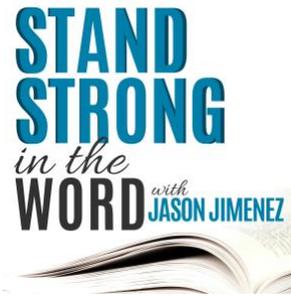


“Paul Faces Demonic Warfare and a Riot in Ephesus” **Acts 19:1-41**

In his third missionary journey (AD 53-57; 18:23-21:17), Paul revisited Galatia and Phrygia (first missionary journey) and Macedonia and Greece (second missionary journey). Paul will remain in Ephesus for three years where he will write 1 and 2 Corinthians. During his three months in Corinth, Paul will write Romans.

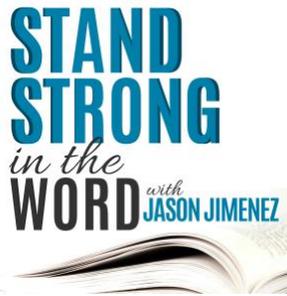
I. Paul Expands the Gospel in Ephesus (19:1-20)

1. ***And it happened that while Apollos was at Corinth, Paul passed through the inland*** (interior) ***country*** (upper regions) ***and came to Ephesus. There he found some disciples*** (learner; follower). Paul travels North of Ephesus where Luke had left him in 18:23. ***Came to Ephesus***—Ephesus was at the heart of religious and political persuasion throughout the providence of Asia.
 - A. ***² And he said to them, “Did you receive the Holy Spirit when you believed?” And they said, “No, we have not even heard that there is a Holy Spirit.” ³ And he said, “Into what then were you baptized?” They said, “Into John’s baptism.”*** John’s fame grew beyond Israel (Lk. 20:5-7; Ac. 1:21-22; 18:23-28). However, these disciples seem to have only received the rite of purification and nothing else. This is similar to Apollos (18:25).
 - B. ***⁴ And Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus.”*** Paul’s explanation of John’s baptism (preparation for the coming Messiah, Jesus) confirms the disciples were not yet Christians.
 - C. ***⁵ On hearing this, they were baptized in the name of the Lord Jesus. ⁶ And when Paul had laid his hands on them, the Holy Spirit came*** (*erchomai*; to arrive) ***on them, and they began speaking in tongues and prophesying. ⁷ There were about twelve men in all.*** Luke, in essence, describes the regenerating work of the Holy Spirit in the lives of these men. They went from the rite of purification (becoming Jews) to receiving the identification that they are children of God. ***Speaking in tongues and prophesying***—A sign they were a part of the body of Christ (2:4, 11; 1 Cor. 14:22).
2. ***⁸ And he entered the synagogue and for three months spoke boldly*** (openly; freely; with confidence), ***reasoning*** (formally engaging and arguing)



and persuading (to convince someone to believe) **them about the kingdom of God.** According to the records of Luke, this synagogue and the one in Corinth are Paul's two longest stints.

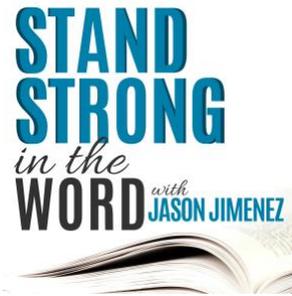
- A. ⁹ **But when some became stubborn** (refusing to believe; defiant) **and continued in unbelief, speaking evil of the Way before the congregation, he withdrew** (to depart; to move away) **from them and took the disciples with him, reasoning daily in the hall of Tyrannus.** After being rejected by the Jews, Paul enters the lecture hall of Tyrannus where philosophy and rhetoric was taught. Paul gave his lectures during the siesta time after 11:00 AM.
 - B. ¹⁰ **This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks.** Paul spent over two years teaching at the school of Tyrannus and having a great impact on Jews and Greeks in the province of Asia Minor (modern Turkey). It's likely Paul's ministry during this time established churches in Colossae and several mentioned in Revelation 2 and 3.
3. ¹¹ **And God was doing extraordinary miracles by the hands of Paul,** ¹² **so that even handkerchiefs or aprons that had touched his skin were carried away to the sick, and their diseases left them and the evil spirits came out of them.** God's power was revealed through Paul in such a mighty way that even items in his possession healed people (2 Cor. 12:12). In similar fashion, people were healed when they touched Jesus's garment (Mk. 5:27-34) or when Peter's shadow fell on them (Ac. 5:15). Miracles were accomplished to point people to God and glorify Him. Hebrews 2:3-4, "how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will."
 4. ¹³ **Then some of the itinerant Jewish exorcists undertook to invoke the name of the Lord Jesus over those who had evil spirits, saying, "I adjure you by the Jesus whom Paul proclaims."** ¹⁴ **Seven sons of a Jewish high priest named Sceva were doing this.** The seven sons of Sceva were Jewish practitioners who were syncretistic in their religious practices and influenced by *The Testament of Solomon* (a book on incantations and exorcism). They were similar to Simon Magus (8:9-25) and Bar-Jesus (13:6-12). **I adjure you**—They attempted to recite the Lord's Name with magical incantations to overpower evil spirits. **Jewish high priest**—Their father may have been a pagan priest or gave himself that title falsely.



5. ***15 But the evil spirit answered them, “Jesus I know, and Paul I recognize, but who are you?” 16 And the man in whom was the evil spirit leaped on them, mastered all of them and overpowered them, so that they fled out of that house naked and wounded.*** The evil spirit recognized that the sons of Sceva didn't truly know Jesus as Savior, and therefore, lacked the authority of Christ. Their very own spells were derived from Satanic ideas that feed right back into the evil spirit they were trying to overcome.
6. ***17 And this became known to all the residents of Ephesus, both Jews and Greeks. And fear fell upon them all, and the name of the Lord Jesus was extolled. 18 Also many of those who were now believers came, confessing and divulging their practices. 19 And a number of those who had practiced magic arts brought their books together and burned them in the sight of all. And they counted the value of them and found it came to fifty thousand pieces of silver.*** A truly remarkable demonstration of repentance by the people of Ephesus. This mass revival also caused the Ephesians to turn from worshiping the mother goddess, Artemis (“Diana of the Ephesians”). The temple devoted to her was once one of the seven wonders of the world. ***Fifty thousand pieces of silver-***The product value (in today's standards) would be in the millions. This shows how deep Ephesus was in sorcery.
7. ***20 So the word of the Lord continued to increase and prevail mightily.*** Luke inserts these transitions to demonstrate the power and influence the gospel continued to have over the people despite the spiritual warfare.

II. Paul Sets His Eyes on Rome (19:21-22)

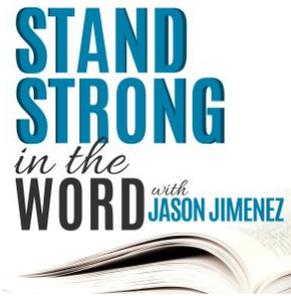
1. ***21 Now after these events Paul resolved in the Spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, “After I have been there, I must also see Rome.”*** Paul mentions receiving financial gifts for Jerusalem (Rom. 15:25-31; 16:1-3; 2 Cor. 8-9). He will face many hardships in Jerusalem (20:22-25; 21:4, 11-14). ***I must also see Rome***—Paul purposed to reach Rome with the gospel of Jesus and gain access into Spain (Rom. 15:22-24). In the end, Paul will arrive back to Rome as a prisoner (28:16).
2. ***22 And having sent into Macedonia two of his helpers, Timothy and Erastus, he himself stayed in Asia for a while.*** Erastus and Timothy are sent ahead into Macedonia to prepare things for Paul. ***Erastus***—An important Corinthian figure (Rom. 16:23; 2 Tim. 4:20), apparently was a “city director of public works” based on an inscription discovered in Corinth.
 - A. *The IVP New Testament Commentary Series*, “Luke seems to be declaring Paul's conviction by the power of the Spirit that it is God's will for him to continue pursuing his calling by preaching the gospel



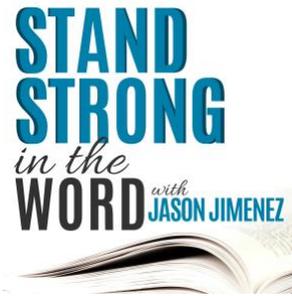
in Rome. Once the northeastern portion of the Mediterranean basin is evangelized, there will be no more room for the apostle to the Gentiles to work (Rom 15:23). What better way to fulfill a calling to all the nations, to "kings" and the small and the great, than to proclaim the message of the kingdom at the very center of it all, the capital of the Empire? Through his converts, in centrifugal fashion, he can then reach to the ends of the earth, even the regions of the west, including Spain, which he also hoped to evangelize personally (Acts 9:15; 26:22; Rom 15:24)."

III. A Riot Breaks Out in Ephesus (19:23-41)

1. ²³ ***About that time there arose no little disturbance concerning the Way*** (name for Christianity; 18:26). Paul had another riot break out in Philippi over casting out the demon from the slave girl (16:16-24). In this case, the silversmiths respond to the public burning of magic arts (19:17-19) and fearful that the people will turn away from the idolization of Artemis. ²⁴ ***For a man named Demetrius, a silversmith, who made silver shrines of Artemis, brought no little business to the craftsmen.*** Demetrius made replicas of the statue of Artemis and the temple.
2. ²⁵ ***These he gathered together, with the workmen in similar trades, and said, "Men, you know that from this business we have our wealth. ²⁶ And you see and hear that not only in Ephesus but in almost all of Asia this Paul has persuaded and turned away a great many people, saying that gods made with hands are not gods. ²⁷ And there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis may be counted as nothing, and that she may even be deposed from her magnificence, she whom all Asia and the world worship."*** Demetrius defends the livelihood that comes from worshipping Artemis. It is believed that a meteorite, resembling a multibreasted woman, came down from heaven—and thus, became an object of worship for the Ephesians.
3. ²⁸ ***When they heard this they were enraged and were crying out, "Great is Artemis of the Ephesians!" ²⁹ So the city was filled with the confusion, and they rushed together into the theater, dragging with them Gaius and Aristarchus, Macedonians who were Paul's companions in travel.*** The open-air amphitheater was built on the slopes of Mount Pion and held over 20,000 people



4. ***³⁰ But when Paul wished to go in among the crowd, the disciples would not let him. ³¹ And even some of the Asiarchs (noble families), who were friends of his, sent to him and were urging him not to venture into the theater.*** Paul describes the turmoil he and his companions endured during the riot: “For we do not want you to be unaware, brothers, of the affliction we experienced in Asia. For we were so utterly burdened beyond our strength that we despaired of life itself. Indeed, we felt that we had received the sentence of death. But that was to make us rely not on ourselves but on God who raises the dead. He delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will deliver us again” (2 Cor. 1:8-11). ***The disciples would not let him***—Paul’s new converts knew how severe the rioters were becoming and prevented him from speaking to the crowd.
5. ***³² Now some cried out one thing, some another, for the assembly was in confusion, and most of them did not know why they had come together.*** Like most riots, many in the crowd didn’t even know the reason for the demonstrating.
6. ***³³ Some of the crowd prompted Alexander, whom the Jews had put forward. And Alexander, motioning with his hand, wanted to make a defense to the crowd. ³⁴ But when they recognized that he was a Jew, for about two hours they all cried out with one voice, “Great is Artemis of the Ephesians!”*** Despite the freedoms Jews experienced in Ephesus, there still remained a deep-level of anti-Semitism in the Greco-Roman culture. The Jews try and use Alexander to speak to the crowd in order to dissociate themselves from Paul and his companions.
7. ***³⁵ And when the town clerk had quieted the crowd, he said, “Men of Ephesus, who is there who does not know that the city of the Ephesians is temple keeper of the great Artemis, and of the sacred stone that fell from the sky? ³⁶ Seeing then that these things cannot be denied, you ought to be quiet and do nothing rash. ³⁷ For you have brought these men here who are neither sacrilegious nor blasphemers of our goddess.*** The “city clerk” addresses the mob by sounding off that they’re in violation of creating a riot and that there is no evidence that Gaius and Aristarchus have blasphemed or robbed anything sacred belonging to Artemis. Therefore, if the mob continued to make a scene, they would be in jeopardy of losing their favorable status with Rome.
8. ***³⁸ If therefore Demetrius and the craftsmen with him have a complaint against anyone, the courts are open, and there are proconsuls. Let them bring charges against one another. ³⁹ But if you seek anything further, it***



shall be settled in the regular assembly. ⁴⁰ For we really are in danger of being charged with rioting today, since there is no cause that we can give to justify this commotion.” ⁴¹ And when he had said these things, he dismissed the assembly. Luke inserts the account of the city clerk for many reasons. One, it shows that Paul (and his companions) were not disrespecting the Ephesian’s way of life. Two, the city clerk recognized it was the mob who were breaking the law and not Paul, Gaius, and Aristarchus. Three, the people of Ephesus feared Rome and didn’t want to risk losing favor with Rome.