

<sup>1</sup> And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples

<sup>2</sup> he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, "We have not so much as heard whether there is a Holy Spirit."

<sup>3</sup> And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism."

<sup>4</sup> Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus."

<sup>5</sup> When they heard *this*, they were baptized in the name of the Lord Jesus.

#### JOHN'S BAPTISM COMPARED TO CHRIST'S BAPTISM

##### John's

1. It was a baptism of repentance which turned men to God and taught them to believe on Christ when He came. Acts 19:4.
2. It was "unto (for) the remission of sins." Mark 1:4; Luke 3:3. (Promissory in nature, like animal sacrifices, Lev. 4; Heb. 9: 15-17; 9:24-28).
3. It was necessary for all who heard John, Matt. 3: 13-17; Luke 7:30
4. It was limited to the Jews, Matt. 3: 1-6.

##### Christ's

1. It is the time when sins are washed away by the blood of Christ, Acts 22: 16; Rom. 6:3-5.
2. It is necessary for salvation. Acts 2:38; 1 Peter 3:21; John 3:3-5.
3. It is for everyone, until end of time. Mark 16: 15-16; Matt. 28: 19.
4. It is the "one baptism" for everybody, Eph. 4:5; Acts 19:4-5.

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<sup>6</sup> And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

Remember Acts 8:18 ***"And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money"***

<sup>7</sup> Now the men were about twelve in all.

<sup>8</sup> And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God.

<sup>9</sup> But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus.

The word translated school is *schole*, which was used to denote "the place where teachers and pupils meet" (AG 805). Teachers taught their students in lecture rooms, and the school of Tyrannus was probably such a room. We do not know who Tyrannus was or how Paul obtained the use of this lecture room. Tyrannus may have been a teacher who normally used the room, with Paul being allowed to use it when Tyrannus was not. If he was the owner of the building, Tyrannus may have rented it to Paul; or, if he was a Christian, he may have gladly allowed Paul free use of it. Paul utilized whatever facilities were available to him in preaching the gospel. He made daily use of this lecture room.

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<sup>10</sup> And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

<sup>11</sup> Now God worked unusual miracles by the hands of Paul,

<sup>12</sup> so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.

<sup>13</sup> Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, "We exorcise you by the Jesus whom Paul preaches."

**Acts 19:13 (NIV)** 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."

vv. 13-17 - When certain travelling exorcists attempted to use the name of the Lord Jesus as a word-formula to expel a demon, the man who was possessed leaped on them and drove them from the house "naked and wounded." The demon knew Paul and Jesus but not these men (cf. Lk. 4:41; Mark 3:11). Like some modern charlatans, they pretended to have powers of casting out demons and appeared to succeed often enough to have some reputation. But they were exposed as fakes. When this became known in the city great fear fell upon them all and "the name of the Lord Jesus was magnified." Just as it was not sufficient then to verbalize the name of the Lord Jesus for some mystical power, neither is it sufficient now just to call oneself a "Christian" (cf. Luke 6:46; Matt. 7:21; Acts 22:16). Actions speak louder than words (cf. I John 1:6-7; 2:3-5).

vv. 18-20 - The exposure of these seven exorcists had the effect of magnifying the name of the Lord Jesus. None could question the genuine nature of His power in comparison to the fraudulent claims of others who failed to work miracles. Even many believers confessed their sins and renounced all involvement in these false methods of exorcism. Those who practiced magical arts acknowledged their fraud and brought their books to be burned. A bonfire was made of the books, or parchments, on which their incantations and formulas were written. The value was fifty thousand pieces of silver. The exact amount changes with the fluctuation in monetary values, but if we remember that a piece of silver was an ordinary day's wages for a working man, then it becomes meaningful to say that the value of the books burned was equivalent to 50,000 days' wages, which is approximately a total of one year's wages for 200 men.

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<sup>14</sup> Also there were seven sons of Sceva, a Jewish chief priest, who did so.

<sup>15</sup> And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?"

<sup>16</sup> Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded.

<sup>17</sup> This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

<sup>18</sup> And many who had believed came confessing and telling their deeds.

<sup>19</sup> Also, many of those who had practiced magic brought their books together and burned *them* in the sight of all. And they counted up the value of them, and *it* totaled fifty thousand *pieces* of silver.

<sup>20</sup> So the word of the Lord grew mightily and prevailed.

<sup>21</sup> When these things were accomplished, 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."

<sup>22</sup> So he sent into Macedonia two of those who ministered to him, Timothy and Erastus, but he himself stayed in Asia for a time.

<sup>23</sup> And about that time there arose a great commotion about the Way.

<sup>24</sup> For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen.

Diana --- A deity of Asiatic origin, the mother goddess of the earth, whose seat of worship was the temple in Ephesus, the capital of the Roman province of Asia. Diana is but the Latinized form of the Greek word Artemis, yet the Artemis of Ephesus should not be confused with the Greek goddess of that name.----- The upper part of her body was completely covered with rows of breasts to signify that she was the mother of all life. The lower arms were extended. The lower part of the body resembled a rough block, as if her legs had been wrapped up in cloth like those of an Egyptian mummy. In later times her Greek followers represented her with stags or lions standing at her sides. The most renowned of her statues stood on the platform before the entrance to her temple in Ephesus. As the statues indicate, she impersonated the reproductive powers of men and of animals and of all other life -----The makers of the shrines of Diana formed an exceedingly large class among whom, in Paul's time, was Demetrius ([Acts 19:24](#)). ----- Though the shrines were sold as sacred dwelling-places of the goddess, that the pilgrims who carried them to their distant homes, or buried them in the graves with their dead, might be assured of her constant presence, their real purpose was to increase the temple revenues by their sale at a price which was many times their cost. With the shrines of Diana may be compared the household gods of clay found in abundance among the ruins of the earlier Babylonian cities, especially those cities in which temples to the goddess Ishtar stood

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<sup>25</sup> He called them together with the workers of similar occupation, and said: "Men, you know that we have our prosperity by this trade.

<sup>26</sup> Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands.

<sup>27</sup> So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess Diana may be despised and her magnificence destroyed, whom all Asia and the world worship."

<sup>28</sup> Now when they heard *this*, they were full of wrath and cried out, saying, "Great *is* Diana of the Ephesians!"

<sup>29</sup> So the whole city was filled with confusion, and rushed into the theater with one accord, having seized Gaius and Aristarchus, Macedonians, Paul's travel companions.

<sup>30</sup> And when Paul wanted to go in to the people, the disciples would not allow him.

<sup>31</sup> Then some of the officials of Asia, who were his friends, sent to him pleading that he would not venture into the theater.

<sup>32</sup> Some therefore cried one thing and <sup>32</sup> some another, for the assembly was confused, and most of them did not know why they had come together.

<sup>33</sup> And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander motioned with his hand, and wanted to make his defense to the people.

<sup>34</sup> But when they found out that he was a Jew, all with one voice cried out for about two hours, "Great is Diana of the Ephesians!"

<sup>35</sup> And when the city clerk had quieted the crowd, he said: "Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Diana, and of the *image* which fell down from Zeus?"

<sup>36</sup> Therefore, since these things cannot be denied, you ought to be quiet and do nothing rashly.

<sup>37</sup> For you have brought these men here who are neither robbers of temples nor blasphemers of your goddess.

<sup>38</sup> Therefore, if Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another.

<sup>39</sup> But if you have any other inquiry to make, it shall be determined in the lawful assembly.

<sup>40</sup> For we are in danger of being called in question for today's uproar, there being no reason which we may give to account for this disorderly gathering."

The city of Ephesus was under the domination of the Roman Empire. The main responsibility of the local city leaders was simply to maintain peace and order. If they failed to control the people, Rome would remove the appointed officials from office. The entire town could also be put under martial law, taking away many civic freedoms. The mayor's straightforward reminder must have had a sobering effect on the Ephesian populace, for they dispersed.

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<sup>41</sup> And when he had said these things, <sup>41</sup> he dismissed the assembly.

### Questions Acts 19

1. How does Robert Harkrider contrast John's baptism with the baptism of the great commission (Christ's baptism)?

2. Who spoke with tongues and prophesied after Paul laid hands on them?
  
3. How long did Paul speak in the synagogue at Ephesus and where did he continue his teaching after he left the synagogue?
  
4. Where do we read, *“So the word of the Lord grew mightily and prevailed”* and how would you explain this verse?
  
5. What happened to the 7 sons of Sceva?
  
6. What did those who believed do with the books they had from previously practicing magic?
  
7. Who was Demetrius and how did he create a major problem at Ephesus?
  
8. How is the crowd described?
  
9. Who was pleading with Paul that he would not venture into the theater?
  
10. How did the city clerk calm the crowd who was chanting, *“Great is Diana of Ephesus”*?
  
11. What will you choose to remember from this chapter?