





EXPECTING 6,001 SHOEBOXES
DUE DATE: NOVEMBER 18-25, 2019

TEAM RED

TEAM GREEN

**REVEAL CELEBRATION
DECEMBER 15, 2019**





INSIDE YOUR SHOEBOX

- ◆ "How to Pack" Brochure
- ◆ GO Store Information
- ◆ #iPackedAShoeBox Sticker

GROUP PROJECT!



1. Put on your sticker
2. Take a selfie with your neighbors
3. Post to social media with
[#iPackedAShoeBox](#)



WELCOME TO FELLOWSHIP



PRAYER REQUESTS



PRAYER TEAM



Germany

October 11-22



NICARAGUA

October 12-18



WITNESSES

THE SPREAD OF THE GOSPEL IN THE BOOK OF ACTS

QUESTIONS FOR WITNESSES

How do you know you are a Christian?

How has the gospel impacted your life?

How has the gospel impacted our church?

How has the gospel impacted our community?

NOTES

The entire scene powerfully presents the impact of the new faith when fully embraced. For believers, lives are transformed. Societal structures are challenged through those changed lives, not by force on others, but by their own personal lifestyle changes.

Darrell Bock



PAUL'S THIRD MISSIONARY JOURNEY

c. AD 53–57 (Ac 18:23–21:17)



PAUL'S THIRD MISSIONARY JOURNEY

c. AD 53–57 (Ac 18:23–21:17)



It is easy to draw lines across a map tracing Paul's journeys. Those two dimensional lines ignore the grueling nature of such travel. The journey that began in Antioch and ends in Ephesus was well in excess of 1000 miles. It is during such journeys that Paul faced the dangers from rivers, from bandits, from hostile Jewish and Gentile opponents and false believers, in the city, in the wilderness, and at sea that he catalogs (2 Cor. II:26).



David Garland

EPHESUS

- Strategically located, it is surrounded by hills making it difficult to see.
- With 250,000 residents it was second only to Rome and Alexandria.
- It is a “free city” with its own senate and assembly to make decisions.
- On a major East-West trade route connecting Europe (Rome) to Asia.
- The Temple to Artemis (1.25 miles away) was known as one of the seven wonders of the ancient world. The economic impact on the silversmiths later in Acts 19 is in keeping with what we know about the city’s economy.
- A major education and philosophical center.
- A reputation for healing, magic, and the occult. “Ephesian Letters” essentially meant magic potions.
- The archaeological remains of a massive theater with a seating capacity of 25,000 are still visible today.

Some background information on Ephesus will help us understand Paul's ministry. The city had a reputation as a center for learning and practice of magical arts. "Its reputation in this respect is indicated by the fact that the phrase "Ephesians writings" (*Ephesia grammata*) was commonly used in antiquity for documents containing spells and formulae. In other words, in addition to Paul's evangelistic ministry (vv.8-10), he also had a ministry that can be classed as "power encounter," where Christ's power over the forces that bound people was clearly demonstrated.

Ajith Fernando





EPHESUS



TEMPLE OF ARTEMIS

EPHESUS IN THE TIME OF PAUL (C. A.D. 60)

The city plan below shows those features of the city of Ephesus that archaeologists have so far identified as dating from the time of Paul. Many of the notable buildings uncovered in the excavation at Ephesus date from later periods.



EPHESUS

Ephesus was the center of worship of the Greek goddess Artemis (Roman Diana), the multi-breasted goddess of fertility. It boasted a magnificent temple to Artemis, which was considered one of the seven wonders of the ancient world. In Paul's time the city had lost some of its importance as a political and commercial center and was turning more to the temple to support the economy.

Ajith Fernando



JOHN'S DISCIPLES

While our spiritual journeys may vary,
everyone who believes in Jesus
receives the same Holy Spirit.

Acts 19:1-7

JOHN'S DISCIPLES

While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples and asked them, "Did you receive the Holy Spirit when you believed?"

They answered, "No, we have not even heard that there is a Holy Spirit." So Paul asked, "Then what baptism did you receive?" "John's baptism," they replied.

Acts 19:1-3

THE MESSIAH AND THE SPIRIT

The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Messiah. John answered them all, "I baptize you with water. But one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire."

Luke 3:15-16

JOHN'S DISCIPLES

Paul said, “John’s baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus.” On hearing this, they were baptized in the name of the Lord Jesus. When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied. There were about twelve men in all.

Acts 19:4-7

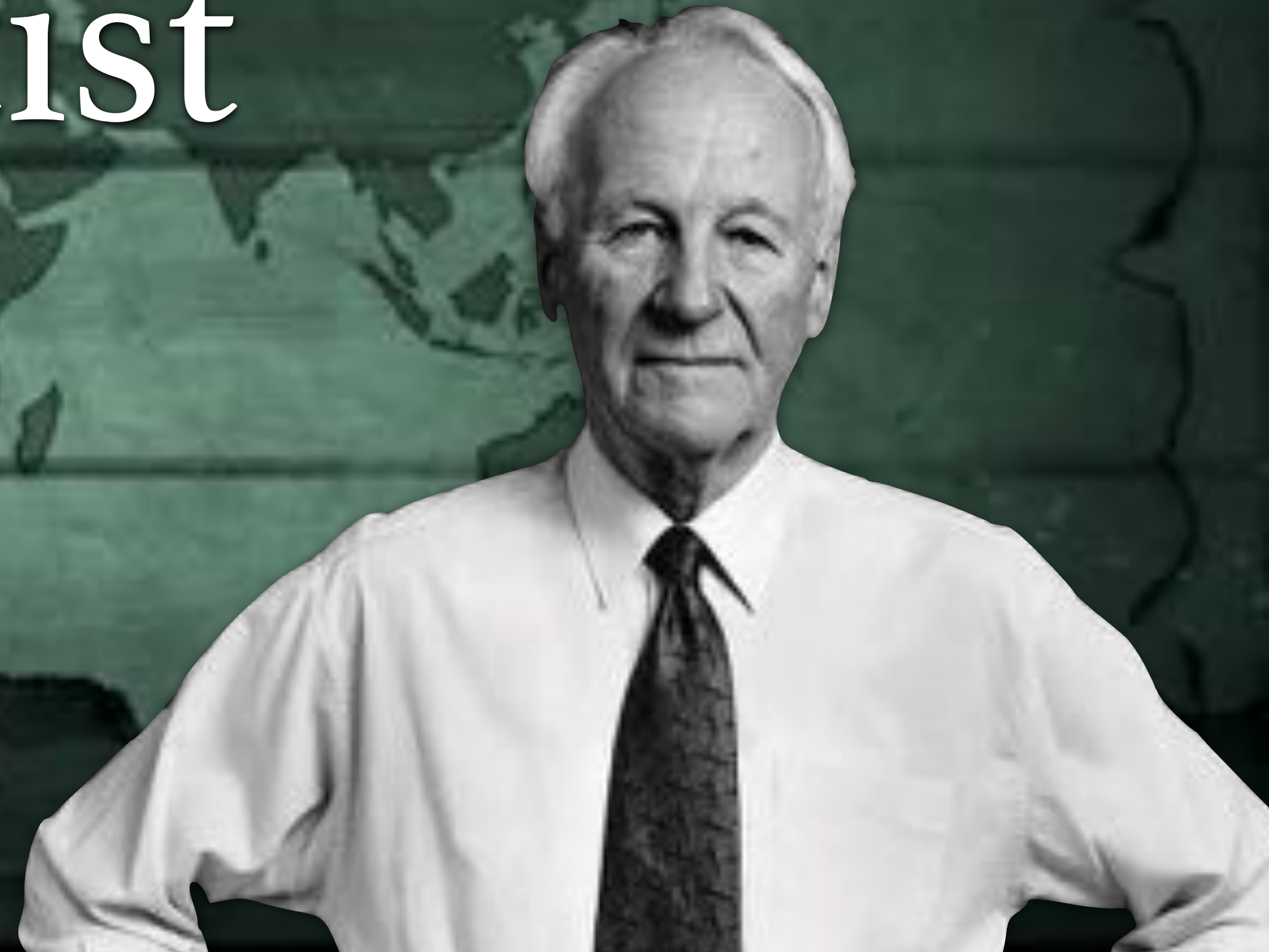
We are caught
in a special
situation
here.

Darrell Bock



There are no
Samaritans or disciples
of John the Baptist
left in the world
today.

John Stott



The debate will continue as to whether or not they were true believers. What is significant is that Paul specifically asks them whether they received the Holy Spirit.

Ajith Fernando



Like, Apollos, they had responded to the repentance invitation of John the Baptist (19:3), and they anticipated the Messiah as John had indicated; but while Apollos had been instructed in “the way” (18:25; cf.9:2), these people knew nothing about Jesus Christ. Whereas Apollos was “teaching accurately the things concerning Jesus” (18:25) and then was instructed “more accurately” (18:26), Paul introduced Christ to these disciples for the first time.

Chuck Swindoll



The text seems clear that they have come to faith (πιστεύσαντες, pisteusantes) in Jesus, so their problem is like that of Apollos, knowing about Jesus but not the work of the spirit that is also part of the promise.

Darrell Bock



In other words, they experienced a mini-Pentecost. Better, Pentecost caught up on them. Better still, they were caught up into it, as its promised blessings became theirs.

John Stott



These disciples are at best nominal Christians and at worst merely disciples of John. These disciples need “finishing” in their understanding but have embraced Jesus, or else belief likely would not be mentioned.

Darrell Bock



THE RECEPTION OF THE SPIRIT

jewish
apostles
ACTS 2:1-4

samaritan
converts
ACTS 8:9-25

gentile
believers
ACTS 10:44-47

disciples
of John the Baptist
ACTS 19:1-7

*In Asia, in the middle
of Paul's ministry.*

The possibility that the Samaritans could become genuine believers stretched the bounds of credibility for Jewish believers. So the two apostles [Peter and John] travel to Samaria to see for themselves. When they arrived, they laid hands on the new believers and the Holy Spirit filled the Samaritans (8:14-17). This proved conclusively, to the Jews and the Samaritans, that God had accepted the new believers as full fledged citizens of His Kingdom. Paul's gesture in 19:6 accomplished a similar purpose. Good authenticated these disciples by giving them supernatural evidence of His Spirit.

Chuck Swindoll



The laying-on of apostolic hands, however, together with tongues-speaking and prophesying, were special to Ephesus, as to Samaria, in order to demonstrate visibly and publicly that particular groups were incorporated into Christ by the Spirit. The New Testament does not universalize them.

John Stott



SPIRITUAL JOURNEY

- “I have a desire for another world.”
- “There must be a Spirit world.”
- “There is a God in charge of the world.”
- “The God of this world reached out to it in Jesus.”
- “I am a Christian.”

C.S. Lewis



PAUL'S MINISTRY

The ministry of witnesses
continues in varied contexts
with God's support
regardless of the response.

Acts 19:8-12

PAUL'S MINISTRY

Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God. But some of them **became obstinate**; they **refused to believe** and publicly **maligned the Way**. So Paul left them. He took the disciples with him and had discussions daily in the lecture hall of Tyrannus. 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.

Acts 19:8-10

stubborn, obstinate, hardened
(σκληρύμω)

This word is a medical term for the hardening of tissue. Metaphorically it means that someone has a hard heart and will not be persuaded.

speaking evil, maligning
(κακολογέω)

A very simple expression, this means that they were saying whatever they could imagine to put Christianity in a bad light. Truth was not important, only creating a negative perception.

The threefold response of hardening, unbelief, and speaking evil indicates complete rejection of Paul's message.

Darrell Bock



PAUL'S MINISTRY

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Acts 19:8-10

PAUL'S MINISTRY

God did extraordinary miracles through Paul, so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them.

Acts 19:11-12

The phrase translated “performing extraordinary miracles” (19:11) is especially curious in Greek. Literally rendered, it is “works of power, not ordinary ones.” By definition, *all* miracles are beyond normal; the fact that anything miraculous occurs is extraordinary. Luke means to say that the miracles “God was performing” differed from what Timothy and other disciples had seen before.

Chuck Swindoll



FALSE MINISTRY

False witnesses
will always appear
but ultimately will
be exposed.

Acts 19:13-16

FALSE MINISTRY

Some Jews who went around driving out evil spirits tried to invoke the name of the Lord Jesus over those who were demon-possessed. They would say, "In the name of the Jesus whom Paul preaches, I command you to come out." Seven sons of Sceva, a Jewish chief priest, were doing this. One day the evil spirit answered them, "Jesus I know, and Paul I know about, but who are you?" Then the man who had the evil spirit jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding.

Acts 19:13-16

The different words for knowing Jesus and being acquainted with Paul probably suggest a different level of knowledge between them. The idea is that they know Jesus and respect Paul.

Darrell Bock



The question is not “whether the exorcist ‘knows’ the name of Jesus,” but whether the demons ‘know’ the exorcist as one who has been truly invested with authority to call upon that holy name.”



David Garland

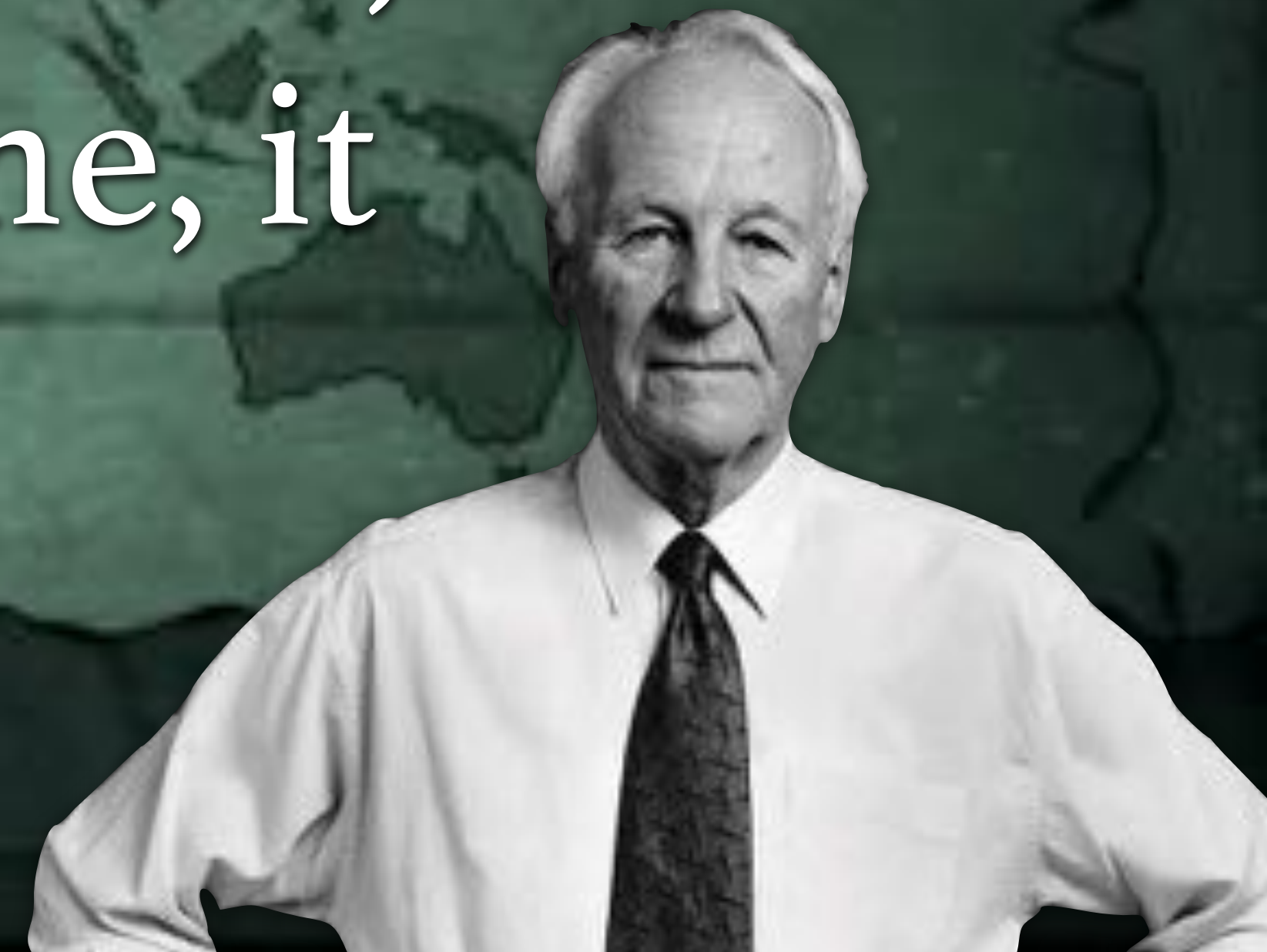
Their effort shows the syncretism present in Ephesus. There is irony here: they do not believe Paul's gospel, yet they seek to tap into his power.

Darrell Bock



To be sure, there is power in the name of Jesus, as Luke has been at pains to illustrate (*e.g.* 3:6, 16; 4:10-12). But its efficacy is not mechanical, nor can people use it second-hand. Nevertheless, in spite of the misuse of the name, it had a wholesome effect.

John Stott



MINISTRY IMPACT



The gospel
transforms communities.

Acts 19:17-20

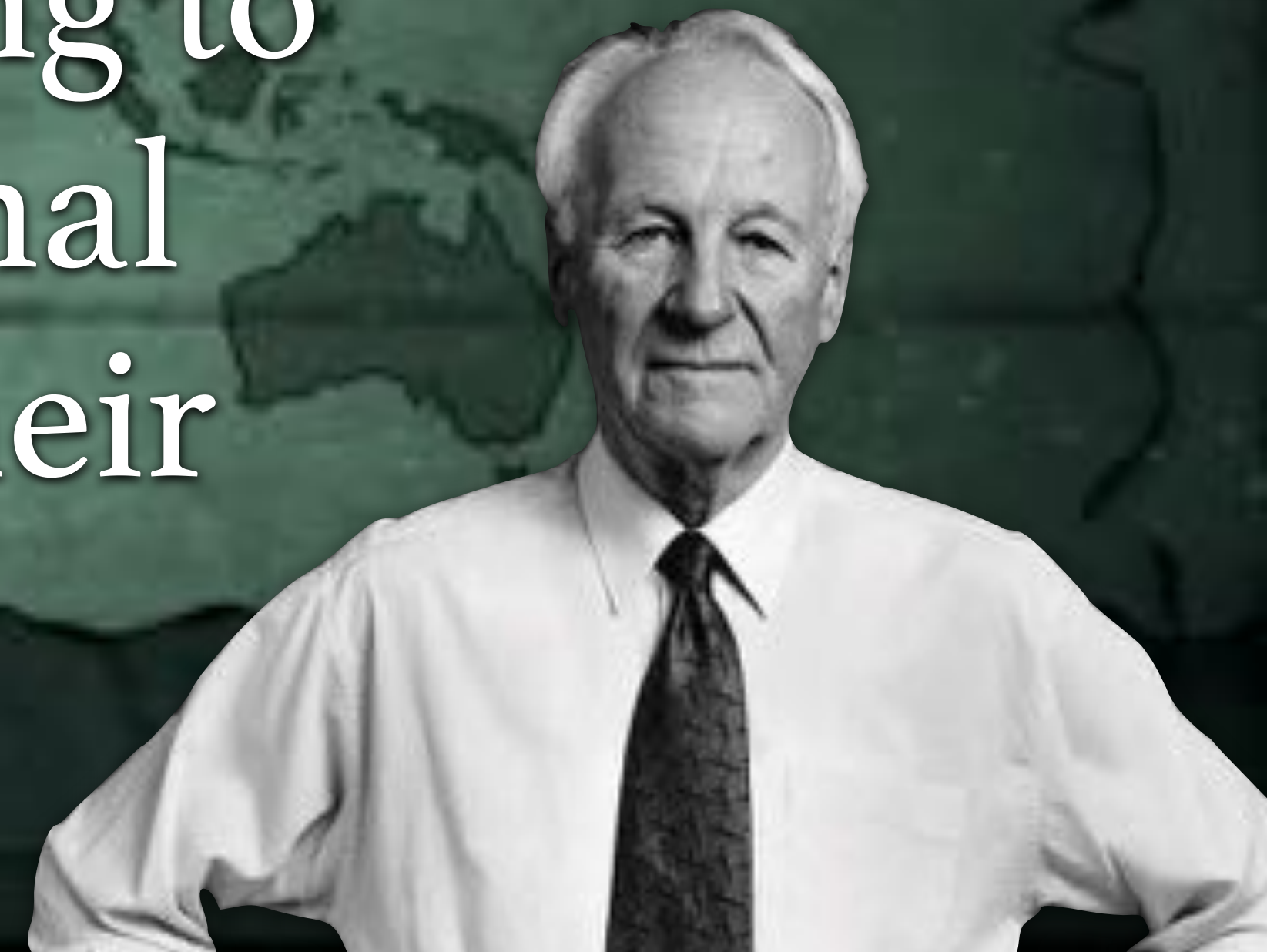
MINISTRY IMPACT

When this became known to the Jews and Greeks living in Ephesus, they were all seized with fear, and the name of the Lord Jesus was held in high honor. Many of those who believed now came and openly confessed what they had done. A number who had practiced sorcery brought their scrolls together and burned them publicly. When they calculated the value of the scrolls, the total came to fifty thousand drachmas. In this way the word of the Lord spread widely and grew in power.

Acts 19:17-20

We have already noted that Ephesus was famous for its “Ephesians letters” (*grammata*), which were written charms, amulets, and talismans”. That these young believers, instead of realizing the monetary value of their magic spells by selling them, were willing to throw them on a bonfire, was signal evidence of the genuineness of their conversion.

John Stott



Christianity challenges the propensity of human beings to seek magical means to manipulate imagined powers to perform their will. Christianity and sorcery are mutually exclusive, and the black arts must be completely rejected.



David Garland

PAUL'S PLANS



The ministry of a witness
is never finished.

Acts 19:21-22

PAUL'S PLANS

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.

Acts 19:21-22

This summary of Paul's miraculous work sounds like the summaries in the gospels about Jesus (*Luke 4:40-41; Mark 5:27-34; 6:56*) and a summary in Acts about Peter (*Acts 5:15*). Such encounters with magic have been part of several scenes in Acts (*Acts 5:16; 8:7; 16:16-18*).

Darrell Bock



Jesus, Peter, and Paul in Luke-Acts

Jesus

Peter

Paul

Preaching that Jesus is
OT Fulfillment

Luke 4 and 24

Acts 2 and 3

Acts 13 and 17

Casting out Demons

Luke 4:31-37

Acts 5:16

Acts 16:16-18

Healing the Lame

Luke 6:6-11

Acts 3:1-10

Acts 14:8-10

Raising the Dead

Luke 7:11-17

Acts 9:36-43

Acts 20:7-12

Healing with a touch,
shadow, cloth

Luke 8:42-48

Acts 5:15

Acts 19:11-12

LESSONS FOR WITNESSES

Witnesses to the transforming message
of life in Jesus
are faithful to their calling
no matter what happens.

LESSONS FOR WITNESSES

Every believer has the Holy Spirit.

Not every spiritual journey is the same.

The truth must be declared regardless of the response.

The power of the Spirit is not a toy.

The gospel transforms lives and communities.

YOU have a place in the continuing story of witnesses.