

Acts: A New Vision of The People of God

Stevens Video Resources

This document provides links to online videos that coordinate with the textbook, *Acts: A New Vision of the People of God* by Gerald L. Stevens. These videos are intended as an additional resource for this publication and for any study of Acts. These videos have on-location visits by the author following the missionary journeys of Paul, as well as Paul's final journey to Rome. Videos are produced with additional images, maps, and museum resources to enhance the presentations. The videos help the historical, social, and political world of Acts come alive within its first-century background. A brief description of the content of each video is provided to help survey the entire catalog to find what is relevant to a particular topic or line of study.

PAUL'S MISSIONARY JOURNEYS

Home: <http://drkoine.com/paul/index.html>

Site navigation: <http://drkoine.com/paul/journeys/index.html>

First Missionary Journey

Cyprus

<http://drkoine.com/paul/journeys/1mj/cyprus/index.html>

Tarsus

Tarsus Blog: Read our journal about our visit to Tarsus and surrounding territory, as well as see additional pictures and a movie at the end of the blog.

Tarsus Roman Road: A Roman road was discovered in the very center of the Tarsus business district during building construction. The road is significant, because the construction has been dated by some to the first century AD. The road was excavated by archeologists and reveals the direction pointing into the heart of the ancient city. In fact, the road points exactly in the direction of the traditional St. Paul's well.

St. Paul's Well: St. Paul's Well is an ancient well in downtown Tarsus that traditionally has been associated with the apostle Paul. The area around the well was excavated, and Roman artifacts have been uncovered. The stones around the well are part of a Roman road, so the well can be documented as going back to the ancient Roman period, at least to the fourth and fifth centuries. The ancient Roman road discovered in downtown Tarsus points exactly in the direction of this well.

Tarsus Museum: The Tarsus Museum is located in the city's cultural complex and near St. Paul's Church. The artifacts are displayed in a basement area and contain objects from the Gözlükule excavations as well as the old areas of the city. Library and security rooms are on the ground floor. The museum is said to have 28,176 coins, but these are not on display. The coins that are displayed are not dated, which is not helpful for research.

Antioch of Syria

Antioch of Syria Blog: Read our journal about our visit to Antioch of Syria from our base in Adana, Turkey, as well as see additional pictures and a movie at the end of the blog.

Hatay Archeological Museum: The Hatay Archeological Museum is famous around the world for its Roman and Byzantine mosaics. The museum is located in the modern city of Antakya, which is ancient Antioch of Syria, in the Hatay province, which was annexed from Syria to Turkey in 1939. The mosaics go back to the second century AD and come from ancient cities such as Daphne, Antioch, and Tarsus. One outstanding artifact is a sarcophagus that still had the bones and jewelry of the elite individuals buried within. Some of the museum's holdings were digitized in 2012, after our visit there.

Girne (Kyrenia)

Girne (Kyrenia) Skyline: Modern Girne is the renamed Greek city of Kyrenia after the 1974 Turkish invasion and ethnic cleansing of northern Cyprus. Kyrenia also is the ancient name. Just over the mountain range from this port city is the ancient port city of Salamis where Barnabas and company first set foot on the first missionary journey. Barnabas was from Cyprus, and this is the probable reason for the choice of this first target of the Antiochene mission effort. Girne is worth a visit alone for seeing the Kyrenia Shipwreck Museum in the Kyrenia Castle, one of the most outstanding shipwrecks preserved from the ancient Roman period. Click the image for a view of the city skyline against a mountain backdrop from the top of the Kyrenia Castle right at the port harbor.

Kyrenia Shipwreck: The Kyrenia shipwreck is a merchant vessel that sank in 288 BC in a storm less than a mile from its final destination at the Kyrenia port on Cyprus. This ship was long in service during the time of Alexander the Great and his successors. This long service aids archeologists in learning about ancient ship

construction and repair. The main cargo was wine, with about 400 amphorae from Rhodes, which indicates one of the stops of the ship on its last voyage. Other cargo indicates trade at Samos and Kos. Lead fishing weights indicate the sailor diet, probably eaten ashore by the four seamen who manned the boat. The ship was built using the “shell first” method, opposite of today. The spokesman in the movie is Owen Gander, one of the principal divers of the 1968–1969 underwater archeological expedition, who happened to be taking measurements the day we visited.

Kyrenia Shipwreck Museum Tour: Owen Gander, one of the principal divers of the 1968–1969 underwater archeological expedition, happened to be taking measurements the day we visited. Jean struck up a conversation with Owen about the shipwreck, and, after finding out that I was a professor from the United States, he volunteered to take us on a personal tour of the shipwreck museum to describe the archeological work and the significance of the various artifacts displayed. We gained invaluable insight from one of the principal divers who actually took part in the original expedition.

Salamis

Breakwaters of Ancient Salamis: The old breakwaters of the ancient port of Salamis are still visible today against the backdrop of the modern city. Salamis is where Barnabas and Paul first set foot on the first missionary journey. Cyprus was the home of Barnabas, and this origin is the likely reason for targeting the island of Cyprus as the first stop on this Antiochene mission, about AD 47–48.

Salamis Stadium: The presence of the Roman stadium at Salamis indicates how Romanized this port city had become. The stadium is not well preserved, with only an oblong depression in the ground to give the idea of the ancient structure. However, a few columns remain in place on site, and the stadium seating from one section to the north is preserved. The stadium is only a hundred yards or so from the theater, showing how close these structures were arranged when possible.

Salamis Theater: The Roman theater at Salamis could hold about 10,000 people, which gives an estimate of the population of Salamis at about 100,000. The theater is constructed in the classic Roman style, and is fairly well preserved. Most interestingly, the theater has some columns with Greek inscriptions that indicate the evidence of the imperial ideology of the Roman Empire in evidence and on display in this ancient city.

Roman Baths: Roman baths were an iconic feature of Roman life. Even cities of other civilizations of conquered peoples show evidence of this standard element of Roman society. The ritual of daily baths was a part of even the typical Roman citizen. These baths were not just for cleansing; they were part of the fabric of Roman society and interpersonal relations. Like on the golf course today, business was conducted, and the activity of patrons and clients was prominent. Romans put great money into the construction of these baths, with marble and other materials used lavishly. They were frequented so much that foot traffic wore down the marble steps leading from one area of the baths to another.

Roman Villa: Roman villas were the homes of the elite of Roman society in a given city. Home owners were wealthy and helped fund public works, such as aqueducts, building construction, such as the bath complexes, and other aspects of

the ancient Roman city. These home owners also were the patrons of society, often having dozens of clients who depended on them for their livelihood and possibilities of advancement. These individuals also provided hospitality for travelers.

Kourion

Gladiator Mosaics: Ancient Kourion is on the southern coast of Cyprus, about two-thirds of the distance between Salamis and Paphos. The ancient ruins lie near modern Episkopi in one of the very few fertile regions of the rock island. The ruins lie on the top of the great cliffs that drop off dramatically to the Mediterranean Sea. The attraction of the ruins are the mosaics of the House of the Gladiators and the House of Achilles. The Greco-Roman theater has been preserved and is used for modern ceremonies. Kourion artifacts were removed by a treasure hunter in the nineteenth century and made their way to various institutions in the United States, including the New York Metropolitan Museum of Art, and Stanford and Harvard Universities. Tragically the thousands of pieces at Stanford were destroyed by the 1906 earthquake.

Driving Cyprus: Cyprus is nothing but rock—and very dusty almost everywhere. Driving Cyprus is a bore, because, unless you are right at the water's edge and can view the beautiful Mediterranean Sea, you basically have not much to view. The ancient site of the cliffs of Kourion, shown in the image, is one of the few fertile regions on the island.

Paphos

Ancient Paphos: Paphos is famous in myth as the birthplace of Aphrodite. As a result, Paphos was the most central site for the worship of this goddess throughout the ancient world. When Paul visited the city, Paphos was the capital of the senatorial province of Cyprus of the Roman empire. The ruins of the Roman governor's palace are a key tourist attraction, along with exquisite mosaics in the House of Theseus and the House of Dionysus.

House of Dionysus: Of the ancient ruins preserved at Paphos some of the most impressive are the beautiful mosaic floors from the homes of the wealthy elite of the city. The most outstanding and extensive of these include the House of Dionysus, named for the god portrayed in the central mosaic.

Asklepion at Paphos: An asklepion was an ancient healing center. Activities would include rituals for healing by the supplicant, who, as a devotee to the god Asklepios, would give tokens of gratitude for perceived healing, sometimes in the form of the body part healed or by erecting a monumental inscription column. Elymas the magician, whom Paul confronted in his visit to Paphos, probably had connections to this healing center. Roman governors included magicians as advisors in their governmental cabinets, especially if the magician was perceived to have special powers, such as healing, or the ability to see into the future.

Palace of the Proconsul Sergius Paulus: Paul met and converted the proconsul, Sergius Paulus, the Roman governor of the province of Cyprus who resided in the governor's palace prominently positioned in the capital city of Paphos. The governor's palace included not only rooms for residence, but governmental business as well. The Roman governor's palace at Paphos has been uncovered and is known as the House of Thermeus. The typical place where the governor

would have received palace visitors has been determined to be a horseshoe shaped apse up a flight of steps after passing a receiving hall that had a beautiful mosaic related to the story of Achilles. This apse likely is where Sergius Paulus received Saul of Tarsus.

Port of Paphos: The ancient port of Paphos is at water's edge near the modern city. From this port, Barnabas and Saul would have departed from the island of Cyprus having navigated the entire length of the island's southern end. They set sail for Perge, a busy port and capital of the province of Pamphylia on the southern coast of modern-day Turkey. Perge was inland a few kilometers, but easily accessed by the Cestrus river. Perge will become a sore point in the story of Barnabas and Paul.

South Galatia

<http://drkoine.com/paul/journeys/1mj/south-galatia/index.html>

Perge

Perge Blog: Read our journal about our visit to Perge and surrounding territory, as well as see additional pictures and a movie at the end of the blog.

Perge Nymphaeum: A nymphaeum was a civic water fountain fed by a fresh water spring or river that was an expensive public works project funded by some benefactor of the city. The structure displayed artistic beauty and supplied fresh water for the use of citizens. The nymphaeum at Perge was unusual, as this fountain was the source of a large water channel that cascaded down the middle of the main colonnaded street, collecting in pools at regular intervals for almost a mile. These pools were stocked with fresh fish. Roman roads were so well travelled that the wagon wheels made ruts visible even today.

Perge Theater: The theater at Perge is not accessible to tourists. Some intrepid visitors with inquiring minds, however, and determination to plow through chest-high thorn bushes can gain a view of this grand ruin left today to the elements.

Perge Stadium: The second-century AD stadium at Perge with a capacity of 12,000 is second only to the stadium of Aphrodisias in size, and almost as well preserved. The stadium used a barrel-vaulted construction technique. The monumental entrance on the south end no longer survives. On the east side, the barrel vaults provided 20 rooms to house shops, whose shopkeeper's name or trade is indicated in wall inscriptions.

Perge Baths: Perge developed a number of monumental baths. The northwest cardo sported a bath dedicated to Nero in the middle, and at the end, a monumental bath graced with a monumental nymphaeum. The southeast cardo also had a bath near the ancient Hellenistic Gate, the main entrance into the city. This bath is well preserved and illustrates the multiple rooms of decreasing temperatures of steam heat (cauldarium, tepidarium, frigidarium), as well as the intricate underground operations that channeled the steam.

Perge Inscriptions: Perge reveals a number of important inscriptions. Those along the street north of the agora market are the most interesting in terms of honor and status claims for the ancient city itself. One inscription actually personifies Perge, while another can be read by a group out loud antiphonally to emphasize its dramatic impact.

Perge and Plancia Magna: Plancia Magna was a wealthy patroness and native of Perge. She had royal blood, high family status, and great power and influence in Asia. Her father was the Roman senator and proconsul Marcus Plancius Varus, and her mother the Herodian princess Julia. Her brother also was a Roman senator. Her maternal grandfather was King Tigranes of Armenia, and earlier maternal ancestors included King Archelaus of Cappadocia and Herod the Great of Judea with his wife, Mariamne. Her mother was priestess of Artemis in Perge, while Magna herself became high priestess three times over, not only of Artemis, but of the imperial cult and of the mother of the gods. Plancia Magna, her brother, and maternal cousins are the last known descendants of the Herodian dynasty. Inscriptions document that Plancia Magna and her family were extraordinarily civic minded, charitable, and generous, so much so that they gained status as “second founders” of Perge, with the honorific title “Ktistes” (“Founder”). One of her most significant benefactions was beautifying the Hellenistic Gate, restoring the side towers and courtyard with a two-tiered triumphal arch and stuary to Greek gods and goddesses, including the Roman imperial family. The Boule, Demos, and Gerousia of Perge gave her the honorific title “Demiourgos,” the highest public office in government, which meant that she sponsored the local games held in Perge. The picture is a statue of Plancia Magna held in the Antalya Museum.

Ariassos: Ariassos is perched dramatically on a steep hillside in the mountains surrounding Perge on the Pamphylian plain. Not mentioned often in ancient sources, Ariassos as part of Pisidia moved from Seleucid to Pergamene to Roman control (when Attalus III left his kingdom to Rome 133 BC). Augustus incorporated Ariassos into the Roman province of Galatia. The best preserved ruin is the triple arch gate that had four statues. The gate used to have important inscriptions illustrating Roman empire rule, but these inscription blocks have been removed. By whom is unknown.

Perge Northwest Gate: The main street of Perge intersects with another street heading northwest near the monumental nymphaeum supplying water for the street’s cascading canal. As one turns left to head down this intersecting street, one passes the baths of Nero. At the end of the street one is greeted by another monumental nymphaeum that supplies even more Roman baths. Across from this nymphaeum is the northwest gate heading out of town toward the Pisidian highlands. Through this gate Paul and Barnabas would have traveled to make their way to Pisidian Antioch on the 1MJ.

Perge: Via Sebaste: Paul and Barnabas leave Perge on the 1MJ heading inland for the highlands of Pisidian Antioch. Coming out of the northwest gate, they have two options. One option is the central road straight up into the highlands. This route is shorter, but also much more difficult due to the steep climbs and uphill journey all the way. The other road is the main Roman road, the Via Sebaste more to the west. This route is longer, but a much easier ascent into the mountains. Portions of the Via Sebaste are still in tack to this day, including the first pass out of the Pamphylian plain into the Taurus Mountains with several inscriptions along the road and the first traveler’s rest stop and spring water well.

Perge: Via Sebaste Inscriptions: One of two roads Paul and Barnabas may have taken out of Perge on the way to Pisidian Antioch is the Via Sebaste. A portion of this ancient road is still preserved in the first pass out of the Pamphylian plain into

the Taurus Mountains. Inscriptions are viewable that document society, Roman milestones, and repair of the Via Sebaste by emperor Vespasian. The Vespasian inscription also provides the earliest datable evidence that Lycia and Pamphylia actually were a double province at this time as a result of early reform measures instituted by Vespasian.

Perge: John Mark's Departure: When the boat landed at Perge of Pamphylia on the southern coast of Asia, John Mark left the IMJ mission team. Luke does not indicate why. Paul, however, interpreted John Mark's departure as a defection from the mission team and an abandonment of the mission. Paul and Barnabas later would have a serious disagreement over the matter of John Mark that split the mission team at the beginning of the second missionary journey.

Aspendos

Aspendos Blog: Read our journal about our visit to Aspendos from our base in Antalya, Turkey, as well as see additional pictures and a movie at the end of the blog.

Aspendos Theater: Aspendos was a close neighbor to Perge about 10 miles inland on the Eurymedon River, a busy port in ancient times, but not a city of great historical import. The city is famous, however, for its theater, perhaps the best-preserved from antiquity, originally seating about 7,000. The theater was designed and built in 155 BC by its noted Greek architect and resident, Zenon. The three-story *skene* or *scaenae frons* (stage), one of the few still surviving today, enveloped and completely enclosed the audience for unimpeded focus on the activities within its confines. A wooden partial ceiling leaned out over the *cavea* (seating area), but does not survive. The top tier of the structure reveals 58 post holes that secured beams for extension of the *velarium* (awning) that could be pulled out over the audience for even more shade when needed.

Aspendos Bridge: When the Romans built a bridge over the fast-flowing Eurymedon River, Roman engineers angled the bridge strategically so that the turned piers slowed the water flowing downriver, and wedged-shaped masonry reinforcements on the central piers impeded the river undermining them. Seljuk Turks replaced the bridge in the 13th century but reused the ancient Roman foundations, as well as other Roman stone blocks. Thus, the rebuilt bridge followed closely the Roman design. The ancient Roman bridge, however, stood higher at its peak.

Aspendos Aqueduct: Aspendos has one of the most impressive Roman engineering accomplishments of the empire in its aqueduct system. Headwaters from two sources brought water near to Aspendos by a conventional channel of bridges and tunnels. The remaining mile, however, was the trick, as the water not only had to cross a low, swampy valley, but then also had to climb a steep and high slope up the acropolis to a holding tank. Roman engineers designed a complex combination of elevated, arched bridges to reduce the drop height to the bottom of the siphon (venters) and inverted siphons (following a "u" pattern rather than the tradition "n" pattern) with two unequally high, massive water towers on the north and south ends of the valley in a closed siphon system completely bled of air. These towers, at 131 feet, were almost as high as the famous Pont du Gard aqueduct in France (160 feet).

Side

Side Blog: Read our journal about our visit to Side from our base in Antalya, Turkey, as well as see additional pictures and a movie at the end of the blog.

Side Ruins: Side today is a resort area that in ancient times was a port city about twelve miles from Aspendos. After occupation by Alexander the Great, Side became thoroughly Hellenistic in culture. The Roman general Pompey brought the city under Roman control in 67 BC. Commercial prosperity in olive oil and port trade swelled the population to 60,000 in Paul's day. This port also was notable for its slave trade. The agora is square and has the ruins of the round Tyche and Fortuna temple. Some of today's ruins date back to the second century AD.

Side Museum: The museum at Side is housed in the ancient public baths area. While the museum is small, some of its holdings are most unusual among museums in Turkey. Of the significant displays, the most important is of several unusual in-ground Roman burials. (Romans normally cremated the bodies of the deceased and preserved the bones within a bone box.) Another significant display is a collection of Roman caplar anchors and other items recovered from the sea in the port area. A third significant display is one of the very few depictions we have of the myth of the punishment of Ixion, whose story illustrates multiple violations of fundamental guest-host social expectations (zenia). One violation was the revenge murder of his father-in-law over an ongoing dispute at a family feast, the first accusation of kin-slaying in Greek mythology. The other violation was of the hospitality of Zeus after Zeus had had pity on Ixion being spurned by all his neighbors and inviting him up to Mount Olympus. Ixion, however, failed to hide his lust for Zeus's wife, another egregious violation of zenia codes. In his wrath, Zeus ordered Ixion bound to a winged, fiery wheel perpetually spinning across the heavens forever. The relief housed in the Side Museum depicts Ixion affixed to the fiery wheel.

Side: Roman Milestone: During the construction of a resort hotel in the area of Side, a previously unknown bilingual Roman milestone was discovered still standing *in situ*. The milestone was placed during the proconsulship of Manius Aquillius, first governor of Asia, but incorrectly refers to Aquillius as "consul" rather than "proconsul." The milestone also incorrectly identifies Aquillius as "governor of the Romans," which, of course, he was not; he was governor of the Asians. The milestone marks Roman mile 331. The question is, from which origination city?

Phaselis

Phaselis Harbors: We encounter the Pamphylia and Lycia regions on Paul's first missionary journey. Luke mentions the seaports of Perge on the way inland and Attalia (Antalya) on the return to Antioch. The Pamphylian-Lycian region had numerous other significant cities, especially on the coast, such as the ports of Side and Phaselis. Originally established by the Rhodians in the 700s BC, Phaselis was an important Lycian port supporting commerce among Greece, Asia, Egypt, and Phoenicia. Framed by the Bey Mountains, this port rich in Greek and Roman history notably had three useable harbors still viewable today. One of the significant long-term problems for this city was being surrounded by swampy regions that plagued her citizenry with malaria and other diseases.

Phaselis Site: Ancient Phaselis was a port of Lycia just south of Attalia (Antalya) of Pamphylia. Remains of the aqueduct greet visitors in the parking area, which is next to the swamps that surround the site with the seashore right on the other side of the road. One walks up the ancient *cardo* (main street) past inscriptions documenting the Roman history of the site. The main road ends with Hadrian's "Waterway Gate" leading into the south harbor area. The baths of Domitian along the *cardo* still show the dedicatory inscription over the main entrance. Other baths near the agora show the ancient system of steam-heating and also are near the theater with its spectacular view of the Bey Mountain range close by. Visitors easily access the harbor beaches. A long, steep climb up the cliffs near the south harbor beach reveals a breathtaking overview of the entrance to the harbor.

Antioch of Pisidia

Antioch of Pisidia Blog: Read our journal about our visit to Antioch of Pisidia, as well as see additional pictures and a movie at the end of the blog.

Mountains, Snow, Steams, and Aqueducts: Aqueducts were great feats of Roman engineering using the arch and keystone architectural principle. Antioch of Pisidia is located in the Pisidian highlands surrounded by snow-capped mountains. This snow melt was the source of the mountain streams flowing down to the lowlands and for the Roman aqueducts. The remains of the aqueduct that supplied mountain snow melt to ancient Antioch of Pisidia still survive, but off the beaten track away from the city ruins.

Theater, Basilica, and Synagogue: The theater at Antioch of Pisidia is not in a good state of preservation but is situated almost in the heart of the city. This structure was the hub of ancient Antioch's cultural life. To the north of the theater lie the remains of the Christian basilica. The New Testament scholar, William Ramsey, widely traveled throughout Asia Minor retracing the steps of Paul, made observations that led him to believe this basilica was built immediately over the location of the ancient Jewish synagogue of Antioch. The basilica is directly opposite the entrance to the temple of Augustus complex.

Temple of Augustus: The temple of Augustus covered many acres, including a magnificent prophyllon approaching the complex and claimed the highest spot overlooking the city of Antioch of Pisidia. The backside of the temple was carved straight into the bedrock wall. Emperor worship was as strong or stronger in Asia Minor than in any province of Rome.

Paul's 1MJ Visit to the City: Paul preached in the synagogue at Antioch of Pisidia. Luke uses this sermon as one of the example sermons of the preaching of the apostle Paul. He gives an example sermon on each missionary journey. Luke uses these three sample sermons to illustrate how Paul adapted his preaching to the specific audience. The content of the message changes radically, depending on whether the audience is Jewish (1MJ), pagan (2MJ), or Christian (3MJ). Here at Antioch of Pisidia, Luke demonstrates the content of Paul's message when preaching to a Jewish audience. Notice the emphasis on the story of Israel and on the Jewish Scriptures.

Yalvaç Archeological Museum

Overview of Museum Holdings: The archeological museum tells the history of ancient Anatolia and is in the modern city of Yalvaç, which lies literally adjacent to the ancient site of Antioch of Pisidia. The museum houses two famous inscriptions. One is the Paulus inscription, evidencing the political activity in Asia Minor of the well-connected Paulus family. Another inscription is the *Res Gestae Divi Augusti*, the last testament of the emperor Augustus.

The Paulus Inscription: The Paulus inscription evidences the political activity in Asia Minor of the well-connected Paulus family. Paul encountered a member of this elite Roman family in Sergius Paulus, the proconsul of Cyprus. According to the account in Acts, the proconsul became a believer after the temporary blinding by Saul of his court magician, Elymas.

Res Gestae Divi Augusti: The *Res Gestae Divi Augusti* is the last will and testament of Augustus in which he bragged of his accomplishments toward the end of his reign, which he had inscribed in stone and placed across the empire. The testament basically chronicles the establishment of the foundations of the Roman empire. The principles and values espoused in this testament, such as the *pax Romana*, became the propaganda the Roman empire promoted for centuries.

Roman Dog Statuette: This second to third century AD. Roman statuette of a dog is most unusual. Dogs normally were not considered pets. They generally were considered to be semi-wild animals; they often roamed the streets of large metropolitan areas in packs and potentially could be dangerous.

Iconium

Iconium Blog: Read our journal about our visit to modern Konya, a heavily conservative Moslem city built directly on top of ancient Iconium, as well as the Konya Archeological Museum, with pictures and a movie.

Paul's 1MJ Visit to Iconium: The pattern of synagogue rejection on the first missionary journey established at the first stop at Salamis on the island of Cyprus now has become clear. Paul first tries to preach in the in synagogues if one is available. He inevitably stirs up opposition and is forced out of the synagogue and sometimes out of the city. God-fearing gentiles attending synagogue services, however, are responding in significant numbers. In the standard pattern Luke develops in Acts, Paul is forced out of the Antioch of Pisidia synagogue by Jewish leaders there. These leaders then shadow him down to Iconium when they find out he has traveled there. Jewish leaders from Antioch again provoke opposition at Iconium as well.

Iconium Inscription: The courtyard of the museum at Konya displays three important Roman inscriptions that document the existence of the ancient Roman cities of Iconium, Lystra, and Derbe. The Derbe inscription found in Derbe dates to AD 157, showing that this city existed at least a century after Paul had visited on the First Missionary Journey. Both the Lystra and Iconium inscriptions date to the second century AD.

Konya Archeological Museum: Konya is the modern city that sits on top of the ruins of the ancient city of Iconium. The Konya Archeological Museum has some outstanding artifacts. The courtyard is larger than most, and displays include important inscriptions, an ancient olive press, and other artifacts. The museum

itself has an outstanding display of beautifully-executed Roman sarcophagi, bested only by the world-renowned museum in Antalya down on the coast. The delicate ruins of an infant burial, including jewelry, also is quite distinctive.

Lystra

Lystra Blog: Read our journal about our visit to modern Konya, as well as see additional pictures and a movie at the end of the blog.

The Tel of Ancient Lystra: The tel of ancient Lystra rises up out of the valley plain, but never has been excavated. Tour buses never go there as a result, because nothing is to be seen, but the intrepid professor wants to stand where Paul stood and ponder the story. Why Paul went to Lystra is unclear, because the city was not on the main Roman road in the region. Paul clearly had departed from the beaten track. Was he trying to get away from agitators dogging him from Antioch who already had forced him out of Iconium? Did he have a personal acquaintance in Lystra he wanted to see? We simply do not know. In any case, Paul's experiences at Lystra on the first missionary journey were quite dramatic, including being called a god and then enduring a brutal stoning.

Derbe

Derbe and Karaman Blogs: Read our journal about our visit to the tel of Derbe in the late afternoon, as well as our visit the next morning to the archeological museum in the modern city of Karaman nearby, about fifteen miles away. The blog includes pictures and a movie at the end of the blog.

Paul's 1MJ Visit to This City: The location of ancient Derbe used to be contended, but now the mound known as Kerti Höyük is the most likely spot. This mound is only fifteen miles from modern Karaman and close to the little village of Ekinözü. Two inscriptions mentioning Derbe recently found confirm this location. One inscription was found by Michael Ballance in 1956 on the side of the Kerti Höyük mound. Another is a fourth to fifth century inscription mentioning "Michael, bishop of Derbe" that was found about two and a half miles from Kerti Höyük.

Karaman Archeological Museum: The Karaman Archeological Museum is located in downtown Karaman, a modern city about fifteen miles from the mound of Derbe. The museum has a beautiful courtyard that winds all the way around the museum building. Out in the courtyard is one of the museum's most outstanding artifacts, the "Michael Inscription," which documents a bishop of Derbe in the fourth to fifth century AD, which indicates Christianity survived in this city for centuries after the apostle Paul's visit.

Attalia

Antalya (Attalia) Blog: Read our journal about our drive down to Antalya, the modern port of ancient Attalia, out of the highlands of Antioch of Pisidia. Late in the afternoon, we visited the famous Antalya Museum. The blog includes pictures and a movie at the end of the blog. Click image to open another browser window to read blog, or click here. We also took in the famous Antalya harbor and Hadrian's Gate the next morning. For that blog, click here.

Antalya Harbor and Paul's Visit on the 1MJ: The breakwaters of the modern harbor of Antalya follow the lines of the breakwaters of the Roman port of ancient Attalia.

The waters of the harbor are so clear, you can see 30–40 feet down. The port of Attalia was the last stop of Paul and Barnabas on the first missionary journey before sailing home to Antioch of Syria. However, something quite strange happens at Attalia, if one pays close attention to the map of the first missionary journey.

Antalya: Hadrian's Gate: Hadrian's Gate was built by the citizens of Attalia in honor of the emperor's visit to their city in AD 130. This gate is the only surviving remains of ancient Attalia. The form is the standard triple arch, and had two stories, although the second story has been lost to time. The upper story probably housed statues of the emperor and his family. The gate had two towers on either side made of plain stone blocks, but one tower shows remodeling during the Seljuk period. A Plexiglas ramp is built over the stones of the original road that ran through the gate and allows one to peer down and see the road beneath.

Antalya Museum: The prize-winning Antalya Museum, one of the largest in Turkey, is gorgeous. The museum houses outstanding works of art and other items, but displays only about 5,000 of its 30,000 artifacts. The imperial statues, sarcophagi, and coins stand out among these holdings. Our favorite, however, hands down, is the marble masterpiece, "The Dancer," which came from excavations at Perge. The delicate lines and consummate display of energetic movement in this work of art are beyond words in person.

Antalya Inscription Tour: Dr. Mark Wilson of the Asia Minor Research Center facilitated an epigraphy seminar in Antalya led by Professor Rosalinde Kearsley of Macquarie University in Sydney, Australia. Dr. Wilson led the group in a walking tour of old Antalya focused on some of the ancient inscriptions to be seen in the old city, particularly the Julia Sancta patroness inscription at Hadrian's Gate. Interesting sights and history. The picture shows Dr. Wilson explaining a "squeeze," an impression made of an inscription by squeezing damp paper material into the letter cavities in the stone for drying and later study.

Antalya Harbor: The Antalya harbor continues to grow and develop its tourist tradition. The port is busy with tour boats ferrying passengers around the harbor for a view from the water. The high cliffs at water's edge provide a breathtaking view of the beautiful seacoast framed by the Taurus Mountains off in the distance that surround the fertile Pamphylian plain irrigated for citrus crops and other produce. The spectacular ocean vistas make perfect backdrops for a parade of wedding parties doing bridal photo shoots in public.

Antalya Boat Ride: Antalya harbor tourist services offer mini-cruises around the harbor area and down the Pamphylian coastline. The steep cliffs offer staggering views of the coastline from above but amazing discoveries of caves and tunnels from below on the water. The most dramatic scene is coming around a cliff edge to be confronted by the roar of the freshwater Lower Düden Falls crashing directly into the Mediterranean sea.

Antalya Aquarium: Antalya Aquarium boasts the world's biggest tunnel aquarium, and they are correct. The tunnel is a huge "U" shaped walkway that goes forever. The aquarium is wonderful, and worth the effort to get there. I learned of Demre Çay Agzi Channel eels that migrate all the way to our Gulf of Mexico after birth, but return to Demre Çay Agzi Channel to spawn, and during

breeding migrations can switch between salt and fresh water. Fascinating! And I did not think we had any direct connection to Turkey!

Second Missionary Journey

Asia

<http://drkoine.com/paul/journeys/2mj/asia/index.html>

South Galatia

Tarsus Blog: Read our journal about our visit to Tarsus and surrounding territory, including the Cilician Gates, as well as see additional pictures and a movie at the end of the blog.

Fight with Barnabas: Note carefully that at the beginning of this so-called “second missionary journey,” Paul has such a serious fight with Barnabas about John Mark that he ruptures the Antiochene mission team (Acts 15:36–39). When Paul suggested that they return to “every city where we proclaimed the word of the Lord” (Acts 15:36), Barnabas knew that had to mean Cyprus, since the return trip of the first missionary journey did not include confirming the churches on the island of Cyprus; instead, they had sailed right on by Cyprus back to Antioch of Syria. For some reason not specified by Luke, John Mark left the mission team immediately after Cyprus (Acts 13:13). Paul interpreted this action as a desertion, but Barnabas apparently did not (Acts 15:37–38). When Barnabas urged rapprochement with John Mark, Paul was hard-nosed and refused to reconcile, which split the Antiochene mission team. Barnabas took John Mark and went to Cyprus, forcing Paul to choose Silas as a replacement representative of the Jerusalem church (Acts 15:40). Paul and Barnabas never worked together again, even though Barnabas had meant everything to Paul, getting him on board with the Jerusalem church from the very beginning immediately after the Damascus Road (Acts 9:27), as well as taking the initiative to bring Paul to Antioch in the first place (Acts 11:25).

Cilician Gates: The “Cilician Gates” is the name for the ancient pass about 27 miles from Paul’s hometown of Tarsus through the Taurus Mountains in the narrow gorge cut by the Gökoluk River. Armies and caravans have traversed this same pass for thousands of years. Today the modern E90 Turkish highway works through this same pass. By mentioning “Syria and Cilicia,” Luke implies that Paul traveled through this pass on the second missionary journey (Acts 15:41).

Timothy at Lystra: After the fight with Barnabas that wrecked the Antiochene mission team and derailed Paul’s mission work, the one redeeming element of the South Galatian portion of Paul’s so-called second missionary journey is picking up Timothy on the way through Lystra. Timothy would become Paul’s lifelong friend and faithful missionary associate to the end.

Troas

Troas Blog: Read our journal about our visit to Troas. We barely got in a visit before the guard had left for the day and as the weather was beginning to threaten rain.

Ancient Troas: The ancient site of Troas is not well excavated. The Germans did some work in the twentieth century. The ruins, however, are not marked in English,

only German. I was able to decipher the signs the first visit in 2002, but most of the site was hugely overgrown with thick bush and small trees. During our second visit, we were most fortunate to have the site guard stay overtime at the end of his workday to show us rather quickly new areas of recent work before the cold, windy rain set in from an approaching front.

Aimless in Asia: Luke makes clear that at the beginning of the so-called second missionary journey, Paul has derailed from God's will. First, in stark contrast to the initiative of the Holy Spirit in instigating the first missionary journey (Acts 13:2), Luke's silence about the Holy Spirit regarding Paul's suggestion to retrace his previous mission steps is deafening; after Paul's split with Barnabas, all the Antiochene church can do is commend Paul to the grace of God (Acts 16:40). Second, Paul takes along Silas to replace Barnabas, but he wanders aimlessly through regions of South Galatia where he already has been, clearly violating his explicit mission strategy as stated in Rom. 15:20. Third, the Holy Spirit resists Paul's every move, both to Asia (Acts 16:6) and to Bithynia (Acts 16:7). Bluntly, after the fight with Barnabas, Paul has not a clue where to go, and the Holy Spirit is resisting him all the way. On this supposed "missionary" journey, Paul never goes into a synagogue; Paul never preaches; no one gets saved; no miracles are performed; no magician is blinded; no lame man is made to walk. This so-called "missionary" journey so far is no missionary journey at all! Paul simply is aimless in Asia.

Europe

<http://drkoine.com/paul/journeys/2mj/europe/index.html>

Neapolis

Modern Kavala: Ancient Neapolis is modern Kavala, a bustling port city of eastern Macedonia on the Bay of Kavala opposite the island of Thasos. The ancient Roman highway system, called the Via Egnatia, cut across Macedonia through Thessalonica, Apollonia, Amphipolis, and Philippi, and landed in the seaport of Neapolis. Paul and company put in to port here after the vision at Troas finally kicked off the second missionary journey in earnest, putting Paul back on track with God's will. The trip inland to Philippi, the first major stop of the second missionary journey, would have been a short walk from this port city.

Philippi

Hotel Philippeio: We made a wonderful discovery of the Hotel Philippeio perched on a mountainside overlooking Krinides, the modern city to which the ancient site of Philippi lies nearby. We checked in right at dusk. Spectacular view of the valley lighting up below.

Roads Modern and Ancient: The main highway coming out of Krenides actually runs right on top of, or directly parallel to, the Via Egnatia, the ancient Roman highway connecting Philippi and Thessalonica. From the modern highway, you can see the ancient theater of Philippi carved into the mountainside.

Ancient Philippi: The site of ancient Philippi spills down the mountainside from the theater. From the top of this theater, one can see the ancient Roman forum across the modern highway that cuts through the middle of the site.

Philippi Latrine: The latrine at Philippi is most unusual for its underground location. Most Roman latrines were at ground level right off a main street. The latrine at Philippi was underground. One had to travel down a flight of stairs and down a short hallway to reach the entrance to the latrine.

The Via Egnatia: The Via Egnatia was the Roman interstate of the day. This highway was the main east-west route traversing Macedonia and other provinces on the way to Constantinople. The road was built to facilitate the movement of Roman legions eastward. Thessalonica and Philippi were connected by this Via Egnatia, which went right through the middle of these two cities of Macedonia. Even today one can see remnants of the Via Egnatia in downtown Thessalonica, as well as running alongside the forum of ancient Philippi.

Paul's 2MJ Visit to Roman Philippi: The theater at Philippi was built by Philip II of Macedon, the father of Alexander the Great. Roman veterans were settled in this city as reward for fighting in the famous battle of Philippi (42 BC) that ended the second triumvirate, when forces under Mark Antony and Octavian defeated the alliance of Brutus and Cassius, conspirators who had assassinated Julius Caesar. Philippi became so Roman due to the large population of Romans that the city was granted high honor and status to be declared a free city with the right of independent rule as long as they prospered Rome and kept the peace.

Lydia, the Dealer in Purple: Philippi was so Roman that even ten male Jews resided there to qualify for the building of a Jewish synagogue. A group of women met for worship down by the riverside outside the city gate. Of these was Lydia, a dealer in the exclusive and lucrative trade of imperial purple. Lydia was a resident of Thyatira, near Pergamum in Asia Minor, so Philippi would have been her second residence. She was converted by Paul on a sabbath after Paul and company had joined the group by the river for worship. She then offered her home as lodging to Paul and his group. This offer would have conformed to the patron-client social structure of the ancient world. Lydia, that is, would have become Paul's patron, or sponsor.

Amphipolis and Apollonia

Amphipolis and Apollonia: Luke mentions Amphipolis and Apollonia as Paul made his way from Philippi to Thessalonica on the second missionary journey. These cities were main stops along the Macedonian royal road in this region that later became part of the Roman Via Egnatia highway. The Lion of Amphipolis is a famous tomb monument, probably marking the grave of Laomedon, a general and close associate of Alexander the Great.

Thessalonica

White Tower: Thessalonica sits on water's edge guarding the Gulf of Thessaloniki. The White Tower, mentioned as far back as the twelfth century, is a former Byzantine structure fortified by the Ottomans to protect the harbor. Greece regained the city and tower in 1912, and has used the tower as a symbol of the city. Tourists can climb the steps to the top to get a spectacular view of the sprawling city of Thessalonica, which today is capital of Macedonia.

Ancient Roman Forum: A construction project in the 1960s for a court building in the middle of downtown Thessalonica revealed the ancient Roman forum. Archeological work has uncovered the main square, which was right at the intersection

of two main roads, one of them being the Via Egnatia down which Paul travelled on the second missionary journey. The principal structures uncovered to this point are the odeon (small theater), bathhouse, mint, and arcades of shops.

Arch of Galerius: Galerius was Roman emperor from 305–311 who successfully defeated the Sassanid Empire and sacked their capital city Ctesiphon in 299. The Arch of Galerius was built to commemorate this great victory. The arch actually is part of a series of structures connected by a road to a rotunda building and the emperor's palace complex. The traditional Roman triple gate arch is built right over the old Via Egnatia highway by which Paul made his way into Thessalonica on the second missionary journey.

Thessalonica Archeological Museum: The archeological Museum at Thessalonica is one of the premier museums in Macedonia and Greece. Holdings from the elite Macedonian tombs, as well as fabulous gold items, impressive coins, and more populate the display rooms and hallways. Video is not allowed in most areas of the museum, but still pictures without flash are.

The Famous Derveni Krater: The Derveni Krater is the most elaborate of its type ever found. A krater is a mixing bowl, usually used for mixing water with wine at banquets. They could be reused as funeral equipment to hold the burned bones of the deceased. The material of the Derveni Krater is such a skillful blend of bronze and tin alloy that the gold sheen result makes the entire krater appear to be gilded gold. Discovered in a tomb in Larissa, the krater was used as a funerary urn for Astiouneios, son of Anaxagoras, a Thessalian aristocrat whose name appears on the urn. He was buried along with a woman.

Paul's 2MJ Visit to Thessalonica: The ancient Roman forum provides the backdrop for an overview of Paul's second missionary journey visit to Thessalonica. His patron is Jason, who plays a similar role to Lydia back in Philippi. Paul's stay, however, is brief, as he runs into trouble with the public authorities. His opponents bring charges that are calculated to punch the hot buttons of the Roman authorities.

Berea (Verea)

Berea Visit: Berea was quite the discovery on our first visit. This quaint little town nestled in the foothills is a hub of activity with lots to discover. We happened upon a Greek Orthodox mass on a Sunday held at the Saint Paul Monument, a beautiful memorial plaza commemorating the visit of the apostle to the city on the 2MJ after Thessalonica.

Paul's 2MJ Visit: Paul's visit to this city on the 2MJ is celebrated at the Saint Paul Monument in Berea. This white marble plaza has beautiful mosaics that chronicle the story in Acts 17. Even as does Luke in his Acts narrative, the monument puts focus on the significance of the vision of the Macedonian at Troas (Acts 16:8–10) that inspired the missionary leap from one continent to another, from Asia to Europe, for the gospel coming to Berea.

Roman Road: The modern city of Verea (Berea) has preserved portions of the ancient Roman road that Paul traveled on the 2MJ on his way through Berea. Interestingly, the main avenue through downtown Verea is exactly where these remnants are preserved two millennia later.

Gymnasiarch Inscription: Gymnasiums were a vital part of Hellenistic life. The focus was not just physical. Greeks for centuries had thought one could not develop a

strong mind without a strong body. Complete health was holistic. While gymnasia were the center of physical workouts in the palaestra (exercise grounds), as well as competitions and qualifying for Olympic games, they also were the site of poetry readings and orations and other types of mental stimulation. Aspiration for the job of gymnasiarch, ruler of the gymnasium, was high on the list for any of the elite of ancient society. Strict rules regulating the use of the gymnasium as laid down by the gymnasiarch of Berea are preserved in this column inscription.

Berea Archeological Museum: The Berea Archeological Museum is one of the hidden gems of this city. This multilevel museum was redone completely in 2004 in preparation for the many visitors to Greece for the 2004 Summer Olympics. The museum boasts two extremely rare artifacts preserving the term “politarch” that Luke uses in Acts—found only in Luke in all of ancient literature—to describe city officials at Thessalonica, long thought to be an historical inaccuracy by Luke but now proven to be historically, politically, and geographically precisely correct. Another treasure is the illustrious gold jewelry of Macedonian aristocrats.

Politarch Inscription: The Berea Archeological Museum boasts two extremely rare artifacts preserving the term “politarch” that Luke uses in Acts—found only in Luke in all of ancient literature—to describe city officials at Thessalonica. Luke’s use of this rare term long was thought to be an historical inaccuracy by Luke, since the term was undocumented in any form from the ancient world. Recent inscriptional finds, however now show the term “politarch” used exactly as Luke has used the term as a civic office for city officials in the province of Macedonia unlike anywhere else in the Roman empire. Even a clay letter seal with the term “politarch” has been discovered and now is housed in the Berea museum. This evidence has proven Luke to be historically, politically, and geographically precisely correct.

Claudius Inscription: The Claudius Inscription is another wonderful artifact in the Berea Archeological Museum. This inscription documents the citizens of Berea honoring the emperor Claudius (AD 41–54). The date of the inscription is ca. AD 41–44, so would have been seen by the apostle Paul and his company on their way through the city on the 2MJ.

Vergina—Philip II

Palace of Philip II: Philip II (359–336 BC) was king of Macedonia and the father of Alexander the Great. He is responsible for forging together the Macedonian city-states into the Macedonian empire that his son Alexander inherited. His powerful and rich reign was quite notable, and his name would have been well-known to the general public but for the extraordinary accomplishments of his son, Alexander the Great, who forever would overshadow his own accomplishments by transforming the entire world into the Greek empire suffused with a Hellenistic vision of cosmopolitan unity.

Tomb of Philip II: The tomb of Philip II of Macedon (359–336 BC) was not discovered until the 1980s. The style was the traditional Macedonian tumulus, or mound of earth covering and preserving the architectural façade entrance into a royal tomb chamber. The actual remains of Philip’s bones were discovered still intact in his golden burial box. The tomb finds were fabulous and evidence the

great wealth of the Macedonian empire, including a stunning, ceremonial gold wreath.

Theater of Philip II: The theater of Philip II of Macedon (359–336 BC) is famous because Philip was murdered in this theater while attending the wedding ceremony of his daughter, Cleopatra. This murder catapulted Philip's young and untested son, Alexander, to the Macedonia throne. The young and inexperienced Alexander, however, turned out a powerful force of his own, unlike the political conspirators had imagined. Alexander not only quickly dispatched his father's murderers, he consolidated his hold on the Macedonian empire. He then proved himself to be a brilliant general on the field of battle, and from this Macedonian kingdom went on to conquer the entire world.

Mount Olympus

Mount Olympus: Mount Olympus is not far from the valleys containing ancient Berea and Vergina. Paul would have passed by this mountain, either on his way to catch a boat to Athens or to travel the 250 miles by land to Athens. (The text at Acts 17:14 is unclear about whether Paul goes by sea or land to Athens; cf. KJV vs. modern translations.) This famous mountain figures into Greek mythology as the dwelling of the gods of Olympus. An interesting connection can be made to the antithetical image John of Patmos sets up with his imagery of New Jerusalem descending from heaven.

Delphi

Ancient Delphi: Delphi was an ancient Greek worship center rich with history, pagantry, and tradition and the site of the most famous oracle in the ancient world. The city was perched dramatically on a steep hillside overlooking the mountain passes that led to the Gulf of Corinth.

Delphi Archeological Museum: The Delphi Archeological Museum holds famous artifacts from the Greek Archaic Period into the Vespasian dynasty of the Roman empire. Without doubt the most famous holding is the "Bronze Charioteer," an exquisitely executed bronze sculpture unsurpassed in its delicate tracing of drapery and representation of the human form. The original was a traditional quadriga (four-horse chariot) that included both the chariot and four prancing horses captured in the moment of encircling the grandstands in victorious parade by the winner.

The Gallio (Delphi) Inscription: The Gallio Inscription housed in the Delphi Archeological Museum is famous for giving an interlocking date for the time of Paul in Corinth on the 2MJ. Gallio was the proconsul of the province of Achaia (Greece) before whom Paul appeared in court while in Corinth, which, as the capital of the province, was the residence of the proconsul. This inscription dates the time of Gallio's governorship of Achaia, and, hence, Paul's time in Corinth to within a 12 to 18 month period.

Athens

Temples of Athens: Paul acknowledged that the Athenians were very religious "in every way" (Acts 17:22). Indeed, great temples to pagan deities had been a part of Athenian life for centuries even when Paul visited. Some of these temples survive to this day that the apostle himself probably viewed.

Athens: Birthplace of Western Civilization: The contribution of Athens to the story of Western Civilization is almost beyond calculation. From the very concept of democracy to culture, art, architecture, education, and philosophy—all find their origin in this one place. The famous acropolis, atop which sits the magnificent Parthenon temple, offers a commanding view of the modern city all the way to the sea and invites reflection on this rich history and truly incredible story.

Paul in the Ancient Agora: The agora was the ancient marketplace. Here is the commercial heartbeat of a bustling, ancient city, where shopkeepers bartered their wares and farmers sold the harvest of their land every day, and public discourse could spring up on any corner. Into this hustle and bustle Paul brought the gospel of the God who sends the seasons for farmers' crops and overlooks the ignorance of our vain, polytheistic imaginations about the divine by sending Jesus, declared divinely appointed judge of the living and the dead by his own resurrection from the dead.

Paul's Areopagus Speech: Paul's preaching about Jesus and the "resurrection" provoked the inquisitiveness of the Athenian philosophers. Stoics and Epicureans invited him to address them on the Areopagus, or "Hill of Ares," where the Athenian tribunal met. The traditional location is an outcropping of rock across from the famous acropolis upon which is perched the beautiful Parthenon temple.

Athens Museums: Athens has several museums, two of which are the most well known. One of these is the Parthenon Museum on the top of the acropolis. The other is the world-famous Athens Archeological Museum.

Corinth—Region

Corinthian Canal: The Isthmus of Corinth is a narrow strip of land only 4 miles wide at one point that divides the Aegean Sea on the east from the Corinthian Gulf on the west. A canal through this narrow piece of the isthmus would provide passage for ships and commercial traffic of huge significance, similar the function of the Panama Canal in Panama connecting the Atlantic and Pacific oceans, or the Suez Canal in Egypt connecting the Mediterranean and Red seas. Even the ancients dreamed of cutting a canal through the Isthmus of Corinth. Reality, however, has haunted that dream even into modern times.

Corinth Archeological Museum: The archeological work at Corinth over many years is preserved in the museum right on the ancient site. Of several significant pieces, one is the lintel that would have been over the entrance to an ancient synagogue at Corinth. Another is the absolutely gorgeous collection of mosaic floors from ancient Roman dining rooms, including a large circular geometric centered with the face of Dionysius. A grave stele of a Roman officer dates to the first century about the time of Paul's visit to Corinth.

Peirene Spring: Corinth boasted a famous spring that even figures into ancient Geek myth. The underground water system that supplied the Peirene Spring also supplied the Acrocorinth its spring water, which made the acropolis immediately behind the city of Corinth perfect as a defensive structure for the city. The Peirene Spring was said to provide some of the most pleasant water to drink and would have been in use during the time Paul was in Corinth.

Corinth—2MJ

Temple of Apollo: The Temple of Apollo in Corinth already was 500 years old when Paul visited the city on the 2MJ. The temple is notable because each of its Doric columns is cut from single pieces of stone. This structure is one of the few remains of ancient Greek Corinth preserved. When all of Greece rebelled against Rome in the Achaean League, Corinth joined in. Corinth, however, was defeated by the Roman general Mummius in 146 BC, who put all the men of Corinth to the sword, sold the women and children into slavery, shipped the statues and works of art to Rome, and leveled the city to the ground. Rising Rome wanted to be sure Corinth would not be a commercial rival. A century later, Julius Caesar refounded the city with military veterans, making the city Paul entered around AD 50–51 intimating Greek thought and culture but heavily Roman in social structure and governance.

Aquila and Priscilla: Serving the two vital ports of Cenchreae on the east and Laechum on the west, Corinth naturally developed into a bustling commercial center with several market areas. The market for Paul's type of trade would have been in the West Shops area. Here, he would have met the Jewish Christian leaders Aquila and Priscilla, who shared the same trade, recently arrived in Corinth from the Edict of Claudius expelling Jews from Roman synagogues in AD 49 (Acts 18:2).

Erastus Inscription: Three times we meet an Erastus in the New Testament (Acts 19:22; Rom. 16:23; 2 Tim. 4:20). All three occurrences are associated with Paul. Two of the three are connected to Corinth. Further, Paul identifies Erastus as the "city treasurer" in Rom. 16:23. Interestingly, we have a dedicatory inscription on the street that leads to the theater in Corinth naming the benefactor who paid for the street "Erastus," and he is identified as the "proaedile," which is chief financial officer of a municipality. Is this Erastus of this inscription the Erastus who is a Pauline associate from Corinth in the New Testament? Perhaps, but not necessarily. In any case, fascinating to contemplate.

Gallio, the Bema, and the Gallio Inscription: In Acts 18:12–16, Jewish synagogue leaders dragged Paul with accusations before the Roman proconsul Gallio, who was governor of Achaea (Greece). As the capital of Achaea, Corinth was the residence of the governor and the seat of his tribunal. Luke identifies the tribunal area as the "bema," whose location we know exactly from archeological work at Corinth. Further, we have an inscription from Delphi that precisely dates Gallio's proconsulship; this inscription allows accurately dating Paul's time in Corinth on the 2MJ, which becomes the chronological hinge pin for all Pauline chronology. Gallio immediately threw the case against Paul out of court, which plays out Luke's theme throughout all of Luke-Acts of the innocence of Christianity.

Corinth and Paul's Letters: We can coordinate the information we gather from Luke in Acts with information from Paul's letters to be able to discern that at least three of these letters were written from the city of Corinth. Two letters were written on the 2MJ around AD 50–51, and one was written on the 3MJ around AD 56–57.

Cenchreae

Corinth's Road to Cenchreae: Paul departed Corinth at the end of the 2MJ on his way to Jerusalem through the port of Cenchreae. Archeologists have discovered the main road leading out of Corinth to Cenchreae in the South Stoa area of the ancient city.

Port of Cenchreae: The ancient city of Corinth served two major ports that controlled trade from west to east and east to west throughout the Mediterranean area. The port on the west serving the Gulf of Corinth was Laecheum. The port on the east serving the Aegean Sea was Cenchreae. Cenchreae is where Paul cut his hair in a vow (Acts 18:18), which Luke mentions to show Paul continuing to live as an observant Jew to counter the false slander that will be raised against Paul later in Jerusalem (Acts 21:24, 28; 24:14; 25:8). Cenchreae also is where the deaconess Phoebe lived, bearer of the letter of Romans (Rom. 16:1).

Third Missionary Journey

Ephesus

<http://drkoine.com/paul/journeys/3mj/ephesus/index.html>

Ephesus—Life

Ephesus Museum at Selçuk: The Ephesus Museum at Selçuk is one of the best in this area of Turkey. Not long after our visit, the museum was closed for complete renovations until 2015.

Curetes Street: The main street of Ephesus is Curetes Street, which runs from the upper level of the city with its administrative and civic buildings to the lower level that connects to the theater and harbor.

Library of Celsus: The Library of Celsus is one of the most outstanding ruins to be seen in ancient Ephesus. The library was constructed only twenty years after Revelation was written. Thus, the building is a near contemporary of the church addressed in Rev 2.

The Pollio Aqueduct: The remains of the Pollio Aqueduct are rarely seen by tour groups to Ephesus. The aqueduct is accessed only by hiking down a hillside to a valley and mountain stream below. This aqueduct was the main water supply for the city of Ephesus. Pollio is the name of the family that played a significant role in the life of the city as patrons and civic benefactors.

Roman Latrines: The Roman latrine system produced a degree of sanitation for urban residents not seen in Europe until the industrial revolution of the nineteenth century.

Roman Peristyle Homes: The Roman peristyle home was a home with an open courtyard surrounded by colonnaded porches on all four sides. The area often was planted with a garden or greenery. These broad areas made natural meeting spaces for early Christian worship, if a church was fortunate enough to have an owner of such a home as patron to the church. Lydia (Acts 16:15), Jason (Acts 17:5), Gaius (Rom 16:23), and Phoebe (Rom 16:1), along with others, were probably such patrons.

Terrace Homes: The terrace homes of Ephesus are a series of palatial homes cascading down the mountainside onto Curetes Street. The homes were opened to public viewing only recently. Roman life is on grand display in these buildings.

Ephesus—3MJ

Harbor Street: Harbor Street was one of the grand avenues of the ancient world, one of only three that was lighted at night. Down this street came the commercial traffic for the market of Ephesus at the other end of the street from the harbor. Across from the market was the grand theater of Ephesus. The sea has retreated several miles from the ancient harbor docks because of silting over the centuries.

Ephesus Market: The market of Ephesus was at the eastern end of Harbor Street. Goods flowing into the Ephesian harbor would be ported to the market. Demetrius the silversmith made his living from the silver figurines of the goddess Artemis sold in the market shops.

Worship of the Goddess Artemis: Artemis (Diana) was the goddess of the hunt. She often is pictured with bow and arrow. One of her greatest shrines in the ancient world was at Ephesus. The temple of Artemis in Ephesus was one of the seven wonders of the ancient world. Silversmiths at Ephesus made figurines for sale in the market as a part of devotion to this goddess. Paul's gospel preaching negatively impacted the sales of the figurines, and the leader of the silversmiths in Ephesus stirred up a mob against Paul in the market that spilled over into the theater across the street.

The Prytaneion and the Town Clerk: The Prytaneion was the town clerk's office in the administrative center of the upper city's state agora. When the silversmiths created a riot that spilled over into the theater, the town clerk barely was able to get control of the crowd fearing the wrath of the Romans for allowing public disturbance violating the Pax Romana. Interestingly, the town clerk did not respond immediately. Learn the practical reason why in the movie.

Ephesus Theater: The theater at Ephesus remains fairly well preserved and was crucially located at the intersection of the Marble Way coming from the business and governmental district of the upper city and Harbor Street coming from the port of the lower city. The famous incident of the riot of the silversmiths recorded in Acts 19 puts this particular theater front and center in the New Testament story.

Ephesus: Corinthian Correspondence: During Paul's three-year stay at Ephesus a leadership crisis developed in the Corinthian church. Paul's authority was being rejected in favor of those whom he sarcastically dubbed the "super-apostles" (2 Cor. 11:5). We know of three letters Paul wrote to Corinth from Ephesus during this time, one letter which we have, 1 Corinthians, and two Paul mentions but we do not have. The image to the left shows the beginning of 1 Corinthians (1:1–2) from the Greek manuscript Sinaiticus.

Ephesus—Region (Metropolis, Colossae, Hierapolis)

Metropolis: Roman Imperial Inscriptions: Excavations in the early 1990s at Metropolis, an ancient city only 21 miles north of Ephesus, found three early Roman period inscriptions on two altars dedicated to Augustus and one to Germanicus. A fascinating possible connection of the term *hilastērion* crucial to the meaning of

Rom 3:25 and these Roman inscriptions might suggest new ways to understand Paul's meaning. Since Luke says that Paul impacted the whole province of Asia and the word of the Lord spread widely from Ephesus (Acts 19:10, 20), one can speculate the city of Metropolis was affected by Paul's preaching and that Paul would know about this city and its inscriptions. Romans is written soon after Paul was in Ephesus.

Metropolis: Roman Peristyle Home: The Roman peristyle home was a home with an open courtyard surrounded by colonnaded porches on all four sides. The area often was planted with a garden or greenery. These broad areas made natural meeting spaces for early Christian worship, if a church was fortunate enough to have an owner of such a home as patron to the church. Lydia (Acts 16:15), Jason (Acts 17:5), Gaius (Rom 16:23), and Phoebe (Rom 16:1), along with others, were probably such patrons.

Colossae: Satellite Churches: Luke presents Ephesus as the crown jewel of the Pauline missionary enterprise. One of the clear evidences of this great success is the establishment of satellite churches in the surrounding area. Epaphras was one of Paul's associates working in the Lycus valley area who founded the church at Colossae and likely those also in Laodicea and Hierapolis (Col. 1:6; 4:13).

Hierapolis: Mineral Cliffs: The hot mineral springs flowing down the Hierapolis hillside create a series of carbonate mineral terraces as the water evaporates. King Eumenes II of Pergamon founded the city in 190 BC to be a thermal spa. The name may derive from Hiero, wife of the founder of Pergamene dynasty in ancient legend. Visitors have bathed in the hot springs for thousands of years. Romans used the site not only as a leisure spot but for medicinal purposes as well.

Hierapolis: Theater and Early Christianity: The theater at Hierapolis holding about 15,000 people had to be rebuilt after the devastating AD 60 earthquake that leveled most towns in the Lycus valley. Theater remains today reveal some of the best preserved decorative and architectural elements of any theater in Turkey that date to remodeling by Hadrian (117–138) and later by Septimius Severus (193–211). The *scaenae frons* (stage) elaborately displays three major friezes. The first is dedicatory to Emperor Septimius Severus and his family, who are pictured in procession with the gods. The second portrays the life of Dionysius from birth through his Asian journeys as he rides a leopard-pulled carriage accompanied by satyrs, sileni, bacchantes, and the gods Pan and Priapus. The third portrays another procession with sacrifice to the goddess Artemis, including Niobe and her children being punished by Artemis and Apollo. Christian connections to Hierapolis include possible founding by Paul's associate, Epaphras, as well as being the home of the famous early church father, Papias (c. 70–163), who in church tradition had connections to the apostle John.

Ephesus—Region (Aphrodisias)

Aphrodisias Stadium: Aphrodisias near Laodicea was about 93 miles from Ephesus on the coast. During the imperial age, Romans adopted and adapted Greek civic traditions. One of the fundamental institutions of a Greek city was its stadium, designed specifically for athletic competitions. The stadium at Aphrodisias is one of the best preserved in the entire Mediterranean world. With a track

measuring 738 feet by 98 feet and 30 rows of seating completely in the round holding 30,000 spectators, this edifice eclipses in size the large stadiums at Perge (also well preserved) and Laodicea (poorly preserved). As with other stadiums and theaters in the empire, Romans sometimes converted these structures to accommodate their gladiatorial contests, as they did here at Aphrodisias and with the theater at Ephesus.

Aphrodisias Bouleterion: The bouleterion was the council house, sometimes doing double duty as a small theater for intimate performances. The Aphrodisias bouleterion was vaulted and lighted by tall arched windows in the outer wall. Dedicatory statues indicate Claudia Antonia Tatiana and her uncle were benefactors of the extensive, second-century remodeling. The striking resemblance of the Aphrodisias structure to the bouleterion in Ephesus, also dated by inscriptions to second century, may imply the same benefactress, since Tatiana is known to have had close ties to Ephesus. An inscription indicating “place of the Hebrews” in the seating at Aphrodisias ties in with an inscription pillar recording the names of donors to the refurbishing of the Jewish synagogue at Aphrodisias; nine of these names are associated with the bouleterion.

Aphrodisias: Synagogue Inscription: The archeological museum at Aphrodisias holds a 3rd–5th cent. AD inscription on a nine-foot tall column recording over 100 names that stood at the entrance to a Jewish synagogue. The inscription honoring these named individuals uses the term “God-fearers” to notate part of the list. This Aphrodisias inscription, like the one in the theater seat at Miletus, illustrates Luke’s usage of the term “God-fearer.”

Aphrodisias Sebastion: The Sebastion is an edifice dedicated to displaying Roman imperial ideology and facilitating the worship of the imperial family as divine by conflating Greek mythology with Roman legends and founding stories in the architecture, reliefs, and friezes to exploit divinity status. Aphrodisias enjoyed the good fortune of connection to the goddess Aphrodite as the city’s claimed “ancestral mother” at the same time as the family of Julius Caesar, Octavian Augustus, and successors claimed divine decent from Aphrodite (Venus) through the legend of the Trojan hero Aeneas, son of Aphrodite, escaping the destruction of Troy to found the new genus of the imperial family in Italy. Thus, Rome always was partial to Aphrodisias as a city of Asia and bestowed generous benefactions on the city throughout its Roman history. In return, Aphrodisias, with its Roman aristocratic citizenry, was one of the strongest supporters of imperial rule, imperial ideology, and the imperial family. The Sebastion at Aphrodisias is a premier example of this ideology and its local support.

Aphrodisias Sebastion: Claudius Relief: Claudius was son of Drusus and Antonia Minor and afflicted with a limp and mild deafness. Claudius came to power as the last of his family line through the Praetorian Guard after the assassination of his nephew, Caligula. His capable rule surprised many. He proved politically prudent, administratively efficient, and ambitious to expand and build. His most famous military achievement was the conquest of Britain. He ruled as Roman emperor from 41–54, a period witnessing the early expansion of the church beyond Jerusalem and the first two of the three missionary journeys of Paul. A relief of Claudius from the Sebastion of Aphrodisias illustrates the

salient features of Roman imperial ideology used to propagandize subject peoples in the provinces of Rome, particularly in Asia.

Macedonia

<http://drkoine.com/paul/journeys/3mj/macedonia/index.html>

Macedonia

2 Corinthians: Paul's ministry is in dire straights. After three eminently successful years, his Ephesian mission has collapsed suddenly, unexpectedly, and catastrophically. He was forced out of town by the silversmiths' riot. At the same time, he is in the fight of his life to save his own Corinthian church from the hubris and destructive ways of the "super-apostles" who have cast aspersions on his mission, his motives, and his authority (2 Cor. 11:5). He has lost Ephesus, and he is losing Corinth. His last hope for Corinth has been a "harsh letter" sent by his trusted and stalwart associate, Titus. He was to hear back from Titus in Ephesus, but now Paul has been forced out of Ephesus. Paul wanders through Troas and then into Macedonia trying to meet up with Titus returning with news from his mission to Corinth. The image to the left shows 2 Cor. 11:33–12:9 from the Greek manuscript ̡46.

Greece

<http://drkoine.com/paul/journeys/3mj/greece/index.html>

Corinth

Romans: Paul has rendezvoused with Titus in Macedonia and received joyful news of reconciliation with Corinth. Paul is rejoicing as he writes 2 Corinthians to send with Titus back down to Corinth to prepare them for his visit to the church to stay the winter when sea travel was hazardous and the shipping lanes generally closed. As he reconnects with the Corinthian church and renews their fellowship, he has time to reflect upon his gospel, his mission, and his future plans. He presents these thoughts in the letter of Romans, generally regarded as the magnum opus of his literary career.

Asia

<http://drkoine.com/paul/journeys/3mj/asia/index.html>

Assos

Assos Harbor: After Paul preached the lengthy sermon at Troas that caused Eutychus to go to sleep and fall out of the window (Acts 20:6–12), Paul walked the Roman road down from Troas to the harbor at Assos. Luke and company went by boat from Troas to Assos, where he met up with Paul again, and they took him on board the boat (Acts 20:13–14).

Priene

The Ancient Port of Priene: Today the ancient site of Priene, only a few miles from Miletus, is surrounded by land due to centuries of silting by the Maeander

River. Like Miletus, one hardly would guess that the Aegean seashore, which today is many miles away, was right at the city's edge. An important classical site perched high upon the hillside overlooking what used to be a gulf inlet, mighty Priene slowly succumbed to the Maeander River over centuries.

Priene Water Terminal: Water was crucial to ancient life, and Romans had perfected water systems to supply cities across the empire. Each system required distribution terminals to coordinate the water flow to various parts of the city. These terminals normally were hidden underground, but one of these distribution terminals that supplied Priene has been discovered.

Miletus

Miletus Silting: Today the ancient site of Miletus is surrounded by marsh and soggy land due to the centuries of silting by the Maeander River. One hardly would guess that the Aegean seashore, which today is many miles away, was right at the city's edge, nor that this city had two famous harbors in ancient times and was one of the great harbor cities of the ancient world.

Great Lion Harbor: Had not a shepherd guided us there himself who spoke no English but knew exactly what we were looking for—the famous harbor lions of Miletus mentioned by numerous ancient writers—we never would have found the spot. The Lion Harbor would have been where the apostle Paul landed and departed Miletus at the end of the 3MJ (20:15, 38).

Miletus Markets: A famous port city such as Miletus would have plenty of commercial activity and busy markets. Because of the boggy conditions, which can change dramatically from year to year, we were unable to walk the market streets. Fortunately, the Pergamon Museum in Berlin has the famous Miletus Gate, which led to one of the main markets in Miletus.

Miletus Theater and "God-fearers": The theater at Miletus was one of the largest in the ancient world. In ancient times, the Aegean Sea came right up to the theater, so crowds at the theater looked out over the other great harbor of Miletus, simply known as the Theater Harbor, and could watch the ships coming in. The theater is important for preserving an inscription that reserves seating for the Jewish community and for "God-fearers," the very term Luke uses to refer to gentiles worshipping in the synagogue but not yet full proselytes to Judaism by undergoing circumcision. Reserved seating at the theater shows that elements of the Jewish community at Miletus were highly assimilated into Greco-Roman culture. For another excellent example of the use of "God-fearers" for gentiles attending the synagogue, see the synagogue inscription at Aphrodisias.

Aphrodisias Inscription and "God-fearers": Aphrodisias is a classical ancient site whose ruins are about 110 miles east of Miletus. The archeological museum at Aphrodisias holds a 3rd–5th cent. AD inscription on a nine-foot tall column recording over 100 names that probably stood at the entrance to a Jewish synagogue. The inscription honoring these named individuals uses the term "God-fearers" to notate part of the list. This Aphrodisias inscription, like the one in the theater at Miletus, illustrates Luke's usage of the term "God-fearer."

Didyma

The Apollo Temple: Had the Apollo temple at Didyma ever been completed, this edifice would have been a monstrosity and surely one of the wonders of the

ancient world. The temple never was completed, however, being too ambitious a project and too grand in scale, so beyond the financial resources even of generous individual and state donors. An Apollo oracle at Didyma, however, made the city famous, which rivaled the most famous Apollo oracle in the world at Delphi, Greece. An annual festival at Didyma drew large crowds. Celebrants made the ritual trek down the “Sacred Way” from Miletus down to Didyma.

Jerusalem

<http://drkoine.com/paul/journeys/3mj/jerusalem/index.html>

Rhodes

Cosmopolitan Writer: Luke’s command of the Greco-Roman world of his day as evidenced in Acts is unquestionably impressive. Of the abundance of his references in passing, 30 countries, 50 cities, many islands, and 60–100 persons are exclusive to Acts. His grasp of local politics, customs, seafaring, culture, and the Mediterranean world is masterful and puts him in an elite category of cosmopolitan writers from the ancient world. Of the many islands mentioned by Luke, one quite famous is the island of Rhodes, almost always included on any tour group’s cruising itinerary.

Caesarea

Herod the Great’s Great City: Many of the spectacular ruins in Israel today are the result of the building programs of Herod the Great. Herod entertained the greatest Hellenistic aspirations, and constructed monuments and cities to match. Judea had no natural harbor, so Herod used Roman engineering to create the largest manmade harbor of the ancient world, and a fine city as adornment. He named his capital Caesarea after his patron, the emperor Augustus. The city became known as Caesarea Maritima, “Caesarea by the Sea,” to distinguish this port city from Caesarea Philippi, the city built at ancient Pan by Herod’s son, Philip the Tetrarch, also named after Augustus.

Roman Governors: Judea became an imperial province after Herod’s son, Archelaus, who ruled Judea from 4 BC to AD 6, was banished to Gaul by Augustus after only ten years. The Roman governors took up residence in Herod the Great’s capital city of Caesarea, using Herod’s former palace as residence and governmental headquarters. Caesarea also is where we meet the Roman governors Felix and Festus, before whom Paul defended himself in Acts, as well as a defense before Agrippa II, Herod the Great’s great grandson.

Pilate Inscription: During excavations at Caesarea an inscription was found at the theater with the name of Pontius Pilate. This inscription is our only archeological confirmation of the existence of Pilate. Only during Jewish festivals, when Jerusalem crowds swelled and unrest seethed under the surface, did the Roman governor temporarily live in Jerusalem to command his troops in station at the Antonia Fortress adjacent to the temple. Such a festival time is when we meet Pilate considering the case of Jesus before the fickle Jerusalem crowds, who only a week before had acclaimed Jesus the royal Son of David in the Triumphal Entry into the city.

The Early Church: Caesarea figures prominently into the story of the early church in Acts. Philip the Evangelist lived here after the conversion of the Ethiopian eunuch. Cornelius the centurion was converted here, who, as a “God-fearer,” became the paradigm of Pauline conversions on Paul’s missionary journeys. Herod Agrippa I, grandson of Herod the Great, ruled Judea and lived in Caesarea when attacking early church leaders, such as having James the brother of John murdered and imprisoning the apostle Peter.

Jerusalem

Jerusalem and God’s Will: The assumption often is made that God’s will was for Paul to go to Jerusalem. That assumption is totally wrong. God never wanted Paul in Jerusalem. God clearly told Paul this even shortly after the Damascus Road. God’s will for Paul was Rome. Jerusalem was Paul’s destructive and disastrous detour in the divine itinerary west.

PAUL’S JOURNEY TO ROME

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Caesarea

Caesarea

<http://drkoine.com/paul/rome/caesarea/index.html>

Caesarea—Beginning of the Journey to Rome

Paul, Julius, and a “We Section”: Paul has spent two years in Caesarea because of a miscarriage of provincial justice. The procurator Felix was looking for a bribe and wanted to do the leaders of Jerusalem a favor (Acts 24:26–27). Felix was so corrupt, Rome replaced him with Festus. Festus, new on the job, was manipulated by the leaders of Jerusalem to have Paul’s trial moved back to Jerusalem. To avoid the jeopardy of this Jerusalem ruse, Paul appealed to Caesar. Festus was in a pickle. He had a prisoner with no witnesses for the case, and no case for the prosecution. Yet, he had to write up formal transfer papers to Rome, since a Roman citizen had appealed to the emperor. Agrippa II was his ticket to help him with the task. Paul appears before Agrippa and gives his defense, and all assembled, which included the tribunes of Caesarea (Acts 25:23), agreed Paul was innocent. The tribune who commanded Julius probably relayed all this information to his centurion, Julius, when giving him his orders. This communication impacted the future relationship of Paul and Julius. When the story of the journey to Rome starts in Acts 27:1, the grammar suddenly shifts to first person plural, “we.” When Paul begins to move toward Rome—God’s original will for Paul back in Ephesus on the 3MJ (Acts 19:21)—by no accident Luke decidedly rejoins the narrative storyline. Further, Luke is fronting himself as an eyewitness to the voyage and shipwreck of Paul.

Crete

Crete

<http://drkoine.com/paul/rome/crete/index.html>

Crete—A Fateful Decision

Cape Salmone (Cape Sideros): After passing Cnidus, the grain ship leaves the coast of Asia to strike out west toward open waters, as they must in order to go to Rome. Nothing about this voyage is easy, however, even earlier when leaving the port of Sidon on the other ship. Luke says they already had spent “several days” just trying to move along the coast of Asia, which means they are falling behind schedule quickly and significantly. A decision soon will be looming.

Fair Havens: Unfortunately, the attempt to use the south side of the island of Crete as a buffer from the constantly contrary winds did not work. They still proceeded only “with difficulty,” Luke continues to make clear. They eventually make their way to Fair Havens, a small harbor near Lasea. Even today, the small community of Fair Havens, in Greek *Kaloi Limenes*, has a few beaches and a small inlet, but no major harbor, and the lack of a good, deepwater harbor and decent on-shore facilities and lodging was the problem for this massive Alexandrian grain ship and its two-hundred and seventy-six passengers and crew.

Fair Havens Paradigm: The reader should not rush past the Fair Havens story just to get on to the “more exciting” narrative of the storm. The story at Fair Havens is crucial narrative foundation for Luke’s whole point about the story of Paul. What happens at Fair Havens between Paul and the ship’s captain and centurion making a decision to push on despite all good advice becomes paradigmatic for Luke of what actually is happening personally in Paul’s own struggle with Jerusalem, Rome, and God’s will. Fair Havens is a paradigm of Paul and God’s will.

Phoenix: Overview: A visit to the actual site of Old Phoenix Harbor shows immediately exactly what Luke meant when he described the Phoenix harbor in an unusual manner as “facing southwest and northwest,” that is, facing two directions at the same time (Acts 27:12). The topography that creates the harbor at Phoenix is a small peninsula of land sticking out from the shoreline. The peninsula creates opportunity for two harbors on either side, both having deep water access, good for large vessels such as the Alexandrian grain ship Paul was on.

Phoenix: The Euroquilo Storm: The centurion follows the ship captain’s advice about striking out for Phoenix as the wintering port. The decision is fateful. As soon as they strike anchor and billow the sails for the south wind that had arisen, giving promise of the Phoenix port, a sudden Euroquilo storm roars down from the mountains of Crete and lets loose all its fury on the ship, driving her helplessly out to sea. Luke provides a blow-by-blow account of all the efforts taken to try to stabilize the ship and survive the storm, but the storm simply is unrelenting. Luke finally writes, “at last all hope of our being saved was abandoned” (Acts 27:20).

Paul’s Sea Vision: Interpreting the Storm Narrative: Mark this down: when Paul has a vision in Acts, he is out of God’s will. Paul’s visions in Acts are to get him back on track with God’s will. The story of the sea vision is a story of getting Paul

back on track with God's will. By appealing to Caesar, Paul had appealed to the wrong sovereign. God used the storm at sea to get Paul's attention, but Paul is assured not one soul will be lost in the whole process.

Crete—Other Sites

Gortyn: A Famous Inscription: A famous inscription can be found at the archeological site of ancient Gortyn, a prominent city of southern Crete even into Roman times. The inscription is an entire inner wall of a building, running about thirty feet long and about five feet high. The content preserves the ancient law code of Gortyn. The inscription is written in an ancient form of the Dorian dialect, so documents an important stage in the development of the Greek language before the classical age of Pericles.

Knossos: A Palace and Pre-Greek Civilization: The Heraklion Archeological Museum displays a large scale model of the ancient Minoan palace at Knossos. The model helps visualize the remains of the palace to be viewed at the ancient site of Knossos. The Minoan civilization flourished from 2600 to 1400 BC, an entire millennium before fifth-century Classical Greece and the Age of Pericles. The Minoan dynasty gives evidence of a highly sophisticated society that functioned as a political and commercial powerhouse controlling trade across the entire Mediterranean, as well as the import and export of raw resources and goods from Crete.

Knossos: "Cretans Are Liars"—Titus 1:12: In Titus 1:12, Paul makes the statement, "Cretans are liars." This statement is not racial profiling, like a superficial reading immediately might suggest to a contemporary audience trying to be politically correct. Fundamentally, the statement is not about what you first think. Actually, competing Greek legends about Zeus are the backstory. Click on into this fascinating window into Greek legends.

Crete: A Tourist's Perspective: Scenically, Crete is a beautiful island to visit. One also encounters the fabulous archeological museum in the capital city of Heraklion on the north side of the island. One immediately, however, also is thrust into modern Greek life and political turmoil upon arrival.

Malta

Malta

<http://drkoine.com/paul/rome/malta/index.html>

Malta—Shipwreck and Salvation

Koura Point: Approaching Land and Dropping Anchors: The crew picks up soundings of a shoreline they cannot see but know is there as they can hear the waves crashing in. Soundings taken at intervals prove they are losing depth quickly—a dangerous situation since they are shrouded in night's darkness and cannot see to navigate. Crashing against unseen cliffs of an unknown shoreline is a clear and imminent danger. To slow or stop their progress toward an unknown shore, they let out four of the mammoth sea actors to hold them until morning. Only

very recently, examples of these first-century grain ship anchors have been discovered. Two are on museum display, one in Reggio Calabria, Italy.

Paul's Character: Sailors' Attempted Mutiny: Several of the stories embedded into the narrative of the shipwreck of Paul are told in the service of Luke's deliberate recasting of Paul's narrative characterization from negative to positive. From a narrative perspective, Luke works the material brilliantly to support his theme about Paul and God's will so crucial to this final stage of the story of Acts. The story of the sailors' attempted mutiny is the beginning of Luke's rehabilitation of Paul's character at the end of Acts.

Paul's Character: Taking Food and Saving Prisoners: Luke's positive characterization of Paul starting immediately after the sea vision continues in two more narratives. One narrative is Paul's advice to take food to strengthen for the challenge ahead in surviving the waves in the struggle to get to shore. At Fair Havens, Paul's advice was ignored. Now, Paul's advice is heeded. The story has changed completely since the sea vision in which Paul reaffirms his faith in God alone. Paul, however, is not the only one transformed by his experience. The impact is felt by everyone on board, most especially the other prisoners, who are spared by Julius because of the centurion's deep regard for Paul.

Luke's Odd "Between Two Seas" (Acts 27:41): Acts 27:41 is quite the study in translation theory, although the English reader would not have a clue from many modern translations. Luke creates an odd expression that baffles logical translation in this verse when he describes the place where the grain ship founders as "between two seas." Modern translations capitulate to paraphrasing this strange Greek expression as "sandbar" or "reef" much too quickly. In so doing, they actually make Luke's vivid Greek description disappear behind inappropriate English words that actually do not have anything to do with the straightforward thought of Luke's careful but strange construction. The topography of Saint Paul's Bay is the most likely solution, as proposed over a century ago by James Smith.

Mdina's Cathedral of Saint Paul: Malta is filled with beautiful cathedrals, several that celebrate the famous story of Paul's arrival on the island. One of the most important frescos ever painted depicting Paul's shipwreck is in the altar ceiling of Saint Paul's Cathedral in Mdina. One reason the fresco is beautifully conceptualized is that the Baroque seventeenth-century artist, Mattia Preti, has captured perfectly the significance of the overwhelming theme essential to Luke's entire narrative purpose in this last movement in Acts related to Paul, missed in so many commentaries on Acts. You have to read my own commentary to find out the significance of Preti's perspective.

Shipwreck Salvation Miracle: Luke specifically counts the number of people who were on board the Alexandrian grain ship the morning of its foundering in the sea in Saint Paul's Bay on the fifteenth day of the storm. This number is not an incidental piece of trivia without narrative purpose.

Malta—Winter Residence

The Snakebite Backstory: Almost everyone knows about the story of Paul's snakebite once arriving on the beach at Malta. Few, however, know the reason why Luke tells this story. Luke capitalizes on the fanciful narrative the islanders invent that they use to explain the evidence of Paul's unexpected survival standing in

front of them. In this way, Luke emphasizes the true, divine story within their divine story. In addition, Luke uses the snakebite story to continue to develop the theme of the transformation of Paul's characterization after Paul's dramatic, personal response to the sea vision from God.

Publius and the Romana Domus at Rabat: On a small island such as Malta, news spreads fast. The chief man of the island, the Roman governor, Publius, invites these unexpected arrivals to his residence in a formal offer of patron-client exchange. Someone of Paul's miracle status would be an honor to engage. Publius offers himself as a patron, and a chosen few of the shipwreck survivors accept, including Luke. What would the accommodations of Publius have looked like? A thatched-roof island bungalow near the beach? Hardly! A first-century Romana Domus (Roman city home) has been excavated in the city of Rabat on the island of Malta that provides the perfect backdrop for contextualizing the story of Publius in Acts.

Paul's Character: Healing Publius's Father: Luke continues to work his theme of the rehabilitation of Paul's characterization after the sea vision. The reader sees this theme in the stories of the sailors' thwarted mutiny, the accepted advice to take food, the prevention of the slaughter of the prisoners by their Roman guards, the preservation of the lives of every single person on board the ship in the aftermath of the shipwreck, and the miraculous survival of life-threatening snakebite. Luke now adds the miraculous healing of Publius's father, which will seal the deal for the rest of Paul's time on the island.

Valletta: Renewing the Voyage to Rome: Julius and his contingent of soldiers, along with their prisoners and the other passengers, winter in Malta waiting on the sea lanes to reopen to safe sailing in the early spring. The voyage is renewed on another Alexandrian grain ship, which itself had wintered on the island. Luke's keen eye for detail finds irony in the figurehead of their new vessel set to take them to Rome. Publius and his islanders do the "right thing" in patron-client terms by providing for the needs of the departing guests. They likely sailed from the largest port on the east side of the island, Valletta, a major harbor even today.

Malta—A Tourist's Perspective

A Parking Deck to Beat All Parking Decks: So, the hotel Maritim Antonine in the city of Mellieha near Saint Paul's Bay answers the question, "Do you have available parking for cars?" with a yes. However, they did not volunteer the information that the deck barely can accommodate a Smart Car. If you would like a touch of claustrophobia exhilaration, click on.

Festival Life and National Aquarium: Malta is festival crazy. They celebrate one festival or another nearly half the weekends of any given year. The one in Mellieha the weekend we visited was the "Festival of Our Lady." The Catholic church was decorated to look like a gingerbread house. A new attraction in Malta is the National Aquarium, beautifully done as though going down into a shipwreck on the bottom of the sea.

Sicily

Sicily

<http://drkoine.com/paul/rome/sicily/index.html>

Sicily—The Pace Accelerates

Syracuse Harbor: Very clear at this point in the narrative is that the pace accelerates dramatically. They spend only three days in Syracuse and only one day in Rhegium before they hit the last lap through the Tyrrhenian Sea to the large grain port on the Italian coast in ancient Puteoli. Luke will be using the acceleration of narrative time to good advantage to make a point about Paul and God's will. Their first port of call after leaving Malta is a brief stop at Syracuse on the east side of Sicily. Syracuse has a famous history. Its most famous citizen was Archimedes, considered the greatest mathematician, engineer, and inventor of the ancient world, who lost his life about 212 BC in the siege and conquest of Syracuse by the Romans.

Syracuse Theater: The theater at Syracuse is one of the oldest in the Greek world, the original structure dating back to the fifth century BC, and remodeled in the third century BC. Greek theaters are well known for their incredible acoustic properties. One literally can hear a person speaking in very soft tones to the upper rows. These theaters even are used to this day for presentations, performances, and recording. At the time of our visit, acoustical engineers were studying the acoustic properties of the ancient theater in Syracuse, probably in preparation for a special event that was going to be recorded.

Taormina Theater: Taormina is a tourist mecca tucked away into the shoreline mountains of east Sicily between Syracuse and Messina. The area had had strong rain storms just before we visited, so the stunning vista of the deep blue sea from the top of the ancient theater perched dramatically on the edge of the mountain was sacrificed. At the same time, the panorama of the Sicilian shoreline still was breathtaking. The sun did peek out momentarily before disappearing behind more dark and threatening clouds.

Taormina Hotel: Our stay included accommodations at a delightful hotel that itself had wonderful views of the Sicilian shoreline, as well as great service. We watched the cable car service taking riders down to the beach resort area from the top of the mountain.

Italy

Italy

<http://drkoine.com/paul/rome/italy/index.html>

Italy—Rhegium to Puteoli

Rhegium: Navigating the Straits of Messina: After only three days in Syracuse, the Alexandrian grain ship struck out again up the coast of Sicily toward the straits of Messina, a narrow passageway into the Tyrrhenian Sea between the island of Sicily and the mainland of Italy that was hard to navigate for sailing vessels. Just

the right south wind had to arise to promise a good passage. Waiting on the right winds is why most ships working through the straits of Messina would put to port in Rhegium on the toe of Italy to wait for the necessary favorable winds to negotiate the passage past Messina. Our passage was decidedly easier and faster—the speed ferry from Messina to Reggio Calabria (ancient Rhegium).

Puteoli Harbor: The harbor at Puteoli was one of the oldest and most prosperous ports of Rome from the days of the old Republic. Here the great grain ships from Alexandria found their final destination, as did the grain ship with the figurehead of Castor and Pollux that Paul and Luke sailed on from Malta. From here, goods and travelers would travel by land up the Via Appia highway to Rome. Puteoli is adjacent to Naples in the Bay of Naples. The opposite side of the bay holds the famous Mount Vesuvius, which exploded catastrophically only twenty years after Paul's stop at Puteoli.

Puteoli Macellum: A macellum was a Roman meat market. The macellum at Puteoli is famous for documenting the reality of bradyseism, or “slow earthquakes.” The land is situated in a volcanic caldera that slowly rises and falls over the centuries, leaving the columns underwater and exposed to the bore holes of mollusks. The Roman meat market is a good place to reflect on Paul's positive reception in Puteoli among believers he never had met, which becomes a major theme for Luke about Paul, Rome, and God's will.

Puteoli Amphitheater: Most visitors to Rome do not know that the Flavian emperors built more amphitheaters than just the famous Colosseum in Rome. In fact, one of the best preserved Flavian amphitheaters in the world is not the Colosseum in Rome but the Flavian amphitheater in Puteoli. Unlike the Colosseum in Rome, the Puteoli amphitheater allows visitors access to the underground levels. These subterranean passageways, holding areas, and storage rooms, along with elevator shafts to the arena floor above vividly portray the inner workings of producing extravagant shows to thrill the masses.

Italy—Via Appia

Via Appia: Capua: To catch the Via Appia highway into Rome, one first would have to intersect the highway at its nearest junction to the grain port at Puteoli. This junction was Capua. Thus, Julius and his contingent of prisoners and all the other travelers whose destination was Rome would have to make their way up to Capua on the banks of the Laturno River.

Via Appia: Terracina: The rough part of the Via Appia was trying to move across the Pontine Marshes, a swampy area encountered inland just after the coastal city of Terracina. The marshes always bred malaria and the putrid smell of stagnant water pools. Attempts were made to drain the swamps, but never successful, as the sea and sand dunes always reclaimed the land. Road repair was such a constant factor that a canal was dug alongside the Via Appia to allow travel during times of major repair work. Even when the road was open, boating down the canal alongside the Via Appia from Terracina to the Forum of Appius had become the preferred method of transportation in this portion of the journey. The Roman writer Horace gives a lively and colorful description of his experience through this section of the Via Appia.

Via Appia: Forum of Appius: The Forum of Appius was a junction near the Roman mile marker forty-three, the terminus of the canal boats from Terracina. At the

Forum of Appius, Paul was intercepted by a delegation from one of the Roman house churches, who received him warmly. Once again, Luke sees this event as another of the increasing signs of the positive reception of Paul in Italy as a foundation for understanding why Rome always was God's will for Paul ever since Ephesus.

Via Appia: Tor Tre Ponti: The Via Appia was traveled heavily, militarily crucial, and regularly needed repairs. About forty years after Paul passed down this road on his way to Rome, the emperor Trajan provided funds for major road work and repair. One of his most significant contributions was a series of three bridges (*tre ponti*). An inscription still stands alongside the modern Via Appia memorializing Trajan's contribution.

Via Appia: Three Taverns: The Three Taverns actually were not three taverns. They were a series of buildings at the junction of the Via Appia with two other important roads. This way station was a stopping point if the traveler tired of the journey or for some other reason did not or could not make the normal first stop outside of Rome at the Forum of Appius. While the ancient sources are not clear precisely where this small way station was situated, recent archeological surface work in 2004–2005 has revealed the outlines of walls of buildings right alongside the modern Via Appia a few miles south of Cisterna di Latina. Within the Acts narrative, once again, Paul is greeted by a second delegation from another house church in Rome here at Three Taverns. Luke is nailing down the impression of Paul's positive reception in Italy beyond any shadow of doubt.

Via Appia: Lake Albano: The modern Via Appia (SS7) follows closely the route of the ancient highway. The ancient highway cut through the Alban hills just south of Rome. Most Bible maps trying to indicate the Via Appia do not seem to recognize this fact. On his journey to Rome down the Via Appia, just on the outskirts of the city, Paul would have climbed in altitude up through the Alban hills and past several beautiful volcanic crater lakes, even as does the modern Via Appia. The largest and most scenic of these lakes is Lake Albano.

Via Appia: Arrival in Rome: All roads lead to Rome, and so did Paul's. The present Via Appia, in Rome called the Appia Antica, terminates at the San Sebastian Gate on the Aurelian Wall defensive expansion in AD 275. The original gate from the days of the Roman Republic that Paul would have entered was the Porta Capena a little closer in, part of the earlier fourth-century BC Servian Wall.

Via Appia: End of Luke's "We Section": As Paul arrives in Rome, Luke's third and last "we section" comes to an end. When one puts together all three "we sections" and their careful and strategic placement in the Acts narrative, then a pattern becomes clear and a crucial point becomes obvious about Luke's perspective on Rome and God's will for Paul.

Italy—Rome

Paul's Reception in Italy: Luke begins to develop the theme of Paul's positive reception in Italy as soon as Paul sets foot on Italian soil. The stages of this development are clear, so what is Luke's point? The church of San Clemente, the oldest in Christianity and tied to Clement, bishop of Rome at the end of the first century AD, is an appropriate setting to consider this question.

Aquila and Priscilla: We have a hard time getting back into the real world of first-century Christians. This problem is especially prominent even in one of the most common words in a believer's vocabulary, "church." Actually, had Paul not made this expression so characteristic of referring to his congregations, Christianity might never have received this term as stock vocabulary. By "church," we almost always mean a large complex of commercial buildings. Paul actually meant assemblies of believers themselves. These assemblies likely took place in private homes, so have been called "house churches." House churches had to have patrons who sponsored the meetings in their homes. Perhaps Aquila and Priscilla fulfilled this role of patron of a house church upon their return to Rome after working with Paul in Corinth. Their leadership even might be considered contributory to the reason for Paul's positive reception in Rome.

Ostia: Background to Paul in Rome: Ostia was a port at the mouth of the Tiber River just sixteen miles from Rome. By the latter part of the first century AD, not long after Paul's grain ship landed in Puteoli, Ostia had overtaken Puteoli as the main port of Rome where all the Alexandrian grain ships arrived. Since numerous parts of ancient Ostia date to the first century, then this archeological site provides rich background for contextualizing Roman life in Italy at the time of Paul's journey to Rome.

Ostia: The Jewish Synagogue: Ancient Ostia has a first-century AD synagogue not far from the forum and business district. This synagogue provides context for Paul's interaction with Jewish synagogue leaders at the end of Acts once he arrives in Rome. These leaders would have represented various synagogues throughout the city of Rome. Each synagogue was governed independently by its own synagogue leadership, and that is why Paul had to meet with a group of synagogue leaders in Rome to discuss his message about Jesus as Messiah soon after he arrived. These leaders would have come from local synagogues like the one at Ostia.

Roman Forum: Caesar's Tribunal: Luke never says a word about Paul's appeal to Caesar after Paul arrives in Rome. Read carefully, the Acts narrative shows that the appeal to Caesar is not the point at all for Luke about Paul in Rome. One can speculate, however, that Paul did appear before Caesar, which, at this time in the early 60s would have been Nero. Where was Nero's tribunal? The most likely places were either as a part of the imperial palace complex on the Palatine hill, or else one of the known tribunals in the Roman Forum itself in the valley below the Palatine hill.

Rome as Paul's Destiny: Once the reader no longer is distracted by the narrative dead end of focusing on Paul's appeal to Caesar, how does the ending of Acts tie together the overriding themes of Acts that Luke has developed consistently from the beginning of the book and bring the plot to an appropriate conclusion? Luke presented Rome as God's will and Paul's destiny. The key is Paul's Hellenist message, not Paul's imperial appeal.

Paul's Prison Epistles: The Acts narrative concludes with Paul spending two years in Rome. Once the Acts narrative ends, we are at a loss to put together the rest of Paul's biography. We become entirely dependent on Catholic tradition. One element of this post-Acts speculation about Paul that has broad support is that Paul's imprisonment at the end of Acts about AD 60–62 is the likely context for

the composition of the “prison epistles” of Ephesians, Colossians, Philemon, and Philippians.

Paul’s Death in Rome: The church historian Eusebius said Paul was beheaded in Rome by Nero (*Eccl Hist* 2.25.5). The traditional spot became the Abbey of the Three Fountains, with Paul being buried two miles away in the family tomb of an existing Roman necropolis along the Ostiense Way belonging to Matrona Lucilla, a Roman noblewoman, but reportedly moved to be hidden briefly for safekeeping to the Catacombs of San Sebastian during Vespasian’s reign, then returned. The monumental Basilica of Saint Paul Outside the Walls (San Paolo Fuori Le Mura) was built by Constantine in AD 320 close to the Abbey of the Three Fountains, and enlarged by Theodosius in AD 390, when the venerated remains were encased in a sarcophagus. An earthquake in AD 433 collapsing parts of the building required renovations that raised the floor level and covered the sarcophagus with a marble tombstone. The original basilica burned in July 1823, but the present basilica was built over the debris with its main altar immediately over the ancient crypt. Excavations conducted by the Vatican in 2002–2006 found the marble slab with the inscription Paulo Apostolo Mart (“Apostle Paul, Martyr”), and carbon 14 dating of bone fragments from inside by experts dated to first or second century AD. In 2007–2013, an archeological park next to the basilica was constructed to attract tourists and the faithful to the area that reveals development and expansion of the site into its own bustling city from the fifth to eighth centuries, but then eventual decline after the tenth century.

Rome—Imperial Monuments, Ideology

The Colosseum and the Flavians: The Colosseum—the most iconic remnant of the ancient Roman empire—was a Flavian dynasty masterpiece built by Vespasian, finished and dedicated by Titus, and enhanced by Domitian. Besides keeping the populace entertained, the massive structure served the purpose of Roman imperial propaganda.

The Colosseum and the First Jewish War: What many people do not realize is that the famous Colosseum was financed by the spoils of the First Jewish War, AD 66–70. In fact, some of the hard labor in the rock quarries and on the building itself was provided by thousands of Jewish slaves taken after the war and deported from Judea to work on this amphitheater.

The Colosseum and the Ludus Magnus: The Ludus Magnus was the gladiator training grounds. The training grounds connected to the Colosseum in Rome have been discovered not far from the amphitheater.

The Arch of Titus: Spoils from the destroyed Jewish temple in Jerusalem taken by the Romans are carved in relief on the inner side of the Arch of Titus. This arch memorializes this watershed moment in Jewish history, which came in AD 70 only eight years after Paul had appealed to leaders of Rome’s synagogues about Jesus as God’s Messiah.

Ara Pacis Augustae: The Ara Pacis Augustae is the Augustan Altar to Peace commissioned by the Roman senate in 13 BC upon the return of Augustus to Rome after conquering Spain and Gaul. This marble monument with its dramatic and bold reliefs is the greatest surviving icon of Roman imperial ideology as invented and promoted by Augustus after consolidating his Roman empire from the

crumbling ruins of the Roman Republic. All the great themes of the imperial worldview are preserved in these reliefs.

Ara Pacis Description and Interpretation: The reliefs of the Ara Pacis depict the imperial family in procession to perform sacrificial duties at the Peace Altar. The imperial line of succession is implicated, to assure the Roman Senate of peace and stability of government after two centuries of civil war. Themes of personal religious piety and traditional Roman values and virtues are prominent. The inevitability of empire, divine rule, and Roman conquest also are highlighted. This imperial world benefits not only all of human society but all of nature as well with the promise of peace and abundance fulfilled. In other words, the reliefs of the Ara Pacis Augustae are the premier example of imperial ideology of the Augustan Age, propagandized as the climax to human history culminating in a glorious rule and a golden age. This ideology functions as another gospel competing for the hearts and minds of Romans to which Paul's gospel of Jesus the Messiah of God's kingdom stands in bold contrast.

Hilastērion in Rom 3:25: Excavations in the early 1990s at Metropolis, an ancient city only 21 miles north of Ephesus, found three early Roman period inscriptions on two altars dedicated to Augustus and one to Germanicus. A fascinating possible connection of the term *hilastērion* crucial to the meaning of Rom 3:25 and these Roman inscriptions might suggest new ways to understand Paul's meaning. Since Luke says that Paul impacted the whole province of Asia and the word of the Lord spread widely from Ephesus (Acts 19:10, 20), one can speculate the city of Metropolis was affected by Paul's preaching and that Paul would know about this city and its inscriptions. Romans is written soon after Paul was in Ephesus.