

THE BOOK OF ACTS:

The birth, growth, and progress of the church

Original Author: Luke, Ph.D

Sunday, AD 60 - 62

Sugar Land BC Press

THE LINK BETWEEN THE GOSPELS & THE NEW TESTAMENT EPISTLES.

CHAPTER 1: The first account I composed, Theophilus, about all that Jesus began to do and teach, until the day when He was taken up to heaven, after He had by the Holy Spirit given orders to the apostles whom He had chosen. To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God. GATHERING them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised. "Which," He said, "you heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now. So when they had come together, they were asking Him, saying, 'Lord, is it at this time You are restoring the kingdom to Israel?' He said to them, 'It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.' And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, 'Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.' Then they returned to Jerusalem

from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers. At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said, "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. 'For he was counted among us and received his share in this ministry.' (Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out. And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.) 'For it is written in the book of Psalms, 'LET HIS HOMESTEAD BE MADE DESOLATE, AND LET NO ONE DWELL IN IT'; and 'LET ANOTHER MAN TAKE HIS OFFICE.' Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us—beginning with the baptism of John until the day that He was taken up from us—one of these must become a witness with us of His resurrection." So they



And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4



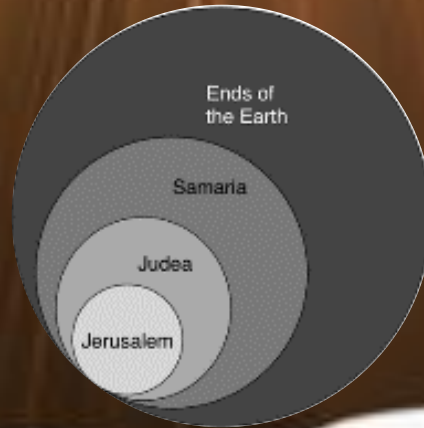
Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church

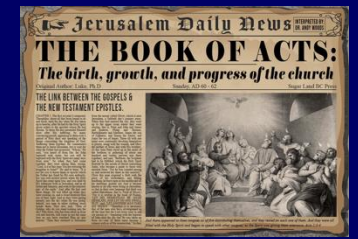
President – Chafer Theological Seminary

Acts 1:8

“but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem (Acts 1-7), and in all Judea and Samaria (Acts 8-12), and even to the remotest part of the earth (Acts 13-28).”



Structure (Acts 1:8)



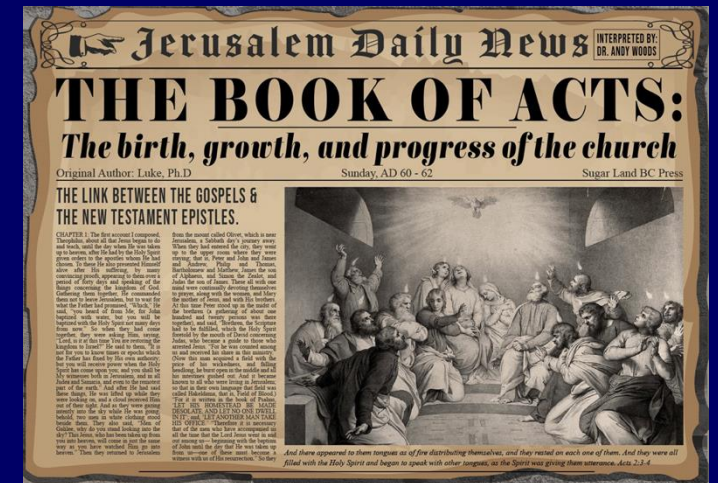
- Jerusalem (Acts 1–7)
- Judea and Samaria (Acts 8–12)
- **Remotest part of the earth (Acts 13–28)**
 - 1st missionary journey (Acts 13–14)
 - Jerusalem council (Acts 15:1-35)
 - 2nd missionary journey (Acts 15:36 –18:22)
 - **3rd missionary journey (Acts 18:23–21:17)**
 - Trip to Rome (Acts 21:18–28:31)

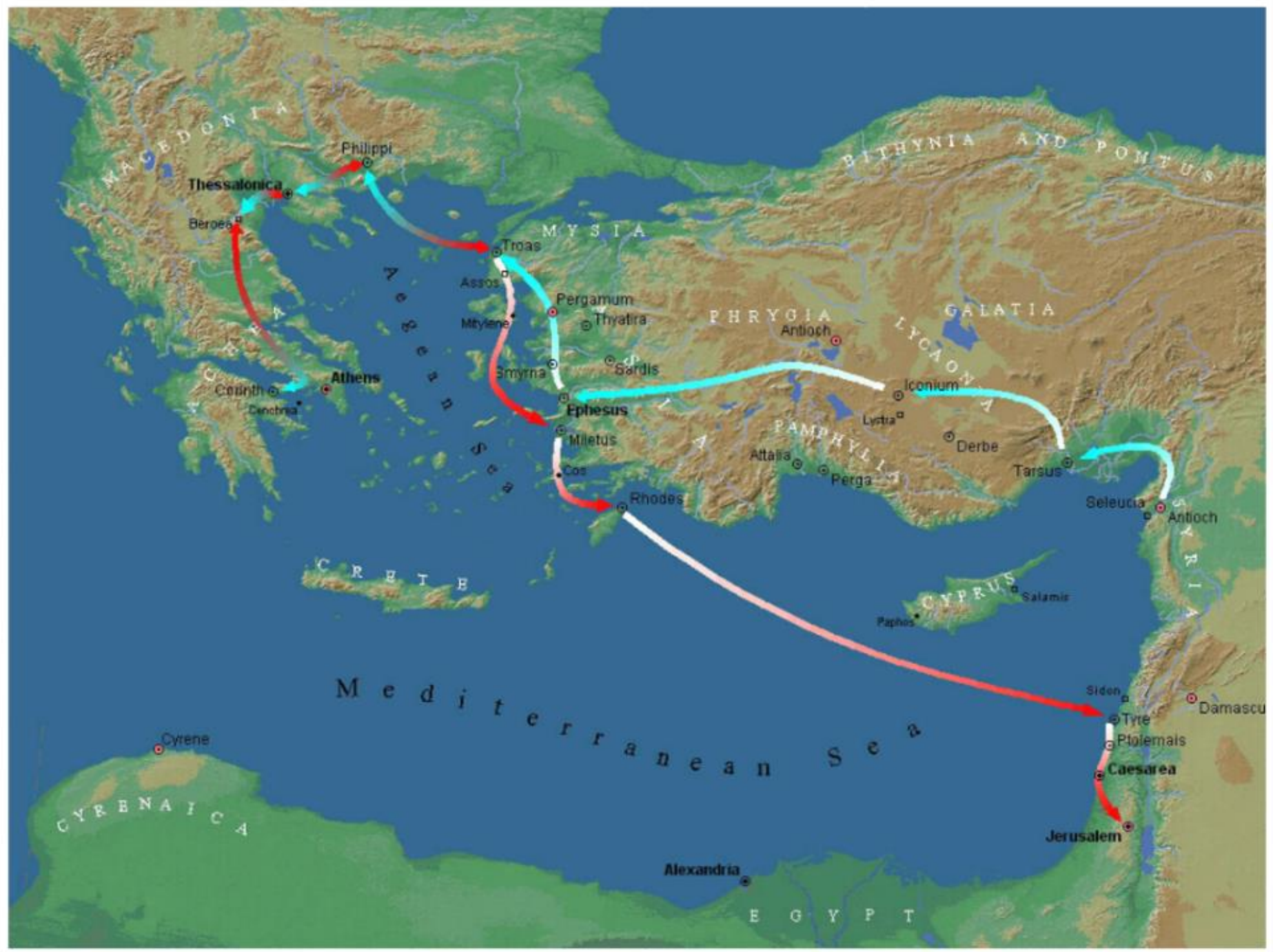


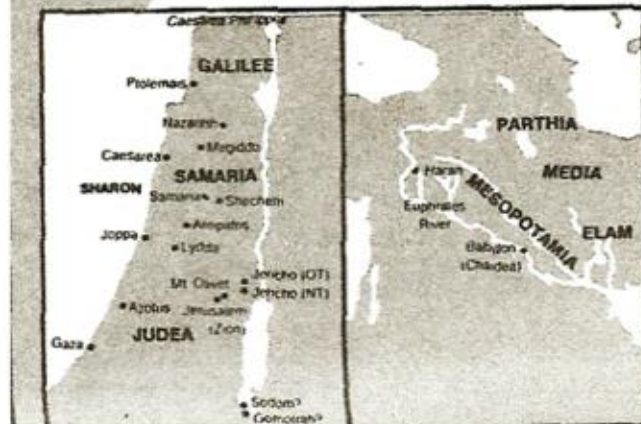
Acts 18:23–21:17

3rd Missionary Journey

- I. Galatia & Phrygia ministry (18:23)
- II. **Ephesus ministry (18:24–19:41)**
- III. Macedonian & Greece ministry (20:1-4)
- IV. Troas ministry (20:5-12)
- V. Miletus ministry (20:13-38)
- VI. Journey to Jerusalem (21:1-17)



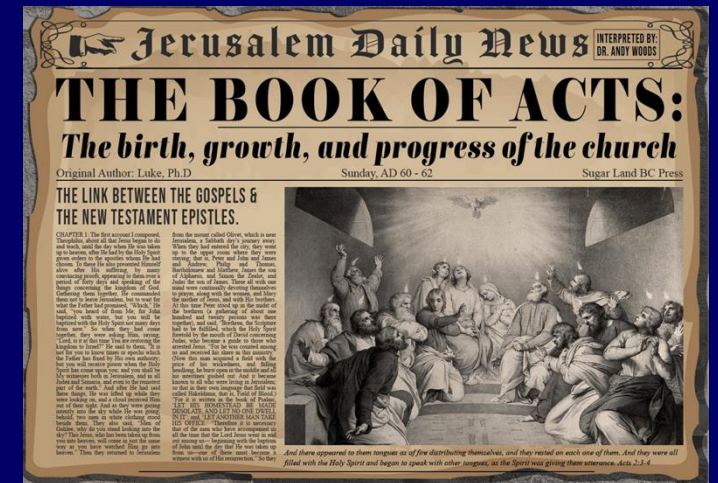


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II. Ephesus Ministry

Acts 18:24–19:41

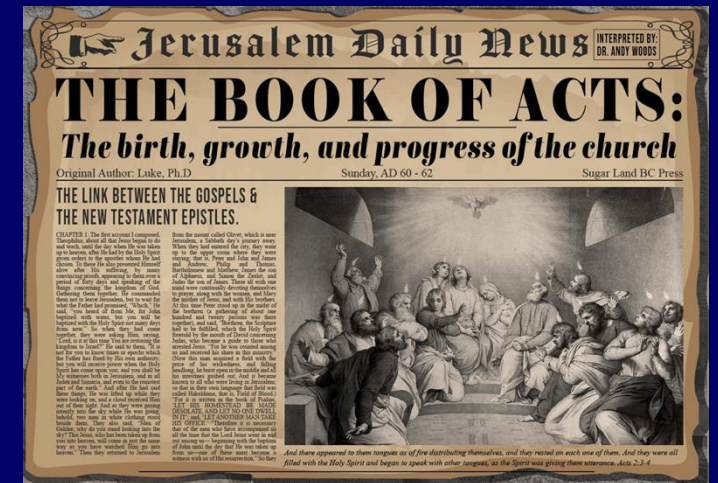
- A. Apollos (18:24-28)
- B. John's disciples (19:1-7)
- C. Ephesus witness (19:8-12)
- D. Imitators' failure (19:13-20)
- E. Future plans (19:21-22)
- F. Silversmiths' riot (19:23-41)



C. Acts 19:8-12

Ephesus Witness

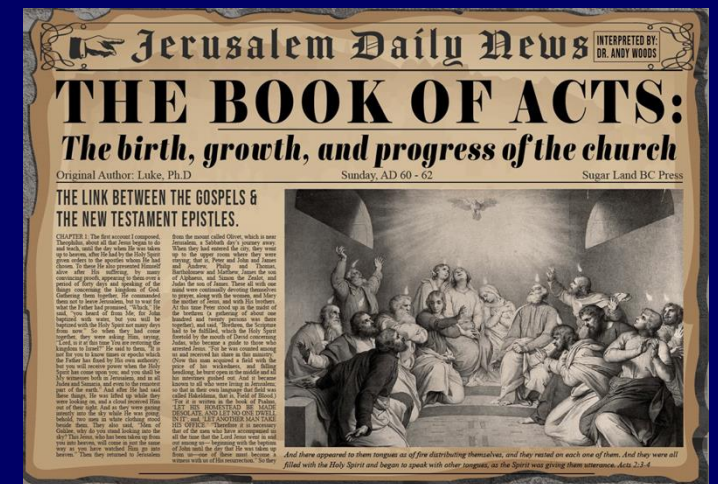
1. Synagogue ministry (8-9a)
2. School of Tyrannus (9b-10)
3. Signs (11-12)



C. Acts 19:8-12

Ephesus Witness

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2. School of Tyrannus (9b-10)
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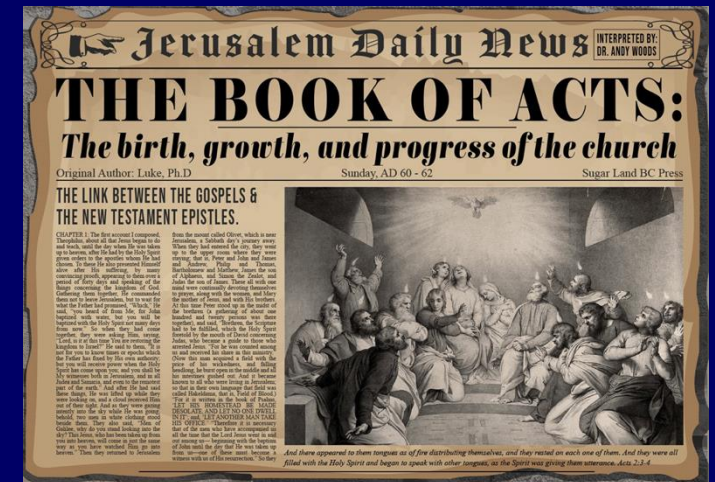


1. Acts 19:8-9a

Synagogue Ministry

a) Ministry (8)

b) Departure (9a)

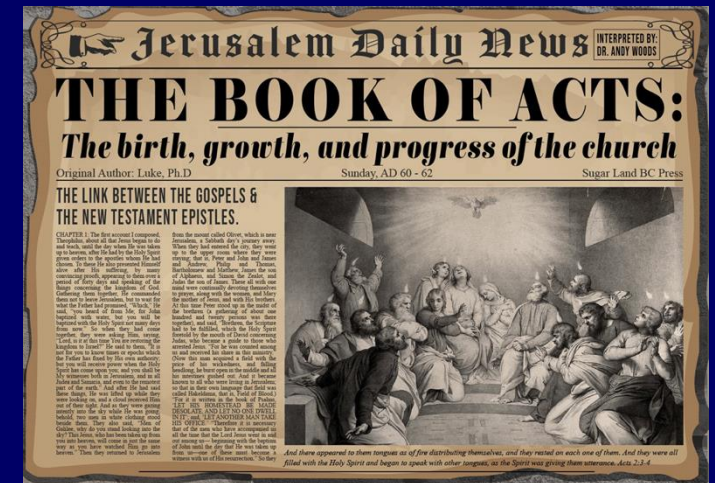


1. Acts 19:8-9a

Synagogue Ministry

a) Ministry (8)

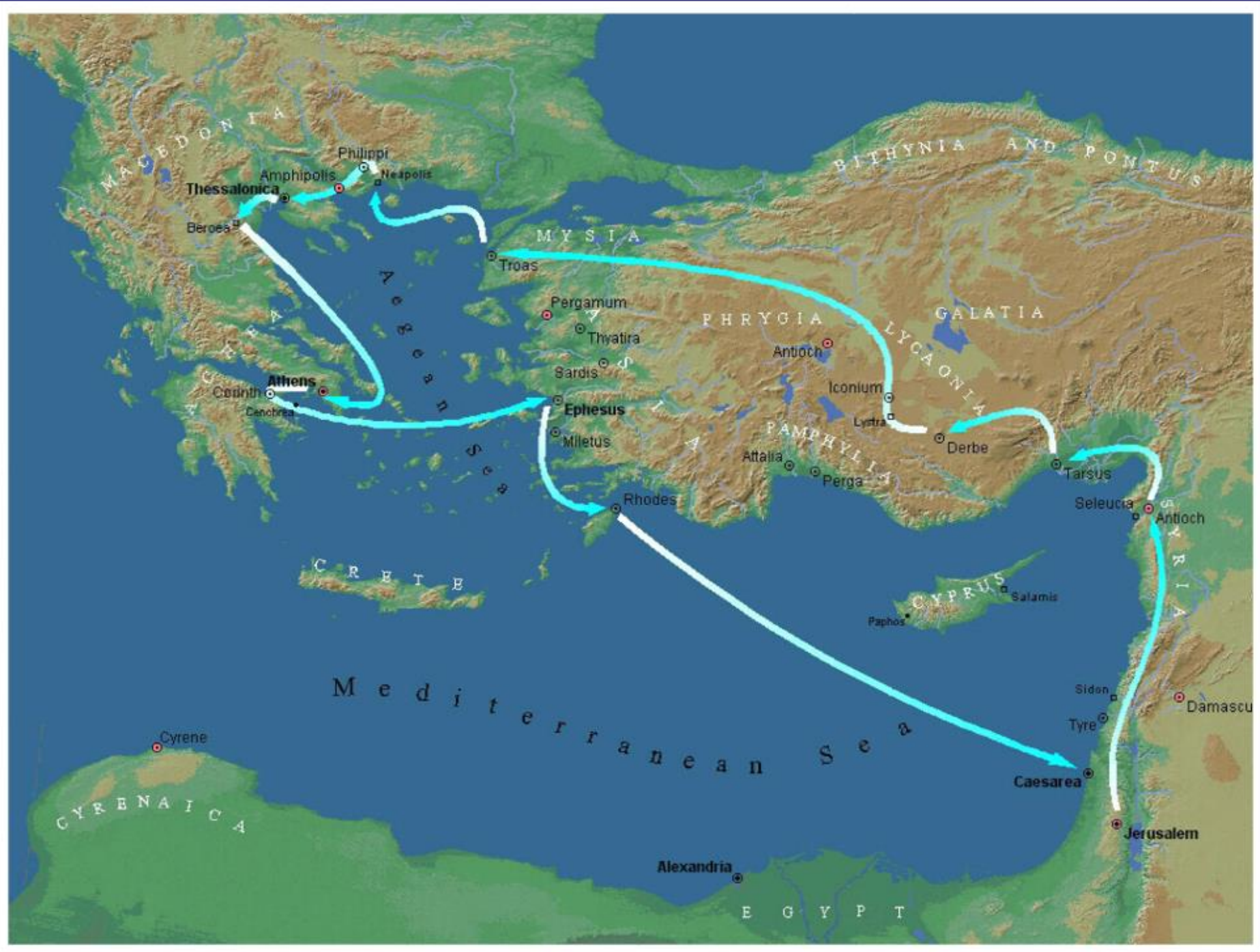
b) Departure (9a)



Acts 17:1-3

“¹ Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. ² And according to Paul’s custom, he visited them, and for three Sabbaths reasoned with them from the Scriptures, ³ explaining and giving evidence that the Christ had to suffer and rise from the dead, and saying, ‘This Jesus whom I am proclaiming to you is the Christ.’”







Steven Ger

The Book of Acts, 254

“Luke provides yet another example of Paul’s unwavering commitment to Jewish witness. For three months, the Ephesian synagogue, which had so warmly received him on his previous visit, became the center of Paul’s ministry. The Jewish community, having subsequently engaged in vigorous debate over the gospel with Apollos, continued to do so with Paul. The Jewish community’s commitment to this dialogue resulted in Paul’s longest recorded synagogue ministry. As befits an extended teaching ministry, the content of Paul’s preaching is described as having advanced beyond a basic argument that Jesus was the Messiah to emphasizing the kingdom of God. It is possible that the Jewish listeners were . . .



Steven Ger

The Book of Acts, 254

... prepared to grant the possibility that Jesus was the Messiah as a result of the combination of both Apollos and Paul's persuasive and unassailable arguments. However, the sticking point seems to have been the non-commencement of the messianic kingdom which, in Jewish expectation, was to be launched by the Messiah, the very same expectation voiced by the apostles just prior to Jesus' ascension (Acts 1:6)."



Alva J. McClain

Alva J. McClain, *The Greatness of the Kingdom: An Inductive Study of the Kingdom of God as Set Forth in the Scriptures* (Grand Rapids: Zondervan, 1959), 424-26.

“The term ‘kingdom’ (Grk. *basileia*) occurs eight times in Acts as referring to the divine rule. . . . In the Book of Acts this ‘kingdom of God’ appears as something future, the term being used, as James Orr has observed, ‘in an almost exclusively eschatological sense.’ The Old Testament prophecies of the Messianic Kingdom, occasionally quoted by the apostles (cf. Acts 2:25–36; 3:22–36; 13:22–39) are used to show the regal rights of Jesus the Messiah. But nowhere do they ever assert that the Kingdom has been established. In passages about which there can be no dispute, this is a matter which belongs to the future when the King returns from heaven (cf. 1:6–11; 3:19–21; 15:13–16).”



Alva J. McClain

Alva J. McClain, *The Greatness of the Kingdom: An Inductive Study of the Kingdom of God as Set Forth in the Scriptures* (Grand Rapids: Zondervan, 1959), 424-26.

“The passage in 14:22, ‘we must through much tribulation enter into the kingdom of God,’ is sometimes used to prove a present Messianic Kingdom established on earth in the church. But such a use would prove too much. . . . But in the Old Testament prophetic picture of the coming Messianic Kingdom, as every intelligent Jew understood, a period of terrible tribulation always precedes its establishment on earth. . . . Therefore the passage in 14:22 is in complete harmony with the historical situation and the progress of revelation. . . .”



Alva J. McClain

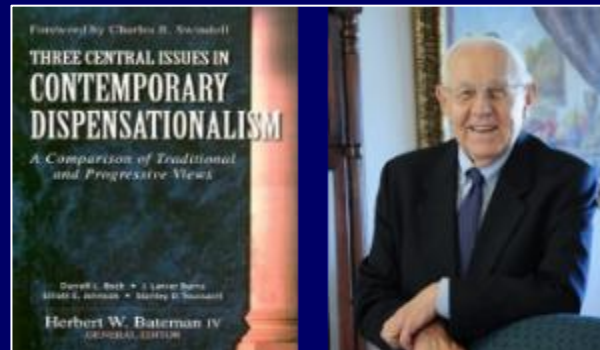
Alva J. McClain, *The Greatness of the Kingdom: An Inductive Study of the Kingdom of God as Set Forth in the Scriptures* (Grand Rapids: Zondervan, 1959), 424-26.

“The argument advanced by some, that since the apostles throughout the Acts period preached ‘the things concerning the kingdom of God’ (19:8), therefore the Kingdom must have already been established, **is not very good logic**. Most of us preach and teach many things in the Christian faith which are not yet realized in experience. No sensible person would argue that because the apostles continually preached the resurrection of the dead, therefore, it must have already taken place.”

Stanley D. Toussaint

“Israel and the Church of a Traditional Dispensationalist,” in *Three Central Issues in Contemporary Dispensationalism*, ed. Herbert W. Bateman (Grand Rapids: Kregel, 1999), 242.

“It is difficult to explain why Luke does not use the term if the kingdom is being inaugurated. He employs it forty-five times in the gospel. . . . [O]ne would expect Luke to use the word if such a startling thing as the inauguration of the kingdom had taken place. **The fact that Luke uses kingdom only eight times in Acts after such heavy usage in his gospel implies that the kingdom had not begun but was in fact, postponed.**”

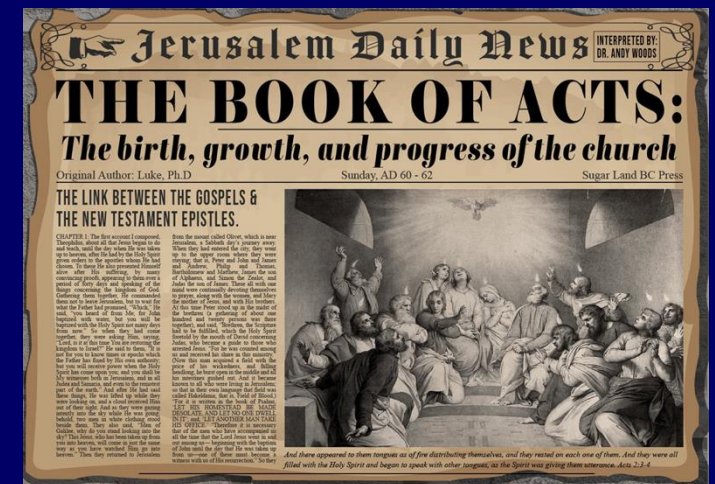


1. Acts 19:8-9a

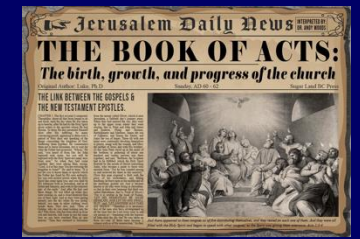
Synagogue Ministry

a) Ministry (8)

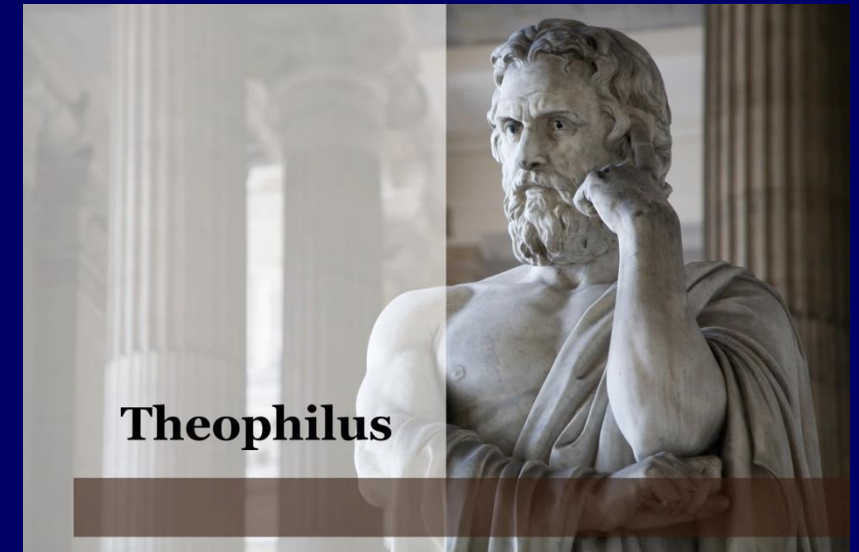
b) Departure (9a)



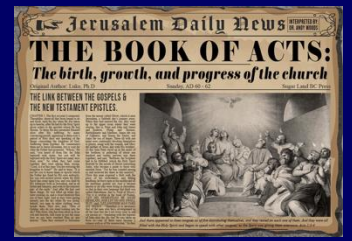
Purpose



- To present Theophilus with an orderly account of the birth and growth of the church so as to affirm him in what he has believed.



Message



- Birth and growth of the church numerically, geographically, ethnically.
- Components
 - Numerically (progress reports)
 - Geographically (From Jerusalem to Rome)
 - Ethnically (From Judaism to Gentile domination)



2 Thessalonians 2:3

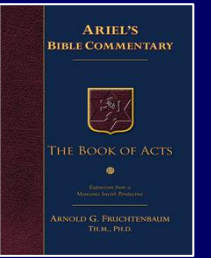
“Let no one in any way deceive you, for *it will not come* unless the apostasy [apostasia] comes first, and the man of lawlessness is revealed, the son of destruction.”





Dr. Arnold G. Fruchtenbaum

The Book of Acts, 400-01

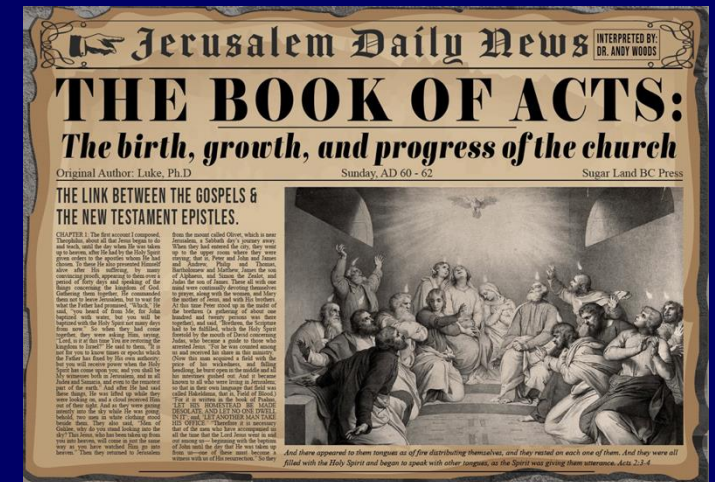


“The English word ‘apostasy’ comes from the Greek term for ‘departed,’ *apostas*. As is seen in this context, the term can also be used for physical departure. For that reason, some believe that the ‘falling away’ or ‘departure’ of II Thessalonians 2:3 refers to the rapture of the church. And, indeed, the Greek word can refer to physical departure, although most of the time it refers to moral departure. Not only did Paul separate himself physically from the synagogue, he also pulled the Jewish believers out and planted a new church.”

C. Acts 19:8-12

Ephesus Witness

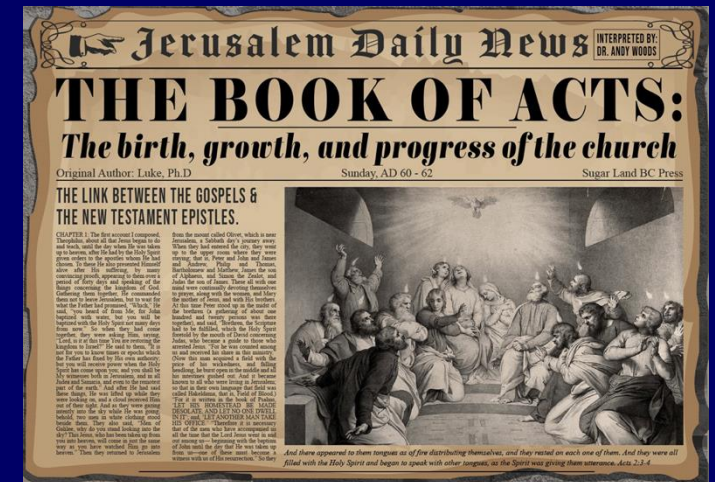
1. Synagogue ministry (8-9a)
2. School of Tyrannus (9b-10)
3. Signs (11-12)



2. Acts 19:9b-10

School of Tyrannus

- a) Location (9b)
- b) Duration (10a)
- c) Effectiveness (10b)



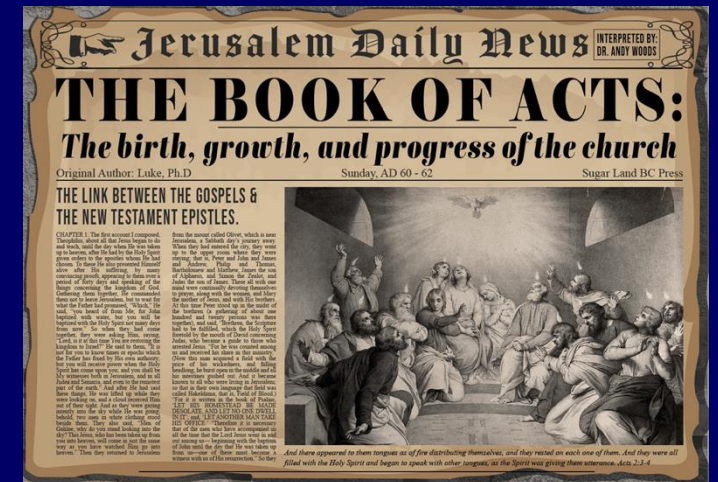
2. Acts 19:9b-10

School of Tyrannus

a) Location (9b)

b) Duration (10a)

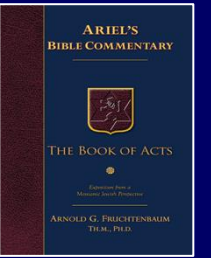
c) Effectiveness (10b)





Dr. Arnold G. Fruchtenbaum

The Book of Acts, 401

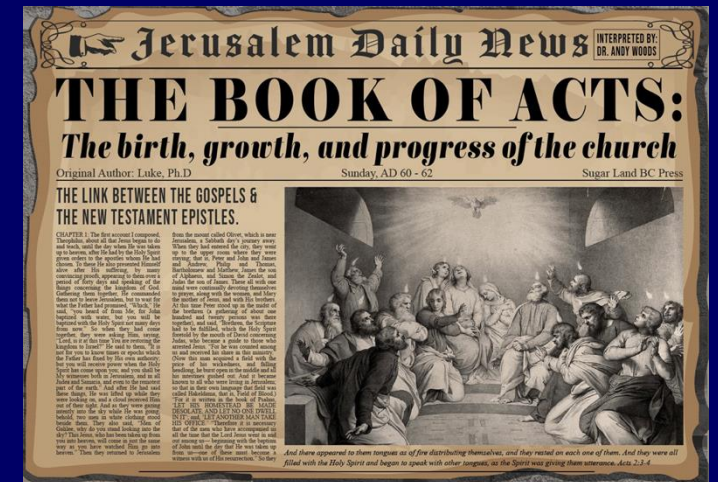


“Paul also established a new base for his ministry; he reasoned daily in the school of Tyrannus. This was a Greek lecture hall or school building, where intellectual pursuits and instruction were followed. But now, this school was to attain its finest use because Paul taught there on the Messiah, who is the wisdom of God (I Cor. 1:30). Tyrannus was probably a Greek rhetorician who taught rhetoric. From historical records, it is known that the people of Ephesus worked into the wee hours of the morning. They rested from 11:00 a.m. until 4:00 p.m. Thus, Tyrannus would have worked in the morning and Paul would have used this lecture hall in the afternoons to proclaim his own message.”

2. Acts 19:9b-10

School of Tyrannus

- a) Location (9b)
- b) Duration (10a)
- c) Effectiveness (10b)



Paul's Ministry Chronology

# OF BOOKS	JOURNEY	ACTS	DATE	BOOKS
1	1	13–14	48–49	Gal
2	2	15:36–18:22	50–52	1–2 Thess
3	3	18:23–21:17	53–57	1–2 Cor, Rom
4	4	28:16-31	60–62	Eph, Col, Phlm, Phlp
2	Between Imprisonments	Post Acts	62–66	1 Tim, Titus
1	2 nd Imprisonment	Post Acts	67	2 Tim

ORDER OF PAUL'S LETTERS

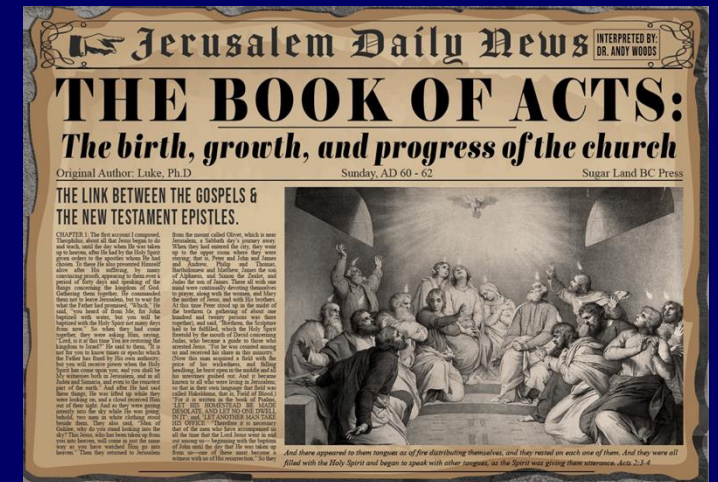


1.	Galatians	A.D. 49
2.	1–2 Thessalonians	A.D. 51
3.	1–2 Corinthians	A.D. 56
4.	Romans	A.D. 57
5.	Ephesians, Colossians, Philemon, Philippians	A.D. 60–62
6.	1 Timothy, Titus	A.D. 62–66
7.	2 Timothy	A.D. 67

2. Acts 19:9b-10

School of Tyrannus

- a) Location (9b)
- b) Duration (10a)
- c) Effectiveness (10b)

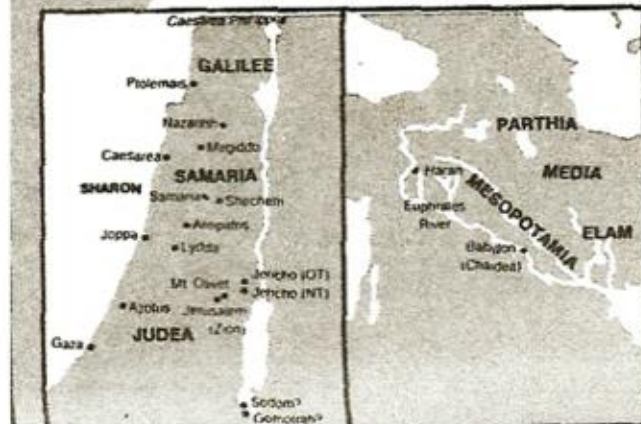


The 7 Churches in Revelation

Rev. 1: 11



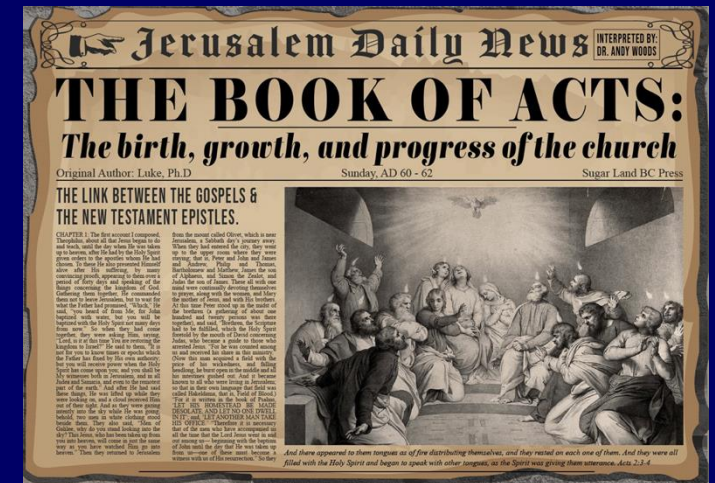
This map illustrates the Eastern Roman Empire in AD 526, showing the extent of imperial control and the locations of major cities and provinces. The map includes the Mediterranean Sea, the Red Sea, and the Nile River. Key provinces like Italy, Syria, Egypt, and the Levant are labeled. Major cities such as Rome, Constantinople, Alexandria, and Jerusalem are marked. A red circle highlights the region of Lycia and Pamphylia. An inset map in the bottom left corner shows the region of the Levant, including Galilee, Samaria, and Judea.



C. Acts 19:8-12

Ephesus Witness

1. Synagogue ministry (8-9a)
2. School of Tyrannus (9b-10)
3. Signs (11-12)

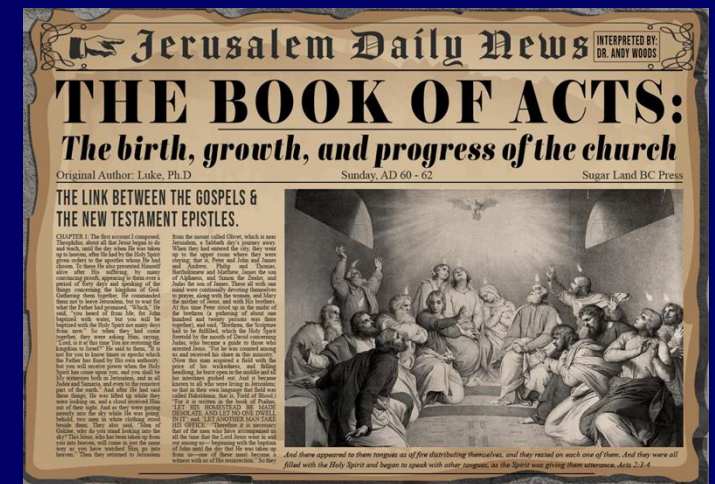


3. Acts 19:11-12

Signs

a) Source (11)

b) Specifics (12)

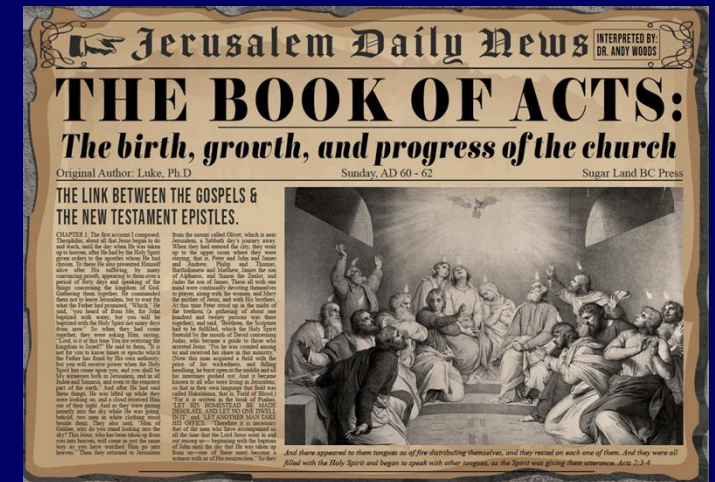


3. Acts 19:11-12

Signs

a) Source (11)

b) Specifics (12)



Miracle Clusters In Scripture

NUM.	ERA	AUTHENTICATION
1.	Moses	Law
2.	Joshua	Conquest
3.	Elijah-Elisha	Prophet
4.	Christ	Kingdom offer
5.	Apostles	Church
6.	Tribulation & Millennium	Kingdom establishment

Ephesians 2:20

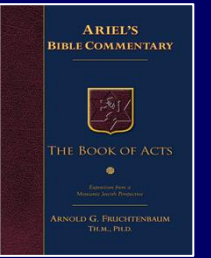
“having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*.”





Dr. Arnold G. Fruchtenbaum

The Book of Acts, 402



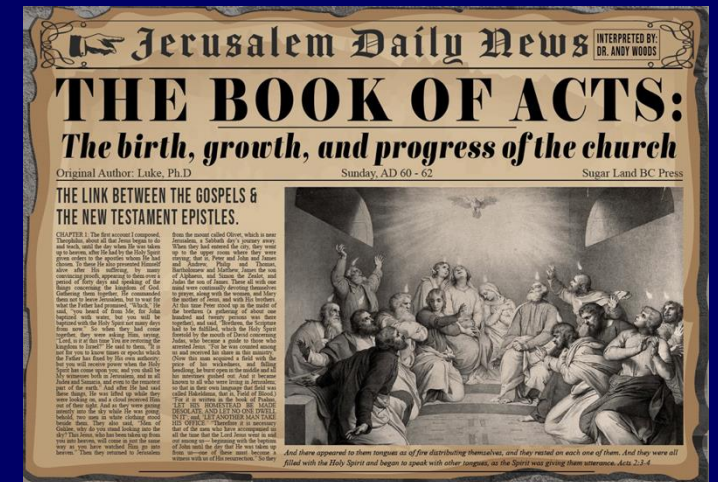
“These miracles were not ones that happened by chance, they were not ordinary. Rather, they were uniquely performed by the Apostle Paul, as was the case with Peter and his shadow in Acts 5:15. These special miracles went beyond those familiar to the disciples and were wrought by the hands of Paul, as part of his apostolic authority. This verse again shows that such powers were limited to the apostles and their legates in the book of Acts. Miracles were not performed by believers in general. Even Paul did not always have this power (II Cor. 12:8-10; Phil. 2:25-27; I Tim. 5:23; II Tim. 4:20).”

3. Acts 19:11-12

Signs

a) Source (11)

b) Specifics (12)



Galatians 2:7-8

“⁷ But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised ⁸ (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles).”



From Peter to Paul

Reference	Center	Person	Place	Outreach
Acts 1–12	Jerusalem	Peter	Jerusalem, Judea, Samaria	Jewish
Acts 13–28	Antioch	Paul	Uttermost parts	Gentiles

From Peter to Paul

Peter

Heals a man lame from birth (3:1-11)

Heals by shadow (5:15-16)

Success is a cause of jealousy (5:17)

Confronts a sorcerer (8:9-24)

Raises Dorcas (9:36-41)

Jailed and miraculously freed (12:3-19)

Paul

Heals a man lame from birth (14:8-18)

Heals by handkerchief (19:11-12)

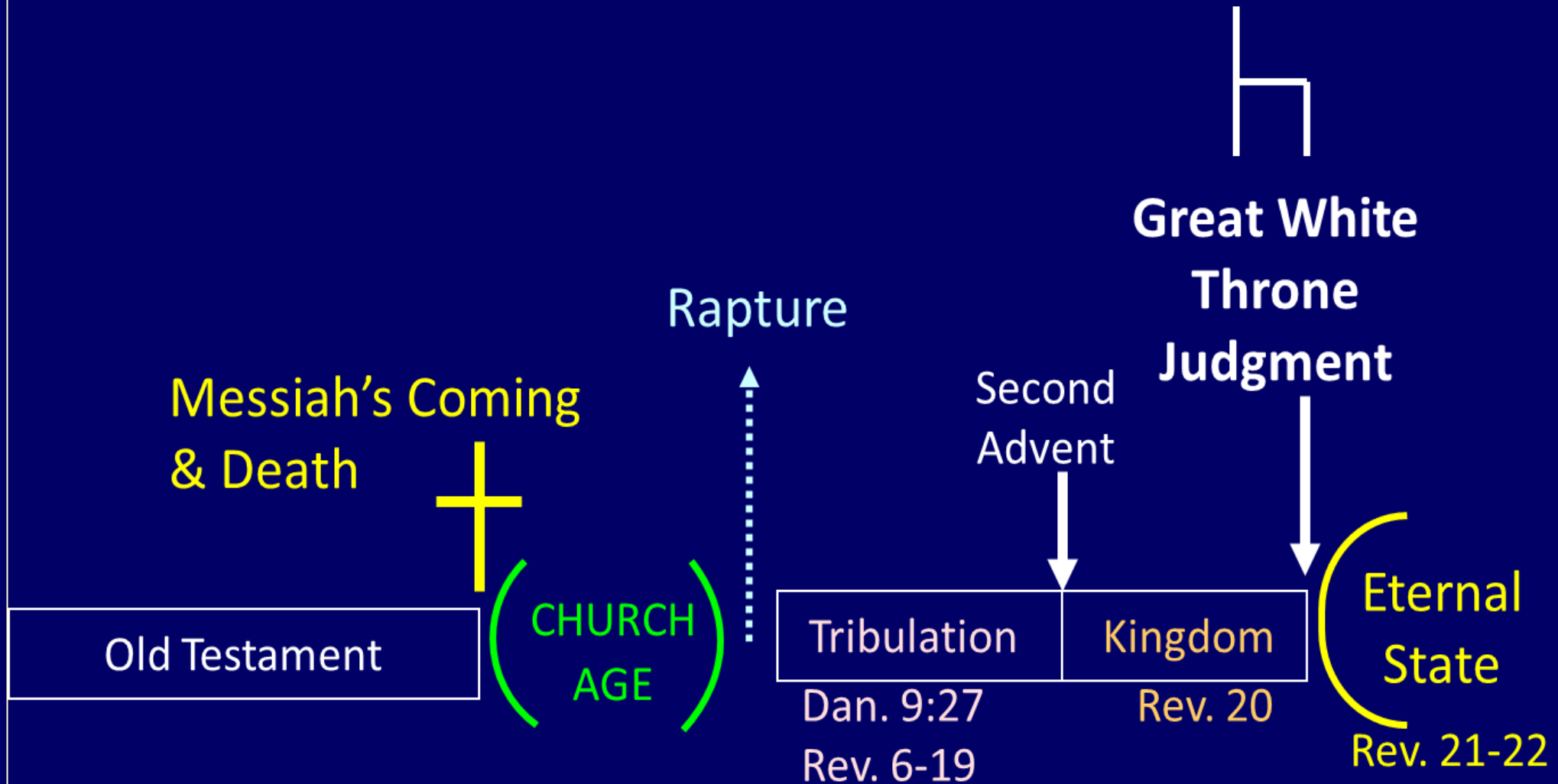
Success is a cause of jealousy (13:45)

Confronts a sorcerer (13:6-11)

Raises Eutychus (20:9-12)

Jailed and miraculously freed (16:25-34)

Prophecy Panorama



Revelation 21:4

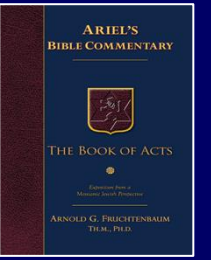
“and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.”





Dr. Arnold G. Fruchtenbaum

The Book of Acts, 402



“When these items touched the sick, their diseases departed from them. The verse further states that Paul also healed those with demonic problems. Hence, the biblical record clearly distinguishes between physical sicknesses and demonic problems.”



Demonic Works



- General
 - Afflict the mind (Mark 5:3, 5)
 - **Afflict the body (Matt 12:22; Mark 9:22; Luke 13:11, 16)**
 - Hinder believers' prayers (Dan 10:12-20)

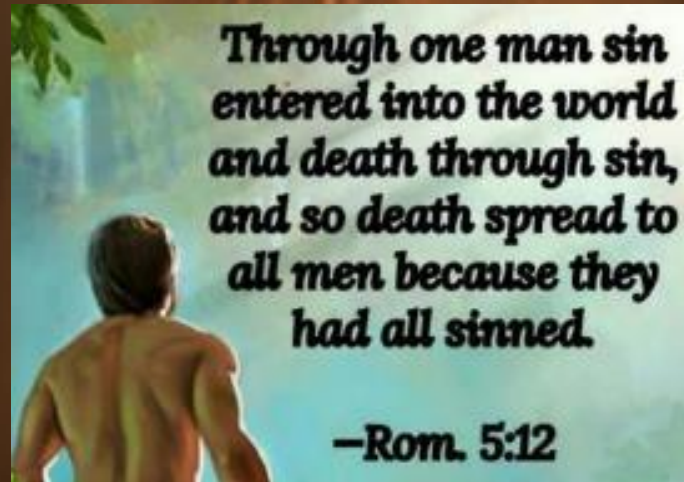
Not all Physical Infirmities are Attributable to Satan/Demon

- Matt 8:5-13
- Matt 9:19-20, 27-30
- Matt 12:9-14
- Matt 14:35-36



Genesis 3:19

“By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return.”



2 Cor. 4:16

“Therefore, we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day.”



Romans 8:19-23

¹⁹ For the anxious longing of the creation waits eagerly for the revealing of the sons of God. ²⁰ For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope ²¹ that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. ²² For we know that the whole creation groans and suffers the...



Romans 8:19-23 (cont'd)

... pains of childbirth together until now.²³ And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.



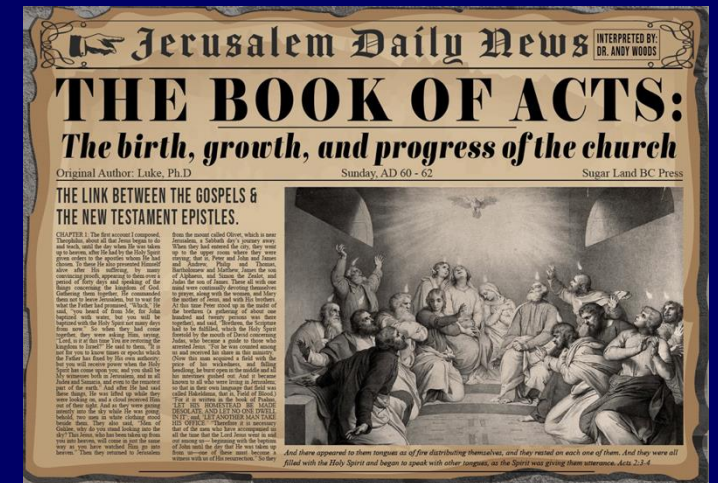
The whole creation groans and suffers!



II. Ephesus Ministry

Acts 18:24–19:41

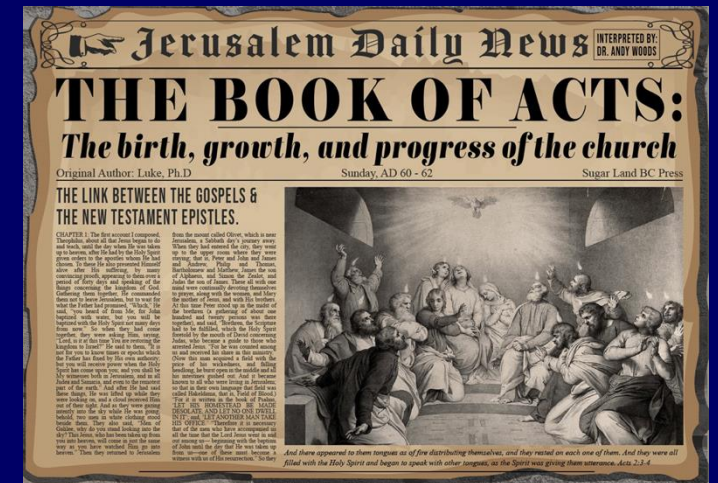
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- C. Ephesus witness (19:8-12)
- D. Imitators' failure (19:13-20)
- E. Future plans (19:21-22)
- F. Silversmiths' riot (19:23-41)



D. Acts 19:13-20

Imitators' Failure

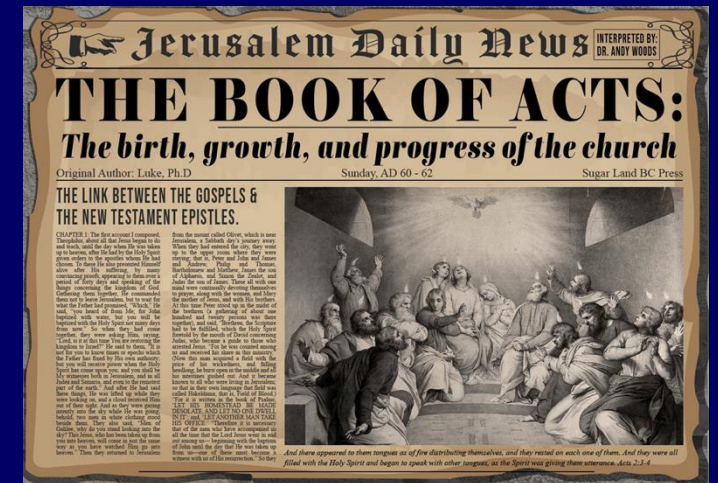
1. Imitators (13-14)
2. Demonic response (15)
3. Demonic overpowering (16)
4. Results (17-19)
5. Progress report (20)



D. Acts 19:13-20

Imitators' Failure

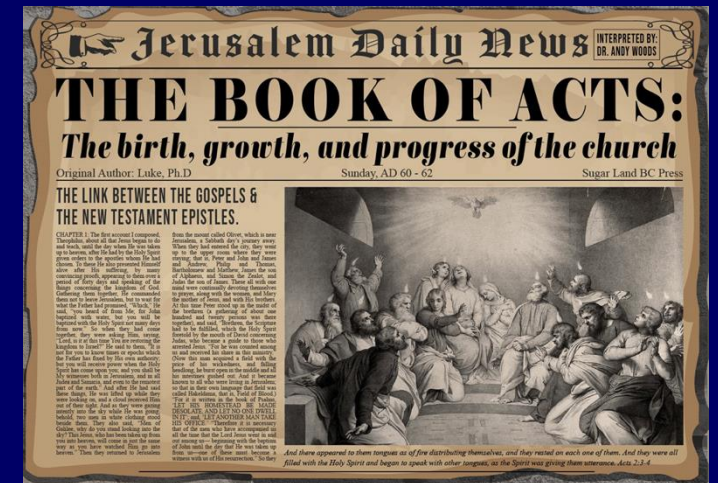
1. Imitators (13-14)
2. Demonic response (15)
3. Demonic overpowering (16)
4. Results (17-19)
5. Progress report (20)



1. Acts 19:13-14

Imitators

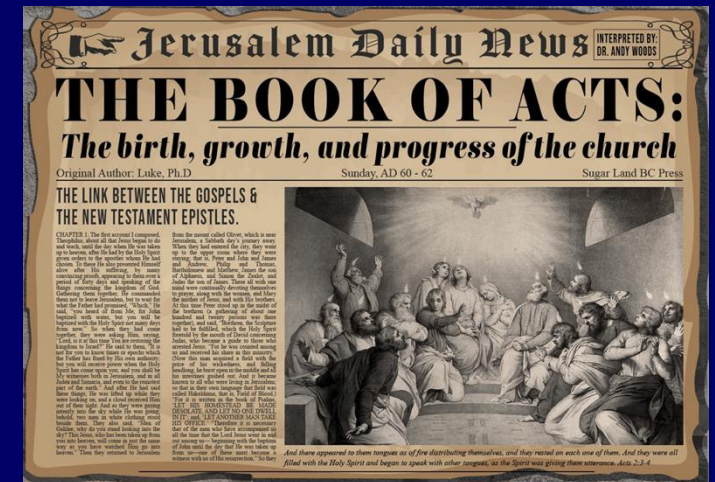
- a) General (13)
- b) Specific (14)



1. Acts 19:13-14

a) General (13)

b) Specific (14)

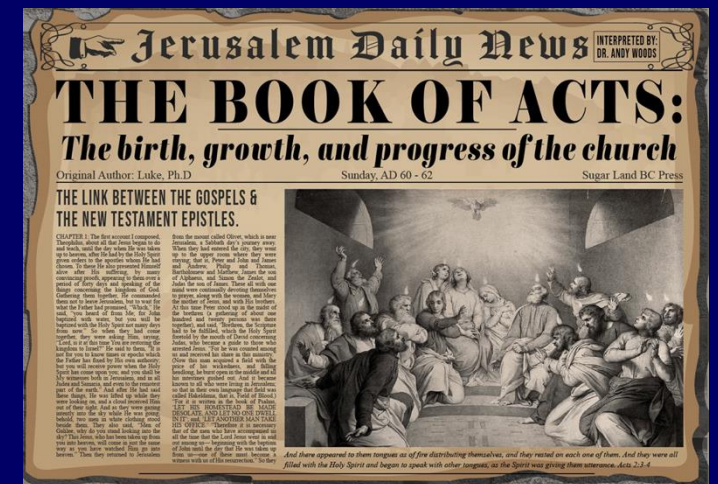


1. Acts 19:13-14

Imitators

a) General (13)

b) Specific (14)





National
Israel

The
Believing
Remnant

Matthew 3:9

“and do not suppose that you can say to yourselves, ‘We have Abraham for our father’; for I say to you that from these stones God is able to raise up children to Abraham.”



Romans 2:28-29

“²⁸ For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. ²⁹ But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.”



Romans 9:6

“But it is not as though the word of God has failed. For they are not all Israel who are *descended* from Israel.”

National
Israel

The
Believing
Remnant



The 7 Churches in Revelation

Rev. 1: 11



Revelation 2:9

“I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan.”



The 7 Churches in Revelation

Rev. 1: 11



Revelation 3:9

“Behold, I will cause those of the synagogue of Satan, who say that they are Jews and are not, but lie—I will make them come and bow down at your feet, and make them know that I have loved you.”



Zechariah 13:8-9

⁸“It will come about in all the land,” Declares the LORD,
“That two parts in it will be cut off and perish; But the third will be left in it.”⁹“And I will bring the third part
through the fire, Refine them as silver is refined, And test
them as gold is tested. They will call on My name, And I
will answer them; I will say, ‘They are My people,’ And
they will say, ‘The LORD is my God.’ ”



Ezekiel 20:33-38

³³ “As I live,” declares the Lord GOD, “surely with a mighty hand and with an outstretched arm and with wrath poured out, I shall be king over you. ³⁴ I will bring you out from the peoples and gather you from the lands where you are scattered, with a mighty hand and with an outstretched arm and with wrath poured out; ³⁵ and I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. ³⁶ As I entered into . . .



Ezekiel 20:33-38

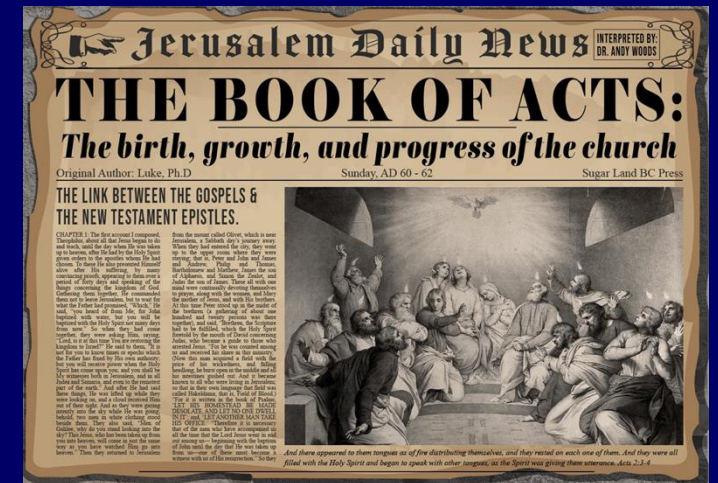
... judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you,” declares the Lord GOD. ³⁷ “I will make you pass under the rod, and I will bring you into the bond of the covenant; ³⁸ **and I will purge from you the rebels and those who transgress against Me**; I will bring them out of the land where they sojourn, but they will not enter the land of Israel. Thus you will know that I am the LORD.



D. Acts 19:13-20

Imitators' Failure

1. Imitators (13-14)
2. Demonic response (15)
3. Demonic overpowering (16)
4. Results (17-19)
5. Progress report (20)



Demonic Personhood

- Attributes of personhood
 - Intellect – Acts 19:15
 - Emotions – Luke 8:28; Jas 2:19
 - Will – Luke 8:32
 - Personal pronouns – Mark 1:24-25





Demonic Powers

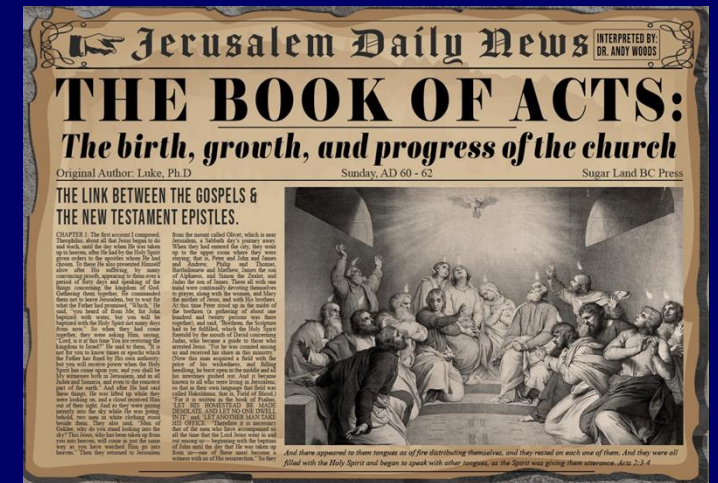


- Great strength (Mark 5:3-4; Acts 19:16) but not omnipotent (Dan 10:13)
- Superhuman intelligence (2 Sam. 14:20; Luke 8:28; 20:35-36) but not omniscient (Acts 19:15)
- Not confined by physical space or barriers (Mark 5:9) but not omnipresent (Mark 5:12)

D. Acts 19:13-20

Imitators' Failure

1. Imitators (13-14)
2. Demonic response (15)
3. **Demonic overpowering (16)**
4. Results (17-19)
5. Progress report (20)





Demonic Powers

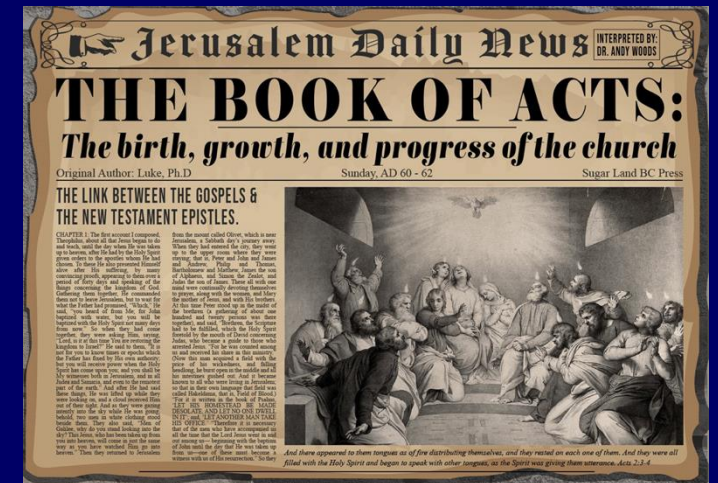


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D. Acts 19:13-20

Imitators' Failure

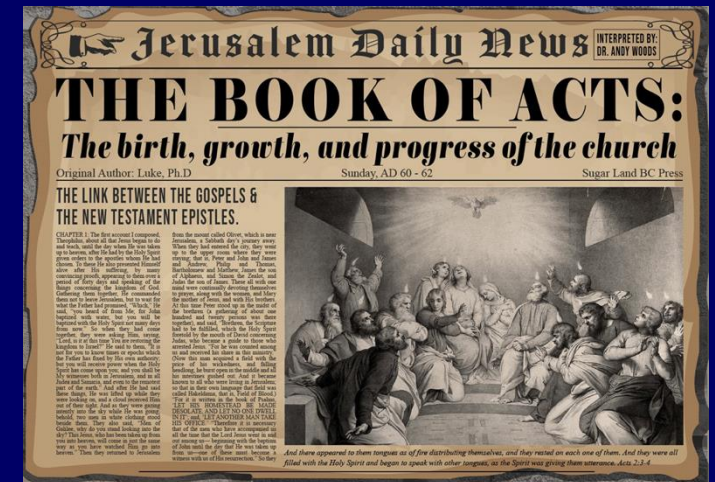
1. Imitators (13-14)
2. Demonic response (15)
3. Demonic overpowering (16)
4. Results (17-19)
5. Progress report (20)



4. Acts 19:17-19

Results

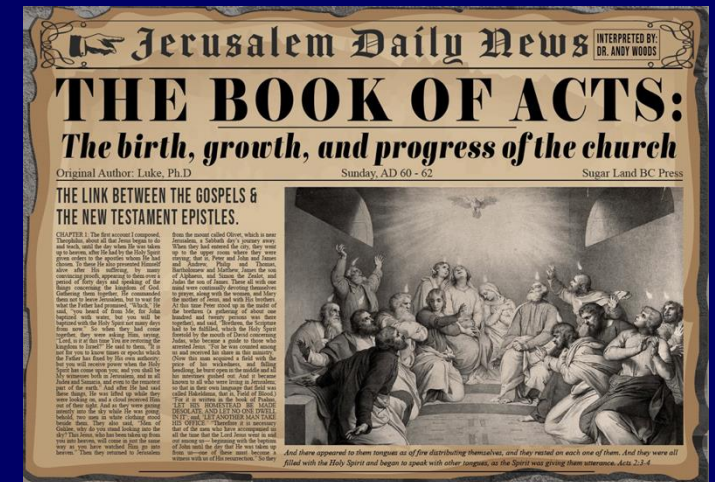
- a) Jesus glorified (17)
- b) Confession (18)
- c) Destruction of occult items (19)



4. Acts 19:17-19

Results

- a) Jesus glorified (17)
- b) Confession (18)
- c) Destruction of occult items (19)



Dispensational Theology is a System of Theology

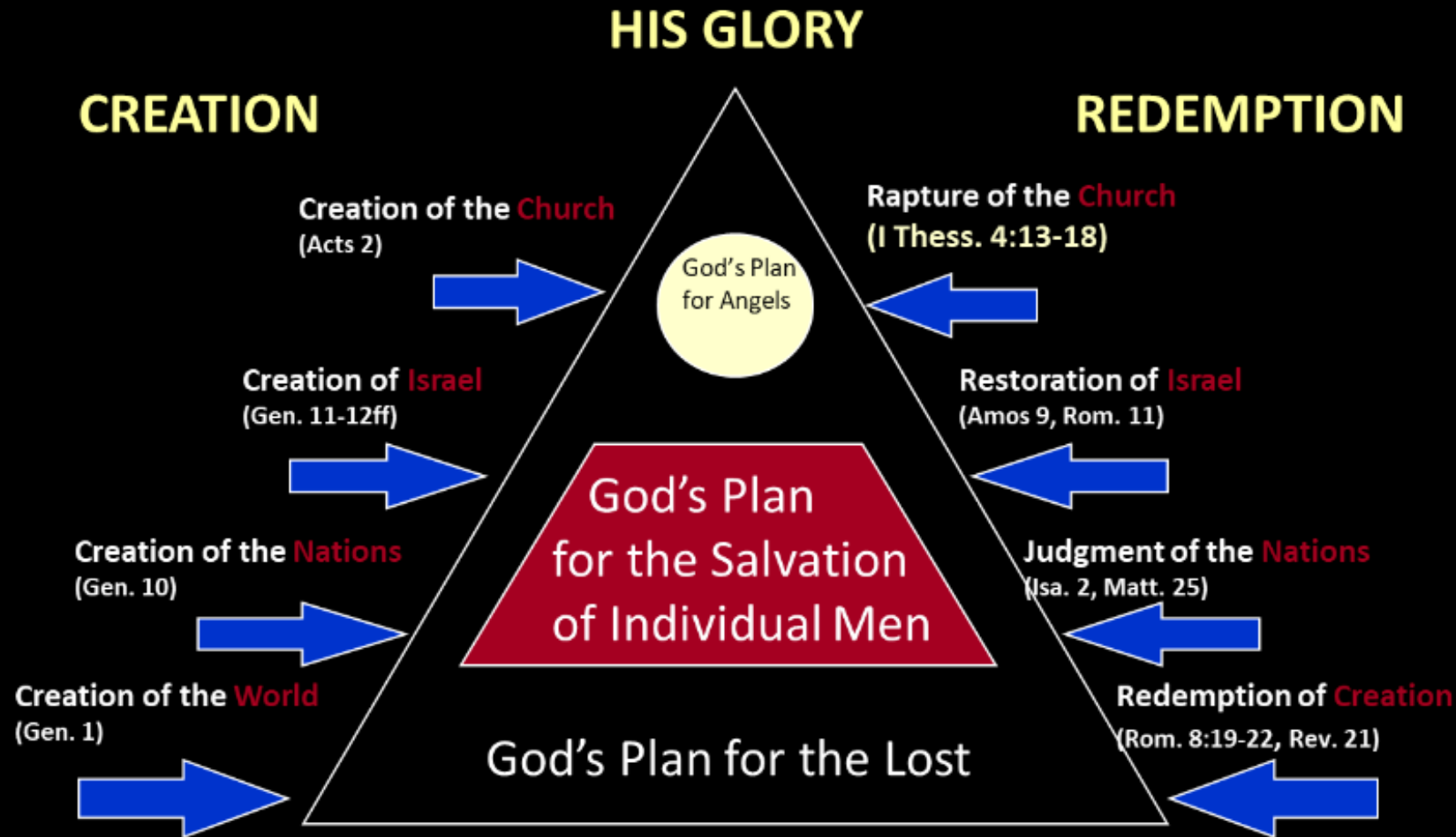
Traditional-normative dispensational theology is a system that embodies three essential, fundamental concepts called the **sine qua non** (lit. “without which is not”):

1. The **consistent** use of a plain, normal, literal, grammatical-historical method of interpretation;
2. Which reveals that the **Church is distinct from Israel**;
3. God’s overall purpose is to bring **glory to Himself** (Eph. 1:6, 12, 14).

Doxological Purpose

- A. God's ultimate purpose for the ages is to glorify Himself. Scripture is not human-centered, as though salvation were the principle point, but God-centered, because His glory is at the center.
- B. The glory of God is the primary principle that unifies all dispensations, the program of salvation being just one of the means by which God glorifies Himself. Each successive revelation of God's plan for the ages, as well as His dealing with the elect, non-elect, angels, and nations all manifest His glory.

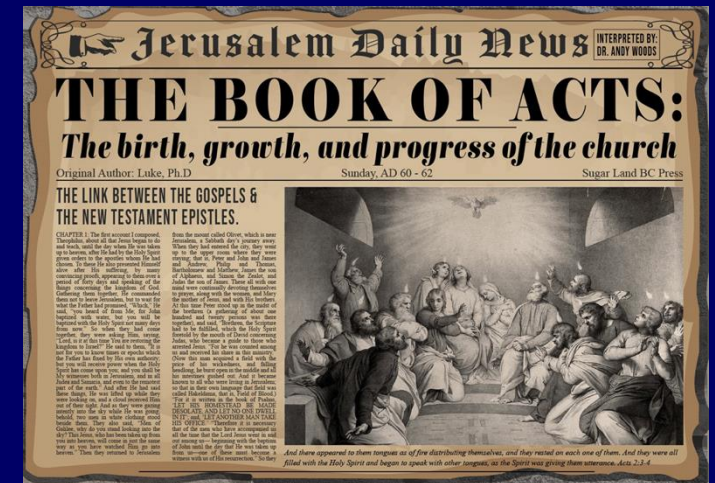
THE FOCUS ON THE GLORY OF GOD IN DISPENSATIONALISM



4. Acts 19:17-19

Results

- a) Jesus glorified (17)
- b) Confession (18)
- c) Destruction of occult items (19)



Belief-God's One Condition for Justification



“...because upwards of 150 passages of Scripture condition salvation upon believing only (cf. John 3:16; Acts 16:31).”

Lewis Sperry Chafer, vol. 7, *Systematic Theology*
(Grand Rapids, MI: Kregel Publications, 1993), 265-66.

Belief – God's One Condition for Justification

Gen 15:6

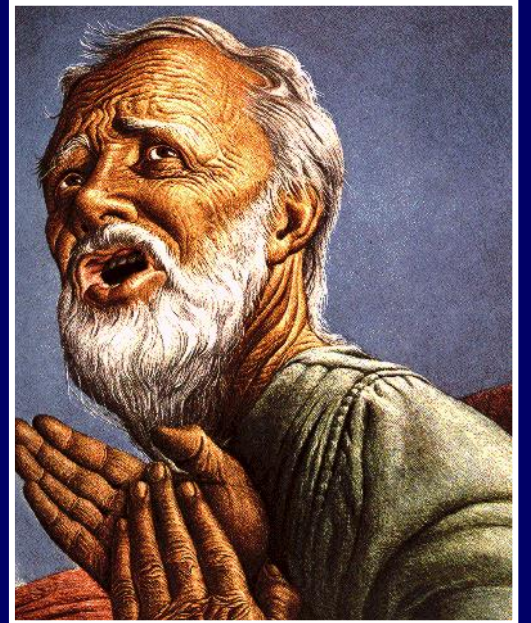
Then he believed in the LORD; and He reckoned it to him as righteousness.

John 3:16

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

Acts 16:30-31

"Sirs, what must I do to be saved?" They said, "Believe in the Lord Jesus, and you will be saved..."





Charles Ryrie

Ryrie, C. C. (1997). *So Great Salvation: What It Means to Believe in Jesus Christ* (pp. 102–103). Moody Press.

“Think about the condition of the believers at Ephesus (Acts 19:1–20). Paul ministered in that city more than two years. Some believed at the beginning of his ministry; others, later on. They were converted from a lifestyle that included devotion to magical arts based on the gibberish that was written on the statue of Diana in the great temple at Ephesus. But even after believing in the Lord, many, perhaps most, of those believers (and Acts 19:18 clearly states that they *were* believers) still continued their superstitious practices. It would be wishful thinking to imagine that they did not know such practices were wrong when they accepted Christ and during those two ensuing years when they continued to do them. The books of magical arts were directly linked to the idol in the temple.”



Charles Ryrie

Ryrie, C. C. (1997). *So Great Salvation: What It Means to Believe in Jesus Christ* (pp. 102–103). Moody Press.

“But not until the end of Paul’s ministry in Ephesus did the believers finally become convicted about these sinful practices, confess their sins, and burn the books. Clearly, there were people at Ephesus who became believers in Christ knowing full well that they should give up their use of superstitious magical arts but who were unwilling to do so (some for two or more years), but who nevertheless were born again. Their salvation did not depend on faith plus submission to the mastery of Christ in relation to their sinful use of magic. Even their unwillingness to give up those books did not prevent their becoming new creations in Christ. Their salvation did not depend on faith plus giving up or being willing to give up their belief in superstitious practices.”



Charles Ryrie

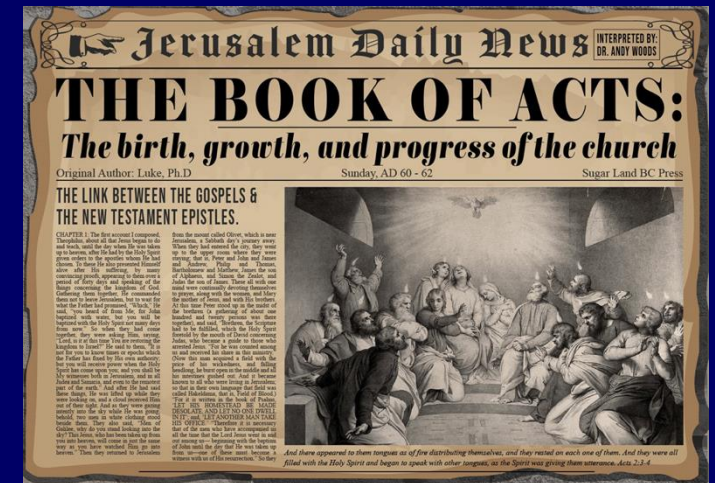
Ryrie, C. C. (1997). *So Great Salvation: What It Means to Believe in Jesus Christ* (pp. 102–103). Moody Press.

“At any time during those few years, lordship advocates (had they lived back in those days and visited in the homes of some of those believers) might have looked at the lives of such Ephesians and concluded they were not saved. But the Bible says they were. So who are we to impose conditions on them (to at least be willing to give up their books of magical arts) or on anyone? God does not; we must not. There are many commands to be obeyed by Christians, but to become a Christian only requires receiving the gift of eternal life from our Lord.”

4. Acts 19:17-19

Results

- a) Jesus glorified (17)
- b) Confession (18)
- c) Destruction of occult items (19)



Acts 19:19

“And many of those who practiced magic brought their books together and *began* burning them in the sight of everyone; and they counted up the price of them and found it fifty thousand pieces of silver.”





Charles Ryrie

The Ryrie Study Bible

“19:19 *Magic*. Magical spells written on scrolls. Fifty thousand pieces of silver. If the silver drachma is meant, the value would have been the equivalent of about 138 years’ pay for a rural worker.”

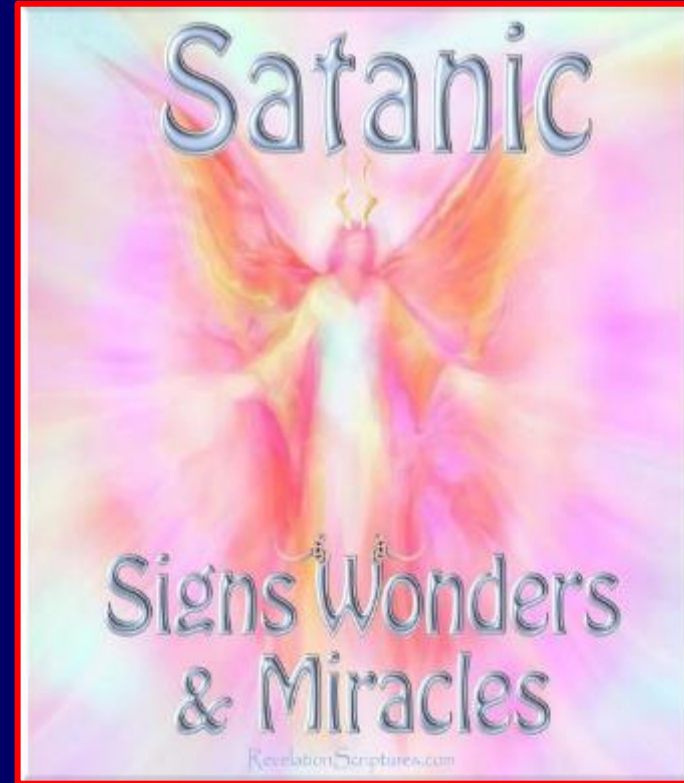


Occult Works

NAME	DEFINITION	SCRIPTURE
Divination	Fortune telling	Deut 18:10; Acts 16:16
Spiritism	Contacting the dead	Deut 18:11
Magic	Performance of miraculous powers	Deut 18:11
Pharamkeia	Illicit drug use	Rev 9:20-21; 18:2, 23

Bible Verses Against Necromancy

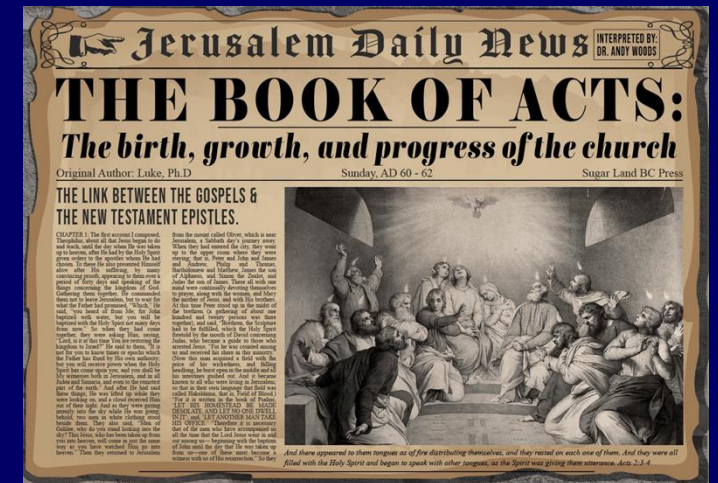
1. Lev. 19:31
2. Deut. 18:9-14
3. 1 Sam. 28:7-8
4. 2 Kgs. 21:6
5. 1 Chron. 10:13
6. Isa. 8:19-20



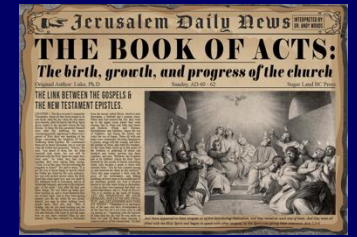
D. Acts 19:13-20

Imitators' Failure

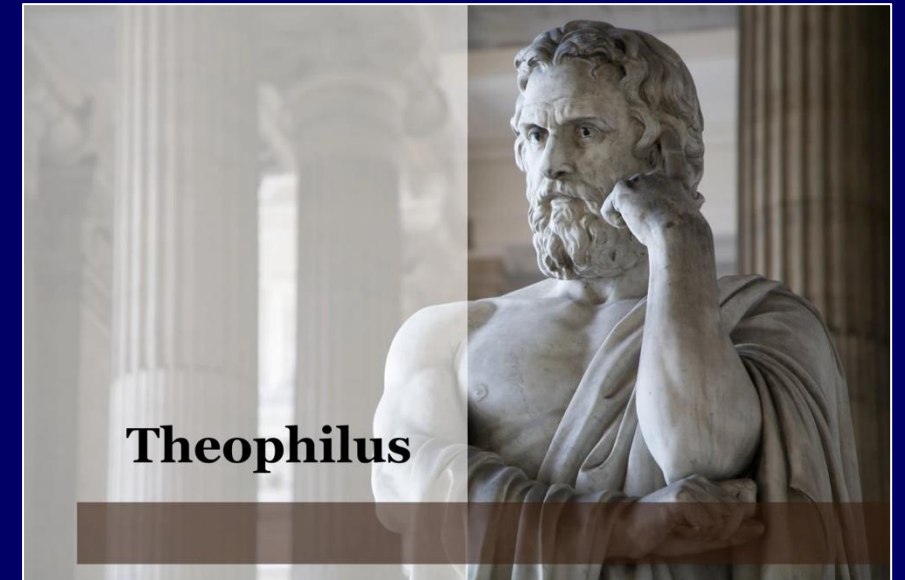
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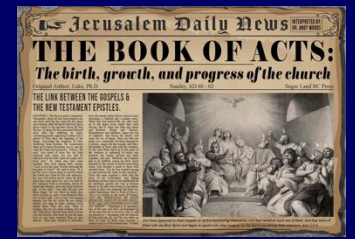
Purpose



- To present Theophilus with an orderly account of the birth and growth of the church so as to affirm him in what he has believed.



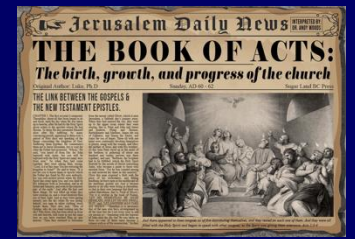
Message



- Birth and growth of the church numerically, geographically, ethnically.
- Components
 - Numerically (progress reports)
 - Geographically (From Jerusalem to Rome)
 - Ethnically (From Judaism to Gentile domination)



Progress Reports



■ Clearest:

- Acts 2:47; 4:4; 6:7; 9:31; 12:24; 16:5; 19:20; 28:30-31

■ Less clear:

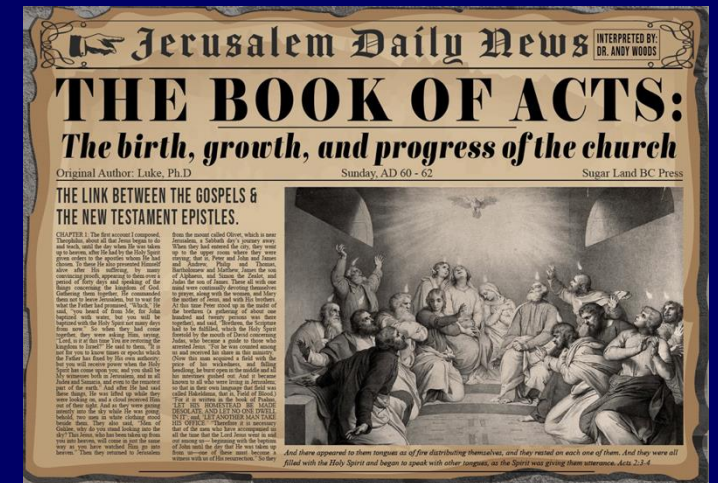
- Acts 1:13, 15; 2:41; 4:4:31; 5:14, 42; 8:25, 40; 11:21; 13:49; 17:6



II. Ephesus Ministry

Acts 18:24–19:41

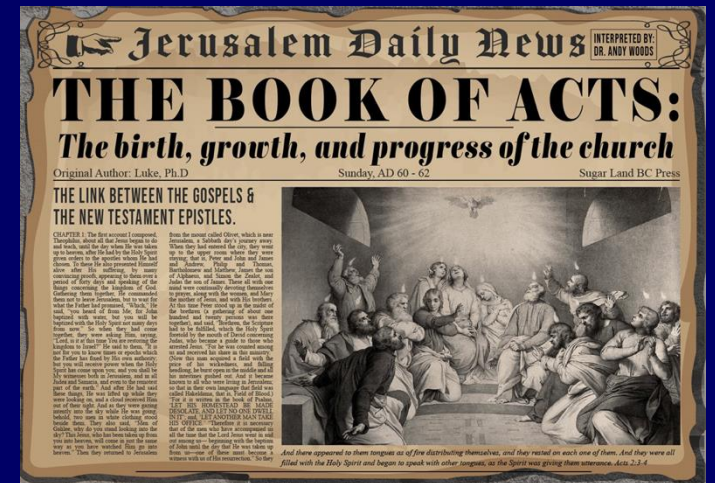
- A. Apollos (18:24-28)
- B. John's disciples (19:1-7)
- C. Ephesus witness (19:8-12)
- D. Imitators' failure (19:13-20)
- E. Future plans (19:21-22)
- F. Silversmiths' riot (19:23-41)



E. Acts 19:21-22

Future Plans

1. Purpose (21)
2. Preparation (22)

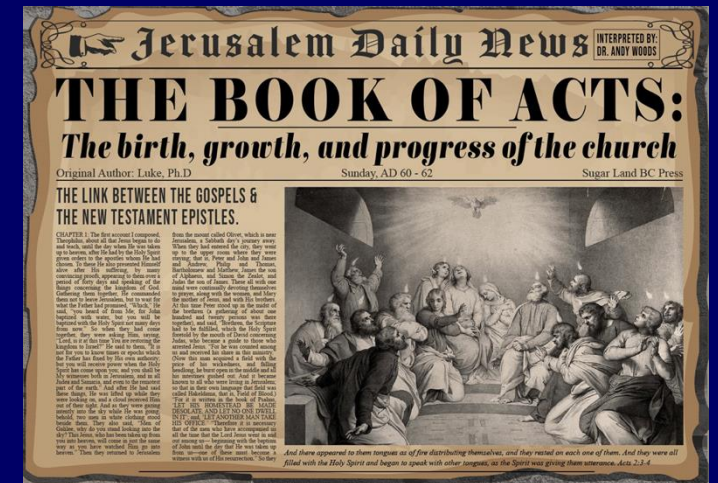


E. Acts 19:21-22

Future Plans

1. Purpose (21)

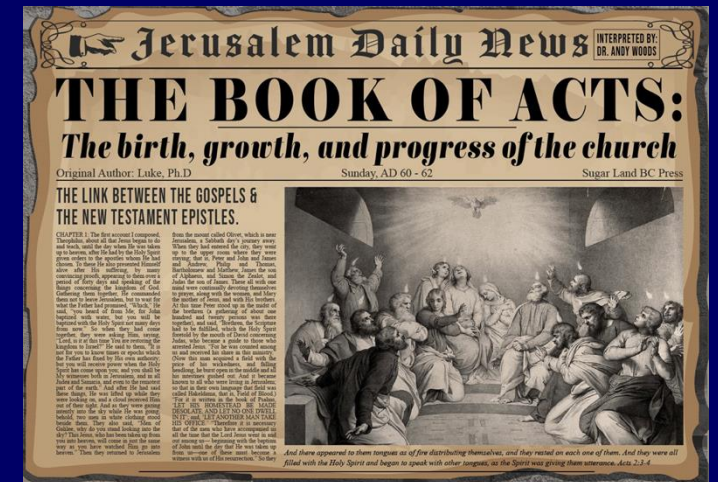
2. Preparation (22)



1. Acts 19:21

Purpose

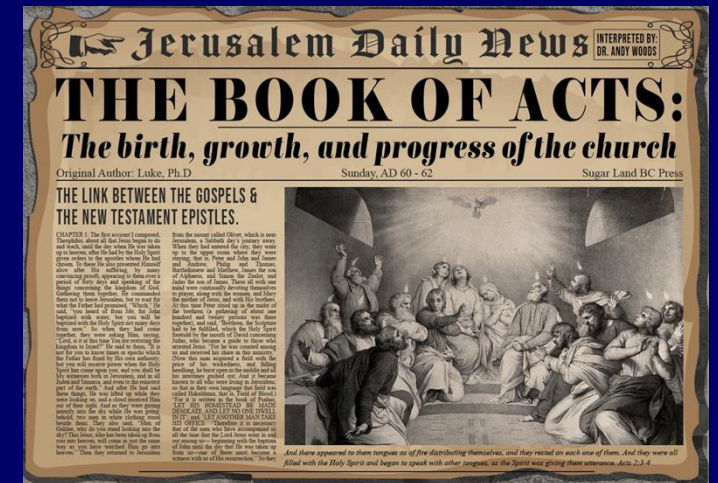
- a) Motivation (21a)
- b) Jerusalem (21b)
- c) Macedonia & Achaia (21c)
- d) Rome (21d)



1. Acts 19:21

Purpose

- a) Motivation (21a)
- b) Jerusalem (21b)
- c) Macedonia & Achaia (21c)
- d) Rome (21d)

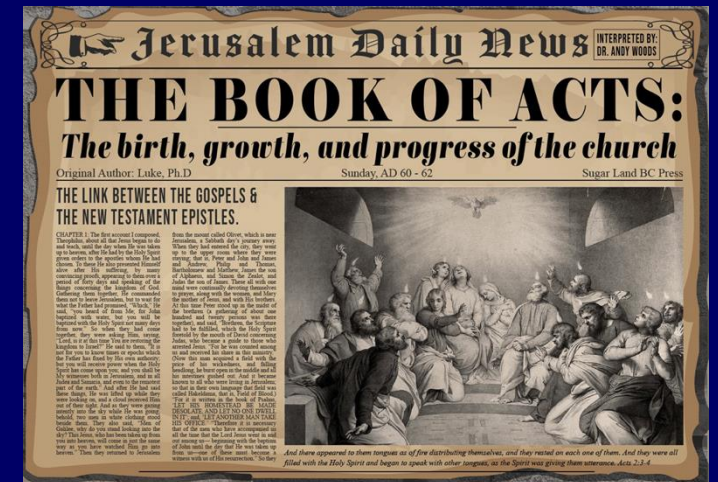




1. Acts 19:21

Purpose

- a) Motivation (21a)
- b) Jerusalem (21b)
- c) Macedonia & Achaia (21c)
- d) Rome (21d)

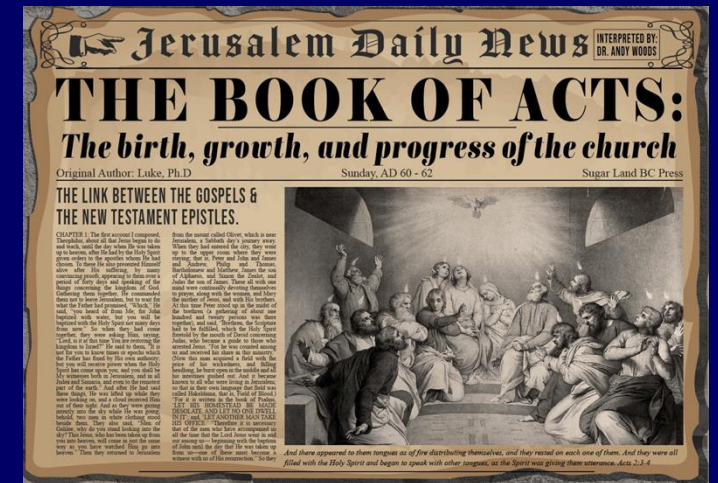


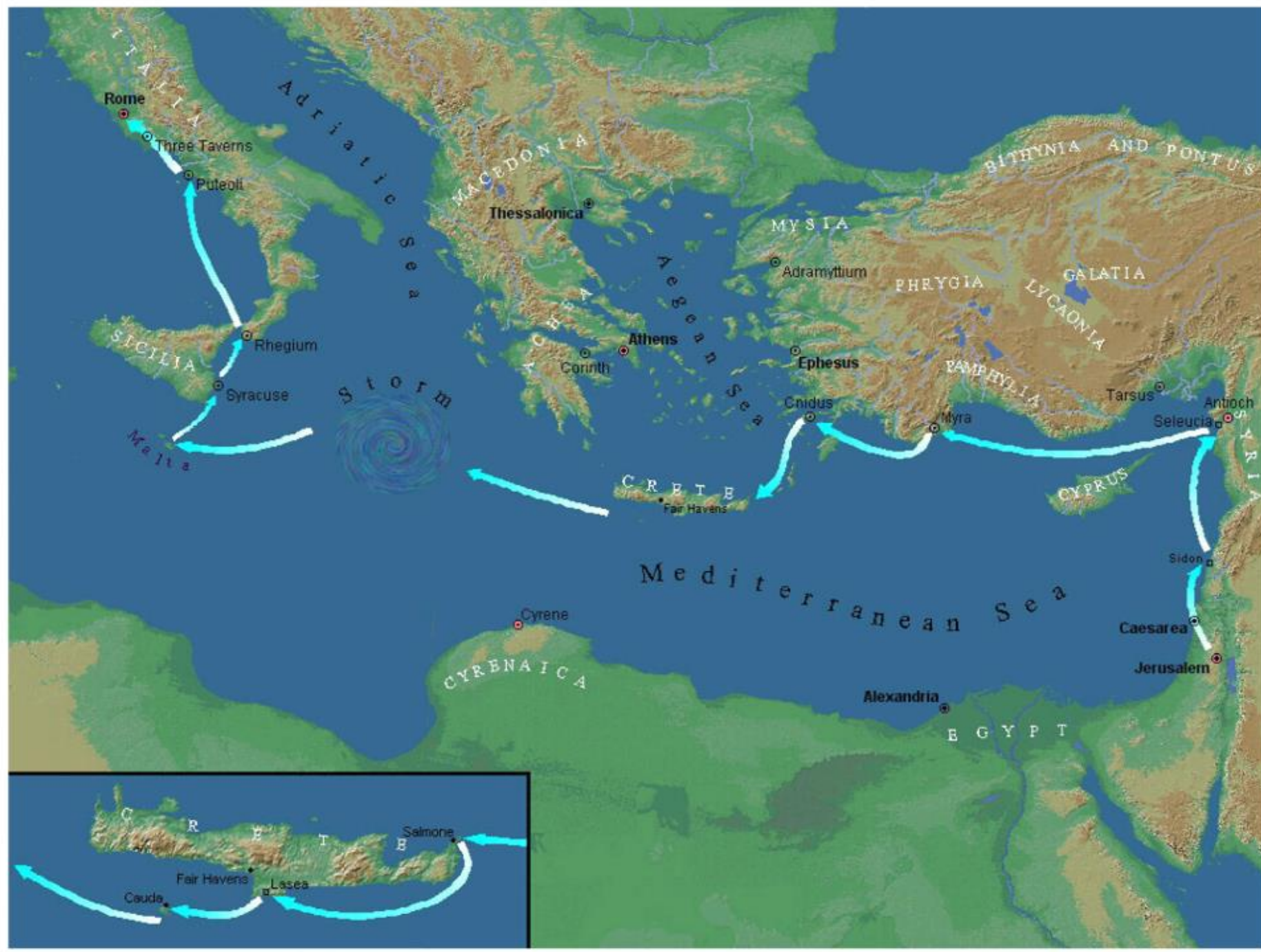


1. Acts 19:21

Purpose

- a) Motivation (21a)
- b) Jerusalem (21b)
- c) Macedonia & Achaia (21c)
- d) Rome (21d)

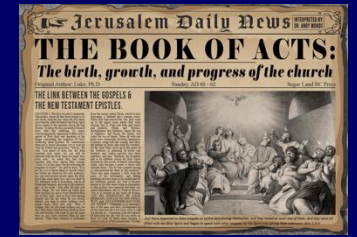




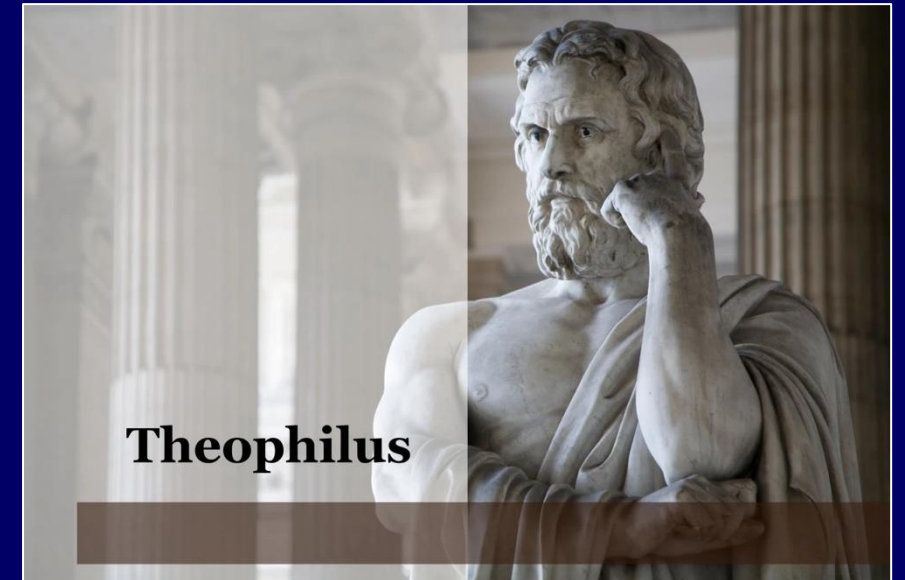
Every Geographical Location in Acts/Epistles



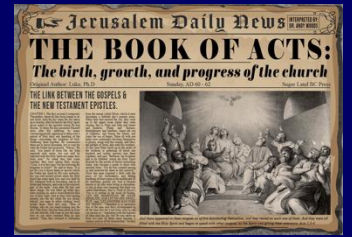
Purpose



- To present Theophilus with an orderly account of the birth and growth of the church so as to affirm him in what he has believed.



Progress Reports



■ Clearest:

- Acts 2:47; 4:4; 6:7; 9:31; 12:24; 16:5; 19:20; 28:30-31

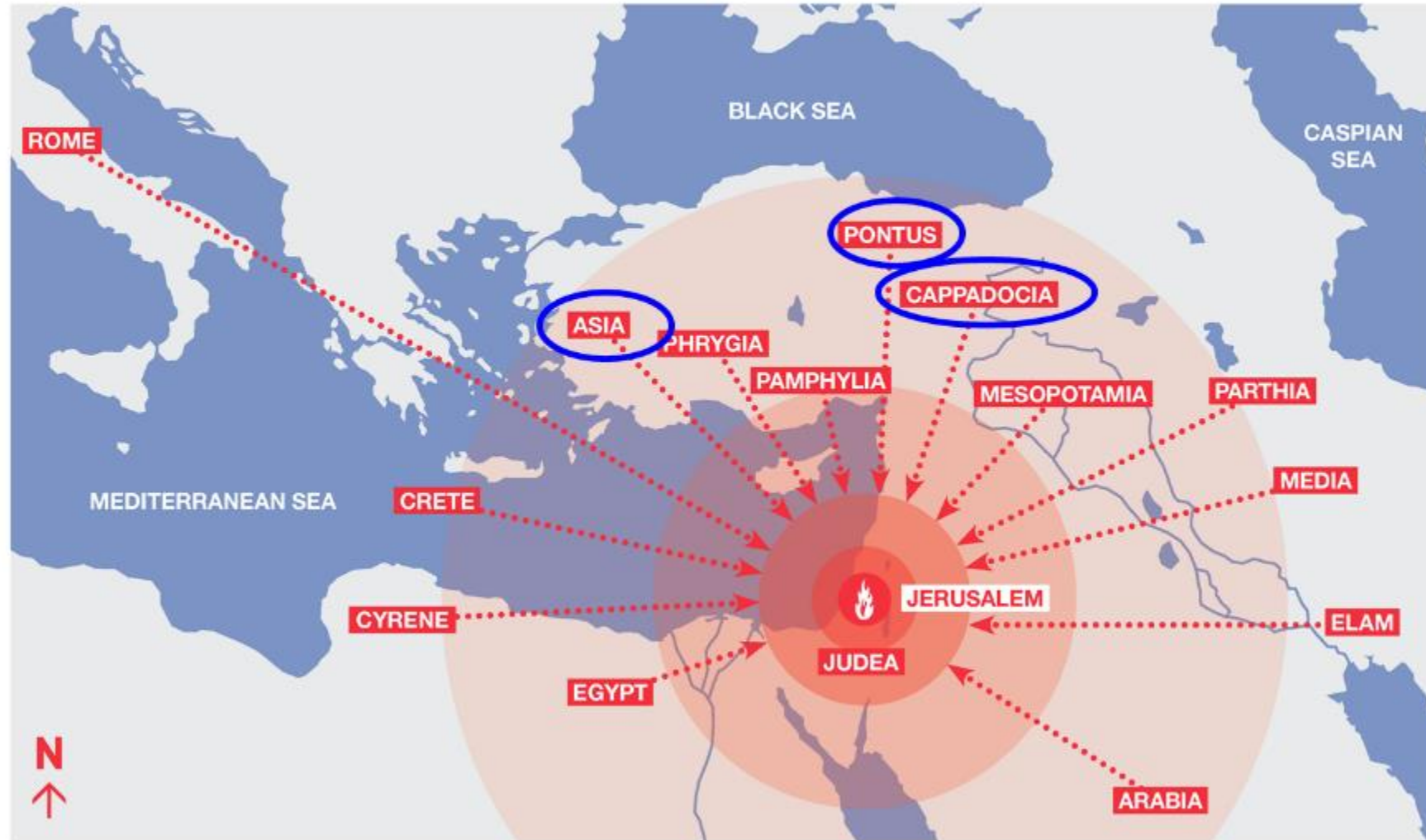
■ Less clear:

- Acts 1:13, 15; 2:41; 4:4:31; 5:14, 42; 8:25, 40; 11:21; 13:49; 17:6



THE NATIONS OF PENTECOST ACTS 2:9-11

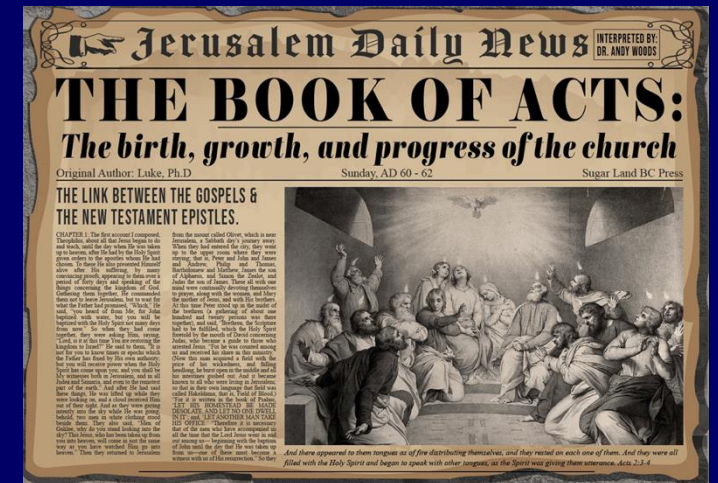
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E. Acts 19:21-22

Future Plans

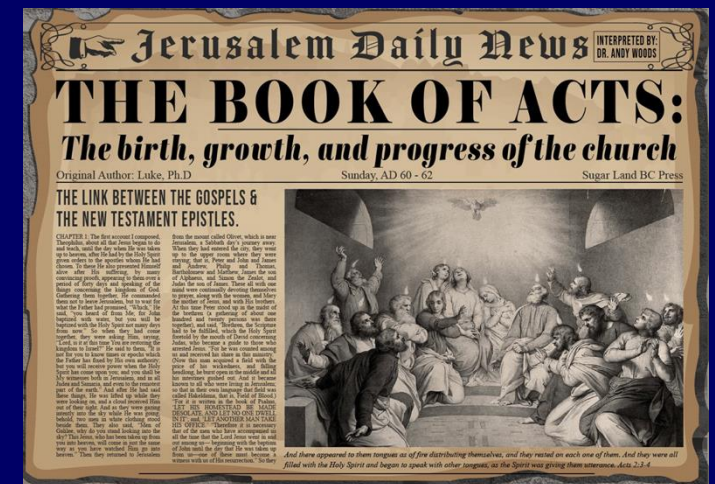
1. Purpose (21)
2. Preparation (22)



2. Acts 19:22

Preparation

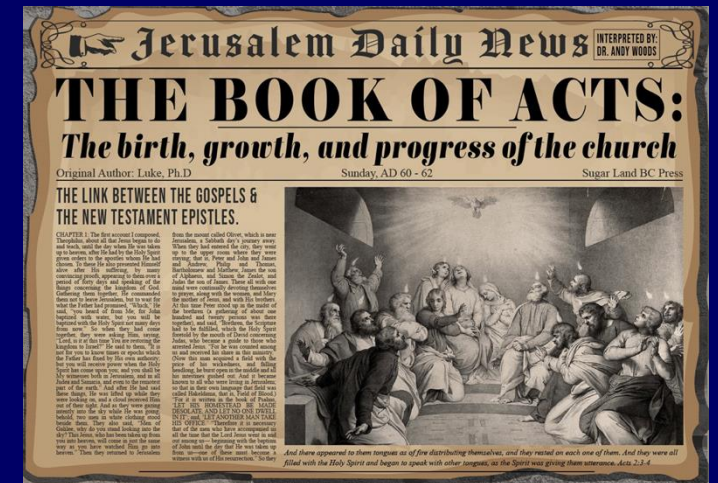
- a) Timothy & Erastus to Macedonia (22a)
- b) Paul stays in Asia (22b)



2. Acts 19:22

Preparation

- a) Timothy & Erastus to Macedonia (22a)
- b) Paul stays in Asia (22b)

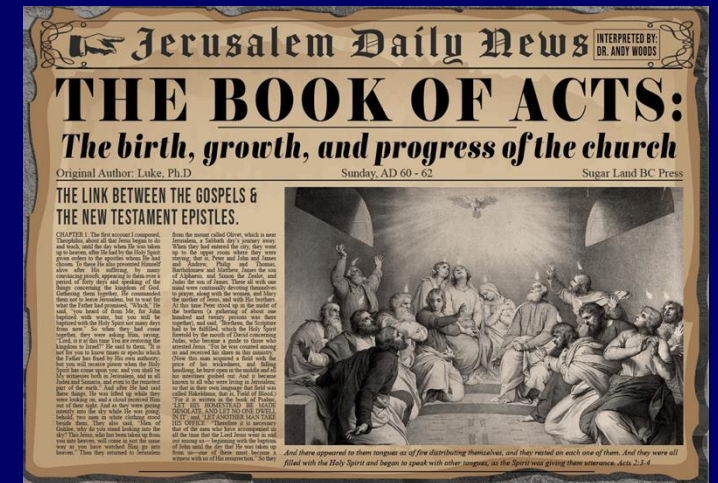


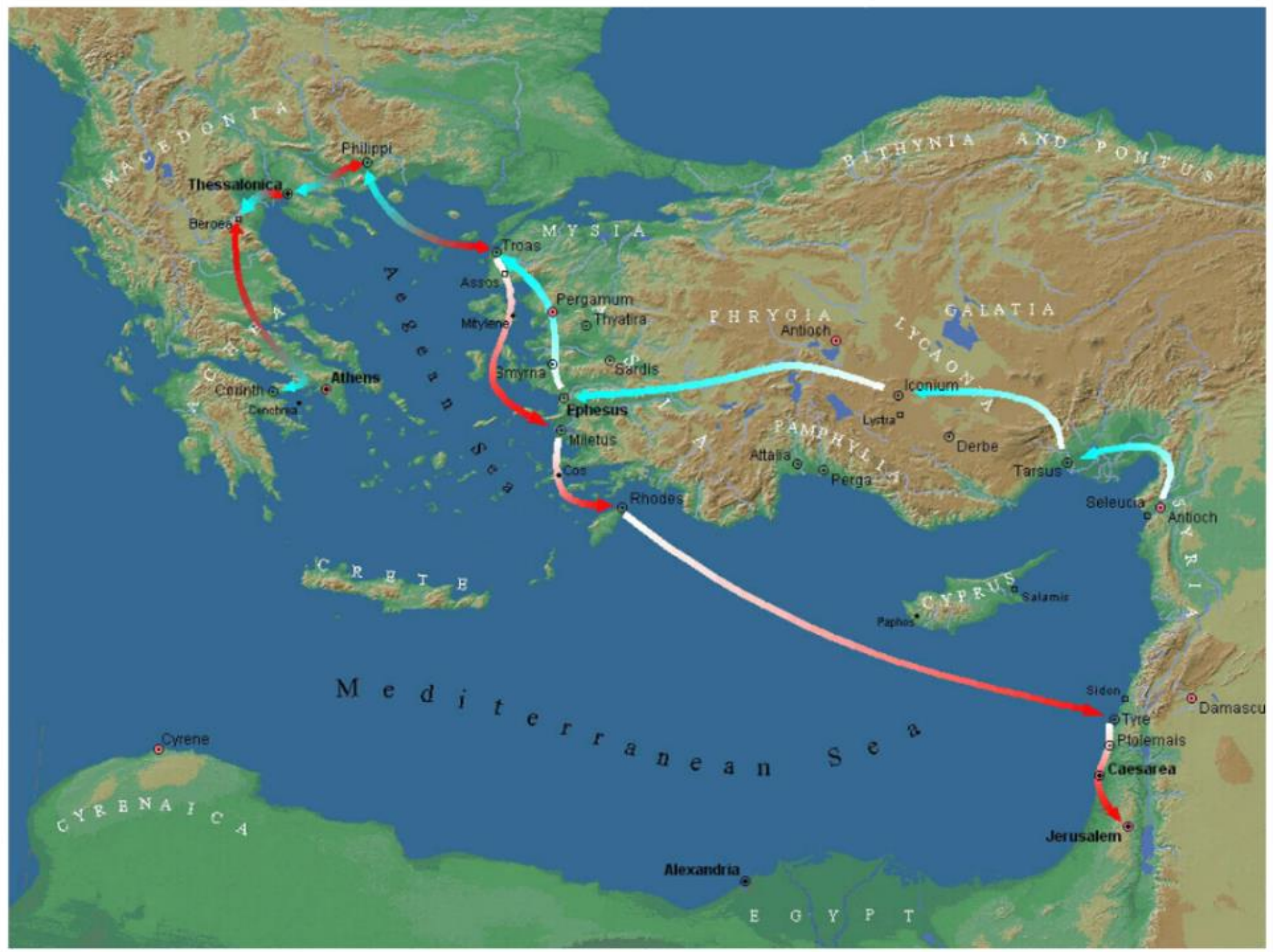


2. Acts 19:22

Preparation

- a) Timothy & Erastus to Macedonia (22a)
- b) Paul stays in Asia (22b)

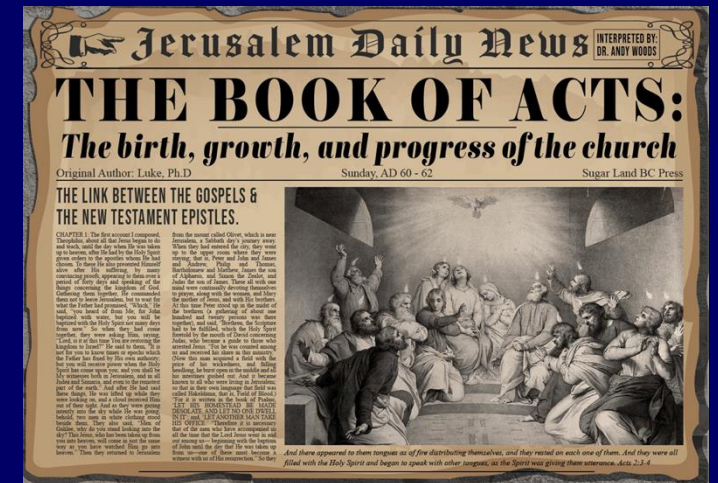




II. Ephesus Ministry

Acts 18:24–19:41

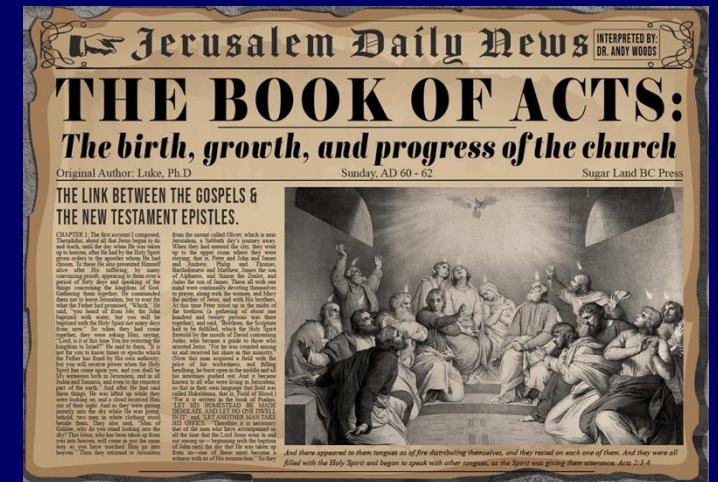
- A. Apollos (18:24-28)
- B. John's disciples (19:1-7)
- C. Ephesus witness (19:8-12)
- D. Imitators' failure (19:13-20)
- E. Future plans (19:21-22)
- F. Silversmiths' riot (19:23-41)



F. Acts 19:23-41

Silversmiths' Riot

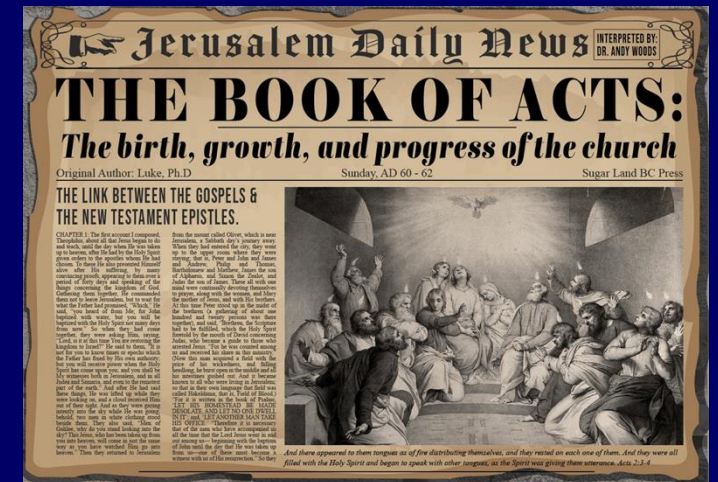
1. Riot (23)
2. Organizer (24)
3. Demetrius' speech (25-27)
4. Reaction (28-32)
5. Alexander seeks to silence the mob (33)
6. Opposite effect (34)
7. Town clerk's intervention (35-41)



F. Acts 19:23-41

Silversmiths' Riot

1. Riot (23)
2. Organizer (24)
3. Demetrius' speech (25-27)
4. Reaction (28-32)
5. Alexander seeks to silence the mob (33)
6. Opposite effect (34)
7. Town clerk's intervention (35-41)



Literal Interpretation

```
graph TD; A[Literal Interpretation] --> B[One Meaning]; A --> C[Plain Literal]; A --> D[Figurative Literal]; C --> E["The literal interpretation is the explicit assertion of the words—DENOTATIVE"]; D --> F["The literal interpretation is the specific intention of the figure—CONOTATIVE"];
```

One Meaning

Plain Literal

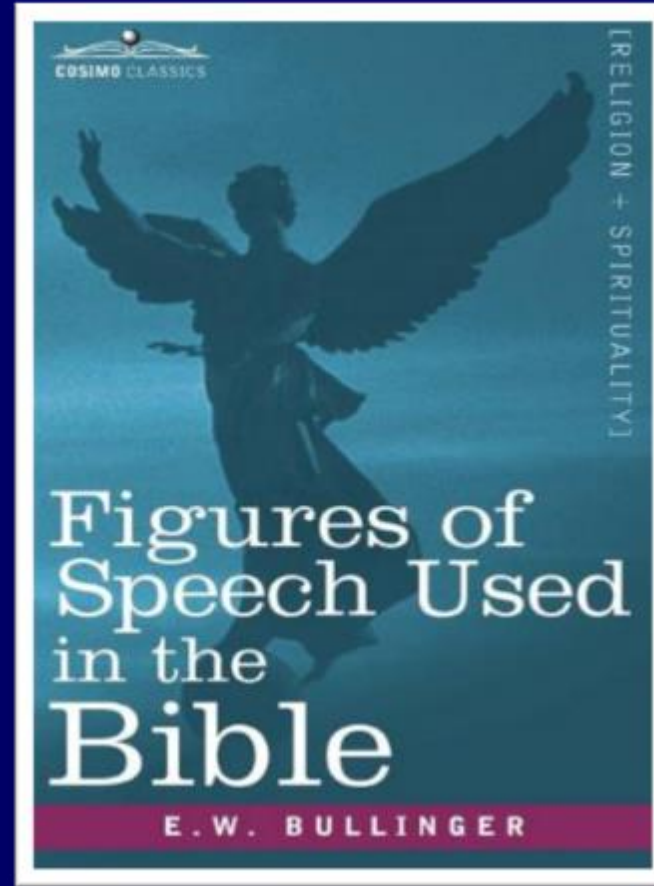
The literal interpretation is the explicit assertion of the words—DENOTATIVE

Figurative Literal

The literal interpretation is the specific intention of the figure—CONOTATIVE

Chart by Earl Radmacher

E.W. Bullinger (1837–1913)





Dr. Roy B. Zuck

Basic Bible Interpretation, p. 156-57.



“Litotes. A litotes is an understatement or a negative statement to express an affirmation. This is the opposite of hyperbole. When we say, ‘He is not a bad preacher,’ we mean he is a very good preacher. The understatement is made for emphasis. When Paul wrote, ‘I am a Jew ... a citizen of no insignificant city’ (Acts 21:39, nasb), he meant that Tarsus was in fact a rather significant city. A litotes is at times a belittling statement, as in Numbers 13:33, ‘We seemed like grasshoppers in our own eyes, and we looked the same to them.’ Luke used a number of litotes.”



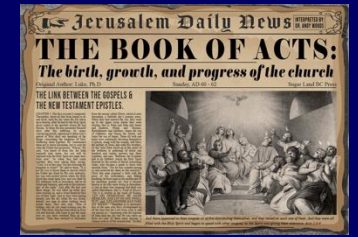
Dr. Roy B. Zuck

Basic Bible Interpretation, p. 156-57.

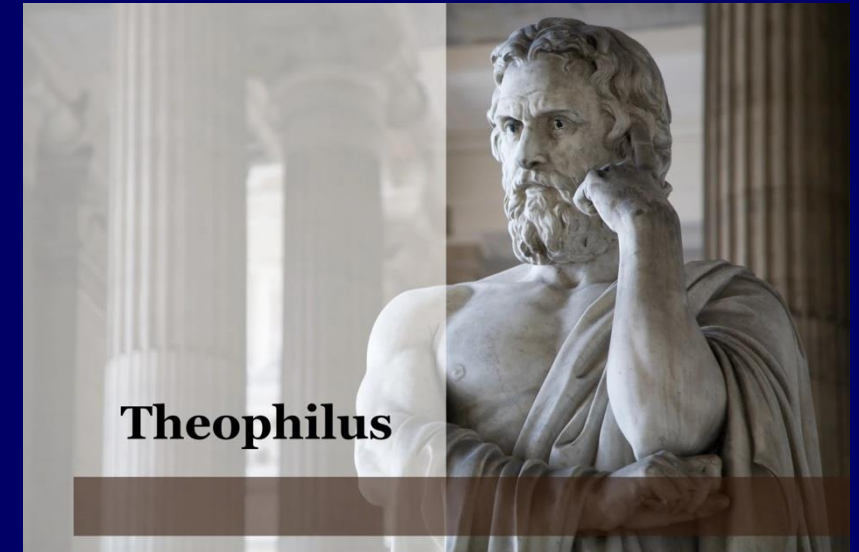


“He spoke of ‘no small disturbance among the soldiers’ (Acts 12:18, nasb), ‘no little business’ (19:24), and ‘no small storm’ (27:20, nasb). When Luke wrote that Paul and Barnabas stayed in Antioch ‘a long time’ (14:28), the Greek has a litotes. It is literally, ‘they stayed there not a little time.’ Paul belittled himself with a litotes in 1 Corinthians 15:9, ‘For I am the least of the apostles.’ This statement of genuine humility was written to highlight God’s grace in his life as an undeserving sinner (see v. 10).”

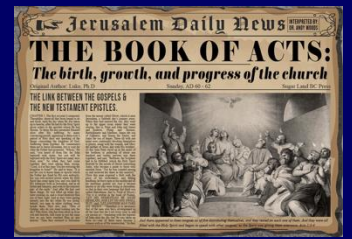
Purpose



- To present Theophilus with an orderly account of the birth and growth of the church so as to affirm him in what he has believed.



Message



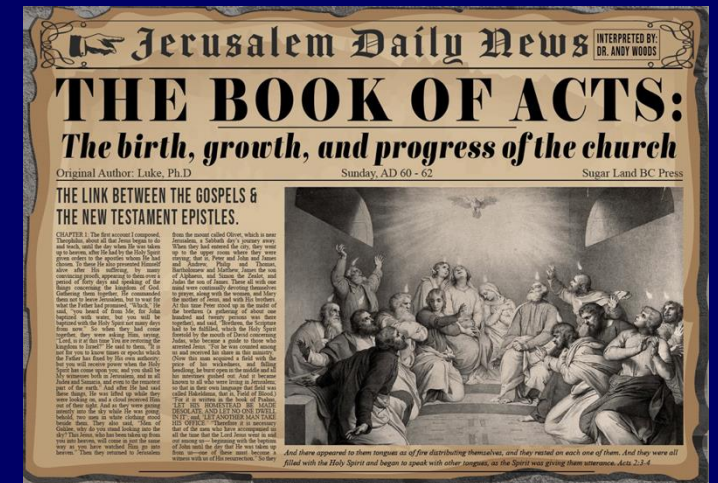
- Birth and growth of the church numerically, geographically, ethnically.
- Components
 - Numerically (progress reports)
 - Geographically (From Jerusalem to Rome)
 - Ethnically (From Judaism to Gentile domination)



F. Acts 19:23-41

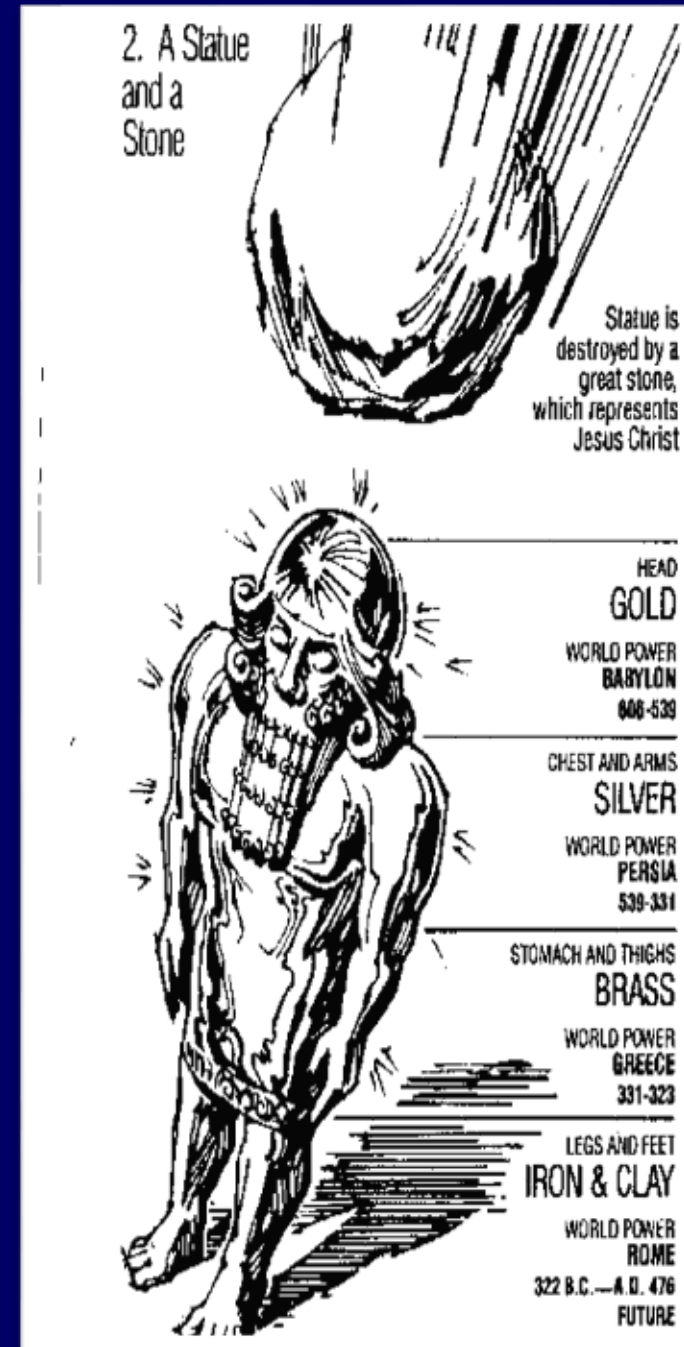
Silversmiths' Riot

1. Riot (23)
2. Organizer (24)
3. Demetrius' speech (25-27)
4. Reaction (28-32)
5. Alexander seeks to silence the mob (33)
6. Opposite effect (34)
7. Town clerk's intervention (35-41)



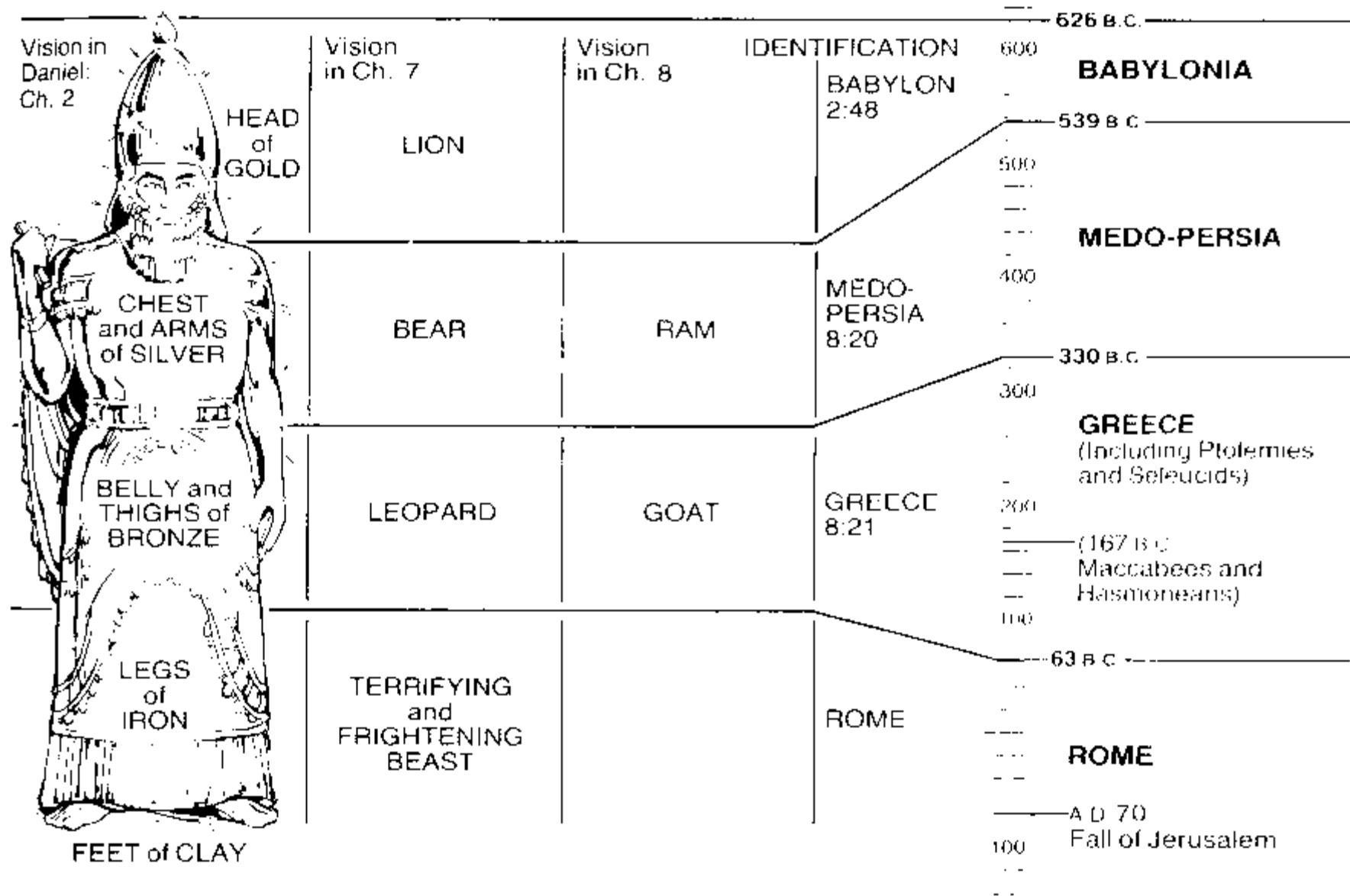


Statue & Stone



Identification of the Four Kingdoms

Chronology of Major Empires in Daniel



Literal Interpretation

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graph TD; A[Literal Interpretation] --> B[One Meaning]; A --> C[Plain Literal]; A --> D[Figurative Literal]; C --> E[The literal interpretation is the explicit assertion of the words—DENOTATIVE]; D --> F[The literal interpretation is the specific intention of the figure—CONOTATIVE];
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One Meaning

Plain Literal

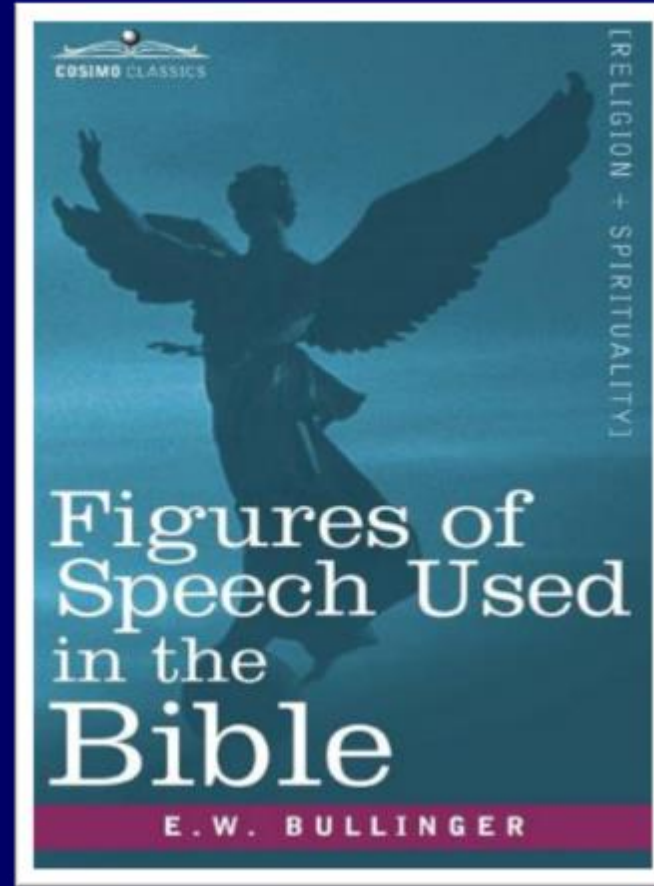
The literal interpretation is the explicit assertion of the words—DENOTATIVE

Figurative Literal

The literal interpretation is the specific intention of the figure—CONOTATIVE

Chart by Earl Radmacher

E.W. Bullinger (1837–1913)





Dr. Roy B. Zuck

Basic Bible Interpretation, p. 156-57.



“Litotes. A litotes is an understatement or a negative statement to express an affirmation. This is the opposite of hyperbole. When we say, ‘He is not a bad preacher,’ we mean he is a very good preacher. The understatement is made for emphasis. When Paul wrote, ‘I am a Jew ... a citizen of no insignificant city’ (Acts 21:39, nasb), he meant that Tarsus was in fact a rather significant city. A litotes is at times a belittling statement, as in Numbers 13:33, ‘We seemed like grasshoppers in our own eyes, and we looked the same to them.’ Luke used a number of litotes.”



Dr. Roy B. Zuck

Basic Bible Interpretation, p. 156-57.

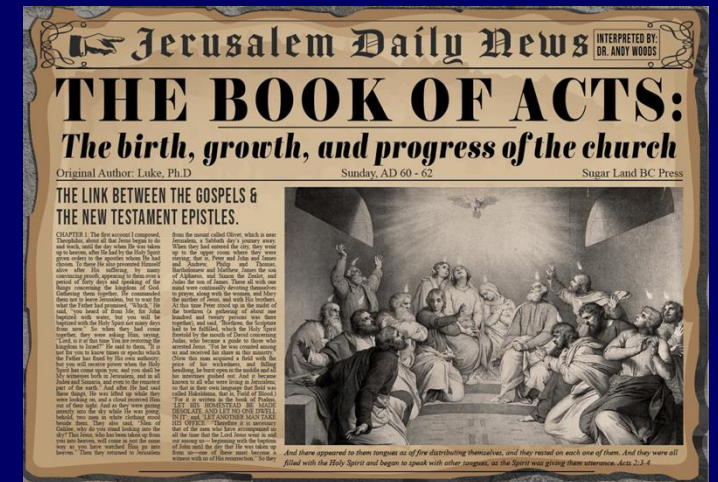


“He spoke of ‘no small disturbance among the soldiers’ (Acts 12:18, nasb), ‘no little business’ (19:24), and ‘no small storm’ (27:20, nasb). When Luke wrote that Paul and Barnabas stayed in Antioch ‘a long time’ (14:28), the Greek has a litotes. It is literally, ‘they stayed there not a little time.’ Paul belittled himself with a litotes in 1 Corinthians 15:9, ‘For I am the least of the apostles.’ This statement of genuine humility was written to highlight God’s grace in his life as an undeserving sinner (see v. 10).”

F. Acts 19:23-41

Silversmiths' Riot

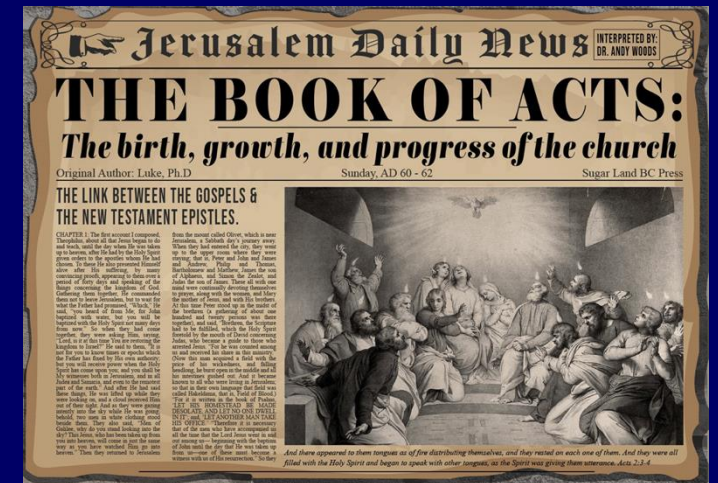
1. Riot (23)
2. Organizer (24)
3. Demetrius' speech (25-27)
4. Reaction (28-32)
5. Alexander seeks to silence the mob (33)
6. Opposite effect (34)
7. Town clerk's intervention (35-41)



3. Acts 19:25-27

Demetrius' Speech

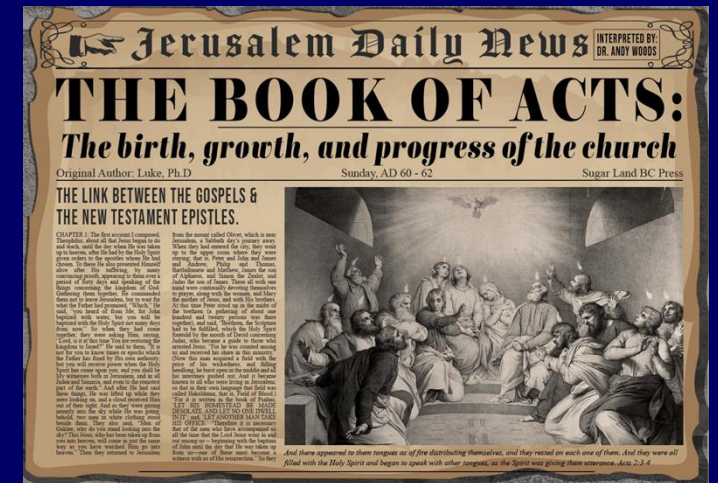
- a) Gathering of idol makers (25)
- b) Paul as opposition (26)
- c) Paul as threat (27)



3. Acts 19:25-27

Demetrius' Speech

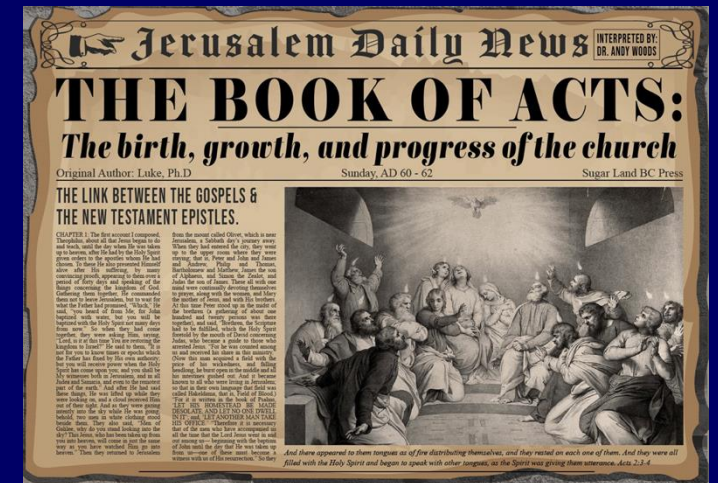
- a) Gathering of idol makers (25)
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3. Acts 19:25-27

Demetrius' Speech

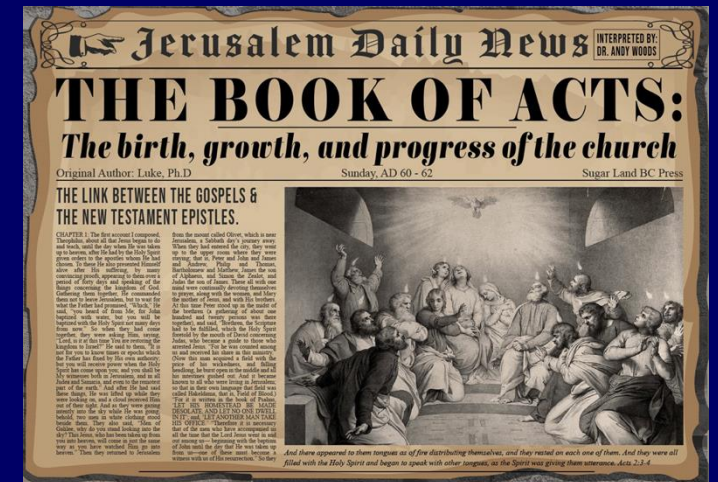
- a) Gathering of idol makers (25)
- b) Paul as opposition (26)
- c) Paul as threat (27)



3. Acts 19:25-27

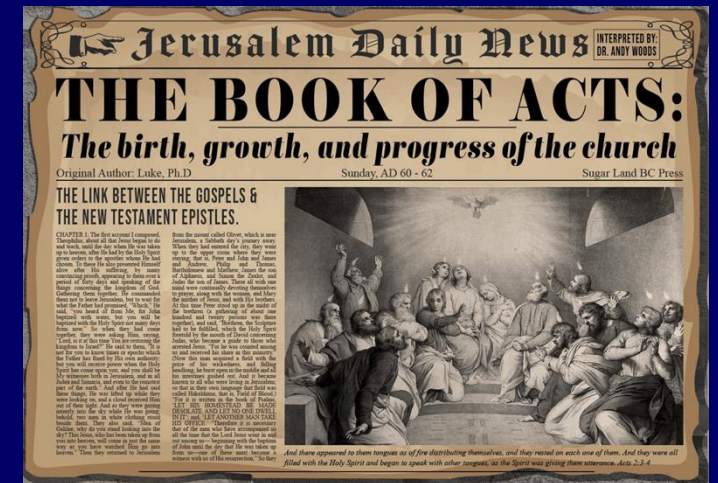
Demetrius' Speech

- a) Gathering of idol makers (25)
- b) Paul as opposition (26)
- c) Paul as threat (27)



c) Acts 19:27
Pauline Threat

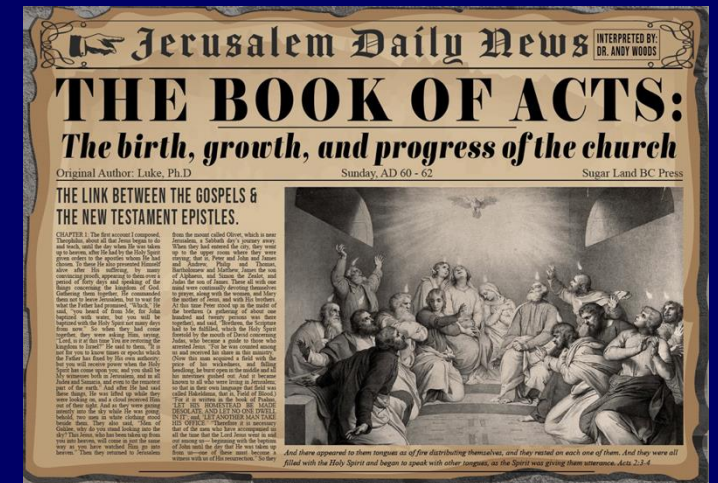
- 1) Trade (27a)
- 2) Religion (27b)



c) Acts 19:27 Pauline Threat

1) Trade (27a)

2) Religion (27b)

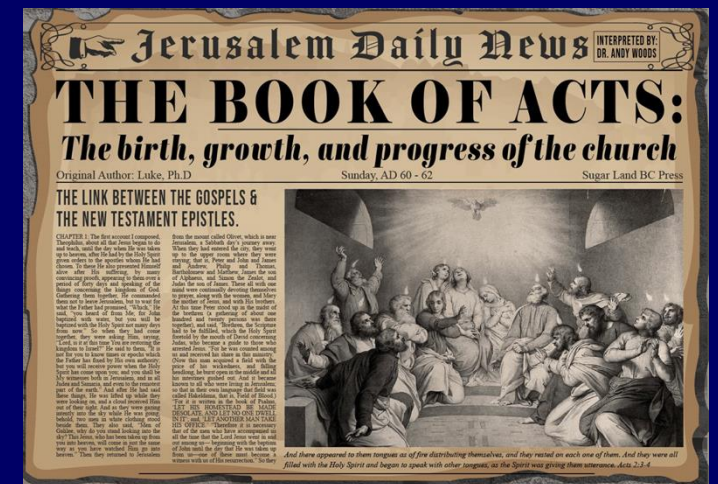


c) Acts 19:27

Pauline Threat

1) Trade (27a)

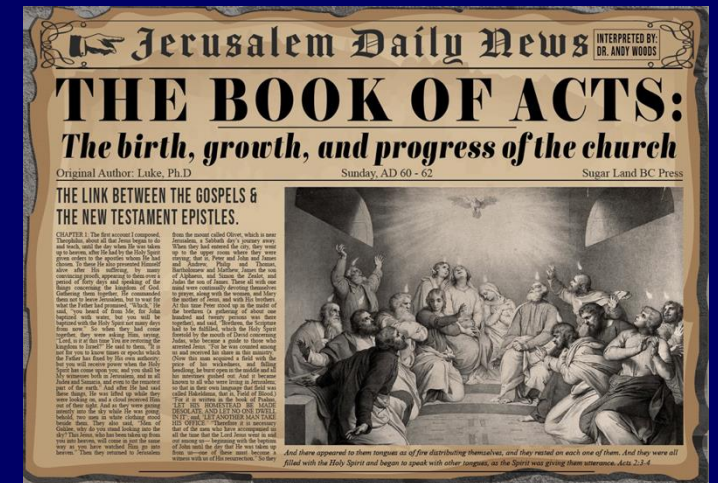
2) Religion (27b)



F. Acts 19:23-41

Silversmiths' Riot

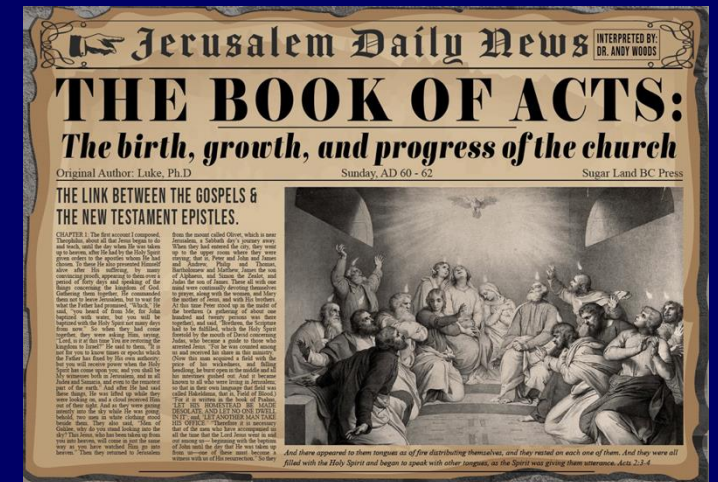
1. Riot (23)
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3. Demetrius' speech (25-27)
4. Reaction (28-32)
5. Alexander seeks to silence the mob (33)
6. Opposite effect (34)
7. Town clerk's intervention (35-41)



4. Acts 19:28-32

Reaction to the Speech

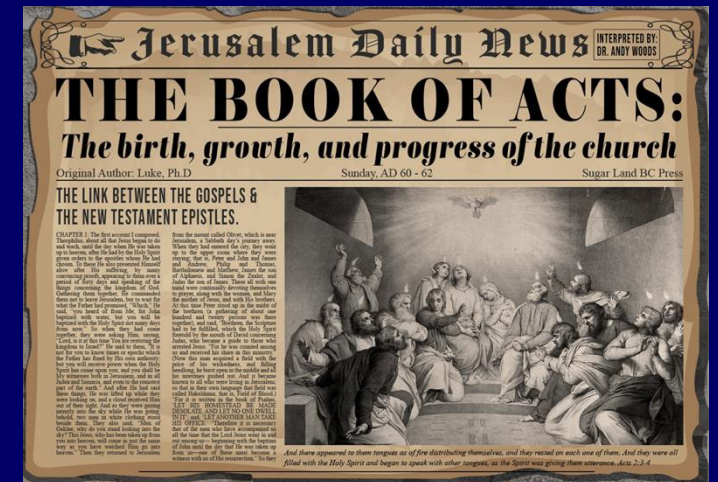
- a) Crowd (28-29)
- b) Paul's response (30a)
- c) Paul's dissuaders (30b-31)
- d) Confusion (32)



4. Acts 19:28-32

Reaction to the Speech

- a) Crowd (28-29)
- b) Paul's response (30a)
- c) Paul's dissuaders (30b-31)
- d) Confusion (32)

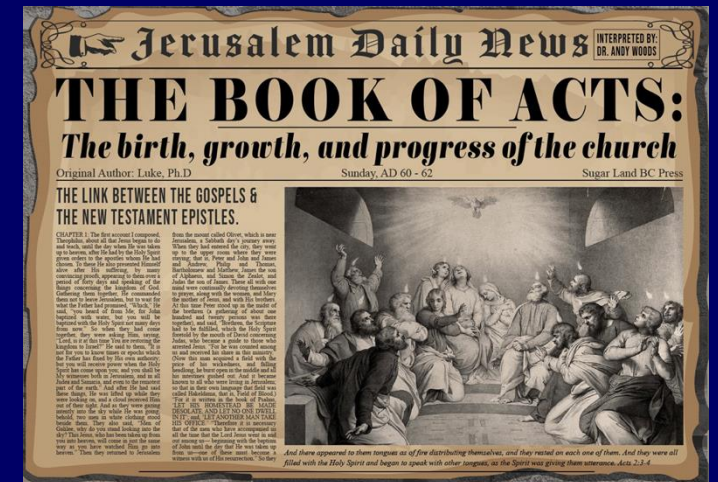


a) Acts 19:28-29

Crowd

1) Artisans (28)

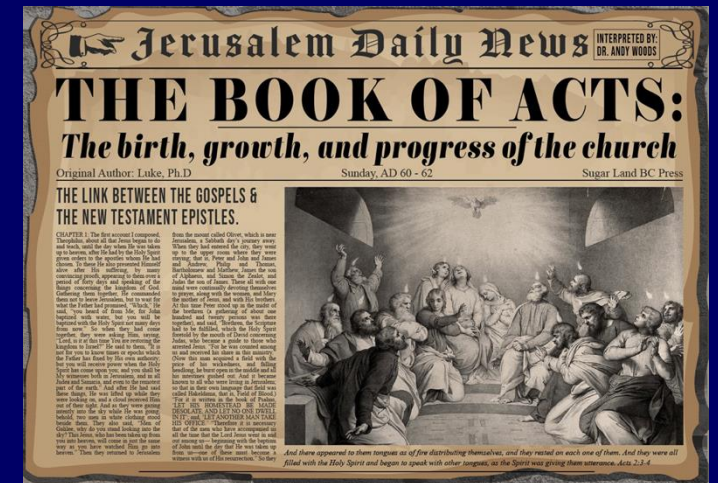
2) Population (29)



a) Acts 19:28-29
Crowd

1) Artisans (28)

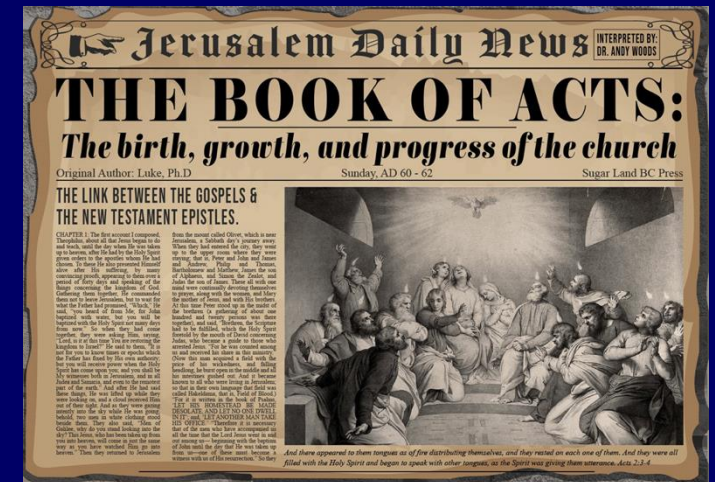
2) Population (29)



a) Acts 19:28-29
Crowd

1) Artisans (28)

2) Population (29)

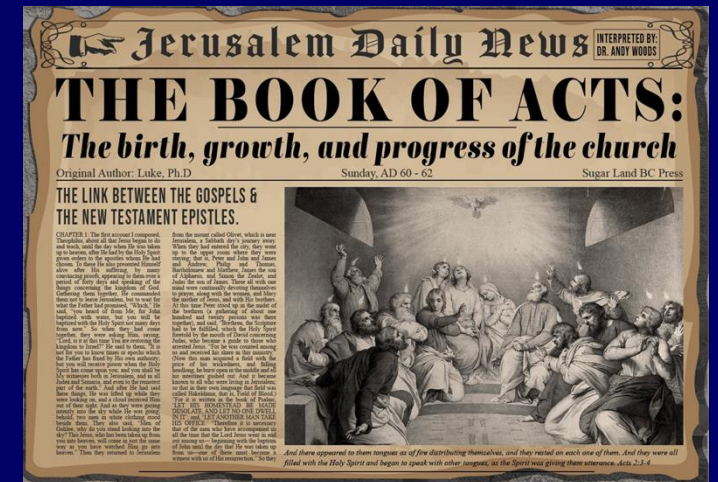




4. Acts 19:28-32

Reaction to the Speech

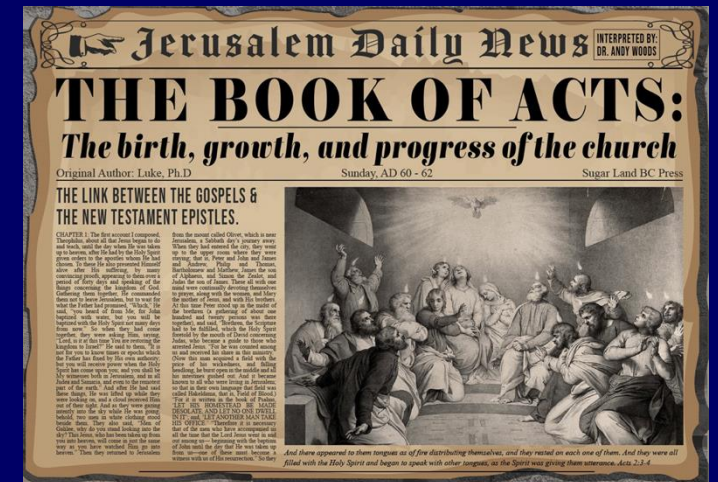
- a) Crowd (28-29)
- b) Paul's response (30a)
- c) Paul's dissuaders (30b-31)
- d) Confusion (32)



4. Acts 19:28-32

Reaction to the Speech

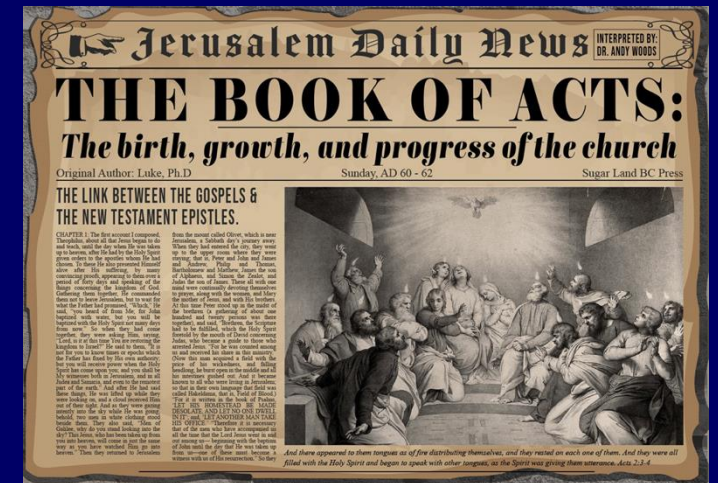
- a) Crowd (28-29)
- b) Paul's response (30a)
- c) Paul's dissuaders (30b-31)
- d) Confusion (32)



c) Acts 19:30b-31

Paul's Dissuaders

- 1) Disciples (30b)
- 2) Friends (31)

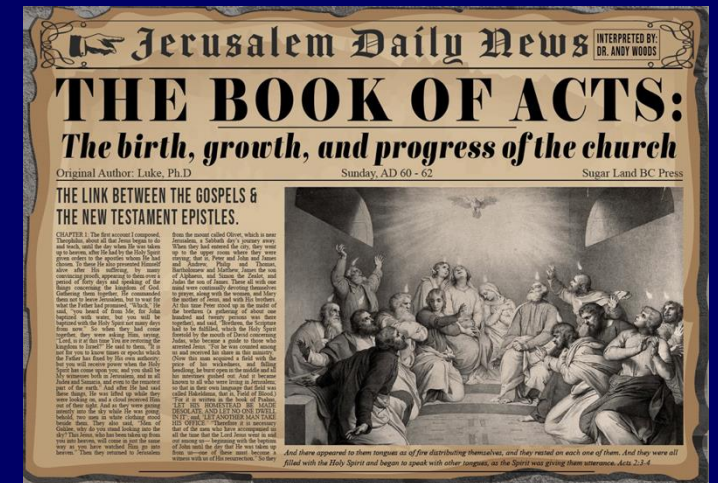


c) Acts 19:30b-31

Paul's Dissuaders

1) Disciples (30b)

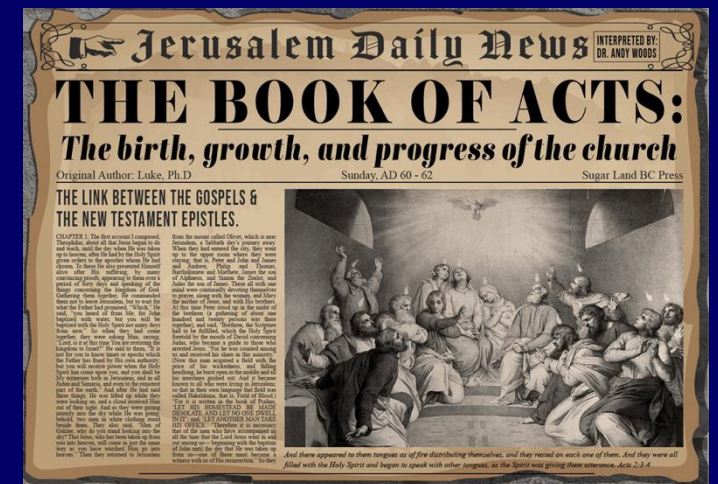
2) Friends (31)



c) Acts 19:30b-31

Paul's Dissuaders

- 1) Disciples (30b)
- 2) Friends (31)

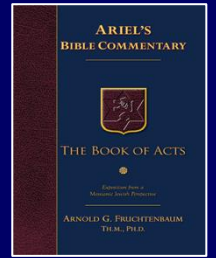






Dr. Arnold G. Fruchtenbaum

The Book of Acts, 412

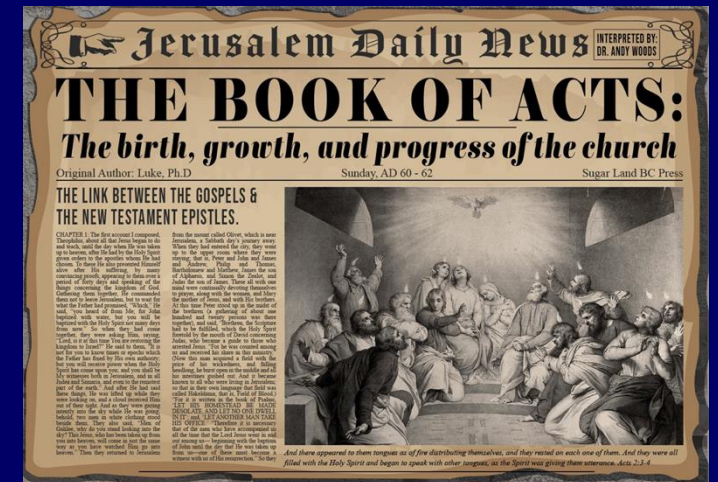


“The Asiarchs were ten officers elected by the cities of the Roman province of Asia. Their key responsibility was twofold: first, to supervise funds collected in connection with the worship of the emperor; and second, to preside at the games in the festivals. They had to fulfill these responsibilities at their own expense, and so the job was given only to those who were wealthy enough to afford it. Yet, wealthy people eagerly sought this opportunity for involvement because of the prestige it gave them. According to The Jewish Annotated New Testament, ‘local officials and other elite persons often assist Paul or become believers (13.12,50; 16.35; 17.12,34; 18.15-16).’ In this case, it was some of these Asiarchs who had befriended the apostle. This does not mean that they had become believers, but at least they respected him. Since they were not present to physically restrain him, they sent a message, urging him not to venture into the theater.”

4. Acts 19:28-32

Reaction to the Speech

- a) Crowd (28-29)
- b) Paul's response (30a)
- c) Paul's dissuaders (30b-31)
- d) Confusion (32)



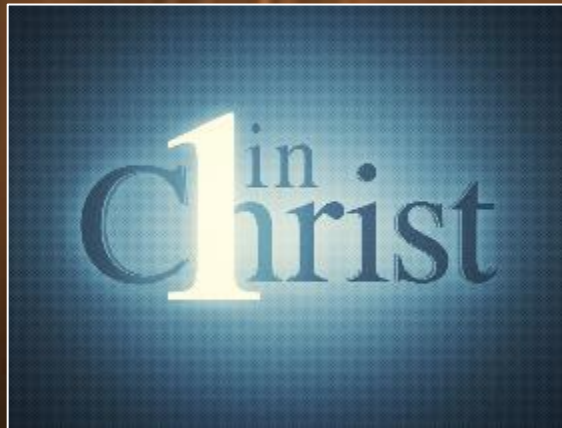
Matthew 16:18

“I also say to you that you are Peter, and upon this rock **I WILL build** [*oikodomeō*] My church; and the gates of Hades **WILL NOT overpower** it.”



Ephesians 2:14

“For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall.”



Ephesians 3:3-6

“³ that by revelation there was made known to me the mystery, as I wrote before in brief. ⁴ By referring to this, when you read you can understand my insight into the mystery of Christ, ⁵ which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; ⁶ to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel.”



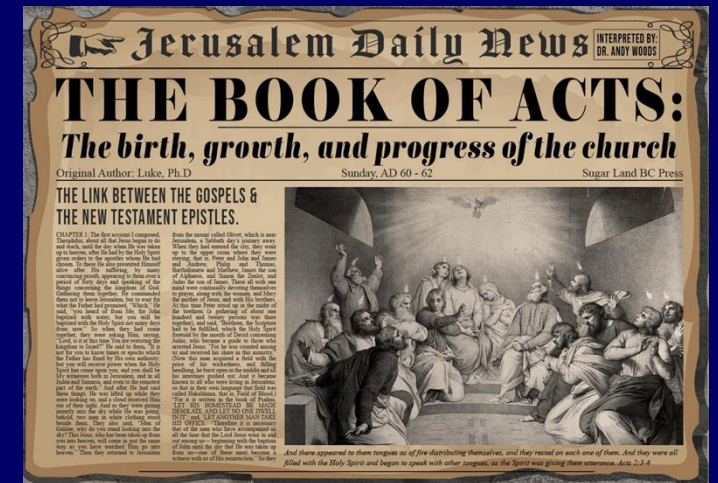
Ephesians 3:9

“and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things.”



F. Acts 19:23-41 Silversmiths' Riot

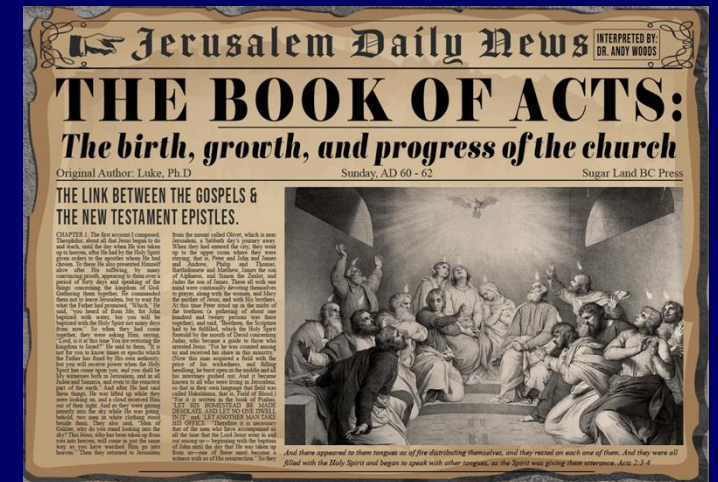
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F. Acts 19:23-41

Silversmiths' Riot

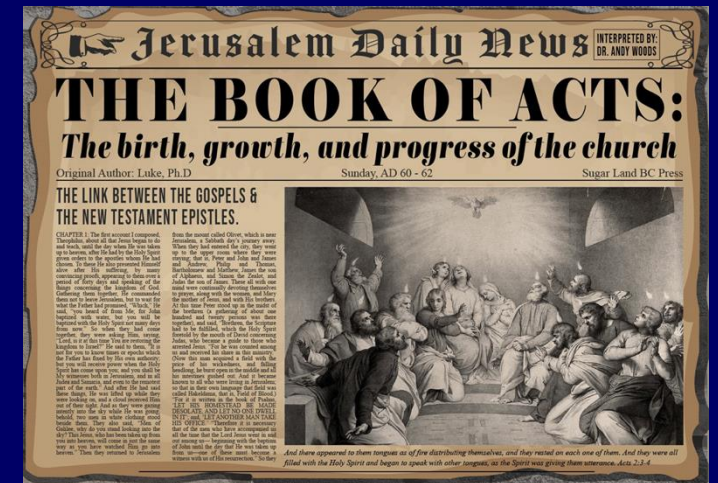
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F. Acts 19:23-41

Silversmiths' Riot

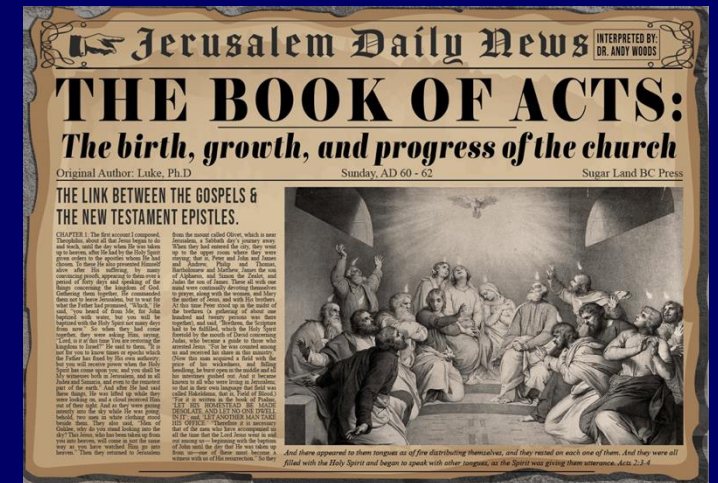
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6. Opposite effect (34)
7. Town clerk's intervention (35-41)



7. Acts 19:35-41

Town Clerk's Intervention

- a) Quiets crowd (35a)
- b) Speech (35b-41)

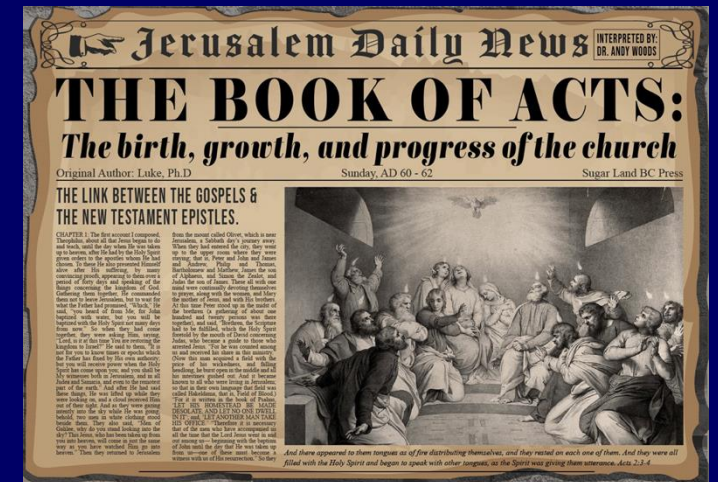


7. Acts 19:35-41

Town Clerk's Intervention

a) Quiets crowd (35a)

b) Speech (35b-41)

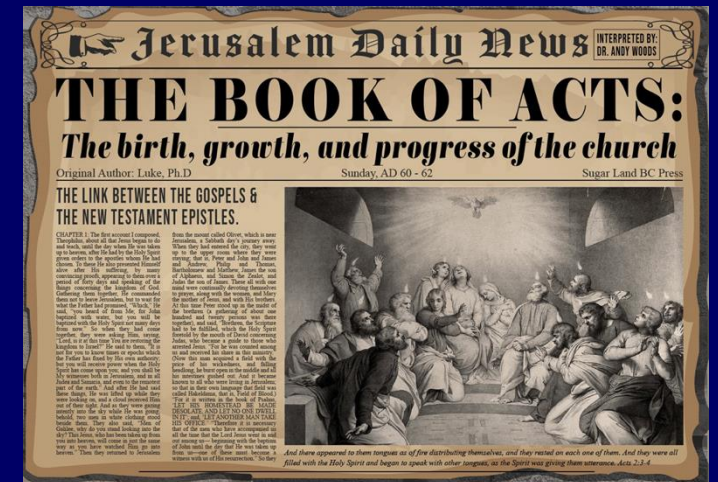


7. Acts 19:35-41

Town Clerk's Intervention

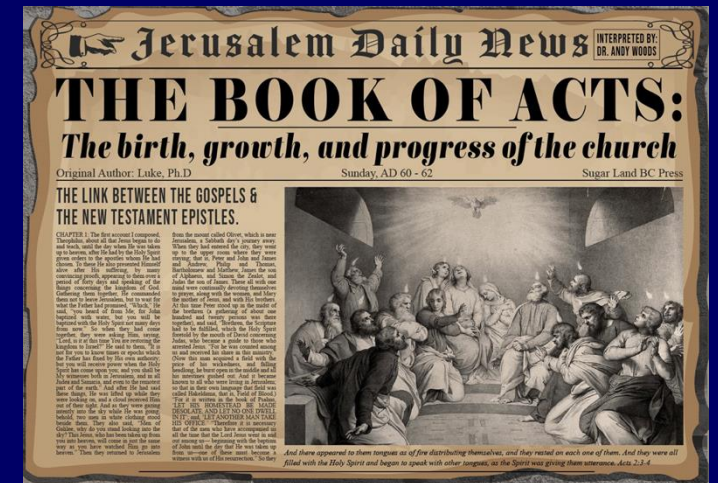
a) Quiets crowd (35a)

b) Speech (35b-41)



b) Acts 19:35b-41
Speech

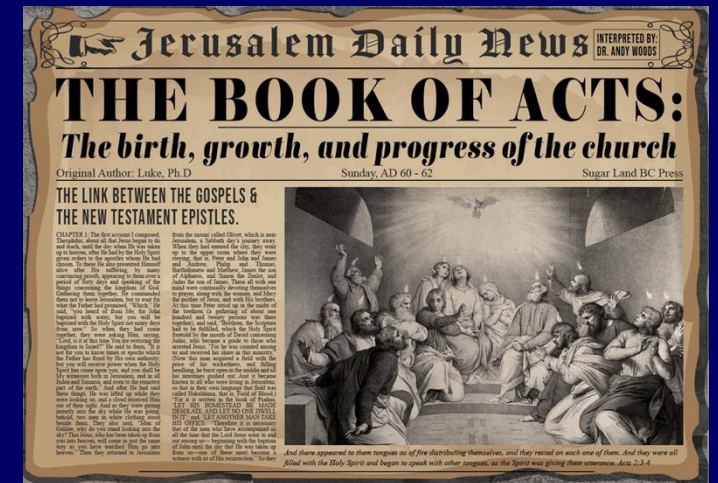
- 1) City's status (35b)
- 2) Warning against rashness (36)
- 3) Innocence of Gaius & Aristarchus (37)
- 4) Proper course of action (38-40)
- 5) Dismissal (41)



b) Acts 19:35b-41

Speech

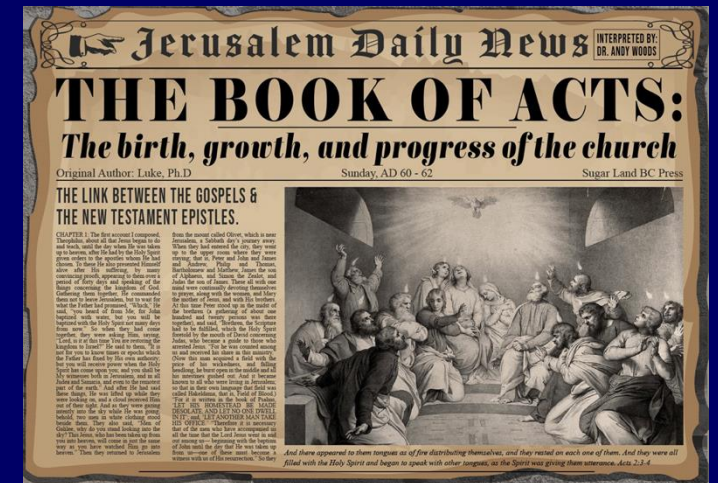
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b) Acts 19:35b-41

Speech

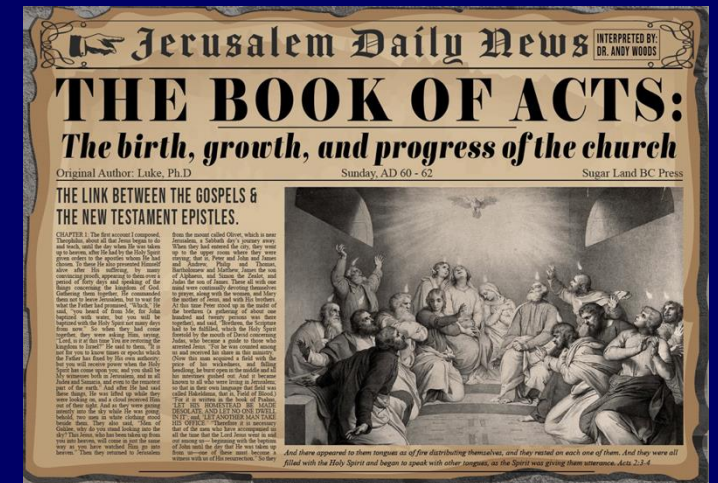
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b) Acts 19:35b-41

Speech

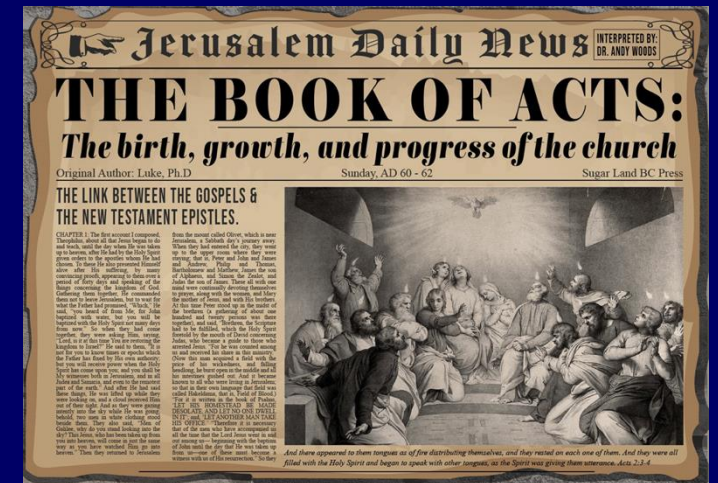
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b) Acts 19:35b-41

Speech

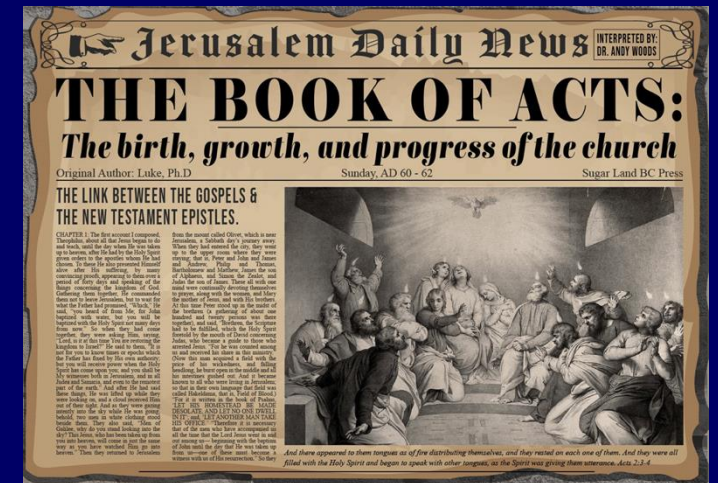
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4) Acts 19:38-40

Proper Course

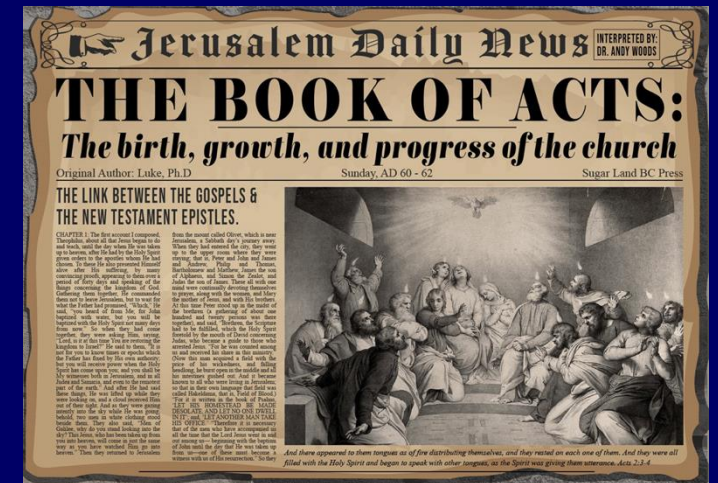
- i. Use the courts (38)
- ii. No violence (39)
- iii. Loss of Roman standing (40)



4) Acts 19:38-40

Proper Course

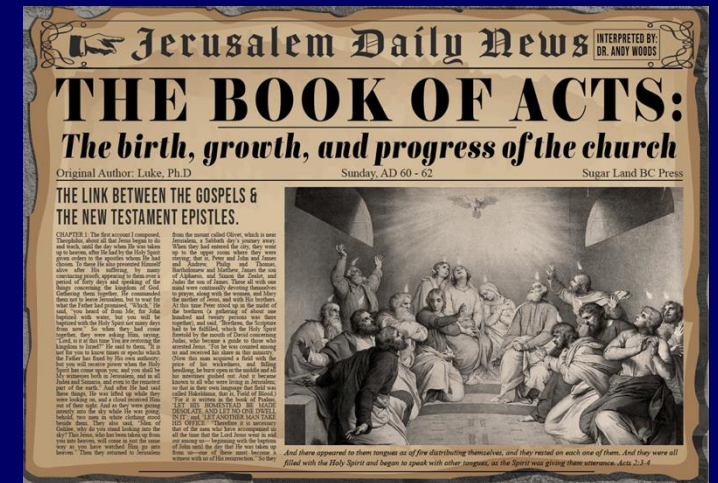
- i. Use the courts (38)
- ii. No violence (39)
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4) Acts 19:38-40

Proper Course

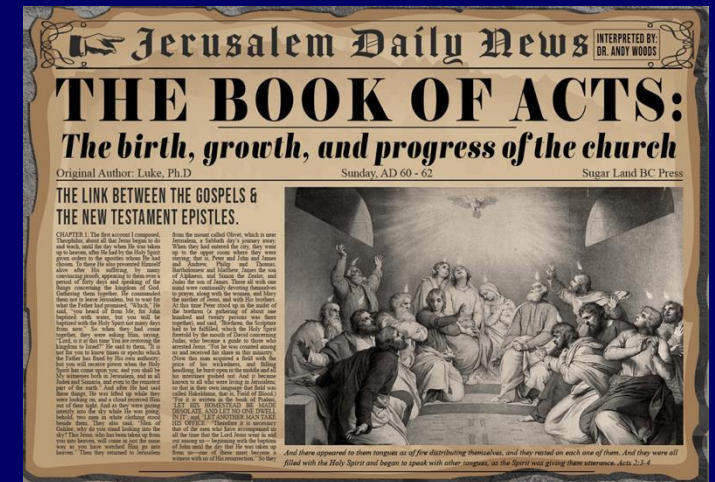
- i. Use the courts (38)
- ii. No violence (39)
- iii. Loss of Roman standing (40)



4) Acts 19:38-40

Proper Course

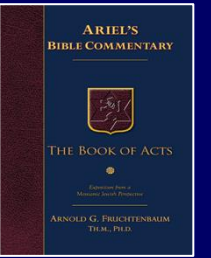
- i. Use the courts (38)
- ii. No violence (39)
- iii. Loss of Roman standing (40)





Dr. Arnold G. Fruchtenbaum

The Book of Acts, 415

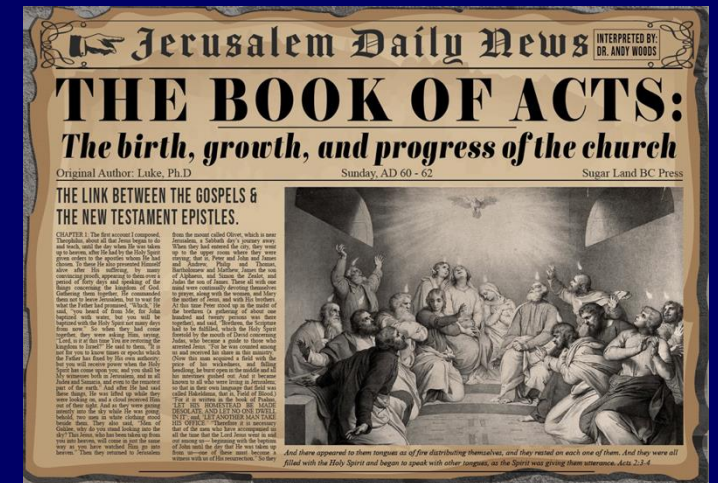


“The Ephesians might have to give an account to the Roman authorities to guarantee that there was nothing anti-Roman about the commotion. Quoting Seneca, Robertson notes that ‘there was nothing on which the Romans looked with such jealousy as a tumultuous meeting.’”

b) Acts 19:35b-41

Speech

- 1) City's status (35b)
- 2) Warning against rashness (36)
- 3) Innocence of Gaius & Aristarchus (37)
- 4) Proper course of action (38-40)
- 5) Dismissal (41)

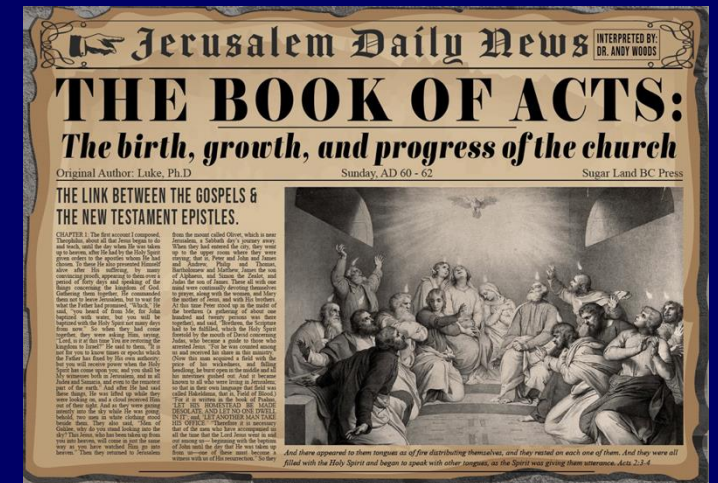


Conclusion

Acts 18:23–21:17

3rd Missionary Journey

- I. Galatia & Phrygia ministry (18:23)
- II. **Ephesus ministry (18:24–19:41)**
- III. Macedonian & Greece ministry (20:1-4)
- IV. Troas ministry (20:5-12)
- V. Miletus ministry (20:13-38)
- VI. Journey to Jerusalem (21:1-17)



II. Ephesus Ministry

Acts 18:24–19:41

- A. Apollos (18:24-28)
- B. John's disciples (19:1-7)
- C. Ephesus witness (19:8-12)
- D. Imitators' failure (19:13-20)
- E. Future plans (19:21-22)
- F. Silversmiths' riot (19:23-41)

