



73 Twenty Ministries  
BIBLE STUDIES FOR THE ENTHUSIAST

# EPHESUS: A HUB OF APOSTOLIC MINISTRY

TRACING THE TIME AND TESTIMONY OF PAUL, TIMOTHY, AND  
JOHN IN EPHESUS

73 TWENTY MINISTRIES

A TEACHING MINISTRY OF DR. ROBERT C CROWDER

## 73TWENTY MINISTRIES: CHARTING THE WORD, NAVIGATING FAITH

Rooted in a lifelong passion for teaching and guiding others in Biblical truth, 73Twenty Ministries is devoted to helping believers navigate the depths of Scripture with both clarity and conviction.

The name 73Twenty holds deep personal significance: it comes from my childhood home at 7320 Greenwood Boulevard in Denver, Colorado. It was here that the foundations of my faith, study, and service were first laid. With the majestic Rocky Mountains ever-present on my horizons, God's Word has been a constant guide and presence throughout my life. The logo of 73Twenty Ministries, with its three mountain peaks in gray, blue, and orange, symbolizes not only the Triune God: Father, Son, and Holy Spirit, but also the unwavering foundation of Biblical truth upon which our faith is built.

For more than twenty years, I've served as a pastor, teacher, mentor, and author, committed to making Biblical truths accessible and applicable. Through sermons, Bible studies, books, articles, and other teaching resources, 73Twenty Ministries exists to equip believers, strengthen churches, and proclaim the Gospel. Our mission is both simple and profound: to chart the Word, guiding faith, and helping others anchor their lives in Scripture.

At 73Twenty Ministries, we believe that faithful Biblical study should engage the mind, transform the heart, and shape daily life. Whether through exegetical teaching, character studies, theological exploration, or practical application, every resource is crafted to deepen understanding, strengthen conviction, and encourage obedience to God's Word.

As a ministry grounded in a conservative Baptist, dispensationalist approach, we focus on Biblical exposition, doctrinal clarity, and practical discipleship. We uphold the belief that Scripture is the authoritative, inerrant, and sufficient Word of God, and it's our privilege to help others navigate its timeless truths.

I invite you to explore the resources at [73TwentyMinistries.com](http://73TwentyMinistries.com) and join us on this journey of discovery, growth, and unwavering faith. Together, let's stand on the mountain of God's truths and proclaim His name to every generation.

For His glory alone,

Dr. Robert C. Crowder, Th.D.

Founder, 73Twenty Ministries

# UNPACKING THE SPIRITUAL LEADERSHIP OF THE EARLY CHURCH IN ONE CITY

## THE APOSTLE PAUL'S TWO-YEAR MINISTRY IN EPHESUS

Paul's extended ministry in Ephesus marked one of the most fruitful and spiritually intense periods of his missionary work. We find a detailed description of this in Acts 19:8-10:

Acts 19:8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Paul followed his custom of beginning in the synagogue, preaching boldly for three months. However, as was often the case, opposition quickly arose—*“divers were hardened”* and resisted the message of Christ. Paul, discerning the growing hostility, removed the faithful believers and began teaching daily in the school of Tyrannus, a public lecture hall or private space likely made available during the heat of the day.

What is remarkable is not only the duration—two years of daily teaching—but the impact: *“all they which dwelt in Asia heard the word of the Lord Jesus.”* The phrase *“both Jews and Greeks”* reflects the inclusive reach of Paul's message, emphasizing that the gospel transcended ethnic and cultural boundaries.

This prolonged period of ministry gave Paul time to lay a solid doctrinal foundation in Ephesus, which would later become one of the most influential churches in Asia Minor.

Paul's own reflection on his time in Ephesus is found in Acts 20:31, as he speaks to the Ephesian elders:

Acts 20:31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

While Acts 19 notes a two-year ministry in the school of Tyrannus, this later statement reveals that Paul spent about three years in total, including his initial synagogue work and any follow-up pastoral labor before his departure. His mention of warning *“night and day with tears”* reveals the deep personal investment and spiritual burden Paul bore for the Ephesian believers.

Most conservative scholars interpret this three-year span as encompassing both formal and informal ministry efforts, including evangelism, discipling, letter-writing, and possibly regional outreach into nearby cities like Colossae, Laodicea, and Hierapolis.

## WHO ELSE SPENT TIME IN EPHEBUS?

Ephesus, as a cultural and spiritual center, hosted more apostolic laborers than almost any other first-century city outside of Jerusalem and Antioch. In addition to Paul, several key figures had significant roles in the growth and guidance of the Ephesian church.

### **Aquila and Priscilla**

This godly couple, first mentioned in Corinth (Acts 18:2), accompanied Paul on his journey and remained in Ephesus when he moved on. Their ministry was vital to the early church, especially in their hospitality and theological clarity. Paul leaves them in Ephesus while he continues on to Syria:

Acts 18:18-19 ¶ And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. 19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

Aquila and Priscilla were responsible for discipling Apollos, a gifted but incomplete teacher. Their private correction reflects both doctrinal accuracy and pastoral gentleness, setting a model for how mature believers should mentor others in the faith.

Acts 18:26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

### **Apollos**

A powerful orator and man “mighty in the scriptures,” **Apollos** began preaching in Ephesus with enthusiasm but lacked full knowledge of the gospel, knowing only the baptism of John. After his training by Aquila and Priscilla, Apollos became a strong advocate for the gospel and likely helped to strengthen the early Ephesian church.

Though his time in Ephesus was brief, his influence was notable, and later references in Corinth show that some admired him for his rhetorical power (1 Corinthians 1:12; 3:6).

### **Timothy**

Paul left Timothy in Ephesus to correct doctrinal error and establish order in the growing congregation. His mission was pastoral, administrative, and theological. Paul urged him to combat false teachers, promote sound doctrine, and raise up qualified leaders (1 Timothy 3:1-13).

Timothy's assignment in Ephesus suggests that Paul saw this church as strategically important, requiring leadership that was both spiritually mature and deeply committed to truth.

1 Timothy 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

## The Apostle John

Though not directly mentioned in the book of Acts, early church tradition holds that John the Apostle spent his later years in Ephesus. Sources such as Irenaeus and Eusebius affirm that John lived in Ephesus, shepherded the churches of Asia Minor, and wrote his Gospel and epistles (1, 2, 3 John) from this city.

Revelation 1:9 “I John, who also am your brother, and companion in tribulation... was in the isle that is called Patmos, for the word of God...”

John was likely exiled from Ephesus to Patmos under Roman persecution. Upon his return, tradition suggests he lived out his final days in Ephesus and was buried there. His legacy contributed to the spiritual stability of the region and the long-lasting influence of the Ephesian church.

### SUMMARY CHART

Person	Scriptural/Traditional Reference	Role in Ephesus
<b>Paul</b>	Acts 19:8-10; Acts 20:31	Taught for two years, total ministry about three
<b>Aquila &amp; Priscilla</b>	Acts 18:18-26	Hosted Apollos and taught sound doctrine
<b>Apollos</b>	Acts 18:24-28	Taught in the synagogue after being discipled
<b>Timothy</b>	1 Timothy 1:3	Assigned by Paul to shepherd the Ephesian church
<b>John the Apostle</b>	Traditional sources (Irenaeus, Eusebius)	Ministered and wrote from Ephesus, exiled to Patmos

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