed three months. Because the Jews made a plot against him just as he was about to sail for Syria, he decided to go back through Macedonia.

Acts 20:4 He was accompanied by Sopater son of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy also, and Tychicus and Trophimus from the province of Asia.

Acts 20:5 These men went on ahead and waited for us at Troas.

Acts 20:6 But we sailed from Philippi after the Feast of Unleavened Bread, and five days later joined the others at Troas, where we stayed seven days.

Acts 20:7 On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight.

12.1 There is need to review again the third missionary journey to avoid confusion with Paul's earlier trip across the Hellespont; but first an interesting anecdote.

12.2 Paul experienced certain mental anguish over a letter he had written to the Church at Corinth. Titus was dispatched to check on the status of the believer recipients of that letter in Corinth. The mental anguish is described in Paul's second letter to the church at Corinth.

2Co 2:12 Now when I went to Troas to preach the gospel of Christ and found that the Lord had opened a door for me,

2Co 2:13 I still had no peace of mind, because I did not find my brother Titus there. So, I said good-bye to them and went on to Macedonia.

2Co 2:14 But thanks be to God, who always leads us in triumphal procession in Christ and through us spreads everywhere the fragrance of the knowledge of him.

2Co 2:15 For we are to God the aroma of Christ among those who are being saved and those who are perishing.

2Co 7:1 Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.

2Co 7:2 Make room for us in your hearts. We have wronged no one, we have corrupted no one, we have exploited no one.

2Co 7:3 I do not say this to condemn you; I have said before that you have such a place in our hearts that we would live or die with you.

2Co 7:4 I have great confidence in you; I take great pride in you. I am greatly encouraged; in all our troubles my joy knows no bounds.

2Co 7:5 For when we came into Macedonia, this body of ours had no rest, but we were harassed at every turn -- conflicts on the outside, fears within.

2Co 7:6 But God, who comforts the downcast, comforted us by the coming of Titus,

2Co 7:7 and not only by his coming but also by the comfort you had given him. He told us about your longing for me, your deep sorrow, your ardent concern for me, so that my joy was greater than ever.

2Co 7:8 Even if I caused you sorrow by my letter, I do not regret (**metamelomai**) it. Though I did regret (**metmelomai**) it -- I see that **my letter** hurt you, but only for a little while --

2Co 7:9 yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance (**metanoia**). For you became sorrowful as God intended and so were not harmed in any way by us.

2Co 7:10 Godly sorrow brings repentance (**metanoia**) that leads to salvation and leaves no regret, but worldly sorrow brings death.

Note: There is the verb **Metanoieo**, which means to change one's mind based on a rational decision which more often than not has no emotional connotation. There is the verb **Metamelomai** which means to feel sorry about what one has done.

2Co 7:11 See what this godly sorrow has produced in you: what earnestness, what eagerness to clear yourselves, what indignation, what alarm, what longing, what concern, what readiness to see justice done. At every point you have proved yourselves to be innocent in this matter.

2Co 7:12 So even though I wrote to you, it was not on account of the one who did the wrong or of the injured party, but rather that before God you could see for yourselves how devoted to us you are.

2Co 7:13 By all this we are encouraged. In addition to our own encouragement, we were especially delighted to see how happy Titus was, because his spirit has been refreshed by all of you.

2Co 7:14 I had boasted to him about you, and you have not embarrassed me. But just as everything we said to you was true, so our boasting about you to Titus has proved to be true as well.

2Co 7:15 And his affection for you is all the greater when he remembers that you were all obedient, receiving him with fear and trembling.

2Co 7:16 I am glad I can have complete confidence in you.



13. While at Corinth he wrote his Epistle to the Romans.

14. Returning through Philippi and Troas, he stopped at Miletus and met with the elders of the church of Ephesus.

Acts 20:17 From Miletus, Paul sent to Ephesus for the elders of the church ...
Acts 20:22 "And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there ...
Acts 20:23 I only know that in every city the Holy Spirit warns me that prison and hardships are facing me.

15. Here he rehearsed his ministry among them, and charged them with their sober responsibilities, while also warning them of dangers that would arise after his departure.

Acts 20:28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

Acts 20:29 I know that after I leave, savage wolves will come in among you and will not spare the flock.

Acts 20:30 Even from your own number men will arise and distort the truth in order to draw away disciples after them.

Acts 20:31 So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears.

16. Wishing to be in Jerusalem for the Feast of Pentecost, Paul made his way through Tyre and Caesarea where he was warned of the dangers awaiting him. It is here that Paul becomes a full fledged reversionist putting his needs above the will of God.

Acts 21:3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

Acts 21:4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

Acts 21:5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

Acts 21:6 And when we had taken our leave one of another, we took ship; and they returned home again.

Acts 21:7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

Acts 21:8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

Acts 21:9 And the same man had four daughters, virgins, which did prophesy.

Acts 21:10 And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.

Acts 21:11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

Acts 21:12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

Acts 21:13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

Acts 21:14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

16.1 In his religious apostasy he says: "I am even willing to die at Jerusalem for the name of the Lord Jesus;" he pursued his course.

17. With him was the money he had collected for the needy saints in Jerusalem (compare 1Co 16:1-4; 2Co 8-9; Rom 15:25-27).

1Co 16:1 Now about the collection for God's people: Do what I told the Galatian churches to do.

1Co 16:2 On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made.

1Co 16:3 Then, when I arrive, I will give letters of introduction to the men you approve and send them with your gift to Jerusalem.

1Co 16:4 If it seems advisable for me to go also, they will accompany me.

Rom 15:25 Now, however, I am on my way to Jerusalem in the service of the saints there.

Rom 15:26 For Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem.

Rom 15:27 They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings.

18. While he was warmly received by James and the elders, certain Jews from Asia, present in Jerusalem for the Feast of Pentecost, accused Paul of defiling the temple area. (see Acts 21:27-36)

18.1 Notice Paul does what he has warned all of his gentiles converts never to do: "get involved again with the evil legalism of the Mosaic Law."

Acts 21:20 When they heard this, they praised God. Then they said to Paul: "You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law.

Acts 21:21 They have been informed that you teach all the Jews who live among the Gentiles to turn away from Moses, telling them not to circumcise their children or live according to our customs.

Acts 21:22 What shall we do? They will certainly hear that you have come,

Acts 21:23 so do what we tell you. There are four men with us who have made a vow.

Acts 21:24 Take these men, join in their purification rites and pay their expenses, so that they can have their heads shaved. Then everybody will know there is no truth in these reports about you, but that you yourself are living in obedience to the law.

18.2 A riot followed and the incident led to his arrest by the Roman captain in the city. This is divine discipline from God for Paul's stubborn refusal to obey God's command to go to Rome; this is a nice way of saying stop encroaching on Peter's responsibility and do your job of being the apostle to the Gentiles.

The Imprisonment Period

1. At first sight it appears strange that Luke should have given so large a section of his narrative to Paul's imprisonments, when it was the missionary expansion of the early church that had occupied him up to this point.

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