

11/25/07

Acts 19

Paul greeted the church at Jerusalem as he returned from the second missionary journey but did not stay long, he soon departed from Antioch and went over the region of Galatia and Phrygia in order, strengthening all the disciples, marking the beginning of the third missionary journey.

Now Paul returns to Ephesus according to God's will which he was open to last time he had been there. 18:21

19:1-10 The arrival of Paul at Ephesus.

19:1a-e The route to Ephesus.

- 1) The upper region was north of the Lycus Valley, that was less traveled.
 - a) Paul told the Colossians that he never had been to the cities in that valley. Col. 2:1
 - b) The term is used in medical books for the upper body.
 - c) Paul and Apollos were co-laborers in Christ not in competition and Paul points this out clearly 1Cor. 3:4-17
 - c) Paul found some disciples at Ephesus.
- 2) The city.

- a) Pergamum was the capital but Ephesus was recognized because of its location and influence.
 - b) The city laid on the mouth of the river Cayster, now Asiatic Turkey, serving as an export center for caravans and landing port for Rome.
 - c) The harbor had a road to the city, 70 feet wide lined with columns.
 - d) The city had bathes, theaters, libraries, market places and paved streets of marble.
- 3) The temple.
- a) The worship of the goddess Diana was 1 1/2 miles, north-east of the city.
 - b) The name Artemis was also used, a many breasted figure, the goddess of fertility.
 - c) Refuge was given to criminals, therefore a village sprung up next to the temple.

19:1f-3 The meeting with some disciples.

- 1) Paul found some disciples “mathetes” means a learner or a pupil and used in Acts of a believer in Christ. vs. 1f
- 2) Paul asked the question, “Did you receive the Holy Spirit when you believed?” vs. 2a-b

- a) Some say that these were not believers because if they were believers they would have the Holy Spirit.
 - b) The tense is the aorist participle, “having believed”, indicates receiving at a definite point and time at conversion, simultaneous.
 - c) They were certainly believers in Jesus for they were disciples of John the Baptist, the one who prepared the way for the Messiah.
- 3) They were ignorant about the promise and manifestation of the Holy Spirit as experienced at Pentecost. vs. 2c-d
- a) Their answer makes this very clear, "We have not so much as heard whether there is a Holy Spirit".
 - b) The testimony of the book of Acts shows that a person can be a believer and not have received the Holy Spirit for empowerment for life.
 - 1)) The Samaritans and the house of Cornelius are classic examples not exceptions. Acts 8, 10
 - 2)) Every believer possesses the Holy Spirit the moment he or she is born-again and can also be filled, baptized, endued with power from on high, at the same times or whatever phrase you want to use,

but it doesn't always happen. In. 7:39, Acts 1:5, 8

- 4) Paul inquired and about their baptism, they responded “into John’s baptism”. vs. 3
 - a) “I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not **worthy** to carry. He will baptize you with the Holy Spirit and fire.” Matt. 3:11
 - b) They were just like Apollos. Acts 18:24

19:4-5 The baptism and mission of John.

- 1) The baptism of John was repentance, in view of the Coming Messiah. vs. 4
- 2) They were water baptized by Paul in the name of the Lord Jesus. vs. 5

19:6-7 The disciples were baptized in the Holy Spirit.

- 1) Paul laid his hands on them and the Holy Spirit came upon “epi” and they spoke in tongues and prophesied. vs. 6
 - a) The tense is the imperfect, they began to speak and to prophesy or kept on speaking and prophesying.
 - b) The preposition “epi” is always found when the empowerment of the holy

Spirit takes place and divers gifts are evident.

- c) No one gift is the true evidence of the Baptism of the Holy Spirit but empowerment. Acts 1:5, 8
- 2) The men were twelve as the first twelve apostles. vs. 7

19:8 The ministry of Paul to the Jews.

- 1) Paul as his custom, went into the synagogue and spoke boldly for three months. vs. 8a
 - a) The phrase to speak boldly “parresiazomai” means simply to wax bold.
 - b) The idea is to use freedom in speaking without being reserved or inhibited.
- 2) Paul did this by reasoning and persuading concerning the things of the kingdom of God. vs. 8b
 - a) The word reasoning “dialegomai” means to think different things with one’s self, mingle thoughts or discourse with one, from the Scriptures.
 - b) The word persuading “peitho” means to induce one to believe Jesus was the Messiah, this is the product of the process of reasoning f.
 - c) The subject was regarding the things of the kingdom of God.

* Jesus spoke for 40 days to His disciples about the Kingdom and is found throughout Acts. Acts. 1:3; 8:12; 20:25; 28:23.

19:9-10 The obstinate rebellion of the Jews.

- * Though the Jews at Ephesus received Paul better than anywhere else they still rejected him and the message.
- 1) They hardened their hearts by their voluntary wills. vs. 9a
 - * Ps. 95:6, Eph. 4:17-19
 - a) The word hardened “skleruno” means stubborn with disbelief.
 - b) They reaped and sowed disbelief against the authority of the gospel.
- 2) They spoke evil of the way before the multitude. vs. 9b
 - * Acts 9:2; 19:23; 22:4; 24:14, 22; 28:25
- 3) Paul’s response was to depart and teach in the school of Tyrannus for two years. vs. 9c-d
 - a) Some believe he had a school of rhetoric or just owned a large hall and rented it out to Paul?
 - b) The western text says from 11:00 a.m. to 1:00 p.m.
 - c) This was the time when business shut down due to the heat and took their siesta which Paul took advantage and after working he would teach.

- d) They had a saying, “More people were asleep at 1:00 p.m. than at 1:00 a.m.”
- 5) This continued for two years and all who dwelt at Asia heard the word of the Lord, both Jew and Gentile. vs. 10
 - a) Paul worked in order to minister. Acts 20:20,33-34, 1Thes.2:9
 - b) He wrote some of the epistles while at Ephesus. Rom. 1-2Cor., 1-2Thess.
 - c) The founding of the tri-city church of Colosse, Hiropolis and Laodecia, in the Lycus Valley.
 - d) Probably the outreach of the seven churches of the book of Revelation took place at this time. Rev. 2-3

19:11-22 The miraculous power of God manifested in Ephesus.

19:11-12 God used Paul as His instrument.

- 1) God worked “unusual miracles”. vs. 11
 - a) Literally, “power of no ordinary sort”, “remarkable” being super-natural.
 - b) The word for miracles is “dunamis”, the same as the effect of the Holy Spirit coming upon the believer. Acts 1:8
- 2) Paul was the servant of God. vs. 11
 - a) Often in Scripture hands are laid to heal others.

- b) The hands have no special power, in and of themselves.
- 3) The phrase handkerchiefs “soudaris” sweat bands, the Latin word “sudor” meaning sweat. vs. 12
- 4) The aprons “simikinthia” a cover across the front from the waist down. vs. 12
 - a) Thayer says not only for sweat but also the nose.
 - b) Paul didn’t teach or practice this as a pattern for healing or casting out demons.
 - c) God did it sovereignty without doubt as a power encounter between the occult practices of Ephesus, much like Elijah at Mount Carmel.

19:13-16 The Jewish exorcists attempted to cast out a demon.

- 1) The itinerant Jewish exorcist traveling from place to place for money. vs. 13
 - a) They took it upon themselves, God did not call them.
 - b) They attempted to use the name of Jesus to get results.
 - * Remember Simon Magus, Elymas, the slave girl at Philippi and now here the activity of Satan, again.
- 2) The sons of Sceva, a Jewish High Priest also sought to perform exorcisms. vs. 14

- 3) The evil spirit answered them, “Jesus I recognize, Paul I am acquainted with; but who are you?” vs. 15
- a) The different words for “know” are no accident!
 - b) Two different words are used for the word “know”, for Jesus is “ginosko” to know more intimate by experience.
 - c) For Paul “epistami” to be less acquainted.
- 4) The demon possessed man leaped on them, overpowered them and physically ruffed them up.
- * The practice of occult practitioners of amulets, charms and magical spells was well known and practiced in those days to protect oneself.

19:17-20 The outcome of the event used by God

- 1) The event became known to both Jew and gentile. vs. 17a
- 2) Fear fell on all. vs. 17b
- 3) The name of the Lord was magnified. vs. 17c
- 4) Many who had believed came confessing and telling their deeds, in other words individuals who were continuing in sinful practices repented openly. vs. 18
- 5) Many of those involved in the occult came and practiced magic showed true

- repentance by burning all their books of the occult. vs. 19
- a) Their value being very great considering the expense and scarceness of scrolls plus the value placed on the books themselves.
 - b) 50,000 pieces off silver, one piece was a days wages.
- 6) The summary statement for Ephesus was, “So the word of God grow mightily and prevailed.” vs. 20

19:21-22 The preparations of Paul to leave Ephesus.

- 1) Paul in the Holy Spirit was once again guided where to go next. vs. 21
- 2) He purposed to pass through Macedonia and Achaia to Jerusalem. vs. 21
- 3) He after plan to see Rome. vs. 21
* Paul mentioned this in his letters to the Corinthians. 1Cor.16:5-7; 2Cor.1:15
- 4) He was preparing an offering for the poor saints at Jerusalem and sent Timothy and Erastus. vs. 22
 - a) Paul mentions it to the Romans. Rom. 15:23-31; 2Cor. 8:16-24
 - b) Erastus is mentioned as the treasure of the city, whether they are both the same or not is not known. Rom.16:23; 2Tim. 4:20

5) Paul stayed at Ephesus to be ready for his departure. vs. 22c

* A great open door was coming to a close. 1Cor. 16:9

19:23-41 The opposition against Paul at Ephesus.

19:23 The effectiveness of the Gospel came to a crisis against the way.

1) The commotion was about “the way”.

a) The narrow tolerance of Christianity towards other prescribed ways will infuriate people.

b) The first place they were called Christians was at Antioch. Acts 11:26

c) The way was made by Jesus and proclaimed as the only way. Jn. 14:6

* The ministry at Ephesus was not easy nor without sufferings. 1Cor.4:9-13; 15:30; 16:9; 2Cor.11:22-30; Acts 20:19-24, 33-35

19:24 The leading opponent at Ephesus.

1) Demetrius the silversmith was the instigator.

2) He made great profit from his trade of idols of Diana. in Latin Artemis, the goddess of fertility and protector of wild creatures.

* The artifacts were of temple shrines of terra-cotta.

19:25-27 Demetrius speaks to the craftsmen.

1) He appealed to their financial gain and possible loss of it. vs. 25

2) He points out the effectiveness of the gospel in Ephesus and almost all of Asia. vs. 26a-b

3) He names the person responsible for turning many to the faith and away from the worship of Diana, Paul. vs. 26c

4) He charges Paul with teaching that idols made with hands are not gods. vs. 26d

5) He concludes with a three-fold problem to their community. vs. 27

a) Their trade is in danger of falling into disrepute of reproach and ultimately being rejected.

b) The temple of the great goddess Diana may end up being despised.

* The temple was considered to be one of the seven wonders of the world.

c) The magnificence of Diana and her worship will be destroyed in all of Asia and the world.

* This is believed to of taken place during the great celebration of Ephesus’ festivities and sporting

events comparable to Mardi Grads Festival at New Orleans.

19:28-34 The reaction of the people.

- 1) They were filled with wrath and proclaimed their devotion to Diana. vs. 28
- 2) The city was filled with confusion and seized Paul's companions, Gaius and Aristarchus. vs. 29
- 3) The disciples stopped Paul from entering the theater. vs. 30
 - a) The archaeological finds tell us it sat 2500 people.
 - b) Usually Rome built amphitheatres 1/5 of the cities population.
- 4) The appointed officials called "Asiarchs" who were responsible financially for the festival at their own expense pleaded with Paul not to enter because they were his friends. vs. 31
- 5) The mob was out of hand, confused and most of them didn't know why they had come together for. vs. 32
 - * The word "assembly" is "ekklesia" the called out assembly of people, the same word used for " the Church" in the N.T. vs. 39, 41
- 6) They grabbed Alexander the Jew out of the crowd as the scapegoat as he

attempted to defend himself by motioning with his hand. vs. 33

* Whether this is the same one is unknown. 1Tim. 1:19-20; 2Tim. 4:14

- 7) The mob finding out that he was a Jew, cried out for two hours their devotion to Diana. vs. 34

19:35 The city clerk brought order to the uproar.

- 1) The city clerk was responsible for the cities money and public assemblies directly to Rome. vs. 35
- 2) He was the official municipal council and was the spokesman in all matters of jurisprudence. vs. 35
- 3) He reminded them of what they knew about the temple and the goddess Diana. vs. 35
- 4) He rebuked and cautioned them as to their rash behavior. vs. 36
- 5) He charged them with their crime. vs. 37
- 6) He directed them to the proper channels of the courts. vs. 38
- 7) He ordered them to continue in a lawful assembly if they were going to further the matter. vs. 39
- 8) He declared that they were breaking the law not Paul and Rome could remove their privilege of self governing. vs. 40

- 9) God in His own sovereign way used this unbeliever to protect the church and Paul.
vs. 41