

Acts Chapter 19

1. **And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples**

A. **And it happened,**

1. **happened-** Gr. *ginomi-* *came to be*

B. **while Apollos was at Corinth,**

1. **Apollos-** means *one who destroys*

a. Apollos destroyed the works of the enemy through teaching of the Word of God!

2. **Corinth-** means *satiated*

a. Paul and Apollos worked liked orbiting planets. Paul would leave a place and Apollos would come, then he would leave and Paul would return.

b. It does not appear that Paul and Apollos were ever close with one another. You can work in the same orbit as another person and not be close to them.

C. **that Paul,**

D. **having passed through the upper regions,**

1. **passed through-** Gr. *dierchomai*

2. **upper regions-** Gr. *anoterikos meros-* *uppermost parts*

a. *The upper, or more elevated regions of Asia Minor. The writer refers here particularly to the provinces of Phrygia and Galatia, [Act 18:23](#). These regions were called upper, because they were situated on the high table-land in the interior of Asia Minor, while Ephesus was in the low maritime regions, and called the low country. -Barnes Commentary*

E. **came to Ephesus**

1. **came-** Gr. *erchomai*

2. **Ephesus-** means *it is permitted*

a. Paul had made a very short visit to Ephesus in the last chapter and said he would come back if the Lord willed it. What the Lord did not will in chapter 16 when Paul tried to preach the gospel in this region and the Spirit forbade it, now it was the will of God. [Acts 16:6](#) It was the right time. Timing is huge in fulfilling the will of God in our lives.

b. The first letter written to the churches in Revelation was

written to this church. Timothy and later the apostle John will be connected to this church.

F. And finding some disciples

1. finding- Gr. **heurisko**

a. Disciples of the Lord should be easily found! If there is not enough evidence to convict you of being a disciple of Jesus, that is a shame!

2. disciples- Gr. **mathetes**

a. These were probably converts of Apollos while he was at Ephesus. They only knew about the baptism of John, which accords with what knowledge Apollos had.

2. he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, "We have not so much as heard whether there is a Holy Spirit."

A. he said to them,

1. said- Gr. **epo**

B. Did you receive the Holy Spirit when you believed?

1. receive- Gr. **lambano**

a. Notice, the baptism in the Holy Spirit is something you must **receive**. It is not automatically given to everyone just because they are a Christian. You must ask for it and then receive it by faith. God will not force the baptism of the Holy Spirit on any believer. If He did, then every Christian around the world would be Spirit baptized and be speaking in tongues, which is the initial evidence of the baptism in the Holy Spirit. [Acts 2, 10, 19.](#)

2. believed- Gr. **pisteuo**

a. This is referring to the baptism in the Holy Spirit and not the new birth experience where the Spirit indwells a believer. It would not be necessary to ask if they already had the Holy Spirit when they believed because this automatically takes place when you are born again. The new birth takes place by the regenerating and sealing work of the Holy Spirit. Paul clearly states that if someone does not have the Spirit of God they don't belong to Jesus. [Rom. 8:9](#)

b. The baptism in the Holy Spirit is a subsequent experience to the new birth. Paul was merely asking did you receive the

baptism in the Holy Spirit the same day or general time frame in which you got saved. Cornelius and his friends received salvation and the baptism of the Holy Spirit right after each other. You don't have to wait to receive the baptism in the Holy Spirit after you get saved. Once you are saved it is good to receive the baptism in the Holy Spirit right away.

C. So they said to him,

1. **said-** Gr. **epo**

D. We have not so much as heard whether there is a Holy Spirit

1. **heard-** Gr. **akouo**

2. **Holy Spirit-** Gr. **hagios pneuma**

a. This reveals that these disciples were not Jews but were saved Gentiles. The Holy Spirit was well known among the Jews because the Holy Spirit is mentioned a number of times in the Old Testament scriptures. Gentiles were ignorant of the Old Testament scriptures.

3. And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism."

A. And he said to them,

1. **said-** Gr. **epo**

B. Into what then were you baptized?

1. **baptized-** Gr. **baptizo-** *dipped, immersed*

a. *The apostle takes it for granted that they were baptized, since they were not only believers, but disciples; such as not only believed with the heart, but had made a profession of their faith, and were followers of Christ; but asks unto what they were baptized; either in whose name they were baptized, since Christian baptism was administered in the name of the Spirit, as well as in the name of the Father and of the Son. -Gill Commentary*

b. New Testament baptism is my immersion.

c. In the book of Acts we see that believers were baptized in the name of Jesus. [Acts 8:16](#), [Acts 10:48](#), [Acts 19:5](#) However, Jesus said to baptize in the name of the Father, Son, and the Holy Spirit. [Mat 28:19](#) In the book of Acts where it says they were baptized in the name of the Lord, it means they were

baptized by His command and authority. So in the name of Jesus [by His command and authority], believers were baptized in the name of the Father, the Son, and the Holy Spirit. Therefore, if they had been baptized properly they should have heard about the Holy Spirit. However, they were not. They were only baptized into John's baptism.

d. It is questionable if these disciples of John had the crucial information about Jesus' death on the cross and resurrection in order to be saved. If not, Paul led them to this knowledge.

C. So they said,

1. **said-** Gr. **epo**

D. Into John's baptism

1. **John's**

a. This is John the Baptist. His baptism was not a baptism of faith, but a baptism of repentance from sin.

2. **baptism-** Gr. **baptisma-** *immersion*

a. There was no English word for baptism, so an English word was transliterated from the Greek word- **baptisma**.

4. Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus."

A. Then Paul said,

1. **said-** Gr. **epo**

B. John indeed baptized with a baptism of repentance,

1. **repentance-** Gr. **metanoia-** *to change the mind*

a. To accept the grace of the Lord Jesus Christ by faith, one has to change their mind about their sin and legalism. You can't accept a Savior if you don't see you are lost and need saving. To do this you must give up on your own attempts of saving yourself by works.

b. In turning to Jesus you must turn away from something else. To take something new into your hand, you must release what you had been holding first.

c. This wasn't a "clean yourself up first before you come to God" message, but the acknowledging that you needed cleansing and the turning to the cleanser- Jesus Christ.

C. saying to the people that they should believe on Him who would come after him,

1. **saying-** Gr. **lego**

2. **people-** Gr. **laos**

a. This was the people of Israel to whom John was sent.

3. **believe-** Gr. **pisteuo**

a. There is a turning away from, but also a turning to. If all someone did was repent of their sin, but did not put their faith in Jesus Christ for salvation, they would still be lost. It is not just changing your mind that saves you, it is what you change your mind to Jesus that matters.

4. **come-** Gr. **erchomai**

D. that is,

E. on Jesus Christ

5. When they heard *this*, they were baptized in the name of the Lord Jesus.

A. When they heard this,

1. **heard-** Gr. **akouo**

a. This word "heard" comes with the idea of believing what was heard. It is the hearing of faith. [Rom. 10:17](#)

B. they were baptized in the name of the Lord Jesus

1. **name-** Gr. **onoma**

a. Again, this means that they were baptized upon the command and authority of Jesus to baptize in the name of the Father, Son, and the Holy Spirit.

6. And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

A. And when Paul had laid hands on them,

1. **laid upon-** Gr. **epitithemi**

a. The laying on of hands is one of the elementary teachings of Christ. Laying on of hands is used for healing, ordination, and for receiving the baptism in the Holy Spirit.

2. **hands-** Gr. **cheir**

B. the Holy Spirit came upon them,

1. **came upon-** Gr. **erchomai epi**

a. This is the difference between receiving the Holy Spirit at

salvation and receiving the subsequent baptism of the Holy Spirit. At salvation the Spirit comes and indwells a believer for salvation. When a believer is baptized in the Holy Spirit, the Spirit comes **upon them** for service. That is the divine order- within and then upon.

b. The Spirit at salvation is a well of water in us that springs up to eternal life. [John 4:14](#) A well is for your benefit. Later in John the baptism in the Holy Spirit is seen as rivers of water that flow from you. The rivers are to bless others. [John 7:38](#)

C. and they spoke with tongues and prophesied

1. **spoke**- Gr. **laleo**

2. **tongues**- Gr. **glossa**

3. **prophesied**- Gr. **propheteuo**

a. This is what happened on the day of Pentecost. They not only spoke in tongues but also prophesied. The baptism in the Holy Spirit is the doorway to speaking in tongues and the spiritual manifestations listed in [1 Cor. 14:8-10](#).

7. Now the men were about twelve in all.

A. **men**- Gr. **aner**

B. **twelve**- Gr. **dekaduo**

a. Luke was getting this account from Paul, and to his recollection there as about twelve. The Lord knows.

8. And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God.

A. **And he went into the synagogue and spoke boldly for three months,**

1. **went into**- Gr. **eiserchomai**

2. **synagogue**- Gr. **synagoge**

a. Is this groundhog day? Because the same thing is happening over and over with the same results!

3. **spoke boldly**- Gr. **parrhesiazomai**

a. Paul spoke boldly but to the wrong group of people. God called him to preach boldly to the Gentiles. Just because you are bold does not mean you are doing God's perfect will.

4. **three months**- Gr. **treis men**

a. Paul spoke twelve times in the three months ministering on

Saturdays.

B. reasoning and persuading concerning the things of the kingdom of God

1. reasoning- Gr. **dialegomai**

a. You don't win many people over by reason and argument. It has to be done by declaring the truth and letting the Holy Spirit convict.

2. persuading- Gr. **peitho**

3. kingdom- Gr. **basileia**

a. Paul preached a message about a King that rules over a Kingdom. We don't know much about kingdom in the US. We know about elections and presidents that come and go. We did not elect Jesus as King. He is not in for a four year term. He has been put on His throne by His Father and His reign is everlasting!

b. Jesus came preaching the gospel of the kingdom. [Mar 1:14-15](#)

9. But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus.

A. But when some were hardened and did not believe,

1. hardened- Gr. **skleruno**

a. If a heart can be hardened, a heart can be softened.

2. did not believe- Gr. **apeitho**

a. Unbelief will harden the human heart. It is important what you listen to. You can't watch and listen to a lot of the news and keep a tender and soft heart before the Lord.

B. but spoke evil of the Way before the multitude,

1. spoke evil- Gr. **kakologeo**

2. Way- Gr. **hodos**

a. The Way is Jesus and faith in Him. Jesus said I am the Way, the Truth, and the Life. [John 14:16](#)

3. multitude- Gr. **plethos**

C. he departed from them and withdrew the disciples,

1. departed- Gr. **aphistemi**

a. And the Lord said, Amen! Thank you Paul!

2. withdrew- Gr. **aphorizo**

a. Good things happened when Paul turned from the religious Jews and focused on the Gentiles. We will see revival break out in a few verses!

3. disciples- Gr. **mathetes**

a. This was so that the young disciples would not be poisoned by the words of the religious Jews coming against them.

D. reasoning daily in the school of Tyrannus

1. reasoning- Gr. **dialegomai**

a. This Greek word can mean “to reason and argue” but it can also be used of “preaching”. There are two instances in Acts where this Greek word is translated as preaching. [Act 20:7](#), [Act 20:9](#)

2. daily- Gr. **kata hemara-** *by the day*

3. school of Tyrannus- Gr. **schole tis turannos-** *school of the tyrant, prince, ruler*

a. *It was probably a public building or lecture hall with this name whether hired by Paul or loaned to him. The pagan sophists often spoke in such halls. The Codex Bezae adds “from the fifth hour to the tenth” as the time allotted Paul for his work in this hall, which is quite possible, from just before midday till the close of the afternoon (from before the noon meal till two hours before sunset) each day. -Robertson's Word Pictures*

10. And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

A. And this continued for two years,

1. continued- Gr. **ginomai-** *to happen*

2. two years- Gr. **duo etos**

B. so that all who dwelt in Asia heard the word of the Lord Jesus,

1. dwelt- Gr. **katoikeo**

2. Asia

a. This is Asia minor, not the Asian orient.

3. heard- Gr. **akouo**

4. word- Gr. **logos**

a. This is the word of the gospel.

C. both Jews and Greeks

1. Jews

a. Notice that when Paul turned from trying to minister to the Jews and started ministering to the Gentiles, that God drew some Jews to Paul. God is able to do for us effortlessly, what we could not do with great effort. This works when we do what God has called us to do.

2. Greeks- Gr. Hellen

a. These are the Gentiles.

11. Now God worked unusual miracles by the hands of Paul,

A. worked- Gr. poieo- *did*

a. Here we see that God worked. After creation it says that God rested. However, we see in the Bible after the fall God at work again. What caused God to start working again? It was to bring redemption to mankind. The Father worked in the Old Testament preparing redemption. Jesus worked in the gospels to bring and provide a complete redemption. Now the Spirit of God is at work manifesting that redemption. Here God the Holy Spirit worked by the hands of Paul manifesting redemption from sickness and demonic oppression.

B. unusual- Gr. ou tugchano- *no common or ordinary*

a. I think it is important to catch this word "unusual". This means there was usual, common, and ordinary miracles happening in the early church. These were unusual, out of the ordinary. In the majority of churches ANY miracle would be unusual! Oh, how we have fallen in our modern church!

C. miracles- Gr. dunamis- *miraculous power*

D. hands- Gr. cheir

1. Here we see true Christian ministry. It is a co-laboring of God and man. GOD WORKED by the HANDS OF PAUL. It was not God doing it apart from Paul and it was not Paul doing it apart from God. The spiritual and natural work together. God needs a human that has authority on earth for Him to move through. [Mar 16:20](#) If God could do ministry in the earth without man, then things would look a whole lot different than it does! No, God needs to operate through man who has authority in the earth even if it is through prayer.

12. so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.

A. so that even handkerchiefs or aprons were brought from his body to the sick,

1. handkerchiefs- Gr. **soudarion**

a. These were brought by the women. They were to wipe away perspiration since buildings were not air-conditioned in that day.

b. Sweat is a by-product of the fall and the curse. What was used because of the curse of the sweat of the brow, was used for the power of God to bring healing and redemption to people!

2. aprons- Gr. **simikintion**

a. These were work aprons men wore employing their various trades. These were brought by the men.

b. Man's labor was cursed by God after the sin of Adam, but now the symbol of their hard toil was used by God to bring healing and deliverance to others.

c. Both the handkerchiefs and aprons brought healing and deliverance.

d. The people were used in these miracles. They were carriers of the power of God to others. Will you be thus used as well?

3. brought- Gr. **epiphero**

4. body- Gr. **soma**

a. This shows that the power and anointing of God can saturate a human body and be transferred to clothing and then impact another person's body. Usually this power and anointing is transferred by the laying on of hands but if the person in need of healing or deliverance is not present, this mode can be used. Since this is called unusual this needs to be at the leading of the Holy Spirit. We don't see this miracle duplicated in Scripture.

5. sick- Gr. **astheneo- *in be in a weak or feeble condition***

B. and the diseases left them and the evil spirits went out of them

1. diseases- Gr. **nosos**

2. left- Gr. **apallasso- *to rid judicially***

3. evil spirits- Gr. **poneros pneuma- *harmful spirits***

4. went out- Gr. **exerchomai**

- a. Diseases left but the demons came out. Some diseases are caused by a spirit of infirmity. When the spirit is cast out the disease goes with them.

13. Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, "We exorcise you by the Jesus whom Paul preaches."

A. Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits,

1. itinerant- Gr. **perierchomai-** *to go around*

2. exorcists- Gr. **exorkistes-** *one who employs a formula of conjuration for expelling demons*

- a. *There were, as heathen writers tell us, numbers of these Jews in various parts of the world, who wandered about trading on the credulity of men and women, professing to be magicians, fortune tellers, practising the exorcism of evil spirits. Among the Hebrew race there seems always to have existed a strange hankering after these dealings with unlawful arts, and we find in the Pentateuch repeated laws and enactments against these sorcerers, witches, dealers in enchantments, and the like. At the time of our Lord many of the Jewish exorcists pretended to possess a power of casting out evil spirits by some occult art, which they professed was derived from King Solomon. This legend Josephus relates in the following terms: 'God enabled Solomon to learn the art of expelling demons; he left behind him the method of using exorcism by which demons are driven away so that they never return, and this manner of cure is of great power unto this day.'* -Popular Commentary

3. took it upon themselves- Gr. **epicheireo-** *to take in hand, undertake, attempt*

- a. Many take it upon themselves to do things in the name of the Lord and He never as called them or sanctioned them to do them. This is pride and self-will. God resists the proud.

4. call- Gr. **onomazo-** *to name*

5. name- Gr. **onoma**

6. evil spirits- Gr. **poneros pneuma**

B. saying- Gr. lego

C. We exorcise you by the Jesus whom Paul preaches.

1. **exorcise- Gr. horkizo- to adjure (solemnly implore)**

a. We are not called as Christians to perform "exorcisms". We are not to use formulas and incantations in dealing with evil spirits. We simply cast spirits out in the name of Jesus.

2. **preaches- Gr. kerusso**

a. They did not have a personal relationship with Jesus. They were using the name of Jesus second hand.

b. They said, "Who by the Jesus Paul preaches." They did not preach Jesus directly because they did not know Jesus. They wanted the results of Jesus without the relationship with Jesus and the submission to His will that comes with it. Many Christians are in this line today. You can't take the fruit without taking the root was well.

14. Also there were seven sons of Sceva, a Jewish chief priest, who did so.

A. Also there were seven sons of Sceva,

1. **seven- Gr. hepta**

2. **sons- Gr. huios**

3. **Sceva- means left handed**

a. Nothing is known of this man.

B. a Jewish chief priest,

1. **chief priest- Gr. archiereus**

a. *Many suppositions have been hazarded respecting this title of Sceva the Jew, 'chief of the priests.' Some imagine he must have been head of one of the twenty-four courses into which the priests of the Temple were divided. But surely one holding such a dignified position in the proud Hebrew hierarchy of Jerusalem, never would have stooped to the occupation of a charlatan and an impostor. Others have suggested that he was once the high priest at Jerusalem, and had been deposed, as we know was not unfrequently the case, by the Roman imperial government. But no such name appears in the list of high priests that we possess. It is more probable that the rank he held was purely a local one in the synagogue of Ephesus, a city where we should not be surprised to find, even among her*

*most distinguished citizens, dabblers in these occult arts. -
Popular Commentary*

b. Every town with a synagogue had a Sanhedrin of 23 members, if there were 120 Jews in the place; of three members, if there were fewer. Sceva was [probably] a member of the Sanhedrin at Ephesus (CB).

C. who did so

1. **did-** Gr. **poieo**

15. And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?"

A. And the evil spirit answered and said,

1. **evil spirit-** Gr. **poneros pneuma**

2. **answered-** Gr. **apokrinomai**

3. **said-** Gr. **epo**

B. Jesus I know,

1. **know-** Gr. **ginosko-** *to know by experience, suggesting a personal knowledge and recognition*

a. This evil spirit knew Jesus very well from experience!

C. and Paul I know,

1. **know-** Gr. **epistami-** *to be acquainted with, to understand, to know about*

a. The evil spirit knew Jesus very well by experience and it was well acquainted with Paul.

D. but who are you?

1. The evil spirit did not know or recognize these seven unbelievers who were working for the devil!

2. A believer is known in three realms- in heaven, on the earth, and by spirits under the earth [demons]. An unbeliever is not known in heaven or under the earth. Jesus will say to unbelievers- I never knew you. [Mt. 7:23](#) Satan does not even know or acknowledge those working for Him!

16. Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded.

A. Then the man in whom the evil spirit was leaped on them,

1. **man-** Gr. **anthropos**
2. **evil spirit-** Gr. **poneros pneuma**
3. **leaped-** Gr. **ephallomai-** *to spring upon*

B. overpowered them,

1. **overpowered-** Gr. **katakuriuo-** *to completely master*

C. and prevailed against them,

1. **prevailed-** Gr. **ischuo-** *to exercise force*
 - a. A demon is able to give a person super human strength.
 - b. As in the movies where you see one guy take out a whole room of bad guys, so it was with this demonized man. There was some real "Bruce Lee stuff" going on in that house that day to take down seven men!

D. so that they fled out of that house naked and wounded

1. **fled out-** Gr. **ekpheugo**
2. **house-** Gr. **oikos**
3. **naked-** Gr. **gumnos**
 - a. It is a very thorough victory when you have stripped a person of their clothing after the conflict. All seven men left naked.
 - b. If we stand in our own strength, wisdom, and performance the enemy can defeat us and strip us bare. But if we stand in Jesus we can whip the enemy and he will run away naked!
4. **wounded-** Gr. **traumizo**
 - a. They were wounded and traumatized! We get the word "traumatize" from this Greek word!
 - b. Now, by the time the demonized man had whipped up on say about the fourth guy, I would have already left the building! However, since they were brothers they obviously were trying to help each other against the attack.

17. This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

A. This became known both to all Jews and Greeks dwelling in Ephesus;

1. **became known-** Gr. **gnostos**
 - a. Word travels fast!

2. **dwelling-** Gr. **katoikeo**

B. and fear fell on them all,

1. **fear**- Gr. **phobos**

a. This is the fear of God. We need this today in our churches and in our society. When there is a lack of the fear of the Lord, there will be wickedness prevalent.

2. **fell**- Gr. **epipto**

C. **and the name of the Lord Jesus was magnified**

1. **name**- Gr. **onoma**

2. **magnified**- Gr. **megaluno**

a. The name of the Lord Jesus can't be bigger than it already is, but it can be so in the estimation and eyes of people. We can get a better vision of Jesus to see Him as He truly is.

b. Paul was not directly involved in this, but through this event the name of Jesus was magnified. This is what every Christian and especially minister should desire- that the name of Jesus be magnified. It is not important if we are directly involved in that process. We should not seek that our name be magnified.

c. The fear of God will lead to God being glorified and magnified. [Luk 7:16](#)

18. **And many who had believed came confessing and telling their deeds.**

A. **believed**- Gr. **pisteuo**

B. **confessing**- Gr. **ekhomologeo**- *to acknowledge or (by implication of assent) agree fully, to confess in detail*

1. This word along with the Greek word for "telling" in this verse describes a **detailed** admission or acknowledgement. The usual word for "confess" is **homologeio** which is a more general word which means a general admission or acknowledgment. It is not detailed. The word **homologeio** is used in [1 John 1:9](#) which means in that context that if one generally admits and acknowledges they have sinned that God will forgive their sin. This is at salvation, not an on-going enumeration of detailed sins. At salvation you admit and acknowledge you have sinned and are a sinner that needs salvation. Once you are saved you are cleansed from all unrighteousness once and for all by the blood of Jesus. Many teach that [1 John 1:9](#) means that we keep up a detailed confession of our sins to God in order to stay forgiven. This is not the case and is taken out of context and is not the correct use of the Greek word confess- **homologeio**. If we

were meant to give God an on-going detailed confession of our sins, then the word **ekhomologeō** would have been used.

2. The detailed confession of sins is the word **ekhomologeō**. This Greek word is used of those who came to John the Baptist confessing their specific sins. [Mark 1:5](#) They gave the specific details to John.

3. Here we see that they came confessing their deeds. The word is **ekhomologeō**- detailing their sins.

C. **telling**- Gr. **anaggello**- *to announce in detail*

D. **deeds**- Gr. **ergon**

1. The wrongful deeds or sins.

19. Also, many of those who had practiced magic brought their books together and burned *them* in the sight of all. And they counted up the value of them, and *it* totaled fifty thousand *pieces* of silver.

A. **Also,**

B. many of those who had practiced magic brought their books together and burned them in the sight of all.

1. **practiced**- Gr. **prasso**- *perform repeatedly or habitually*

a. This word speaks of a lifestyle not an occasional action.

2. **magic**- Gr. **periergos**- *It was also a standard term for black arts or magic. It pointed to the lengthy and various rituals involved in incantation ceremonies and the fastidiousness with which they were performed.*

a. *Denotes properly "those things that require care or skill," and was thus applied to the arts of "magic, jugglery, and sleight of hand" that were practiced so extensively in Eastern countries. That such arts were practiced at Ephesus is well known. The Ephesian letters, by which incantations and charms were supposed to be produced, were much celebrated. They seem to have consisted of certain combinations of letters or words, which, by being pronounced with certain intonations of voice, were believed to be effectual in expelling diseases, or evil spirits; or which, by being written on parchment and worn, were supposed to operate as amulets, or charms, to guard from evil spirits or from danger. -Barnes Commentary*

3. **brought together**- Gr. **sumphero**

4. **books**- Gr. **biblos**

- a. They were convicted of their occultic lifestyle and brought their magic books that contained their incantations and completely destroyed them.
- b. I remember when I came to the Lord during my college days there was a favorite author I had of which I had many books written by him. He was noted for writing horror stories. I felt led by the Lord to get rid of all of them. I threw them all away. My roommate at the time thought I was completely out of my mind and stupid to do that. I was throwing away hundreds of dollars, but I knew that I needed to get rid of them. I don't regret it one bit.
- c. Is there something that you need to get rid of that is not pleasing to the Lord or that even is against Him and His nature?

5. **burned**- Gr. **katakaio**- *to consume or burn completely*

- a. This word means to burn completely. They could not come back later and retrieve their half-burned book. No, they were completely destroyed.
- b. We need to completely destroy what is not of the Lord. We don't need to do this partially just to be able to retrieve it again later and resume our old ways.

6. **sight**- Gr. **enopion**

C. And they counted up the value of them,

1. **counted**- Gr. **sumpsephizo**- *to calculate together, compute, reckon up*

2. **value**- Gr. **time**

- a. It is important what we value. The world values things that are an abomination to the Lord. [Luke 16:15](#) We should not value what the world values.

D. and it totaled fifty thousand pieces of silver

1. **totaled**- Gr. **heurisko**- *found it*

2. **fifty thousand**- Gr. **penta murias**

3. **silver**- Gr. **argurion**

- a. If it was reckoned of Jewish silver than it would be about \$35,000 or if it was reckoned of Greek silver this would be around \$10,000 today.

20. So the word of the Lord grew mightily and prevailed.

A. **word**- Gr. **logos**

B. **Lord**- Gr. **kurios**

1. The Lord Jesus.

C. **grew**- Gr. **auxano**

1. This is the end result of all true signs and wonders. They will point to and facilitate the spread of the Word of God. [Acts 12:24](#)

D. **mightily**- Gr. **kata kratos**- *according to or in regards to ruling power*

1. When the Word of God is received, believed, and acted upon it asserts ruling power.

E. **prevailed**- Gr. **ischuo**- *had force or impact*

1. This wording was used of the flood of Noah. It says the waters grew mightily upon the earth and prevailed. [Gen. 7:18](#) Likewise, it has been prophesied that the knowledge of the Lord will cover the earth as the waters cover the seas. [Is. 11:9](#)

21. When these things were accomplished, 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."

A. **When these things were accomplished,**

1. **accomplished**- Gr. **pleroo**

B. **Paul purposed in the Spirit,**

1. **purposed**- Gr. **tithemi**- *to place or set*

2. **Spirit**- Gr. **pnema**

a. This should be a lower case "s" not a capital "S". This was not the Holy Spirit but his own spirit. This was his own deep desire, not a direction from the Holy Spirit. How do we know this? Because Paul will be told **not to go to Jerusalem through the Spirit** later on. [Acts 21:4](#) God does not vacillate or change His mind!

C. **when he had passed through Macedonia and Achaia,**

1. **passed through**- Gr. **dierchomai**

2. **Macedonia**

a. The region of Philippi and Thessalonica.

3. **Achaia**

a. The region of Corinth.

D. **to go to Jerusalem,**

1. Jerusalem

- a. Paul's ministry was not in Jerusalem. Paul had taken up offerings to minister to the Jews in Jerusalem.
- b. After Paul got saved he was in the temple and the Lord told him to depart from Jerusalem because his testimony about Jesus would not be received. [Acts 22:18](#) He told Paul to go to the Gentiles. God did not change His mind! Often we think we can get God to change His mind. So what changed now? Nothing! They would have not received it then and they did not receive it now! They almost killed him and he never even got to speak of Jesus' death and resurrection!

E. **saying-** Gr. **lego**

F. **After I have been there,**

1. **been-** Gr. **ginomai**

G. **I must also see Rome**

1. **see-** Gr. **eido**

2. Rome

- a. Paul had two things drawing on him at this time. One was a strong natural desire to minister to the Jews in Jerusalem. The other was a leading from the Lord to go minister to the Gentiles in Rome.
- b. Paul would see Rome but it would be after an all expense cruise to Rome as a prisoner in chains!

22. So he sent into Macedonia two of those who ministered to him, Timothy and Erastus, but he himself stayed in Asia for a time.

A. **So he sent into Macedonia two of those who ministered to him,**

1. **sent-** Gr. **apostello**

2. Macedonia

- a. To the churches in Philipp and Thessalonica.

3. **two-** Gr. **duo**

4. ministered- Gr. diakoneo- *to serve*

- a. Timothy did not start out being an apostle or a pastor. He started serving in another man's ministry. That is God's way. If you have not been faithful in what is another man's, who will entrust you with your own. The answer is no one, even God!

B. **Timothy and Erastus,**

1. **Timothy**- means *one who honors God*

2. **Erastus**- means *lovely*

a. *Erastus was chamberlain of Corinth (Rom 16:23), or, more properly, the treasurer of the city (see the notes on that place), and he was, therefore, a very proper person to be sent with Timothy for the purpose of making the collection for the poor at Jerusalem. Paul had wisdom enough to employ a man accustomed to monied transactions in making a collection. On this collection his heart was intent, and he afterward went up with it to Jerusalem.* -Barnes Commentary

b. Timothy means "one who honors God" and Erastus means "lovely". We are to love every Christian but it is much more pleasurable to love those who honor God and are lovely. We are to love everyone, but you should choose carefully those you work well with in a ministry partnership.

c. Paul always worked in the context of a team. It made him much more productive than if he had worked alone.

d. Jesus worked in the context of a team. If he did so, I think it is wise to do the same!

C. but he himself stayed in Asia for a time

1. **stayed**- Gr. **epecho**- *to check, delay, stop, stay*

a. This word implies that he was delayed due to some reason that needed his attention.

2. **Asia**

3. **time**- Gr. **chronos**

23. And about that time there arose a great commotion about the Way.

A. time- Gr. **kairos**- **season, time period**

1. What time was this? It was the time in which Paul stayed in Asia when his companions had left for Macedonia and Achaia. It is evident that Paul was feeling it was time to leave. He was being pulled with a desire to go minister to the Jews in Jerusalem, but also his need to go to Rome, but he still stayed where he was. Instead of going himself he sent others. It was at this time his peaceful stay at Ephesus ended. I think it is quite possible the Lord was indicating to Paul that it was time for him to leave but Paul still stayed. If he would have left with Timothy and Erastus he would have avoided a very dangerous

situation in which he almost lost his life. Paul mentioned this dangerous time later in the book 2 Corinthians. [2 Cor. 1:8-9](#)

2. God's protection coincides with being where He has called you and directed you to be. Much harm happens when we neglect or reject the inward witness and leading of the Lord.

B. great- Gr. **ou oligos-** *no small*

C. commotion- Gr. **tarachos-** *agitation, commotion, consternation, terror, excitement, tumult, public contention*

1. We will see the cause of this in the verses to come.

D. way- Gr. **hodos**

1. Christianity was called "the Way". Jesus Christ is the Way to salvation- not many ways, but THE Way.

24. For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen.

A. For a certain man named Demetrius,

1. certain man

a. As we have seen through our study in the book of Acts, the phrase "a certain man" refers to an unbeliever. Believers in acts are referred to as "a certain disciple". This man was certainly an unbeliever.

2. Demetrius- means *belonging to corn or Ceres*

a. It appears this man came to the faith later under the apostle's John's ministry in this same city of Ephesus. John says of him that he had a good testimony with all. [3 John 1:12](#)

B. a silversmith,

1. silversmith- Gr. **argurokopos-** *to work with silver*

C. who made silver shrines of Diana,

1. silver- Gr. **argureos-** *made of silver*

2. shrines- Gr. **naos-** *temple*

a. These were small silver replicas of the temple of Diana.

b. Ephesus was the Las Vegas of the day where people came to have fun and enjoy the darker pleasures of life. To commemorate their trip as a memento people would buy a little silver shrine of the temple of Diana to remember the pleasures they found within it during their stay. People would pay to have sex with the temple prostitutes there. As an idol, these

were probably worshipped in the home of those who bought them.

c. It is generally known that the temple of Diana at Ephesus was deemed one of the seven wonders of the world, and was a most superb building. It appears that the silver shrines mentioned here were small portable representations of this temple, which were bought by strangers as matters of curiosity, and probably of devotion. If we can suppose them to have been exact models of this famous temple, representing the whole exterior of its magnificent workmanship, which is possible, they would be held in high estimation, and probably become a sort of substitute for the temple itself, to worshippers of this goddess who lived in distant parts of Greece. The temple of Diana was raised at the expense of all Asia Minor, and yet was two hundred and twenty years in building, before it was brought to its sum of perfection. It was in length 425 feet, by 220 in breadth; and was beautified by 127 columns, which were made at the expense of so many kings; and was adorned with the most beautiful statues. To procure himself an everlasting fame, Erostratus burned it to the ground the same night on which Alexander the Great was born. It is reported that Alexander offered to make it as magnificent as it was before, provided he might put his name on the front; but this was refused. It was afterwards rebuilt and adorned, but Nero plundered it of all its riches. This grand building remains almost entire to the present day, and is now turned into a Turkish mosque. See an account of it in Montfaucon, Antiq. Expliq. vol. ii., with a beautiful drawing on plate vi., No. 20. See also Stuart's Athens. There were also pieces of silver struck with a representation of the temple of Minerva on one side: many coins occur in the reigns of the first Roman emperors, where temples, with idols in the porch, appear on the reverse; and several may be seen in Muselius, in the reigns of Trajan, Adrian, Antoninus Pius, etc. A beautiful representation of the temple of Diana at Ephesus may be seen on a medal engraved by Montfaucon, in his Antiq. Expliq. Suppl. vol. ii. plate 33. It has eight Doric columns in front, which Pliny says were sixty

feet in length. In the entrance, the figure of Diana is represented with a sort of tower upon her head; her arms are supported by two staves; at her feet are represented two stags with their backs towards each other. The sun is represented on the right side of her head, and the moon as a crescent on the left. -Clarke Commentary

3. Diana- means *perfect light*

a. *This was a celebrated goddess of the pagan, and one of the twelve superior deities. In the heavens she was Luna, or Meui (the moon); on earth, Diana; and in hell, Hecate. She was sometimes represented with a crescent on her head, a bow in her hand, and dressed in a hunting habit; at other times with a triple face, and with instruments of torture. She was commonly regarded as the goddess of hunting. She was also worshipped under the various names of Lucina, Proserpine, Trivia, etc. She was also represented with a great number of breasts, to denote her as being the fountain of blessings, or as distributing her benefits to each in their proper station. She was worshipped in Egypt, Athens, Cilicia, and among pagan nations generally; but the most celebrated place of her worship was Ephesus, a city especially dedicated to her. -Barnes Commentary*

b. Diana means "perfect light". The enemy will always try to copy and mimic the one and true God, who is the One and only perfect light!

D. brought no small profit to the craftsmen

1. **brought-** Gr. **parecho-** *present, afford*

2. **small-** Gr. **oligos**

3. **profit-** Gr. **ergasia-** *a living, a means of one's work and wages*

a. These men made their living by making and selling silver images to tourists. They were in the merchandise business.

4. **craftsmen-** Gr. **technites-** *artisan, tradesman, technician*

25. He called them together with the workers of similar occupation, and said: "Men, you know that we have our prosperity by this trade.

A. He called them together with the workers of similar occupation,

1. **called together-** Gr. **sunathroizo-** *to hoard, gather*

a. Those who have rebellion in their heart will always try to get others on their side because they are weak and insecure and they know there is strength in numbers.

2. **workers**- Gr. **ergates**

3. **similar occupation**- Gr. **toioutos**- *such ones*

a. Those who also made images for sale.

B. and said,

1. **said**- Gr. **epo**

C. Men- Gr. **aner**- *males*

D. you know that we have our prosperity by this trade

1. **know**- Gr. **epistamai**- *to understand*

2. **prosperity**- Gr. **euporia**- *riches, means, wealth*

a. Religion has been a big money maker. [1 Tim. 6:5](#)

b. In the middle ages the religious church made religion into a huge money making scheme. They sold indulgences and relics for great sums of money.

3. **trade**- Gr. **ergasia**- *living, livelihood*

a. At the root of religion is the love of money. If you start touching someone's money they will turn ugly.

26. Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands.

A. Moreover you see and hear that not only at Ephesus,

1. **see**- Gr. **theoreo**- *to be a spectator, to gaze on, contemplate; to behold, view with interest and attention, to contemplate mentally, consider*

a. Please see the order here. **See and hear**. The gospel is not something that is just heard but it is something to see in manifestation. There was something that could be seen happening not just heard because of the preaching of the Word of God and the gospel.

b. People should see in us the fruit of the gospel.

c. Paul believed in show and tell! [Acts 20:20](#)- *And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, KJV*

2. **hear-** Gr. **akouo**

a. Faith comes by hearing.

3. **Ephesus**

B. but throughout almost all Asia,

1. **Asia**

a. If one man could impact an entire region of the world, then what is up with our church today and our lack of influence in turning the Great Commission into the Great Fulfillment?

C. this Paul has persuaded and turned away many people,

1. **persuaded-** Gr. **pisteuo**

a. The word faith comes from the Greek word which means to persuade.

2. **turned away-** Gr. **methistemi-** *to cause a change of position; to remove, transport, to transfer, met. to cause to change sides*

a. They were turned away from lies and the enemy! The world calls down up and up down. They call light dark and dark light. They are backwards but think they are right.

b. They changed sides from the wrong side to the right side, but here Demetrius thinks they were on the right side and those who listened to Paul went to the wrong side.

3. **people-** Gr. **ochlos**

D. saying that they are not gods which are made with hands

1. **saying-** Gr. **lego**

2. **gods-** Gr. **theos**

a. There is only one God. There are no such thing as other gods. They are either fabrications or demons. [1 Cor. 8:4](#)

3. **made-** Gr. **poieo**

4. **hands-** Gr. **cheir**

a. How can hands made by God make a god? The heavens themselves can't contain God. This means the universe in all its vast dimensions can't contain God! [2 Chron. 6:18](#)

27. So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess Diana may be despised and her magnificence destroyed, whom all Asia and the world worship."

A. So not only is this trade of ours in danger of falling into disrepute,

1. **trade-** Gr. **meros-** *portion, part*

a. They were concerned that their part of the money that the temple brought in would be cut off. Notice, that this was mentioned first before the concern for the great name and reputation of Diana!

2. **danger-** Gr. **kinduneuo-** *to be in jeopardy, to be in danger, to put in peril*

3. **falling into disrepute-** Gr. **erchomai eis apelegmos-** *come unto censure, repudiation of a thing shown to be worthless*

B. but also the temple of the great goddess Diana may be despised and her magnificence destroyed,

1. **temple-** Gr. **hieron**

a. The despising of the temple of Diana would hurt their business, because they made image replicas of the temple.

b. *This temple, so celebrated, was regarded as one of the seven wonders of the world. It was 220 years in building before it was brought to perfection. It was built at the expense of all Asia Minor. The original object of worship among the Ephesians was a small statue of Diana, made of wood, but of what kind of wood is unknown. Pliny says that the temple was made of cedar, but that it was doubtful of what kind of wood the image was made. Some have said that it was of ebony. Mucian, who was three times consul, says that the Image was made of vine, and was never changed, though the temple was rebuilt seven times (Pliny, 16:79). See Vitruvius, ii. 9. It was merely an Egyptian hieroglyphic, with many breasts, representing the goddess of Nature - under which idea Diana was probably worshipped at Ephesus. Since the original figure became decayed by age, it was propped up by two rods of iron like spits, which were carefully copied in the image which was afterward made in imitation of the first. A temple, most magnificent in structure, was built to contain the image of Diana, which was several times built and rebuilt. The first is said to have been completed in the reign of Servius Tullius, at least 570 b.c. Another temple is mentioned as having been designed by Ctesiphon, 540 years before the Christian era, and which was completed by Daphnis of Miletus and a citizen of Ephesus. This temple was partially destroyed by fire on the very*

day on which Socrates was poisoned, in 400 b.c., and again in 356 b.c., by the philosopher Herostratus, on the day on which Alexander the Great was born. He confessed, upon being put to the torture, that the only motive he had was to immortalize his name. The four walls, and a few columns only, escaped the flames. The temple was repaired, and restored to more than its former magnificence, in which, says Pliny (lib. xxxvi. c. 14), 220 years were required to bring it to completion. It was 425 feet in length, 220 in breadth, and was supported by 127 pillars of Parian marble, each of which was 60 feet high. These pillars were furnished by as many princes, and 36 of them were curiously carved, and the rest were finely polished. Each pillar, it is supposed, with its base, contained 150 tons of marble. The doors and panelling were made of cypress wood, the roof of cedar, and the interior was rendered splendid by decorations of gold, and by the finest productions of ancient artists. This celebrated edifice, after suffering various partial demolitions, was finally burned by the Goths, in their third naval invasion, in 260 a.d. Travelers are now left to conjecture where its site was. Amidst the confused ruins of ancient Ephesus, it is now impossible to tell where this celebrated temple was, once one of the wonders of the world. "So passes away the glory of this world." See the Edinburgh Encyclopedia's "Ephesus" also Anacharsis' Travels, vol. vi. p. 188; Ancient Universal Hist., vol. vii. p. 416; and Pococke's Travels. -Barnes Commentary

2. **great**- Gr. **megas**

3. **goddess**- Gr. **thea**

4. **Diana**- means *perfect light*

5. **despised**- Gr. **eis oudeis logizomai**- *come to no account*

6. **magnificence**- Gr. **megaleiotes**- *majesty, magnificence, glory*

7. **destroyed**- Gr. **kathaireo**- *to take or pull down*

a. Those in religion don't think straight. If Diana was so great and powerful then why was Demetrius so concerned that she would be repudiated, made of no account, and her glory destroyed? That sounds like a pretty weak god!

b. We should not be concerned about God being destroyed by what people do against Him. He can handle Himself! He has

had much more stiffer competition than measly little men come against Him. Satan and His host came against God once and God knocked him to the earth as fast as a lightning strike!
c. God will never be pulled down from His throne, but He has the power to pull down anyone or anything that exalts themselves or itself against Him. [2 Cor. 10:5](#)

C. whom all Asia and the world worship

1. **world**- Gr. **oikoumene**- *the inhabited world*
2. **worship**- Gr. **sebomai**

28. Now when they heard *this*, they were full of wrath and cried out, saying, "Great *is* Diana of the Ephesians!"

A. Now when they heard this,

1. **heard**- Gr. **akouo**
 - a. Faith comes by hearing, but so does fear and anger.

B. they were full of wrath and cried out,

1. **full**- Gr. **pleres**
2. **wrath**- Gr. **thumos**- *passion*
 - a. One man stirred up a group which would then spread to the whole city. I am reminded by what James said, that the tongue is like a small spark that can end up burning down an entire forest! [James 3:5](#)

3. **cried out**- Gr. **krazo**- *to croak, shriek, or scream*

C. saying- Gr. **lego**

D. Great is Diana of the Ephesians

1. **Great**- Gr. **meGas**
 - a. Again, if she was so great, then why did she need to be protected from Paul?
2. **Diana**
3. **Ephesians**
 - a. There were different versions of Diana in different places.
 - b. *The Ephesian Diana is represented in some statues all covered with breasts, from the shoulders down to the feet; and in others from the breast to the bottom of the abdomen; from which we find that she was widely different from Diana the huntress.* -UCRT

29. So the whole city was filled with confusion, and rushed into the theater with one accord, having seized Gaius and Aristarchus, Macedonians, Paul's travel companions.

A. So the whole city was filled with confusion,

1. **whole-** Gr. **holos**

2. **city-** Gr. **polis**

a. Ephesus

3. **filled-** Gr. **pletho**

4. **confusion-** Gr. **sugchusis-** *to pour together, to confound by mixing; confusion, tumult, uproar*

a. This word means to confound or confuse by mixing. The enemy tries to bring us into confusion by mixing. He will mix law and grace. He will mix truth with lies. He will mix light with dark. People get confused when things are mixed. Many Christians are confused when the old covenant is mixed with the new covenant.

b. Different people were saying different things in this situation and it brought great confusion to the city.

c. Sometimes it seems our whole nation is filled with confusion. This is the work of the enemy.

d. Confusion is the result of envy and strife. [Jas 3:16](#)

Demetrius started this whole thing out of envy for Paul's influence in the city. He sowed the strife that was manifesting in a large harvest of confusion in the city.

B. and rushed into the theater with one accord,

1. **rushed-** Gr. **hormao**

2. **theater-** Gr. **theatron**

a. *This is where the public plays were acted in honour of the goddess Diana, and where, among other things, men were set to fight with wild beasts; and very likely the intention of the mob, in hurrying Paul's companions thither, was to throw them to the wild beasts. A theatre is a spectacle or show, so called, because in them fights were shown, plays were acted, games exercised, and battles fought between men and men, and between men and beasts, and between beasts and beasts. - Barnes Commentary*

b. *The theatre of Ephesus was of vast size, and capable of*

accommodating, according to the usual computation, at least 20,000 persons. These mighty buildings were used not only for dramatic representations, but also for great shows of gladiators, who fought sometimes one with the other, sometimes with wild beasts. They were also favourite meeting-places for the citizens when on any momentous occasion they were called together. This was the custom in Greek, not in Roman cities. -Popular NT Commentary

3. **one accord**- Gr. **homothumadon**- *having the same passion*

a. They were not being led by rational thought or understanding, but by passion.

b. I see this today in our society. People are not being led by rational thought, truth, or understanding. They are being led by emotions stirred up by a mixture of influences from our news, media, entertainment, and sports worlds.

C. **having seized Gaius and Aristarchus,**

1. **seized**- Gr. **sunarpazo**- *to snatch up, clutch; to seize and carry off suddenly, to seize with force and violence*

2. **Gaius**- means *lord or ruler*

a. *Being a Macedonian, he could not be the Gaius of Derbe, mentioned in the same place, nor the Gaius of Corinth, [1Co 1:14](#) but some third person. -Gill Commentary*

3. **Aristarchus**- means *the best ruler*

a. *Aristarchus accompanied Paul on his journey to Jerusalem ([Act 20:4](#)) which ended in his arrest by the Romans. He was with Paul in the memorable voyage which terminated in the shipwreck off Melita ([Act 27:2](#)). He seems to have been the apostle's companion during his first imprisonment at Rome, as he is mentioned in the Epistle to the Colossians, chap. [Act 4:10](#), and in the little letter to Philemon, [Act 19:24](#). Subsequent history speaks of him as suffering martyrdom with Paul, and by a similar death. There is another tradition which alludes to him as Bishop of Apamæa. -Popular NT Commentary*

b. Gaius and Aristarchus both have names which means "ruler". Jesus said that those who rule in the world exercise control over others. Those who are great in the kingdom are those who serve. Both of these men had humble and servant

hearts and they faithfully served the Lord and Paul.

D. Macedonians

1. Aristarchus was from Thessalonica in Macedonia. Gaius was either from Philippi, Thessalonica, or Berea.

E. Paul's travel companions

1. **travel companions-** Gr. **sunekdemos-** *co-absentee from one's home, co-traveler*

a. Paul rarely traveled alone, and if he did it was an absolute necessity placed upon him. Paul worked in a team framework. We should as well.

30. And when Paul wanted to go in to the people, the disciples would not allow him.

A. And when Paul wanted to go in to the people,

1. **wanted-** Gr. **boulomai-** *resolved, determined*

2. **go-** Gr. **erchomai**

3. **people-** Gr. **demos**

a. He wanted to explain himself and what an opportunity to preach the gospel with the whole city in one place in the theater! It would not have turned out well for Paul.

B. the disciples would not allow him

1. **disciples-** Gr. **mathetes**

a. These were those converted to the faith under Paul's ministry. They were not Paul's disciples, but the Lord's disciples. As a pastor or spiritual leader you must realize those entrusted to your care are the Lord's not yours.

2. **allow-** Gr. **eao**

a. The disciples had submitted themselves to Paul leadership, but in this case they unanimously moved in Paul's best interest and all said "no" to him. A leader must be humble and sensitive enough to realize when no one is following you as a leader then you are just out for a walk. You cease being a leader when no one is following. When everyone under you says "no" to you, then you best take that to prayer. In those cases it often is best to allow them to overrule you. Now, there are times where you have a word from the Lord and you should not be swayed even if no one agrees. There is a

balance.

31. Then some of the officials of Asia, who were his friends, sent to him pleading that he would not venture into the theater.

A. Then some of the officials of Asia,

1. officials of Asia- Gr. **asiarches-** *rulers or leaders of Asia*

a. These officials were ten in number, chosen annually to superintend and preside over the games and festivals held in honour of the emperor and the gods. They were selected from the cities of Proconsular Asia, generally, according to Strabo, from Tralles, as the citizens of that place were reckoned among the most wealthy in Asia. Upon these men fell the expense of providing these costly games—the hiring gladiators, the importing of wild beasts, and many other smaller expenses.

The games of Ephesus were termed the Artemision, and were held in the month of May in honour of Diana (Artemis) of the Ephesians. It is generally supposed that one of these ten was selected as president, but that the total expenses incurred were shared among the ten. -Popular NT Commentary

b. Paul knew people in high places that God had given him favor with. The kingdom of God runs on the rails of revelation and relationship. God is the master connector of people.

B. who were his friends,

1. friends- Gr. **philos**

a. Notice that there were "disciples" in the last verse and then there are "friends" in this verse. A minister should have both. Usually those being disciplined by you are not considered your friends. A minister needs friends outside his circle of ministry. Most ministers only minister to disciples but have no real friends. This is sad and unhealthy.

b. By the combination of the beseeching of the disciples and his friends Paul acquiesced and did not come to the theater. Thank God for good friends!

C. sent to him pleading that he would not venture into the theater.

1. sent- Gr. **pempo**

2. pleading- Gr. **parakaleo-** *to exhort, beseech, encourage, plead*

3. venture- Gr. **didomi-** *give*

a. For Paul to go into the theater at that time would be him giving up his life. He would have not made it out alive.

4. **theater-** Gr. **theatron**

32. Some therefore cried one thing and some another, for the assembly was confused, and most of them did not know why they had come together.

A. Some therefore cried one thing and some another,

1. **cried-** Gr. **krazo**

2. **one thing and some another**

a. The crowd was getting mixed messages. We saw earlier that the word "confusion" means to confound by mixing.

B. for the assembly was confused,

1. **assembly-** Gr. **ekklesia-** *called out ones, church*

a. These were "called out" to meet at the theater.

2. **confused-** Gr. **sugcheo-** *to pour together, commingle. to confound by mixing*

a. There are a lot of confused assemblies and churches due to mixed messages.

C. and most of them did not know why they had come together

1. **most-** Gr. **pleion**

2. **know-** Gr. **eido**

a. There are some really funny scriptures and this is one of them. We have a whole stadium full of people shouting at the top of their lungs, and one stops and asks his neighbor, "Hey bud, what are we even here for and why are we shouting?" The other one shrugs his shoulders and then starts shouting again.

3. **come together-** Gr. **sunerchomai**

33. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander motioned with his hand, and wanted to make his defense to the people.

A. And they drew Alexander out of the multitude,

1. **Alexander-** means *helper of men*

a. This is probably Alexander the coppersmith which Paul noted as being opposed to him and doing him great harm.

[2Ti 4:14](#)

2. **multitude**- Gr. **ochlos**- crowd

B. the Jews putting him forward

1. **Jews**- Gr. **loudaios**

a. *The Jews on this occasion, well aware of the dislike and mistrust with which they were generally regarded by the Gentile populations among whom they dwelt, fearful lest they—as was only too probable—should be confounded with Paul and his disciples, put forward one of their people to explain to the Ephesians that the Jews, far from being inculpated with Paul and his school, hated these men with a hatred equal to or even greater than theirs. If, as we suppose, this man was identical with Alexander the coppersmith, his trade might have led him into certain relations with Demetrius and his fellow-craftsmen who also worked in metal.* -Popular NT Commentary

2. **putting forward**- Gr. **proballo**- *to throw or cast forward*

a. This word implies there was some reluctance on the part of Alexander. This is not because he cared for Paul, but for his own life.

C. And Alexander motioned with his hand,

1. **motioned**- Gr. **kataseio**- *to motion down with the hand, wave the hand downward to bring silence*

2. **hand**- Gr. **cheir**

D. and wanted to make his defense to the people

1. **wanted**- Gr. **thelo**

2. **defense**- Gr. **apologeomai**- *to defend one's self against a charge*

a. Alexander wanted to defend the Jews and separate themselves from the Christian sect which at that time was largely Jewish.

b. We get the English word “apologetics” from this root word. Apologetics is the defense of what one believes.

3. **people**- Gr. **demos**

34. But when they found out that he was a Jew, all with one voice cried out for about two hours, "Great *is* Diana of the Ephesians!"

A. But when they found out that he was a Jew,

1. **found out**- Gr. **epiginosko**- *to recognize or know fully*

2. Jew

a. *There was a general prejudice against the Jews. They were disposed to charge the whole difficulty on Jews - esteeming Christians to be but a sect of the Jews. -Barnes Commentary*

B. all with one accord cried out for about two hours,

1. **one accord cried out-** Gr. **phone ginomai mia ek krazo-** *one voice arose from crying*

2. **two hours-** Gr. **duo hora**

a. This is about the same time taken in watching a NBA basketball game. However, there was nothing to watch during this time.

C. Great is Diana of the Ephesians

1. **Great-** Gr. **me gas**

a. Poor Diana! She could not speak and defend herself!

35. **And when the city clerk had quieted the crowd, he said: "Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Diana, and of the *image* which fell down from Zeus?"**

A. And when the city clerk had quieted the crowd,

1. **city clerk-** Gr. **grammateus**

a. *This official was a personage of great importance in these free Greek cities. He was a magistrate whose functions in some respects corresponded to those fulfilled by the recorder of modern times in England. His immediate duty consisted in the guardianship and tabulation of the state paper and archives of the city, and in drawing up the public records, and in sending them out to the public civic assemblies. This officer also was authorised to preside over public gatherings of the citizens. We find the name **γραμματεύς**; (recorder) engraved on marbles set up as memorials of some public ceremony. It seems probable that this office was a permanent one, unlike that of the Asiarch, which merely lasted a year. This would account for the 'town-clerk' addressing and dismissing the people. His influence was no doubt greater than even the presiding Asiarch of the year. -Popular NT Commentary*

2. **quieted-** Gr. **katastello-** *to put or keep down one who is roused or*

incensed, to repress, restrain, appease, quiet

3. **crowd-** Gr. **ochlos**

B. he said,

1. **said-** Gr. **phemi-** *to make one thoughts known*

C. Men of Ephesus,

1. **Men-** Gr. **aner**

2. **Ephesus**

D. what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Diana,

1. **man-** Gr. **anthropos**

2. **know-** Gr. **ginosko**

3. **temple guardian-** Gr. **neokoros-** *A temple sweeper, hence temple-keeper, an official of a temple who also had charge of the decorations. It also came to mean a worshiper who frequents the temple of God, and particularly the Israelites in the desert. -Complete Word Study NT Dictionary*

a. *The Greek word rendered 'temple guardian or in KJV worshipper' is a remarkable one (**νεωκόρον**). Its literal meaning is 'temple-sweeper' (Lat. *aedituus*). It answers to the Christian 'Sacristan,' originally a title of one employed in the lowest offices connected with a temple. Its connection with the divinity supposed to dwell within the hallowed walls of the fane, invested the appellation with an unearthly dignity; and the proudest cities became eager to appropriate a title which seemed to connect them in a peculiarly close relation with the deity of whose earthly house they were the recognised guardians. So in the case of great and magnificent Ephesus, the city's proudest title to honour was its loving care for the worship of the great Artemis (Diana). It assumed the title **νεωκόρος**, paraphrased rather than translated by 'worshipper,' and we find it constantly on the city coins. -Popular NT Commentary*

4. **great-** Gr. **megas**

5. **goddess-** Gr. **thea**

E. and of the image which fell down from Zeus

1. **image-** not in Greek- omit

2. **fell down from Zues-** Gr. **diopetes-** *which fell from Jupiter [Zeus],*

or heaven

a. Like many other venerated idols of the old Pagan world, the strange and hideous statue of the Ephesian Artemis was supposed to have fallen from the skies. In like manner tradition ascribed a heavenly origin to the Diana of Tauris, the Minerva (Athene), Polias of Athens, the Ceres of Sicily, the Cybele of Pessinus, and the Venus of Paphos; to these we may add the Palladium of Troy and the Ancile at Rome. It is not improbable that some of them may have been meteoric stones, possibly employed by the sculptor in ancient times, when he was shaping the idol. -Popular NT Commentary

b. In Lystra, after the man born lame was healed, the city called Barnabas Jupiter or Zeus. The priest of Jupiter was going to sacrifice to them. [Acts 14:12-13](#)

36. Therefore, since these things cannot be denied, you ought to be quiet and do nothing rashly.

A. Therefore,

B. since these things cannot be denied,

1. denied- Gr. *anantirretos*- *not to be contradicted, indisputable*

a. This political leader was saying that this so called truth, which actually was a myth, was not to be contradicted and was indisputable. Wow, are we not living this out right now! Our politicians and their hired experts are spreading lies and misinformation telling us that it is not to be contradicted and it is indisputable.

C. you ought to be quiet and do nothing rashly

1. quiet- Gr. *katastello*- *to appease, quiet, pacify*

a. Those that would challenge wrong beliefs are told to shut up. That is happening today. If we question what experts and our politicians are telling us, we are told to be quiet or else.

b. Social media platforms are censoring those who would stand up and question false information put out by our leaders and their experts hired by them. There is nothing new! They did it then, and are doing it now.

2. rashly- Gr. *propetes*- *fall forwards*

37. For you have brought these men here who are neither robbers of temples nor blasphemers of your goddess.

A. **brought-** Gr. **ago**

B. **men-** Gr. **aner**

C. **robbers of temples-** Gr. **hierosulos**

1. *As the temple at Ephesus had a great treasure-chamber, the offence might not be unknown among them. All that was placed under the guardianship of the goddess would be for the time the property of the temple, to steal which would be sacrilege.* -Popular NT Commentary

2. According to historians, some Jews of the Dispersion actually made a self-righteous business venture of looting pagan temples and selling the idols, or the precious metals of which they were made, for profit. This was a direct violation of [Deuteronomy 7:25](#): "*You shall burn the carved images of their gods with fire; you shall not covet the silver or gold that is on them, nor take it for yourselves, lest you be snared by it; for it is an abomination to the Lord your God.*"

D. **blasphemers-** Gr. **blasphemeo**

1. Paul did not make a habit of coming against the gods and idols of the heathen he preached to. He spoke the truth, which automatically exposed every lie.

2. We don't need to speak against lies. We just need to clearly teach and preach the truth and it will expose all lies.

3. Obviously, this man knew the character of and message of Paul. He might have been one of his friends spoken of earlier.

E. **goddess-** Gr. **thea**

1. Diana

38. Therefore, if Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another.

A. **Therefore,**

B. **if Demetrius and his fellow craftsmen have a case against anyone,**

1. **Demetrius**

a. This city official knew accurately who started the whole disruption in the city. Demetrius may have complained earlier to this official and got nowhere with him, so he decided to stir

up his fellow workers. There is reason to think the official was favorable to Paul.

2. **fellow craftsmen-** Gr. **technites**

3. **case-** Gr. **logos-** *matter, word*

C. the courts are open and there are proconsuls

1. **courts are open-** Gr. **agoraioi ago-** *Lit., the court-days are being kept*

2. **proconsuls-** Gr. **anthupatos**

a. *Literally, 'there are proconsuls.' In the time of Paul, 'Asia' being a senatorial province, was governed by a proconsul. The only difficulty in the term is, that it is in the plural ('proconsuls'), while only one of these officials held office in the senatorial province. It has been suggested that the term includes the proconsul and his assessors. It is, however, more probable that the term is used in a general sense, as we should say, 'The province of Asia, with its capital Ephesus, is governed by proconsuls.'* -Popular NT Commentary

D. Let them bring charges against one another

1. **bring charges-** Gr. **egkaleo-** *to call in, to bring into account*

39. But if you have any other inquiry to make, it shall be determined in the lawful assembly.

A. But if you have any other inquiry to make,

1. **inquiry to make-** Gr. **epizeteo-** *to search for, inquire, demand*

B. it shall be determined in the lawful assembly

1. **determined-** Gr. **epiluo-** *to solve, to explain, to settle, put an end to a matter of debate*

2. **lawful-** Gr. **ennomos-** *in accordance with law, legal, subject to law*

3. **assembly-** Gr. **ekklesia**

40. For we are in danger of being called in question for today's uproar, there being no reason which we may give to account for this disorderly gathering."

A. For we are in danger of being called into question for today's uproar,

1. **danger-** Gr. **kinduneuo-** *to be in jeopardy, to be in danger, to put in peril*

a. *Popular commotions were always dreaded by the Roman government; and so they should by all governments; for, when*

it has nothing to direct its operations but passion, how destructive must these operations be! One of the Roman laws made all such commotions of the people capital offenses against those who raised them. -Clarke Commentary

b. Normal rights might have been stopped or curtailed in the city of Ephesus by Rome if the city was found guilty of disruption.

2. **called into question**- Gr. **egkaleo**- *to call in, give account for*

3. **uproar**- Gr. **stasis**- *standing, a partisan, rebellion, revolution*

B. there being no reason which we may give to account for this disorderly gathering

1. **reason**- Gr. **aition**

2. **give to account**- Gr. **apodidomi logos**- *to give back a word, give an answer*

3. **disorderly gathering**- Gr. **sustrophe**- *a twisting together, that is, (figuratively) a secret coalition, riotous crowd*

41. And when he had said these things, he dismissed the assembly.

A. **said**- Gr. **epo**

B. **dismissed**- Gr. **apoluo**- *to let go, dismiss, (to detain no longer)*

C. **assembly**- Gr. **ekklesia**