

# Acts 19 - Paul's 3rd Missionary Journey: Three Years in Ephesus; A Riot

III. Outreach to the remote parts of the earth (Acts 13:1—28:31)

(4) Third missionary journey (18:23—21:17)

(B) Ephesus (18:24—19:41)

(b) John the Baptist's disciples converted (19:1-7)

(c) Influential Ephesian Ministry (19:8-20)

(d) Paul's missionary emphasis (19:21-22)

(e) Silversmith's riot (19:23-41)

## Acts 19

(b) John the Baptist's disciples converted (19:1-7)

**1** Now it happened that while Apollos was in Corinth, Paul passed through the upper country and came to Ephesus, and found some disciples.

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**1** It was while Apollos was in Corinth that Paul passed through the inland districts and came to Ephesus. He found a few disciples there

**1** And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,  
- Paul's third missionary journey was essentially Paul's ministry in Ephesus

## Province of Asia

The province of Asia included the western part of Asia Minor. The Romans took this country in 130 BC. Finally the name was extended to the whole continent. It was a jewel in the Roman empire along with Africa, and was a senatorial province. It was full of great cities like Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea (the seven churches of Rev 2-3), Colossae, Hierapolis, Apamea. Hellenism had full sway here. Ephesus was the capital and chief city, and was a richer and larger city than Corinth. It was located at the entrance to the valley of the Maeander to the east. Here was the power of Rome and the splendor of Greek culture and the full tide of oriental superstition and magic. The Temple of Artemis was one of the seven wonders of the world, four times larger than the Parthenon in Athens. While in Ephesus some hold that Paul at this time wrote the Epistle to the Galatians after his recent visit there; some that he did it before his recent visit

to Jerusalem (but it is still possible that he wrote it from Corinth just before writing to Rome).

2 He said to **them**, "**Did you receive the Holy Spirit when you believed?**" And they *said* to him, "On the contrary, we have not even heard if there is a Holy Spirit."

2 He said to them, "Did you receive the Holy Spirit when you believed?" And they *said* to him, "No, we have not even heard whether there is a Holy Spirit."

2 and asked them, "Did you receive the Holy Spirit when you believed?" They answered him, "No, we haven't even heard that there is a Holy Spirit."

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.

- "...them" - *Diaspora* Jews who were disciples of John the Baptist. They had not yet heard that the Messiah had come and that His name was Jesus.

— These were Jews who were baptized by John in the early part of John's ministry, and then left the country to go back to Ephesus

— After they left Israel, Jesus was identified by John as the Messiah, but these disciples had never heard about Jesus, so they had not personally believed upon Him

— They were members of a distinct Jewish group within the Jewish world. On one hand, they no longer belonged to Pharisaic Judaism, but on the other, they were not Jewish believers in Jesus, just disciples of John the Baptist. They were at the same stage as Apollos before Aquilla and Priscilla explained to him that Jesus was the Messiah of whom John spoke (Acts 18:24-28).

- "...Did you receive the Holy Spirit when you believed?" - Paul asked this question probably because he saw some incongruity between their claim to be admirers of John and their evident lack of the Spirit

— The question assumed that they were genuine Christians (since they professed to believe John the Baptist), and that everyone who believes in Jesus possesses the indwelling Holy Spirit (Cf. Rom 8:9; 1 Cor 12:13)

— John the Baptist had predicted the baptism of the Holy Spirit (Matt 3:11; Mark 1:8; Luke 3:16; Cf. John 1:32-33)

— "since" - should be translated "when"; only translated this way in the KJV, all other translations use "when"

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

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3 He then asked, "Then into what were you baptized?" They answered, "Into John's baptism."

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

- Paul recognized these men as being believers of some sort, but they seemed to have had a limited content of faith. They had not exercised actual faith in Messiahship of Jesus.

4 Paul said, "John baptized with a baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus."

4 Paul said, "John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus."

4 Then Paul said, "John baptized when they repented, telling the people to believe in the one who was to come after him, that is, in Jesus."

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.

- Paul explained that John's baptism was good but insufficient

— John the Baptist had also instructed his disciples to "believe in...Jesus," who would baptize them with the Holy Spirit

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

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5 On hearing this, they were baptized in the name of the Lord Jesus.

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

- When these disciples heard that the Messiah had come, they believed in Jesus and submitted to water baptism in His name

— This is the only explicit reference to re-baptism in the NT

6 And when Paul had laid hands upon them, the Holy Spirit came on them and they **began speaking with tongues and prophesying.**

6 And when Paul had laid his hands upon them, the Holy Spirit came on them, and they *began* speaking with tongues and prophesying.

6 When Paul laid his hands on them, the Holy Spirit came on them, and they began to speak in foreign languages and to prophesy.

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

- As with the new believers in Samaria, these Ephesian disciples received the Holy Spirit when an apostle (here, Paul) laid his hands on them (Cf. 8:17)

— They did not receive the Holy Spirit by water baptism

— In Samaria, this identification of the coming of the Spirit with Peter and John first authenticated God's giving of the Spirit in a non-Jewish context. Here, the identification of the coming of the Spirit with Paul authenticated God's giving of the Spirit in a town in which demonic religious activity flourished (Cf. v13-19).

- "...speaking with tongues" - this is the last reference to speaking in tongues in Acts (Cf. 2:4; 10:46; 1 Cor 12:10,28,30; 13:1,8; 14)

- "...prophesying" - God also gave the gift of prophecy to each of these Ephesian disciples, to enable them to assume leadership of the church and the church's mission

— Prophecy involves speaking forth the Word of God and leading the worship of God

First, they had to be baptized in water again (v5), because believer's baptism is different from John's baptism. This action showed that they really did believe that Jesus was the Messiah of whom John prophesied. Secondly, there had to be the laying on of hands by the Apostle Paul (v6). This is significant in that, unlike the other apostles, Paul had not previously been a disciple of John.

There was a real danger of these disciples setting up a rival John the Baptist church. This experience by these disciples of John the Baptist authenticated that it was now believer's baptism that was the proper identification and no longer the baptism of John. From now on, the proper formula of baptism was in the name of the Father, the Son, and the Holy Spirit. It authenticated the fact that only faith in Jesus was necessary, not faith in both John and Jesus, for they received the Spirit by laying on of hands by Paul who was never baptized by John. It authenticated Paul's message. See [Holy Spirit](#) for a full description of the baptism of the Holy Spirit.

7 There were about twelve men in all.

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7 And all the men were about twelve.

- Luke may have intended to loosely correlate this group of "about 12" new disciples in Ephesus to the 12 apostles

— The Ephesian church became the center of Christian witness in western Asia Minor, as Antioch and Jerusalem had become earlier

### **Parallels of Spirit Baptism Between Samaria (Acts 8) and Ephesus (Acts 19)**

"Chapter 8	Chapter 19
1. Word is preached to the Samaritans (by Philip); many become disciples and are baptized (8:4-13).	1. God's Word is proclaimed to the men at Ephesus (earlier by Apollos?); some become disciples and are baptized (John's baptism, 18:24-26).
2. Peter and John come to Samaria and see that the presence of the Spirit is not evident in the disciples' lives (8:14-16).	2. Paul comes to Ephesus and notes that the presence of the Spirit is not evident in the disciples' lives (19:1-5).
3. Peter and John lay hands on the disciples; the Holy Spirit comes upon them (8:17).	3. Paul lays his hands on the disciples; the Holy Spirit comes upon them (19:6).
4. Peter and John's ministry engages the interest of the magician Simon (8:20-24).	4. Paul's ministry stimulates the interest of exorcists; the seven sons of Sceva (19:13).
5. A conflict arises between Peter and Simon. Simon is overwhelmed (8:20-24).	5. A conflict arises between the exorcists and demons. The exorcists are overwhelmed (19:14-16).
6. Peter and John preach in <i>many</i> of the Samaritan villages before returning to Jerusalem (8:25).	6. <i>All</i> those in Asia hear the Word of the Lord as a result of Paul's teaching (19:10).
7. Many miracles are performed among the Samaritans by Philip (8:6-8).	7. Paul performs special miracles by the power of God (19:11, 12)." <sup>963</sup>

The reception of the Holy Spirit [by Christians] in Acts does not follow any set pattern. He came into believers before baptism (10:44), at the time of or after baptism (8:12-16; 19:6), and by the laying on of apostolic hands (8:17; 19:6). Yet Paul declared (Rom 8:9) that anyone without the Holy Spirit is not a Christian. Thus, the transitional Book of Acts is not to be used as a doctrinal source on how to receive the Holy Spirit.

The NT does not recognize the possibility of being a Christian apart from possession of the Spirit (John 3:5; Acts 11:17; Rom 8:9; 1 Cor 12:3; Gal 3:2; 1 Thess 1:5f.; Titus 3:5; Heb 6:4; 1 Peter 1:2; 1 John 3:24; 4:13).

(c) Influential Ephesian Ministry (19:8-20)

**8** And he entered the synagogue and continued speaking out boldly for three months, **having discussions and persuading** *them* about the **kingdom of God**.

**8** And he entered the synagogue and continued speaking out boldly for three months, reasoning and persuading *them* about the kingdom of God.

8 He went into the synagogue and spoke there boldly for three months, holding discussions and persuading those who heard him about the kingdom of God.

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.

- Paul followed his normal pattern of first preaching to the Jews in the synagogues as long as possible

- The Jews in Ephesus were more tolerant than in other towns, allowing Paul to speak for three months

- "...having discussions and persuading" - *dialogomenos kai peithon*, reasoned persuasively

- "...kingdom of God" - Paul's general subject (Cf. 1:3,6; 8:12; 14:22; 20:25; 28:23,31)

- In Acts, this expression often refers to the whole message about Jesus Christ, namely, the gospel

- Because the apostles (and Paul) preached "the things concerning the kingdom of God" throughout Acts (1:3, et al) reasoning that the kingdom must have already been established is not good logic

9 But when some were becoming hardened and disobedient, **speaking evil of the Way** before the people, he withdrew from them and took the disciples away *with him*, and had discussions daily in the **school of Tyrannus**.

9 But when some were becoming hardened and disobedient, speaking evil of the Way before the people, he withdrew from them and took away the disciples, reasoning daily in the school of Tyrannus.

9 But when some people became stubborn, refused to believe, and slandered the Way in front of the people, Paul left them, taking his disciples away with him, and held daily discussions in the lecture hall of Tyrannus.

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.

- "...speaking evil of the Way" - eventually, the Jews grew unresponsive and tried to discredit Paul's preaching of "the Way" of salvation

- "...school of Tryannus" - used by Paul as an outreach throughout the Province of Asia for two more years (Paul was in Ephesus for a total of three years, Cf. 20:31)

- In the face of growing opposition, Paul withdrew from the synagogue to a less-hostile site. In Corinth, it had been the home of Titius Justice (18:7); in Ephesus, it was a lecture hall owned by Tyrannus

- Paul began his third missionary journey, and his three-year ministry in Ephesus, in 53 AD

- As a result of this three years of work, the local Christians preached the gospel and established churches all over the province of Asia. Among these were the churches of Colosse, Laodicea, and Hierapolis (Col 4:13), though evidently Paul did not personally plant them (Cf. Col 2:1; 4:13). Perhaps the other churches in this area (mentioned in Rev 2-3 (i.e., Smyrna, Pergamum, Thyatira, Sardis, and Philadelphia), got their start at this time too.
- During these two years, Paul may have had an unrecorded visit to Corinth, since the one next recorded is twice called his third visit (2 Cor 12:14; 13:1)
- During the close of this long stay, he wrote 1 Corinthians (1 Cor 16:8) and possibly Galatians (Gal 1:2). This was the most productive period in Paul's life...

10 This took place for two years, so that **all who lived in Asia heard the word of the Lord**, both Jews and Greeks.

10 This took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.

10 This went on for two years, so that all who lived in Asia, Jews and Greeks alike, heard the word of the Lord.

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 who lived in Asia heard the word of the Lord" - this is the reason why the Holy Spirit kept Paul from going into Asia during his 2nd missionary journey

— Unfortunately, in 2 Tim 1:15 Paul says: You are aware of the fact that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes.

### **School of Tyrannus**

The name Tyrannus ("our tyrant") is a common one. It is an inscription in the Columbarium of the Empress Livia as that of a physician in the court. Furneaux suggests the possibility that a relative of this physician was lecturing on medicine in Ephesus and so as a friend of Luke, the physician, would be glad to help Paul with a place to preach. 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—the "siesta" pattern: a leisurely meal, nap, sports...then it reopened until 9:30 at night.

Just as at Corinth, Paul's greatest success was after his withdrawal to a separate place of meeting (Acts 18:7-10). Faithful helpers: Epaphras, Archippus, Philemon (Col 1:7; 4:12-17; Philemon 23), Erastus, Gaius, Aristarchus, Titus, Trophimus and Tychicus...assist Paul in establishing churches eastward: Colosse (Epaphras and Philemon), Laodicea, Hierapolis...

and probably Smyrna, Thyratira, Pergamum, Philadelphia, Sardis (Rev 2-3). Paul worked at tentmaking (Acts 20:33-34) and probably stayed with Priscilla and Aquila (1 Thess 2:9); he also pastored from house to house (Acts 20:20).

### **Miracles at Ephesus**

**11** God was performing **extraordinarymiracles** by the hands of Paul,

**11** God was performing extraordinary miracles by the hands of Paul,

**11** God continued to do extraordinary miracles through Paul.

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

- "...extraordinary miracles" - *dunamis*, one of four Greek words used in the Gospels to describe Jesus' miracles (see note at Matt 11:21)

— Jesus continued to work the same miracles through Paul that He did during His own ministry (Cf. Mark 5:27; 6:56) and through Peter (5:15), but he also performed some "extraordinary" miracles in Ephesus because of the heavy witchcraft/demonic influences (Cf. v12)

— Paul performed the same types of miracles as Peter: both healed a lame man early in their ministries (14:8; Cf. 3:2); both exorcised demons (16:18; Cf. 5:16), defeated sorcerers (13:6; Cf. 8:18), raised the dead (20:9; Cf. 9:36), and escaped from prison (16:25; Cf. 12:7)

— Due to the multitudes of magicians and religious charlatans in Ephesus, God demonstrated His power in these supernatural ways to over-power the demonic influences

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

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

**12** When handkerchiefs and aprons that had touched his skin were taken to the sick, their diseases left them and evil spirits went out of them.

**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.

- God also healed indirectly, through Paul's garments; God had previously healed people who touched Jesus' robe (Luke 8:44)

- "...handkerchiefs" - *soudarion*, sweat bands

- "...aprons" - *simikinthion*, leather work aprons

— This was one of the "extraordinary miracles" (Cf. v11) that God performed through Paul to counter the heavy pagan influence in Ephesus

- This is why Paul talks so much about spiritual power in Ephesians...he was telling the Ephesians that their spiritual power is not in paganism, witchcraft, or occultism, but it is found in God.



### The Seven Sons of Sceva

13 But also some of the Jewish exorcists, who went from place to place, attempted to use the name of the Lord Jesus over those who had the evil spirits, saying, "I order you in the name of Jesus whom Paul preaches!"

13 But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preaches."

13 Then some Jews who went around trying to drive out demons attempted to use the name of the Lord Jesus on those who had evil spirits, saying, "I command you by that Jesus whom Paul preaches!"

13 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.

- As with the case of Peter, some of those who observed Paul's miracles tried to duplicate them (8:18-19)

— They wrongly believed that simply saying Jesus' name carried magical power

14 Now there were seven sons of **Sceva**, a Jewish chief priest, doing this.

14 Seven sons of one Sceva, a Jewish chief priest, were doing this.

14 Seven sons of a Jewish high priest named Sceva were doing this.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

- "...Sceva" - was likely a self-styled high priest (Cf. Simon Magus, 8:9)

15 But the evil spirit responded and said to them, "**I recognize** Jesus, and **I know of** Paul, but who are you?"

15 And the evil spirit answered and said to them, "I recognize Jesus, and I know about Paul, but who are you?"

15 But the evil spirit told them, "Jesus I know, and I am getting acquainted with Paul, but who are you?"

**15** And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

- "...I recognize [Jesus]" - *ginōskō*, come to have known; have knowledge of

- "...I know of [Paul]" - *epistamai*, becoming acquainted with

— Notice the personality of Satan's forces...they are personages that are sentient, knowledgeable and very resourceful

— 4th Satanic encounter: Simon Magus, Elymas/Bar Jesus, Philippian Pythoness (Cf. Matt 12:22-23)

16 And the man in whom was the evil spirit, pounced on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded.

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

16 Then the man with the evil spirit jumped on them, got the better of them, and so violently overpowered all of them that they fled out of the house naked and bruised.

**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.

- The one man (demon) overcame all seven!

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

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

17 When this became known to everyone living in Ephesus, Jews and Greeks alike, they all became terrified, and the name of the Lord Jesus began to be held in high honor.

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 Also many of those who had believed kept coming, confessing and disclosing their practices.

18 Many also of those who had believed kept coming, confessing and disclosing their practices.

18 Many who became believers kept coming to confess and talk about what they had been doing.

18 And many that believed came, and confessed, and shewed their deeds.

19 And many of those who practiced magic brought their books together and *began* burning *them* in the sight of everyone; and they added up the prices of the books and found *it to be* fifty thousand *pieces* of silver.

19 And many of those who practiced magic brought their books together and *began* burning them in the sight of everyone; and they counted up the price of them and found it fifty thousand pieces of silver.

19 Moreover, many people who had practiced occult arts gathered their books and burned them in front of everybody. They estimated their value and found them to have been worth 50,000 silver coins.

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.

- The magicians made known their secrets, and burned their books, showing their genuine repentance and the irreversible repudiation of their former craft

20 So the word of the Lord was growing and prevailing mightily.

20 So the word of the Lord was growing mightily and prevailing.

20 In that way the word of the Lord kept spreading and triumphing.

20 So mightily grew the word of God and prevailed.

- As a consequence of the repentance described, the church became purer and larger (Cf. 5:1-11)

— This is Luke's sixth progress report, ending another section of Acts

— This section (16:6–19:20) records the church's extension in the Roman provinces around the Aegean Sea

### **Eight Numerical Progress Reports in Acts**

(1) Acts 2:47: "...And the Lord was adding to their number day by day those who were being saved."

(2) Acts 4:4: "But many of those who had heard the message believed; and the number of the men came to be about five thousand."

(3) Acts 6:7: "The word of God kept spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith."

(4) Acts 9:31: "So the church throughout Judea, Galilee, and Samaria enjoyed peace, as it was being built up; and as it continued in the fear of the Lord and in the comfort of the Holy Spirit, it kept increasing."

(5) Acts 12:24: "But the word of the Lord continued to grow and to be multiplied."

(6) Acts 16:5: "So the churches were being strengthened in the faith, and were increasing in number daily."

**(7) Acts 19:20: "So the word of the Lord was growing and prevailing mightily."**

(8) Acts 28:30-31: "Now Paul stayed two full years in his own rented lodging and welcomed all who came to him, preaching the kingdom of God and teaching things about the Lord Jesus Christ with all openness, unhindered."

### **The Corinthian Problems: 3 Visits, 4 Letters**

#### **Visits**

#### **Letters**

(1) When the church was founded

(1) The "Previous Letter" (1 Cor 5:9; Chloe, et al, visit Paul with a letter from Corinth, 1 Cor 7:1)

- (2) "First Corinthians"
- (2) The "Painful" visit (2 Cor 12:14)
- (3) The "Severe Letter" (2 Cor 2:4; 7:8) (Titus' report)
- (4) "Second Corinthians" (2 Cor 8:16-24)
- (3) Third visit

While in Ephesus, Paul had considerable contact with the church in Corinth. He wrote that church a letter that he called his "former letter" in 1 Cor 5:9. Then sometime later he wrote 1 Corinthians, probably in Spring 56 AD. Timothy traveled from Corinth to Ephesus, then evidently went back to Corinth, and returned later to Ephesus (Acts 18:5; 19:22; 1 Cor 4:17; 16:10-11). Following Timothy's visit to Corinth, Paul evidently made a "painful visit" to Corinth (2 Cor 2:1; 12:14; 13:1-2), and then returned to Ephesus.

After that "painful visit" Paul wrote another "severe letter" to Corinth from Ephesus (2 Cor 2:3-4; 7:8-12; 12:18). These facts come to us through Paul's two epistles to the Corinthians, the first of which he wrote during the years he used Ephesus as his base of operations. He undoubtedly had other contacts with many other churches about which we know nothing. Luke's purpose was not to give us a complete record of Paul's ministry or the church's growth as a whole. It was to document the church's advance to the heart of the Roman Empire (1:8), and to show, by repetition, how Jesus Christ was building His church (Matt 16:18).

(d) Paul's missionary emphasis (19:21-22)

### **The Extension of the Church to Rome (19:21—28:31)**

#### **Ministry on the Way to Jerusalem (19:21—21:16)**

**21** Now after these things were finished, Paul resolved **in the Spirit** to go to Jerusalem after he had passed through Macedonia and Achaia, saying, "After I have been there, I **must also** see Rome."

**21** Now after these things were finished, Paul purposed in the Spirit to go to Jerusalem after he had passed through Macedonia and Achaia, saying, "After I have been there, I must also see Rome."

**21** After these things had happened, Paul decided to go through Macedonia and Achaia and then to go on to Jerusalem. "After I have gone there," he told them, "I must also see Rome."

**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.

- Paul evidently sensed that after laying a foundation in Asia Minor, he needed to continue on to unreached Gentile areas (Cf. Rom 15:23)

— His ultimate goal was to reach Rome (Rom 1:15; Cf. Luke 4:43; 9:22,51); after that, he intended to go to Spain (Rom 15:24)

- "...in the Spirit" - *en to pneumati*, could refer to the human spirit or the Holy Spirit

— In this instance, he referred to the Holy Spirit in that it would be strange to attribute his journey to Jerusalem to a human decision, while linking the trip to Rome to the Holy Spirit (Cf. 20:22-23)

- "...must also" - *dei*, implies comparability between the two trips

Paul wanted to collect money for the poor Judean saints, from the more prosperous Christians in the Aegean region, and then deliver it to them in Jerusalem (Cf. 24:17; 1 Cor 16:1-4). He realized that returning to Jerusalem would be dangerous for him (Cf. Rom 15:30-32), but he determined to go anyway. Paul never let the possibility of danger to his person turn him away from doing God's will.

22 And after he sent into Macedonia two of those who assisted him, Timothy and Erastus, he himself stayed in Asia for a while.

22 And having sent into Macedonia two of those who ministered to him, Timothy and Erastus, he himself stayed in Asia for a while.

22 Then he sent two of his helpers, Timothy and Erastus, to Macedonia, while he himself stayed in Asia a while longer.

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 and Erastus prepared for Paul's arrival by laying groundwork for the collection for the poor saints in Jerusalem (Cf. 1 Cor 16:1-9)

- Paul stayed in Ephesus for several more months, during which the following incident occurred

Others who ministered to Paul included Silas and Titus, though Luke did not mention them here. Silas' name appears in Acts 9x between 15:40—18:5, but not again. Paul wrote that Titus was a faithful and active associate of his (Cf. 2 Cor 2:13; 7:6,13-14; 8:6,16,23; 12:18; Gal 2:1,3; 2 Tim 4:10; Titus 1:4), but Luke never mentioned him in Acts.

#### (e) Silversmith's riot (19:23-41)

**23** About that time a major disturbance occurred in regard to the Way.

**23** About that time there occurred no small disturbance concerning the Way.

**23** Now about that time a great commotion broke out concerning the Way.

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

- This incident increases understanding about the effects of the gospel on Ephesian society and religion
- “The Way” had such an influence on Ephesian society that local pagan worship suffered; this reaction was not directed toward Paul personally, but a reaction to the gospel

24 For a man named Demetrius, a silversmith who made silver shrines of Artemis, was bringing considerable business to the craftsmen;

24 For a man named Demetrius, a silversmith, who made silver shrines of Artemis, was bringing no little business to the craftsmen;

24 By making silver shrines of Artemis, a silversmith named Demetrius provided a large income for skilled workers.

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

- The silversmiths in Ephesus made miniature silver shrines containing images of the goddesses, that they sold to devotees

- As Christianity spread, interest in Artemis and the market for her statuettes declined

- There were two goddesses named Artemis (Greek) or Diana (Latin) that Gentiles worshipped in the Roman Empire at this time

- One was the goddess of the hunt, usually pictured as a young woman carrying a hunting bow; the other was a goddess portrayed as a woman with many breasts

25 he gathered these men together with the **workmen of similar trades**, and said, “Men, you know that our prosperity depends upon this business.

25 these he gathered together with the workmen of similar *trades*, and said, “Men, you know that our prosperity depends upon this business.

25 He called a meeting of these men and others who were engaged in similar trades and said, “Men, you well know that we get a good income from this business.

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

- “...workmen of similar *trades*” - a trade union for promotion of industry

26 You see and hear that not only in Ephesus, but in almost all of Asia, this Paul has persuaded and turned away a considerable number of people, saying that gods made by hands are not gods *at all*.

26 You see and hear that not only in Ephesus, but in almost all of Asia, this Paul has persuaded and turned away a considerable number of people, saying that gods made with hands are no gods *at all*.

26 You also see and hear that, not only in Ephesus, but almost all over Asia, this man Paul has won over and taken away a large crowd by telling them that gods made by human hands are not gods at all.

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:

- Demetrius' words show the extent to which Christianity had penetrated Asia Minor, and the effect it had

27 Not only is there danger that this trade of ours will fall into disrepute, but also that the temple of the great goddess Artemis will be regarded as worthless, and that she whom all of Asia and the world worship will even be dethroned from her magnificence."

27 Not only is there danger that this trade of ours fall into disrepute, but also that the temple of the great goddess Artemis be regarded as worthless and that she whom all of Asia and the world worship will even be dethroned from her magnificence."

27 There is a danger not only that our business will lose its reputation but also that the temple of the great goddess Artemis will be brought into disrepute and that she will be robbed of her majesty that brought all Asia and the world to worship her."

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 worshippeth.

- Religious zeal is always the hypocritical pretext: self-interest is real cause...

— Financial loss was what motivated Demetrius to organize this protest meeting, much more than any veneration for the goddess Artemis

— The only other protest by Gentiles against the gospel in Acts also resulted from financial loss (16:16-24). The profit motive still opposes the spread of the gospel.

**28** When they heard *this* and were filled with rage, they *began* shouting, saying, "Great is Artemis of the Ephesians!"

**28** When they heard *this* and were filled with rage, they *began* crying out, saying, "Great is Artemis of the Ephesians!"

**28** When they heard this, they became furious and began to shout, "Great is Artemis of the Ephesians!"

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

29 The city was filled with the confusion, and they rushed together into the theater, dragging along Gaius and Aristarchus, Paul's Macedonian traveling companions.

29 The city was filled with the confusion, and they rushed with one accord into the theater, dragging along Gaius and Aristarchus, Paul's traveling companions from Macedonia.

29 The city was filled with confusion, and the people rushed into the theater together, dragging with them Gaius and Aristarchus, Paul's fellow travelers from Macedonia.

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.

30 And when Paul wanted to go into the assembly, the disciples would not let him.

30 And when Paul wanted to go into the assembly, the disciples would not let him.

30 Paul wanted to go into the crowd, but the disciples wouldn't let him.

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

31 Also some of the **Asiarchs** who were friends of his sent *word* to him and *repeatedly* urged him not to venture into the theater.

31 Also some of the Asiarchs who were friends of his sent to him and repeatedly urged him not to venture into the theater.

31 Even some officials of the province of Asia who were his friends sent him a message urging him not to risk his life in the theater.

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.

- If Paul was at the house of Aquilla and Priscilla (whom he left at Ephesus on his first visit) his asylum would explain Rom 16:3-4

- "...Asiarchs" - some of whom were friends of Paul, were political rulers of the province of Asia who were responsible to the Romans. They were concerned about the uprising, and sent word to Paul not to venture into the Theater.

— Romans would not tolerate civil disorder; they were in danger of losing their status as a free city, unencumbered by direct Roman rule

— All that happened at Ephesus is not known... "I have fought with the beasts of Ephesus" (1 Cor 15:32; Cf. 2 Cor 11:24-27)

— Timothy had become a bishop of the church at Ephesus

32 So then, some were shouting one thing and some another, for the assembly was in **confusion** and the majority did not know for what reason they had come together.

32 So then, some were shouting one thing and some another, for the assembly was in confusion and the majority did not know for what reason they had come together.

32 Meanwhile, some were shouting one thing and some another, since the crowd was confused, and most of them didn't know why they were meeting.



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.

- "...confusion" - some who participated did not know about the particular grievance of the silversmiths; they just went along for the excitement

33 Some of the crowd concluded *it was Alexander*, since the Jews had put him forward; and having motioned with his hand, Alexander was intending to make a defense to the assembly.

33 Some of the crowd concluded *it was Alexander*, since the Jews had put him forward; and having motioned with his hand, Alexander was intending to make a defense to the assembly.

33 Some of the crowd concluded it was because of Alexander, since the Jews had pushed him to the front. So Alexander motioned for silence and tried to make a defense before the people.

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.

- "...Alexander" - Alexander the coppersmith? (1 Tim 1:19-20; 2 Tim 4:14)

— The crowd's reaction to Alexander showed hostility toward him

— Apparently he was a leading unbelieving Jew, who wanted the crowd to understand that even though Paul was a Jew, the local Jewish community did not approve of him (Cf. 18:12-17)

34 But when they recognized that he was a Jew, a single outcry arose from them all as they shouted for about two hours, "Great is Artemis of the Ephesians!"

34 But when they recognized that he was a Jew, a *single* outcry arose from them all as they shouted for about two hours, "Great is Artemis of the Ephesians!"

34 But when they found out that he was a Jew, they all started to shout in unison for about two hours, "Great is Artemis of the Ephesians!"

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.

- The crowd did not distinguish between Judaism and Christianity, as both faiths were against idolatry. The crowd may have assumed that Alexander wanted to defend Paul as a fellow Jew.

### The Mayor's Speech

35 After quieting the crowd, the **town clerk** \*said, "Men of Ephesus, what person is there after all who does not know that the city of the Ephesians is guardian of the temple of the great Artemis and of the *image* which fell down from the sky?

**35** After quieting the crowd, the town clerk *\*said*, "Men of Ephesus, what man is there after all who does not know that the city of the Ephesians is guardian of the temple of the great Artemis and of the *image* which fell down from heaven?"

**35** When the city recorder had quieted the crowd, he said, "Men of Ephesus, who in the world doesn't know that this city of Ephesus is the keeper of the temple of the great Artemis and of the statue that fell down from heaven?"

**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?

- "...town clerk" - mayor

**36** So, since these are undeniable *facts*, you ought to keep calm and to do nothing rash.

**36** So, since these are undeniable facts, you ought to keep calm and to do nothing rash.

**36** Since these things cannot be denied, you must be quiet and not do anything reckless.

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

- There was no danger that people would conclude that Artemis was a goddess made with hands, since everyone assumed to know that the image of her in the temple had fallen from heaven

— Therefore, the crowd should not do anything reckless

**37** For you have brought these men *here who are* neither temple robbers nor blasphemers of our goddess.

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

**37** For you have brought these men here, although they neither rob temples nor blaspheme our goddess.

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

- Gaius and Aristarchus had done nothing worthy of punishment: they had not physically damaged anything, and had not spoken against Artemis

**38** So then, if Demetrius and the craftsmen who are with him have a complaint against anyone, the courts are in session and proconsuls are *available*; have them bring charges against one another.

**38** So then, if Demetrius and the craftsmen who are with him have a complaint against any man, the courts are in session and proconsuls are *available*; let them bring charges against one another.

38 So if Demetrius and his workers have a charge against anyone, the courts are open and there are proconsuls. They should accuse one another there.

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 you want anything beyond this, it shall be settled in the lawful assembly.

39 But if you want anything beyond this, it shall be settled in the lawful assembly.

39 But if you want anything else, it must be settled in the regular assembly,

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

- If Demetrius and his fellow silversmiths had a complaint against the Christians, they should seek to resolve the situation legally, in court

40 For indeed, we are in danger of being accused of a riot in connection with today's events, since there is no *real* reason *for it*, and in this connection we will be unable to account for this disorderly gathering."

40 For indeed we are in danger of being accused of a riot in connection with today's events, since there is no *real* cause *for it*, and in this connection we will be unable to account for this disorderly gathering."

40 because we are in danger of being charged with rioting today, and there is no good reason we can give to justify this commotion."

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.

- He reminded the crowd that if the provincial authorities concluded there was no good reason for their rioting, they could impose penalties on the city

41 After saying this he dismissed the assembly.

41 After saying this he dismissed the assembly.

41 After saying this, he dismissed the assembly.

41 And when he had thus spoken, he dismissed the assembly.

This may have been the situation when Priscilla and Aquilla risked their lives for Paul (Rom 16:4). This event may have also been in Paul's mind when he wrote of fighting "wild beasts" at Ephesus (1 Cor 15:32), and of despairing life as he faced a deadly foe (2 Cor 1:8-11).