FIVE-DAY THEOLOGY COURSE

ACTS

The Spirit of God in Mission

TAUGHT BY

Lec SK. KIERU

Day 4 notes

Chapters 11, 12, 13, 14

Day 1: Understanding Acts and Preparing for Pentecost · Day 2: The Spirit-Empowered Church in Jerusalem and Beyond · Day 3: The Gentile Mission and Paul's Missionary Expansion · Day 4: Paul's Missionary Journeys, Jerusalem and Rome

Day 5: Final examination (2026-10-09)

Based on Acts: The Spirit of God in Mission by Denzil R. Miller. Africa's Hope, 2017.

CHAPTER 11 · UNIT 4 · DAY 4

Paul's Second Missionary Journey (Part 2)

Ministry in Macedonia and Greece, extended ministry in Corinth, Paul's return to Syria via Ephesus

Taught by Lec SK. KIERU

Source: Acts: The Spirit of God in Mission - Denzil R. Miller (Based on Chapter 11)

Chapter purpose. This chapter covers the remainder of Paul's second missionary journey: his continuing missionary work in Macedonia, his missionary ministry in Greece, and his brief stop in Ephesus.

The last chapter discussed Paul's missionary ministry in Philippi, where the gospel first entered Europe. This chapter looks at the remainder of the same journey, in Thessalonica, Berea, Athens, Corinth, and Ephesus.

Bible reading: Acts 17:1-18:22

Before beginning this chapter, read Acts 17:1-18:22. Each part of the lesson also has its own short reading from within that passage.

Learning Objectives

• Describe Paul and Silas' reception in Thessalonica and the kind of church that was planted there.

• Explain why Luke describes the Bereans as being of more noble character than the Thessalonians.

• Show how Paul's ministry in Athens is a good example of cross-cultural adaptation that never compromised the gospel message.

• Explain how Paul supported himself when he first arrived in Corinth and what changed when Silas and Timothy came.

• Describe how the Holy Spirit encouraged Paul in Corinth, and why Paul made only a brief stopover in Ephesus.

Before This Lesson, Read Your Bible

Acts 17:1-18:22

The book also sets a short reading before each part of the lesson: review Acts 17:1-9; read Acts 17:10-15; Acts 17:16-34; Acts 18:1-17; Acts 18:18-21.

The Big Idea

Paul resolved to know nothing except Jesus Christ and him crucified, and preached not with wise and persuasive words but with a demonstration of the Spirit's power.

Introduction to the Rest of the Journey

• During Paul's second missionary journey, he and his missionary companions were led by the Spirit to preach the gospel in Europe.

• They began their European ministry in Macedonia on the northern shores of the Aegean Sea.

• This chapter covers his continuing missionary work in Macedonia, his missionary ministry in Greece, and his brief stop in Ephesus.

• As was his ministry in Philippi, Paul's ministry in Thessalonica, Berea, Athens, Corinth, and Ephesus is filled with exciting stories of commitment and courage.

The Story: Thessalonica, Planting amid Persecution (Acts 17:1-9)

Leaving Luke at Philippi, Paul, Silas, and Timothy traveled westward to Thessalonica. For the next three Sabbaths Paul went into the synagogue and reasoned with the local Jews and God-fearers. Using the Scriptures, he showed how Christ had to suffer and rise from the dead. He boldly declared, "This Jesus I am proclaiming to you is the Christ."

Many believed and joined the two missionaries, including some Jews, many God-fearing Greeks, and a few prominent women.

Some Jews became jealous, so they rounded up several troublemakers from the marketplace and incited a riot. They then led the mob to Jason's house, looking for the two missionaries. When they did not find them there, they accused Jason and dragged him and some other brothers before the council.

They shouted, "These men who have caused trouble all over the world have now come here." They accused the missionaries of ignoring Caesar's decrees by claiming that Jesus was king. After hearing this, the council members were greatly troubled, so they made the missionaries post bond and released them.

Commentary on Acts 17:1-9

• Paul and Silas' reception in the city of Thessalonica was less than hospitable. Nevertheless, they were able to plant a strong Spirit-empowered missional church there.

• We discover this from reading Paul's first letter to the Thessalonians. There he reminds the believers how he had preached the gospel to them "with power, with the Holy Spirit and with deep conviction", and how they had "welcomed the message with the joy given by the Holy Spirit".

• As a result, the church in Thessalonica became "a model to all the believers in Macedonia and Achaia", and from there "the Lord's message rang out... not only in Macedonia and Achaia", but their "faith in God [became] known everywhere" (1:5-8).

17:3 Explaining and proving that the Christ had to suffer and rise from the dead

• As he did in every place, in Thessalonica Paul faithfully proclaimed the message of Jesus' death and resurrection.

• The gospel alone contains the power to transform people's lives and bring them into a saving knowledge of Christ (compare Romans 1:16).

• Paul further informed the Jews in Thessalonica that "this Jesus I am proclaiming to you is the Christ", their long-awaited Messiah.

17:7 Saying that there is another king, one called Jesus

• Jesus is, in truth, a king.

• He is the seed of David (Luke 1:32; Revelation 22:16), the King of kings and Lord of lords (1 Timothy 6:15; Revelation 19:16).

The Story: Berea, The Message Is Received (Acts 17:10-15)

That night the brethren spirited Paul and Silas away to Berea. When they arrived in Berea, they went to the Jewish synagogue and began teaching and preaching about Christ.

Being of more noble character than the Thessalonians, the Bereans gladly received the word and eagerly examined the Scriptures to determine if Paul was teaching the truth. Many came to Christ, including some Jews, prominent women, and Greek men.

When certain Jews from Thessalonica heard that Paul was preaching the word of God in Berea, they came there and poisoned the people against Paul. Paul was again whisked away by the brothers and taken down to the coast. From there he was escorted to Athens, about one hundred sixty kilometers south in Achaia.

Silas and Timothy, however, remained in Berea. When Paul arrived in Athens, he sent word for Silas and Timothy to join him there as soon as possible.

Commentary on Acts 17:10-15

• In Berea Paul and Silas found Jews of more noble character than those in Thessalonica. They were more open to the things of the Lord and eager to know the truth.

• Many received the message and came to Christ.

• However, because of the agitation of Jewish troublemakers from Thessalonica, Paul had to leave for Athens.

17:12 Many of the Jews believed, as did also a number of prominent Greek women and many Greek men

• The gospel is inclusive.

• Anyone can be saved and follow Christ, as is demonstrated by the response in Berea where Jews, Gentiles, men, and women believed and followed Christ.

17:13 Preaching the word of God

• Again, we see Paul and his colleagues remaining true to the mission of Christ: they preached the gospel.

• The phrase "word of God" is used eleven times in Acts (Acts 4:31; 6:2, 7; 8:14;

11:1; 12:24; 13:5, 7, 46; 17:13; 18:11), and it is often used synonymously with the gospel, for example in 11:1.

The Story: Athens, A Few Believe (Acts 17:16-34)

In Athens Paul was deeply troubled by the city's obvious idolatry. Day by day he taught in the synagogue and in the marketplace, teaching the people about the gospel and the resurrection of Jesus. One day he entered into a debate with some Greek philosophers. These philosophers were always wanting to hear about some new idea, so they took him to the Areopagus (Mars Hill) and asked him to explain his new teaching more fully.

Taking this opportunity, Paul stood and declared the gospel to them. He began by noting how religious the Athenians were and how he had seen their many objects of worship throughout the city. "I even found an altar with this inscription: 'TO AN UNKNOWN GOD,'" he said. "I am going to tell you who this God is." He then launched into his message.

He told them that the one true God, who created everything in heaven and on earth, does not live in manmade temples. Neither does He need people to take care of Him, since He is the One who gives life and breath, and everything else, to all people. This God has created from one blood all nations of people, and He has determined their times and the places where they should live. He did this so that they could seek Him, and perhaps find Him, although He is not far from anyone, for, Paul explained, "In Him we live and move and have our being." It is as some of their own poets had stated, "We are God's offspring."

And if we are His offspring, then how could God be an image made of gold or silver or stone, no matter how beautiful it is? In times past, God overlooked such conduct, but no more. He now commands everyone everywhere to repent. Those who do not repent will one day be judged by the Man He has appointed, that is, Christ. This is the very Man He raised from the dead.

When the people heard Paul talk about the resurrection of the dead, they began to mock. Some, however, said, "We want to hear about this again." A few people believed Paul and became his followers, including Dionysius, a member of the Areopagus, and a woman named Damaris. A few others also believed and

followed Paul.

Commentary on Acts 17:16-34

• Paul's ministry in Athens has been cited as a good example of cross-cultural adaptation in preaching the gospel.

• In his message on Mars Hill, Paul called attention to the worship of the Athenians, noting that they were very religious people. He also referred to their monument to an unknown god and quoted their pagan poets.

• He did these things to identify more closely with the culture of Athens.

• At the same time, however, he remained true to his mission and never compromised the gospel message.

17:16 Athens

• Athens was the capital of Greece (Achaia) and the center of Greek culture, art, philosophy, and architecture.

• About 250 thousand people lived in Athens in the first century A.D.

17:16 He was greatly distressed

• Rather than being impressed by the Athenian architectural wonders and the city's classical works of art, Paul was distressed in his spirit, realizing that they were symbols of the people's idolatry and lostness (compare 1 Corinthians 10:18-21).

• While we rejoice in the cultural achievements of mankind, we are not blinded to man's desperate need of Christ.

17:17 He reasoned in the synagogue... as well as in the marketplace

• Paul did not limit his preaching and teaching to the church. He rather took the gospel into the marketplace where the lost people were.

• We should never limit our preaching to the church building; we must take the message of Christ to the streets.

• We must proclaim Christ both "publicly and from house to house" (20:20).

17:18 Preaching the good news about Jesus and the resurrection

• As always, Paul centers his preaching on the gospel of Christ, including His death and resurrection.

17:26 From one man he made every nation of men

• Although there are cultural differences between nations and peoples, there is only one race of people on the earth, the human race.

• All are descendents of Adam and Eve and are equally precious before God who created them.

• All fell through Adam's transgression, all were redeemed by Christ on the cross, and all must hear and believe the message of the gospel.

17:27 God did this so that men would... find him

• God has providentially placed all peoples, tribes, and nations in their appointed locations on earth. He has also determined the times of their visitation.

• He has done all of this so that they might seek and find Him.

• It is our responsibility to follow the leading of His Spirit and take the gospel to them wherever they may be.

17:30 Now he commands all people everywhere to repent

• To be saved, all people must turn to God, repent of their sins, and put their faith in Christ.

• There is no other means of salvation (compare 4:12).

The Story: Corinth, An Extended Stay (Acts 18:1-17)

Paul traveled from Athens to Corinth, where he met Aquila and his wife Priscilla. They had recently fled from Italy to Corinth because the emperor Claudius had expelled all the Jews from Rome. Since they were tentmakers like Paul, he stayed and worked with them. Every Sabbath, however, Paul went to the synagogue and tried to persuade the Jews and Greeks there to turn to Christ.

When Silas and Timothy arrived from Macedonia, Paul was able to devote himself exclusively to preaching the gospel. In time, however, when the Jews became hardened in their opposition against the gospel, Paul turned from them saying, "Your blood be on your own heads! I am clear of my responsibility. From now on I will go to the Gentiles."

Paul then left the synagogue and began to teach in the house of Titius Justus, a

Jewish proselyte. Soon after that, Crispus, the ruler of the synagogue, turned to the Lord, along with his entire family. Hearing about this, many Corinthians believed the gospel and were baptized.

One night the Lord came to Paul in a vision and told him not to be afraid but to "keep on speaking, [to] not be silent." The Lord told Paul that He was with him, and no one would harm him. The Lord further assured him, "I have many people in this city." As a result, Paul was greatly encouraged and remained in Corinth for a year and a half teaching the word of God.

In time, when Gallio became the governor of Achaia, the Jews united against Paul and brought charges against him, accusing him of persuading people to worship God in ways contrary to Roman law. Gallio, however, dismissed their charges since he was not interested in matters of Jewish law and customs. In retaliation the mob seized Sosthenes, the new leader of the synagogue, and beat him outside the courtroom. Here, too, Gallio showed no interest in the matter.

Commentary on Acts 18:1-17

• When Paul arrived in Corinth, he came with a new plan. In Athens he had tried to convince the people to turn to Christ by using superior wisdom and philosophy, yet with few results.

• In Corinth, however, he had a new strategy. He resolved to know nothing while he was with them "except Jesus Christ and him crucified" (1 Corinthians 2:2).

• When Paul later wrote to the Corinthian church, he recounted his ministry among them: "My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power" (vv. 4-5).

18:1 Corinth

• Corinth was the capital and commercial center of Greece and the seat of the Roman proconsul (Acts 18:12).

• The city was notorious for its immorality.

• It had about half a million residents when Paul visited the city.

18:4 Trying to persuade Jews and Greeks

• When Paul preached, he did not simply tell the story of Jesus. He tried to persuade people to follow Jesus as Lord and Savior. He called for a decisive response from his hearers.

• Our job is not simply to tell people about Jesus; we must seek to persuade them to turn to Him in faith and repentance.

• This can be done best by being full of the Spirit and by faithfully and clearly proclaiming the gospel.

18:5 Paul devoted himself exclusively to preaching

• When Silas and Timothy arrived in Corinth, Paul could quit his tent-making and devote himself entirely to preaching the gospel.

• As missionaries and pastors, it should always be our goal to devote ourselves exclusively to the proclamation and teaching of the gospel.

18:8 Many of the Corinthians who heard him believed and were baptized

• As a result of Paul's missionary work in Corinth, many came to know the Lord.

• A large Spirit-empowered church was founded.

18:9 The Lord spoke to Paul in a vision

• Paul is again guided by a vision. In the vision the Lord spoke to him telling him not to be afraid.

• The Spirit not only directs us in our work for God, He also comes to us to comfort and encourage us in our times of discouragement.

• On this occasion the Spirit gave Paul a vision of Christ. What an encouragement that must have been to the burdened apostle.

The Story: Ephesus, A Brief Stopover (Acts 18:18-21)

After remaining in Corinth for some time, Paul left with Priscilla and Aquila and sailed for Syria. He had his hair cut off to fulfill a vow he had made.

On his journey to Antioch, he and his companions passed through Ephesus. While there, Paul went into the synagogue and reasoned with the Jews. They asked him to spend more time with them; however, he declined, promising to return to them

if God willed.

Leaving Priscilla and Aquila in Ephesus, he set sail to Caesarea, where he greeted the church. He then went northward to Antioch in Syria.

Commentary on Acts 18:18-21

• While in Corinth, Paul decided to return to Antioch, where he had begun his journey.

• On the way there he made a brief stopover in Ephesus, where he evidently planted a small body of believers.

• He left Priscilla and Aquila there to care for them, while he journeyed on to Antioch.

18:19 Went into the synagogue and reasoned with the Jews

• Some of these Jews evidently believed in Christ, since verse 27 speaks of "the brethren" in Ephesus who wrote to the disciples in Corinth concerning Apollos.

18:21 I will come back if it is God's will

• Paul intended to return to Ephesus and make it his base of missionary operation to reach all of Asia Minor.

• This he will do during his third missionary journey.

Conclusion

• Paul returned to his home base in Antioch, thus completing his second missionary journey.

• During this journey, he and Silas had planted churches in the European provinces of Macedonia and Achaia.

• They had also begun a small work in Ephesus.

• In his third missionary journey Paul will return to Ephesus to conduct his most successful campaign of all, the Ephesian campaign.

Important Terms

Spirit-empowered missional church. A church filled with the Spirit whose witness

reaches out beyond itself into the region around it.

God-fearer. A Gentile who has accepted God and the teachings of Judaism but who has not been circumcised.

Cross-cultural adaptation. Adjusting the way you present the gospel so that it makes sense inside another people's culture, without changing the message.

Areopagus (Mars Hill). The place in Athens where the philosophers took Paul and asked him to explain his new teaching more fully.

Word of God. A phrase Luke often uses in Acts to mean the gospel itself.

Proselyte. A Gentile convert who had committed himself to the teachings of the Jewish faith, underwent circumcision, and worshiped in the Jewish temple or synagogue.

Tentmaker. Paul's trade, which he worked at with Aquila and Priscilla to support himself in Corinth.

Key People

• Paul: Preaches Christ in Thessalonica, Berea, Athens, Corinth, and Ephesus, then returns to Antioch.

• Silas and Timothy: Traveled with Paul from Philippi, remained in Berea, and later joined him in Corinth from Macedonia.

• Jason: The Thessalonian whose house the mob attacked. He and some other brothers were dragged before the council.

• Dionysius: A member of the Areopagus who believed Paul and became his follower.

• Damaris: A woman in Athens who believed Paul and became his follower.

• Aquila and Priscilla: Tentmakers who had recently fled from Italy because Claudius had expelled all the Jews from Rome. Paul stayed and worked with them, and later left them in Ephesus.

• Titius Justus: A Jewish proselyte in whose house Paul taught after leaving the Corinthian synagogue.

• Crispus: The ruler of the synagogue in Corinth, who turned to the Lord along

with his entire family.

• Gallio: The governor of Achaia, who dismissed the charges the Jews brought against Paul.

• Sosthenes: The new leader of the synagogue, seized and beaten by the mob outside the courtroom.

Key Places

• Thessalonica: Where Paul reasoned in the synagogue for three Sabbaths and planted a strong Spirit-empowered missional church amid persecution.

• Berea: Where the people were of more noble character and eagerly examined the Scriptures.

• Athens: The capital of Greece (Achaia) and the center of Greek culture, art, philosophy, and architecture, with about 250 thousand people in the first century A.D.

• Corinth: The capital and commercial center of Greece and the seat of the Roman proconsul, notorious for its immorality, with about half a million residents.

• Ephesus: A brief stopover on the way home, where Paul evidently planted a small body of believers and left Priscilla and Aquila.

• Caesarea and Antioch in Syria: Paul sailed to Caesarea, greeted the church, then went northward to Antioch, completing the journey.

Key Event

One night the Lord comes to Paul in a vision at Corinth, tells him not to be afraid but to keep on speaking, and assures him, "I have many people in this city."

Paul is again guided by a vision. The Spirit not only directs us in our work for God, He also comes to us to comfort and encourage us in our times of discouragement. Paul was greatly encouraged and remained in Corinth for a year and a half teaching the word of God.

Key Verse

"This Jesus I am proclaiming to you is the Christ."

Acts 17:3

Remember This

• Sometimes we are called upon to witness for Christ in the midst of opposition, and even hostility.

• Paul did not limit his preaching and teaching to the church. He took the gospel into the marketplace.

• Our job is not simply to tell people about Jesus; we must seek to persuade them to turn to Him.

• We must "make the most of every opportunity" to preach Christ.

Life Application: Witnessing Amid Opposition

• Sometimes we are called upon to witness for Christ in the midst of opposition, and even hostility.

• In such cases we should ensure that we remain full of the Spirit and faithful in proclaiming the message of the gospel. We can do this by staying in close communion with Christ through prayer.

• If we will remain faithful to God's mission, He will use us to advance His kingdom and establish a strong work for Him.

• We should strive to plant churches like the one Paul planted in Thessalonica, churches full of joy and the Holy Spirit. These churches can become models for other churches in the area, and from them the message of Christ can ring out to other places.

• Such churches can only come into being if the missionaries and church planters take intentional steps to ensure that they do. These steps include the establishing of clear goals and focused teaching on the mission of the church.

• The new disciples in these churches must be instructed about how they too can be filled with the Spirit and become active participants in Christ's mission.

Life Application: Preach to All Classes of People

• We should be faithful to preach the message of Christ wherever we go.

• And we should preach it to all classes of people, expecting a harvest of souls.

• Some will oppose the gospel; however, we must not be discouraged, for some will be "more noble" and will gladly accept Christ as Savior.

Life Application: Know Your Message, Know Their Culture

• We must know our message. It is the message of Christ (1 Corinthians 2:1-5). The center of this message is His death, burial, and resurrection (15:1-6).

• We must consistently call men to faith in Him. They must repent of their sins, believe in Christ, and follow Him.

• While doing this, we must be sensitive to the people's customs and culture, and, when possible, use our knowledge of their culture to more effectively present the gospel to them.

• All along, we must understand that God is at work through His providence and His Spirit to prepare people to receive Christ. He empowers His church to proclaim the message of Christ to them.

• We must, therefore, be faithful to take the message to all peoples, whether in the next village or in distant lands.

Life Application: Comfort and Encouragement in Hard Times

• When we go out to preach the gospel, we should go in the power of the Spirit, and we should focus our preaching and teaching on "Christ and him crucified" (1 Corinthians 2:2).

• When difficult times come, if we will follow the Spirit's leading, we can expect the Lord to come to us with words of comfort and encouragement.

• Sometimes He may appear in a vision. Most of the time, however, He will speak to us directly by His Spirit to our spirits.

• Such times of encouragement most often come when we are seeking the Lord's face in prayer.

Life Application: Use Every Opportunity

• We should use every opportunity to preach Christ, even when we are en route from one place of ministry to another.

• If we will remain focused on the mission of God and sensitive to the voice of the

Spirit, He will direct us as to what we must do.

• As Paul wrote, we must "make the most of every opportunity" to preach Christ (Ephesians 5:16).

Textbook Review and Application

• 1. Describe Paul and Silas' reception in the city of Thessalonica. What was the result of their work there?

• 2. How did Paul support himself when he first arrived in Corinth? With whom did he work? What changed when Silas and Timothy arrived?

• 3. How did the Holy Spirit encourage Paul in Corinth (18:9-10)?

• 4. Was Paul's goal of giving full time in ministry realistic in his pioneering efforts? Are gospel ministers ever justified in working full time while they pastor a church? Justify your answer.

Quick Review

1. How many Sabbaths did Paul reason in the synagogue at Thessalonica?

Answer: Three.

2. Why does Luke say the Bereans were of more noble character?

Answer: They gladly received the word and eagerly examined the Scriptures to determine if Paul was teaching the truth.

3. Who believed in Athens?

Answer: A few people, including Dionysius, a member of the Areopagus, and a woman named Damaris.

4. How long did Paul remain in Corinth after the Lord appeared to him in a vision?

Answer: A year and a half, teaching the word of God.

5. Whom did Paul leave behind in Ephesus?

Answer: Priscilla and Aquila.

Chapter Summary

Paul planted Spirit-empowered missional churches in Macedonia and Achaia by

preaching Christ crucified and risen with a demonstration of the Spirit's power.

• In Thessalonica Paul met opposition but planted a church that became "a model to all the believers in Macedonia and Achaia".

• In Athens Paul adapted to the culture on Mars Hill, quoting their poets, yet never compromised the gospel message.

• In Corinth Paul worked as a tentmaker with Aquila and Priscilla, then preached full time, and after the Lord's vision stayed a year and a half.

Preach Christ and him crucified in the power of the Spirit, persuade people to turn to Him, and make the most of every opportunity, even while passing through.

ONE-SENTENCE MEMORY

From Thessalonica to Ephesus, Paul kept preaching Christ and him crucified, adapting to each culture without compromising the gospel, and the Lord encouraged him with a vision when the work was hard.

CHAPTER 12 · UNIT 4 · DAY 4

Paul's Third Missionary Journey

The Ephesian outpouring, Paul's missionary strategy, and the Spirit-directed journey toward Jerusalem

Taught by Lec SK. KIERU

Source: Acts: The Spirit of God in Mission - Denzil R. Miller (Based on Chapter 12)

Chapter purpose. This chapter looks at Paul's third missionary journey, the Ephesian outpouring (the seventh of seven key outpourings), and the three pillars of Paul's missionary strategy.

After the second journey Paul returns, then begins the third from Antioch, with the Ephesian outpouring (the seventh of seven key outpourings) as the pneuma event launching this journey.

Bible reading: Acts 18:23-20:6

Before beginning this chapter, read Acts 18:23-20:6. Each part of the lesson also has its own short reading from within that passage. The last part of the lesson asks you to read Acts 20:1-38.

Learning Objectives

• State from where Paul began his third missionary journey, who went with him, and whether this affected his outlook or ministerial effectiveness.

• Explain what Luke's terminology in verse 6, "the Holy Spirit came on them," reminds us of in Acts 1:8.

• State Paul's first question to the twelve men when he arrived in Ephesus, and his purpose in asking it.

• List and describe the three pillars of Paul's missionary strategy.

• Identify the type of cross-cultural challenges that might face international missionary teams today, and why it is so important to meet these challenges successfully.

Before This Lesson, Read Your Bible

Acts 18:23-20:6

The book also sets a short reading before each part of the lesson: review Acts 18:23; read Acts 18:24-28; Acts 19:1-10; Acts 19:11-41; Acts 20:1-38.

The Big Idea

The Ephesian outpouring is the seventh and last key outpouring of the Holy Spirit in Acts. In the Ephesian campaign, Luke sums up Paul's missionary strategy in three pillars: empowering, proclamation of the gospel with signs following, and mobilization.

Introduction to the Third Journey

• After an extended stay in Antioch, Paul launched his third missionary journey, which was his final journey in Acts.

• The journey began with a second pastoral visit to the regions of southern Galatia and Phrygia.

• Paul also returned to Ephesus, where he conducted the most successful evangelism and church planting campaign of his career.

• In this chapter we will look at these and other activities of Paul during his third missionary journey. In doing this, we will learn some valuable lessons about missions strategy.

The Story: Pastoral Visits to Galatia and Phrygia (Acts 18:23)

After spending time in Antioch, Paul set out again, returning to the regions of Phrygia and Galatia. In each place he traveled, he strengthened the disciples.

Commentary on Acts 18:23

18:23 After spending some time in Antioch, Paul set out

• Unlike his first two journeys, we are not told if Paul took anyone with him.

Strengthening all the disciples

• Paul's concern for people did not end when he led them to the Lord, or even

when he started a new church. He returned to strengthen those who had chosen to follow Christ.

• Although evangelism and church planting are major issues in missions, the role of the missionary is more than evangelistic; it is also pastoral.

• Not only must churches be planted, believers must also be encouraged and strengthened in their faith.

• They must be taught the Word of God and led into the Spirit-filled life. In this way they can grow into mature believers and effective witnesses for Christ.

The Story: Apollos, Priscilla, and Aquila (Acts 18:24-28)

While Paul was ministering in Phrygia and Galatia, a brother by the name of Apollos from Alexandria, Egypt, arrived in Ephesus. Apollos was an educated man with a thorough knowledge of the Old Testament Scriptures. He had been taught the way of the Lord and preached with great fervor. Even though he had only received the baptism of John, he spoke accurately about Jesus. When Priscilla and Aquila heard him preaching boldly about Jesus in the synagogue, they took him aside and taught him about the ways of God more thoroughly.

Later, Apollos decided to go to Achaia. The brothers in Ephesus encouraged him and wrote a letter of recommendation for him addressed to the disciples in Achaia. When he arrived there, he was greatly used by God to strengthen the church. He powerfully refuted the Jews in public debates, proving from the Scriptures that Jesus was indeed the Christ.

Commentary on Acts 18:24-28

• The story of Apollos illustrates the fact that men and women other than the twelve apostles were faithfully proclaiming the message of Christ in many parts of the ancient world.

• There seems to have been an active church in Apollos' hometown, Alexandria, of which the book of Acts tells us nothing.

• Churches were being planted in many other places not mentioned in Acts or Paul's epistles. Luke only writes about those places that help to further his purpose in writing Acts.

18:24-25 Apollos

• Apollos is described as a learned man with "a thorough knowledge of the Scriptures."

• This understanding obviously included what the Scriptures taught about the Christ, for Apollos had been "instructed in the way of the Lord" and he "taught about Jesus accurately."

• In 1 Corinthians Paul described Apollos as the one who watered the gospel seed that he had planted, causing the church to grow (3:5-6; compare 1:12; 3:22; 4:6; 16:12).

18:25 He spoke with great fervor

• These words of the NIV are an interpretation of the Greek text, rather than a translation.

• An accurate translation of the Greek is "fervent in spirit (or Spirit)" (compare NASB, NKJV, RSV).

• The same expression is used in Romans 12:11, where the RSV translates it "aglow with the Spirit."

• This phrase seems to indicate that Apollos has been filled with the Spirit.

• That Apollos had been filled with the Spirit is also indicated by both his ministry in Ephesus (where he "spoke with great fervor" [v. 25]) and in Corinth (where he "vigorously refuted the Jews in public debate" [v. 28]) (compare 1:8).

18:27 The brothers wrote to the disciples there

• The fact that there were disciples in Ephesus indicates that there was a church there.

• It was possibly started when Paul first visited Ephesus near the end of his second journey (18:18-21).

• The church had been nurtured through the ministries of Priscilla, Aquila, and Apollos (vv. 19, 24-26).

• The church, or part of it, possibly met in the household of Priscilla and Aquila (v. 26).

18:28 Proving from the Scriptures that Jesus was the Christ

• Like Peter (4:12), Philip (8:5), and Paul (9:22), Apollos' ministry centered on Jesus and the proclamation of the gospel.

The Story: The Ephesian Outpouring and Campaign (Acts 19:1-10)

While Apollos was ministering in Corinth, Paul set out from Phrygia and traveled westward through the interior of Asia, finally arriving at Ephesus. There he encountered twelve disciples. Without hesitation he asked them, "Did you receive the Holy Spirit when you believed?" They answered that they had not even heard about the Holy Spirit. Puzzled, Paul inquired further, "Then what baptism did you receive?" They answered, "John's baptism."

Paul then explained to them that John's baptism was a baptism of repentance, which people received in anticipation of Jesus' coming. When the twelve disciples heard this, they were rebaptized, this time in the name of the Lord Jesus. Paul then laid his hands on them, and the Holy Spirit came upon them. Then they began to speak in tongues and prophesy.

Paul then took these men and went into the Jewish synagogue, where for three months he preached boldly and argued persuasively about the kingdom of God. After a while, however, some members of the synagogue became obstinate and refused to believe what Paul was preaching. Some even slandered the Christian way.

Paul then left the synagogue and began teaching daily in the lecture hall of Tyrannus. These lectures continued for two years. Amazingly, by the end of this time, everyone who lived in the entire province of Asia, both Jews and Greeks, had heard the word of the Lord!

The Ephesian Outpouring (Acts 19:1-7)

• Paul's Ephesian campaign has been described as the chief achievement of his missionary career and the climax of his missionary work.

• Interestingly, Paul's ministry in Ephesus is the only recorded instance of his evangelistic and church planting efforts during his third missionary journey. It is as if Luke wanted to highlight this extraordinary work.

• In the Ephesian campaign, Luke sums up Paul's missionary strategy, a strategy he successfully employed throughout the Roman Empire (compare Romans 15:17-21). This strategy can serve as a model for missionary strategy today.

• Paul arrived in Ephesus with a well-thought-out goal and strategy. Paul's goal was to evangelize and establish churches throughout the Roman province of Asia (compare v. 10).

• His strategy involved three main elements, which we call pillars. The first pillar of Paul's strategy was to ensure that the Ephesian church was empowered by the Holy Spirit. This happened in the Ephesian outpouring (19:1-7).

• The Ephesian outpouring is the seventh and last key outpouring of the Holy Spirit in Acts. As with the previous six, it resulted in powerful missional witness.

• Also, as with the previous six outpourings, it demonstrates Luke's empowerment-witness motif, first presented in Acts 1:8.

• Luke's primary intent in writing Acts was to call the church of his day (and ultimately the church of our day) back to its pentecostal and missionary roots.

• The Ephesian outpouring and campaign clearly demonstrate that any church, if it will be empowered by the Spirit and remain focused on the mission of God, can become a powerful witnessing community. And it can do this even in the midst of opposition and persecution.

19:1 Ephesus

• Ephesus, the provincial capital of Asia, was a great city of about 750 thousand inhabitants.

• It was the site of the famed Temple of Artemis (Diana), one of the seven wonders of the ancient world.

• For years Paul had wanted to go to Ephesus (compare 16:6; 18:19-21).

• He knew that establishing a strong, Spirit-empowered missional church in Ephesus was the key to evangelizing all of western Asia.

There he found some disciples

• These men were true Christians. Without exception, when Luke uses the word "disciple" without any qualifying adjective, he is talking about disciples of Christ.

• Although these twelve men had been born again, they had not yet been baptized

in the Holy Spirit, as the disciples had been on the Day of Pentecost.

• They were probably members of the emerging church in Ephesus.

19:2 Did you receive the Holy Spirit when you believed?

• In asking this question, Paul was not inquiring as to the twelve disciples' salvation.

• He was rather inquiring as to their readiness to participate in the mission of reaching Ephesus and Asia with the gospel.

• A Spirit-empowered church was the first pillar of Paul's missionary strategy.

• When Paul asked this question, he could have had in mind the words of Jesus: "Stay in the city until you have been clothed with power from on high" (Luke 24:49; compare Acts 1:4-5).

19:6 Paul placed his hands on them

• Paul laid hands on the twelve disciples to help them be filled with the Spirit. He could also have been commissioning them for missional ministry.

• In Acts, the laying on of hands is often used in commissioning to ministry, as with the seven "deacons" (6:6) and Saul (9:17).

The Holy Spirit came on them

• Here, Luke intentionally uses the same wording he used in Acts 1:8 ("when the Holy Spirit comes upon you") so that his readers might understand that the Holy Spirit came upon these men just as he came on the disciples at Pentecost, not to bring about their new birth, but to empower them for witness.

• The Ephesian outpouring occurred twenty-five years after the Day of Pentecost.

• It is an appropriate example of those whom Peter described as being "far off" (2:38-39). They, too, could receive the gift of the Holy Spirit. And so can we today!

They spoke in tongues and prophesied

• These twelve men spoke in tongues and prophesied, just as the Jews had done at Pentecost and the Gentiles at Caesarea (2:4; 10:46).

• According to Luke's teaching in Acts, there are two results that one can expect when he or she is baptized in the Holy Spirit.

• The first is speaking in tongues as the Spirit enables. This is the "initial physical evidence" of one's being baptized in the Holy Spirit.

• The second is prophetic, that is, Spirit-empowered witness.

• Empowering is the first pillar in Paul's missionary strategy. This is the functional result of one's baptism in the Holy Spirit. Both results should be considered normative.

• The disciples prophesying in this instance should be understood as Spirit-empowered witness. It is a direct fulfillment of Jesus' statement in 1:8: "You will receive power... and you will be my witnesses."

The Ephesian Campaign (Acts 19:8-10)

• The Ephesian campaign directly followed the Ephesian outpouring.

• It took place over a period of about two years and resulted in every person in the Roman province of Asia hearing the gospel and in probably hundreds of churches being planted.

• In executing the Ephesian campaign, Paul was following a predetermined missionary strategy.

• Now that the church had been empowered by the Spirit, it needed to give itself to the proclamation of the gospel and the mobilization of workers to reach out to Ephesus and all of the province of Asia.

19:8 Paul spoke boldly

• Boldness is a characteristic of Spirit-empowered witness (compare Acts 4:29-31; 9:28; 13:46; 14:3; 18:26; 28:31).

• The fact that Paul preached with great boldness, even in the midst of great opposition (compare 1 Corinthians 15:32; 16:9-10), is an indication that many years after his initial infilling with the Spirit (9:17-18), he was still full of the Holy Spirit.

• Paul's ministering in the power of the Spirit is also indicated by the fact that he laid hands on others to receive the Spirit (19:6) and was used by God to work extraordinary miracles (v. 11).

• The proclamation of the gospel with signs following is the second pillar of Paul's

missionary strategy (see Figure 12.2).

About the kingdom of God

• The kingdom of God is a key theme in Luke-Acts. It is mentioned 39 times in Luke and 8 times in Acts.

19:9 He took the disciples with him

• This is likely a reference to the same twelve disciples mentioned in verse 1.

• Once these twelve men had been filled with the Holy Spirit, Paul immediately took them into the synagogue with him to preach the gospel. This is mentoring at its very best.

Discussions daily in the lecture hall of Tyrannus

• Once Paul had ensured that the church in Ephesus was empowered by the Spirit, and while he was yet proclaiming the gospel with signs following, he set up a training school for missionaries and church planters.

• This represents the third pillar of Paul's missionary strategy, mobilization (see Figure 12.2).

19:10 Two years, so that all the Jews and Greeks in the province of Asia heard the word of the Lord

• What an amazing accomplishment! In just two years everyone in Asia, even those of various cultures and ethnic backgrounds, heard the gospel.

• Many churches were planted, including the seven churches of Asia mentioned in Revelation 2-3.

• Church history reveals that Asia became a center of Christian witness for many years. All these accomplishments testify to the effectiveness of Paul's strategy.

Further Insight: Paul's Missionary Strategy

• Luke includes the story of Paul's ministry in Ephesus as his most comprehensive example of Paul's missionary strategy.

• It in effect sums up his missionary strategy demonstrated in his first and second missionary journeys.

• Paul employed this strategy in reaching all of Asia with the gospel of Christ in

just two years.

• We will do well to understand and employ this strategy in our own missionary and church planting efforts today.

• In the Ephesian campaign, Paul's strategy included three key "pillars."

Pillar One: Empowering

• The first pillar of Paul's missionary strategy was empowering (see Figure 12.2).

• This empowering was twofold. It first involved the empowering of the missionary himself. Every missionary and church planter must go to ministry full of the Holy Spirit. Empowering also involved the empowering of the churches to be planted.

• Paul entered Ephesus full of the Holy Spirit. He thus ministered as a Spirit-empowered witness in accordance with Jesus' prescription in 1:8.

• Paul understood, however, that it was not enough for him alone to be full of the Spirit. He knew that if the work was to prosper, any church he planted must also be Spirit-empowered.

• Therefore, upon arriving in Ephesus, his first order of business was to ensure that the believers in that city had been baptized in the Holy Spirit.

• That is why he asked the twelve disciples, "Did you receive the Holy Spirit when you believed?" And that is why he immediately prayed with them to receive the Spirit.

• This concern of Paul's surely remained throughout his entire time in Ephesus. Also, Paul must have persisted in his insistence that all of those who were being added to the church were also baptized in the Holy Spirit and thus empowered for witness.

• Paul must have also worked to form in his disciples this same passion to see their converts empowered by the Holy Spirit.

• Thus, the two essential aspects of the first pillar are the empowering of the missionary and, equally important, the empowering of disciples in the church being planted.

• This twofold empowering laid the spiritual groundwork for the emerging missionary work of the Ephesian church. Having been empowered, the church in

Ephesus was to become a powerful center of missionary activity, reaching out to every corner of the province.

Pillar Two: Witness (proclamation of the gospel with signs following)

• The second pillar of Paul's missionary strategy was witness. This is to be expected since witness is the spontaneous result of one's being empowered by the Spirit (1:8).

• The commentary on 19:8 names this same pillar "the proclamation of the gospel with signs following."

• As with empowering, witness also has two aspects: proclamation and demonstration.

• First, Paul bore witness to the gospel through powerful proclamation. This proclamation began in the synagogue in Ephesus, where Paul "spoke boldly there for three months, arguing persuasively about the kingdom of God" (19:8).

• He also taught "publicly and from house to house, solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ" (20:20-21, NASB).

• The second aspect of witness is demonstration. Paul's oral witness was accompanied by powerful demonstrations of kingdom power through mighty signs following (vv. 11-20; compare Romans 15:17-19).

• No doubt, the witness of Paul's newly Spirit-filled colleagues included the same two aspects.

Pillar Three: Mobilization

• The third pillar of Paul's missionary strategy was mobilization.

• Once the church had been empowered by the Spirit, and while the gospel was yet being preached and its power demonstrated, Paul began mobilizing the church for regional missions.

• This mobilization is indicated in verse 10: "This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord."

• Without ever leaving Ephesus, Paul was able to reach the entire province of Asia with the gospel in just two years. This could only have been done by effectively

mobilizing the believers in Ephesus.

• As with the other two pillars, this pillar also has two aspects: training and sending.

• Paul trained workers and church planters in the school of Tyrannus. There seems to be a direct link between Paul's training and the fact that in the space of only two years, everyone living in Asia heard the word of the Lord.

• The school's curriculum must have included a strong emphasis on church planting and evangelism, and the atmosphere of the school must have been saturated with the presence of the Spirit.

• While the disciples were being trained, Paul sent them into every corner of the province to preach the gospel and plant Spirit-filled churches.

• No doubt, Paul's disciples employed the same missionary strategy as Paul.

• The application of this strategy resulted in a spontaneous multiplication of churches throughout the entire region "so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord" (19:10).

A New Testament Strategy of the Spirit

• Paul's strategy for Ephesus and Asia Minor did not originate with him. It was part of a larger New Testament strategy of the Spirit.

• Paul was simply following the example of Jesus when He sent His church into the world. And Jesus himself was following the plan that the Heavenly Father used in sending Him into the world.

• When the Father sent Jesus into the world, He sent Him with a clear mission: to redeem mankind. First, however, Jesus had to be empowered by the Spirit (compare Matthew 3:16-4:17; Mark 1:9-15; Luke 3:21-22; 4:1-14; and John 1:29-2:11).

• He then ministered in the Spirit's power, preaching the gospel and demonstrating the power of God's kingdom through signs and wonders.

• Jesus then used the same strategy in sending His church into the world. He mobilized His followers by training them and sending them out. As they went, they were to preach the gospel and to demonstrate its power with signs following.

• Before they did any of this, however, they were to wait in Jerusalem to be

empowered by the Spirit. This occurred on the Day of Pentecost and on many other occasions in Acts.

• Paul in his Ephesian campaign was simply "working the plan." He was following the example of the Father in sending Jesus into the world and of Jesus in sending His church into the world.

The Story: Further Ministry in Ephesus (Acts 19:11-41)

During Paul's time in Ephesus, God did extraordinary miracles through him. People would take cloths that had touched his body and place them on the sick, and they were cured and evil spirits left them.

One day some Jews, the seven sons of Sceva, tried to cast demons out of a man. They commanded the evil spirits to come out "in the name of Jesus, whom Paul preaches." To their surprise one of the evil spirits spoke back to them saying, "Jesus I know, and Paul I know, but who are you?" At that, the demon possessed man jumped on them and gave them a beating. When word got out about what had happened, the people of Ephesus feared and held the name of the Lord Jesus in honor. Believers then began to come forward and publicly confess their misdeeds. A number of sorcerers brought their scrolls and burned them publicly. In this way the gospel message grew in power and spread throughout the region.

Paul then decided to return to Jerusalem, passing through Achaia and Macedonia on his way. After that he planned to visit Rome. He sent Timothy and Erastus into Macedonia to prepare the way; however, he remained in Ephesus for a while.

About that time, an idol-maker named Demetrius incited a great disturbance in Ephesus. He did this because the growth of the church was beginning to hurt his business. He stirred up a large crowd by claiming that Paul was defaming the Ephesian goddess, Artemis. Soon the entire city was in an uproar, with a wild mob shouting over and over, "Great is Artemis of the Ephesians!"

The crowd then seized two of Paul's companions and dragged them into the theater. Paul himself would have followed them there, but the disciples and city officials restrained him. After about two more hours of confusion and shouting, the city clerk was able to quiet the crowd. He explained to the people how Paul and his companions had neither robbed the temple nor blasphemed the Ephesian

goddess. If Demetrius and his colleagues had a complaint against these men, he said, they could file it in the courts. He then dismissed the assembly.

Commentary on Acts 19:11-41

• Success in ministry does not always bring applause; sometimes it results in bitter opposition.

• In Ephesus so many people were coming to the Lord that the local idol-making industry was severely impaired. Because of this, the leaders of this industry stirred up a riot against the church.

Spirit-Empowered Ministry (vv. 11-20)

• Paul's ministry in Ephesus was marked by power encounters. Luke cites two examples.

• The first was the overcoming of demons through "extraordinary" means (vv. 11-12).

• The second was the almost comical result of the seven sons of Sceva's misuse of the name of Jesus (vv. 13-19).

• As a result of seeing the power of God displayed, many people turned to the Lord (v. 20).

19:11 God did extraordinary miracles

• Paul's preaching in Ephesus was accompanied by powerful manifestations of divine power.

• Note that the subject of this sentence is "God." Paul was the channel; the miracles, however, were wrought by the power of the Spirit.

• Though God can, and at times will, work such extraordinary miracles, they are not to be considered normative.

19:17 The name of the Lord Jesus was held in high honor

• The Spirit-empowered activities of Paul and others in Ephesus resulted in powerful witness. This is the predominant theme of the book of Acts.

• Because of this witness, "the word of the Lord spread widely and grew in power."

• Power encounter should be a part of our evangelistic ministries.

Riot and Vindication (vv. 12-41)

• As in every other case in Acts where the apostles were brought before the governing authorities, they were found innocent of any charges of treason or sedition.

19:23 A great disturbance about the Way

• In Ephesus the proclamation of Christ took place in the midst of great opposition.

• While there, Paul wrote his first letter to the Corinthians, where he said, "I fought wild beasts in Ephesus" (15:32), and "there are many who oppose me" (16:9).

19:26 Large numbers of people in Ephesus and in practically the whole province of Asia

• In spite of strong opposition, Paul and those he discipled continued to preach the gospel throughout the entire city and region.

• Thousands came to the Lord, and many churches were planted. Among these churches were probably the seven churches mentioned in Revelation 2-3.

The Story: Final Ministry in Europe and Asia (Acts 20:1-38)

After the riot, Paul took time to encourage the Ephesian believers. He had hoped to set off immediately for Syria; however, because of a Jewish plot against his life, he decided to go first to Macedonia. Everywhere he went along the way, he encouraged the brethren. From Macedonia he went to Greece, where he remained for three months. With Paul and Luke was an international team of missionaries, including Sopater and Secundus from Macedonia, Gaius and Timothy from Galatia, and Tychicus and Trophimus from the province of Asia. These men took a different route than Paul; however, they eventually rejoined him and Luke in Troas.

On Sunday the believers in Troas met to receive the Lord's Supper and to hear Paul speak. Because he was going to leave the next day, Paul talked until midnight. As he spoke, a young man named Eutychus became so sleepy that he

fell from the window of the third story room where they were meeting. Rushing down, they found Eutychus dead. Paul, however, threw himself on the young man and put his arms around him. "Don't be alarmed," he said to the people. "He's alive!" Greatly encouraged, the disciples went back upstairs and continued their meeting until the next morning.

From Troas Paul went by foot to Assos, where he met the missionary party that had gone ahead of him by ship. The group then proceeded to Miletus, where Paul sent for the elders of the Ephesian church to come and meet with him. Knowing that this was the last time he would see them, he spoke with great affection. He reminded them of his conduct and his trials when he was with them and how he had gone about preaching the kingdom of God and had not hesitated to teach them everything they needed to know about following Christ. He further told them that the Spirit was compelling him to go to Jerusalem. Though he had been warned through prophetic words that he would be captured and put in prison there, he knew that he had to obey the Spirit's voice. His chief desire in life was to complete the mission that the Lord Jesus had given to him and to testify concerning the gospel of God's grace. He further told the elders that he was innocent before man and God because he had not hesitated to proclaim to them the whole will of God.

Paul then instructed the Ephesian elders to remain true to God and to the calling the Spirit of God had given them. They were to be faithful shepherds of the church, which Christ had purchased with His own blood. He further warned them that "savage wolves" would soon come in and ravage the church. Some would even arise from among them. They should therefore be vigilant and guard the flock of God.

Finally, Paul committed them to God and His grace. He exhorted them to follow his example of generosity, honesty, and hard work. They were to take care of not only themselves but also the weak among them, remembering the words of Jesus, "It is more blessed to give than to receive."

After Paul had finished speaking, everyone knelt down and prayed. They began to weep and embrace and kiss Paul. What caused them the most grief was Paul's statement that they would never see his face again. They then escorted him to the ship, where they bade him farewell.

Commentary on Acts 20:1-38

• Paul, during his stay in Ephesus of over two years, had established a strong church in the city and throughout the province of Asia. He had done this by applying his missionary strategy of the Spirit.

• In the process he had mentored and trained many leaders with whom he had formed strong bonds of affection. These bonds are seen in this story.

• Also seen is a glimpse of some important elements of Paul's teaching ministry. His pastoral concern for the Ephesian elders, and for those to whom they were called to minister, is evident.

• At the heart of all that he said and did was his unswerving commitment to the calling he received from Christ. Paul must have transferred that same commitment to these elders.

• Jesus said, "Everyone who is fully trained will be like his teacher" (Luke 6:40).

• Paul continued to move under the Spirit's direction. It was the Spirit of God who was directing him to go to Jerusalem and eventually to Rome (v. 22; compare 19:21).

International Missionary Team (vv. 1-6)

• Paul often moved with others in missionary teams. Many times those teams were international in makeup.

• We see a similar thing happening today. Missions has come full circle. It is now from all nations to all nations.

• Twenty-first century missionaries are often called upon to work in international teams. This requires that today's missionaries know how to relate cross-culturally not only with their host cultures but also with others on their missionary team.

20:2 Speaking many words of encouragement

• Again, we see Paul's pastoral heart. Everywhere Paul went, he encouraged the saints in those places.

20:4 He was accompanied

• In Paul's missionary team were men of at least four different nationalities.

• These men were traveling with Paul to help deliver the relief funds to the church in Jerusalem.

• They also, no doubt, assisted Paul in his missionary ministry along the way.

Eutychus Raised from the Dead (vv. 7-12)

• During Paul's short stay in Troas (where he had many years earlier received his Macedonian vision), the church met to receive the Lord's Supper and to hear the apostle's words of exhortation.

20:10-12 He's alive!

• The raising of Eutychus was indeed an outstanding miracle. As a result of this miracle "the people... were greatly comforted."

• Divine healing not only alerts sinners to the power of the gospel but also brings blessing and comfort to believers.

Farewell to the Ephesian Elders (20:13-38)

• Paul's farewell address to the Ephesian elders is one of the most moving speeches in Scripture.

• His words are full of emotion and concern for these fellow workers. They reveal Paul's great heart, a heart filled with love for Christ and His church, and his great commitment to the cause of Christ.

20:17 The elders of the church

• These are men whom Paul had trained and mentored during his two-year stay in Ephesus.

• They were now leaders in the church and were training and shepherding others.

• One of the greatest ways a missionary or pastor can extend his ministry is through the training and mentoring of others.

20:20 Publicly and from house to house

• Paul did not limit his teaching and preaching to public settings only.

• His passion to communicate Christ also took him from house to house preaching and teaching the message of Christ.

20:22 Compelled by the Spirit

• As had been the case so often in his ministry, Paul was directed by the Holy Spirit to do as he did (compare 11:28-30; 13:1-4; 16:6-10).

• Paul did not proceed to Jerusalem with no knowledge of what was to come. The Holy Spirit had given him ample warning of how prison and hardships awaited there (v. 23; compare 21:4, 11).

• Again, the Holy Spirit acted as the Superintendent of the Harvest.

20:24 If only I may finish the race

• Paul was not moved by threat of hardship or even death.

• He was moved by an intense desire to complete the task that the Lord Jesus had given him: to preach the gospel to those who had never heard (compare Romans 15:20).

20:27 The whole will of God

• While we are to preach the gospel to the lost, we are required to teach "the whole counsel of God" (NKJV, that is, the complete teachings of the Bible) to the church.

20:28 The Holy Spirit has made you overseers

• Pastors and elders are to realize that it is the Holy Spirit who made them overseers and shepherds of the church, which Christ purchased with His own blood.

• They must, therefore, look to Christ and then to the Word of God for direction about how they should conduct their ministries.

• They must never forget that church leaders will be held accountable to God for how they do their work (Romans 14:12; Hebrews 13:17; James 1:3).

20:33 I have not coveted anyone's silver or gold or clothing

• Those ministers of the gospel who love money have disqualified themselves from effective Christian service.

• Paul was not motivated by the love of money or fine clothes. He was motivated by the Spirit of God and by love for Christ and the ones for whom He died.

• Paul wrote to Timothy, his son in the faith: "Some people, eager for money, have wandered from the faith and pierced themselves with many griefs. But you, man

of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness" (1 Timothy 6:10-11).

• This is the way for true ministers of Christ.

Conclusion

• So ends the story of Paul's three missionary journeys. It does not, however, end the apostle's passion to take the gospel "where Christ was not known" (Romans 15:20).

• Paul still hoped to visit Jerusalem, and from there travel to Rome (Acts 19:21; Romans 1:15). From Rome he hoped to take the gospel even farther westward into Spain (Romans 15:24, 28).

• Paul would, indeed, visit Rome, but not as he had originally planned. He would visit as a prisoner.

• In the next two chapters we will look at Paul's visits and ministry in Jerusalem and Rome.

Figure 12.1: Paul's Third Missionary Journey

Figure 12.1. The route of Paul's third missionary journey, as named in this chapter. The journey began in Antioch and moved through pastoral visits, the Ephesian campaign, and final ministry in Europe and Asia toward Jerusalem.

• Antioch: After spending some time in Antioch, Paul set out. Unlike his first two journeys, we are not told if he took anyone with him.

• Phrygia and Galatia: A second pastoral visit. In each place he traveled, he strengthened the disciples.

• Interior of Asia: Paul set out from Phrygia and traveled westward through the interior of Asia.

• Ephesus: The twelve disciples receive the Spirit. Paul teaches two years in the lecture hall of Tyrannus. All in the province of Asia hear the word of the Lord.

• Macedonia: After the riot, because of a Jewish plot, Paul goes first to Macedonia, encouraging the brethren along the way.

• Greece: He remains three months. An international team travels with Paul and

Luke.

• Troas: The church meets for the Lord's Supper. Eutychus falls and is raised. The disciples are greatly comforted.

• Assos and Miletus: Paul meets the party at Assos, then sends for the Ephesian elders at Miletus. The Spirit is compelling him to go to Jerusalem.

Figure 12.2: Missionary Strategy

Figure 12.2. The three pillars of Paul's missionary strategy, as Luke sums them up in the Ephesian campaign.

• Empowering: Twofold: the empowering of the missionary himself, and the empowering of the churches to be planted. A Spirit-empowered church was the first pillar.

• Proclamation of the gospel with signs following: The second pillar. In the Further Insight section this pillar is also called witness, with two aspects: proclamation and demonstration.

• Mobilization: The third pillar, with two aspects: training and sending. Paul trained workers in the school of Tyrannus and sent them into every corner of the province.

Important Terms

Ephesian outpouring. The seventh and last key outpouring of the Holy Spirit in Acts, when the Spirit came on the twelve disciples in Ephesus.

Empowering. The first pillar of Paul's missionary strategy: the missionary and the church being planted must both be full of the Holy Spirit.

Proclamation of the gospel with signs following. The second pillar: preach the gospel, and God confirms the word with demonstrations of kingdom power.

Mobilization. The third pillar: train workers and send them out so the whole region can hear the gospel.

Initial physical evidence. Speaking in tongues as the Spirit enables, the first result Luke teaches we can expect when a person is baptized in the Holy Spirit.

Empowerment-witness motif. Luke's repeated pattern from Acts 1:8: the Spirit

comes, and witness follows.

Lecture hall of Tyrannus. The place in Ephesus where Paul taught daily for two years, training missionaries and church planters.

Spirit-empowered missional church. A church filled with the Spirit that can carry the gospel out into the region around it.

Key People

• Paul: Begins the third journey from Antioch, often at first alone. In Ephesus he prays with the twelve to receive the Spirit, teaches two years in the hall of Tyrannus, and is later compelled by the Spirit toward Jerusalem.

• Apollos: A learned man from Alexandria, Egypt, with a thorough knowledge of the Scriptures. He had received only the baptism of John, yet taught about Jesus accurately. Priscilla and Aquila taught him more thoroughly. He later strengthened the church in Achaia.

• Priscilla and Aquila: Heard Apollos in the Ephesian synagogue, took him aside, and taught him the ways of God more thoroughly. The church, or part of it, possibly met in their household.

• The twelve disciples: True Christians in Ephesus who had been born again but had not yet been baptized in the Holy Spirit. Paul laid hands on them, the Spirit came on them, and they spoke in tongues and prophesied.

• The seven sons of Sceva: Jews who tried to cast out demons "in the name of Jesus, whom Paul preaches." The evil spirit answered, "Jesus I know, and Paul I know, but who are you?" and the possessed man beat them.

• Demetrius: An idol-maker who incited a great disturbance because the growth of the church was hurting his business. He claimed Paul was defaming the Ephesian goddess, Artemis.

• Eutychus: A young man in Troas who fell from a third-story window while Paul spoke until midnight. They found him dead. Paul threw himself on him, and he was alive. The people were greatly comforted.

• The Ephesian elders: Men Paul had trained and mentored during his two-year stay. He sent for them at Miletus, warned them of savage wolves, and committed them to God and His grace.

• The international missionary team: With Paul and Luke: Sopater and Secundus from Macedonia, Gaius and Timothy from Galatia, and Tychicus and Trophimus from the province of Asia. Men of at least four different nationalities, traveling to help deliver relief funds to Jerusalem.

Key Places

• Antioch: Where Paul began his third missionary journey after an extended stay, his final journey in Acts.

• Phrygia and Galatia: The journey began with a second pastoral visit here. In each place Paul strengthened the disciples.

• Ephesus: Provincial capital of Asia, about 750 thousand inhabitants, site of the Temple of Artemis (Diana). Scene of the Ephesian outpouring and a two-year campaign.

• Lecture hall of Tyrannus: Where Paul taught daily for two years, training missionaries and church planters.

• The province of Asia: Paul's goal was to evangelize and establish churches throughout this Roman province. In two years all the Jews and Greeks there heard the word of the Lord.

• Macedonia and Greece: After the riot Paul went first to Macedonia, then to Greece for three months, encouraging the brethren along the way.

• Troas: Where the church met for the Lord's Supper, Eutychus was raised, and years earlier Paul had received the Macedonian vision.

• Miletus: Where Paul sent for the Ephesian elders, spoke his farewell, and was compelled by the Spirit to go to Jerusalem.

Key Event

The Ephesian outpouring: Paul lays his hands on the twelve disciples, the Holy Spirit comes on them, and they speak in tongues and prophesy (Acts 19:6).

This is the seventh and last key outpouring of the Holy Spirit in Acts. Luke uses the same wording as Acts 1:8 so readers will understand that the Spirit came on these men as at Pentecost, not to bring about their new birth, but to empower them for witness. It launches the Ephesian campaign.

Key Verse

"When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied."

Acts 19:6

Remember This

• Paul's concern for people did not end when he led them to the Lord.

• The Ephesian outpouring is the seventh key outpouring in Acts.

• Boldness is a characteristic of Spirit-empowered witness.

• Power encounter should be a part of our evangelistic ministries.

• Missions is now from all nations to all nations.

Life Application: Go Forward Even If You Begin Alone

• Sometimes in gospel ministry we must "go it alone" as did Paul at the beginning of his third missionary journey.

• At such times, we must not be tempted to withdraw or shirk our responsibilities to God. We must press forward to the work.

• If we will be faithful to do the work that the Lord assigns us, even when we have to do it alone, in His time He will bring companions to our side to help us.

• Although Paul began this journey alone, before it was completed he had a large team of workers with him (compare 20:4).

Life Application: Mentor Individuals in the Faith

• When public or classroom teaching is not sufficient, sometimes we must do as Priscilla and Aquila did with Apollos.

• We must personally instruct certain individuals and mentor them in the faith and in ministry.

• We must do this so that they might more clearly understand the gospel and their responsibility in spreading it.

Life Application: Use a Biblically Based Strategy

• We as missionaries and church planters must approach our work with a well-thought-out, biblically-based strategy. Everything we do must be focused and intentional.

• Our labors must be aimed at planting Spirit-empowered missional churches.

• To do this, we must make sure that we enter ministry full of the Holy Spirit, and we must further ensure that the people we lead to Christ and the churches we plant have also been empowered by the Spirit.

• Only then will these believers and churches have the spiritual dynamic necessary to spread the gospel to the surrounding areas.

• Further, we must preach the gospel in the power of the Spirit, expecting Christ to confirm His word with signs following.

• Finally, we must carefully mobilize the churches we plant for further missional ministry. We can do this through focused intentional training and the effective sending and placement of those who have been trained.

Life Application: Expect Opposition

• When we enter new areas to preach Christ, we can expect opposition, especially if we are successful.

• Local religious and business leaders will often rise to oppose our efforts to establish the church in their area.

• In such cases we should not be deterred. We must stay full of the Spirit and remain focused on the task that God has given us.

• As we do, we can expect God to confirm the preaching of the gospel with miraculous signs.

Life Application: Stay Faithful to the Calling

• As ministers of the gospel, our chief desire in life must be to be faithful to the calling we have received from Christ.

• We can do this only if we will keep our motives pure, live holy lives, remain full of the Spirit, and stay true to the Word of God.

• Every minister of the gospel must be steadfast in prayer and always open to the voice of the Spirit.

Textbook Review and Application

• 1. From where did Paul begin his third missionary journey? Who went with him? Did this affect his outlook or ministerial effectiveness?

• 2. Luke's terminology in verse 6, "the Holy Spirit came on them," reminds us of what promise in Acts 1:8?

• 3. What was Paul's first question to these men when he arrived in Ephesus? What was his purpose in asking the question?

• 4. List and describe the three pillars of Paul's missionary strategy.

• 5. What type of cross-cultural challenges might face international missionary teams today? Why is it so important to meet these challenges successfully?

Quick Review

1. From where did Paul begin his third missionary journey, and who went with him?

Answer: He began from Antioch. Unlike his first two journeys, we are not told if he took anyone with him. Beginning alone did not stop the work: before the journey was completed he had a large team with him (compare 20:4).

2. Which of the seven key outpourings is the Ephesian outpouring?

Answer: The seventh and last key outpouring of the Holy Spirit in Acts. It occurred twenty-five years after the Day of Pentecost.

3. What was Paul's first question to the twelve men in Ephesus, and why did he ask it?

Answer: "Did you receive the Holy Spirit when you believed?" He was not inquiring as to their salvation. He was inquiring as to their readiness to participate in the mission of reaching Ephesus and Asia with the gospel.

4. What are the three pillars of Paul's missionary strategy?

Answer: Empowering; proclamation of the gospel with signs following (also called witness); and mobilization.

5. How long did Paul teach in the lecture hall of Tyrannus, and what was the

result?

Answer: Two years, so that all the Jews and Greeks in the province of Asia heard the word of the Lord.

Chapter Summary

The Ephesian outpouring is the seventh and last key outpouring of the Holy Spirit in Acts. In the Ephesian campaign, Luke sums up Paul's missionary strategy in three pillars: empowering, proclamation of the gospel with signs following, and mobilization.

• Paul began the third journey from Antioch. Unlike his first two journeys, we are not told if he took anyone with him. He first strengthened the disciples in Phrygia and Galatia.

• In Ephesus the Spirit came on twelve disciples (Acts 19:6). Paul then taught two years in the lecture hall of Tyrannus, and all in the province of Asia heard the word of the Lord.

• The Spirit later compelled Paul toward Jerusalem. At Miletus he charged the Ephesian elders to shepherd the church Christ purchased with His own blood.

Enter ministry full of the Spirit, plant Spirit-empowered missional churches, preach the gospel expecting signs following, and mobilize trained workers to reach the whole region.

ONE-SENTENCE MEMORY

Paul begins the third journey from Antioch, the Spirit is poured out on the twelve in Ephesus, and a two-year campaign using three strategy pillars reaches all of Asia.

CHAPTER 13 · UNIT 5 · DAY 4

Jerusalem and Trials

Arrival and arrest in Jerusalem; Paul's speeches; a plot against Paul; trials before Felix and Festus

Taught by Lec SK. KIERU

Source: Acts: The Spirit of God in Mission - Denzil R. Miller (Based on Chapter 13)

Chapter purpose. This chapter follows Paul as the Spirit leads him to Jerusalem: his arrival and arrest, his speeches, a plot against his life, and his trials before Felix, Festus, and King Agrippa, with Rome now set as the next place of witness.

After the third journey the Spirit directs Paul to Jerusalem, then toward Rome.

Bible reading: Acts 21:1-25:32

Before beginning this chapter, read Acts 21:1-25:32. Each part of the lesson also has its own short reading: review Acts 21:1-36; read Acts 21:37-23:11; Acts 23:12-35; Acts 24:1-27; Acts 25:1-12; and Acts 25:13-26:32.

Learning Objectives

• Describe how James and the elders received Paul's report about his ministry among the Gentiles, and why they asked him to take a purification vow.

• Explain how Paul understood the Spirit's warnings about Jerusalem, as distinct from those who tried to stop him from going.

• List Paul's five trials in Acts and state the outcome of each.

• List and describe three ways the Holy Spirit enables the church to fulfill its mission to preach the gospel to all nations.

• State the fivefold commission Christ gave Paul, as Paul testified before King Agrippa, and how that commission applies to the church today.

Before This Lesson, Read Your Bible

Acts 21:1-25:32

The book also sets a short reading before each part of the lesson: review Acts

21:1-36; read Acts 21:37-23:11; Acts 23:12-35; Acts 24:1-27; Acts 25:1-12; Acts 25:13-26:32.

The Big Idea

The Spirit was leading Paul to Jerusalem. He knew he was moving in the will of the Lord. What was important to him was that he obeyed the voice of the Spirit and completed the ministry Christ had given to him.

The Spirit Leads Paul to Jerusalem

• The Spirit was leading Paul to go to Jerusalem.

• Paul wanted to meet with James and the other leaders of the church and report to them how the work of the Lord had progressed among the Gentiles.

• After that he wanted to go to Rome, where he would establish a new missionary base, from where he would range even further westward into Spain (compare Romans 15:24, 28).

The Story: To Jerusalem, Journey, Arrival, and Arrest (Acts 21:1-36)

Leaving the Ephesian elders in Miletus, Paul and his companions, including Luke, sailed to Tyre where they met some disciples. These disciples, speaking by the Spirit, urged Paul not to go to Jerusalem. Paul and his party, nevertheless, proceeded on to Caesarea, where they stayed with Philip the evangelist and his four unmarried daughters who prophesied.

While in Caesarea, Agabus prophesied that in Jerusalem Paul would be bound and handed over to the Gentiles. Hearing this message, everyone pleaded with Paul not to go to Jerusalem; however, he was determined to go and told them, "I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus."

When Paul and the other missionaries arrived in Jerusalem, the brothers greeted them warmly. The following day Paul reported to James and the elders of the church all that God had done among the Gentiles through his ministry. Hearing

this, they glorified God. They then convinced Paul to take a purification vow and join four other Jewish Christians in the temple the next day. In this way, they surmised, those Jewish Christians who were zealous for keeping the law would have nothing of which to accuse Paul.

The next day Paul went into the temple. While he was there, some Jews from Asia saw him with another man, whom they assumed was a Gentile. They therefore seized Paul and began shouting, accusing him of defiling the temple by taking Greeks with him there. Word spread quickly, and an angry mob gathered. Soon the whole city was in an uproar. The Jews began beating Paul and would have killed him had not some Roman soldiers intervened. The Roman officer then seized Paul and took him to the barracks. All along, the crowd kept shouting, "Away with him!"

Commentary: Journey to Jerusalem (Acts 21:1-16)

• As Paul moved steadily toward Jerusalem, he was repeatedly warned that danger and imprisonment awaited him there. Some of these warnings came by the Holy Spirit.

• Many of his colleagues interpreted this to mean that he was not to go to Jerusalem. Paul understood their fears; however, he also knew that he was moving in the will of the Lord.

• He was prepared even to die in Jerusalem, if necessary. What was important to him was that he obeyed the voice of the Spirit and completed the ministry Christ had given to him.

21:7 We greeted the brothers

• Paul was greeted by a delegation of brothers in Ptolemais, a city in northern Galilee. This is the first time Luke mentions a church in this city.

• Luke does, however, talk about the growth of the church in Galilee (9:31). Ptolemais is one of hundreds of places where the church had been planted by many unnamed Christian brothers and sisters.

21:8 Caesarea

• This city was the site of the Caesarean outpouring some twenty years earlier

(10:44-46).

• In this verse we discover that there was an active church there. Philip the evangelist, formerly one of the seven "deacons" of Acts 6, and the gospel preacher of Acts 8, lived there.

21:9 Four unmarried daughters who prophesied

• Philip had four daughters who were prophetesses. This is in accordance with Joel's prophecy, quoted by Peter on the Day of Pentecost, "Your...daughters shall prophesy" (Joel 2:28; Acts 2:17; compare 1 Corinthians 11:4-5).

• Women are given the Holy Spirit for the same reason men are given the Holy Spirit: that they might preach the gospel in the power of the Spirit (Acts 1:8, 14; 2:18).

21:10 A prophet named Agabus

• Prophets played a vital role in the expansion of the early church (compare Acts 2:17-18; 11:27; 13:1-2; 15:32; 19:6; 21:9-10).

• On this occasion Agabus visually and accurately predicted Paul's arrest and imprisonment in Jerusalem.

• Although Agabus' prophecy told the future, the primary function of prophecy, according to Paul, is the "strengthening, encouragement and comfort" of believers (1 Corinthians 14:3).

• In Acts Luke portrays prophecy primarily as Spirit-empowered proclamation of the gospel to the lost.

21:11 The Holy Spirit says

• To speak as a prophet is to speak for God by the inspiration of the Holy Spirit.

• Prophecies, however, since they always contain a human element, must be tested (1 Corinthians 14:29; 1 Thessalonians 5:19-21; see comment on 13:3). They are to be judged by other Spirit-filled believers in harmony with the Word of God.

• While Paul accepted the truth of Agabus' prophecy, he did not accept the interpretation others placed on the prophecy. They tried to stop him from going to Jerusalem.

• He, however, knew that it was God's will for him to go there, even if it meant

imprisonment or death (21:12-14).

Commentary: Arrival (Acts 21:17-26)

• Paul's meeting with James and the elders of the Jerusalem church is significant.

• Remember, it was James who led the Jerusalem Council (Acts 15), and who wrote the letter that Paul delivered to the Gentile churches.

• James now rejoiced with Paul over what God had accomplished among the Gentiles.

• There were, however, still some traditionalists in the Jerusalem church and elsewhere (the Judaizers) who thought that one must keep the Law of Moses to truly serve Christ.

21:19 What God had done among the Gentiles

• The Greek word for Gentiles is ethn . It means the nations of the world.

• God's salvation and blessings are for all peoples and all nations (Genesis 12:3; Revelation 5:9; 7:9).

21:20 When they heard this, they praised God

• James and the elders of the Jerusalem church rejoiced when they heard how the Gentiles had received the gospel.

• We too should rejoice when the gospel is taken to the unreached tribes of the world. We should do all that we can to ensure that those tribes are reached.

How many thousands of Jews have believed

• Even as the word of the Lord was spreading among the Gentile nations, the work continued to prosper in Judea, for James reports that many thousands of Jews had believed.

Commentary: Arrest (Acts 21:27-36)

• Paul was arrested on trumped-up charges based on false perceptions.

• Nevertheless, the repeated accusations of some Asian Jews incited a mob of angry Jews who wanted to kill him.

21:27 Jews from the province of Asia

• These Asian Jews had probably come to know Paul during his ministry of over two years in Ephesus, in which Paul endured strong opposition and persecution from both the Jews and Gentiles (Acts 19:23; 20:19; 1 Corinthians 15:32; 16:9).

21:31 They were trying to kill him

• Again Paul's life was in danger. Throughout his ministry he faced the prospect of pain and death (1 Corinthians 15:30-32; 2 Corinthians 11:25-26).

• Paul, however, was not driven, nor paralyzed, by his fear. He was rather moved by the love of Christ and the power of the Holy Spirit (Acts 20:22; 2 Corinthians 5:14).

Life Application: Unnamed Laborers, Unselfish Motives

• There are more than one million pentecostal churches in the world today, along with many other evangelical churches. Most of these churches are faithfully preaching the gospel of Christ.

• However, much like the church in Ptolemais, few know the names of those who planted these churches or of the believers there. But God knows their names, and on the Day of Judgment those who have labored faithfully for Him will be lavishly rewarded.

• Like Paul, we should not be motivated by fear or any other selfish concern. We should be motivated by our love for Christ and the empowering presence of His Spirit within.

• We are further moved by a clear understanding of God's mission and our part in fulfilling that mission.

The Story: Paul's Speeches in Jerusalem (Acts 21:37-23:11)

On this occasion, Paul had to use his cross-cultural language skills to defend himself. When the Roman commander heard Paul speaking in Greek, he allowed him to address the crowd. Switching to Aramaic, Paul reminded his hearers of how he, too, was once a zealous follower of the Law of Moses and a violent persecutor of the church. He told them the story of how he had met the resurrected Christ on the road to Damascus and how he was converted and commissioned to preach the gospel to the Gentiles. When the crowd heard him speak about the

Gentiles, they became furious and began throwing dust into the air, shouting, "Rid the earth of him! He's not fit to live!" Seeing this, the commander ordered a centurion to flog and interrogate Paul. Paul, however, surprised the centurion by asking, "Is it legal for you to flog a Roman citizen who hasn't even been found guilty?" Upon hearing that Paul was a freeborn Roman citizen, the commander relented and released him.

The next day, the commander called for a meeting of the chief priests and all the Sanhedrin and brought Paul to stand before them. After a brief confrontation with Ananias the high priest, Paul presented his defense. Knowing that the assembly was divided between Pharisees and Sadducees, he said, "My brothers, I am a Pharisee, the son of a Pharisee. I stand on trial because of my hope in the resurrection of the dead." When he said this, the Pharisees (who believe in the resurrection) and Sadducees (who do not believe in the resurrection) began arguing with one another. Finally, some of the Pharisees concluded that Paul was innocent and asked, "What if a spirit or an angel has spoken to him?" The assembly then fell into such confusion that the commander had to order his soldiers to rescue Paul and take him back to the barracks. The next night, the Lord appeared to Paul and told him, "Take courage! As you have testified about me in Jerusalem, so you must also testify in Rome."

Commentary: Paul Addresses the Crowd (Acts 21:37-22:21)

• In his address to the angry crowd, Paul did not hesitate to proclaim the gospel. Although his very life was at stake, he remained true to his calling.

• This was the first of Paul's five trials in Acts. In each trial Paul was found innocent of all charges.

21:37-40 Do you speak Greek? He said to them in Aramaic

• Paul was a highly educated man and spoke several different languages. This ability greatly aided him in his missionary work.

• Language learning is a very important part of missionary work. Those who feel that God is calling them to cross-cultural missions must be prepared to learn the language of their host culture.

22:4 I persecuted the followers of this Way to their death

• Paul admitted that his persecution of Christians resulted in the death of some. However, he did not let his past life hinder him. He knew that he had been completely forgiven by Christ.

• Instead, he used the memory of his past opposition to Christ to motivate him to even greater service for his Lord (compare 1 Corinthians 15:9-10; Galatians 1:13-16).

22:21 Go; I will send you far away to the Gentiles

• Paul received this direct command from Christ in a vision (compare vv. 17-18).

• It reminds us of Jesus' Great Commission to His church to "go into all the world and preach the good news to all creation" (Mark 16:15).

• Paul's specific command was to go "far away to the Gentiles."

Paul's Five Trials in Acts

Paul's five trials in Acts. In each trial Paul was found innocent of all charges.

Trial · Setting · Passage

• Trial: 1. Setting: Before the Jewish mob in the temple. Passage: Acts 21:37-22:29

• Trial: 2. Setting: Before the Sanhedrin in Jerusalem. Passage: Acts 22:30-23:10

• Trial: 3. Setting: Before Felix. Passage: Acts 24:1-27

• Trial: 4. Setting: Before Festus. Passage: Acts 25:1-12

• Trial: 5. Setting: Before King Agrippa. Passage: Acts 25:13-26:32

Commentary: Paul the Roman Citizen (Acts 22:22-29)

• When the Roman soldiers discovered that Paul was a freeborn Roman citizen, they were alarmed at the way he had been treated. They immediately began to treat him with more respect.

22:25 Is it legal for you to flog a Roman citizen?

• As a Roman citizen, Paul had certain legal rights. When it suited his purposes, he did not hesitate to use those rights, especially when it resulted in the furtherance of the gospel (compare 16:37-40; 23:27).

Commentary: Before the Sanhedrin (Acts 22:30-23:11)

• Upon discovering that Paul was a Roman citizen, the Roman commander proceeded with more caution. Because he wanted to know the exact charges against Paul, he called for a meeting of the Sanhedrin.

23:6 I stand on trial because of my hope in the resurrection of the dead

• Paul again testifies concerning the resurrection of the dead.

• As we have discovered in our study of Acts, the message of Jesus' resurrection was the central component of the gospel Paul preached (Acts 17:18; Romans 10:9-10).

• He wrote, "If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is useless and so is your faith" (1 Corinthians 15:13-14).

• The death, burial, and resurrection of Christ are key elements of true gospel preaching today (1 Corinthians 15:1-6).

23:11 The following night the Lord stood near Paul

• In a night vision the Lord again appeared to Paul, telling him to take courage because he must also testify in Rome.

• What an encouragement this must have been to Paul at this difficult time in his life.

Life Application: Christ Comes to Encourage Us

• In times of great stress and difficulty, we must remain focused on our mission and our message.

• If we will seek His face, Christ will come to us to encourage us. He will not always come in a vision, as he did to Paul in this instance, but He will come nevertheless.

• Jesus promised, "Surely I am with you always, to the very end of the age" (Matthew 28:20), and "Never will I leave you; never will I forsake you" (Hebrews 13:5).

• Christ will come to us through the Holy Spirit and be our divine Comforter (John

14:16-18, KJV).

Further Insight: How the Holy Spirit Enables Mission

• In Acts, the Holy Spirit is actively involved in fulfilling the missio Dei. As we have shown in our study, He is indeed the Superintendent of the Harvest.

• He enables the church to fulfill its mandate to preach the gospel to all nations before Jesus comes again. He does this in at least three essential ways.

1. The Holy Spirit inspires mission

• It is the Holy Spirit who moves the church away from inactivity and motivates believers to participate in God's mission.

• When asked why he went to the Gentiles in Caesarea, Peter answered, "The Spirit told me to have no hesitation about going with them" (Acts 11:12).

• When it was time for the church in Antioch to send out missionaries to the nations, the Holy Spirit moved in the church and spoke, saying, "Set apart for me Barnabas and Saul for the work to which I have called them" (13:2).

• If we will ensure that our church members are filled with the Spirit, and if we will allow Him to move freely in our churches, He will inspire our people to get involved in missions.

2. The Holy Spirit empowers mission

• Jesus said that we would receive power for missional witness when the Holy Spirit comes upon us (Acts 1:8).

• The Spirit will empower our witness in various ways: He will inspire our teaching and preaching (2:14-41; 11:22-26; 18:25), giving us boldness and insight into the gospel and into the lives of the people to whom we are ministering (4:31-33; 14:9).

• As we preach the gospel, He will manifest His presence through spiritual gifts, including confirming signs and wonders (2:43; 5:12; 15:12).

• We, like the disciples before the Day of Pentecost, must faithfully "stay in the city until [we] have been clothed with power from on high" (Luke 24:49).

3. The Holy Spirit sustains mission

• The Spirit comes to those who are involved in fulfilling God's mission and encourages them in the work.

• As He did with Stephen, Paul, and others, the Holy Spirit will come to us in our times of great trial and discouragement. He will comfort us through dreams, visions, and inner works of grace (Acts 7:55; 16:9; 18:9).

• Through it all, as we seek the Lord's face, the Spirit will keep us focused on the mission of God.

• We can build ourselves up and keep ourselves in the love of God by praying in the Holy Spirit (1 Corinthians 14:4; Ephesians 6:18; Jude 20-21).

The Story: Plot and Escape (Acts 23:12-35)

The next morning a group of about forty Jews developed a plot to kill Paul. They bound themselves together with an oath, saying that they would neither eat nor drink until Paul was killed. They told the Jewish rulers about their plan and asked for their help. As a ruse, the chief priests and elders were to ask that Paul be brought before the Sanhedrin for questioning. The conspirators would then kill him on his way to the meeting.

Paul's nephew, however, heard about the plot and told Paul, so Paul called for his guard and had him take the boy to Claudius Lysias, the commander of the barracks. The boy told Lysias about the plot. That night the commander had Paul transferred to Caesarea, escorted by a detachment of 270 soldiers. He wrote a letter to Felix, the governor of Judea, telling him of the situation and stating that he had examined Paul and had found no charge against him deserving death or imprisonment.

In Caesarea Paul was handed over to Felix. When the governor discovered that Paul was from Cilicia, he said, "I will hear your case when your accusers get here." He then ordered that Paul be kept under guard in the palace of Herod.

Commentary: The Plot to Kill Paul (Acts 23:12-22)

• Not satisfied that justice had been done in the matter concerning Paul, a group of radical Jews conceived a plot to murder him before he could be tried.

23:12 A conspiracy

• The conspiracy to kill Paul was conceived in the hearts of evil men. Its origin, however, was demonic.

• Jesus taught that the "gates of Hades" (that is, the conspiracies of the devil) will not prevail against the church (Matthew 16:18).

23:16 The son of Paul's sister heard of this plot

• It was no accident that Paul's nephew discovered the plot to kill Paul. It was providential, that is, it was arranged by the hand of God.

• God not only directs us by His Spirit, He also directs us by His providence.

Commentary: Paul Transferred to Caesarea (Acts 23:23-35)

• Guarded by a large contingent of Roman soldiers, Paul was secretly transferred in the night to Caesarea.

23:29 There was no charge against him

• Throughout all of his trials, Paul was found innocent of all charges.

• Luke wanted to show the Roman officials throughout the empire that the church was not a subversive organization but that Christians were law-abiding citizens. This would hopefully help to lessen the persecution that Christians were enduring.

Life Application: Our Lives Are in God's Hands

• Our lives are in God's hands. We can know that at all times God is at work for us.

• One way He does this is by providentially arranging the circumstances and the events of our lives so that we are blessed and His kingdom is advanced.

• Paul wrote, "And we know that in all things God works for the good of those who love him, who have been called according to his purpose" (Romans 8:28).

• Our job is simply to remain true to Him and seek to walk in the center of His will.

The Story: Paul's Trial Before Felix (Acts 24:1-27)

Five days later, Ananias, the high priest, took with him some elders and a lawyer named Tertullus and went to Caesarea. There before Felix they presented their case against Paul. Tertullus, after an attempt to flatter the governor, made his

charge against Paul. "We have found this man to be a troublemaker," he said, "stirring up riots among the Jews all over the world. He is a ringleader of the Nazarene sect and even tried to desecrate the temple."

When Paul was given permission to speak, he calmly denied the charges against him. He did admit, however, that he worshiped "the God of our fathers as a follower of the Way, which they call a sect." He testified concerning his hope in God that there will be a resurrection of the dead. He further stated, "It is concerning the resurrection of the dead that I am on trial before you today." Felix, who was himself well acquainted with Christianity, deferred his decision, claiming that he wanted to first hear from Lysias, the commander of the Roman soldiers in Jerusalem.

A few days later, Felix and his Jewish wife Drusilla sent for Paul. This time Paul spoke to them about faith in Christ. He talked about righteousness, self-control, and the coming judgment. As Felix listened, he became fearful and demanded that Paul stop. "When I find it convenient, I will send for you," he said. Because he was hoping that Paul would offer him a bribe, he sent for him often and talked with him.

Two years passed, and Felix was succeeded by Porcius Festus. Because he wanted to win the favor of the Jewish leaders, Felix left Paul in prison.

Commentary: Paul's Trial Before Felix

24:14 I worship the God of our fathers as a follower of the Way

• Christianity is called "the Way" five times in Acts (9:2; 19:9, 23; 24:14, 22).

• The name reminds us of Jesus' words, "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6).

24:24 He spoke about faith in Christ Jesus

• Faith in Christ is the essence of true Christianity.

• By this time, Paul had already written his letter to the Romans, which he wrote while in Corinth during his third missionary journey. Paul, no doubt, spoke to Felix about many of the things written in that epistle.

• In Romans Paul used the word "faith" forty times and "believe" seventeen times.

In one place he wrote, "For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith'" (Romans 1:17).

Life Application: Jesus Is the Only Way

• We should never forget that Jesus is the only way to God, both for us and for the ones to whom we minister.

• It is only through faith in Him that anyone can be saved.

• Christ should therefore be at the center of our lives, and He should be the main subject of our preaching and teaching.

• We must never forget that our primary task is to bring others to faith in Him.

The Story: Paul's Trial Before Festus (Acts 25:1-12)

Porcius Festus succeeded Felix as governor of Judea. Three days after arriving in Caesarea, he proceeded to Jerusalem. There he met with the chief priests and Jewish leaders, who immediately told him of their charges against Paul and pleaded with him to have Paul transferred to Jerusalem. They were secretly planning to ambush and kill Paul on his way there. Festus, however, denied their request, saying that they could come to Caesarea, where he would listen to their charges against Paul.

The next day, after arriving back in Caesarea, Festus convened the court and summoned Paul. The Jews who had come with Festus accused Paul of many serious crimes. They were, however, unable to prove any of them.

In his defense Paul denied that he had done anything against the Jewish law, the temple, or Caesar. Festus wanted to do the Jews a favor, so he asked Paul if he was willing to go to Jerusalem to stand trial there. Paul answered, "I have not done any wrong to the Jews, as you yourself know very well." He then pressed his case: "If, however, I am guilty of doing anything deserving death, I do not refuse to die. But if the charges brought against me by these Jews are not true, no one has the right to hand me over to them. I appeal to Caesar!" After conferring with his council, Festus replied to Paul, "You have appealed to Caesar. To Caesar you will go!"

Commentary: Paul's Trial Before Festus

25:11 I appeal to Caesar!

• Paul's appeal to Caesar was more than a desperate attempt to beat the charges against him. It was a calculated, and possibly Spirit-led, move to ensure that he traveled to Rome.

• Paul had been compelled by the Spirit to go to Jerusalem (20:22). Although Luke does not say, it is quite possible that he was now compelled by the Spirit to appeal to Caesar. The context seems to indicate that this is the case.

Life Application: Live So That Charges Are False

• As gospel workers we may at times have charges leveled against us. We must live such lives, however, that these charges will always be false.

• Jesus said, "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me" (Matthew 5:11).

• Note that we are blessed only when men speak evil against us falsely. The Jews leveled charges against Paul, but they could not prove any of them.

• Paul wrote that ministers of the gospel "must be blameless" (Titus 1:6).

The Story: Paul's Trial Before Agrippa (Acts 25:13-26:32)

A few days after Paul had appealed to Caesar, King Agrippa and his wife Bernice arrived in Caesarea. Festus discussed Paul's case with the king, telling him of the recent events. He told Agrippa that the Jews took issue with Paul concerning "a dead man named Jesus who Paul claimed was alive." He further told the king how Paul had appealed to Caesar. Hearing this, Agrippa wanted to speak to Paul himself; so a hearing was scheduled for the next day.

The next day Paul was brought before King Agrippa. Festus told the king how the Jews had filed charges against Paul, calling for his death. However, he had concluded that Paul had done nothing deserving of death or imprisonment. Nevertheless, because Paul had appealed to the Emperor, Festus had decided to send him to Rome. Yet, the governor faced a dilemma: he had no crime with which to charge Paul. Thus, he needed the king's help to know what to write to

Caesar.

When Agrippa finally gave Paul permission to speak, the apostle launched into his defense. He explained to the king that his "crime" was nothing more than believing what God had promised to the fathers, that there would be a resurrection of the dead. He told of how he had once persecuted the church in Jerusalem, and how one day, while on his way to Damascus, he had encountered the risen Lord. It was then that Jesus told him that he was to go to the Gentiles.

Paul explained to the king how he was not disobedient to the heavenly vision and how he immediately began to preach the gospel in Damascus and later in Jerusalem and Judea and to the Gentiles in many lands. He preached that they should repent of their sins, turn to God, and live holy lives. Then Paul continued, "I stand here and testify to small and great alike. I am saying nothing beyond what the prophets and Moses said would happen, that the Christ would suffer and, as the first to rise from the dead, would proclaim light to his own people and to the Gentiles."

At this point Festus became so agitated that he shouted at Paul, "You are out of your mind, Paul! Your great learning is driving you insane." This Paul denied. Then, turning to the king, he said, "King Agrippa, do you believe the prophets? I know you do." Agrippa responded, "Do you think that in such a short time you can persuade me to be a Christian?" Paul replied, "Short time or long, I pray God that not only you but all who are listening to me today may become what I am, except for these chains."

Having heard this, the king and his entourage left the room. After conferring with the others, Agrippa concluded, "This man is not doing anything that deserves death or imprisonment." He then said to Festus, "This man could have been set free if he had not appealed to Caesar."

Commentary: Paul's Trial Before Agrippa

• King Agrippa was also known as Herod Agrippa II. He was the son of Herod Agrippa I, the one who killed James and imprisoned Peter (Acts 12:1-4), and was the great grandson of Herod the Great.

• Agrippa had taken his sister Bernice to be his wife. So there were many reasons

why Paul could have feared the ruthless King Agrippa.

• Paul had to rely on the Holy Spirit's power to respond so clearly and courageously to such a powerful and ungodly ruler.

• Although God's messengers often minister to the poor or to common people, we must not forget that the wealthy and powerful are also in need of the Savior. God may also send His servants to witness to them.

• Paul's trial before Agrippa is his final trial in Acts. Here we see Paul the evangelist as he presses the claims of Christ on Agrippa, Bernice, and Festus.

Festus Consults King Agrippa (25:13-22)

• Festus, not knowing how to handle Paul's case, consulted with King Agrippa, since the king was better acquainted with Jewish customs (26:3).

• He was hoping that Agrippa could help him out of his predicament: he was sending Paul to Rome, but he had no crime with which to charge him.

• When Agrippa heard about Paul's case, he decided to interview the apostle himself the next day.

Paul Before Agrippa (25:23-26:32)

• Paul's meeting with Agrippa was a fulfillment of the words of Christ to Ananias that Paul would carry Christ's name "before the Gentiles and their kings and before the people of Israel" (Acts 9:15).

26:16 To appoint you as a servant and as a witness

• Jesus appointed Paul as a servant and as a witness of what he had seen and heard.

• Two primary activities of missionaries are to be servants of God and the people to whom God has sent them and to be witnesses to Christ and His finished work on the cross.

• Verses 17-18 recount Jesus' commission to Paul to preach the gospel to the Gentiles. His commission was fivefold: (1) to "open their eyes"; (2) to "turn them from darkness to light"; (3) to turn them "from the power of Satan to God"; (4) to see that "they may receive forgiveness of sins"; (5) to see that they may receive "a place among those who are sanctified by faith" in Christ.

• As Christ's ambassadors, we have been given that same responsibility today (compare 2 Corinthians 5:18-20).

26:19 I was not disobedient to the vision from heaven

• More than twenty years after first receiving his commission from Christ, Paul testified that he had remained faithful to his original vision.

• He had traveled thousands of miles, often on foot. He had lived in constant danger. He had been beaten, stoned, and harassed by both Jews and Gentiles.

• He had at times gone without shelter, food, water, and sleep, laboring tirelessly for the cause of Christ (compare 2 Corinthians 11:25-28).

• In all of this, he had endured and had not lost his vision. Neither had he wavered from his original commitment.

26:20 I preached that they should repent and turn to God

• Not only did Paul remain true to Christ and His mission, he also remained true to Christ's message, that is, the message of the gospel.

• He faithfully preached about Christ's death and resurrection and how through faith in Him and repentance toward God, people could turn to God and find life everlasting (compare 20:21).

Life Application: Prove Faithful

• Above all else, Christ demands that His servants be faithful. No matter what the circumstances or the cost, we must remain faithful to Christ and His calling on our lives.

• Paul wrote concerning himself and his own ministry, "So then, men ought to regard us as servants of Christ and as those entrusted with the secret things of God. Now it is required that those who have been given a trust must prove faithful" (1 Corinthians 4:1-2).

• We are stewards of the "mysteries of God," that is, the gospel, and we must faithfully preach that message, no matter what the personal cost.

Conclusion

• Paul had finished his trials in Jerusalem and Caesarea. He would soon be on his

way to Rome, but not as he had previously expected.

• When he was departing from Ephesus during his third missionary journey, Paul had stated, "I must visit Rome also" (Acts 19:21).

• A few weeks later, when from Corinth he wrote to the Roman Christians, he told them, "I pray that now at last by God's will the way may be opened for me to come to you" (Romans 1:10).

• Now, Paul was indeed on his way to Rome; however, he was going not as a free man but as a prisoner.

Important Terms

ethn . The Greek word for Gentiles. It means the nations of the world.

Judaizers. Traditionalists who thought that one must keep the Law of Moses to truly serve Christ.

the Way. A name for Christianity in Acts, pointing to Jesus as the way to the Father.

Nazarene sect. Tertullus' charge against Paul before Felix: that he was a ringleader of this group.

missio Dei. Latin for the mission of God.

Superintendent of the Harvest. Luke's picture of the Holy Spirit as the one who directs the work of missions.

Fivefold commission. Christ's commission to Paul to preach the gospel to the Gentiles, listed in five parts in Acts 26:17-18.

Providence. God arranging circumstances by His own hand, as when Paul's nephew heard the plot.

Key People

• Paul: Led by the Spirit to Jerusalem, arrested in the temple, testified through five trials, and appealed to Caesar so that he would go to Rome.

• James and the elders: Received Paul's report, praised God for what He had done among the Gentiles, and asked Paul to take a purification vow because of Jewish

Christians zealous for the law.

• Philip the evangelist: Formerly one of the seven "deacons" of Acts 6, and the gospel preacher of Acts 8. Paul stayed with him in Caesarea.

• Philip's four unmarried daughters: Prophetesses, in accordance with Joel's prophecy quoted on the Day of Pentecost: "Your...daughters shall prophesy."

• Agabus: A prophet who visually and accurately predicted Paul's arrest and imprisonment in Jerusalem.

• Jews from Asia: Seized Paul in the temple on trumped-up charges, accusing him of defiling the temple by taking Greeks there.

• Ananias the high priest: Confronted Paul before the Sanhedrin, and later went with elders and Tertullus to Caesarea to accuse Paul before Felix.

• Claudius Lysias: Commander of the barracks. After Paul's nephew reported the plot, Lysias transferred Paul to Caesarea with 270 soldiers and wrote to Felix that he had found no charge deserving death or imprisonment.

• Paul's nephew: The son of Paul's sister. He heard of the plot to kill Paul. The textbook calls this providential, arranged by the hand of God.

• Felix: Governor of Judea. Well acquainted with Christianity. Heard Paul on faith, righteousness, self-control, and the coming judgment, hoped for a bribe, and left Paul in prison for two years.

• Tertullus: The lawyer who presented the case against Paul before Felix, calling him a troublemaker and a ringleader of the Nazarene sect.

• Drusilla: Felix's Jewish wife. She and Felix sent for Paul, and Paul spoke to them about faith in Christ.

• Porcius Festus: Succeeded Felix as governor of Judea. Heard the charges, found them unproved, and after Paul's appeal said, "To Caesar you will go!"

• King Agrippa: Also known as Herod Agrippa II, son of Herod Agrippa I and great grandson of Herod the Great. Paul's meeting with him fulfilled Acts 9:15. He concluded that Paul had done nothing deserving death or imprisonment.

• Bernice: Agrippa's wife, and his sister. Paul pressed the claims of Christ on Agrippa, Bernice, and Festus.

Key Places

• Miletus: Where Paul left the Ephesian elders before sailing toward Jerusalem.

• Tyre: Where disciples, speaking by the Spirit, urged Paul not to go to Jerusalem.

• Ptolemais: A city in northern Galilee. The first time Luke mentions a church there, one of hundreds of places planted by unnamed brothers and sisters.

• Caesarea: Site of the Caesarean outpouring some twenty years earlier. Paul stayed with Philip, was later transferred there under guard, and stood trial before Felix, Festus, and Agrippa.

• Jerusalem: Where Paul reported to James and the elders, was arrested in the temple, addressed the crowd and the Sanhedrin, and was told by the Lord that he must also testify in Rome.

• The temple: Where Paul took a purification vow and was seized by Jews from Asia on false charges of bringing Greeks inside.

• The barracks: Where the Roman officer took Paul after rescuing him from the mob, and where the Lord appeared to him at night.

• The palace of Herod: In Caesarea, where Felix ordered that Paul be kept under guard.

• Cilicia: Paul's home region. When Felix discovered Paul was from Cilicia, he said he would hear the case when the accusers arrived.

• Rome: Paul's intended next missionary base, and the place the Lord said he must testify. After the appeal to Caesar, Festus said, "To Caesar you will go!"

Key Event

The following night the Lord stood near Paul and told him, "Take courage! As you have testified about me in Jerusalem, so you must also testify in Rome" (Acts 23:11).

In a night vision the Lord again appeared to Paul. This word of courage set the path from Jerusalem toward Rome, the next movement in the unit and in Jesus' Acts 1:8 agenda.

Key Verse

"Take courage! As you have testified about me in Jerusalem, so you must also testify in Rome."

Acts 23:11

Remember This

• I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus.

• The primary function of prophecy is strengthening, encouragement and comfort.

• We should be moved by the love of Christ and the power of the Holy Spirit.

• Learning a language is an important part of missionary work.

• The death, burial, and resurrection of Christ are key elements of true gospel preaching.

• In Acts, the Holy Spirit is actively involved in fulfilling the missio Dei.

Textbook Review and Application

• 1. How did the elders in Jerusalem receive Paul's report concerning his missionary ministry among the Gentiles? Were they justified in their concern for Paul to correct the Jewish perception regarding his ministry and methods?

• 2. List and describe three ways that the Holy Spirit enables the church to fulfill its mission to preach the gospel to all nations.

• 3. According to Paul's testimony before King Agrippa, what five-fold commission had Christ given him? How might this commission apply to the church today?

• 4. Does God ever require His servants today to stand in witness before kings or rulers? Why is it important to be respectful and yet to present the gospel clearly to such leaders?

Quick Review

1. How did James and the elders receive Paul's report about what God had done

among the Gentiles?

Answer: They glorified God (they praised God). They rejoiced when they heard how the Gentiles had received the gospel.

2. What three ways does the Holy Spirit enable the church to fulfill its mission?

Answer: He inspires mission, empowers mission, and sustains mission.

3. What did the Lord tell Paul the night after the Sanhedrin hearing?

Answer: "Take courage! As you have testified about me in Jerusalem, so you must also testify in Rome."

4. Name Paul's five trials in Acts, and the outcome of each.

Answer: Before the Jewish mob in the temple, before the Sanhedrin, before Felix, before Festus, and before King Agrippa. In each trial Paul was found innocent of all charges.

5. According to Paul's testimony before Agrippa, what fivefold commission had Christ given him?

Answer: To open their eyes; to turn them from darkness to light; to turn them from the power of Satan to God; that they may receive forgiveness of sins; and that they may receive a place among those who are sanctified by faith in Christ.

Chapter Summary

The Spirit was leading Paul to Jerusalem. What mattered was that he obeyed the voice of the Spirit and completed the ministry Christ had given him.

• James and the elders praised God for Paul's Gentile ministry, then asked him to take a purification vow. He was arrested in the temple on false charges.

• Paul testified before the crowd and the Sanhedrin. The Lord told him he must also testify in Rome. After a plot against his life he was transferred to Caesarea.

• In trials before Felix, Festus, and Agrippa, Paul was found innocent. He appealed to Caesar and would go to Rome as a prisoner.

Remain true to the calling received from Christ. The Spirit inspires, empowers, and sustains the church's mission, and He may send His servants to witness even before kings.

ONE-SENTENCE MEMORY

Paul went to Jerusalem in the will of the Lord, testified there through

arrest and five trials, and was told he must also testify in Rome.

CHAPTER 14 · UNIT 5 · DAY 4

Journey to Rome

Voyage to Rome, ministry in Malta, and open doors in Rome

Taught by Lec SK. KIERU

Source: Acts: The Spirit of God in Mission - Denzil R. Miller (Based on Chapter 14)

Chapter purpose. This chapter follows Paul's perilous voyage to Rome: the Spirit's warning, the storm and shipwreck, ministry on Malta, and open doors to preach the kingdom of God in Rome.

Paul's appeal to Caesar takes him to Rome, the ends of the earth in the book's geography, completing the Acts 1:8 outline.

Bible reading: Acts 27:1-28:30

Before beginning this chapter, read Acts 27:1-28:30. Each part of the lesson also has its own short reading: review Acts 27:1-44; read Acts 28:1-10; read Acts 28:11-30.

Learning Objectives

• State the warning from the Spirit that Paul gave at Fair Havens, and what the sailors did instead of following that warning.

• Describe the obstacles Paul overcame on the voyage to Rome, and what his ministry on Malta teaches about small communities and remote places.

• Explain what Paul did when he first arrived in Rome as a prisoner, and state his central message (Acts 28:23, 31).

• State the message of the book of Acts for the church today, as the textbook closes the study.

• Show how Paul's arrival in Rome relates to Jesus' prophecy in Acts 1:8: Jerusalem, Judea and Samaria, and the ends of the earth.

Before This Lesson, Read Your Bible

Acts 27:1-28:30

The book also sets a short reading before each part of the lesson: review Acts 27:1-44; read Acts 28:1-10; read Acts 28:11-30.

The Big Idea

Because Paul had appealed to Caesar, his path was set. On this perilous journey to Rome we see God at work through His Spirit and His providence. He directed Paul both by the Holy Spirit and by His controlling hand over nature.

The Path to Rome Is Set

• Because Paul had appealed to Caesar, his path was set.

• In this chapter we look at his perilous journey to Rome.

• In it we will see God at work through His Spirit and His providence. He will direct Paul both by the Holy Spirit and by His controlling hand over nature.

The Story: The Journey to Rome (Acts 27:1-44)

At Caesarea, Paul, under the guard of a Roman centurion, boarded a ship for Rome. With him were Luke and Aristarchus, a Christian brother from Thessalonica. Setting sail, the ship traveled northward then westward until it arrived at Myra, a coastal city of Lycia. There the party changed ships and set off again. After many days of slow and difficult sailing, they finally arrived at Fair Havens on the southern tip of the island of Crete. By this time winter had arrived, which was an extremely dangerous time for marine travel.

At Fair Havens Paul warned his fellow travelers, "Men, I can see that our voyage is going to be disastrous and bring great loss to ship and cargo, and to our own lives also." Nevertheless, those in authority ignored Paul's warning and decided to sail for a nearby port called Phoenix, where there was a more suitable harbor to winter in. When a soft southerly wind began to blow, the pilot and owner of the ship thought that they had attained their purpose. They therefore weighed anchor and sailed west, staying close to the shoreline of Crete. Without warning a great storm arose, and a powerful hurricane-force wind blew in from the northeast. It drove the ship out from land into the violent waves of the sea. Day after day the

crew and passengers struggled desperately to keep the battered ship afloat. Finally, after many harrowing days, they gave up all hope of being saved.

Paul then encouraged the famished crew to take food. He reminded them that if they had heeded his advice, this tragedy would not have happened. He urged them to take heart and put their faith in God, for an angel of God had visited him in the night and had told him not to be afraid of dying because he must stand before Caesar. The angel also told him that God had given him everyone who was with him on the ship. Nevertheless, the ship would be wrecked on some island.

On the fourteenth night the ship did indeed approach an island and was about to run aground. Some tried to escape in the lifeboat, but Paul warned them, saying, "Unless these men stay with the ship, you cannot be saved."

Then, just before dawn, Paul urged everyone to eat so that they would have the strength for the ordeal ahead. He encouraged them, saying, "Not one of you will lose a single hair from his head." Then, after he had given thanks to God, they ate together. Altogether there were 276 souls on board.

At daylight they spied a sandy beach and decided to let the ship run aground there. So, hoisting the foresail to the wind, they made for the beach. When the ship struck a sandbar, the bow stuck fast, and the waves began pounding against the stern, breaking it into pieces. Paul ordered everyone to abandon the ship and head for land. In this way everyone was saved.

Commentary: A Warning from the Spirit (Acts 27:1-12)

• Before the ship departed from Fair Havens, Paul, speaking by the Spirit, gave the sailors a warning: If they tried to move the ship to another harbor, disaster would ensue.

27:10 Men, I can see that our voyage is going to be disastrous

• It seems that Paul here is speaking by revelation. Other translations render the phrase "I can see" as "I perceive" (RSV, NKJV, NASB).

• The phrase likely indicates a manifestation of the gift of the word of knowledge (compare 1 Corinthians 12:8).

• The same spiritual gift may be taking place in 8:23, 10:34, 14:9, 17:22, and

28:26.

27:12 The majority decided

• God's will is not decided by a majority vote but by the Word of God and by spiritual discernment.

Commentary: Hurricane (Acts 27:13-26)

27:14 A wind of hurricane force swept down

• The sea storm may have been providential, that is, brought about by the will of God. If so, it was God's hand directing Paul's pathway to Rome.

27:23 An angel stood beside me

• The angel ministered to Paul by giving him encouragement and hope. Paul was then able to minister that same hope to his fellow shipmates.

• Angels are "ministering spirits sent to serve those who will inherit salvation" (Hebrews 1:14).

27:25 I have faith in God

• This confession of Paul's faith sums up the core of his life and ministry.

• Once he wrote, "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me" (Galatians 2:20).

• This should be the confession of every minister of the gospel.

Commentary: Shipwreck (Acts 27:27-44)

• After many days at sea, the ship ran aground on a remote island and was broken to pieces. As Paul had prophesied, not one life was lost.

27:35 Gave thanks to God in front of them all

• Paul's giving of thanks in this instance served two purposes. First, it was an expression of genuine gratefulness to God. Next, it served as a witness to those who heard his prayer.

• Paul's confidence in God during this dangerous circumstance encouraged the others to trust in God also.

Life Application: Confident Faith Influences Others

• How we act, or react, in trying circumstances will influence others.

• Paul's steadfast confidence in God encouraged others to trust in Him. If we act in confident faith, it will witness to others. They, too, will be encouraged to put their faith in God.

• However, if we react in fear and unbelief, others will be reluctant to trust in God.

• We witness to others not only with our words but also by the way we conduct our lives and the way we respond to life's problems.

The Story: Ministry in Malta (Acts 28:1-10)

Once Paul and the others were safely ashore, they discovered that they had landed on the island of Malta. The kindness and spiritual interest of the islanders was soon clear to see. They quickly built a fire for the shivering survivors to warm themselves. Paul, as was his nature, helped gather firewood. As he put some sticks into the fire, a poisonous viper came out and fastened itself to his hand. The islanders saw the viper hanging from Paul's hand and felt that their gods were punishing this prisoner for his crimes. So they exclaimed, "This man must be a murderer; for though he escaped from the sea, Justice has not allowed him to live." However, when Paul shook the snake into the fire and suffered no ill effects, they changed their minds. Now they said he was a god!

Publius, the chief Roman official of the island, lived on an estate nearby. He invited Paul and his fellow missionaries to his home and took care of them for three days. During that time, Paul prayed for Publius' father who was sick in bed suffering from fever and dysentery. Laying hands on him, Paul healed him. When this miracle became known, the rest of the sick on the island came, and they too were healed. When Paul and his colleagues were ready to sail, the islanders furnished them with whatever supplies they needed.

Commentary: Ministry in Malta

• The battered sea travelers were shipwrecked on the island of Malta. They stayed there for three months.

• During that time, Paul preached the gospel and demonstrated the power of the Kingdom to the inhabitants of the island.

• In all probability, Paul also planted a church on the island, as was his custom in every place he preached.

• It is inconceivable that he performed miracles without presenting Christ to the people. It is further inconceivable that Paul would lead people to Christ and then not gather them together into a church to worship God and further evangelize the rest of the people on the island.

• In any case, a providential event led to further witness of the kingdom of God on an isolated island in the Mediterranean Sea.

Divine Protection (28:1-6)

• On the island of Malta God miraculously delivered Paul from a venomous snake bite.

28:1 We found out that the island was called Malta

• Malta is a tiny island in the Mediterranean Sea just south of Sicily and Italy.

• The guiding hand of God caused Paul's ship to wreck on a sandy beach of that remote island.

28:4 This man must be a murderer

• Seeing the snake attach itself to Paul's hand, the Maltese interpreted the event according to their own worldview. They assumed that justice had caught up with Paul.

• Then, when he shook the snake off and suffered no harm, they changed their minds and thought that he was a god.

• Missionaries must be aware of and sensitive to the worldview of those to whom they minister. They must not, however, compromise the gospel to accommodate a people group's worldview.

28:5 Paul suffered no ill effects

• This miracle, and the subsequent healing ministry of Paul on Malta, is a fulfillment of Jesus' prophecy in Mark 16:18: "They will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will

place their hands on sick people, and they will get well."

The Sick are Cured (28:7-10)

• The healing of Publius' father opened a door for Paul to minister to the healing needs of many.

28:8 Paul placed his hands on him and healed him

• Healing is an integral part of the gospel message and should be an integral part of gospel ministry, as Paul's ministry on Malta illustrates.

• A miracle of healing can open up people's hearts to hear and respond to the gospel (compare Acts 3:11-16; 4:4; 8:4-8, 14; 9:34-35, 40-42).

Life Application: Proclaim the Truth and Demonstrate the Power

• As we go into the world preaching the gospel, we should expect the Lord to confirm the word by performing confirmatory miracles (compare Mark 16:15-20).

• We are not only to proclaim the truth of the gospel; we are also to demonstrate its power.

• We can do this only if we are daily walking in the power and anointing of the Holy Spirit.

The Story: Open Doors in Rome (Acts 28:11-30)

After a stay of three months on the island of Malta, Paul and his companions put out to sea and sailed to Sicily and then to the Italian mainland. In the city of Puteoli they found some brothers with whom they stayed for a week. Leaving there, they headed for Rome. The brothers in Rome, hearing that Paul and his companions were coming, sent an advance party to greet them on the way. When they finally arrived in Rome, Paul was allowed to live by himself in his own rented house with only a soldier to guard him.

After three days Paul called a meeting of the Jewish leaders in Rome. When they had assembled, he presented his case to them, saying that he was innocent of all charges that the Jews in Jerusalem had lodged against him. He concluded by saying, "It is because of the hope of Israel that I am bound with this chain." The Jews replied that they had not received any bad reports about him from Jerusalem.

Nevertheless, because people everywhere were speaking against the Christian faith, they wanted to hear what Paul had to say; so they arranged a meeting with him on a certain day.

When the day came, an even larger group of Jewish leaders gathered to hear Paul's words. From morning until evening he taught them concerning the kingdom of God. He tried to persuade them about Jesus from the Law and the Prophets. Some were convinced, but others rejected Paul's teaching. Quoting from Isaiah 6:9-10, Paul chided the Jews for their unbelief. "Therefore," he concluded, "I want you to know that God's salvation has been sent to the Gentiles, and they will listen!"

Paul stayed in his own rented house for two whole years and received everyone who came to visit him. So, boldly and without opposition, he preached the kingdom of God and taught the people about Jesus Christ.

Commentary: Arrival at Rome (Acts 28:11-16)

• After a long, eventful journey from Caesarea, Paul and his fellow missionaries finally arrived in Rome.

28:13-14 Puteoli. There we found some brothers

• Puteoli is a coastal town about 80 miles (130 kilometers) south of Rome.

• The fact that Paul found some brothers there indicates that there was a church in this place. Could this have been a church plant from the church in Rome?

We came to Rome

• How Paul must have rejoiced when he finally arrived in Rome. Even though he had come as a prisoner, he knew that he was moving in the will of the Lord.

Commentary: Preaching the Kingdom in Rome (Acts 28:17-31)

• When he arrived in Rome, Paul took every opportunity to preach and to teach about Jesus Christ, both to the Jews and the Romans.

28:23 From morning till evening

• Paul's extended teaching session shows both his zeal for the gospel and the Jews' interest in what Paul had to say.

• It reminds us of his ministry in Troas where he taught all night (Acts 20:7-12).

He tried to convince them about Jesus from the Law and from the Prophets

• Just as Jesus after His resurrection had taught His disciples about himself from Moses and the Prophets (Luke 24:27), Paul used the Old Testament Scriptures to teach the Jews about Jesus, their Messiah and the Savior of the world.

• Apollos had also used the Old Testament Scriptures to prove that Jesus was the Christ (Acts 18:28).

• Whether preaching from the Old Testament or the New, our teaching and preaching should center on the person and work of Christ.

28:28 God's salvation has been sent to the Gentiles, and they will listen!

• This verse is in some ways a summary of the book of Acts.

• The salvation of God is for all peoples, and it must be preached to them in the power of the Holy Spirit (compare Acts 1:8).

28:31 He preached the kingdom of God and taught about the Lord Jesus Christ

• The book of Acts began with teaching about the kingdom of God (1:3), and it ends the same way.

• The kingdom of God is the overarching context of the entire book (compare 1:6; 8:12; 14:22; 19:8; 20:25; 28:23, 31).

Life Application: Walk Through Open Doors

• When a door to proclaim the gospel is opened to us, we should not hesitate to walk through it.

• Just as Paul did with the Jewish leaders in Rome, we must "make the most of every opportunity" to preach Christ (compare Ephesians 5:16).

• We should be prepared to preach the Word "in season and out of season" (2 Timothy 4:2).

Figure 13.1: Paul's Voyage to Rome

Figure 13.1. Paul's Voyage to Rome. The book's list of figures numbers this map 13.1. The voyage itself is narrated in this chapter. Stages below are the places named in the Chapter 14 story, not printed map labels.

• Caesarea: Paul boarded a ship for Rome under a Roman centurion, with Luke and Aristarchus.

• Myra in Lycia: After sailing northward then westward, the party changed ships here.

• Fair Havens, Crete: Southern tip of Crete. Winter had arrived. Paul, speaking by the Spirit, warned that to sail on would bring disaster.

• Phoenix: The majority ignored the warning and sailed for this nearby harbor. A hurricane-force wind from the northeast drove the ship to sea.

• Shipwreck: On the fourteenth night the ship approached an island, struck a sandbar, and broke up. All 276 souls were saved.

• Malta: Three months of ministry: divine protection from a viper, the healing of Publius' father, and the sick of the island cured.

• Sicily, then Puteoli: They sailed to Sicily and the Italian mainland. In Puteoli they found brothers and stayed a week.

• Rome: Paul lived in his own rented house and, for two years, preached the kingdom of God and taught about Jesus Christ.

Important Terms

Word of knowledge. A spiritual gift. The textbook says Paul's "I can see" at Fair Havens likely indicates this gift.

Providence. God's controlling hand over nature and events, directing Paul's pathway to Rome.

Worldview. The basic assumptions a people use to interpret events, as the Maltese did with the viper.

Confirmatory miracles. Miracles that confirm the truth of the gospel.

Kingdom of God. The overarching context of Acts. The book begins and ends with

teaching about the kingdom of God.

Baptism in the Holy Spirit. The powerful spiritual experience by which believers are empowered for witness.

Hermeneutical key. The key that unlocks the meaning of Acts: Acts 1:8.

Key People

• Paul: Spoke by the Spirit at Fair Havens, encouraged the ship's company, ministered on Malta, and in Rome preached the kingdom of God and taught about Jesus Christ.

• Luke: Traveled with Paul from Caesarea toward Rome.

• Aristarchus: A Christian brother from Thessalonica who sailed with Paul.

• The Roman centurion: Guarded Paul on the voyage from Caesarea.

• An angel of God: Visited Paul in the night, told him not to be afraid because he must stand before Caesar, and that God had given him everyone on the ship.

• Publius: The chief Roman official of Malta. He took care of Paul and his fellow missionaries for three days. Paul healed his father of fever and dysentery.

• The Jewish leaders in Rome: Paul met them after three days. From morning until evening he taught them concerning the kingdom of God and tried to persuade them about Jesus from the Law and the Prophets.

Key Places

• Caesarea: Where Paul boarded a ship for Rome under a Roman centurion.

• Myra: A coastal city of Lycia where the party changed ships.

• Fair Havens: On the southern tip of Crete. Paul warned that to sail on would bring disaster. The majority decided otherwise.

• Phoenix: A nearby port with a more suitable harbor to winter in. Those in authority sailed for it against Paul's warning.

• Malta: A tiny island in the Mediterranean Sea just south of Sicily and Italy. Three months of witness, healing, and, in all probability, a church planted.

• Sicily: Reached after the stay on Malta, on the way to the Italian mainland.

• Puteoli: A coastal town about 80 miles (130 kilometers) south of Rome, where Paul found brothers and stayed a week.

• Rome: Where Paul lived in his own rented house for two years and, boldly and without opposition, preached the kingdom of God and taught about Jesus Christ.

Key Event

Paul arrives in Rome and, though a prisoner, preaches the kingdom of God and teaches about the Lord Jesus Christ for two years (Acts 28:30-31).

According to Jesus' prophecy in Acts 1:8, the gospel has been preached in the power of the Spirit in Jerusalem, in all Judea and Samaria, and to the ends of the earth. Although the part concerning the ends of the earth had not been fulfilled completely, its process had begun, and it had been fulfilled symbolically.

Key Verse

"He preached the kingdom of God and taught about the Lord Jesus Christ."

Acts 28:31

Remember This

• Paul urged them to put their faith in God.

• God's will is not decided by a majority vote.

• Missionaries must be sensitive to the worldview of those to whom they minister.

• From morning until evening he taught them concerning the kingdom of God.

• When a door to proclaim the gospel is opened to us, we should walk through it.

Textbook Review and Application

• 1. What warning from the Spirit did Paul receive? Rather than follow the voice of the Spirit, what did the sailors do?

• 2. What remarkable obstacles did Paul overcome on his voyage to Rome? What does the story of Paul's actions on Malta have to teach us about the value of small communities and the people who live in remote places?

• 3. Even though Paul was a prisoner, what did he do when he first arrived in Rome? What was his central message? (Acts 28:23, 31).

• 4. What is the message of the book of Acts for the church today?

• 5. How can you apply the message of the book of Acts to your ministry? List at least five specific applications or actions you can take to respond to God's Word in the book of Acts.

• 6. Let those in the class share their responses together and then pray over them. When we seek to apply God's Word, we can ask God to clothe us with pentecostal power for witness.

Quick Review

1. What warning from the Spirit did Paul give at Fair Havens, and what did the sailors do?

Answer: Paul warned that the voyage would be disastrous if they moved the ship to another harbor. Those in authority ignored the warning and sailed for Phoenix.

2. How many people were on board when the ship wrecked, and how many were saved?

Answer: Altogether there were 276 souls on board. As Paul had prophesied, not one life was lost.

3. What did Paul do on Malta after the shipwreck?

Answer: He was delivered from a venomous snake, healed Publius' father, and the rest of the sick on the island were healed. He stayed three months, preached the gospel, and demonstrated the power of the Kingdom.

4. Even though Paul was a prisoner, what did he do when he first arrived in Rome, and what was his central message?

Answer: After three days he called the Jewish leaders. From morning until evening he taught them concerning the kingdom of God and tried to persuade them about Jesus from the Law and the Prophets. For two years he preached the kingdom of God and taught about the Lord Jesus Christ (Acts 28:23, 31).

5. What is the message of the book of Acts for the church today?

Answer: If we are to participate powerfully in Christ's mission to take the gospel to all nations before His soon return, we too must be empowered by the Holy Spirit, and our churches must

clearly understand the church's mission in the world.

Chapter Summary

On the journey to Rome, God directed Paul both by the Holy Spirit and by His controlling hand over nature.

• Paul warned by the Spirit at Fair Havens. The sailors ignored him, a hurricane wrecked the ship, and all 276 were saved.

• On Malta Paul was protected from a viper, healed Publius' father, and ministered to the sick of that remote island.

• In Rome, though a prisoner, Paul preached the kingdom of God and taught about Jesus Christ for two years.

Walk through open doors to preach Christ. The salvation of God is for all peoples, and it must be preached to them in the power of the Holy Spirit.

What Have We Learned?

• So ends the book of Acts with Paul safely arriving in Rome.

• According to Jesus' prophecy in 1:8, the gospel has been preached in the power of the Spirit "in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

• Although the part of the prophecy concerning the "ends of the earth" had not been fulfilled completely, its process had begun, and it had been fulfilled symbolically.

• From the book of Acts we have learned many things. Most importantly, we have learned about God's mission and how the first-century church went about fulfilling that mission.

• Hopefully, we will apply what we have learned to our own lives and ministries. And hopefully, we will personally experience the same power of God in our own lives as did the apostles and early disciples.

What is the message of Acts for the church today?

• The messages of Acts can be said to be as numerous as its readers, for, like any part of God's Word, the Holy Spirit can take and apply the individual passages and

incidents of the book to the specific situations of the reader.

• If, however, we are to take Acts seriously, we must find its message in the book's literary and historical context. Before we can really know what Acts has to say to us today, we must first determine what it had to say to its first-century readers.

• In this study we have discovered that Luke wrote with a clear purpose, found in 1:8, the hermeneutical key to the book: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

• Luke thus wrote to call the church back to its pentecostal and missionary roots. That purpose was then, and remains today, the primary message of Acts.

• Remember, Luke wrote to a second generation of Christians who lived remotely from Jerusalem. These believers, because of the persecution they were enduring, had lost their spiritual fervor and missionary zeal.

• In Luke's mind, they desperately needed to hear (or to hear again) the story of the church's powerful beginning and irresistible missionary advance.

• Luke thus wrote to demonstrate to his original readers the absolute necessity of every member of the church being empowered by the Holy Spirit.

• He further wrote to demonstrate that such an empowering comes as a result of a powerful spiritual experience called the baptism in the Holy Spirit.

• If Luke's readers would be thus empowered and remain resolutely focused on Christ's mission, they too could become a powerful missionary force, fully equipped to proclaim the gospel at home and abroad, just as had the first church. What is more, this could happen even in the midst of severe persecution.

The same message for us

• This, then, is the message of Acts. It is the same for us today as it was for those first-century believers: If we are to participate powerfully in Christ's mission to take the gospel to all nations before His soon return, we, too, must be empowered by the Holy Spirit.

• We, as church leaders, missionaries, and pastors, must work tirelessly to ensure that our churches, and every member in our churches, have been clothed with power from on high.

• And we must further work to ensure that our congregations clearly understand the church's, and thus their, mission in the world.

• If we will do these things, we will have gone a long way toward making the church the effective force in the earth that Christ intended it to be.

ONE-SENTENCE MEMORY

God brought Paul through storm and shipwreck to Malta and then to Rome, where the prisoner preached the kingdom of God without opposition.