

ACTS 19

NLET

PAUL QUESTIONS CERTAIN "DISCIPLES" ABOUT THEIR KNOWLEDGE OF THE FAITH

1 Now, it came about *that*, while the Apollos was in Corinth, Paul, having passed through the inland region to come ¹ to Ephesus and having found ² some 'disciples'³, ² ⁴ said to them, "Did you receive *the* Spirit – *namely*, *the* Holy Spirit - having believed?"⁵

Now, the *men* said⁶ to him, "Rather, even whether there is a Spirit – *that is*, a Holy one – we have not heard!"⁷

3 And, he said, "In regard to what, then, were you baptized⁸?"

Now, the *men* said⁹, "In regard to the Baptism of John."

HAVING FOUND THAT THEY KNEW ALMOST NOTHING ABOUT THE FAITH, PAUL STARTS AT THE BEGINNING

4 Now, Paul said, "John, on the one hand¹⁰, baptized a baptism¹¹ from a change of thinking,¹² while saying *things* to the people in regard to the One Who Was

Coming¹³ after him, in order that they should direct faith *specifically* toward the Anointed One, ¹⁴ ¹⁵ Jesus. ¹⁶
On the other hand, . . . ¹⁷"

5 Now, having heard, they were baptized in regard to the Name of the Lord, Jesus.

6 And, after the Paul had placed the¹⁸ Hands¹⁹ upon them, the Spirit – *namely*, the Holy Spirit – came upon them. And, they were speaking in languages *unknown to them*. And, they were prophesying.

7 Now, they all were men – like, twelve²⁰ of *them*.

HOW PAUL CONTINUED THE WORK IN EPHESUS

8 Now, having entered into the synagogue, he was speaking freely for three months, dialoguing and persuading to the²¹ *things* concerning the Kingdom of the God.

9 Now, as some were growing hard and were being unpersuaded, while reviling the Way in front of the multitude, withdrawing from them, he separated the Disciples, *day by day* dialoguing in the school of some²² Tyrannus.

10 Now, this came about during two years, with the result that all of the ones who were inhabiting the *region*

¹ 92% of the Greek manuscripts, including the best line of transmission (f35), have 'to come' instead of 'to come down'.

² 85.5% of the Greek manuscripts, including the best line of transmission (f35), have 'having found' (a participle) instead of 'to find' (an infinitive).

³ We usually use the word 'disciple' specifically for disciples of Jesus, but the Greeks used the word for followers of any teacher. These twelve men clearly were not yet disciples of Jesus yet; they did not even understand John's teaching!

⁴ 94.7% of the Greek manuscripts, including the best line of transmission (f35), do not include 'And,' here.

⁵ Believers would typically learn about the reception of the Gift of the Holy Spirit toward the end of their initial instruction in the Kerygma. Paul seems to be trying to discern whether they received the whole message.

⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), include 'said' here.

⁷ John's teaching included teaching about the Holy Spirit, include His role in one's baptism and in the Baptism with the Holy Spirit. Disciples would know this.

⁸ Believers would typically learn about Baptism with water near the beginning of their initial instruction in the Kerygma.

⁹ 98.3% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'said' here.

¹⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), include the particle *μὲν* here, translated as 'on the one hand'. It is typically followed later by another particle *δὲ* which means 'on the other hand'.

¹¹ 'baptism' – This is a transliteration of the Greek word βάπτισμα. In the New Testament it refers to an application of water in any one of a variety of ways. Cf. Mark 7:4 and consider how these various items would normally be 'baptized'.

¹² 'change of thinking' – in Greek *μετανοίας*, often translated as 'repentance.'

¹³ The Greek word for 'the One Who Was Coming' was one of many names for the promised Savior in the Old Testament.

¹⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), include 'Anointed One' here.

¹⁵ 'the Anointed One' – a translation of the Greek words τὸν Χριστὸν, usually transliterated as 'the Christ.'

¹⁶ If these 'disciples' already knew and believed the true nature of John's baptism, why would Paul need to tell them now? Clearly, they needed to hear this for the first time.

¹⁷ The *μὲν* ('on the one hand') earlier in the verse is typically followed with *δὲ* ('on the other hand') a little later. We would expect it in the quote of Paul's address. Its absence suggests that Paul actually continued with more of the Excellent Announcement which would have included this particle. There are similar *μὲν...δὲ*'s in Matthew 3:11, Mark 1:8; Luke 3:16, Acts 1:5; Acts 11:16, passages which begin just as Paul began here and continue with teaching about Baptism with the Holy Spirit! It seems this formula was commonly used in the early part of the Excellent Announcement. These twelve men must also have heard the whole Kerygma, including more teaching about the Promise of the Holy Spirit from Paul. For, after his message they had faith to receive the Holy Spirit.

¹⁸ 55% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

¹⁹ The Greek has a definite article 'the' before the word for 'hands.' These were the well-known hands, famously laid upon people when they received the Gift of the Holy Spirit.

²⁰ 94% of the Greek manuscripts, including the best line of transmission (f35), have a later form of the word translated as 'twelve'.

²¹ 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

²² 97% of the Greek manuscripts, including the best line of transmission (f35), include the indefinite pronoun *τινός* here.

of Asia heard the Word of the Lord, Jesus²³ – both Jews and Greeks.

THE GOD WORKED WITH PAUL

AND CONFIRMED THE WORD THROUGH UNCOMMON SIGNS

11 Now,²⁴ the God was doing miracles – not the ones which were common! – by means of the Hands of Paul, 12 with the result that even towels or aprons from *contact with the skin that was his* were being laid upon²⁵ the ones who were sick. And, the diseases were being removed from them. And, the spirits – *that is*, the evil ones – were coming out from them²⁶.

HOW THE NAME OF THE LORD JESUS WAS MADE GREAT

BY JEWISH EXORCISTS

13 Now, some from among²⁷ the Jewish exorcists who were going around tried *their* hand at naming the Name of the Lord Jesus upon the ones who had the spirits – *that is*, the wicked spirits, saying, “We adjure²⁸ you²⁹ by the Jesus Whom the³⁰ Paul heralds.” 14 Now, some³¹ sons³² of Sceva, a Jewish high priest – seven of them – were the ones³³ who were doing this.

15 Now, responding³⁴, the spirit – *that is*, the wicked one – said³⁵, “The Jesus I recognize; and, the Paul I know. Now, you, *for your parts*, who are you?”

16 And, being one who was leaping³⁶ upon them, the man³⁷ in whom the spirit – *that is*, the wicked one – was

also³⁸ was exercising complete domination over³⁹ them⁴⁰. He prevailed over them, with the result that naked and having been lastingly wounded they fled from the house – *that is*, that one.

17 Now, this became known to all⁴¹ – both to Jews and to Hellenists, the ones who were inhabiting the city of Ephesus. And, fear fell upon all of them. And, the Name of the Lord Jesus was being made great.

HOW THE WORD OF THE LORD GREW AND STRENGTHENED
IN RELATION TO DOMINION

EVEN AMONG PRACTITIONERS OF MAGIC

18 Moreover, many of those who had lastingly believed were coming, acknowledging and reporting their practices.

19 Now, a considerable number of those who had practiced magic, having brought together the books, were burning *them* completely in the presence of all. And, they were reckoning for themselves⁴² the value *that was theirs*; and, they found *it to be* fifty thousand pieces of silver!

20 In this way, in relation to dominion, the Word of the Lord⁴³ was growing and strengthening.

PAUL, IN CONNECTION WITH THE SPIRIT, LAYS OUT PLANS

21 Now, since these things were had been fulfilled, the Paul in connection with the Spirit laid out for himself –

²³ 87% of the Greek manuscripts, including the best line of transmission (f35), include the name ‘Jesus’ here.

²⁴ 22% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘And,’.

²⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘were being laid upon’ instead of ‘were being carried away from’.

²⁶ 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘were coming out from them’ instead of ‘were made to come out’.

²⁷ 55% of the Greek manuscripts, including the best line of transmission (f35), have the preposition translated as ‘from among’ instead of the conjunction ‘and’ or ‘even’.

²⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘We adjure’ instead of ‘I adjure’.

²⁹ ‘you’ – plural in Greek.

³⁰ 35% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

³¹ 95.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘some’ (a plural indefinite adjective) instead of ‘some’ (a singular indefinite adjective).

³² 91% of the Greek manuscripts, including the best line of transmission (f35), have ‘sons’ here instead of after ‘seven’.

³³ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as ‘the ones’ here.

³⁴ 93% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘to them’ here.

³⁵ 93% of the Greek manuscripts, including the best line of

transmission (f35), do not include ‘to them’ here.

³⁶ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘being one who was leaping’ (a present, middle participle) instead of ‘being one who leapt’ (an aorist middle participle).

³⁷ 93% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘upon them, the man’ here. On the basis of 5% the NU has ‘the man. Over them...’.

³⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘also’ here.

³⁹ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘exercised complete domination over’ (a aorist active verb) instead of ‘exercising complete domination over’ (an aorist participle).

⁴⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘them’. Based on 5% the NU has ‘both of them’ There were SEVEN of them! (cf. verse 14)

⁴¹ 20% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘known to all’ here. On the basis of 75% the NU has instead of ‘to all known’.

⁴² 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘were reckoning for themselves’ (a middle imperfect verb) instead of ‘reckoned’ (an aorist active verb).

⁴³ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘dominion, the Word of the Lord ...’ here. On the basis of 1% the NU has ‘dominion of the Lord, the Word ...’.

having gone through the *regions* of Macedonia and Achaia – to go to Jerusalem⁴⁴, having said, "After this, *that* I have been there, it is necessary *that* I also see Rome."

22 Now, having dispatched to Macedonian *region* two of those who attended him – *namely*, Timothy and Erastus, he, *for his part*, continued *for* a time in the *region* of Asian.

THE TROUBLE THAT A SILVERSMITH MADE

23 Now, during that period of time not a small disturbance came about on account of the Way. 24 For, someone by *the* name of Demetrius, a silversmith who was making silver shrines of Artemis⁴⁵, was supplying to the craftsmen trade – not a little⁴⁶!, 25 who, having gathered together also the workmen *who were* concerned about such *things*, said, "Men, you know *for certain* that the easy means of wealth *that is* ours⁴⁷ is from this – *that is*, the trade. 26 And, you are observing and hearing that, not only in Ephesus – rather, in nearly all of the Asian *region* the Paul – *that is*, this *one*, having persuaded *them*, has changed *the minds* of a considerable throng, saying, 'The ones that come about by means of hands are not gods.'

27 Now, not only this – *namely*, *that* our part runs the risk of coming as far as refutation – rather, also *that* the great goddess Artemis' temple be reckoned as far as nothing, now⁴⁸ also the magnificence⁴⁹ *that is* hers destined to be taken down – whom *the* whole *region* of Asia and the *regions* inhabited *by* Greeks worships for itself."

28 Now, having heard and coming to be full of passion, they kept on shouting, saying, "Great is Artemis of the Ephesians!"

⁴⁴ 92% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Jerusalem' here instead of 'Jerusoluma'.

⁴⁵ 'Artemis' – the name of a Greek goddess whose Roman equivalent was Dianna.

⁴⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'trade – not a little' here instead of 'not a little trade'.

⁴⁷ 93% of the Greek manuscripts, including the best line of transmission (f35), have 'ours' (a genitive pronoun) instead of 'to us' (a dative pronoun).

⁴⁸ 88% of the Greek manuscripts, including the best line of transmission (f35), have 'now' here instead of 'and'.

⁴⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have the correct accusative case to be the subject of the Greek infinitive here instead of a noun in the dative case.

⁵⁰ 95% of the Greek manuscripts, including the best line of

29 And, the city – *the whole of it!* – was being filled with confusion. Moreover, they rushed with one accord into the place of assembly, having snatched and carried away Gaius and Aristarchus, fellow travelers with Paul.

30 Now, although the Paul⁵⁰ was willing to enter into the popular assembly, the Disciples were not permitting him.

31 Now, even some of the Asiarchs⁵¹, since they were friends, having sent *a messenger* to him, were encouraging *him* not to give himself freely into the popular assembly.

32 So then, on the one hand, one was shouting one thing; another something else. For, the *ekklesia*⁵² had been lastingly confused. And, the greater *number* did not lastingly know for what reason they had come together.

33 Now, on the other hand, *some* from the throng led Alexander forward⁵³, the Jews putting him forward⁵⁴ in defense.

Now, the Alexander, having motioned with the hand, was wishing to make a defense to the people.

34 Now, having recognized that he was a Jew, one cry came from all, as for about two hours *they were* shouting, "Great is Artemis of *the* Ephesians!"

HOW THE REGISTRAR CALMED

AND DISPERSED THE THRONG

35 Now, having restrained the throng, the registrar said, "Men, Ephesians, for, what person⁵⁵ is *there* who does not know *that* the City of Ephesus is warden of the temple of the great goddess⁵⁶ Artemis and *the Image* That Fell from Zeus?

transmission (f35), have 'Now, ... the Paul' instead of 'Now, Paul'.

⁵¹ 'Asiarch' – a priest of the Imperial cult in the province of Asia.

⁵² 'ekklesia' – an English transliteration of the Greek word here meaning 'an assembly of those summoned out of society by some authority to perform some special public service'. The Greek word is *ἐκκλησία*, the same word that is usually translated as 'church' in the New Testament.

⁵³ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'led ... forward' instead of 'concluded'.

⁵⁴ 65% of the Greek manuscripts, including the best line of transmission (f35), have 'putting him forward' (a present participle) here instead of 'having put him forward' (an aorist participle).

⁵⁵ 92% of the Greek manuscripts, including the best line of transmission (f35), have 'person' (a singular noun) here instead of 'people' (a plural noun).

⁵⁶ 94% of the Greek manuscripts, including the best line of transmission (f35), include the noun 'goddess' here.

36 Therefore, since these things are undeniable, it is necessary *that* we begin to be those who are lastingly put in order and *that* we practice nothing reckless.

37 For, you have brought these men, neither robbers of temples nor blasphemers of the god *that is yours*⁵⁷.

38 So then, on the one hand, if Demetrius and the craftsmen with him have an accusation against anyone, advocates are being taken on, and *there* are proconsuls. Let them bring charges against one another.

39 If, on the other hand, you seek something concerning other *things*⁵⁸, in the lawful ekklesia it shall be resolved.

40 For, indeed, we are running the risk of being charged with sedition concerning the *event* today of which we shall not be able to give an account ⁵⁹ for the messy gathering – *that is, this one.*” And, having said these things, he dismissed the ekklesia.

⁵⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘yours’ instead of ‘ours’.

⁵⁸ 92.7% of the Greek manuscripts, including the best line of transmission (f35), have prepositional phrase ‘concerning other things’ instead of the adverb ‘further’.

⁵⁹ 93% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition ‘concerning’ here. (The preposition ‘for’ is implied by the genitive case of the following noun.)