

## **Acts 19 Ephesus**

**Peter –**

**1st part, Acts Chapter 2-12**

**1st sermon Chapter 2**

**Lame healed Chapter 3**

**Influence of shadow Chapter 5**

**Simon the Sorcerer Chapter 8**

**Laying on of hands Chapter 8**

**Peter worshipped Chapter 10**

**Raised the dead Chapter 9**

**Imprisoned Chapter 12**

**Paul -**

**2nd part, Acts Chapter 13-28**

**1st sermon Chapter 13**

**Lame healed Chapter 14**

**Influence of kerchief Chapter 19**

**Elymas the Sorcerer Chapter 13**

**Laying on of hands Chapter 19**

**Paul worshipped Chapter 14**

**Raised the dead Chapter 20**

**Imprisoned Chapter 28**

**Ephesus may derive from Hittite Apasa was an ancient Greek city on the coast of Ionia, in present-day Turkey, it was built in the 10th century BC. The city flourished after it came under the control of the Roman Republic in 129 BC.**

**The city was famed for the nearby Temple of Artemis completed around 550 BC, one of the Seven Wonders of the Ancient World. Among many other monumental buildings are the Library of Celsus, and a theatre capable of holding 25,000 spectators.**

**Ephesus was one of the seven churches of Asia that are cited in the Book of Revelation. The Gospel of John may have been written here.**

**Acts 19:1 And it came to pass, that, while Apol'los was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,**

**Both Apol'los and these twelve unnamed disciples had been converted by John the Baptist preaching. John the Baptist preached under the dispensation of the Law of Moses and was the last and greatest of the Old Testament prophets heading up a reform movement. Reform movements no matter how great do not measure up to redemption and the salvation that is found "in Christ" alone.**

**Acts 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.**

**Picture Paul ready to put his hands on them and give the gifts of the Spirit.**

**In the case of the twelve they needed the both the knowledge and the presence of the Holy Spirit. The cross, the resurrection and the Holy Spirit are the elements that make Christianity distinctive among the religions of the world.**

**Acts 19:3 And he said unto them, unto what then were ye baptized? And they said, unto John's baptism.**

**They had been baptized “unto John’s baptism. Paul was asking them about that to which they had entrusted themselves in their commitment of Baptism.**

**Acts 19:4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.**

**Galatians 3:27 For as many of you as have been baptized into Christ have put on Christ.**

**Christian baptism is “into Christ” and “put on Christ” which is a surrender of ones total self to Christ. Paul was really inquiring, unto what then did you commit or entrust yourselves?**

**Acts 19:5 When they heard [this], they were baptized in the name of the Lord Jesus.**

**With more information they were re-baptized in the name of the Lord Jesus. To obey new knowledge is no reflection on past beliefs.**

**Acts 19:6 And when Paul had laid [his] hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.**

**Paul as an apostle was baptized in the Holy Spirit and had the power to lay his hands upon Christian believers so they could receive spiritual gifts as the Lord desired.**

**Acts 8:18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,**

**The gifts of the Holy Spirit were given to seal and to empower the first century Christians. The nine supernatural gifts of the Holy Spirit are outlined cf:**

**I Corinthians 12:1-14 Now concerning spiritual [gifts], brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles, carried away unto these dumb**

idols, even as ye were led. 3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and [that] no man can say that Jesus is the Lord, but by the Holy Ghost. 4 Now there are diversities (variety dee-ai'-res-is) of gifts (Greek- khar-is-mah), but the same Spirit. 5 And there are differences of administrations (servants Greek dee-ak-on-ee'ah), but the same Lord. 6 And there are diversities of operations (effects Greek en-erg'-ay-ma), but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge (gno'-sis) by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing (cures -Greek ee'-am-ah) by the same Spirit; 10 To another the working (en-eng'-ay-ma) of miracles; to another prophecy (Greek: prof-ay-tei-ah fore-know & teach); to another discerning (Greek dee-ak'-ree-sis estimation) of spirits; to another [divers] kinds of tongues; to another the interpretation of tongues (translation Greek her-may-njei'-ah): 11 But all these works that one and the selfsame Spirit, dividing to every man severally as he will. 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ. 13 For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit. 14 For the body is not one member, but many

**Galatians 5:22-25** But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit.

**Acts 19:7** And all the men were about twelve.

**Acts 19:8** And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

The purpose of Acts is to trace the rise and expansion of the Gospel over every hindrance. No evil within, no obstruction without can impede the steady progress of Christ.

**Acts 19:9** But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

**Paul preached daily in a school ... nothing is known of Tyrannus.**

**Acts 19:10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.**

**All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. This is hardly a hyperbole it is more of a report of fact. They all heard and in one way or the other and they decided for or against Jesus and the Gospel.**

**This block of scripture has shown Christ conquering the occult. Paul had been forbidden (Acts 16:6) to evangelize in Asia earlier. The timing was not right. The field was not ready and the workers were not ready for that field. But now the field is right, the workers matured and the doors are opened.**

**Acts 19:11 And God wrought special miracles by the hands of Paul:**

**Paul's work was so large that even aided by several assistance he could not cover the entire problems. He had extraordinary needs and hence God supplied extraordinary miracles.**

**These acts of God in miraculous ways are beyond the usual of such marvels. There is a great victory and occultism in its Ephesian stronghold was completely shattered. Ephesus the capital of the occult world would afford very many peculiar opportunities for miracles of the extraordinary sort. These were miracles beyond those familiar to the disciples and utterly foreign to the trickery of practicing exorcist.**

**Acts 19:12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.**

**The highways threading the province of Asia were filled with Paul's evangelists assistance, following up converts whose home dotted the district. Many had been converted in Ephesus and upon returning home became centers of influence for the Gospel.**

**The handkerchiefs or "sweat rags" and the "artisan aprons" that girded Paul's loins became the nucleus for a growing cluster of disciples. These verses convey a sense of bustling activity.**

**Paul did not work any miracles much less “handkerchiefs or aprons”. The text plainly says God produced the extraordinary miracles ... God works all miracles.**

**Acts 19:13-19 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. 14 And there were seven sons of [one] Sceva, a Jew, [and] chief of the priests, which did so. 15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. 17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. 18 And many that believed came, and confessed, and shewed their deeds. 19 Many of them also which used curious arts brought their books together, and burned them before all [men]: and they counted the price of them, and found [it] fifty thousand [pieces] of silver.**

**Acts 19:17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.**

**Acts 19:18 And many that believed came, and confessed, and shewed their deeds.**

**Ephesus was the center of Satanic forces working through occult practices. Secret rites, witch craft, black magic, spiritualism and other such forms of the occult abounded. Special miracles answered the special forms of occultism pervading the environment of Ephesus ... Stretching their tentacles throughout Asia. This pitted the power of Jesus against the power of the occult. The Gospel unmaskes all forms of oppositions.**

**Acts 19:19 Many of them also which used curious arts brought their books together, and burned them before all [men]: and they counted the price of them, and found [it] fifty thousand [pieces] of silver.**

**Traveling exorcists, particularly Jews were popular. Jews were known to especially know how to pronounce YHWH the unspoken name of God. Correct pronunciation proper intonation, accurate formulas, precise words. These were the secrets of exorcism.**

**The seven sons of Sceva heard Paul pronounce the name of Jesus in connection with his healing miracles. Thanking Paul to be an exorcist like themselves, they carefully listened so as to steal and plagiarize away his magic they thought he used to perform exorcisms like themselves. They mistook the Gospel for magic and failed to understand the moral conflict between God and Satan, good and evil, salvation and sin.**

**They were shocked when they properly pronounced the right name and were immediately confronted with the demonic moral power involved.**

**It is a shame that in our own times all kinds of spiritualists, fortune-tellers, palm-readers, tarot card readers, and voodoo and ho-doo specialists of all sorts and kinds are operating in the same manner as those ancient sinners. Ever since this event at Ephesus, Satan and his advocates have been screaming about the "book burners" but it surely must be true that many books today deserve the same fate.**

**"Fifty thousand pieces of silver ..." Jewish shekels or Greek silver drachma, a little larger than an American silver quarter which is worth \$5 each in today's money ... easily over a quarter of a million dollars.**

**Acts 19:20 So mightily grew the word of God and prevailed.**

**The term mightily is a military term and means according to strength. Like a victorious army advancing so the Gospel is increasing and prevailing according to its strength. From 16:6 through 19:19 is a general of the progress of the Gospel in the Graeco-Roman civilization it prevailed mightily.**

**During this period of some "three years" as Paul referred to it, extensive growth and development attended the preaching of the gospel. Churches sprang up everywhere. Countless thousands became Christians, and many public officials and leaders of the people became friendly to the apostolic preachers, as is clearly evidenced by the events Luke next reported ( Acts 19:23ff).**

**Acts 19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.**

**He was voicing a purpose that would guide his destiny as well as the rest of Luke's narrative. His ultimate goal was world evangelism, centered in Rome.**

**From his Epistles, we see that he went to take money from the Gentile churches, to the Jerusalem brethren, and his ultimate strategy was uniting the two strained fragments of the Church: Jewish and Gentile.**

**Purposed in the spirit ... I must see Rome ... Paul's plans were made prayerfully and with his considered best judgment; and here is the first historical mention of his avowed purpose of going to Rome, a purpose often thwarted, until at last, in circumstances he could never have dreamed of, he came down the Appian way, between two soldiers, wearing a chain.**

**Timothy and Erastus ... Timothy frequently traveled with Paul and, again and again, made excursions in Paul's name to visit the young churches (Acts 17:16-17). Erastus is mentioned in II Timothy 4:20 and in Romans 16:23 as "the treasurer of the city of Corinth.**

**An inscription in the theater at Corinth informs us that Erastus ... held the office of AEDILE, overseer of public buildings & treasurer.**

**First and Second Corinthians and Romans "all belong to the period of Paul's third missionary journey, ... Although, as noted earlier in the introduction to Acts 15, there appear to be good reasons to suppose that Galatians might properly belong to the period near the time of the Jerusalem council.**

**Acts 19:22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.**

**Timothy ... was sent into Macedonia and the purpose of his mission is clear from 1 Corinthians 4:17. "He was sent on in advance to warn and exhort, saving the apostle from the necessity of using severity when he himself arrived."**

**Acts 19:23-29 And the same time there arose no small stir about that way. 24 For a certain [man] named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; 25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. 26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: 27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worships. 28 And when they heard [these**

**sayings], they were full of wrath, and cried out, saying, Great [is] Diana of the Ephesians. 29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.**

**The Temple of Artemis also known less precisely as the Temple of Diana, was a Greek temple dedicated to the goddess Artemis. The Temple was one of the Seven Wonders of the Ancient World, it was completely rebuilt three times before its final destruction in 401 AD. Only foundations and sculptural fragments of the latest of the temples at the site remain.**

**The first sanctuary (temenos) dates to the Bronze Age. Callimachus, in his Hymn to Artemis, attributed it to the Amazons. In the 7th century BC, the old temple was destroyed by a flood. The re-building project took 10 years to complete. The temple was destroyed in 356 BC by Herostratus in an act of arson and was again rebuilt, this time as the one of the 7 Wonders of the World.**

**Antipater of Sidon, who compiled the list of the Seven Wonders, describes the finished temple:**

**I have set eyes on the wall of lofty Babylon on which is a road for chariots, and the statue of Zeus by the Alpheus, and the hanging gardens, and the colossus of the Sun, and the huge labour of the high pyramids, and the vast tomb of Mausolus; but when I saw the house of Artemis that mounted to the clouds, those other marvels lost their brilliancy, and I said, "Lo, apart from Olympus, the Sun never looked on aught so grand".**

**The new temple was constructed around 550 BC by the Cretan architect Chersiphron and his son Metagenes. According to Pliny, it was decorated by carvings in relief.**

**A rich foundation deposit from this era yielded more than a thousand items, including what may be the earliest coins made from the silver-gold alloy electrum. Fragments of bas-relief on the lowest drums of the temple, preserved in the British Museum, show that the enriched columns of the later temple, of which a few survive were versions of this earlier feature.**

**The temple became an important attraction, visited by merchants, kings, and sightseers, many of whom paid homage to Artemis in the form of jewelry and various goods. It also offered sanctuary to those fleeing persecution or**



**punishment, a tradition linked in myth to the Amazons who twice fled there seeking sanctuary and the goddess' protection from punishment, firstly by Dionysus and later, by Heracles.**

**The third temple was larger than the second 450 ft. by 225 ft. wide and 60 ft. high, with more than 127 columns. Athenagoras of Athens names Endoeus, a pupil of Daedalus, as sculptor of Artemis' main cult image**

**Acts 19:23 And the same time there arose no small stir about that way.**

**Acts 19:24 For a certain [man] named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;**

**Acts 19:25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.**

**Acts 19:26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:**

**Acts 19:27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipping.**

**Acts 19:28 And when they heard [these sayings], they were full of wrath, and cried out, saying, Great [is] Diana of the Ephesians.**

**Fear of the loss of business, and fear of the loss of religion, was the main cause of the riot. To destroy a man's job while nullifying his sacred religious sentiments invites retaliation.**

**It plays upon the anxiety of house; food; clothing. While striking at his fear of the supernatural that affects his destiny. Job and religious security were at stake here for Demetrius and his fellow craftsmen.**

**Acts 19:29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.**

**The aroused idle artisans raised a hue and cry that created a city-wide tumult of confusion.**

**Acts 19:30-41** And when Paul would have entered in unto the people, the disciples suffered him not. 31 And certain of the chief of Asia, which were his friends, sent unto him, desiring [him] that he would not adventure himself into the theatre. 32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. 33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. 34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great [is] Diana of the Ephesians. 35 And when the townclerk had appeased the people, he said, [Ye] men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the [image] which fell down from Jupiter? 36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. 37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. 39 But if ye enquire anything concerning other matters, it shall be determined in a lawful assembly. 40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. Acts 19:41 And when he had thus spoken, he dismissed the assembly.

**Acts 19:30** And when Paul would have entered in unto the people, the disciples suffered him not.

**Acts 19:31** And certain of the chief of Asia, which were his friends, sent unto him, desiring [him] that he would not adventure himself into the theatre.

The danger of Paul's life led the citizens of the city the Asia archs with his Christian friends, had to keep Paul from personally confronting the mob.

**Acts 19:32** Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

They did not know why they had come together, but the mob filled a huge amphitheater.

**Acts 19:33** And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

**Acts 19:34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great [is] Diana of the Ephesians.**

**What reason cannot prove, emotion can insist upon.**

**Acts 19:35 And when the town clerk had appeased the people, he said, [Ye] men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the [image] which fell down from Jupiter? (Jupiter Chief god to the Greeks known as Zeus by the Romans)**

**After two hour outcry, another city official, the Chief Magistrate, quieted the crowd by giving a calming, reasoned speech.**

**Only a miserable village remains near the site of this once proud city of a third of a million. Its history reaches back more than a thousand years BC but it was the Ionians who built the first of five great temples dedicated to the ancient fertility goddess, Artemis, giving the name "Ionian" to the distinctive columns which adorned the temples. The history of Ephesus is, in fact, the history of those temples. The fourth temple burned the night Alexander the Great was born (October, 356 BC), and by 350 BC the fifth was under construction, requiring some 120 years to build.**

**The temple's center of devotion was an image of Artemis which reportedly fell from heaven, the same being no doubt a meteorite, the many strange blobs upon which gave a rough appearance of a many-breasted female, encased from the waist downward in a coffin. Blaiklock wrote that: "The sacred stone was lost somewhere in the ruins of Ephesus, or concealed in the hills by its last devotees, and probably still exists."**

**The temple was a vast structure, four times the size of the Greek Parthenon of Pericles, having some 101,0250 square feet. Twice the size of this Church and parking lot.**

**The great Ephesian temple of Artemis (identified with Diana) was ranked by ancient writers as one of the seven wonders of the world, its importance deriving not merely from its architectural beauty and size, but from the status which the temple management enjoyed as "banker of the whole world." It has been said that the temple of Diana was the equivalent in ancient pagan society to" the**

**Federal Reserve Bank of today. The principal industry of Ephesus was that of manufacturing and selling images of Diana.**

**Demetrius ... This man was a thorough pagan, named after one of the agricultural gods whose worship had been absorbed by the temple; he was the embodiment of selfishness and carnality. His first words in gathering the mob regarded "our wealth" and he left no doubt of the basis of his opposition to Paul. Thus, the ancient pagan priests and their supporting craftsmen were one in heart with the high priestly concessionaires in the temple of God in Jerusalem.**

**Acts 19:36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.**

**You're shouting yourself hoarse over the religious importance of Ephesus, to which no one disagrees.**

**Acts 19:37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.**

**Paul and his friends are not guilty of sacrilege or blasphemy against our city.**

**Acts 19:38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.**

**Responsibility for this riot rests on Demetrius, to whom the courts are available.**

**Acts 19:39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.**

**Acts 19:40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.**

**The riot is an illegal assembly for which the city might suffer loss of privileges from Rome.**

**Acts 19:41 And when he had thus spoken, he dismissed the assembly.**

**The very concern of the silversmiths testifies to the effective power of the Gospel. Asian citizens were abandoning Artemis. Worshippers diminished notably from the famous temple. Traded in trinkets, charms and idols, fell off so as to cause an economic crisis.**

**This witnesses to the redeeming power of Christ in Asia and Ephesus. Opposition was tremendous, if the reaction was widespread and powerful, that means the Gospel's success was equally extensive. Success can be measured by the opposition stirred.**

**The Gospel transformed a whole province, cracked the foundation of the cult, and snapped the influence of Artemis. It gained the goodwill of leading civic authorities. The author reports the success as extraordinary, more than he's had to say about any other episode.**

**Luke is telling the unfolding story of God's love as it breaks out towards Rome. The Gospel produces grains like the harvest but like leaven. It also permeates and changes the whole.**

**God is working at ruling and overruling social, economic, and religious and psychological forces of humanity.**

**Paul proposes to go to Rome by way of Jerusalem, as a determined and planned strategy. It was the agitation of Demetrius that God used to precipitate the accomplishment of the plan.**

**The agitation and the riot at Ephesus gave the thrust to Paul to get on with his plan.**

**Sources: KJV Bible, theWord.com, Coffman, Johnson, Clark, Bruce and McKnight Commentaries, Wikipedia.**