

The Acts of the Apostles

[Wed. Mar. 11, 2015] Acts Series, Acts 19.8-41 - Craig A. Thurman

We considered the twelve Ephesian brethren in our last study. There, we had determined that they had believed and received baptism according to the Scriptures. Paul never questioned the legitimacy of their faith or baptism. Evidently they, with Apollos, were lacking in the knowledge that the Holy Spirit had come.

And so now we move into the remaining parts of chapter 19.

8 ¶ And he went into the synagogue,

In Ephesus once again, as Paul expressed to them some time earlier that he hoped the Lord would allow him to. (cf. 18.21)

and spake boldly

spake boldly, ἐπαρρησιάζετο; 3rd p s, imperf of παρρησιάζομαι; KJV bold 8, freely 1, ; but for twice, always only found in the book of Acts (cf. Eph.6.20 may speak boldly; 1Thes.2.2 were bold); the noun form παρρησία, is translated often as an adverb, boldly, openly, plainly, freely; as a noun boldness, confidence, plainness.

Paul spake of Jesus Christ, and continued to do so, as long as they allowed it to be spoken to them. Otherwise he would move on to others. He did this ...

for the space εἰς of three months, disputing

διαλεγόμενος; nom sing masc part pres of διαλέγομαι; διά through, by + λέγω to speak or say; KJV dispute 6, reason 4, speak 1, preach 2. This verb, διαλεγόμενος, is only used in this verse, and the next, 9.

and persuading

πείθων, nom sing masc, part, pres, act of πείθω;

The Acts of the Apostles

Ac 28:23 ¶ And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading πείθων them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

the things concerning περὶ the kingdom of God.

Our commission is to preach Christ. If we are convinced that believing on Jesus Christ is crucial to eternal life, then we should do so as if it depended on our ability to *persuade* men. We know that *salvation is of the Lord*. We know that the new birth is a sovereign act of God that is bestowed freely upon those who are of the elect of God. But conversion is dependent on the preaching of the cross of Christ, and we should preach with the hope that there are others whom God would bring to faith in Christ through the foolishness of preaching. We should persuade men concerning the truth of the gospel of Christ. And here as Paul dealt with the Jews and proselytes of the synagogue he reasoned and persuaded them concerning things of the kingdom of God from the Old Testament Scriptures.

9 But when divers (τινές, some, certain) were hardened, (difficult, impenetrable, resistant)

ἔσκληρύνοντο; 3rd p pl, imperf pass of σκληρύνω;

Consider the grounds of the parables of our Lord in Mt.13.1-23 (*the way side, stony places, thorns, and good ground.*)

There is σκληροκαρδία, which is *hardness of the heart* (Mt.19.8; Mk.10.5; 16.14); there is σκληρός, which is a *hard man* (Mt.25.24), *hard saying* (Jn.6.60 of *election*), *fierce wings* (Ja.3.4), and *hard speeches* (Jude 15), as well as the *difficulty* of that Paul experienced kicking against the pricks (Acts 9.5; 26.14); and here σκληρύνω, of those whom the Lord *hardeneth*, the admonition for some *not to harden their hearts* (He.3.8, 13, 15; 4.7).

Ro 9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

The Acts of the Apostles

and believed not,

ἠπειθουν; 3rd p pl, imperf of ἀπειθέω; ἄ negative particle + πείθω ; KJV *disobeyed, believed not, obeyed not.*

These were not convinced of the truth of Jesus Christ. This does not change the truth of God in the least. It simply leaves men as they are in their sin-fallen condition to suffer the justice of God in the day of the coming of Christ.

but spake evil

κακολογοῦντες; nom pl, masc, part, pres of κακολογέω; κακός evil + λέγω to say or speak; κακολογέω is only found in these three other places: Mt. 15.4; Mk.7.10 **curseth** father or mother; Mk.9.39 **can lightly speak evil** of me.

‘Nature is so corrupt as not to understand its own depravation.’ John Owen; *The Works of Augustus Toplady*, p.568.

of that way

There is a way which the world does not know or understand. Consider these Scriptures that speak of *the way*.

Gen.3.24 *to keep the way of the tree of life*; 18.19 *For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgement ...*; Gen.42.25 *Then Joseph (a type of Christ) commanded to fill their sacks with corn, and to restore every man’s money into his sack, and to give them provision for the way ...*; Ex.13.17, 18, 21 (17) *God led them not through the way of the land of the Philistines ... (18) But God led the people about, through the way of the wilderness of the Red Sea... (21) And the Lord went before them by day in a pillar of a cloud, to lead them the way ...*; 18.20 *And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work they must do*; 23.20 *Behold, I send an Angel*

The Acts of the Apostles

*before thee, to keep thee in the way, and to bring thee into the place which I have prepared; Deu.1.31 ... thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place; Jud.2.22 That through them (that is, the nations that shall remain in the land) I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not; Ps.1.6 For the LORD knoweth the way of the righteous; 32.8 I will instruct thee and keep thee in the way which thou shalt go: I will guide thee with mine eye; 85.13 Righteousness shall go before him; and shall set us in the way of his steps; Pv.2.8 He keepeth the paths of judgment, and preserveth the way of his saints; 4.11 I have taught thee in they way of wisdom; I have led thee in right paths; 10.17 He is in the way of life that keepeth instruction ...; Mt.7.13, 14 (13) Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: (14) Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it; Jn.14.6 Jesus saith unto him, **I am the way**, the truth, and the life: no man cometh unto the Father, but by me.; Acts 9.2 ... if he (that is, Paul) found any of this way, whether they were men or women, he might bring them bound unto Jerusalem; 16.17 ...These men are the servants of the most high God, which shew unto us the way of salvation; 18.26 ... and they (Aquila and Prisca) took him unto them, and expounded unto him the way of God more perfectly; 19.23 And the same time there arose no small stir about that way; 24.22 And when Felix heard these things, having more perfect knowledge of that way ...; Ro.3.12 They are all gone out of the way ...; 2Pe.2.21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.*

before the multitude, he departed (stood forth, withdrew)

ἀποστὰς; nom, sing, masc, part, aor 2 of ἀφίστημι; ἀπό to forth, from, of + ἵστημι to stand, set; KJV *depart 11, fall away 1 (Lk.8.13), drew away 1 (Acts 5.37), refrain 1 (Acts 5.38), **withdrew 1** (1Ti.6.5 from any man teaching otherwise).*

The Acts of the Apostles

This Greek is also related to ἀποστασία and ἀποστάσιον. 2Thes2.3 except there come a *falling away* first ... In this instance instead of falling away from the truth, Paul restrained the saints from further contact with those who rejected the truth. **In effect, Paul caused the saints to *fall away* from error, which is always a good thing.**

from ἀπὸ them, and separated (severed, divided)

ἀφώρισε; 3rd p s aor 1, ind, act of ἀφορίζω; ἀπό forth, from, of + ὀρίζω
KJV *determine, ordain, limit*; ἀφορίζω KJV *sever 1 (Mt.13.49), separate 8 (Mt.25.32), divide 1 (Mt.25.32).*

*the disciples, disputing (διαλεγόμενος; vs. 8; 17.2 reasoned; 20.9 preaching)
daily in the school*

σχολῆ; dative singular of σχολή; the verb σχολάζω is found in Mt. 12.44
*he findeth it **empty**, swept; 1Co.7.5 that ye **may give yourselves to fasting**.*
Evidently a place where you would **be idle or still in order to learn** from another.

LXX

σχολή:

*Ge 33:14 Let my lord go on before his servant, and I shall have strength on the road according to the **ease σχολην** of the journey before me, and according to the {1 } strength of the children, until I come to my lord to Seir.*

*Pr 28:19 ¶ He that tills his own land shall be satisfied with {1 } bread: but he that follows **idleness σχολην** shall have plenty of poverty.*

*Ex.5.8 And thou shalt impose on them daily the rate of brick-making which they perform: thou shalt not abate anything, for they **are idle σχολαζουσιν**; therefore have they cried, saying, Let us arise and do sacrifice to our God.*

The Acts of the Apostles

*Ex 5:17 And he said to them, **Ye are idle σχολαζετε, ye are idlers σχολασται**: therefore ye say, Let us go and do sacrifice to our God.*

*Ps 46:10 (45:10) **Be still σχολασατε**, and know that I am God: I will be exalted among the nations, I will be exalted in the earth.*

of one Tyrannus.

Aside from the Temple in Jerusalem, where the saints had met for a while, here the church met in a place besides a church member's house. This place was utilized as a place for instructing the saints in the Word of God and to preach Christ to whomever would come to listen. This place was called the *School of Tyrannus*. There is little doubt that after the daily tent-making labors were ended Paul taught the saints and reasoned or disputed and tried to convince them of their need to have faith in Jesus as the Son of God and Savior of the world.

*Ac 20:9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long **preaching διαλεγομενου**, he sunk down with sleep, and fell down **from the third loft**, and was taken up dead.*

*Ac 17:2 And Paul, as his manner was, went in unto them, and three sabbath days **reasoned διελεγετο** with them out of the scriptures ...*

Also, contrary to some who might tend to be somewhat cultic in their doctrine, the meeting places of the saints should not be closed to the public. (cf. 1Co.14.23-25) The churches of Jesus Christ have nothing to hide, and do nothing to be ashamed of in their gatherings. Everyone is invited to come and hear the preaching and teaching of Jesus Christ. Isn't that what we should conclude from the following verse ...?

10 And this continued ἐγένετο by the space (ἐπὶ, upon or over) of two years; so that all they which dwelt in (κατοικοῦντας, see verse 17 dwelling) Asia (remember, this is that southwestern corner of present-day Turkey.) heard

The Acts of the Apostles

ἀκοῦσαι, aor 1, infin, act

the word of the Lord Jesus, both Jews and Greeks. (meaning Jews and Gentiles here.)

[Uncommon or Extraordinary power]

εποιει δυναμεις τε ου τας τυχουσας δια των χειρων παυλου
11 *And God wrought special miracles by the hands of Paul:*

δυναμεις τε ου τας τυχουσας εποιει ο θεος δια των χειρων παυλου
works of power-And-not-the-common-did-God-through-the-hands-of Paul

δυνάμεις; acc pl of δύναμις; KJV *wonderful works 1, mighty works 9, powers 5 (Acts 8.13), miracles 5 (Acts 8.13).*

τυχούσας; acc pl, fem, part, aor 2 of τυγχάνω; the acquired, as in normal or usual (KJV *obtain, little [as in common, or extraordinary] LXX Deu.19.5, an axe **should light**; Job 3.21; 17.1 *obtain*; Job 7.2 **grasp** a shadow; Pn.24.58(30.23)*marry*. So *uncommon* power, or *extraordinary* power by the hands of Paul.*

12 *So (which explains now how unusual this power was) that from his body*

χρωτὸς; gen sing of χρώς; only place found in the N.T.; **LXX**, Ex.38.28, 30 *appearance of the skin of his flesh*; Lev. 13.2, 3, 4, 11, et al. all have to do with the *skin of his flesh*, or literally, the *derma of the skin*.

were brought (were applied)

ἐπιφέρεσθαι; pres, infin, pass of ἐπιφέρω; ἐπί to, for, against, upon + φέρω to bear; This is the first of five times that this Greek word is used in the N.T. (Acts 25.18 *they **brought** none accusation*; Ro.3.5 *unrighteous **who taketh** vengeance?*; Phl. 1.16 ***to add** affliction to my bonds*; Jude 9 *durst not **bring against** him*.

unto ἐπὶ the sick ἀσθενοῦντας handkerchiefs

The Acts of the Apostles

σουδάρια; acc pl of σουδάριον; Lk. 19.20; Jn.11.44; 20.7 *napkin*; by N.T. usage, a cloth that wrapped a *talent*, and was placed upon the face of our Lord's body as it lay in the tomb.

or aprons,

σιμικίνθια; acc pl of σιμικίνθιον; only place used in the N.T.; it is thought that this was the workman's cloth girded about him as he worked.

With Peter, the apostle, there is the mention that at the passing of his *shadow* many were healed. (Acts 5.15) Once Peter and John looked at a lame man and God healed him of his crippling affliction. (Acts 3.4-7) Another time, Paul, seeing that a certain man had the faith to be healed, commanded the lame man to stand upright and walk. (Acts 14.8-11) These miracles of healing were all manifestations of the sovereign Spirit of God at work, and not left to the whims of these apostles or any other men to do.

No act of God is random though it might appear so to us. God could heal all disease and disabilities instantly, but He does not. These afflictions are terrible things for sure, but they are the portion of the wages for sin all humanity reaps. These sicknesses are precursory proofs that all men are dying, and every man, woman, boy and girl will die.

He.9.27 And as it is appointed unto men once to die ...

But God in the name of Jesus Christ interrupted this course in some, if only momentarily, to show that He has all power; even over sin; and if over sin, then over death; because if sin can be removed, there can be no judgement for sin; and if no judgment for sin, death is naught. But to die in sin is to die under condemnation.

He.9.27 ... but after this the judgment ...

There is no reversing death in sin. This is the time appointed unto all men to look to Jesus Christ and be saved.

The Acts of the Apostles

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Sin gave this occasion to show to men the great power of God over sin. Since God can do this He can and He will save all of those who believe in Jesus Christ to the saving of the soul. Christ died to save sinners. Christ took our place on the cross of Calvary. See Him nailed there for you. See Him raised on that pole suffering the justice of God, not for His sins, but for ours. (He had no sin.) Believe in your heart that God raised from the dead and confess with your mouth the Lord Jesus and you shall be saved.

As a child of God, are you a sinner? Yes. Will you still sin? Yes. Do you want to? Yes and no. But you will repent become victorious over sin. Jesus Christ paid the price and you have received eternal life. Death's sting has been removed.

1Co.15.53 *sting*, κεντρον (cf. Acts 9.5; 26.14 *pricks*; Re. 9.10 *sting in their tails*)

LXX:

*Pr 26:3 ¶ As a whip for a horse, and a **goad** κεντρον (KJV, bridle) for an ass, so is a rod for a simple nation.*

*Ho 5:12 Therefore I will be as consternation to Ephraim, and as a **goad** κεντρον to the house of Juda.*

*Ho 13:14 I will deliver them out of the power of Hades, and will redeem them from death: where is thy {1 } penalty (**justice**), O death? {2 } O Hades, where is thy **sting** κεντρον? comfort is hidden from mine eyes.*

Those in Christ when the time of our death comes we sleep in Jesus. But they shall be raised again incorruptible in the day of Christ, without sin to live in His presence for ever and for ever.

The Acts of the Apostles

For everyone outside of Christ is nothing but the fear of the unknown. They have no sure hope. And all that truly awaits them is eternal death and separation from God.

Re 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

and the diseases departed

ἀπαλλάσσεσθαι; pres, infin, pass of ἀπαλλάσσω; ἀπό from, since, of + ἀλλάσσω to change alter or transform (cf. 1Co.15.51, 52); ἀπαλλάσσω Lk.12.58 that thou mayest **be delivered** from him; He. 2.15 and **deliver** them who through fear of death.

These poor diseased-ridden souls were changed from this state and brought into the enjoyment of a healthy life.

from ἀπὸ them, and the evil spirits went out

ἐξέρχεσθαι; pres infin of ἐξέρχεσθαι; ἐξ out, of + ἔρχομαι to come.

Those being afflicted with demonic activity were released from their power. How these afflictions are manifested are through various means, yet not always do these things in others mean for certain that it is the result of demonic activity. We must be careful about labelling things as always being a demonic influence.

Mt 4:24 And his fame went throughout all Syria: and they brought unto him all sick people (of bad cases) that were taken with divers diseases and torments (serious afflictions), and those which were possessed with devils, and those which were lunatic (coming and going phases of illness), and those that had the palsy (paralytic); and he healed them. (notice here that not all of these are necessarily demonic activity)

The Acts of the Apostles

*Lu 8:2 And certain women, which had been healed of **evil spirits and infirmities** (here again a distinction is made separating the necessity of demonic working), **Mary called Magdalene, out of whom went seven devils ...** (Somehow they knew precisely how many devils she was possessed with.)*

*Lu 9:1 Then he called his twelve disciples together, and gave them power and authority over **all devils, and to cure diseases.***

We see the demonic possessed *foaming at the mouth, self-destructive behavior* (Turets, drug uses, drunkenness), *nakedness, unbelief* (Lk.8.12), *abberant behavior, social and sexual deviance, idolatry, the motivations of a liar* (Jn.8.44), perhaps some obsessions (I'm not sure), *unusual or extraordinary strength* (Lk.8.29), *inability to speak, blindness, deafness, sowing wicked thoughts* (Mt. 16.23; Jn.13.2; Eph.6.11); *oppression* (Acts 10.38); *being deluded from the truth and working of miracles* (1Ti.4.1; Re.16.14), *habituation to sin* (1Jn.3.8); or being tempted. (Lk.4.3)

But we are our own worst enemy too: *Jas 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.* There is far more demonic activity than many might be willing to admit. Demons can even enter into animals. (Gen. 3.1; Mk.5.12) A number of folks had a devil. Mary Magdalene had seven devils. (Mk.16.9) The man and men of Gadara had a legion of demons in them. (Mk.5.9) But it is not necessary to attribute everything bad to the direct working of the Devil or devils. Sin alone is enough to cause great disorders within humanity and the animal kingdom. But there are many Scriptures that reveal the working of demonic activity.

*De 32:17 They **sacrificed unto devils, not to God ...***

*Ps 106:37 Yea, they **sacrificed their sons and their daughters unto devils ...***

*Mt 8:28 And when he was come to the other side into the country of the Gergesenes, there met him **two possessed with devils**, coming out of the tombs, **exceeding fierce**, so that no man might pass by that way.*

*Mt 9:32 As they went out, behold, they brought to him **a dumb man possessed with a devil.***

The Acts of the Apostles

Mt 12:22 *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.*

Mt.17.15 *Lord, have mercy on my son: for **he is lunatick, and sore vexed**: for oftentimes he **falleth into the fire, and oft into the water.***

16 *And I brought him to thy disciples, and they could not cure him.*

17 *Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.*

18 *And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.*

Mr 1:34 *And he healed many that were sick of divers diseases, and cast out many devils; **and suffered not the devils to speak**, because they knew him.*

Lu 4:3 *And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.*

of ἀπὸ them. (Or came out from them)

Another instance of the right of God's people to work the work of God:

13 ¶ *Then certain of ἀπὸ the vagabond (wandering)*

περιερχομένων; gen, pl, part, pres of περιέρχομαι; περί about + ἔρχομαι to come; Acts 19.13 *certain of the **vagabond** Jews*; Acts 28.13 *thence we **fetchd a compass, and came***; 1Ti.5.13 ***wandering about** from house to house*; He. 11.37 they **wandered about** in sheepskins.

Jews, exorcists,

ἐξορκιστῶν; gen pl of ἐξορκιστής; ἐξ out, of + ὄρκος noun, KJV oath, and verb ὀρκίζω **to adjure** (used immediately in this verse), *charge*; Only found this once in the N.T.

ἐξορκίζω, the verb form is found once as well in Mt. 26.63:

Mt 26:63 *But Jesus held his peace. And the high priest answered and said unto him, I **adjure** ἐξορκίζω thee by the living God, that thou tell us whether thou be the Christ, the Son of God.*

The Acts of the Apostles

We do not know who they are. But evidently they were known for doing this. Whether or not they were having success or not isn't the point. The fact is that they should not have been involved in this. If you have been any time with a church you know that there are those who are doing what they should not. Some have great success, but that is not the measure of whether or not they are doing right. Judge according to the Word of God.

took upon

ἐπεχείρησαν; 3rd p pl aor 1, ind of ἐπιχειρέω; ἐπί upon, unto, for + χειρέω the verb of *handling*; χεῖρ for hand; Moulton, *to put hand to a thing*; is found in two other places:

*Lu 1:1 Forasmuch as many **have taken in hand** ἐπεχειρησαν to set forth in order a declaration of those things which are most surely believed among us ...*

*Ac 9:29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they **went about** ἐπεχειρουσιν to slay him.*

These vagabond Jews thought that they could handle this matter. So many religionists, just as the instance of baptism above, think that have a right to do the things of Christ without any regard whatsoever to having a proper relationship and identification with Him. And that is simply not so!

Mt 7: 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

These persons point to their supposed successes. In that day would they lie to the Lord Jesus? I think there are a lot of so-called believers who are doing great things *in the name of Jesus Christ* that ought not to be doing them at all. But the Lord knows them that are His, and them that are not.

The Acts of the Apostles

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

It might seem a small thing for some to enter into the work of the Lord, but the truth is, he calls and appoints His own church and those in it to do His work. All others are usurpers. The commission only belongs to the churches. The keeping of the ordinances are the churches trust. It is not the government, or any other organization, no matter how good, big, or powerful they might be. So these men are about to get an early dose of reality from the Lord.

them to call (to name)

*ὀνομάζειν; pres infin act of ὀνομάζω; this is the verb to name someone; the noun form is ὄνομα; ὀνομάζω, Lk.6.13 whom also he **named** apostles; 14 Simon, whom he also **named** Peter; Ro.15.20 not where Christ **was names**; 1Co.5.1 as is not so much as **named** among; 1Co.5.11 if any man **that is called** a brother; Eph.1.21 and every name **that is named**; Eph.3.15 heaven and earth **is named**; Eph.5.3 **let** it not **be** once **named** among you; 2Ti.2.19 Let every one **that nameth** the name ...*

*ἐπὶ ἔχοντας πνευματα τα πονηρα
over them which had evil spirits the name of the Lord Jesus, saying,*

*ὀρκίζομεν
We adjure*

ὀρκίζομεν; 1st p pl pres, ind of ὀρκίζω; directly above this is the root word found in exorcists.

*κηρύσσει
you [by, understood] Jesus whom Paul preacheth.*

This One, Jesus, that Paul goes about crying out ... (And, I might add, that they *hate*.)

The Acts of the Apostles

14 *And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.*

ποιουῦντες; nom, pl, masc, part, pres, act of ποιέω to do; ποιουῦντες is translated in KJV eight times: *Lk.8.21 do; Acts 19.11 which did; Acts 25.3 (margin, making a laying in wait); Gal.6.9 doing; Eph.2.3 fulfilling; Eph.6.6 doing; 2Pe.1.10 do; Re.22.14 that do.*

15 *And the evil spirit*

A single, evil spirit; not a legion, not seven, but one, evil spirit answered back to these seven men.

answered and said, Jesus I know γινώσκω,

Very interesting indeed. A demon attest to the truth that **Jesus lives**. The demon doesn't answer, 'I knew Jesus.' This verb is present tense. This demon *knows* who Jesus **is**. Demons many times confessed the truth about Jesus Christ when He is before them. (Mk.1.24 & Lk.4.34 a plurality, *let us*; Mk. 5.9 *legion*; Lk.4.41 *devils came out of many*) Jesus is alive and presently seated at the right hand of the Father in glory! Jesus raised alive from the dead just as Scripture states that He did, and this demon incidentally makes such a confession as he deals with these men who have intruded into the work of Christ. Now, on the other hand we find that Satan is not recorded as saying any such thing. He is the great deceiver. Satan only states, *If thou be the Son of God ...*

This is the only commandment give in Scripture that concerns casting out devils:

Mt 10: 7 And as ye go, preach, saying, The kingdom of heaven is at hand.

*8 Heal the sick, cleanse the lepers, raise the dead, **cast out** **εκβαλλετε** (pres. imper) devils: freely ye have received, freely give.*

The Acts of the Apostles

A commandment given to the twelve. *Mk.3.14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,
15 And to have power to heal sicknesses, and to cast out devils ... (and he names the twelve)*

The 70 sent out during our Lord's earthly ministry might have cast out devils as well. However, the Scriptures only report that *Lord, even the devils are subject unto us through thy name.* (Lk.10.17) Other than this there is a single mention of a man who was not following with them and the Lord Jesus.

*Lk.1.49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.
50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.*

We have this instance where our Lord Jesus stated in the future tense:

*Mr 16:17 And these signs shall follow them that believe; In my name shall they **cast out** **εκβαλουσιν** devils; they shall speak with new tongues ... (future ind)*

Consider these few places where the last instances where evil spirits are cast out in the Book of Acts:

Ac 5:16 (Through Peter's shadow) There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Ac 8:7 (Through Philip's ministry) For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

The Acts of the Apostles

*Acts 16.18 (Paul's being grieved, why not at all before this?)
And this did she many days. But Paul, being grieved, turned
and said to the spirit, I command thee in the name of Jesus
Christ to come out of her. And he came out the same hour.*

*Ac 19:12 (Just cloths of Paul's were used.) So that from his
body were brought unto the sick handkerchiefs or aprons, and
the diseases departed from them, and the evil spirits went out
of them.*

Casting out demons does not make up any part of the church letters. Even a place like Corinth, there is not a single instance of casting out devils. All things considered it appears that this act is restricted to the churches in the *early part* of the apostolic period. This very last recorded instance doesn't even require the presence of the person of Paul. Just a piece of cloth was brought and devils departed from some.

and Paul I know;

ἐπίσταμαι, the root noun; ἐπί + σταμαι; **this states the fact**; KJV
Mk.14.68 *understand 1, know 13*; Most often used in Acts (9 times); there
is or will be a clear, unmistakable knowledge of certain facts. (Acts 10.28;
15.7; 18.25; 19.15, **25**; 20.18; 22.19; 24.10; 26.26)

The demon acknowledges that he knows all of the facts that surround the case of this man named Paul.

but who are ye?

Christ knows His own by name!

*Joh 10:3 To him the porter openeth; and the sheep hear his voice:
and he calleth his own sheep by name, and leadeth them out.*

*Jn.10.14 I am the good shepherd, and know γινώσκω my sheep, and
am known of mine.*

The Acts of the Apostles

But the devils have no knowledge of theirs. The difference between Christ's order and Satan's disorder is clear.

16 *And the man in ἐν whom the evil spirit was leaped*

ἐφαλλόμενος; nom, sing, masc, part, pres of ἐφάλλομαι; ἐπί upon + ἄλλομαι, KJV *Jn. 4.14 well of water **springing** up; Acts 3.8 And he **leaping** up; Acts 14.10 And he **leaped** and walked;*

The prefixed Greek preposition ἐπί seems to magnify the act. He leaped up ... and on them ... by the following words.

on ἐπὶ them, and overcame

κατακυριεύσας; nom, sing, masc, part, aor 1 of κατακυριεύω; the compounds when separated could be translated, *as a Lord or master*; κατά according, down, as + κυριεύω KJV *to exercise lordship over, to have dominion, might be Lord, Lord of lords*; the demons *overlorded* these sons of Sceva; IGNT has *overmastering*. κατακυριεύω is found four times in the N.T., *Mt.20.25 exercise dominion over; Mk.10.42 exercise lordship over; 1Pe.5.3 being lords over.*

Breaking down and emphasizing the compounded Greek word: **as a lord** to them; **as a master** to them; where these seven sons thought to have the mastery over a single demon, the demon rather had the mastery over all of them.

them, and prevailed

ἴσχυσεν; 3rd p s aor 1, ind of ἰσχύω; this verb, ἴσχυσεν, is found four times in the N.T. and only used by Luke; *Lk.6.48; 8.43 could; 14.30 was ... able; cf. vs. 20 prevailed*; the noun ἰσχύς, is translated *strength, might, power.*

Re 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

The Acts of the Apostles

8 And **prevailed** ἰσχυσάν not; neither was their place found any more in heaven.

9 And the great dragon was cast out (and his angels ... neither was **their** place found any more in heaven), that old serpent, called the Devil, and Satan, which deceiveth the whole world: **he was cast out** into the earth, **and his angels were cast out with him**.

Here the elect angels of God prevail in this instance. Why not before? Because it was not of the Lord. Why now? Because the Lord gave them that strength to win.

*Eph 6:10 Finally, my brethren, be strong in the Lord, and in the power of his **might** ἰσχυρός.*

*Re 5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and **strength** ἰσχυόν, and honour, and glory, and blessing.*

against κατ' them, so that they fled out

ἐκφυγεῖν; aor 2, infin of ἐκφεύγω; ἐκ out, of + φεύγω KJV to flee; ἐκφεύγω KJV Lk.21.36; Ro.2.3 2Co.11.33; 1Thes.5.3; He.2.3 escape; Acts 16.27 had been fled;

Only other time this aor 2, infinitive is used (ἐκφυγεῖν):
*Lu 21:36 Watch ye therefore, and pray always, that ye may be accounted worthy to **escape** ἐκφυγεῖν all these things that shall come to pass, and to stand before the Son of man.*

of ἐκ that house naked and wounded (traumatized).

τετραυματισμένους; acc, pl, masc, part, perf, pass of τραυματίζω; from this word we have the transliterated English *trauma*; only other place this is used:

*Lu 20:12 And again he sent a third: and they **wounded** τραυματίσαντες him also, and cast him out.*

The Acts of the Apostles

The noun, τραῦμα, is found once in Lk.10.34: (The Good Samaritan)

Lu 10:34 And went to him, and bound up his wounds τραυματα, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And, mark this, the man in whom was the evil spirit received no help at all from these men.

ἐγένετο γνωστὸν

17 And this was known to all the Jews and Greeks also

κατοικοῦσι

dwelling (see verse 10 dwelt) at Ephesus; and fear φόβος fell on them all, and the name of the Lord Jesus was magnified.

ἐμεγαλύνετο; 3rd p s, imperf, pass of μεγαλύνω; KJV Mt.23.5 enlarge the borders; Lk.1.46 magnify the Lord; Lk.1.58 had shewed great mercy; Acts 5.13 magnified them; Acts 10.46 magnify God; 2Co.10.15 be enlarged by you; Phl.1.20 shall be magnified in my body.

A Manual Grammar of the Greek New Testament, by H. E. Dana and Julius R. Mantey, Copyright 1955 by Tommie P. Dana and Julius R. Mantey, p.187, Quoting Webster's interpretation of the Greek imperfect, 'It implies that a certain thing was going on at a specified time, but excludes the assertion that the end of the action was attained.' In other words the name of the Lord was magnified then and continued to be magnified even after this.

18 And many that believed

that believed, πεπιστευκότων, gen, pl, masc, part, perf of πιστεύω; the genitive is used three times; the nominative is only used twice, Acts 15.5 which believed; Tit.3.8 which have believed.

Only three times is this verb tense used:

The Acts of the Apostles

Ac 19:18 And many that believed πεπιστευκότων came, and confessed, and shewed their deeds.

*Ac 21:20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are **which believe** πεπιστευκότων; and they are all zealous of the law:*

*Ac 21:25 As touching the Gentiles **which believe** πεπιστευκότων, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.*

Those that had come to faith in Christ ... The motivation of these folks was because they had come to faith in Christ, not that they might do something in order to come to Christ or God. Because they believed in Christ ... they *came, and they confessed*, and they did this and that ... Look at what the text says. Saints do what they do because they have a new *want to*, they have a *new will*, a *new disposition*.

Ps 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

came, and confessed,

ἔξομολογούμενοι; nom pl, masc, part, pres, mid of ἔξομολογέω; ἔξ of, out + ὄμός together + λόγος word; KJV to profess, confess, promise (with an oath); made **an outward profession or confession**; ἔξομολογέω is translated in the KJV as *confess, thank, profess, promise*; ἔξομολογούμενοι is found three times in the N.T.:

ἔξομολογούμενοι:

*Mt 3:6 And were baptized of him in Jordan, **confessing***

ἔξομολογούμενοι their sins. (Why? Because they had believed in Jesus Christ, their sin-bearer already. Otherwise baptism does nothing but make a wet sinner.)

The Acts of the Apostles

*Mr 1:5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, **confessing** ἑξομολογούμενοι their sins.*

By the use of this particular Greek verb we could understand that these who had believed in Jesus Christ came and were confessing their faith and their sins at their baptism.

and shewed

ἀναγγέλλοντες; nom, pl, part, pres, act of ἀναγγέλλω; ἀνά re-, again, above + ἀγγέλλω to tell or announce; KJV *to tell, shew, declare, speak, report; rehearsed*; this is used most in the book of Acts (6 times).

*Acts 14.27 they **rehearsed** all these things; 15.4 they **declared** all things that; 16.38 the serjeants **told** these words unto; 19.18 and **shewed** their deeds; 20.20 **have shewed** you; Acts 20.27 to **declare** unto you all the counsel.*

What were these doing? At faith in Christ they saw that what they had been doing before was sinful and wrong. Suddenly they had a change of mind and they wanted to rid themselves of everything that was evil. So they began a house-cleaning that first started in the heart, but it reached into their homes.

*Ps.101.1 ¶ « A Psalm of David. » I will sing of mercy and judgment: unto thee, O LORD, will I sing.
2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.
3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.
4 A froward heart shall depart from me: I will not know a wicked person.*

their deeds.

The Acts of the Apostles

These newborn believers demonstrated in real, practical ways the change that had taken place in the privacy of their hearts. They did not love the things that they once loved. Those former things were now an offense to them and they willingly put them away. Those that Christ knows will know Christ!

πράξεις; acc pl of πράξις; KJV *works, deeds, office*;

*Ro 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the **deeds** πράξεις of the body, ye shall live. The English word *function* defines this very well. This noun is in a verbal form in the next verse, **arts**.*

19 Many of them also which used curious arts

περίεργα πραξάντων; *magical arts - practicing; perhaps wonder-working practices.*

περίεργα, acc, pl, neut of περίεργος; περί concerning, about + ἔργον works; *curious arts, **busybodies** 1Ti.5.13. The verbal form of this is used in 2Thes.3.11:*

*2Th 3:11 For we hear that there are some which walk among you disorderly, working not at all, but are **busybodies** περιεργαζομενους.*

which used, πραξάντων, gen, pl, masc, partr, aor 1, act of πράσσω;

*Ro 9:11 (For the children being not yet born, neither **having done** πραξάντων any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth ...)*

brought their books together,

brought ... together, συνενέγκαντες; nom, pl, masc, part, aor 2 of συμφέρω; συμ together, with + φέρω to bring or bear.

The Acts of the Apostles

Englishman's Greek Concordance of the New Testament: 'Note: That the verb is used transitively in Acts 19.19, whereas in all the other passages it is intransitive, and in most of them impersonal.' (cf. Mt.5.29, 30; Acts 20.20 *profitable*; Mt.18.6 *better*; Mt. 19.10 *good*; Jn.11.50; 16.7; 18.14; 1Co.6.12; 1Co.10.23; 2Co.8.10; 2Co.12.1 *expedient*; 1Co.7.35; 1Co.10.33; 1Co.12.7; He.12.10 *profit*).

βίβλους; of βίβλος, always translated with the English word *book*.

and burned

κατέκαιον; 3rd p, pl, imperf, act of κατακαίω; always translated with the English word *burn*;

them before all [men, supplied]: and they counted

συνεψηφίσαν; 3rd p, pl, aor 1, ind of συμψηφίζω; only place used in the N.T.; συμ with, together + ψηφίζω to count, KJV Lk.14.28 *counteth* the cost; Re.13.18 **Let him that hath understanding count the number of the beast**. So this is **a talleying together** of the silver.

the price (or prices)

τιμὰς; acc pl of τιμή; the price, value, estimation, or honor of a thing.

*Ac 4:34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the **prices** τιμὰς of the things that were sold ...*

of them, and found it fifty thousand pieces

ten thousands five, μυριάσδας πέντε;

μυριάδας; acc pl of the root μυριάς; Lk.12.1 an *innumerable company*; Acts 19.19 fifty *thousands* of silver; Acts 21.20 how many *thousands* of Jews there are; He. 12.22 to an *innumerable company* of angels; Jude 12 the

The Acts of the Apostles

Lord cometh with *ten thousands* of his saints; Re.5.11 *ten thousand* times *ten thousand*; Re.9.16 two hundred thousand thousand (Or, two thousands of thousands?).

of silver.

οὕτω κατὰ κράτος
20 So *mightily*

κατὰ κράτος; Or, *with force*; KJV *power 5, strength 1, mightily 1, dominion 4.*

grew

ἤϋξανε; 3rd p s, **imperf**, act of ἀϋξάνω; KJV *grow (14), increase (9).*

the word of God

The Word of God grew and continued to grow. (**Imperfect tense**)

and prevailed (ἴσχυεν, cf. vs. 16 prevailed).

21 ¶ After (Or, And when) *these things were ended*, (were fulfilled)

ἐπληρώθη; 3rd p s, aor 1, ind, pass of πληρόω; Mt. 2.17; 27.9; Mk.15.28; Ja.2.23 *was fulfilled*; Mt.13.48 *was full*; Jn.12.3 *was filled*; Acts 19.21 *were ended*.

Paul purposed

ἔθετο; 3rd p s, aor 2, ind, mid of τίθημι; Used eight times in the N.T., Mt.14.3; Acts 12.4 **put** him in prison; Acts 1.7 Father **hath put** in his own power; Acts 19.21 **purposed** in the spirit; Acts 20.28 the Holy Ghost **hath made** you overseers; 1Co.12.18 But now **hath** God **set** the members; 1Co.12.28 And God **hath set** some in the church; 1Thes.5.9 God **hath** not **appointed** us to wrath.

in the spirit, when he had passed through Macedonia and Achaia,

The Acts of the Apostles

πορευεσθαι το εις μετα δει ιδειν
to go to Jerusalem, saying, After I have been there, I must also see

ιδειν; aor 2, infin of ὁράω

Rome.

ἀποστειλας εις την μακεδονιαν δυο
22 So he sent into Macedonia two of them

των διακονουντων αυτω τιμοθεον και εραστον επεσχεν
that ministered unto him, Timotheus and Erastus; but he himself stayed

ἐπέσχεν, aor 2, ind of ἐπέχω, ἐπί upon, upon + ἔχω to have, possess.

εις την ασιαν χρονον
in Asia for a season (a time).

αποστειλας δε εις την μακεδονιαν δυο των διακονουντων αυτω τιμοθεον και εραστον αυτος επεσχεν χρονον εις την ασιαν

Paul will follow after them and meet them again. From here they will go back into Asia by way of Troas, just before he begins to return to Jerusalem. (cf. Act.20.4-6)

23 And the same time there arose no small stir

This Greek noun is only used in this one other place:

Ac 12:18 Now as soon as it was day, there was no small stir τάραχος among the soldiers, what was become of Peter.

The verb, ταρασσω, is always (17 times) translated with the English word trouble. In Acts we find it in 15.24; 17.8.

περι της οδου
about **that way** (cf. vs. 9).

The Acts of the Apostles

γάρ τις ὀνόματι Δημήτριος ἀργυροκόπος
24 For a certain man named Demetrius, a silversmith,

Literally, a worker of silver, ἀργυροκόπος.

which made silver shrines

ναοῦς; acc pl of ναός; KJV Mt.23.16 temple of Jerusalem; Jn.2.19, 21 temple of the body; Acts 7.48 earthly temples; Acts 19.24 miniature temples for gods; 1Co.3.16 2Co.6.16; Eph.2.21 temple of the church/es; **This is always in reference to the place where God, or where supposedly gods dwell. The truth is, the true temple is wherever God dwells. (cf. Re.21.22)**

for Diana, brought (continued to bring to)

παρείχετο, 3rd p s, imperf, mid of παρέχω; παρά near, of, by, from + ἔχω to have, possess; **first time used in Acts**, but is used another four times (17.31 hath given; 16.16 παρέιχε; 3rd p sing, imperf, brought; 19.24 brought; 22.2 kept; 28.2 **shewed**;

*no small gain (trade, work business, **craft**, vs. 25)*

ἐργασίαν, acc sing of ἐργασία; ἐργασία, six times in the N.T., KJV Lk.12.58 diligence; Acts 16.16 ἐργασίαν; acc sing, gain, 19 gains; Acts 19.24; Acts 19.25 craft; Eph.4.19 work.

unto the craftsmen (Or, builders, technicians);

τεχνίταις; dat pl of τεχνίτης; Acts 19.24, 38; Re.18.22 craftsmen; He. 11.10 builder.

25 Whom he called together

The Acts of the Apostles

συναθροίσας; nom, sing, masc, part, aor 1 of συναθροίζω; συν with, together + ἀθροίζω **LXX**, to gather together; Lk.24.33; Acts 12.12 *gathered together*; Acts 19.25 *called together*.

with the workmen

ἐργάτας, acc pl of ἐργάτης; KJV *labourers, workman, workers, workmen*.

Demetrius called together the craftsmen and the workers to reason with them.

of like occupation, and said, Sirs, ye know

ἐπίστασθε, 2nd p pl, pres ind of ἐπίσταμαι, the root noun; ἐπί + σταμαι; **this states the fact**; KJV Mk.14.68 *understand 1, know 13*; Most often used in Acts (9 times); there is or will be a clear, unmistakable knowledge of certain facts. (Acts 10.28; 15.7; 18.25; **19.15**, 25; 20.18; 22.19; 24.10; 26.26)

that by ἐκ this craft (means of gain)

ἐργασίας; ἐργασία, six times in the N.T., KJV Lk.12.58 *diligence*; Acts 16.16 ἐργασίαν; acc sing, *gain, 19 gains*; Acts 19.24; Acts 19.25 *craft*; Eph.4.19 *work*.

we have our wealth. (riches, abundance, prosperity)

εὐπορία; only place found in the N.T.

LXX,

Le 25:26 *And if one have no near kinsman, and he **prosper** ευπορηθη with his hand, and he find sufficient money, even his ransom ...*

...

49 *A brother of his father, or a son of his father's brother shall redeem him; or let one of his near kin of his tribe redeem him, and if he **should be rich ευπορηθεις** and redeem himself,*

The Acts of the Apostles

50 then shall he calculate with his purchaser from the year that he sold himself to him until the year of release: and the money of his purchase shall be as that of a hireling, he shall be with him from year to year.

A verb for this word is found in Acts 11.29

*Ac 11:29 Then the disciples, every man **according to his ability** (ηυπορειτο, or, as he abounded or prospered), **determined to send relief unto the brethren which dwelt in Judaea:***

Demetrius states as a clear matter of fact with you that we make our living by our idolatrous craft.

οὓς συναθροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας εἶπεν Ἄνδρες ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστίν

καὶ θεωρεῖτε

26 Moreover ye see

θεωρεῖτε, eleven times this is in the pres ind of θεωρέω; **to consider**; pres ind is found in *Lk.21.6 As for these things which ye **behold**; Lk.24.39 as ye **see me have**; Jn.12.19 **Perceive** ye how ye prevail nothing; Jn. 14.19 but ye **see me**; Jn.16.10 and ye **see me**; Jn.16.16, 17, 19 ye shall not **see me**; Acts 3.16 whom ye **see and know**; Acts 25.24 ye **see this man**. Only twice is this translated in the imperative, Jn. 12.19 in a question; He.7.4 **Now consider how great this man ...***

καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας
and hear, that not alone at Ephesus, but almost throughout all Asia,

ὁ Παῦλος οὗτος πείσας
this Paul hath persuaded and

πείσας, nom, sing, masc, part, aor. 1, act of πείθω, persuade, confidence, obey, trust.

μετέστησεν (removed, hath translated, reestablished)
turned away

The Acts of the Apostles

μετέστησεν; 3rd p s, aor 1, ind, act of μεθίστημι; μετά after + ἵστημι to stand, establish, set; The Greek is used only five times in the N.T.: Lk.16.4 *when I **am put out of** the stewardship*; Acts 13.22 *when he **had removed** him*; 1Co.13.2 *so that I could **remove** mountains ...*

This verb is used only in this place:

Col 1:13 *Who hath delivered us from the power of darkness, and **hath translated** μετέστησεν us into the kingdom of his dear Son:*

ἰκανὸν ὄχλον λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι
much people, saying that they be no gods, which are made with hands:

Or ... by hands are made

καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἰκανὸν ὄχλον λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι

οὐ μόνον δε τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς
27 *So that not only this our craft (share) is in[to] danger (or, jeopardy)*

κινδυνεύει; 3rd p s, pres, ind of κινδυνεύω; used four times in the N.T. (Lk.8.23 *were filled with water, and **were in jeopardy***; Acts **19.40** *we are in **danger** to be called in question*; 1Co.15.30 *why **stand we in jeopardy** every hour?*)

ἀπελεγμον ἐλθῆναι
to be set at nought;

ἀπελεγμὸν; acc sing of ἀπελεγμὸς; ἀπό forth, since + ἐλέγχω KJV *fault, reproved, convict, convince, rebuke.*

ἐλθεῖν; aor. 2, infin of ἔρχομαι, to come.

ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς ἀρτεμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι
but also that the temple of the great goddess Diana should be despised,

Or, **should be counted nothing**

The Acts of the Apostles

λογισθῆναι; aor 1, infin, pass of λογίζομαι.

This verb tense is used in this one other place:

*Ro 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be **imputed** λογισθῆναι unto them also ...*

δε και καθαριῆσθαι την μεγαλειότητα αυτης
and (or, but also) her magnificence should be destroyed,
(her majesty or excellence should become diminished, Or pulled down.)

καθαριῆσθαι; pres, infin, pass of καθαίρω; KJV Mk. 15.36 *whether Elias will come **to take him down**; 46 and **took him down, and** wrapped;* Lk.1.52 *He **hath put down** the mighty;* Lk.12.18 *I **will pull down** my barns;* Lk.23.53 *And he **took it down**, and wrapped it;* Acts 13.19 *And **when he had destroyed** seven nations;* Acts 13.29 *they **took him down** from the tree, and laid;* 2Co.10.5 **Casting down** imaginations;

μεγαλειότητα; acc sing of μεγαλειότης; used four times in the N.T.:
*Lk.9.43 amazed at the **mighty power** of god; 2Pe.1.16 were eyewitnesses of his **majesty**; 2Pe. 1.17 a voice to him from the **excellent** glory.;*

ην ολη η ασια και η οικουμενη σεβεται
whom all Asia and the world (as they knew it) worshippeth.

of σέβομαι; we find this word used eight times in Acts. Only twice outside of it, Mt.15.9; Mk.7.7; Acts 13.43 *religious, 50 devout; 16.14 worshipped; 17.4 devout, 17 devout; 18.7 worshipped, 13 worship; 19.27 worshippeth.* Has to do with *devoted, devotion.*

οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι μέλλειν δὲ καὶ

The Acts of the Apostles

καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς ἦν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη
σέβεται

ακουσαντες δε και γενομενοι πληρεις θυμου
28 *And when they heard these sayings, they were full of wrath,*

θυμοῦ; acc sing of θυμός; KJV *wrath, indignation, fierceness.*

εκραζον λεγοντες μεγαλη η αρτεμις εφεσιων
and cried out, saying, Great is Diana of the Ephesians.

ἔκραζον; 3rd p pl, imperf of κράζω; KJV *to cry, cry out.*

At this time they began crying out and kept crying out. The action of crying out is not perfected, completed in this moment. Their cries are inciting a mob mentality.

Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον λέγοντες Μεγάλη ἡ Ἄρτεμις Ἐφεσίων

συγχυσεως

29 *And the whole city was filled with confusion:*

συγχύσεως; gen sing of σύγχυσις; συν together, with + χέω to pour (cf. to ἐκχέω, Mt. 9.17 **runneth out**; Mk. 2.22 **spilled**; Jn.2.15 **poured out**, et al.); only found here in the N.T.; **cf. vs.32 confused.**

The voices of the multitude were all poured together so that it is nothing but a confused sound.

and having caught

συναρπάσαντες; nom pl masc, part, aor 1, act of συναρπάζω; συν + ἄρπάζω KJV *take by force, catcheth away, pluck, caught up, pulling*; συναρπάζω is all four times translated with the English word *caught*; *compelled or forced upon ... these two men to come into the theater.*

The Acts of the Apostles

The root form of this word is used:

*1Th 4:17 Then we which are alive and remain shall be **caught up** **αρπαγησομεθα** together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

Gaius (Gaius of Macedonia)

There might be four different men named Gaius in the N.T.:

Gaius of Derbe:

*Ac 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.*

Gaius of Corinth?

Ro 16:23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. The postscript: Written to the Romans from Corinthus ...

1Co 1:14 I thank God that I baptized none of you, but Crispus and Gaius ...

Gaius of Ephesus (?According to tradition; According to John Gill, there is a good amount of time between Paul's travels and John's writing of this letter.)

3Jo 1:1 The elder unto the wellbeloved Gaius, whom I love in the truth. (In this same single chaptered book is a name of a brother, Demetrius.?)

and Aristarchus,

Aristarchus:

*Ac 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.*

*Ac 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.*

The Acts of the Apostles

*Col 4:10 **Aristarchus** my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)*

*Phm 1:24 Marcus, **Aristarchus**, Demas, Lucas, my fellowlabourers.*

men of Macedonia, Paul's companions in travel,

*companions in travel, συνεκδήμους; acc, pl, masc of συνέκδημος, σύν with, together + ἐκ out, from, of + δῆμος people; perhaps meaning, to be **out among the people** with Paul; is only used twice in N.T. Scripture:*

2Co.8.16 ¶ But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches;

*19 And not that only, but who was also chosen of the churches to **travel with συνεκδημος** us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind*

...

*ωρμησαν τε ομοθυμαδον εις το θεατρον
they rushed with one accord into the theatre.*

*ῥμησαν; 3rd p pl, aor 1, ind of ῥμάω; used five time in the KJV, Mt.8.32; Mk. 5.13; Lk.8.33, the herd (singular) ran violently (the three times that the swine ran under demonic influence), **Acts 7.57 and ran upon him (Stephen) with one accord ωρμησαν ομοθυμαδον;***

Clearly this is an uncontrollable movement, a movement prompted by great rage.

*ὄμοθυμαδόν; cf. to Acts 7.57 ωρμησαν ομοθυμαδον; ὄμοῦ 3 times together + θυμός wrath, fierceness, indignation (directed by anger); always (12 times) translated with one accord; **a unanimous rush.***

The Acts of the Apostles

καὶ ἐπλήσθη ἡ πόλις ὅλη συγχύσεως ὄρμησάν τε ὁμοθυμαδὸν εἰς τὸ
θέατρον συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας συνεκδήμους
τοῦ Παύλου

βουλομένου
30 *And when Paul would*

*when... would, βουλομένου; gen, sing, masc, part, pres of βούλομαι, KJV
to be minded, to will, to intend, to list, to be disposed;;*

*Ac 18:27 And when he was disposed βουλομένου to pass into
Achaia, the brethren wrote, exhorting the disciples to receive him:
who, when he was come, helped them much which had believed
through grace:*

εἰσελθεῖν
have entered in

*εἰσελθεῖν; aor 2, infin of εἰσερχομαι; εἰς for, that, unto + ἔρχομαι to
come; εἰσελθεῖν is used 36 times in the N.T.: enter into, to go in, went into,
to come in, to come into.*

εἰς τὸν δῆμον οἱ μαθηταὶ οὐκ εἶον αὐτὸν
unto the people, the disciples suffered him not.

τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον οὐκ εἶον αὐτὸν οἱ
μαθηταὶ

τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι πέμψαντες
31 *And certain of the chief of Asia, which were his friends, sent*

πρὸς αὐτὸν παρεκάλουν
unto him, desiring [him] (calling, bidding him)

The Acts of the Apostles

παρεκάλουν, 3rd p pl, imperf, act of παρακαλέω; ; παρα before, by, near + καλέω to bid, call; the verb, παρεκάλουν, is used eight times in the N.T., Mt.8.31; 14.36; Mk.6.56; Lk.7.4; 8.32; Acts **13.42**; **25.2** besought; **19.31** **desired**.

To call him near to them.

μη δοῦναι ἑαυτὸν
that he would not adventure himself (not to give or yield)

δοῦναι, aor 2, infin of δίδωμι, to give; δοῦναι is used 31 times in the N.T. and is translated *adventure (1), gave (1), give (4), to give (22), grant (1), hath put (1), offer (1)*. And here the phrase, 'not to give himself.'

Possibly even the sense of *yielding* himself. That would be the Greek ἐδίδου 3rd p s, imperf act.

εἰς τὸ θέατρον
into the theatre.

τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι πέμψαντες πρὸς αὐτὸν παρεκάλουν μη δοῦναι ἑαυτὸν εἰς τὸ θέατρον

ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον γὰρ ἡ ἐκκλησία
32 Some therefore cried one thing, and some another: for the assembly

The assembly is our Greek word, ἐκκλησία, which is most often translated *church* in our KJV Bible. This episode shows us what a group of people are called: an assembly. Any group of people may be called an *assembly*: a group of people that have come out of the mass, and come together; grouped, gathered. But not just any *assembly* constitutes a *church*. And that is the distinction we find in the Scriptures.

The English word, *church*, is clear. It is derived from the old English *kirk*, which is furthermore derived from the Greek, κυριακόν, an objective case noun translated, *of the Lord, or the Lord's*. The Greek, ἐκκλησία, is a compounded word would be translated, *out called or called out*. Both the English and the Greek language meet together to reinforce the truth of

The Acts of the Apostles

God's Word concerning the peculiar nature of the Lord's assembly. The *church* is the *assembly* of the *Lord's called out ... people*. So, *church* means *The Lord's assembly, or the Lord's called out ... people*. And here we only have a gathering of many people in Ephesus that are not identifying with the Lord at all. As a matter of fact their assembly is an unlawful assembly. There were legal assemblies for the people to conduct business. It was a dangerous thing to conduct an illegal assembly.

[ἦν] συγκεχυμένη
was confused;

συγκεχυμένη; nom, sing, fem, part, perf, pass of συγχέω; σύν with, together + χέω to pour or spill; **cf. vs. 29 confusion.**

καὶ οἱ πλείους
and the more part

πλείους, nom, pl, masc, and fem of πλείων; πλείους is used twelve times in the N.T., (most often in Acts: (9 times), *more* (6 incl. margin once), *many* (3), *more part* (2), *greater part* (1).

Interlinear Greek N.T., J. P. Green; The New Greek-English Interlinear New Testament; The Greek English New Testament (KJV/NIV), 'majority.'

The Interlinear Greek-English New Testament, George Ricker Berry, 'most.'

οὐκ ᾔδεισαν τίνος ἕνεκεν συνεληλύθεισαν
knew not wherefore [Or, what cause] they were come together.

ᾔδεισαν, 3rd p pl, pluperfect of οἶδα; in English perhaps **had** [not] **known**; used eight time, *knew* (7), *wist* (1) and used six times in the gospels and twice in Acts. (cf. Acts 28.20)

τίμος ἕνεκεν; ἕνεκεν is an adverb used 19 times in the N.T., *for* [righteousness] *sake, for* [this] *cause, because, wherefore* (combines with τίμος), *for, by reason of.*

The Acts of the Apostles

συνεληλύθεισαν, 3rd p pl, pluperfect of *συνέρχομαι*; *σύν* with, together + *έρχομαι* to come; **they had come together.**

ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον ἣν γὰρ ἡ ἐκκλησία συγκεχυμένη καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνεληλύθεισαν

ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον
33 *And they drew (that is, the Jews) Alexander out of the multitude,*

προεβίβασαν; 3rd p pl, aor 1, ind of *προβιβάζω*; *προ* above, ago, before, ever, or + *βιβάζω* *forward?*; A. T. Robertson *to put forward.*

Mt 14:8 And she, being before instructed προβιβασθῆσα of her mother, said, Give me here John Baptist's head in a charger.

προβαλλόντων αὐτὸν τῶν Ἰουδαίων
the Jews putting him forward.

Apparently the Jews put forward Alexander to be their spokesman to convince them that they were not a part of what Paul was doing.

προβαλλόντων, gen sing of *προβάλλω*; *πρό* before + *βάλλω* to cast; to cast before. Some Greek, though claiming a Received Text err on this word having *προβαλόντων*, the slight spelling difference, omitting the Greek letter lambda (λ).

ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν
And Alexander beckoned with the hand, and would

κατασείσας; nom, sing, masc, part, aor 1 of *κατασείω*; *κατά* according, down + *σειώ* KJV move, quake, shake; Used four times and always in Acts (12.17; 13.16; 19.33; 21.40) with the English word *beckon*.

ἤθελεν; 3rd p s, imperfect of (ἐ)θέλω; to will; that is, Alexander was trying to give his statement.

The Acts of the Apostles

ἀπολογεῖσθαι τῷ δήμῳ
have made his defence unto the people.

ἀπολογεῖσθαι; pres infin of ἀπολογέομαι; ἀπό forth, since + λόγος word, reason, cause; (cf. **19.33**; 24.10 *answer*; 25.8 *While ... answered for*; 26.1 *answered for, 2 answer for, 24 spake for*);

Only other place this tense of the verb is used:

*Ac 26:2 I think myself happy, king Agrippa, because I shall **answer for** ἀπολογεῖσθαι myself this day before thee touching all the things whereof I am accused of the Jews ...*

ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον προβαλόντων αὐτὸν τῶν Ἰουδαίων ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ

ἐπιγνόντων δὲ ὅτι Ἰουδαῖός ἐστιν φωνὴ ἐγένετο μία ἐκ πάντων
34 But when they knew that he was a Jew, all with one voice

ἐπιγνόντων; gen pl masc, part, aor 2, act of ἐπιγινώσκω; ἐπί upon + γινώσκω to know; KJV *acknowledge, know well, know, perceive*; This is used of knowledge that is verified and certain:

*Mt 14:35 And when the men of that place had **knowledge** ἐπιγνοντες of him, they sent out into all that country round about, and brought unto him all that were diseased;*

*Mr 6:54 And when they were come out of the ship, straightway they **knew** ἐπιγνοντες him,*

*Ac 9:30 Which when the brethren **knew** ἐπιγνοντες, they brought him down to Caesarea, and sent him forth to Tarsus.*

Ac 19:34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

*Ro 1:32 Who **knowing** ἐπιγνοντες the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

ὥς ἐπὶ ὥρας δύο κρᾶζόντων Μεγάλη ἡ Ἄρτεμις Ἐφεσίων

The Acts of the Apostles

about the space of two hours cried out, [ἐκ] Great is Diana of the Ephesians.

The Gentiles had become unreasonable. They could not make a distinction between the Jews and Christians. All that they knew was that their living was being threatened by the preaching of a Jew named Paul. To them to be a Jew was the same as being a Christian. Like today, we read in the news reports that anti Israel policies and anti-Semitism feed each other. It is hard to keep a distinction between the two. But there is a distinction. But many nations of the gentiles are failing to make it.

ἐπιγνόντων δὲ ὅτι Ἰουδαῖός ἐστιν φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ὥρας δύο κραζόντων Μεγάλη ἡ Ἄρτεμις Ἐφεσίων

καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησὶν Ἄνδρες Ἐφέσιοι
35 *And when the townclerk had appeased the people, he said, Ye men of Ephesus,*

had appeased, καταστείλας; nom s, masc, part, aor 1, act of καταστέλλω; κατά down + στέλλω KJV *avoid, withdraw, send; to settle down; perhaps to withdraw or to avoid the continuation of the commotion/confusion. (Cf. vs.36)*

τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν
what man is there that knoweth not how that the city of the Ephesians

νεωκόρον οὕσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος
is a worshipper of the great goddess Diana,

καὶ τοῦ διοπετοῦς
and of the image which fell down from Jupiter?

διοπετοῦς, derived from Διός + πίπτω to fall. **This might refer to worship of a meteorite.**

καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησὶν Ἄνδρες Ἐφέσιοι τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὕσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος καὶ τοῦ διοπετοῦς

The Acts of the Apostles

36 *Seeing then that these things cannot be spoken against,*

ἀναντιρρήτων, ἀ + ἀντερῶ By the LXX it would be unable to return an answer.

LXX:

*Ge 24:50 And Laban and Bathuel answered and said, This matter has come forth from the Lord, we **shall not be able to answer** ἀντειπεῖν thee bad or good.*

ye ought to be quiet,

κατεσταλμένους, part, perf, pass of καταστέλλω; κατά against, according to, as, down + στέλλω ; (cf. 35 **appeased**) **withdrawn from the disorder, to bring to order**)

and to do nothing rashly.

rashly, προπετεῖς; πρό forward + πιπτω to fall down; to fall forward, to surge;

ἀναντιρρήτων οὖν ὄντων τούτων δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετεῖς πράττειν

37 *For ye have brought hither these men, which are neither robbers of churches,*

ἱεροσύλους , ἱερός temple, holy + συλάω 2Co.11.8 **robbed** other churches; probably showing they are not those who would *rob shrines* from people.

nor yet blasphemers of your goddess.

ἡγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὰν ὑμῶν

38 *Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open,*

The Acts of the Apostles

ἀγοραῖοι ἄγονται (pres. ind pass of ago), a place to conduct the legal forum.

and there are deputies: let them implead

ἐγκαλείωσαν, 3rd p pl, pres, imper, act of ἐγκαλέω; KJV Acts 19.38
*implead, Acts 19.40 to be called in question, Acts 23.28, 29; 26.2, 7 accuse;
Ro.8.33 shall lay ... to the charge.*

one another.

εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρὸς τινα λόγον ἔχουσιν
ἀγοραῖοι ἄγονται καὶ ἀνθύπατοί εἰσιν ἐγκαλείωσαν ἀλλήλοις

εἰ δέ ἐπιζητεῖτε τι πὲρι ἐτέρων ἐπιλυθήσεται
39 But if ye enquire any thing concerning other matters, it shall be determined

ἐπιλυθήσεται; fut. Ind, pass of ἐπιλύω; ἐπί for, against, upon + λύω to
loose. Used in one other place:

*Mr 4:34 But without a parable spake he not unto them: and when
they were alone, he **expounded** ἐπελυεν all things to his disciples.*

ἐν τῇ ἐννόμῳ ἐκκλησίᾳ
in a lawful assembly.

There is such a thing as a *lawful assembly*, and there is an *unlawful
assembly*, just as there can be true churches and false churches.

εἰ δέ τι πὲρι ἐτέρων ἐπιζητεῖτε ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται

40 For we are in danger

κινδυνεύομεν, pres indic of κινδυνεύω; cf. **27 in danger**, jeopardy. (Lk.8.23
*were filled with water, and were in jeopardy; Acts 19.40 we are in danger
to be called in question; 1Co.15.30 why stand we in jeopardy every hour?*)

ἐγκαλεῖσθαι, 38 let them implead πὲρι τῆς σήμερον στάσεως (stance, στάσις)

The Acts of the Apostles

to be called in question for this day's uproar,

ὑπάρχοντος μηδενὸς αἰτίου περι οὗ δυνησόμεθα ἀποδοῦναι λόγον
there being no cause whereby we may give an account

ταύτης τῆς συστροφῆς
of this concourse.

συστροφῆς; **σύν** + **στρέφω**; turn together;

καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον μηδενὸς αἰτίου ὑπάρχοντος περι οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης

καὶ ταῦτά εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν
41 And when he had thus spoken, he dismissed the assembly.

καὶ ταῦτά εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν

At this we recall that Paul mentions having fought with beasts at Ephesus. This may have been when that occurred. (1Co.15.32)

I really feel for the *townclerk*. We have no idea if he was a believer, but we have our suspicions. One of the most noble things about Christians is their ability to judge righteous judgments. When laws are to be applied they apply them equitably. That is rarely the case when the 'shoe' is on the other foot. But I think he did a great service, and the Lord used him to spare Paul and all that believed in Christ there in Ephesus, whether he knew it or not.