

ACTS CHAPTER 19

Acts 19 - IN EPHESUS

The Third Missionary Journey continues

Paul stayed longer in Ephesus than anywhere else, almost three years.

- Ephesus was the market of Asia Minor.

Ephesus stood at the mouth of the Cayster and therefore commanded the richest hinterland in Asia Minor. In those days trade followed the river valleys.

Rev. 18:12-13 gives a description of the trade of Ephesus.

Rev. 18:12-13 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, [13] And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

She was known as "The Treasure House of Asia" and someone has called her, "The Vanity Fair of Asia Minor."

- Ephesus was an Assize Town.

At specified times the Roman governor came there and great cases of justice were tried.

Saw and knew the pomp and pageantry of Roman power and Roman justice.

- Ephesus was the seat of the Pan-Ionian Games which the whole country came to see.

To be president of these games and to be responsible for their organization was a greatly coveted honor.

The men who held this high office were called Asiarchs and are referred to in **Ac. 19:31**.

- Ephesus was a center of pagan superstition.

Ephesus was famous for charms and spells called "Ephesian Letters."

They were guaranteed to:

bring safety on a journey,
bring children to the childless, and
bring success in love or business enterprise.

People came to Ephesus from all over the world to buy these magic parchments which they wore as amulets.

- The greatest glory of Ephesus was the Temple of Artemis.

Artemis and Diana were one and the same,

Artemis being the Greek name,
Diana the Latin name.

This Temple was one of the Seven Wonders of the World.

It was 425 feet long by 220 feet wide by 60 feet high.

There were 127 pillars, each the gift of a king.

They were all of glittering Parian marble and 36 were marvellously gilt and inlaid.

The great altar had been carved by Praxiteles, the greatest of all Greek sculptors.

The image of Artemis was not beautiful.

It was a black, squat, many-breasted figure, signifying fertility;

It was so old that no one knew where it had come from or even of what material it was made.

The story was that it had fallen from heaven.

- Ephesus was the home of criminals.

The Temple of Diana possessed the right of asylum.

Any criminal reaching the area round the temple was safe.

Ephesus had become the home of the criminals of the ancient world.

INCOMPLETE CHRISTIANITY

Acts 19:1-7

"It happened that when Apollos was in Corinth Paul went through the upper districts and came to Ephesus and found certain disciples there. He said to them, 'When you believed, did you receive the Holy Spirit?' They said to him, 'No, we never even heard that the Holy Spirit exists.' He said to them, 'With what, then, were you baptized?' They said, 'With the baptism of John.' Paul said, 'It was the baptism of repentance that John administered and he told the people that it was on him who was to come after him that they must believe and this is Jesus.' When they heard this, they were baptized in the name of the Lord Jesus. And when Paul laid his hands on them the Holy Spirit came upon them and they spoke with tongues and prophesied. In all there were about twelve of these men."

1) While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples 2) and asked them, "Did you receive the Holy Spirit when you believed?"

Apollos: indebted to a "plain married couple."

Paul met some men in Ephesus who were "incomplete" / religious Christians.

That these Ephesian disciples were not yet Christians shows in the fact they are called **disciples**;

The word disciple had a broader understanding and application than today's usage - describing a believer of Jesus.

These Ephesian believers were disciples — or 'disciplined ones'.

Maybe the people you work with, or those in your Bible study group, are devoted to the Lord and disciplined in their walk —

but there's no light in their lives, no sparkle in their eyes. Worship is a drudge and witnessing a chore. Perhaps there is a lack of boldness, a dearth of excitement, an absence of enthusiasm.

There was something about these disciples that prompted the question from Paul;

The Holy Spirit did ye receive on believing?"

Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

We don't have any indication that he ever asked anyone else if they had received the Holy Spirit.

It is a valid question for every one claiming to be a believer to consider:

'Have you received the Holy Spirit since you believed?'

How do you know? How does it show?

In their reply, these Ephesian disciples reveal that they have very little knowledge of God's nature as revealed in Jesus.

They had received the baptism of John but they did not even know of the Holy Spirit in the Christian sense of the term.

They (are we);

on the right side of Easter...but the wrong side of Pentecost?
on the right side of Pardon ...but on the wrong side of Power?
justified but not sanctified?

Paul distinguishes between the baptism of John and baptism in the name of the Jesus

3) So Paul asked, "Then what baptism did you receive?"

"John's baptism," they replied.

4) Paul said, "John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus."

John's baptism: Christ and His salvation was rather expected than actually come... faith in the Risen Christ!

Old Testament ended in **Luke 16:16**.

Luke 16:16 *The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.*

What was the difference between the baptism of John and baptism in the name of Jesus?

Matthew 3:7-12 *But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? [8] Bring forth therefore fruits meet for repentance: [9] And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. [10] And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. [11] I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: [12] Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.*

Luke 3:3-11 *And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; [4] As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. [5] Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; [6] And all flesh shall see the salvation of God. [7] Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? [8] Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. [9] And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into*

the fire. [10] And the people asked him, saying, What shall we do then? [11] He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

The accounts of the preaching of John (**Matt.3:7-12; Lk.3:3-11**) reveal a radical difference between it and the preaching of Jesus.

The preaching of John was a threat;

The preaching of Jesus was good news,

John's himself knew that he only pointed to one still to come

Matthew 3:11 *I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:*

Luke 3:16 *John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:*

John's preaching was a necessary step because there are two stages in the religious life.

There is an awakening to our own inadequacy and our deserving of condemnation at the hand of God.

If we stop here we may endeavour to do better but that effort inevitably fails because we try in our own strength.

There is the time when we come to see that through the grace of Jesus Christ our condemnation may be taken away.

We find that all our efforts to do better must be strengthened by the work of the Holy Spirit in and through us and through whom we can do what we could never do ourselves.

These Ephesian disciples heard about the coming of the Messiah through John's teaching,

they heard of their need to be ready to receive the Messiah and ready themselves through repentance

yet they do not seem to have heard that the Messiah had in fact come or of their need to trust in Jesus and His work.

These men knew they were under God's condemnation and they knew they had a moral duty to be better; but they did not know the grace of Christ and the help of the Holy Spirit.

Their religion was constant struggle.

They worked and toiled to make themselves acceptable to God by their deeds.

Their fear of God was true fear not honor and respect, they knew no peace with God.

Even when we see the error of our ways and repent and determine to change them we can never make the change without the help which the Holy Spirit alone can give.

Holy Spirit: 5 singular verbs related to the work of the Holy Spirit upon, in and through us

- Born of the Spirit into the family

John 3:6 *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

- Baptized of the Spirit into the body

1 Cor. 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

- Indwelt by the Spirit, living in us

Romans 8:9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

- Sealed by the Spirit unto redemption

Ephes. 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*

Ephes. 4:30 *And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*

- (Frequent:) Filling by the Spirit

Ephes. 5:18 *And be not drunk with wine, wherein is excess; but be filled with the Spirit;*

Are we a Contradiction?

- Union without Communion?
- Profession without Experience?
- Life without Health?
- Movement without Progress?
- Battles without Victory?
- Service without Success?
- Trials without Triumph?

These Ephesian disciples had only a rudimentary knowledge of the Messiah and His ministry,

that which could be gained through the message of John the Baptist.

Paul points out that John's baptism was one of repentance, not necessarily faith unto salvation;

John's message pointed to Christ, but did not take men there itself.

The twelve Ephesian disciples believe on Jesus, are baptized, and receive the Holy Spirit with His gifts

5) On hearing this, they were baptized into the name of the Lord Jesus. 6) When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied. 7) There were about twelve men in all.

The fact that Paul saw it necessary to baptize them in the name of Jesus (after they had already been baptized in the name of John) demonstrates that Paul did not consider that these 12 disciples had a true faith in the person and work of Christ unto salvation before this.

This is significant; the apostles were baptized with John's baptism, yet there was no question of them being "rebaptized" into Jesus.

Having been prepared by the preaching of John the Baptist, they were ready to embrace Jesus fully, and were baptized in the name of Jesus.

After they were baptized, Paul laid hands on them, and they were filled with the Holy Spirit, and received His gifts.

It appears that only a small group of 12 had this incomplete understanding and still needed to embrace Jesus' person and work; not the entire church in Ephesus.

Observations

True doctrines / conclusions:

A Christian may be baptized in the Holy Spirit subsequent to salvation;

A Christian may have continuing, dramatic experiences with the Holy Spirit which include the bestowal of new and different spiritual gifts.

The twelve Ephesian disciples were believers in John's message that they needed to repent but they were not true believers in Jesus about whom they knew nothing until Paul taught them more exactly.

The Christian experience is a cluster of four things:

repentance,
faith in Jesus,
baptism and the
gift (not gifts) of the Spirit.

Knowing at least something of the person and work of Jesus is essential to salvation;

we cannot put saving faith into something that we have no understanding of.

THE WORKS OF GOD

Acts 19:8-12

"He came into the synagogue and for three months he spoke with boldness, debating and persuading people about the things connected with the kingdom of God. When some made themselves difficult and would not believe, and when they spoke ill of The Way before the congregation he left them and withdrew the disciples from them and debated daily in the hall of Tyrannus. This went on for two years, so that all who lived in Asia, Jews and Greek alike, heard the word of God; and God kept on doing extraordinary works of power through Paul's hands, so that sweat-bands and aprons which had touched his body were taken away to the sick and their diseases left them and the evil spirits departed."

Paul's ministry in Ephesus

Paul did have an extended time of preaching in the synagogue,

Eventually, the influence of those Jews rejecting the message drove him out, and he resumed his teaching in the hall of a Gentile teacher named Tyrannus.

"Spake evil of the Way"...

Rev. 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

"I am the Way"... John 14:6.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

When work in the synagogue became impossible because of the embittered opposition, Paul changed his quarters to the hall of a philosopher called Tyrannus.

Paul eventually leaves the synagogue and begins to teach in a borrowed school building

8) Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God. 9) But some of them became obstinate; they refused to believe and publicly maligned the Way. So Paul left them. He took the disciples with him and had discussions daily in the lecture hall of Tyrannus. 10) This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.

Faithful helpers:

Epaphras, Archippus, Philemon.

Col. 1:7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

Col. 4:12-17 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. [13] For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. [14] Luke, the beloved physician, and Demas, greet you. [15] Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. [16] And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea. [17] And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

Philemon 1:23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus;

Erastus, Gaius, Aristarchus, Titus, Trophimus and Tychicus...assist established churches eastward: Colosse (Epaphras and Philemon), Laodicea, Hierapolis... and probably Smyrna, Thyratira, Pergamum, Philadelphia, Sardis...
Rev 2 & 3.

One Greek manuscript adds a touch which sounds like the additional detail an eye-witness might bring.

It says that Paul taught in that hall from "the fifth to the tenth hour" -- from 11 a.m. to 4 p.m.

Almost certainly that is when Paul would teach.

Until 11 a.m. and after 4 p.m. Tyrannus would need the hall himself.

Due to the heat, all work stopped at 11 a.m. and did not begin again until the late afternoon continuing until about 9:30 pm.

We are told that there would actually be more people sound asleep in Ephesus at 1 p.m. than at 1 a.m.

What Paul must have done was to work all morning and all evening at his trade and teach in the midday hours.

Paul worked at tentmaking (Acts 20:33-34); probably stayed with Priscilla and Aquila (1 Thess 2:9); also pastored from house to house (Acts 20:20).

It shows the eagerness of Paul to teach and the eagerness of the Christians to learn.

The only time they had was when others rested in the heat of the day and they seized that time.

Shame on us for our talk of inconvenient times.

Paul carried this on for two years, and his effective teaching equipped believers, who got the word of God out to all who dwelt in Asia.

There is no way that Paul, by himself could reach this region; but he could equip Christians to do the work of the ministry, just as he described in Ephesians 4:11-12.

Ephes. 4:11-12 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; [12] For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

During the close of this long stay, he wrote 1 Corinthians (1 Cor 16:8), and possibly Galatians (Gal 1:2).

1 Cor. 16:8 *But I will tarry at Ephesus until Pentecost.*

Gal 1:2 *And all the brethren which are with me, unto the churches of Galatia:*

Paul may have had an unrecorded visit to Corinth, since the one next recorded is twice called his third visit.

2 Cor. 12:14 *Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.*

2 Cor. 13:1 *This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.*

Unusual miracles in Ephesus

11) God did extraordinary miracles through Paul, 12) so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them.

Observations

Note that these were unusual miracles; we should not expect that God would continue to use this method to bring healing. God delights in doing things in new and different ways; so we receive whatever is proven to be from the hand of God, but we pursue only that which we have a Biblical pattern for. God will stoop down to meet us even in our crude superstitions; this never means that God is pleased with them, but that in His mercy He may overlook them to meet a need.

Extraordinary. -- Throughout this time wonderful deeds were being done.

Literally, the phrase unusual miracles is “miracles not of the ordinary kind”;

even if we should "expect" miracles, these are the unexpected sort!

Symbols: cf. Moses' rod, et al. God wrought the miracles...

“Handkerchiefs” = sweat bands.

The sweat-band was what a workman wore round his head to absorb the sweat as he worked.

“Aprons” = leather work aprons.

The apron was the girdle with which a workman or servant girded himself.

How did these things work?

In the same way that the shadow of Peter or the hem of Jesus' garment might heal;

they would become a point of contact by which a person would release faith in Jesus as healer.

The narrative does not say that Paul did these extraordinary deeds; these were not Paul's idea...

it says that God did them through Paul's hands.

God is everywhere looking for hands to use.

We may not be able to work miracles with our hands but without doubt we can give them to God so that he may work through them.

We can imagine this first happening by accident (e.g. Paul takes his sweat band or apron and wipes the forehead of a sick person in need of healing and the person is healed),

It soon became a pattern that others superstitiously tried to imitate.

THE DEATH-BLOW TO SUPERSTITION

Acts 19:13-20

"Some of the itinerant Jewish exorcists tried naming the name of Jesus over those who had evil spirits. They said, 'I adjure you by Jesus whom Paul preaches.' There were seven sons of a certain Sceva, a Jewish chief priest, who did this. The evil spirit answered them. 'Jesus I know and Paul I understand, but who are you?' And the man, in whom the evil spirit was, leaped on them and mastered them all and overpowered them so that they fled naked and battered from that house. This became known to all the Jews and Greeks who lived in Ephesus; and awe fell upon all of them; and the name of the Lord Jesus was magnified. Many of those who had believed came and confessed their faith and revealed the spells which they had used. Many of those who had practised magic brought their books and burned them in the presence of all. They calculated the value of them and found that it amounted to about 2,500 pounds. So the word of the Lord increased mightily and prevailed."

In those days everyone believed that illness and disease, and especially mental illness, were due to evil spirits who settled in a man.

Exorcism was a regular trade.

If the exorcist knew the name of a more powerful spirit than those which had possessed the afflicted person, by speaking that name he could overpower the evil spirit and make him depart.

There is no reason to doubt that these things happened.

There is hierarchy in the spirit realm.

***Eph 6:10 Finally, my brethren,
be strong in the Lord, and in the power of his might.
11 Put on the whole armour of God,
that ye may be able to stand against the wiles of
the devil.
12 For we wrestle not against flesh and blood, but***

***against principalities,
against powers,
against the rulers of the darkness of this world,
against spiritual wickedness in high places.***

When some charlatans tried to use the name of Jesus the most alarming things happened.

A rebuke to the seven sons of Sceva, hopeful Jewish exorcists

13) Some Jews who went around driving out evil spirits tried to invoke the name of the Lord Jesus over those who were demon-possessed. They would say, "In the name of Jesus, whom Paul preaches, I command you to come out." 14) Seven sons of Sceva, a Jewish chief priest, were doing this. 15) One day the evil spirit answered them, "Jesus I know, and I know about Paul, but who are you?" 16) Then the man who had the evil spirit jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding.

Seven Sons of Sceva

There were Jewish exorcists who practiced their "trade" with much superstition and ceremony;

A group of them try to imitate Paul's "formula" for success.

They failed. They themselves had no personal relationship with Jesus;

they only know of him as the God of Paul, not their own God.

There are many people - many church goers - who will perish in Hell because they have no personal relationship with Jesus Christ;

they only know of "the Jesus the pastor preaches" instead of the Jesus of their own salvation.

The demons themselves know Jesus and Paul;

but are unaware of these exorcists, who had no power over the demon in question.

“Jesus I know”: deep, instinctive, innate knowledge.

“Paul I am acquainted with...”

“I know” - Note personal pronoun used by Satan’s forces...they are personages that are sentient, knowledgeable, and very resourceful.

4th Satanic encounter:

- Simon Magus **Acts 8:9-24**
- Elymas Bar Jesus **Acts 13:6-11**
- Philippian Pythoness **Acts 16:16-19**

Cf. Matthew 12:22-23

Matthew 12:22-23 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. [23] And all the people were amazed, and said, Is not this the son of David?

Many in Ephesus renounce the demonic

17) When this became known to the Jews and Greeks living in Ephesus, they were all seized with fear, and the name of the Lord Jesus was held in high honor. 18) Many of those who believed now came and openly confessed their evil deeds. 19) A number who had practiced sorcery brought their scrolls together and burned them publicly. When they calculated the value of the scrolls, the total came to fifty thousand drachmas. 20) In this way the word of the Lord spread widely and grew in power.

Ephesus was a stronghold of Satan.

Many evil things both superstitious and satanic were practiced.

Books containing formula for sorcery and other ungodly and forbidden arts were plentiful in that city.

Many of these people did not know that they were involved in the demonic;

They saw their actions in a far more innocent light, until the reality of the demonic became known to them.

Many of the quacks, and also many of those who were sincere believers saw the error of their ways.

It prompted Christians to renounce any connection with the demonic that they may have remaining;

they renounced the demonic by confessing and by burning their magic books, disregarding whatever value they might have.

The reality of the change demonstrated by the fact that in superstition-ridden Ephesus they were willing to burn the books and the charms which were so profitable to them.

These books and scrolls full of magic charms, amulets and incantations were well known in Ephesus, and valuable;

The drachma was a silver coin representing about a day's wage

if we estimate 250 working days a year, 50,000 drachma is 200 man-years of salary.

They were totally committed to break from their old ways and commit to The Way.

They repented – traded the old for the new leaving no opportunity to go back again.

They made the cleanest of clean cuts, even though it meant abandoning the things that were their livelihood.

If you accept Christ you cannot look back and expect to live in the power of the Holy Spirit.

Gen 19:22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

Gen 19:23 The sun was risen upon the earth when Lot entered into Zoar. 24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD

out of heaven; 25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

Gen 19:26 But his wife looked back from behind him, and she became a pillar of salt.

Gen 19:27 And Abraham gat up early in the morning to the place where he stood before the LORD: 28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

Gen 19:29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

It is significant that these practitioners of magic came confessing and telling their deeds;

it was thought that the power of magic spells resided in their secrecy, which was renounced in the telling.

The Weapons of Satan's warfare.

Human beings not easily invaded; "entries" are required.

What they brought were their artifacts and books and such of the occult;

these were and are weapons of Satan's warfare.

"Entries" are no laughing matter:

Ouiji boards, horoscopes, etc.

If you're burned out by Bible study, prayer, or meditation — chances are it's because you need to burn something up.

Prayer:

Psa 139:23 Search me, O God, and know my heart: try me, and know my thoughts: 24 And see if there be any wicked way in me, and lead me in the way everlasting.

'Father search me and show me the spiritual junk food I'm eating that is causing my appetite for You to be diminished.'

And He will but you then must take action..

Christians today, must remove movies, books, tapes, records, statues, charms, video games, crystals, symbols, or whatever else might have connection with demonic spirit that are in our possession destroying them and so they are of no use to others.

In Ephesus the end result was obviously worth it all: the word of the Lord grew mightily and prevailed.

While in Ephesus, Paul wrote his 4 letters to Corinth and made a quick personal visit back to Corinth.

THE PURPOSE OF PAUL

Acts 19:21-22

"When everything was completed, Paul purposed in the Spirit to go through Macedonia and go to Jerusalem. He said, 'After I have been there I must see Rome too.' He sent Timothy and Erastus, two of his helpers, into Macedonia and he himself extended his stay in Asia."

Paul's companions leave him alone in Ephesus

21) After all this had happened; Paul decided to go to Jerusalem, passing through Macedonia and Achaia. "After I have been there," he said, "I must visit Rome also." 22) He sent two of his helpers, Timothy and Erastus, to Macedonia, while he stayed in the province of Asia a little longer.

Paul determines his itinerary:

- through Macedonia and Achaia,
- then to Jerusalem,
- then to Rome.

Paul was aware of and intensely conscious of needs of believers in Judea.

He received and no doubt sent reports to and from the other Apostles located at 'headquarters' in Jerusalem.

Luke tells us that Paul purposed to go to Jerusalem via the Macedonian churches – as the Holy Spirit permitted...

The church in Jerusalem was poor;

Paul aimed to take a collection from all his Gentile churches as a contribution to it.

1 Cor. 16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Cor. 9:1 For as touching the ministering to the saints, it is superfluous for me to write to you:

Romans 15:25-26 But now I go unto Jerusalem to minister unto the saints. [26] For it hath pleased them of Macedonia and Achaia to make a certain

contribution for the poor saints which are at Jerusalem.

Paul wished in the most practical way to emphasize the unity of the Church.

He wished to demonstrate that they belonged to the body of Christ; that when one part of the body suffered all must help.

He took them away from a merely local congregational outlook.

He gave them a vision of the one universal Church of which they were part.

He wished to teach them practical Christian charity.

He wished to teach them that sympathy must be translated into action – compassion.

Sympathy – Concern without action.

Compassion – Concern (Love) meeting needs.

Paul sends Timothy and Erastus on ahead to Macedonia, while he stays in Ephesus (Asia) for a time planning to join them in Macedonia later.

Notice the job of Timothy and Erastus: they ministered to him (Paul);

they were truly assistants to the apostle, helping Paul to maximize his ministry.

RIOT IN EPHESUS

Acts 19:23-41

"It happened that at this time there was a great disturbance about The Way.

A certain man called Demetrius, who was a silversmith and who made silver shrines of Artemis, brought very considerable profit to the craftsmen. He called them together, with the workers who were engaged in like crafts, and said, 'Men, you know that our prosperity depends on this craft; and you see and hear how not only in Ephesus but throughout nearly the whole of Asia this fellow Paul has won over and led away a great number of people telling them that gods made with hands are not gods at all. There is risk for us that not only our business may come into disrepute but also that the shrine of the great goddess Artemis may come to be held of no importance, and that she whom the whole of Asia and the civilized world worships should be robbed of her greatness.'

When they heard this they were filled with anger and they kept shouting, 'Great is Artemis of the Ephesians.' So the whole city was filled with confusion. By common consent they rushed to the theatre; and they seized Gaius and Aristarchus who were fellow-travellers of Paul's.

Paul wished to go in to the people but the disciples would not let him. Some of the Asiarchs, who were friendly to him, sent to him and urged him not to venture into the theatre. Some kept shouting one thing and some another. The meeting was confused and the majority had no idea why it had met.

At the proposal of the Jews, some of the crowd put forward Alexander. Alexander made a gesture with his hand and wished to make a defence to the people. When they realized that he was a Jew one shout arose from them all as for about two hours they kept crying, 'Great is Artemis of the Ephesians.'

But the town secretary quietened the crowd. He said, 'Men of Ephesus, what man is there who does not know that the city of Ephesus is the temple-guardian of the great Artemis and of the image which fell from heaven? Since these things are

beyond dispute we must remain quiet and do nothing reckless. You have brought in these men who are neither temple-robbers nor blasphemers of our goddess. If Demetrius and his fellow craftsmen have a case against anyone, sessions are held and there are proconsuls. Let them bring a case against each other. If you are anxious for further steps to be taken, the matter can be settled in a properly constituted assembly. For we are running the risk of being charged with a riot for this day's events since there is no cause which we could advance as a reason for this uproar.' And with these words he dismissed the assembly."

Demetrius and the silversmiths.

Their pockets were being touched.

They had declared that they were jealous for the honor of Artemis; but they were more worried about their incomes.

When pilgrims came to Ephesus, they liked to take souvenirs home, such as the little model shrines which the silversmiths made.

Christianity was making such strides that their trade was threatened.

The "town clerk".

He was more than the 'clerk'.

He kept the public records,
He introduced business in the assembly;
Correspondence to Ephesus was addressed to him.

He was worried at the possibility of a riot.

Rome was kindly but the one thing Rome would not tolerate was civil disorder.

If there were riots in any town Rome would know the reason why and the magistrates responsible might lose their positions.

He saved Paul and his companions but he saved them because he was saving his own skin.

Paul.

Paul wished to face that mob but they would not let him.

Paul was a man without fear.

For the silversmiths and the town clerk it was safety first; for Paul it was always safety last.

Demetrius, a maker of idols, opposes Paul because his business has been diminished

23) About that time there arose a great disturbance about the Way. 24) A silversmith named Demetrius, who made silver shrines of Artemis, brought in no little business for the craftsmen. 25) He called them together, along with the workmen in related trades, and said: "Men, you know we receive a good income from this business. 26) And you see and hear how this fellow Paul has convinced and led astray large numbers of people here in Ephesus and in practically the whole province of Asia. He says that man-made gods are no gods at all. 27) There is danger not only that our trade will lose its good name, but also that the temple of the great goddess Artemis will be discredited, and the goddess herself, who is worshiped throughout the province of Asia and the world, will be robbed of her divine majesty."

28) When they heard this, they were furious and began shouting: "Great is Artemis of the Ephesians!"

A trade union for promotion of industry... Religious zeal is always the hypocritical pretext:

self-interest is real cause...

Agora: Main market place was ~365 ft. x 330 ft (>2 football playing fields)

There were 5 Gymnasia ranging from 450 x 377 ft, to 925 x 685 ft..

Large industry as everyone that would visit would buy a memento of Diana or Artemis.

Artemis = Greek;
Diana = Latin, Roman.

This tremendous temple to Diana in Ephesus was regarded as one of the seven wonders of the ancient world.

The trinkets and idols from it must have been a substantial trade, no matter how immoral the worship of the sex-goddess was.

The Temple -- 425 ft. x 220 ft was on a 15 acre site = 653,400 square feet (810 x 810 ft)

It was supported by 127 pillars, each sixty feet high, and was adorned with great sculptures each a gift of a king, 36 of them ornamented.

Built in 550 B.C.,

Burned on the night of the birth of Alexander the Great, 356 B.C., rebuilt even more splendidly.

It was completely lost to history until 1869, when it was discovered again, and

Its main altar was unearthed in 1965.

Pure white marble,

"The Temple of Artemis was a major treasury and bank of the ancient world.

Merchants, kings, and even cities made deposits, and where their money could be kept safe under the protection of deity."

The opposition of Demetrius and the other idol makers is a great compliment to the effectiveness of Paul's work in the region.

The riot gains steam

29) Soon the whole city was in an uproar. The people seized Gaius and Aristarchus, Paul's traveling companions from Macedonia, and rushed as one man into the theater. 30) Paul wanted to appear before the crowd, but the disciples would not let him. 31) Even some of the officials of the province, friends of Paul, sent him a message begging him not to venture into the theater.

32) The assembly was in confusion: Some were shouting one thing, some another. Most of the people did not even know why they were there. 33) The Jews pushed Alexander to the front, and some of the crowd shouted instructions to him. He motioned for silence in order to make a defense before the people. 34) But when they realized he was a Jew, they all shouted in unison for about two hours: "Great is Artemis of the Ephesians!"

Considering Rome's iron-fisted attitude towards such civil disorder, things are rapidly getting out of hand.

The theatre (stadium) in Ephesus was 660 ft. in diameter (2 football fields)

56,700 seating capacity.

More than the Detroit Lions Ford Field. 54,000
More than the Detroit Tigers Comerica Park 42,000
Joe Louis Arena – Red Wings 21,000
Palace of Auburn Hills – Pistons 22,000

Timothy had become a bishop of the church at Ephesus.

Fellow travelers also mentioned in Acts 20:4; 27:2; Rom 16:23;

Acts 20:4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

Acts 27:2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

Romans 16:23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

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

Romans 16:3-4 Greet Priscilla and Aquila my helpers in Christ Jesus: [4] Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

All that happened at Ephesus is not known...

1 Cor. 15:32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

2 Cor. 11:24-27 Of the Jews five times received I forty stripes save one. [25] Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; [26] In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; [27] In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Alexander = Alexander the coppersmith?

1 Tim. 1:19-20 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: [20] Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

2 Tim. 4:14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

Alexander wanted to make sure that the mob knew that the Jews did not approve of Paul either; but he accomplished nothing before the angry crowd.

The town clerk is able to diffuse the passion of the crowd

35) The city clerk quieted the crowd and said: "Men of Ephesus, doesn't the entire world know that the city of Ephesus is the guardian of the temple of the great Artemis and of her image, which fell from heaven? 36) Therefore, since these facts are undeniable, you ought to be quiet and not do anything rash. 37) You have brought these men here, though they have neither robbed temples nor blasphemed our goddess. 38) If, then, Demetrius and his fellow craftsmen have a grievance against anybody, the courts are open and there are proconsuls. They can press charges. 39) If there is anything further you want to bring up, it must be settled in a legal assembly. 40) As it is, we are in danger of being charged with rioting because of today's events. In that case we would not be able to account for this commotion, since there is no reason for it." 41) After he had said this, he dismissed the assembly.

35] Artemis fashioned from a meteorite?

[Jupiter was their supreme god.]

Asiarchs, political rulers of the province of Asia, who were responsible to the Romans were concerned, and sent word to Paul not to venture into the Theater.

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

41] Clerk's speech: uproar undignified, unjustifiable and unnecessary.

The town clerk speaks the words of reason;

"Assembly" is the Greek word ekklesia, the same word used for "church."

It was a non-religious term used to describe a gathering or association of people.