

## Acts 19

### Paul in Ephesus

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#### **A. Ephesian disciples are baptized in the Holy Spirit.**

##### ***1. (1-2) In Ephesus, Paul finds some disciples who had not yet received the Holy Spirit.***

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(1) And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples (2) 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."

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Paul was last in Ephesus on his way back from \_\_\_\_\_ on his second missionary journey.

By their reply, these Ephesian disciples showed they didn't know much about God's nature as \_\_\_\_\_ in Jesus.

It may be that this was not the core group of disciples that Paul \_\_\_\_\_ spoke to in Ephesus (Act 18:19-21) and whom Aquila and Priscilla were left behind to serve.

##### ***2. (3-4) Paul distinguishes between the baptism of John and baptism in the name of the Jesus.***

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(3) And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism." (4) 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."

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These Ephesian disciples had only a \_\_\_\_\_ understanding of the Messiah Jesus and His ministry, only what could be gained through the message of John the Baptist.

They could have received John's baptism from the hands of John himself; or perhaps from some of John's disciples who continued on in his ministry \_\_\_\_\_ John's death.

Paul points out that John's baptism was one of repentance, not necessarily \_\_\_\_\_ unto salvation. John's message pointed to Jesus, but did not take men there itself.

Some have suggested that these Ephesian disciples were not actually Christians yet. The problem in this is that they are called \_\_\_\_\_, which almost always refers to Christians, genuine followers of Jesus Christ.

Had Luke meant to indicate that they were disciples of John the Baptist... he would have said so \_\_\_\_\_.

**3. (5-7) The twelve Ephesian disciples believe on Jesus, are baptized, and receive the Holy Spirit with His gifts.**

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(5) When they heard this, they were baptized in the name of the Lord Jesus. (6) And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. (7) Now the men were about twelve in all.

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Having been completely prepared by their response to the preaching of John the Baptist, the twelve were ready to \_\_\_\_\_ 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.

These Ephesian disciples sensed their \_\_\_\_\_ to get right with God, and knew the answer was in God's Messiah - but they had gone no further than that.

God always wants us to go \_\_\_\_\_.

This isn't something to \_\_\_\_\_ about; we can \_\_\_\_\_ - one can know they are filled with the Holy Spirit.

## **B. Paul's continuing ministry in the city of Ephesus.**

### **1. (8-10) Paul eventually leaves the synagogue and begins teaching in a borrowed school building.**

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(8) And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God. (9) 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. (10) And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

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Paul had an extended time of preaching in the synagogue, but eventually, the influence of the \_\_\_\_\_ who rejected the message drove him out.

One ancient, though not inspired, writing says that Paul held his \_\_\_\_\_ at the school of Tyrannus from eleven in the morning to four in the afternoon.

Paul did this \_\_\_\_\_, meaning every day.

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

### **2. (11-12) Unusual miracles in Ephesus.**

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(11) Now God worked unusual miracles by the hands of Paul, (12) 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.

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Luke states these were \_\_\_\_\_ miracles, and gives an example; that Paul's handkerchiefs or aprons (literally, "sweat-bands") could be laid on a person even without Paul present, and that person was healed or delivered from demonic possession.

So, it should not surprise us that some took a quite superstitious view of the \_\_\_\_\_ done through Paul.

This never means that God is pleased with our superstition, but that in His \_\_\_\_\_ He may overlook them to meet a need.

This phrase God worked unusual miracles could be translated, miracles not of the \_\_\_\_\_ kind.

Significantly, it does not say that Paul did these unusual miracles, but that God \_\_\_\_\_ them by the hands of Paul.

### **3. (13-16) A rebuke to the seven sons of Sceva, the hopeful Jewish exorcists.**

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(13) 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." (14) Also there were seven sons of Sceva, a Jewish chief priest, who did so. (15) And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?" (16) 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.

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At that time, there were Jewish \_\_\_\_\_ who practiced their trade with a lot of superstition and ceremony.

The Jewish exorcists failed because they had no \_\_\_\_\_ relationship with Jesus.

Apparently, evil spirits know who their \_\_\_\_\_ are (in this case, Jesus and Paul), and they don't waste their effort knowing those who aren't a threat to them (in this case, the seven sons of Sceva).

Because the seven sons of Sceva had no real relationship with Jesus, they had no spiritual \_\_\_\_\_ against the evil spirit.

### **4. (17-20) Many in Ephesus renounce objects associated with the demonic.**

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(17) 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. (18) And many who had believed came confessing and telling their deeds. (19) 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. (20) So the word of the Lord grew mightily and prevailed.

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It made them fear the \_\_\_\_\_ and the demonic (both in healthy ways). As a result, the name of the Lord Jesus was magnified.

Apparently, before the sons of Sceva incident, many believers did not know they were involved in the \_\_\_\_\_.

The sons of Sceva incident also prompted Christians to \_\_\_\_\_ any remaining connection to the demonic.

It is significant that these practitioners of magic came \_\_\_\_\_ and telling their deeds.

This demonstrates that the end result was obviously \_\_\_\_\_ it all.

## C. The riot in Ephesus.

### 1. (21-22) *Paul's companions leave him alone in Ephesus.*

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(21) 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." (22) So he sent into Macedonia two of those who ministered to him, Timothy and Erastus, but he himself stayed in Asia for a time.

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He decided to travel through Macedonia and Achaia, then to Jerusalem, then to \_\_\_\_\_.

Luke doesn't mention it here, but we know that one reason why Paul wanted to go through Macedonia and Achaia, then to Jerusalem was to collect and deliver a \_\_\_\_\_ he had been collecting from other churches to help out the church in Jerusalem.

A significant part of the work of Timothy and Erastus was simply to \_\_\_\_\_ Paul.

### 2. (23-28) *Demetrius, a maker of idols, opposes Paul because his business has suffered.*

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(23) And about that time there arose a great commotion about the Way. (24) For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen. (25) He called them together with the workers of similar occupation, and said: "Men, you know that we have our prosperity by this trade. (26) 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. (27) 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." (28) Now when they heard this, they were full of wrath and cried out, saying, "Great is Diana of the Ephesians!"

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When the work was going so well, and when Paul was thinking about leaving Ephesus, another \_\_\_\_\_ arose.

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

He first appealed to them both on the basis of financial self-interest, and then on the basis of civic \_\_\_\_\_ ("How dare Paul insult and despise our great temple!").

Yet later in Acts 19:37, the city clerk specifically said that Paul had \_\_\_\_\_ blasphemed the goddess Diana.

### **3. (29-34) The riot builds momentum.**

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(29) 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. (30) And when Paul wanted to go in to the people, the disciples would not allow him. (31) Then some of the officials of Asia, who were his friends, sent to him pleading that he would not venture into the theater. (32) Some therefore cried one thing and some another, for the assembly was confused, and most of them did not know why they had come together. (33) 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. (34) 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!"

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Considering Rome's iron-fisted attitude towards such civil \_\_\_\_\_, things were rapidly getting out of hand.

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

For all the supposed greatness of Diana of the Ephesians, no one worships her \_\_\_\_\_ (at least directly). Yet there are millions and millions today who live for and worship Jesus Christ, and who would willingly die for Him.

### **4. (35-41) The city clerk is able to calm the passion of the crowd.**

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(35) 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? (36) Therefore, since these things cannot be denied, you ought to be quiet and do nothing rashly. (37) For you have brought these men here who are neither robbers of temples nor blasphemers of your goddess. (38) 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. (39) But if you have any other inquiry to make, it shall be determined in the lawful assembly. (40) 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." (41) And when he had said these things, he dismissed the assembly.

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The city clerk (something like the mayor of the city) spoke \_\_\_\_\_ words. Luke wanted to show that rational people saw \_\_\_\_\_ to fear or oppose in Christianity.

God worked mightily in Ephesus, but so did the \_\_\_\_\_.

God used the city clerk to \_\_\_\_\_ the mob and end the immediate threat to Paul and the other Christians. God had preserved His work, and His people, again