

# Paul's Third Missionary Journey



# Acts 19:31-41

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## The 3<sup>rd</sup> Missionary Journey: Riots in Ephesus, Pt 2

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Acts 19:31–33

- 31 Also some of the Asiarchs who were friends of his sent to him and repeatedly urged him not to venture into the theater.
- 32 So then, some were shouting one thing and some another, for the meeting was in confusion and the majority did not know for what reason they had come together.
- 33 And some of the crowd concluded *it was* Alexander, since the Jews had put him forward; and having motioned with his hand, Alexander was intending to make a defense to the assembly.

Acts 19:34–35

34 But when they recognized that he was a Jew, a single cry arose from them all as they shouted for about two hours, “Great is Artemis of the Ephesians!”

35 Now after calming the crowd, the city clerk said, “Men of Ephesus, what man is there after all who does not know that the city of the Ephesians is guardian of the temple of the great Artemis and of the *image* which fell down from heaven?

36 “So, since these are undeniable facts, you ought to keep calm and to do nothing rash.

37 “For you have brought these men *here* who are neither robbers of temples nor blasphemers of our goddess.

38 “So then, if Demetrius and the craftsmen who are with him have a complaint against anyone, the courts are in session and proconsuls are *available*; let them bring charges against one another.

39 “But if you want anything beyond this, it shall be settled in the lawful meeting.

40 “For indeed we are in danger of being accused of a riot in connection with today’s events, since there is no cause for which we can give as an account for this disorderly gathering.”

41 After saying this he dismissed the meeting.

31 Also some of the Asiarchs who were friends of his sent to him and repeatedly urged him not to venture into the theater.

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# Acts 21:34

<sup>34</sup>But among the crowd some were shouting one thing and some another, and when he could not find out the facts because of the uproar, he ordered him to be brought into the barracks.

Acts 19:31–33

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32 So then, some were shouting one thing and some another, for the meeting was in confusion and the majority did not know for what reason they had come together.

33 And some of the crowd concluded *it was* Alexander, since the Jews had put him forward; and having motioned with his hand, Alexander was intending to make a defense to the assembly.

# Acts 12:17

<sup>17</sup>But motioning to them with his hand to be silent, he recounted to them how the Lord had led him out of the prison. And he said, “Report these things to James and the brothers.” Then he left and went to another place.

Acts 19:34–35

34 But when they recognized that he was a Jew, a single cry arose from them all as they shouted for about two hours, “Great is Artemis of the Ephesians!”

35 Now after calming the crowd, the city clerk said, “Men of Ephesus, what man is there after all who does not know that the city of the Ephesians is guardian of the temple of the great Artemis and of the *image* which fell down from heaven?

# Acts 18:19

<sup>19</sup>And they arrived at Ephesus, and he left them there. Now he himself entered the synagogue and reasoned with the Jews.

Acts 19:34–35

34 But when they recognized that he was a Jew, a single cry arose from them all as they shouted for about two hours, “Great is Artemis of the Ephesians!”

35 Now after calming the crowd, the city clerk said, “Men of Ephesus, what man is there after all who does not know that the city of the Ephesians is guardian of the temple of the great Artemis and of the *image* which fell down from heaven?”

## ***grammateús*** [scribe] TDNTA

1. *Scribes in the NT Period.* Once in the NT (Acts 19:35) *grammateús* is used for a higher official in the city of Ephesus (the town clerk). This accords with the early use of the Hebrew word *sôpēr* for royal secretary. But elsewhere in the NT the term denotes the rabbinic scholar or theologian, as the Hebrew does in Nehemiah, 1 Chronicles, and Sirach (although Philo and Josephus do not have *grammateús* in this sense and the rabbis distinguish between themselves and scholars of an earlier time).

36 “So, since these are undeniable facts, you ought to keep calm and to do nothing rash.

37 “For you have brought these men *here* who are neither robbers of temples nor blasphemers of our goddess.

38 “So then, if Demetrius and the craftsmen who are with him have a complaint against anyone, the courts are in session and proconsuls are *available*; let them bring charges against one another.

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38 “So then, if Demetrius and the craftsmen who are with him have a complaint against anyone, the courts are in session and proconsuls are *available*; let them bring charges against one another.

# Romans 2:22

<sup>22</sup>You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

36 “So, since these are undeniable facts, you ought to keep calm and to do nothing rash.

37 “For you have brought these men *here* who are neither robbers of temples nor blasphemers of our goddess.

38 “So then, if Demetrius and the craftsmen who are with him have a complaint against anyone, the courts are in session and proconsuls are *available*; let them bring charges against one another.

# Acts 13:7

<sup>7</sup>who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God.

39 “But if you want anything beyond this, it shall be settled in the lawful meeting.

40 “For indeed we are in danger of being accused of a riot in connection with today’s events, since there is no cause for which we can give as an account for this disorderly gathering.”

41 After saying this he dismissed the meeting.

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# Time line of the Apostles

John MacArthur. The MacArthur Study Bible. Nashville,  
TN: Thomas Nelson Publishers, 1997.



