

Acts 18: 23 –19: 41

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Paul's 3rd Missionary Journey

Acts 18: 23 – Acts 21: 17

Length – Approximately 4 years

Total miles traveled – Approximately 2,515 miles

- a. 1,190 miles by sea
- b. 1,325 miles by land

Companions (8) were Luke, Sopater of Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy from Lystra, Tychicus, and Trophimus from Asia.

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- IV. Paul: Preaching in Ephesus (19: 1-10)**
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- C. The Way was falsely accused and attacked (v. 27–29).
- D. The Way required great courage, but also wisdom (v. 30–31).
- E. The Way was the object of mob action (v. 32–34).
- F. The Way was miraculously protected by God (v. 35–41).

Paul following up with new congregations

Acts 18: 23

23 And having spent some time *there*, he left and passed successively through the Galatian region and Phrygia, strengthening all the disciples.

1. How does Luke describe Apollos?

Acts 18: 24-26a

24 Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures.

25 This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John;

26 and he began to speak out boldly in the synagogue...

2. How do Priscilla and Aquila encourage Apollos?

Acts 18: 26b

26 ...but *when* Priscilla and Aquila heard him, they **took him aside** and **explained the way of God to him more accurately.**

3. Where did Apollos go and what was his mission?

Acts 18: 27-28

27 And *when* he wanted to cross over to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. *When* he arrived, he assisted greatly those who had believed through grace.

28 For he was vigorously refuting the Jews in public, demonstrating through the scriptures that the Christ was Jesus.

4. Who did Paul encounter at Ephesus and what did he share with them?

Acts 19: 1-7

1 And it happened that *while* Apollos was in Corinth, Paul traveled through the inland regions and came to Ephesus and found some disciples.

2 And he said to them, “Did you receive the Holy Spirit when you believed?”

And they said to him, “But we have not even heard that there is a Holy Spirit!”

3 And he said, “Into what then were you baptized?” And they said, “Into the baptism of John.”

4 And Paul said, “John baptized with a baptism of repentance, telling the people that they should believe in the one who was to come after him—that is, in Jesus.”

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

6 And *when* Paul laid hands on them, the Holy Spirit came upon them and they began to speak in tongues and to prophesy.

7 (Now the total number of men was about twelve.)

Paul boldly preaching in Ephesus

Acts 19: 8-10

8 So he entered into the synagogue *and* was speaking boldly for three months, discussing and attempting to convince *them* concerning the kingdom of God.

9 But when some became hardened and were disobedient, reviling the Way before the congregation, he departed from them *and* took away the disciples, leading discussions every day in the lecture hall of Tyrannus.

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

God displays His Power through Paul

Acts 19: 11-12

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

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.

5. Explain what happened to the seven sons of Sceva.

Acts 19: 13-17

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.”

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

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

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.

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.

1. Sceva's, a Jew and chief priest, 7 sons who were some of the itinerant Jewish exorcists added the name of Jesus whom Paul preaches to their formula to cast out evil spirits.
2. The man with the evil spirit leaped on them and prevailed.
3. They fled out of the house both wounded and naked.
4. Fear fell on the people and the name of the Lord was magnified.

6. What can you learn from the story of the believers in Ephesus who burned their books?

Acts 19: 18-19

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

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.

7. What were the results of this event in Ephesus?

Acts 19: 20

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

Luke emphasizes the dominant position the Word of God achieved in Ephesus.

All the satanic forces of sorcery and the magical arts could not overpower the Word of God.

- a. The bold preaching of the gospel reaches the heart of men.
- b. The confirming miracles of God through Paul displays God's power.
- c. The defeat of the exorcists.
- d. The resultant awe and respect for the name of Jesus.
- e. The public condemnation of the magical arts demonstrates the invincible might of God's Word.

Model of the Temple of Artemis (worldhistory.org)



Ruins of the site of the Temple of Artemis (britannica.com)



Paul's plans

Acts 19: 21-22

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.

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

8. How does Demetrius, a silversmith, incite his peers?

Acts 19: 23-28

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

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

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

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*.

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.”

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

1. Demetrius, a silversmith, who made silver shrines of Artemis, brought no small profit to the craftsmen.
2. Demetrius called fellow craftsmen together.
3. Demetrius said that not only in Ephesus but throughout Asia, this Paul has persuaded and turned away many people, saying that the shrines made with hands are not gods.
4. Demetrius stated that their trade is in danger. Also, the temple of Artemis (whom all Asia and the world worship) may be despised and her magnificence destroyed.

Ruins of the theater in Ephesus

Turkey's For Life



9. Why did Paul want to go into the theater and why did the Asiarchs, some of Paul's friends, tell Paul not to venture into the theater?

Acts 19: 29-31

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.

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

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

The mob's reaction

Acts 19: 32-34

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.

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.

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!"

10. How does the city clerk of Ephesus defuse the crowd?

Acts 19: 35-41

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?”

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

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

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.

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

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.”

41 After saying this he dismissed the assembly.

The city clerk says the worship and glory of **Artemis** stand secure.

The rise of Christianity, he feels, poses no threat to Ephesus's reputation as keeper of the grand temple.

The city clerk asserts that no earthly movement can threaten one whose image dropped from the heavens.

The city clerk deals with the legal ramifications of the gathering.

He states that the two Christians whom they had seized were not guilty of any crime, but if anyone was guilty, it was the Ephesians who were running the risk of being charged with unlawful assembly.

The assembly is thus dismissed, and the uproar ceases (20:1).