

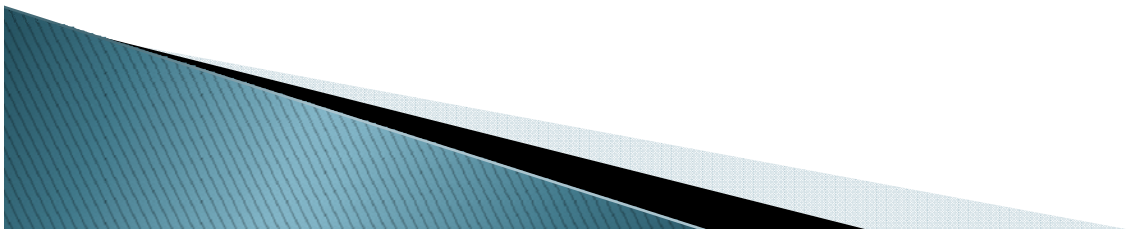


# THE HOLY BOOK OF ACTS

## CHAPTER 19

H.G. Bishop Youssef

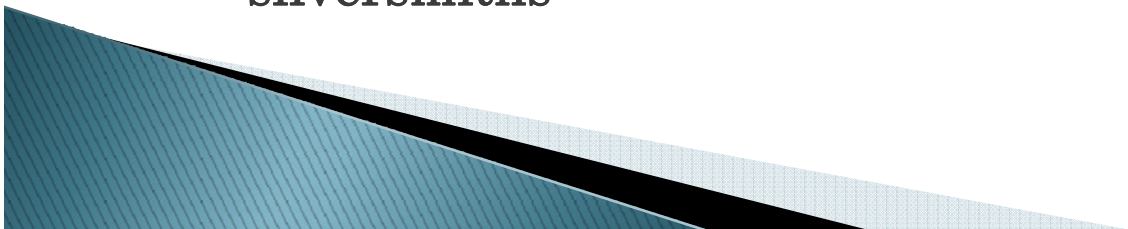
Bishop, Coptic Orthodox Diocese of the Southern US



# Introduction

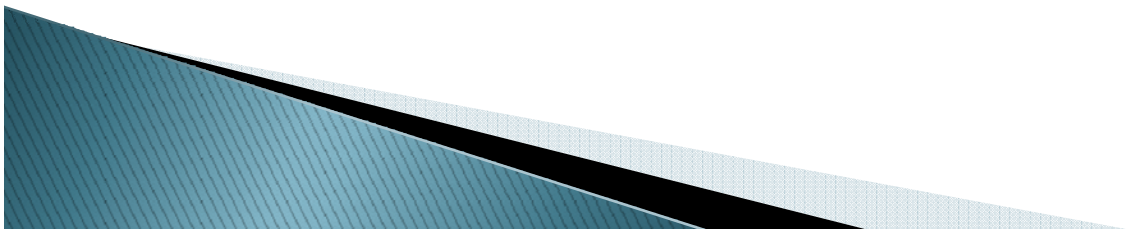
## Chapter Objectives:

- 1) Understand the Differences between Christ's baptism and John's baptism
- 2) Examine how St. Paul taught in the area of Ephesus for two years
- 3) Review what happened when false teachers attempted to cast out evil spirits in the name of Jesus
- 4) Examine the uprising caused by Demetrius and his fellow silversmiths



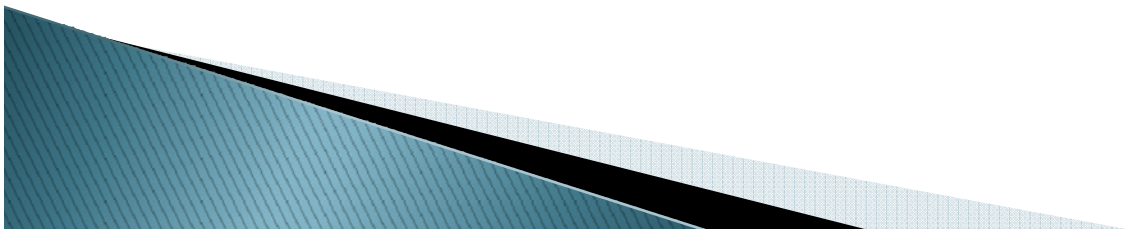
# Paul at Ephesus (19:1-10)

- While Apollos was in Corinth in Achaia (Acts 18:27-28), St. Paul went to Ephesus thus fulfilling his promise (Ac 18:21)
- Ephesus was an important commercial hub, and was the third largest city in the Roman Empire after Rome and Corinth
- In Ephesus, St. Paul found some disciples , twelve , in the same stage of Christian knowledge as Apollos at first, newly arrived, probably, and having had no communication as yet with the church at Ephesus



# Paul at Ephesus (19:1-10)

- He asked them if they had actively received the Holy Spirit
- Their answer to St. Paul was no
- They did not know that the gift of the Holy Spirit had already been made available by God via the Lord Jesus Christ



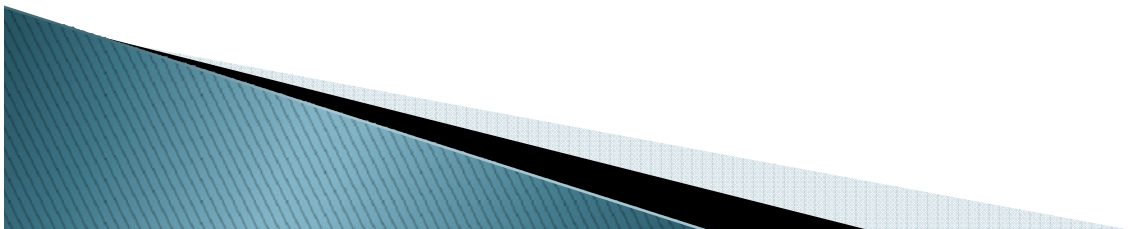
# Paul at Ephesus (19:1-10)

- St. Paul discovered they had only been baptized in John's baptism
- Their learning went as far as what Apollos had taught some of the people in Ephesus previously before Priscilla and Aquila taught him the way of God more-accurately
- Apollos, most likely, left for Corinth right after hearing Aquila and Priscilla's explanation, without preaching again in Ephesus' synagogue
- They needed to "believe" on Christ Jesus



# Paul at Ephesus (19:1-10)

- John verily baptized. His baptism was  
(1) of Repentance; (2) of Faith in a coming Savior
- Christian baptism is  
(1) of Repentance; (2) of Faith in a Savior that has come, died,  
risen, and ascended into the heavens; (3) is into the name of the  
Father, and the Son, and the Holy Spirit; (4) enjoys not only the  
promise of remission of sins, but of the gift of the Holy Spirit
- They were baptized in the name of the Lord Jesus



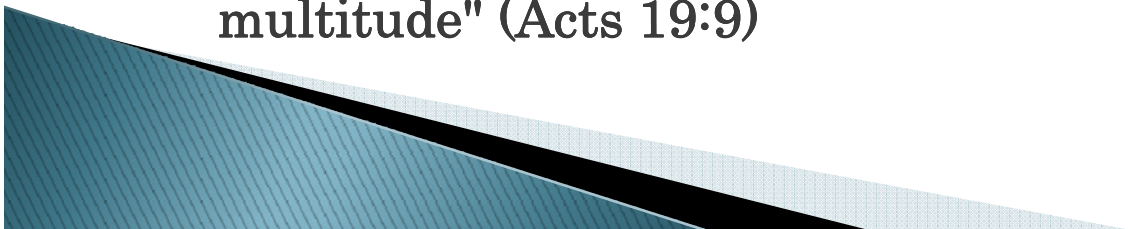
# Paul at Ephesus (19:1-10)

- St. Paul laid his hands on them to impart gifts of the Holy Spirit on them
- They spoke in tongues and prophesied
- The number of adult-males were as-though twelve
- Thus these men appear in this episode and then disappear from our knowledge
- They were now endowed for usefulness, and perhaps did great service in the religious revolution that soon transformed all that part of Asia



# Paul at Ephesus (19:1-10)

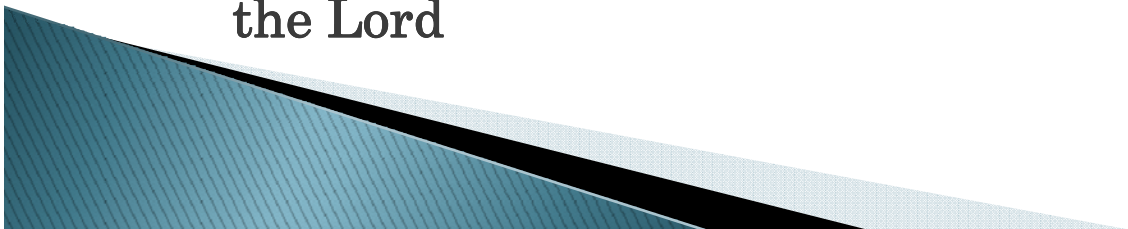
- As usual, St Paul begins with the synagogue; he makes his first offers of salvation to the Jews; when they reject it he then turns to the Gentiles
- He spoke boldly in the synagogue for 3 months about the kingdom of God
- Some not only "were hardened and did not believe" (Acts 19:8) but also began to try to turn the general population of Ephesus against Christianity: "spoke evil of the Way before the multitude" (Acts 19:9)





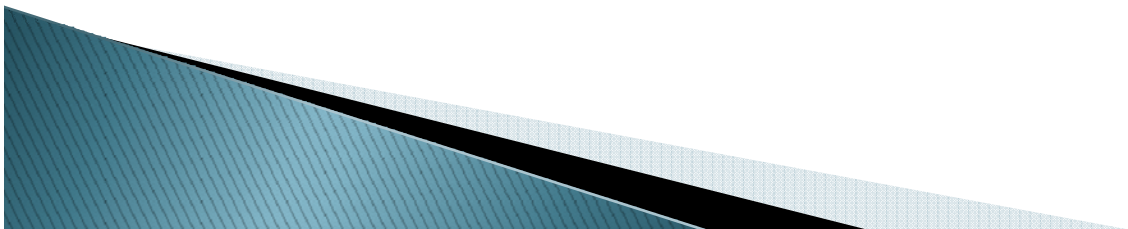
# Paul at Ephesus (19:1-10)

- St. Paul departed from them, withdrew the disciples and taught in the school of Tyrannus (Galatians may have been written at this time)
- St. Paul separate his disciples from the Jews
- When arguments and persuasions only harden men in unbelief and blasphemy, we must separate ourselves and others from such unholy company
- St. Paul continues there 2 years - all in Asia heard the Word of the Lord



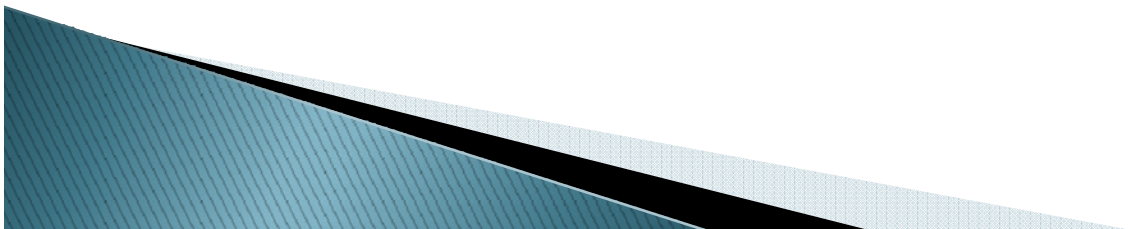
# Miracles Glorify Christ (19:11:20)

- The resistance was unusual; therefore, *“God worked unusual miracles by the hands of Paul”*
- Handkerchiefs and aprons brought from St. Paul drove out diseases and evil spirits
- In order to magnify the name of His preacher, our Lord left His power go with articles that were carried from St. Paul to the sick



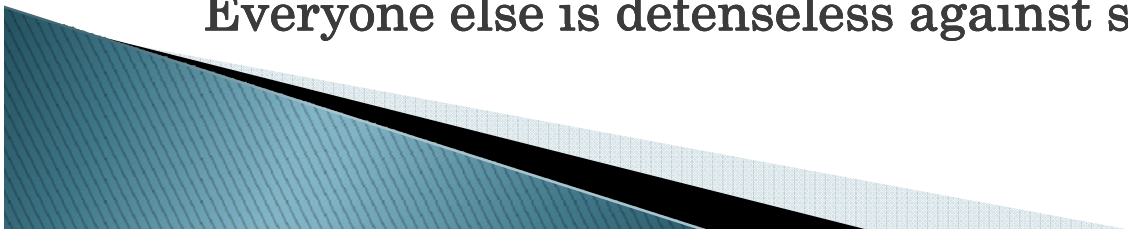
# Miracles Glorify Christ (19:11:20)

- *“the itinerant Jewish”* Traveling Jewish exorcists called on the name of the Lord Jesus to cast out evil spirits
- Seven sons of Sceva did the same - man with evil spirit overpowered them - exposed them as false
- Finding that St. Paul cast out demons through the name of Jesus, they thought, by using the same, they might produce the same effects; and, if they could, they knew it would be to them an ample source of revenue; for demoniacs abounded in the land



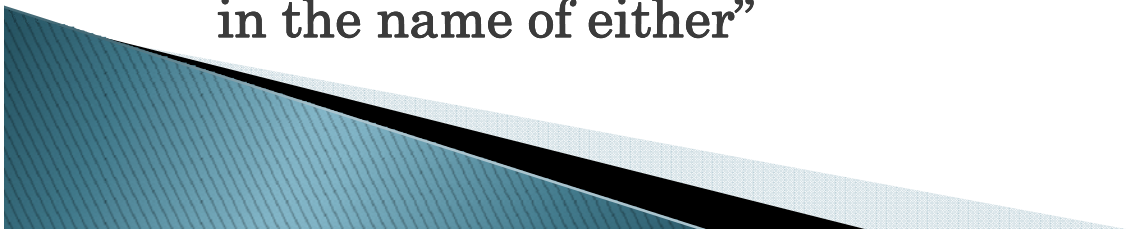
# Miracles Glorify Christ (19:11:20)

- Sceva was a head of one of the twenty-four courses of priests (these heads were called chief priests who had been deposed for some cause and had wandered away from Palestine)
- His sons knew about Jesus, but they didn't know - in the sense of having a relationship - Jesus, and were trying to piggyback on St. Paul's relationship with Jesus: "*We exorcise you by the Jesus whom Paul preaches.*" (Acts 19:13) Evil spirits are no match for the Holy Spirit who indwells every true Christian  
Everyone else is defenseless against such evil spirits



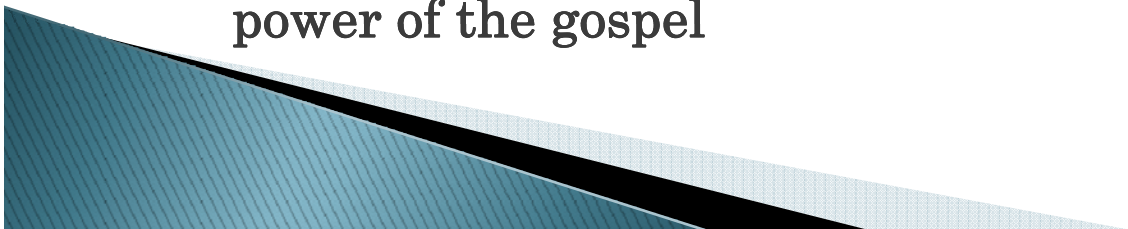
# Miracles Glorify Christ (19:11:20)

- Before attacking, the evil spirit in effect acknowledged the power of Jesus
- As if he was saying: Jesus I know - His power to cast out devils I know. Compare Matthew 8:29
- But who are ye? What power have you over evil spirits?
- By what right do you attempt to expel them?
- The meaning is, "You belong neither to Jesus nor to St. Paul, and you have no right or authority to attempt to work miracles in the name of either"



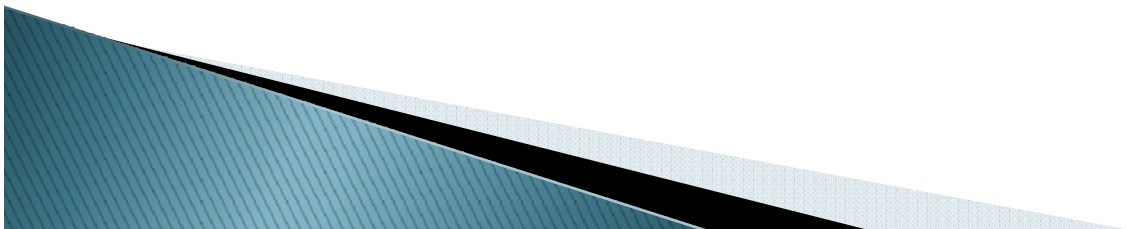
# Miracles Glorify Christ (19:11:20)

- They fled naked and wounded
- Both Jews and Greeks heard of this in Ephesus, and the name of the Lord was magnified
- The transaction showed that the miracles performed in the name of the Lord Jesus by St. Paul were real, and were performed in attestation of the truth of the doctrine which he taught
- Their failure only served to extend St. Paul's reputation and the power of the gospel



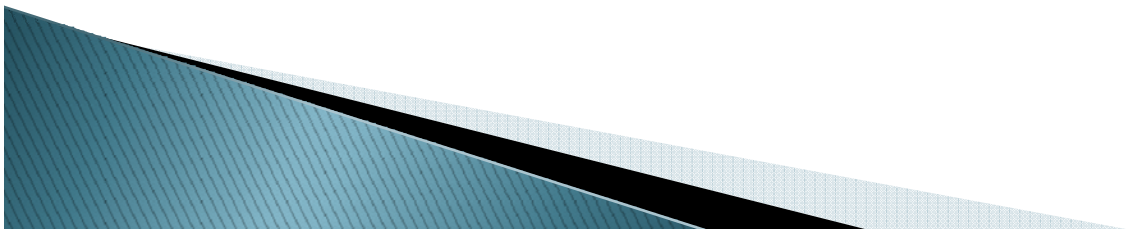
# Miracles Glorify Christ (19:11:20)

- The Word of the Lord "grew mightily and prevailed"
- Ephesus was a great seat of magical arts. This event would have a powerful effect on those who dealt with magic, and of course would exalt the name of Christ
- Many magicians came together to burn their magic books
- They realized that true spiritual power rested with "the Lord Jesus



# Miracles Glorify Christ (19:11:20)

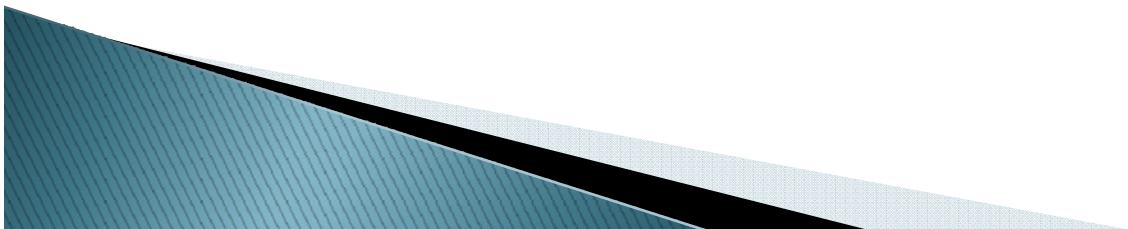
- They acknowledged how shamefully they had been deluded, and how deeply they had allowed themselves to be implicated in such practices
- Burning their books is a sign of true and real repentance, and they brought forth its fruits





# Miracles Glorify Christ (19:11:20)

- The scene must have been long remembered at Ephesus, as a strong proof of honest conviction on the part of the sorcerers and a striking triumph of Jesus Christ over the powers of darkness
- About this time the apostle wrote from Ephesus: For a great and effectual door is opened unto me (1Co 16:9)



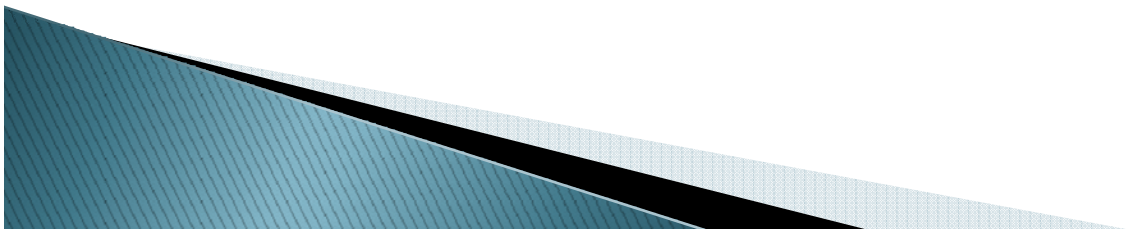
# The Riot at Ephesus (19:21-41)

- St. Paul planned to go to Jerusalem, and then to Rome
- He is never weary
- Why now?

The Lord's work for St. Paul in Ephesus had been

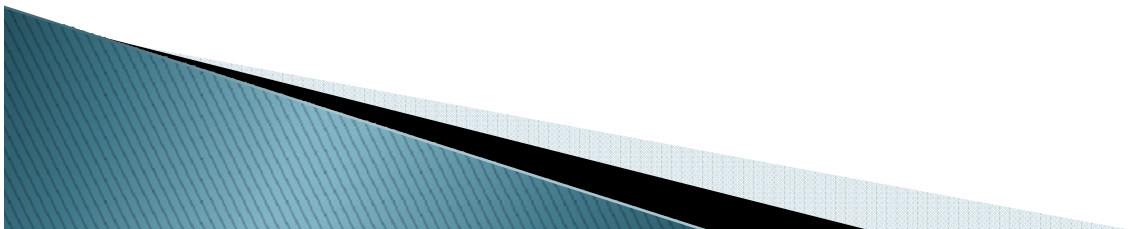
"accomplished" The gospel was firmly established at Ephesus

- It is probable that his main object in this visit was to take up a collection for the poor saints at Jerusalem



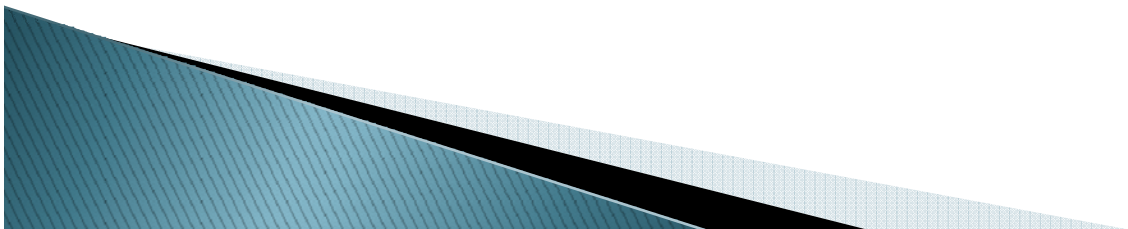
# The Riot at Ephesus (19:21-41)

- He sent Timothy and Erastus into Macedonia, while he remained in Asia; (1Corinthians may have been written at this time)
- Timothy had ministered in Thessalonica of Macedonia
- He remained in Corinth to minister to the church that St. Paul planted
- He was now being sent back to those regions ahead of St. Paul



# The Riot at Ephesus (19:21-41)

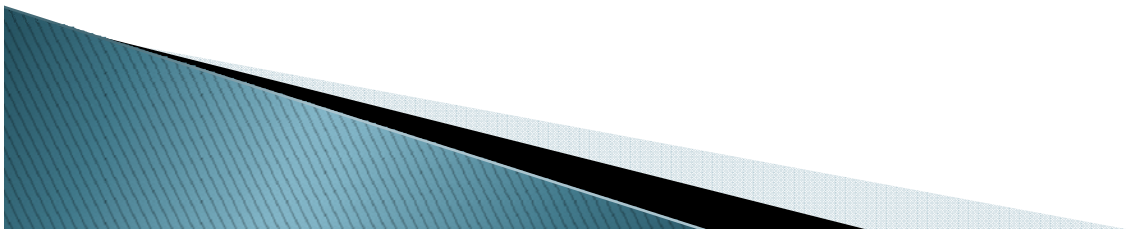
- Timothy was a proper person to send there to visit the churches, as he had been there before with St. Paul, when they were established, (Acts 16:3; Acts 17:14)
- Erastus was chamberlain of Corinth (Romans 16:23)
- He was a very proper person to be sent with Timothy for the purpose of making the collection for the poor at Jerusalem



# The Riot at Ephesus (19:21-41)

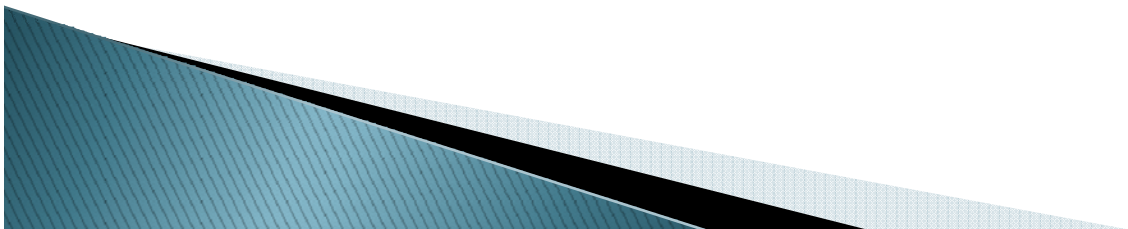
- Thus far St. Paul's labors at Ephesus had been without violent opposition
- A great stir about his teaching suddenly arose by someone called Demetrius
- Who is Demetrius?

He was a silversmith specialized in miniature representations of the temple and of Diana, made of wood, gold, or silver



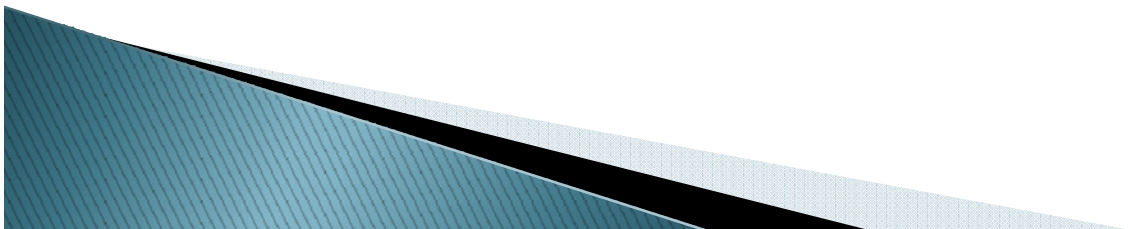
# The Riot at Ephesus (19:21-41)

- In Roman mythology, Diana was the goddess of the hunt
- The temple of Diana at Ephesus was counted one of the wonders of the world. It was visited by thousands of pilgrims
- These pilgrims who came to pay their devotions at the temple of Ephesus, bought little silver shrines, or models of the temple, to carry home with them
- A great industry grew up in making these shrines



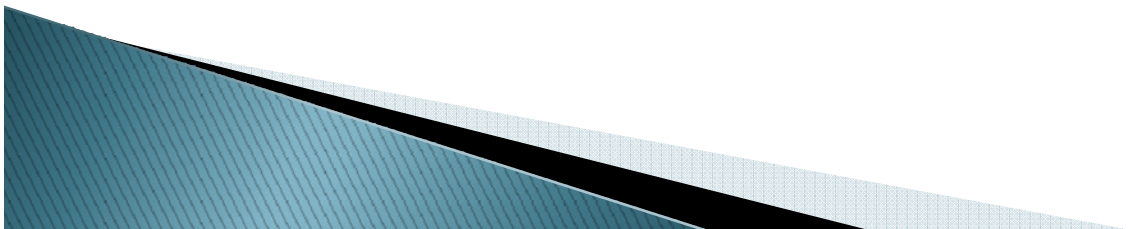
# The Riot at Ephesus (19:21-41)

- Demetrius stirred up the people
- St. Paul's ministry had crushed idolatry in Ephesus and turned many of Demetrius' former customers into Christians
- The evidences of St. Paul's preaching's were to be seen, and the report of it was heard that not alone at Ephesus, but almost throughout all Asia, this Paul hath turned away much people—  
Noble testimony this to the extent of St. Paul's influence



# The Riot at Ephesus (19:21-41)

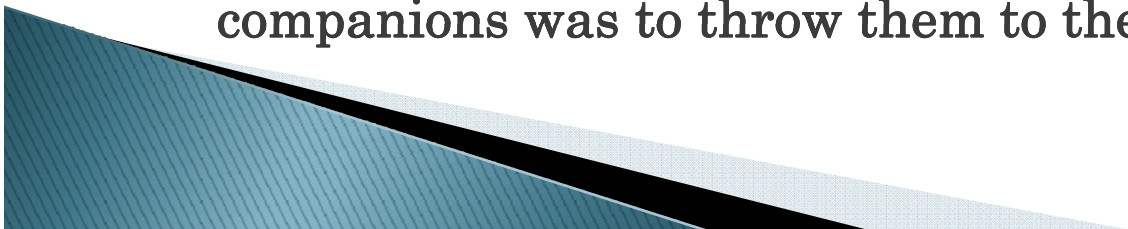
- The grounds of the charge which Demetrius made against St. Paul were two:
- First, that the business of the craftsmen would be destroyed
- Second, that the worship of Diana would cease





# The Riot at Ephesus (19:21-41)

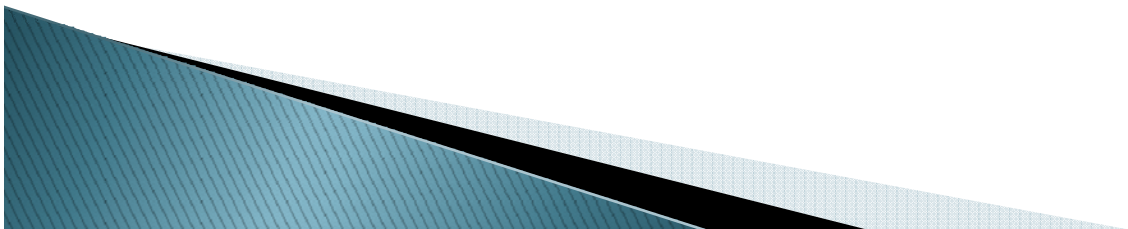
- The people became angry, rushed into the theater, and cried out, "Great is Diana of the Ephesians!"
- The amphitheater of Ephesus was the largest public arena in the city\_and could accommodate 30,000
- It is where the public plays were acted in honor of the goddess Diana
- And where men were set to fight with wild beasts
- Very likely the intention of the mob, in hurrying St. Paul's companions was to throw them to the wild beasts



# The Riot at Ephesus (19:21-41)

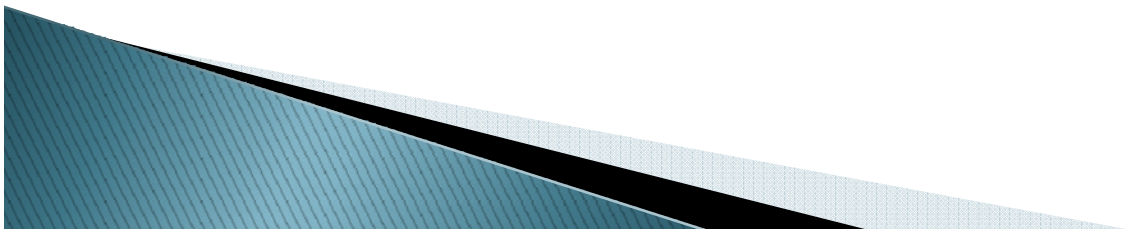
- Were they truly mad at Paul? No, "the assembly was confused, and most of them did not know why they had come together."  
(Acts 19:32)
- Who else was upset with St. Paul and why would this "great commotion" (Acts 19:23) arise now?

Satan, who most likely didn't want St. Paul's ministry to do elsewhere, especially in "Rome" (Acts 19:21), what had been done in Ephesus, and was trying to stop him



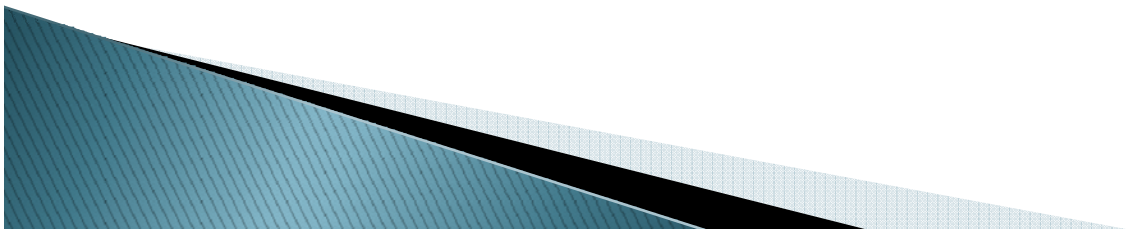
# The Riot at Ephesus (19:21-41)

- Paul's intrepidity and zeal would have led him to appear in person to reply to the charges
- The Ephesian disciples thought that he would be sacrificed to the rage of the mob
- This shows the apostle's greatness of soul, his firmness, constancy, and intrepidity, and his great concern and affection for his companions, to risk his life in this manner
- St. Paul's friends used all their efforts to restrain him



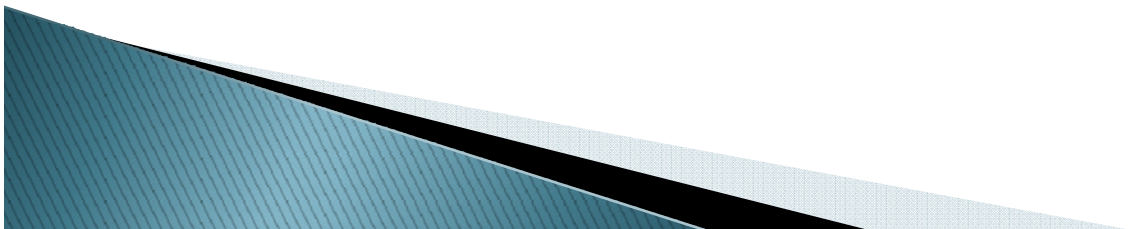
# The Riot at Ephesus (19:21-41)

- The chief officials of the province, Asiarchs, were St. Paul friends
- They also pleaded that he would not go.
- These officials were ten in number, and were chosen annually from the chief towns of the province called Asia to preside over games and festivals.
- The president of their body always lived in Ephesus



# The Riot at Ephesus (19:21-41)

- The greater part of the assembly did not know why they are gathering
- There was so much confusion
- The Jews urged forward Alexander that he might have a convenient opportunity to speak to the people to clear them of all responsibility for the riot
- They wished to shift all blame on the Christians



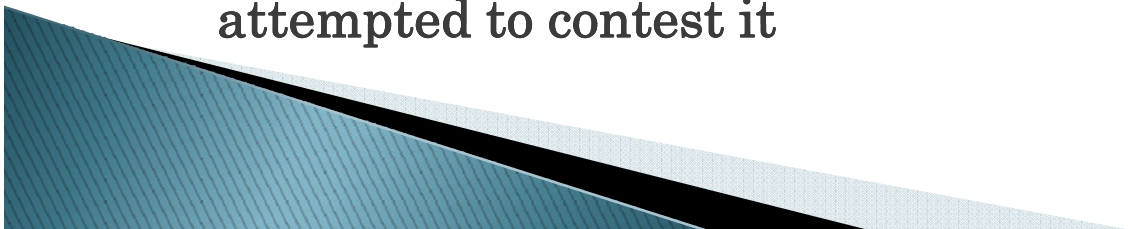
# The Riot at Ephesus (19:21-41)

- A Jew was equally an enemy to their idolatry, as St. Paul and his companions were
- To prevent him obtaining a hearing, they drowned his voice in one tumultuous shout in honor of their goddess, which rose to such frantic enthusiasm as took two hours to exhaust itself
- The city clerk calmed the crowd and stopped their foolish outcry
- He was not a Roman and didn't have military power, but was the city's chief administrator
- He was an officer of great influence in the Grecian cities of Asia



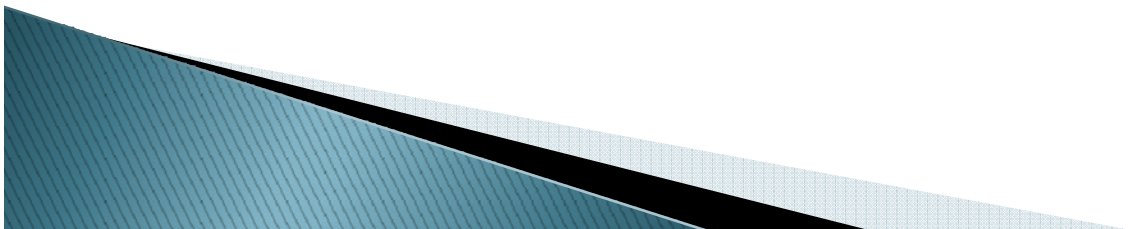
# The Riot at Ephesus (19:21-41)

- It was a common superstition that some image worshiped in a heathen temple had fallen from heaven.
- Some thought the image of Diana inside the temple had been carved from a meteor
- The Palladium of Troy, the Diana of Tauris, and the Pallas of Athena were all said to have fallen.
- There was no need of a public declaration that the Ephesians were worshippers of Diana; this every person knew, and nobody attempted to contest it



# The Riot at Ephesus (19:21-41)

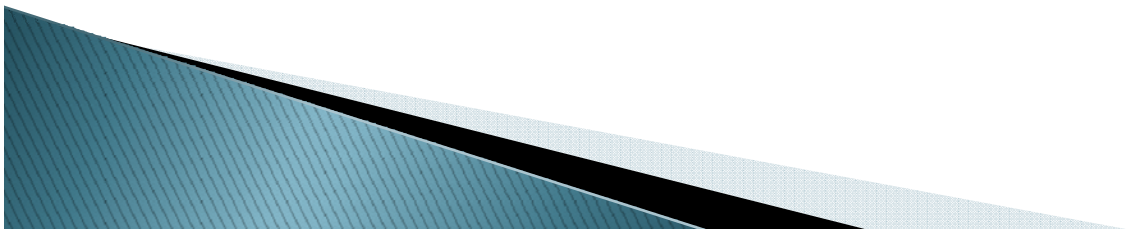
- He urges that such was notoriously the constitution and fixed character of the city, with which its very existence was all but bound up
- As his design evidently was to appease and conciliate the people, he fixed first on a most incontrovertible fact:
- These men have not spoiled their temples
- Nor is there any evidence that they have even blasphemed their goddess





# The Riot at Ephesus (19:21-41)

- This is a remarkable testimony, showing that the apostle had, in preaching against idolatry, studiously avoided (as at Athens) insulting the feelings of those whom he addressed
- The Roman law made it a capital offense to incite a riot, nor did the Roman officials wink at any disturbance in the provinces
- Ephesus was what was called a free city; that is, it governed itself in local matters. It might have its liberties taken away for just such occurrences as those of this day



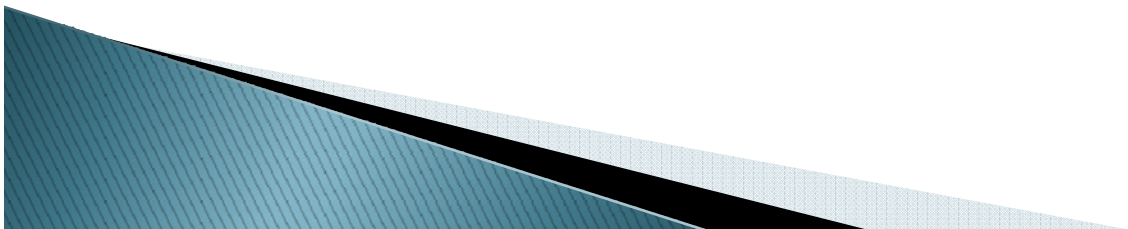
# The Riot at Ephesus (19:21-41)

- The City Clerk told Demetrius and the others to take their cases to the open courts
- If they wish to inquire further into the spread of St. Paul's doctrine and the best way of dealing with it, the question should be decided in an assembly of the law
- Such a tumult, continued for so long time, would be likely to attract the attention of the magistrates, and expose them to their displeasure.
- He then dismissed the assembly



# Conclusion

- Why were the new disciples baptized a second time?
- What signs followed the baptism of the Holy Spirit?
- Why did St. Paul depart from the Jews in "the synagogue" after three months?
- How was an "evil spirit" (Acts 19:16) able to beat up those calling upon the name of Jesus?
- What is the most important thing we can learn from the sons of Esceva's event?



# Conclusion

- How did those who were repenting from magic repent?
- What is the relationship between believing and confessing sin?
- What was Demetrius' occupation? And why was he upset with St. Paul?
- How does Demetrius stir up his union of silversmiths and cause much confusion in the city?
- What was his “complaint” against the Way? Was it more religious or financial in nature? Please explain
- How does the town clerk reason with the mob?

