



Walking with the Spirit through the Book of Acts

Pastor Michael Cranford

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Schedule

April 7	The Holy Spirit	Sept 8	Acts 9:32-10:48
April 14	Acts 1:1-9	Sept 16	Acts 11:1-12:25
April 21	Acts 1:10-26	Sept 22	Acts 13:1-14:7
April 28	Acts 2:1-13	Sept 29	Acts 14:8-16:10
May 5	Acts 2:14-47	Oct 6	Acts 16:11-17:23
May 12	BREAK (Mother's Day)	Oct 13	Acts 17:24-18:28
May 19	Acts 3:1-26	Oct 20	Acts 19:1-20
May 26	Acts 4:1-21	Oct 27	Acts 19:21-23:11
June 2	Acts 4:22-5:11	Nov 3	Acts 23:12-26:32
June 9	Acts 5:12-42	Nov 10	Acts 27:1-28:30
June 16	BREAK (Father's Day)		
June 23	Acts 6:1-15		
June 30	Acts 7:2-60; 8:1-4		
July 7	Acts 8:5-25		
July 14	Acts 8:26-9:31		



The Third Missionary Journey

5. Satan does not stop. The Spirit can use opposition in our lives as a way to invoke wisdom as a leading—to continue moving ahead. When there is a public disturbance in Ephesus, Paul heads in the direction he was planning to go—toward Macedonia (Philippi and Thessalonica). Rome doesn't find Christians guilty of creating problems. (Acts 19:21-41)

After all this had happened, Paul decided to go to Jerusalem, passing through Macedonia and Achaia. “After I have been there,” he said, “I must visit Rome also.” He sent two of his helpers, Timothy and Erastus, to Macedonia, while he stayed in the province of Asia a little longer.



The Third Missionary Journey

About that time there arose a great disturbance about the Way. A silversmith named Demetrius, who made silver shrines of Artemis, brought in a lot of business for the craftsmen there. He called them together, along with the workers in related trades, and said: “You know, my friends, that we receive a good income from this business. And you see and hear how this fellow Paul has convinced and led astray large numbers of people here in Ephesus and in practically the whole province of Asia. He says that gods made by human hands are no gods at all. There is danger not only that our trade will lose its good name, but also that the temple of the great goddess Artemis will be discredited; and the goddess herself, who is worshiped throughout the province of Asia and the world, will be robbed of her divine majesty.” (Acts 19:21-27)



The Third Missionary Journey

When they heard this, they were furious and began shouting: “Great is Artemis of the Ephesians!” Soon the whole city was in an uproar. The people seized Gaius and Aristarchus, Paul’s traveling companions from Macedonia, and all of them rushed into the theater together. Paul wanted to appear before the crowd, but the disciples would not let him. Even some of the officials of the province, friends of Paul, sent him a message begging him not to venture into the theater.

The assembly was in confusion: Some were shouting one thing, some another. Most of the people did not even know why they were there. The Jews in the crowd pushed Alexander to the front, and they shouted instructions to him. He motioned for silence in order to make a defense before the people. But when they realized he was a Jew, they all shouted in unison for about two hours: “Great is Artemis of the Ephesians!”

(Acts 19:28-34)

The Third Missionary Journey

The city clerk quieted the crowd and said: “Fellow Ephesians, doesn’t all the world know that the city of Ephesus is the guardian of the temple of the great Artemis and of her image, which fell from heaven? Therefore, since these facts are undeniable, you ought to calm down and not do anything rash. You have brought these men here, though they have neither robbed temples nor blasphemed our goddess. If, then, Demetrius and his fellow craftsmen have a grievance against anybody, the courts are open and there are proconsuls. They can press charges. If there is anything further you want to bring up, it must be settled in a legal assembly. As it is, we are in danger of being charged with rioting because of what happened today. In that case we would not be able to account for this commotion, since there is no reason for it.” After he had said this, he dismissed the assembly. (Acts 19:35-41)

The Third Missionary Journey

6. When the missionary group passes through Philippi, the narrative again turns to the first person, indicating that Luke is (again) traveling with Paul. (The last time Luke says “we” is in Acts 16:12-13, when they arrive in Philippi. So Luke apparently stayed in Philippi over the last few years.)

When the uproar had ended, Paul sent for the disciples and, after encouraging them, said goodbye and set out for Macedonia. He traveled through that area, speaking many words of encouragement to the people, and finally arrived in Greece, **where he stayed three months**. Because some Jews had plotted against him just as he was about to sail for Syria, he decided to go back through Macedonia. He was accompanied by Sopater son of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy also, and Tychicus and Trophimus from the province of Asia. These men went on ahead and waited for **us** at Troas. But **we** sailed from Philippi after the Festival of Unleavened Bread, and five days later joined the others at Troas, where **we** stayed seven days. (Acts 20:1-6)

The Third Missionary Journey

²³ But now that there is no more place for me to work in these regions, and since I have been longing for many years to visit you, ²⁴ I plan to do so when I go to Spain. I hope to see you while passing through and to have you assist me on my journey there, after I have enjoyed your company for a while. ²⁵ Now, however, I am on my way to Jerusalem in the service of the Lord's people there. ²⁶ For Macedonia and Achaia were pleased to make a contribution for the poor among the Lord's people in Jerusalem. ²⁷ They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings. ²⁸ So after I have completed this task and have made sure that they have received this contribution, I will go to Spain and visit you on the way. ²⁹ I know that when I come to you, I will come in the full measure of the blessing of Christ. (Romans 15:23-29)

The Third Missionary Journey

7. In Troas, Paul is speaking and a young man named Eutychus falls to his death. He then returns to life in Paul's arms (Acts 20:7-12). Luke is providing a description of what he saw, and the implication is that God brought him back from the dead. It's a reminder to us that Luke is writing as a rational eyewitness who is recording what he sees.

On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight. There were many lamps in the upstairs room where we were meeting. Seated in a window was a young man named Eutychus, who was sinking into a deep sleep as Paul talked on and on. When he was sound asleep, he fell to the ground from the third story and was picked up dead. Paul went down, threw himself on the young man and put his arms around him. "Don't be alarmed," he said. "He's alive!" Then he went upstairs again and broke bread and ate. After talking until daylight, he left. The people took the young man home alive and were greatly comforted. (Acts 20:7-12)

The Third Missionary Journey

We went on ahead to the ship and sailed for Assos, where we were going to take Paul aboard. He had made this arrangement because he was going there on foot. (Acts 20:13)



The Third Missionary Journey

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The Third Missionary Journey

The next day we set sail from there and arrived off Chios. The day after that we crossed over to **Samos**, and on the following day arrived at Miletus. (Acts 20:15)



The Third Missionary Journey

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The Third Missionary Journey

8. Paul is intent on returning to Jerusalem, but he stops at Miletus to have a final meeting with the elders of the Ephesian church. He says goodbye to them, letting them know that hardships are ahead for him. He commissions and warns them and then commits them to God. It's a reminder that we are more than co-workers in the gospel; we are family. Christianity transcends ethnicity, background, and geography, and builds bonds of love that last forever. If you look at it that way, the Spirit can use you powerfully in people's lives. (Acts 20:13-35)



The Third Missionary Journey

From Miletus, Paul sent to Ephesus for the elders of the church. When they arrived, he said to them: “You know how I lived the whole time I was with you, from the first day I came into the province of Asia. I served the Lord with great humility and with tears and in the midst of severe testing by the plots of my Jewish opponents. You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house. I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.

“And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me—the task of testifying to the good news of God’s grace.

The Third Missionary Journey

“Now I know that none of you among whom I have gone about preaching the kingdom will ever see me again. Therefore, I declare to you today that I am innocent of the blood of any of you. For I have not hesitated to proclaim to you the whole will of God. Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood. I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them. So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears.



The Third Missionary Journey

“Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified. I have not coveted anyone’s silver or gold or clothing. You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: ‘It is more blessed to give than to receive.’ ”

When Paul had finished speaking, he knelt down with all of them and prayed. They all wept as they embraced him and kissed him. What grieved them most was his statement that they would never see his face again. Then they accompanied him to the ship. (Acts 20:13-35)

To Rome via Jerusalem

1. The group travels to Kos, then to Rhodes, Patara, then Tyre (Syria). From Tyre they travel to Ptolemais, then Caesarea (Acts 21:1-14). Paul is warned by the Spirit (through numerous people with prophetic insight) that difficult times lie ahead for him in Jerusalem. Difficulties are part of the Spirit's plan.

After we had torn ourselves away from them, we put out to sea and sailed straight to Kos. The next day we went to Rhodes and from there to Patara. We found a ship crossing over to Phoenicia, went on board and set sail. After sighting Cyprus and passing to the south of it, we sailed on to Syria. We landed at Tyre, where our ship was to unload its cargo.



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We continued our voyage from Tyre and landed at **Ptolemais**, where we greeted the brothers and sisters and stayed with them for a day. Leaving the next day, we reached Caesarea and stayed at the house of Philip the evangelist, one of the Seven. He had four unmarried daughters who prophesied. (Acts 21:1-9)



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To Rome via Jerusalem

After we had been there a number of days, a prophet named Agabus came down from Judea. Coming over to us, he took Paul's belt, tied his own hands and feet with it and said, "The Holy Spirit says, 'In this way the Jewish leaders in Jerusalem will bind the owner of this belt and will hand him over to the Gentiles.'"

When we heard this, we and the people there pleaded with Paul not to go up to Jerusalem. Then Paul answered, "Why are you weeping and breaking my heart? I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus." When he would not be dissuaded, we gave up and said, "The Lord's will be done." (Acts 21:10-14)



To Rome via Jerusalem

2. When they reach Jerusalem they are warmly greeted by James (the head of the Jerusalem church) but a problem is raised regarding Paul's credibility among Jewish Christians. Paul is labeled as someone who advocates turning away from Moses. To remedy any ill will, they ask Paul to join other Jewish Christians who are taking part in Nazirite vows. Paul does so. (Acts 21:15-26)

After this, we started on our way up to Jerusalem. Some of the disciples from Caesarea accompanied us and brought us to the home of Mnason, where we were to stay. He was a man from Cyprus and one of the early disciples.

When we arrived at Jerusalem, the brothers and sisters received us warmly. The next day Paul and the rest of us went to see James, and all the elders were present. Paul greeted them and reported in detail what God had done among the Gentiles through his ministry. (Acts 21:15-19)

To Rome via Jerusalem

When they heard this, they praised God. Then they said to Paul: “You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law. They have been informed that you teach all the Jews who live among the Gentiles to turn away from Moses, telling them not to circumcise their children or live according to our customs. What shall we do? They will certainly hear that you have come, so do what we tell you. There are four men with us who have made a vow. Take these men, join in their purification rites and pay their expenses, so that they can have their heads shaved. Then everyone will know there is no truth in these reports about you, but that you yourself are living in obedience to the law. As for the Gentile believers, we have written to them our decision that they should abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality.” (Acts 21:20-25)

To Rome via Jerusalem

3. Paul is spotted at the temple from some Jews from Ephesus, who create a city-wide uproar that threatens Paul's life and causes Roman guards to get involved. Paul convinces a guard to let him address the crowd, and Paul does, sharing his testimony and mission. (Acts 21:27-40; 22:1-22)



To Rome via Jerusalem

4. The Romans prepare to flog Paul (it is unlawful to cause a civil disturbance) but Paul tells them he is a Roman citizen. Roman citizens cannot be punished in this manner, especially not without a trial. This matter is escalated to the Roman commander in Jerusalem, who decides to put Paul before the Sanhedrin to better understand the charges levied against him. (Roman law relied on accusers to provide grounds for prosecution.) (Acts 22:23-30)

As they were shouting and throwing off their cloaks and flinging dust into the air, the commander ordered that Paul be taken into the barracks. He directed that he be flogged and interrogated in order to find out why the people were shouting at him like this. As they stretched him out to flog him, Paul said to the centurion standing there, “Is it legal for you to flog a Roman citizen who hasn’t even been found guilty?”

To Rome via Jerusalem

When the centurion heard this, he went to the commander and reported it. “What are you going to do?” he asked. “This man is a Roman citizen.”

The commander went to Paul and asked, “Tell me, are you a Roman citizen?”

“Yes, I am,” he answered.

Then the commander said, “I had to pay a lot of money for my citizenship.”

“But I was born a citizen,” Paul replied. (Acts 22:23-28)



To Rome via Jerusalem

Means of citizenship

- A person born to a Roman family
- A citizen of a city to which Roman citizenship was granted
- Selected aristocrats who benefitted Rome
- An honorably discharged auxiliary soldier
- A slave freed by a Roman master (with limited rights, but full citizenship for their children)



To Rome via Jerusalem

5. Paul uses the chance to speak to the Sanhedrin to make this an issue about the resurrection (a matter which divides Pharisees and Sadducees), which forces the Roman commander to offer him protection. The Lord then speaks to Paul the next day, confirming to him that, just as he testified in Jerusalem, so must he testify in Rome. Paul is the man God prepared to present the gospel to the ruling powers of the Roman empire. (Acts 23:1-11)

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

