



**For the Sake of the Call
Yes, You and I are called by the Lord
Acts 18:23-19:17**

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What is it that those who are working in their calling hate the most and yet look forward to the most. Vacation. We all need to take some time off and recharge every now and then, but if you are in your calling, whatever that is, you tend to want to keep doing what God has you doing because you really do love it.



Most people I know who have been called into any work of the Lord, and it doesn't matter if it is missions, or teaching, or serving, or pastoring, building homes, business, and yes, calling is not just full time Christian service; we love doing what the Lord has called us to do and we really enjoy the rest, but would much rather be about the business He has called us to.

If we truly look at the work that He has us doing, it is what He has called us to. We get it, time is short. Jesus is coming back at any second and thousands are perishing everyday to an eternity without Jesus. And the place the Lord has you in; you may be the only believer who is there, the office the work site or the job, may be the mission field He has called you to.

Paul knows this to be true in his life. He enjoys, sorta, being home. Yet most of those who he has served with or worked with and have the same mind that he has, they are still in places like Corinth, Phillipi, Berea and Thessalonica.

Paul understood how much he had been forgiven and because of that, and due to his past as a persecutor of the church, he was impelled to work and keep working.

1 Corinthians 15:9–10

"For I am the least of all the apostles—I do not even deserve to be called an apostle, because I persecuted God's church. But by God's grace I am what I am, and the grace that he gave me was not without effect. On the contrary, I have worked harder than any of the other apostles, although it was not really my own doing, but God's grace working with me." (GNB)

We are going to see his need to be busy for the Lord in our text. We are also going to be introduced more formally to a man who is all about the Great Commission, Apollos. He too is someone who is called and is still being taught things while out serving the Lord.

Let's start by going to our text for today in Acts 18.

Acts 18:23–28

"And after spending some time there, he left and passed successively through the Galatian region and Phrygia, strengthening all the disciples. Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was proficient in the Scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he was accurately speaking and teaching things about Jesus, being acquainted only with the baptism of John; and he began speaking boldly in the synagogue. **But when Priscilla and Aquila heard him, they took him aside and explained the way of God more accurately to him. And when he wanted to go across to Achaia, the brothers encouraged him and wrote to the disciples to welcome him; and when he had arrived, he greatly helped those who had believed through grace, for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ."** (NASB 2020)

So, where is everyone who has been ministering with Paul? It looks like he is alone, and that might indeed be the case. Recall he left Doctor Luke in Phillipi, Timothy was working in Thessalonica and Silas may have gone back to either Berea or Corinth.

There are churches now in existence in all of those locations, Paul has already begun his letter writing campaign by writing a couple of letters to correct error in Thessalonica, and as he made his way home, he did pass through Ephesus leaving fellow tent makers, Aquila and Priscilla, there as well as a promise that he would try and come back.

As ministry progresses, the desire to remain with those who you are praying for and working with becomes stronger and stronger for Paul.



We are not told how long Paul remained there in Antioch before heading out again to Galatia, taking the same overland route, he took with Silas years earlier. The difference, now he is traveling alone from Antioch.

When we look at verses 22 and 23, there is the idea being conveyed of haste. Paul seems to be in a hurry or at least Luke is writing it that way.

This is called his third missionary journey, but once he gets to Ephesus, he stays for a while. Longer than his stay in Corinth the first time.

As he heads out, yes, he will indeed be stopping at those churches he has already planted and encourage those who are there. But it is obvious his goal is Ephesus. He had made a promise to the synagogue who asked him to remain. That was new. So, what is going on there before he arrives?

Dr. Luke tells us about a Jew named Apollos from Alexandria who arrives in Ephesus and teaches in the synagogue. We are told he is eloquent, and he is no light weight in the scriptures either as we are told he is “proficient in the scriptures.”

First the word eloquent, λόγιος (logios) the word means “eloquent...learned, cultured.” (Arndt, et al. 2000, 598)

Alexandria was an academic center of learning in the Roman Empire and Apollos is no slouch in terms of his intellectual and speaking skills. He has learned how to do this and does it well. And on top of that, he knows the word.

The word used is δυνατός (dunatos).

The word means Apollos “is one who can, capable, able, suitable, powerful, vigorous, strong...most capable of speaking and doing” (Montanari 2015) in the word. He has been taught how to speak and he also knows his Bible and knows it well.

Even though he is named after a pagan God, this Jewish man, implying his mother is Jewish, had been instructed in the way of the Lord and was fervent, literally on fire for the Lord. He is ζέων (zeon) “to be stirred up emotionally, be enthusiastic/excited/on fire” (Arndt, et al. 2000, 426) for the Lord. He is indeed being used of the Spirit.

This is a young man who is on fire for the Lord and wants to see the world come to know Him. But even though he has all of this learning and is moving forward for the Lord, he is humble enough to understand what it is Aquila and Priscilla tell him.

He was teaching about Jesus and doing so accurately but all he knew was the baptism of John. After hearing him, Priscilla and Aquila spent time with him helping him to understand the whole story. Now he had an accurate story to move forward with, and he was more than ready to do so. He wanted to go to Achaia, and his teaching was so powerful, that he received encouragement to go as well as letters of recommendation from the church there in Ephesus.

The big thing I see with Apollos, even though he knew the word and had the appropriate education, he was still teachable. This is where we all need to be, teachable.

To be teachable means losing our pride about our background and learning and realizing that there are others who know much more than we do on different topics. Apollos was indeed called of God to what he was doing, and being willing to follow the Lord in whatever it is He calls us to means we are also,



teachable. “Those who are teachable will grow in spiritual maturity. They learn from their mistakes, and thereby gain insight into life’s challenges. However, being teachable connotes more than a willingness to learn. It requires a state of humility, which is rare. Those who are teachable take God more seriously than they take themselves. They are not prideful or stubborn. They recognize God’s infinite capacity to speak through others. Teachable persons respect all of humanity. They can learn from the aged and the young. (Hayford and McDonald 1994)

A teachable pastor or leader will not be someone who insulates himself from the flock, so he never has to fake listening. He is not someone who will intentionally prohibit others from ministry due to age or disability. He is well aware of the grace of God and that he too is a servant, not someone that should be catered to and served instead. For one who is teachable, it is all about the Lord.

We all must be teachable to be effective for the Lord in whatever it is He has called us to do. We have all dealt with those who are know it all's, I used to act like that and learned very early the pride that was behind it.

The wisest thing I was ever told was not in a formal school, but a conversation I had with a very successful senior officer in the Air Force. As a new 2nd Lieutenant, he told me very clearly that I didn’t know it all, instead, I needed to find a very senior NCO who would allow me to learn from them. I learned the key phrase is not, “do it because I say so,” but rather, “we need to do this, what are your recommendations to getting this done?”

As a manager, I always had folks come up to me with their really good ideas of how we can improve or do something. Most then expect you to take that and run with it.

But being teachable means a different approach. I like the idea, I think we can do this, why don’t you make that happen and I will support you and provide what you need to get it done. I have learned over the years, everyone is smarter than I am. I need their skills and talents to be able to do anything.

I have a problem that many have, to compulsively tell others exactly what I think. I am still learning that I instead need to be listening rather than spouting. We all need to be looking to the Lord and be praying that He gives us a teachable heart and the spirit to listen first. We start first by telling the Lord as we talk to Him, that we will also listen to Him as well. That is a good start.

Apollos was educated and did indeed know more than most, yet he was teachable and humble enough to allow two tent makers to instruct him about doctrine.

How about some ideas to help? Adele Calhoun has a few. “Choose a spiritual discipline that addresses a desire for growth. What would it look like to become teachable in this discipline? Who might help you? Keep a log of the new things you are learning and experiencing with God.

Who do you want to be ten, twenty, thirty years from now? What will you have to learn to become that person? Are you teachable in these areas now?

Ask some of the people who know you best how you come across. Are you open and teachable? Do you tend to instruct people or set them right? How do people feel about disagreeing with you?” (Calhoun 2015, 94)

Hint, you and I will never arrive at what it is the Lord wants unless we are teachable.

Apollos learned and then went forward in ministry. But he also continued to learn as he traveled to Achaia and ministered there.



Acts 18:27b–28

“...when he had arrived, he greatly helped those who had believed through grace, for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ.” (NASB 2020)

This was because he was teachable. By the time Paul made it to Ephesus, Apollos had made it to Corinth, and there was some clean up required in Ephesus.

Acts 19:1–7

“Now it happened that while Apollos was in Corinth, Paul passed through the upper country and came to Ephesus, and found some disciples. **He said to them, “Did you receive the Holy Spirit when you believed?” And they said to him, “On the contrary, we have not even heard if there is a Holy Spirit.” And he said, “Into what then were you baptized?” And they said, “Into John’s baptism.” Paul said, “John baptized with a baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus.” When they heard this, they were baptized in the name of the Lord Jesus.** And when Paul had laid hands upon them, the Holy Spirit came on them and they began speaking with tongues and prophesying. There were about twelve men in all.” (NASB 2020)

You recall that Apollos did not know anything about the death and resurrection of Jesus Christ until Aquila and Priscilla had talked to him. All he had been preaching was the baptism of John, which was as far as his knowledge went. As a result of this, the people who had heard his preaching had been instructed only as far as the baptism of John and had not even heard of the Holy Spirit. Paul detected that. (McGee 1997, 597)

What Apollos had taught was not wrong, just not the entire story.

Paul arrives and talks to a group of disciples there in Ephesus and as he talks with them, something seems to be missing. It is entirely possible that this is not a new conversation for Paul since even at this point, there may be those who were disciples of John the Baptist out there who had not heard about the fulfillment of all he taught. I don’t think this to be the case here though especially with this right on top of the course correction information provided earlier.

Paul picked up enough to know they were in need of a bit more truth.

“Paul’s question implies something else: when he met them and conversed with them, he not only sensed that their knowledge of the Way was defective; he was able to put his finger on the defect. There was nothing to show that they had ever received the Holy Spirit. Hence his straightforward question. Their answer to it proved that his diagnosis was correct.” (Bruce 1988, 383) Talk about a word of knowledge from the Holy Spirit.

Yes, they had indeed been baptized, into John’s baptism.

John’s baptism was looking forward towards the completed work of Jesus Christ. Christian baptism looks back at the completed work on the cross and it is also our identification with our Lord in His death burial and resurrection. Baptism itself does not save, it never has.

There are many today, because their parents loved them and wanted them to grow in the Lord, who were dedicated to the Lord and baptized as children. That does not save though. We are only saved by placing our faith in the completed work of Jesus Christ on the cross.

If you are a follower of Jesus Christ and are relying on a pre-salvation event as your ticket, it is not a ticket. Your faith in Christ is.



We do not practice infant baptism here at Calvary Chapel, but we do practice infant dedication. When parents dedicate their child here at Calvary Chapel, it is a pledge they are making of loyalty to the gospel. It is a profession of their intent to raise that child in the Lord so as soon as they can understand what it means to be saved, they are saved and give their life to Christ. It is a promise of discipling.

As those who are joining with them, we are part of the believing community surrounding the parents pledging to hold them up in prayer as they raise that child and we too, will do all in our power to make sure of the teaching of the truth of salvation so they will be saved.

It is also our responsibility to provide for the discipleship of those children who are part of our flock as well. We want to see everyone, including kids, teenagers and everyone else who has professed faith in Jesus Christ, to be discipled and grow to become more and more like Him.

We know that “for someone to fulfill their potential and God-given calling, it is important for them to receive a strong start in life. Entering teenage and adult years without specific types of life preparation leaves that person at a disadvantage. No one likes to start from a deficit. Life is hard enough without being handicapped from the beginning. The ways in which we think about and engage in preparing children for life play a central role in who they become. The research is very clear that the more biblically prepared a child is to address life, the more likely they are to embrace a Christlike approach to daily challenges. Conversely, the less biblically trained a child is, the less likely it is that they will ever become a genuine disciple of Jesus Christ. The Holy Spirit can instantly transform any life at any moment, but years of data suggest that such miraculous transformations are the exception, not the norm. (Barna 2023, 7-8)

Matthew 28:19

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,” (NASB 2020)

We find our marching orders as the church in Matthew 28:19. We are being obedient to the Lord when we baptize those who have given their lives to Jesus and trusted Him for their salvation. But baptism does not save.

We are saved solely because of Jesus. Baptism is done in obedience to His command (Matthew 28:19), but it does not save you and don’t let anyone tell you that you are not truly saved unless and until you are baptized.

Pastor Chuck Smith pointed out that “some take this principle to all kinds of strange extremes. There are sects who teach that not only must we be baptized to be saved, but we also must be baptized “correctly.” Some insist we must be baptized in the name of Jesus only, Others maintain it must be done by an ordained minister of their particular denomination. Some get so obsessed with technicalities that they have split churches over sprinkling or immersion, or even whether people should be baptized forward or backward! (Smith 1994, 115-116)

The moment we begin to think baptism is required for salvation or it saves us, then we have crossed over from grace to works.

Baptism, as we practice it here at Calvary Chapel, is an act of obedience to the command of our Lord and is also a testimony to our friends, family, as well as the unseen realm. Dr. Heiser explains for us.

“Baptism, then, is not what produces salvation. It “saves” in that it reflects a heart decision: a pledge of loyalty to the risen Savior. In effect, baptism in New Testament theology is a loyalty oath, a public avowal of who is on the Lord’s side in the cosmic war between good and evil. But in addition to that, it is also a visceral reminder to the defeated fallen angels. Every baptism is a reiteration of their doom in the wake of



the gospel and the kingdom of God. Early Christians understood the typology of this passage (Matthew 28:19) and its link back to the fallen angels of Genesis 6. Early baptismal formulas included a renunciation of Satan and his angels for this very reason. Baptism was—and still is—spiritual warfare. (Heiser 2025, 408)

We are engaged in spiritual warfare as followers of Jesus Christ. John the Baptist announced it and was privileged to introduce us to the coming King, Jesus Christ. The baptism of John pointed to Jesus, but the baptism being referred to here by Paul, is that which is the result of the completed work of Jesus.

The issue Paul is dealing with is not one we deal with today, at least as it pertains to water baptism. If we understand what it is the Paul is doing, then we understand the reason behind the persecution we see in scripture and continue to see today. It is spiritual warfare. As followers of Jesus, we are on the offensive and do not take up defensive positions but are to be on the attack taking souls away from hell and introducing them to salvation and heaven (Matthew 16:18). We are to make heaven crowded.

We have been given God's armor to do this (Ephesians 6:10-20).

Dr. Heiser outlines our task. "The kingdom spreads slowly but relentlessly, one new believer at a time. Every church is a new pocket of resistance, every baptism another pledge of allegiance to the Most High, every celebration of the Lord's Supper a denial of fellowship with lesser masters and a proclamation of the success of Yahweh's mysterious plan. The lines are drawn. The stakes are high. The enemy desperate. The fullness of the Gentiles will come, all Israel will be saved, and the Deliverer will come from the heavenly Zion. It's just a matter of time." (Heiser 2025, 419-420)

Once the group of disciples that Paul is talking with heard the rest of the story, they all were baptized in the name of the Lord Jesus. This is the only time you will find rebaptism in the New Testament. I am aware that there are denominations out there that are so caught up in their own unique definitions of baptism, that they will restrict membership, communion, and fellowship unless you are rebaptized by them. None of that shows up here in the text.

We know that most of the apostles went through John's baptism, but no rebaptism experience for them is reported in the text.

Probably their endowment with the Spirit at Pentecost transformed the preparatory significance of the baptism which they had already received into the consummative significance of Christian baptism.

Similarly there is no suggestion that Apollos was required to receive Christian baptism over and above the baptism of John, which he already knew; his existing experience of the Spirit would have made such a requirement unnecessary. But the Ephesian disciples had no such experience of the Spirit. They were therefore baptized in a Christian sense, and when Paul laid his hands on them, they received the Spirit in pentecostal fashion, with audible signs of his entering into them. (Bruce 1988, 364)

Once Paul laid his hands on them, they were baptized by the Holy Spirit. Did this group become the nucleus of the new church in Ephesus? There are some who say yes and point to the number twelve as a parallel to the original twelve disciples.

What we do know is that Ephesus was going to wind up being the new center of outreach to the Gentiles and would have been an excellent base of operation to go throughout all of Asia Minor. And now, with the manifestation of the Holy Spirit in a town well known for its importance as a center for false gods, specifically Artemis. We also see that there is an expectation of the Holy Spirit's activity as a model for the church.



By the way, there is not a pattern showing up here in Acts. Salvation, baptism and then baptism of the Spirit. Cornelius and all in his home received the Spirit before they were baptized in water.

Acts 19:8–10

“And he entered the synagogue and continued speaking out boldly for three months, having discussions and persuading them about the kingdom of God. But when some were becoming hardened and disobedient, speaking evil of the Way before the people, he withdrew from them and took the disciples away with him, and had discussions daily in the school of Tyrannus. This took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.” (NASB 2020)

Note that it is after that event, that we read of Paul going back to the synagogue. Recall this is the same one that invited him back.

Paul was there teaching in the synagogue for three months until it became obvious to him that he needed to go to a different venue. Just like he has done in the past, when it became obvious that remaining was going to be a problem, he moved and all those who were now believers went with him. That probably impacted the synagogue more than they would expect.

When part of the group at the synagogue began to rebel and slandered the Way, Paul moved.

In this approach, new disciples had to be guarded from this environment's growing hostility. If members of the synagogue were slandering “the Way” publicly (from the authoritative position of critiquing an intra-Jewish view), remaining within the synagogue would do more harm than good. (Keener 2014, 2826)

By the way, this will be the last time in Acts that we see Paul dealing with a synagogue. Here though, we see Paul move to a lecture hall, the school or lecture hall of Tyrannus. We do not know if Tyrannus owned it, or was a teacher or philosopher who also taught there, but it was the venue Paul would use for two years.

He would work as a tent maker, along with Aquila and Priscilla, and then teach in the afternoon or evening.

More people could come and go, knowing that there was a daily opportunity to engage with Paul and his presentation of the Way. Moreover, the fact that he identified with the scholarly world by using this instructional centre must have attracted the attention of a wider group of inquirers. (Peterson 2009, 536)

The location opened up the ability for many to come and hear. As we read “all who lived in Asia hear the word of the Lord, both Jews and Greeks.”

It is during this two-year period, that those who were traveling for business, if they happened to be in Ephesus, they would stop and listen to Paul. Many would travel to Ephesus for religious reasons as well and then leave with a new faith after hearing Paul. It is entirely possible that is where the first believers came from who then started churches in Colosse and elsewhere in Asia Minor. The gospel, as Doctor Luke tells us, went out all across the region from Ephesus.

Religiously, Ephesus was best known for its temple to the fertility goddess Artemis (Roman Diana). The “Artemision” was outside the city (northeast of it) and had literally thousands of priests and priestesses, many of them sacred prostitutes. Biguzzi (1998a: 279) states that it was the largest building in the ancient world and the first major temple made completely out of marble. The temple was four times the size of the Parthenon in Athens, 425 feet long and 220 feet wide, with 127 pillars 60 feet high. There were enough gifts, donations, and bank deposits to make it the pillar of Ephesian wealth and the leader of the province of Asia. (Osborne 2002, 109)



Acts 19:11–12

“God was performing extraordinary miracles by the hands of Paul, so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out.” (NASB 2020)

The presence of the huge Temple to Diana/Artemis and all of the demonic activity connected with it would be a potential reason for the Lord to do mighty works and miracles through Paul as he ministered there. Paul is working as a tent maker. It can be hot and sweaty work. He had items he would use to wipe off the sweat and keep working.

People would come and pick up these dirty cloths and would be healed of their diseases! In that area there were the mystery religions which used white garments and emphasized that everything must be very clean and white. Everything had to be just so. It seems that God was rebuking all of that sort of thing. He used these dirty, sweaty cloths to heal people. (McGee 1997, 598)

If anyone is interested, I have do rags that I could make available for a fee. Not really, but there are those who have turned this into a cottage industry.

Yes, there those today who make a big deal out of this and send out prayer clothes, and other similar items alleging there is Spiritual power embedded in it because they have prayed over it. Some of you may have heard the term, Prayer Cloth. Folks will try and tell you it comes from Matthew 9:20-22 and the woman with bleeding for 12 years, or Matthew 14:34-36 and the desire to touch the hem of Jesus clothes, and then this section we are looking at in the book of Acts. In none of these is the term Prayer Cloth used. It began in earnest with the Mormons, then went to the Pentecostal church and even shows up in the Roman Catholic Church now.

There is nothing theologically wrong with sending someone a tangible reminder that friends are praying. There are, however, two major potential problems with prayer cloths. Acts 19:11 points out that the use of cloth in Paul's ministry was “extraordinary.” Miracles are signs that a teacher is specifically chosen to reveal God's Word...Second, and more troubling, is the use of prayer cloths as a shameless money scheme. (Got Questions Ministry 2014-2021)

2 Peter 2:2–3

“Many will follow their evil teaching and shameful immorality. And because of these teachers, the way of truth will be slandered. In their greed they will make up clever lies to get hold of your money. But God condemned them long ago, and their destruction will not be delayed.” (NLT)

Nowhere in the Bible does it teach that prayers and spiritual favors can be bought and sold. That is Balaam, or if we call it for what it is, religious racketeering. Also known today as the prosperity gospel. Jude had something to say about that and yes, it is one of three things we see going on today in the last days.

Jude 10–11

“But these men do not understand the things they slander, and they are being destroyed by the very things that, like irrational animals, they instinctively comprehend. Woe to them! **For they have traveled down Cain's path, and because of greed have abandoned themselves to Balaam's error; hence, they will certainly perish in Korah's rebellion.**” (NET 2nd ed.)

Dr. Feinberg tells us that “the name of Korah stands now for rebellion against constituted authority. The apostle Jude, centuries later, warns that in the last days ungodly men will go in the way of Cain (the religious murderer), and will run riotously in the error of Balaam (the religious racketeer), and will perish in the gainsaying of Korah (the religious rebel).



Today in our beloved land we find Korah revived and restored, stalking through the land and bringing misery and woe with his rebellious ways. No authority is sacred to him if it stands in the way of his selfish ends. Constituted authority, lawful government may be set aside when it runs counter to selfish objectives. (Feinberg 1947, 2)

We are being told how the Holy Spirit chose to use Paul at this point in time. Can He do this again, if He chooses to. The reality is the Holy Spirit can do whatever He wants to do and when He does so, it will be His choice and will point people back to Jesus Christ. Not to some so-called miracle worker or healer who is empowered by a spirit, just not the Holy Spirit, and is engaged in a fraud ala Balaam to separate you and me from our cash.

In fact, the Holy Spirit, who has a magnificent sense of humor, shows up with that humor in an example of exactly what we are talking about, religious racketeering in the world of exorcism.

Acts 19:13–17

“But also some of the Jewish exorcists, who went from place to place, attempted to use the name of the Lord Jesus over those who had the evil spirits, saying, “I order you in the name of Jesus whom Paul preaches!” Now there were seven sons of Sceva, a Jewish chief priest, doing this. But the evil spirit responded and said to them, “I recognize Jesus, and I know of Paul, but who are you?” And the man in whom was the evil spirit, pounced on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded. This became known to all who lived in Ephesus, both Jews and Greeks; and fear fell upon them all and the name of the Lord Jesus was being magnified.” (NASB 2020)

The unseen realm is very real, and spiritual warfare is very real. These unsaved exorcists did not know Jesus, and the demons knew it. You see, in the world of the fallen, Jesus indeed has a reputation. The demons in Luke 8:28 were not happy that God in the flesh was right in front of them. They were more than concerned about being imprisoned in the abyss, yet Jesus showed even them, mercy.

James 2:19

“You believe that God is one; you do well. Even the demons believe—and shudder!” (ESV)

Not only does Jesus have a reputation, so do we as believers.

Such a powerful passage reminds us that our job as believers is not to try to become known to the demons as exorcists or because of our extraordinary powers. Our task is to make sure we are known in hell because of our faithful and bold preaching of God’s word. If we are faithful in keeping ourselves anchored in God’s word, we will never run the risk of having an evil spirit confront us and say, “Jesus, I know, and Paul I recognize, but who are you?” By God’s grace, the evil spirits will know us by name. (Mohler Jr. 2019, 97)

This also points at a major problem today in many so called churches in our nation. There are those who think they know Jesus, but they have no personal relationship with Him. They really do not know Him. They might know what is said about Him, but when pastors no longer preach the word and teach that we all must be forgiven by Christ and instead leaves everyone feeling really good about their lifestyles; that is a failure. I wonder how many pastors would have demons question who they are.

Those who heard about the exorcists, freaked out and came to Christ. Yes, God will even use things like this for His purposes.

Let me ask this question. Do you know Jesus? Personally?



We are living in the last days and many around us today are rejecting Jesus in favor of other things. You are not a Christian because you were born in this nation, were dedicated as a child, or have a spouse who is saved. You are a Christian because you have trusted Christ.

This is not tough to do either. Paul spent a lot of time talking to others about how simple it is to become a follower of Jesus. To know that you are saved.

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

ABC's of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.

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