



Acts Book Study Chapters 17-18
Sunday July 28, 2024
Supernatural Sunday

Reflections and Lessons from the Fallout Between Barnabas and Paul

Consider the fallout between Barnabas and Paul over John Mark (Acts 15:36-41). What could have been the reasons for such an intense dispute? What lessons can we draw from this incident?

John Mark accompanied Barnabas and Paul on their first missionary journey. Based on the historical and scriptural context, John Mark was likely in his late teens to early twenties when he accompanied Barnabas and Paul on their first missionary journey around 47-48 AD. Acts 13:13 records that John Mark left Paul and Barnabas and returned to Jerusalem during the journey. The reasons for his departure are not detailed, but we could consider some likely scenarios.

Scenario 1: Perhaps John Mark found the journey too strenuous, challenging, uncomfortable and demanding. He might have been relatively young and inexperienced in missionary work and perhaps felt home sick and longed for the comfort of home and family.

Scenario 2: Perhaps there was a genuine and unexpected family emergency at home, and he had to leave immediately to attend to this need.

Under Scenario 1:

About a year had elapsed. Was Barnabas right in asking for John Mark to go with them on their second missionary journey? Under scenario 1, there would be at least three questions we would typically ask in such a situation:

(1) Was Barnabas showing favoritism/nepotism towards John Mark because he is Barnabas' cousin? Is this genuine encouragement or a display of favoritism because of close personal relationship?

(2) Had John Mark done anything in the course of the past year to show that he has made himself ready for a tough missionary journey (or to demonstrate that he has overcome whatever it was that made him leave the first time)? Was there demonstrable evidence of change?



(3) Was John Mark adding real value to the team?

For Barnabas to insist on taking John Mark with them, if there was no real value that John Mark was bringing to the team, and/or if there was no demonstrated evidence of change, this would clearly be a wrong thing Barnabas was doing. Paul would have been perfectly right to insist that they do not take John Mark, based on their earlier experience, if there was no demonstrated change. Also, if Paul did not see any real value in having John Mark travelling with them, it would be perfectly right to not want the young man travel with them. Paul would also be considering the impact if John Mark were to once again leave them mid-way through their missionary journey. How would they ensure that the young man reached home safe? Paul would have to be accountable to John Mark's mother for his well-being.

While we do not have important details, but based on our hypotheses, it is highly probable that Barnabas was attempting to push a “lost cause” over on Paul and hence Paul did the right thing in standing firm with his refusal to have John Mark go with them on their second missionary journey. Paul was able to discern that John Mark needed time to prove himself fit for the challenges of missionary/apostolic ministry.

About **12 years later**, when Paul was writing his prison epistles during his first Roman imprisonment (AD 60-62, Acts 28), he writes to the Colossians to *welcome* John Mark (Colossians 4:10) and refers to John Mark as his *fellow laborer* (Philemon 1:24). It is quite possible that John Mark may have started working alongside Paul by this time. And 5 years later (that is **about 17-18 years after the AD 49** fall out with Barnabas over John Mark), Paul wrote in his final epistle, once again from prison, during his second Roman imprisonment shortly before his death around AD 67-68: “*Get Mark and bring him with you, for he is useful to me for ministry.*” (2 Timothy 4:11). Mark had proven himself, and Paul was more than willing to recognize and affirm the change he had seen in John Mark.

Lessons for us to learn, especially for those in leadership.

- (1) Do not make decisions to promote people based on personal relationships.
- (2) Wait till people prove themselves in demonstrable ways that they are up to the task at hand. Do not give them a role they have not proven themselves for.
- (3) Christian ministry is serious work. Do not put people in a ministry role just because it is a “nice” thing to do. Ensure there is true value for God's Kingdom in having someone step into a ministry role/work.

Under scenario 2:



If this was the reason (though seems highly unlikely), then Paul should have shown grace and welcomed John Mark to go with them on their second missionary journey, without holding the incident that happened earlier, against John Mark.

How did this affect the church in Antioch and the church in Jerusalem? How did the local churches respond? Here again, we do not have details other than what is stated in vs 39-40:

It appears that Barnabas left abruptly with John Mark, perhaps without the approval/support of the church in Antioch. On the other hand, Paul and Silas were “commended by the brethren to the grace of God” (Acts 15:39-40) before they left on their journey. The church in Antioch prayed, blessed and sent Paul and Silas on their missionary journey, implying the church community affirmed, supported and backed this decision of Paul to take Silas. There is no mention of any involvement by the leaders from the church in Jerusalem, perhaps because the news had not reached them yet, or perhaps they chose to let Barnabas and Paul resolve this matter.

It is interesting to contrast Paul’s refusal to take John Mark with them on this missionary journey in Acts 15, while inviting Timothy to join them on this missionary journey in Acts 16. Both were young men about the same age, late teens early twenties. However, we see a major difference. John Mark seemed to be invited because he was Barnabas’ cousin. Timothy on the other hand seems to have proven himself as a mature disciple in the church community, given that he had a good report among the churches in Derbe and Lystra. We conclude therefore that Paul was not averse to having young men travel with him on his missionary journeys.

ACTS CHAPTER SEVENTEEN (49-52 AD)

Districts (Provinces) and Cities

Paul’s second missionary journey covered much of Greece. There are two main districts (or provinces) and their cities that we should make a note of. In the district of Macedonia there were important cities such as Philippi, Berea and Thessalonica where Paul and his team ministered and planted churches. In the district of Achaia Paul and his team ministered in two of the largest cities of ancient Greece, Athens and Corinth. They also ministered in a small port town called Cenchrea (pronounced *sehn-kree-ay*). They planted churches in these three cities.



Paul's Second Missionary Journey (Adapted from biblestudy.org)

Amphipolis and Apollonia

Acts 17:1 begins with “they”. Luke stayed on at Philippi to serve the church there while Paul, Silas and Timothy continued their missionary journey. So, in a sense, Luke stayed on to pastor and disciple the new congregation at Philippi. Luke later rejoined Paul on his third missionary journey (Acts 20:5-21:18) and stayed with him during his imprisonment in Rome (Acts 27:1-28:16).

Amphipolis: Known for its strategic **military and administrative** significance in both Greek and Roman times. It was a prosperous city situated on the Via Egnatia and played a key role in regional control. Amphipolis was in the region of Macedonia in northern Greece, **about 30 miles southwest of Philippi and 3 miles inland from the Aegean Sea**. It was situated on the Via Egnatia, the main Roman road connecting the Adriatic Sea to the Aegean Sea. The city was also known for its beautiful and **well-constructed public buildings and streets**, reflecting its status and prosperity.

Apollonia: Known as **an educational and cultural center**, it also benefited from its position on the Via Egnatia. It had a mix of Greek and Roman influences and was named after the god Apollo. Apollonia was also located in Macedonia, approximately **30 miles west of Amphipolis**. It was another city on the Via Egnatia, the major east-west Roman road. Apollonia was a significant city during Greek and Roman times, known for its



educational institutions and as a center of learning. The city was likely named after the god Apollo, who was widely worshiped in the region. Apollonia, like many cities in Macedonia, exhibited a mix of Greek and Roman cultural influences.

This brief mention of passing through these cities indicates that Paul did not spend significant time there, likely because there were **no sizable Jewish communities or synagogues**, which were his **primary initial points of contact in new cities**. His goal was to reach Thessalonica, a larger city with a significant Jewish population, where he could begin his ministry by preaching in the synagogue.



Remains of Via Egnatia where Paul passed on his way to Thessalonica

The Via Egnatia, the great Roman road leading from the coast of the Adriatic to the river Hebrus (Maritza), one of the main military and commercial highways of the empire: it lay **between Amphipolis and Thessalonica, a day's journey**.

Source:

<https://www.christian-pilgrimage-journeys.com/biblical-sources/christian-history/biblical-sites-in-greece/>

Thessalonica (Acts 17:1-9)

Thessalonica was strategically located on the Thermaic Gulf, providing access to the Aegean Sea. It was founded in 315 BC by Cassander of Macedon, who named it after his



wife Thessalonike, the sister of Alexander the Great. As the capital of the Roman province of Macedonia, Thessalonica was a major political and economic center. It was situated on the Via Egnatia, the main Roman road connecting the Adriatic Sea to the Aegean Sea, which facilitated trade and movement. The city's port also made it a vital commercial hub, attracting a diverse population including Greeks, Romans, and Jews. Thessalonica had a significant Jewish population, evidenced by the presence of a synagogue where Paul first preached (Acts 17:1). The city also had various pagan religious practices and temples dedicated to different gods, reflecting its multicultural nature.

Thessalonica is now Thessaloniki, a major city in Greece. Thessaloniki is Greece's second-largest city and a significant cultural and economic center in the region of Macedonia.

Paul Reasoned, Explained, and Demonstrated from the Scriptures

Paul pointed to Jesus Christ as the One who fulfilled the prophets through His death and resurrection, and that the Jesus who Paul proclaimed was indeed the Messiah.

Devout Greeks and Leading Women

Gentile proselytes (Gentiles who had converted to Judaism) and influential women were among those who readily received the Gospel at Thessalonica.

What Paul Taught New Believers at Thessalonica

A little later during his second missionary journey, when Paul was at Corinth he wrote his two epistles to the Thessalonians. We gain insight into what Paul preached and taught the new believers at Thessalonica, and how Paul, Timothy and Silas conducted themselves while at Thessalonica. Here are a few key highlights:

- Paul ministered the Word in the power of the Holy Spirit (1 Thessalonians 1:5).
- Paul and his team served despite the persecutions they faced, with much love, humility as a “as a nursing mother cherishes her own children” (1 Thessalonians 2:7).
- Paul and his team supported themselves at Thessalonica by working night and day (1 Thessalonians 2:9; 2 Thessalonians 3:6-10). Thessalonica was a bustling city and an important hub in Macedonia, located on the Via Egnatia, a major Roman road. The city had a diverse population, including Jews, Greeks, and Romans, and a robust marketplace where artisans and traders could sell their goods and services. Paul's skills as a tentmaker would have been valuable in such a setting, providing practical support and potentially offering opportunities to engage with various people in the city. By engaging in manual labor, Paul and his companions could meet their daily needs, maintain their independence, and model a strong work ethic for the new Christian converts.



- Paul taught them to walk in love and holiness (1 Thessalonians 4:1-10).
- Paul taught them to be responsible, live responsibly and to work with their own hands (1 Thessalonians 4:11; 2 Thessalonians 3:10).
- Paul and his team taught them about worship, prayer, the work of the Spirit and the gifts of the Spirit (1 Thessalonians 5:16-21).
- Paul taught about the coming of the Lord, the rapture of the church, the coming of the antichrist, and to live in readiness for the Lord's return (1 Thessalonians 5:1-2; 2 Thessalonians 2:5).
- The Thessalonians received the Word that Paul preached wholeheartedly and the Word produced in their lives (1 Thessalonians 2:13).

This is a great pattern to follow on what we teach new believers to disciple them in their Christian journey.

Jealous Jews and Roman Rebellion

These were baseless accusations against Paul stating that they were inciting rebellion against the Roman government by proclaiming another king Jesus.

These Who Have Turned The World Upside Down (Acts 17:6)

The proclamation of the Gospel and the planting of Spirit filled Christian communities was having its effect on the lives of people – it was turning it “upside down”.

Jason

Jason, a new believer, must have welcomed Paul, Silas and Timothy to stay at his home. Jason and the others were released once they left a security deposit, to guarantee against any future riots.

Financial Help from Philippi

Shortly after Paul left Philippi, during his second missionary journey, the Philippians sent financial aid to him more than once. Paul mentions that while in Thessalonica, he received their gift for the first time.

Berea (Acts 17:10-14)

Berea (modern-day Veria) was situated about 50 miles southwest of Thessalonica, in a valley surrounded by hills. It was along the Via Egnatia, the main Roman road connecting various key cities in the region, which facilitated travel and trade. The city was founded in the 4th century BC and became known for its agricultural production, particularly grains. Berea was also characterized by its relatively peaceful atmosphere compared to other cities in Macedonia. As a Macedonian city, Berea had a mix of Greek and Roman cultural influences. It was known for its traditional Greek culture and



adherence to local customs. Berea had a **notable Jewish population**, evidenced by the presence of a synagogue, where Paul began his ministry. The Jewish community played an essential role in the cultural and religious life of the city.

Berea is now known as Veria, located in Central Macedonia, Greece.

They Searched The Scriptures Daily

The Jews at Berea were open-minded and searched the Scriptures daily to find out whether what Paul and his team were preaching, were true or not.

A strong church must have been established here because **Silas and Timothy stayed on at Berea while Paul travelled by sea to Athens, Greece.**

Athens (vs 15-34)



Paul's Second Missionary Journey (Adapted from biblestudy.org)

From Berea Paul headed to Athens (capital of modern Greece) travelling about 270 miles (20 miles on land to the coast and about 250 miles by sea to Athens). Journey by land only would have been 12 days of traveling time, which could be covered in about 3 days by sea.

Athens was named after the Greek goddess, Athena. Athens is one of the oldest named cities in the world, having been continuously inhabited for at least 5000 years. Athens



was the home to many Greek philosophers like Socrates (469 B.C.–399 B.C.), Plato (423 B.C.–348 B.C., approximately), and Demosthenes (384 B.C.–322 B.C.). Aristotle (384 B.C.–322 B.C.) the Greek philosopher and scientist also spent some time studying at Plato’s Academy in Athens from the age of 18 till he was 37 years of age. Athens was a learning center for Science, Art, and Philosophy having the greatest university of the ancient world. Athens was an intellectual capital in those times.

Athens had two dominating philosophies at that time: EPICUREAN (pronounced ‘epikurean’) and STOICISM (pronounced ‘stoyicism’). The Epicureans followed the teachings of Epicurus and believed that everything happened by chance; that death was the end of all; they believed that the gods were remote from this world and did not care; and believed that pleasure was the chief end of man. Stoicism was founded by a man named Zeno, a contemporary of Epicurus. The Stoics (pronounced ‘stoyiks’) believed that everything was god and that God was a fiery spirit; what gave men life was a little spark of that fiery spirit that dwelt in them, and when they died it returned to God; that everything that happened was the will of God; that every so often the world disintegrated in a conflagration and started all over again on the same cycle of events.

The city of Athens was given over to idolatry (Acts 17:16). It is said that Athens had more idols or images than all the rest of Greece. Gaius Petronius Arbiter (A.D. 27-A.D. 66) was a Roman courtier who satirically said it was easier to find a god than a man in Athens. Athens was called one great altar, one great offering to the gods, by the Greek historian Xenophon of Athens.

Upon arriving in Athens, Paul sent a message to Silas and Timothy to hurry and come to Athens.

His Spirit Was Provoked Within Him

Paul was provoked, stirred, deeply troubled, moved, and greatly upset by what he saw going on in the city of Athens. **When we consider our own city, or cities we travel to, are we stirred inside us about the spiritual condition of such places?**

In the Synagogue and the Marketplace

It is interesting to see how Paul engaged such a city. He reasoned with the people, with the Jews in the synagogue, with the religious Gentile worshippers and with those in the marketplace (Acts 17:17). **The “Agora” was the marketplace of ancient Athens.** The agora was a large open space of assembly, where people bought and sold goods. It also served as a meeting place for people to discuss just about anything and was the place where political/governmental and religious assemblies were held, and decisions made. This is where democracy emerged. The agora was also a place where philosophers (e.g.,



Socrates) shared their ideas and questioned marketgoers on matters such as the meaning of life, etc.

The Epicureans and Stoics disagreed with the Gospel of salvation that Paul taught at the agora and called him ignorant and an advocate of foreign gods (Acts 17:18). They then scheduled a time for him to speak at Areopagus or Mars Hill.

Paul's Sermon At Mar's Hill To the Areopagus

The Athenian Areopagus was the city council, made up of a select group of people responsible for judicial, cultural, educational, and religious matters. The Areopagus sat to listen and evaluate what Paul had to say. Paul's sermon at the Areopagus or Mars Hill (Acts 17:22-31) reveals how he reasoned with the people. Without condemning, Paul appreciated their inclination toward religious matters— "You are very religious" (17:22). He then addressed their ignorance which they admitted to in the inscription of the altar "To an unknown god" (17:23) and used that as a backdrop to speak to them about the true God (Acts 17:23). He used some of their own thinking to point them to the living God (Acts 17:28-29). He then presented the Gospel talking about repentance, judgment, Jesus, and His resurrection from the dead (Acts 17:30-31).

While some mocked at what they heard, some wanted to hear more later. We have a record that some believed and stayed with Paul. This included one of the select men who were part of the Areopagus council, Dionysius the Areopagite, a woman named Damaris and others. In a highly religious and intellectual city of his time, Paul established a local community of believers.



Mars' Hill where Apostle Paul delivered the Aeropagus sermon

Source:

<https://www.christian-pilgrimage-journeys.com/biblical-sources/christian-history/biblical-sites-in-greece/>

Athens retains its ancient name and is the capital and largest city of Greece. It is renowned for its historical and cultural heritage.

Silas and Timothy came from Berea and joined Paul in Athens. Paul later sent Silas and Timothy to Thessalonica from Athens to encourage the believers there who were being persecuted by Jews (1 Thessalonians 3:1-2). Silas and Timothy later rejoined Paul at Corinth (Acts 18:5; 1 Thessalonians 3:6-7), bringing good news about the believers in Thessalonica.

From Athens Paul travelled about 55 miles to Corinth, Greece.

ACTS CHAPTER EIGHTEEN (49-52 AD)

Continuation of second missionary journey of Paul (49-52 AD).



Corinth, Greece (Acts 18:1-18)



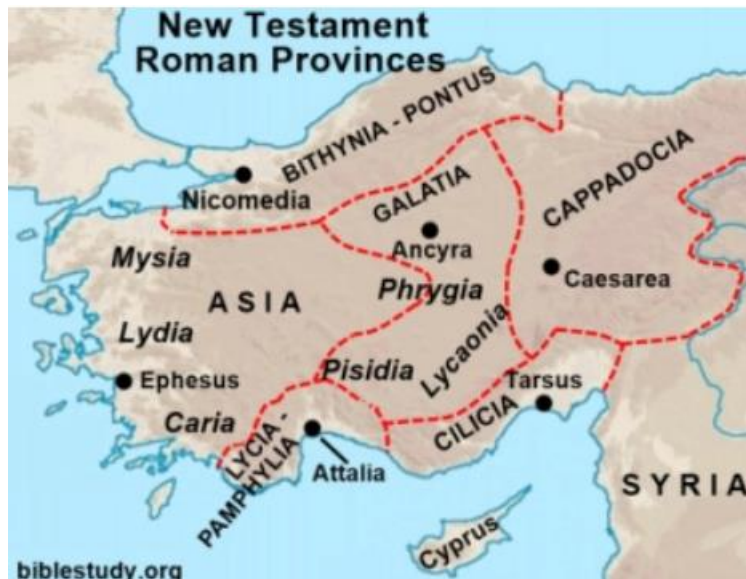
Paul's Second Missionary Journey (Adapted from biblestudy.org)

Corinth, a Commercial Metropolis and Sin City. The city of Corinth, was a port city, served by two harbors and a booming commercial center, known as “the Ornament of Greece,” with an estimated population of about 200,000 people. Corinth had the temple of Aphrodite, the goddess of love located on the top of the 1,750 foot-high Acrocorinth and was staffed with 1,000 male and female temple prostitutes. Corinth's reputation for immorality and pleasure was well known.

The ancient city of Corinth is now known as Korinthos in modern day Greece. The city is in the northeastern part of the Peloponnese peninsula.

Teaming Up With Aquila and Priscilla

Paul met Aquila and Priscilla at Corinth. Aquila was from the district of Pontus, that would be in the northern part of modern-day Turkey. Aquila and Priscilla were part of the Jewish diaspora, living in Rome.



Aquila and Priscila had to leave Rome, on the orders of the Roman emperor Claudius, and arrived at Corinth. The Emperor Claudius expelled Jews from Rome around 49 AD, an event referenced in Acts 18:2. This decree was rescinded or ignored by the time of Claudius' death 5 years later in 54 AD, allowing Jews, including Christian Jews like Aquila and Priscilla, to return.

It appears that Aquila and Priscilla were Jewish believers in Christ before they met Paul in Corinth. In Acts 2:9-10 there were people from Pontus and Asia, and visitors from Rome, on the Day of Pentecost in Jerusalem. It is quite possible that Aquila and Priscilla may have encountered Jesus starting with the Day of Pentecost and then headed back to Rome.

Paul teamed up with Aquilla and Priscilla. They served together at Corinth for about 18 months, and then they travelled together to Ephesus. Aquilla and Priscilla played an important role at Ephesus instructing Apollos, a learned Jew, more accurately about the Christian faith. While in Ephesus, Aquila and Priscilla hosted a house church (1 Corinthians 16:19), indicating they were active in the Christian community there. By the time Paul wrote his letter to the Romans, around 57-58 AD, Aquila and Priscilla had returned to Rome. In Romans 16:3-4, Paul greets them and mentions that they had a church meeting in their house, indicating their established presence in the Christian community in Rome.



Paul's meeting and teaming up with Aquila and Priscilla was a divine connection fully orchestrated by God for the purpose of His Kingdom. God does similar things today. He connects us to churches, communities, people with whom we can co-labor for the extension of His Kingdom.

Apostle, Church Planter, Tentmaker (Acts 18:3)

Aquila and Priscilla worked with Paul making tents and ministering. This indicates that Paul had skills in making tents, which were essential in the ancient world for both temporary and permanent housing. Tentmaking involved crafting and repairing tents, which were often made from leather or heavy cloth. This trade was not limited to producing tents alone but could include making and repairing other leather goods or canvas products, such as sails, etc.

Two important insights here:

Depending on how God leads us we can be engaged in a profession and serve in Christian ministry work. This was hard work, but Paul did it anyway. Paul did this in several places, and it did not take away from his calling or anointing.

This brought much credibility to Paul's ministry in terms of handling finances. People knew that Paul was not misusing the finances they would give to him for the ministry.

Paul reasoned in the Synagogues (Acts 18:4)

Silas and Timothy Rejoin Paul at Corinth (Acts 18:5)

Paul had sent Silas and Timothy to Thessalonica from Athens to encourage the believers there who were being persecuted by Jews (1 Thessalonians 3:1-2). Silas and Timothy later rejoined Paul, Aquila and Priscilla at Corinth, bringing good news about the believers in Thessalonica (Acts 18:5; 1 Thessalonians 3:6-7).

Financial Help from Philippi

Silas and Timothy would have brought with them the support from the Macedonian churches, which included the Philippians, for Paul and his team in Corinth during his second missionary journey (1 Corinthians 9:1-10; 2 Corinthians 11:6-10; Philippians 4:15-16).



Compelled by the Spirit (Acts 18:5)

Synagogue Leaders Receive Christ

Paul initially proclaimed the Gospel in the synagogue to Jews and God-fearing Gentiles. After being rejected by most of the Jews, he preached the Gospel to the Gentiles outside the synagogue. There was good fruit in the work at Corinth. Justus, the man whose house was next door to the synagogue, Crispus, the chief ruler of the synagogue and all his house, Gaius, and “the household of Stephanas” were brought to the Lord at Corinth. It also appears that Sosthenes, the ruler of the synagogue (Acts 18:17) was converted to the Lord Jesus and may have been the same man who helped Paul with the letter to the Corinthians (1 Corinthians 1:1).

Rich and The Poor

“Many of the Corinthians, hearing, believed and were baptized” (Acts 18:8) and it is likely that many of the people who came to the Lord at Corinth, may have been from the lower classes (1 Corinthians 1:26) and many from very sinful and immoral lifestyles (1 Corinthians 6:11). There were also some “noble” or influential people who turned to Christ at Corinth. Erastus, the treasurer of the city was among the high-ranking people saved at Corinth, whom Paul mentions in his letter to the Romans written from Corinth later during his third missionary journey (Romans 16:23).

Imagine what the church community would have looked like. People from difficult backgrounds (1 Corinthians 6:9-11) and some from religious, noble backgrounds. What would a church like this, look like today?

Speak and Don't Keep Silent (Acts 18:9)

A Thriving Spirit-Filled Church At Corinth

Paul stayed at Corinth for about 18 months (Acts 18:11). From Paul's epistles to the Corinthians which he wrote later, we know that a thriving Spirit-filled church had been established. While this church experienced many practical problems, they were a vibrant community where God's Spirit was moving freely.

From Corinth Paul Writes to the Thessalonians

- 1 Thessalonians: 50-51 AD (written during Paul's second missionary journey, Acts 17-18)
- 2 Thessalonians: 50-51 AD (written shortly after 1 Thessalonians)

Both these epistles begin with the mention of Paul, Silvanus and Timothy in the opening salutation, indicating that these letters were written when they were together in Corinth.



Paul Brought To The Judgement Seat (“Bema”)



The Bema of Apostle Paul in Corinth, Greece

Cenchrea, Greece (Acts 18:18)

It is very likely that during Paul’s time of 18 months at Corinth, regions around Corinth were also evangelized including Cenchrea, an eastern seaport of Corinth, about 7 miles from the heart of the city, and other parts of Achaia. Paul wrote about Phoebe, a sister, who is a servant of the church in Cenchrea (Romans 16:1). The remains of the ancient harbor of Cenchrea are visible in the water today.

In early A.D. 52, Paul and his team travelled from Corinth, about 12 miles to Cenchrea along with Aquila and Priscilla. Paul had his hair cut off because he had taken a vow (Acts 18:18). Paul was determined to reach Jerusalem in time for the Feast.

Ephesus (Acts 18:19-21)

Ephesus is located in modern-day Turkey near the town of Selçuk in the İzmir Province. The ancient city of Ephesus is near the modern town of Selçuk, in the İzmir Province of Turkey. Ephesus was one of the most significant cities in the Roman province of Asia,



known for its large theater, the Temple of Artemis (one of the Seven Wonders of the Ancient World).



Paul's Second Missionary Journey (Adapted from biblestudy.org)

Temple of Artemis

Considered one of the seven wonders of the ancient world, Ephesus' The Temple of Artemis also known as the Temple of Diana, was a Greek temple dedicated to an ancient, localized form of the goddess Artemis. Only the foundation and one column remain of this temple which once measured 425 feet (130 m) long, 220 feet (67 m) wide, and 60 feet (18 m) high.



The site of the Temple of Artemis (Temple of Diana) in Ephesus

Source:

https://en.wikipedia.org/wiki/Temple_of_Artemis#/media/File:Templo-Artemisa-Efeso-2017.jpg

Paul preached in the synagogue at Ephesus (Acts 18:19) but did not stay very long at Ephesus because of his plan to reach Jerusalem.

I Will Return, God Willing (Acts 18:21)

Paul left Aquila and Priscilla at Ephesus and continued his journey to Jerusalem, stating that he would return to Ephesus, the Lord willing. Little did Paul know at that time the powerful ministry he was going to have at Ephesus which would impact all of Asia. Later, during his third missionary journey, Paul's successful ministry in this city was considered a threat to this very goddess and temple (Acts 19:27).

Brief Time at Jerusalem and Antioch (Acts 18:22-23)



Start of Paul's Third Missionary Journey AD 53-57 (Acts 18:23)

Apollos from Alexandria (Acts 18:24-28)

Explaining The Way of God More Accurately

Aquila and Priscilla met Apollos a Jew from Alexandria in Egypt, at Ephesus. Apollos was an eloquent man and well taught in the Scriptures. He knew the Lord but was only aware of the baptism of John. Aquila and Priscilla took Apollos aside and taught him the things of the Lord Jesus more accurately. Most likely this would have included truths concerning water baptism in the name of the Lord Jesus, baptism in the Holy Spirit, salvation by grace alone, things concerning the gifts of the Spirit, and the return of the Lord Jesus. Apollos, though a learned man himself (a scholar), seemed to be teachable and receive what Aquila and Priscilla (businesspeople) taught him.

This is also true for many of us. While we know the Lord, we need to learn the way of God more accurately. Are we teachable and open to listening, learning and expanding our spiritual understanding.

Recommending Apollos To Churches in Achaia

Apollos desired to go over to the district of Achaia, Greece that has the cities of Athens and Corinth. Aquila and Priscilla later sent Apollos to Corinth recommending him to the believers there. Apollos was a great blessing to the believers at Corinth (Acts 18:24-28).

God can use us to help open doors of opportunity for others.

Review: Paul's Second Missionary Journey

#1, Paul travelled through main highways and sea routes.

He made use of access ways to reach people. Today we have many ways to reach people practically and digitally.

#2, Paul travelled and spent time in large cities.

How do we see cities? How can we reach urban centers in our day and time?

#3, Paul began in synagogues.

What are the points of easy access to reach people in urban centers?

#4, Paul engaged people in the marketplaces (agora).

How can we engage people in the marketplaces?



#5, Paul reasoned and demonstrated the power of the Gospel.

We must explain and answer questions and depend on the power of the Spirit in signs, wonders and miracles.

#6, Paul and his team established local churches and made the effort to nurture them.

SUMMARY

GOSPEL AND SALVATION CALL

SUPERNATURAL MINISTRY TIME

Minister as the Spirit leads



Acts – Book Study – Chapters 17-18
Sermon Notes, Sermon Outline and Small Group Study Guide



Acts Book Study Chapters 17-18
Sunday July 28, 2024
Supernatural Sunday

This is a simple guide for use in Life Group discussions. Our objective is to focus on the application of the Sunday sermon - how each one is becoming a doer of the Word and building their life on God's Holy Word. The Life Group meeting would normally last for 2 hours. Each Life Group would have up to 12-15 people.

Preparation

To prepare for the Life Group meeting, you can listen to the Sermon Key Points (sermon summary in five minutes) or the full-length Sunday sermon. You can also review the Sunday Sermon notes. All these are available in the "All Peoples Church Bangalore" mobile App or online at our [sermons page](#). Pray for the Life Group meeting and invite the work and ministry of the Holy Spirit.

Welcome

The Life Group meeting may commence with a time of prayer, worship, and a fun activity.

LISTEN to God's Word

Read the following Scripture references: *Please request Life group members to read Acts 17-18, before the Life Group Meeting. This can help save time.*

INVESTIGATE God's Word Together

Please discuss a few of these together, giving time for people to share their insights. We encourage each one individually to make notes of their personal learning during the Group discussion.

1, Consider Paul's ministry at Athens (Acts 17:15-34). What lessons can we draw in ministering in cities in our day?



2, Consider the Corinthian Church. Imagine what the church community would have looked like. People from difficult backgrounds (1 Corinthians 6:9-11) and some from religious, noble backgrounds. What would a church like this, look like today?

3, Consider some of the key highlights of Paul's Second Missionary Journey, and discuss how we could use some of these strategies to carry out the Great Commission in our day and time:

#1, Paul travelled through main highways and sea routes.

#2, Paul travelled and spent time in large cities.

#3, Paul began in synagogues.

#4, Paul engaged people in the marketplaces (agora).

#5, Paul reasoned and demonstrated the power of the Gospel.

#6, Paul and his team established local churches and made the effort to nurture them.

4, Aquila and Priscilla explained the way of God more accurately to Apollos (Acts 18:24-26). Have you had similar experiences, where your spiritual understanding was expanded/increased/refined/corrected as you studied, listened or were disciplined in your journey of faith?

If time permits, each one can take a few (3 minutes max) to share one or two key learning and how they see themselves applying it into their specific life situations. Encourage each one to participate and share.

FELLOWSHIP by sharing your life and spiritual journey

Each one takes a few (3 minutes max) to share anything from their walk with God, something God has been teaching them, a testimony of answered prayer or a specific challenge that they would like prayer for. Encourage each one to participate and share.

ENCOURAGE each other by praying and ministering to one another

Get into small groups of two or three and take turns to thank God and pray for each other in the light of what was learnt today. Listen to the Holy Spirit. Expect the gifts of the Holy Spirit to flow bringing healing, releasing miracles, prophecy, etc.

Regroup and pray together for:

1, families to be protected and strengthened

2, a mighty outpouring of God's Holy Spirit on us as a church and through us to bless many others in our city and nation. Nothing but a mighty work of God's Spirit can change our city and nation.

3, for the BUILD TO IMPACT project - for all details to go well as we plan and build our Bible college and church facilities to serve the Lord and people.



Acts – Book Study – Chapters 17-18
Sermon Notes, Sermon Outline and Small Group Study Guide

Close by thanking God together.



Acts – Book Study – Chapters 17-18 Sermon Notes, Sermon Outline and Small Group Study Guide



USEFUL RESOURCES

Watch our online Sunday Church service live stream every Sunday at 10:30am (Indian Time, GMT+5:30). Spirit filled, anointed worship, Word and ministry for healing, miracles, and deliverance.

YOUTUBE: <https://youtube.com/allpeopleschurchbangalore>

WEBSITE: <https://apcwo.org/live>

Our other websites and free resources:

CHURCH: <https://apcwo.org>

FREE SERMONS: <https://apcwo.org/resources/sermons>

FREE BOOKS: <https://apcwo.org/books/english>

DAILY DEVOTIONALS: <https://apcwo.org/resources/daily-devotional>

JESUS CHRIST: <https://examiningjesus.com>

BIBLE COLLEGE: <https://apcbiblecollege.org>

E-LEARNING: <https://apcbiblecollege.org/elearn>

WEEKEND SCHOOLS: <https://apcwo.org/ministries/weekend-schools>

COUNSELING: <https://chrysalislife.org>

MUSIC: <https://apcmusic.org>

MINISTERS FELLOWSHIP: <https://pamfi.org>

CHURCH APP: <https://apcwo.org/app>

CHURCHES: <https://apcwo.org/ministries/churches>

WORLD MISSIONS: <https://apcworldmissions.org>

SERMON OUTLINE

The book of Acts records the first 40 years of the Early Church. This is a book study of the Acts of the apostles, or more correctly, the acts of the Holy Spirit through the early believers. As we study the book of Acts there are two compelling perspectives that we develop: (A) the Church's DNA – what a Spirit filled church would look like and (B) how the Church would go about fulfilling the Great Commission empowered by the Holy Spirit. We glean spiritual and practical insights from each chapter and share ways we can apply these in our lives. In this sermon we cover Acts chapters 17-18. We consider Paul's time of ministry during his second missionary journey in several important cities including Thessalonica, Berea, Athens and Corinth and draw practical insights and consider application to our day and time.

KEYWORDS

Acts of the apostles, book study of Acts, Gospel preaching, Spirit filled church community, sermons, sermon notes, sermon outline, free sermon notes, free sermon outlines, Bible study resources

REFERENCES/CITATIONS



Acts – Book Study – Chapters 17-18 Sermon Notes, Sermon Outline and Small Group Study Guide

Unless otherwise indicated, all Scripture quotations are taken from the New American Standard Bible 2020, (NASB) Copyright © by The Lockman Foundation. All rights reserved.

Biblical definitions, Hebrew and Greek words and their meanings are drawn from the following resources:

Thayer's Greek Definitions. Published in 1886, 1889; public domain.

Strong's Hebrew and Greek Dictionaries, Strong's Exhaustive Concordance by James Strong, S.T.D., LL.D. Published in 1890; public domain.

Vine's Complete Expository Dictionary of Old and New Testament Words, © 1984, 1996, Thomas Nelson, Inc., Nashville, TN

Mounce Concise Greek-English Dictionary. Edited by William D. Mounce with Rick D. Bennett, Jr. (1993)

Word Pictures in the New Testament. Archibald Thomas Robertson. Published in 1930-1933; public domain.

Word Studies in the New Testament. Marvin R. Vincent, D.D. (1886)