

The Miracle at Ephesus - Acts 18F

Acts 18:18-23 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. **19** And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. **20** When they desired him to tarry longer time with them, he consented not; **21** But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. **22** And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch. **23** And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

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Paul usually went to the Jews first with the Gospel.

Luke 24:45 Then opened he (Jesus) their understanding, that they might understand the scriptures,

Acts 18:20,21 When they desired him to tarry longer time with them, he consented not; **21** But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

God is not a genie in a bottle to perform all commands of people.

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1 Corinthians 2:4 And my speech and my preaching *was* not with enticing

words of man's wisdom, but in demonstration of the Spirit and of power:

Hebrews 13:8 Jesus Christ the same yesterday, and to day, and for ever.

2181 Ephesos *ef'-es-os* AV-Ephesus 15; Ephesus =" permitted"

1) a maritime city of Asia Minor, capital of Ionia and under the Romans, of proconsular Asia, situated on the Icarian Sea between Smyrna and Miletus

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

Mark 16:18A taken out of context - They shall take up serpents;

Acts 28:3,5 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. 5 And he shook off the beast into the fire, and felt no harm.

Goddess Diana of Ephesus revived in modern day Diana Wonder Woman.

1 Corinthians 10:14 Wherefore, my dearly beloved, flee from idolatry.

Exodus 32:26-28 Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him. 27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. 28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

1 Peter 4:17 For the time *is come* that judgment must begin at the house of God: and if *it first* begin at us, what shall the end *be* of them that obey not the gospel of God?

Easton's Revised Bible Dictionary - Ephesus

The capital of proconsular Asia, which was the western part of Asia Minor. It was colonized principally from Athens. In the time of the Romans it bore the title of "the first and greatest metropolis of Asia." It was distinguished for the Temple of Diana (or Artimus), who there had her chief shrine; and for its theatre, which was the largest in the world, capable of containing 50,000 spectators. It was, like all ancient theatres, open to the sky. Here were exhibited the fights of wild beasts and of men with beasts. #1Cor 4:9

9:24,25 15:32 Many Jews took up their residence in this city, and here the seeds of the gospel were sown immediately after Pentecost #Ac 2:9 6:9 At the close of his second missionary journey (about A.D. 51) when Paul was returning from Greece to Syria #Acts 18:18-21 he first visited this city. He remained, however, for only a short time, as he was hastening to keep the feast, probably of Pentecost, at Jerusalem; but he left Aquila and Priscilla behind him to carry on the work of spreading the gospel. During his third missionary journey Paul reached Ephesus from the "upper coasts" #Acts 19:1 i.e., from the inland parts of Asia Minor, and tarried here for about three years; and so successful and abundant were his labours that "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" #Acts 19:10 Probably during this period the seven churches of the Apocalypse were founded, not by Paul's personal labours, but by missionaries whom he may have sent out from Ephesus, and by the influence of converts returning to their homes. On his return from his journey, Paul touched at Miletus, some 30 miles south of Ephesus #Acts 20:15 and sending for the presbyters of Ephesus to meet him there, he delivered to them that touching farewell charge which is recorded in #Acts 20:18-35 Ephesus is not again mentioned till near the close of Paul's life, when he writes to Timothy exhorting him to "abide still at Ephesus" #1Tim 1:3 Two of Paul's companions, Trophimus and Tychicus, were probably natives of Ephesus #Acts 20:4 21:29 #2Tim 4:12 In his second epistle to Timothy, Paul speaks of Onesiphorus as having served him in many things at Ephesus #2Tim 1:18 He also "sent Tychicus to Ephesus" #2Tim 4:12 probably to attend to the interests of the church there. Ephesus is twice mentioned in the Apocalypse #Rev 1:11 2:1 The apostle John, according to tradition, spent many years in Ephesus, where he died and was buried. A part of the site of this once famous city is now occupied by a small Turkish village, Ayasaluk, which is regarded as a corruption of the two Greek words, hagios theologos; i.e., "the holy divine."

Summarized Jonah about God's Grace on Nineveh.

Deuteronomy 18:9-14 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. 10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, *or* an enchanter, *or* a witch, 11 *Or* a charmer, *or* a consulter with familiar spirits, *or* a wizard, *or* a necromancer. 12 For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. 13 Thou shalt be perfect with the LORD thy God. 14 For these nations, which

thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

Leviticus 13:2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

Mark 1:44 And (Jesus) saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

Ezekiel 14:3 Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them?

Romans 12:21 Be not overcome of evil, but overcome evil with good.

John Gill - INTRODUCTION TO THE BOOK OF EPHESIANS

The city of Ephesus is, by Pliny. called the other light of Asia (False Light - Luciferessance) ; Miletus was one, and Ephesus the other: it was the metropolis of the lesser Asia, and one of the twelve cities of Ionia, and the first and chief of them: it is said to be built by the Amazons: it was famous for the magnificent temple of Diana; and the inhabitants of it were very much given to superstition and idolatry, and even to devilish arts, #Acts 19:19. It abounded with orators and philosophers, and men of great wisdom and learning; and was formerly a very rich, trading, flourishing city, but now a village, and a poor desolate place; it retains the name of Efeso, though the Turks call it Aia Salik. Hither the Apostle Paul first went after he had been at Corinth, though he then made but a short stay; when he came thither again, he found twelve disciples, and was the instrument of making a great many more: here he continued two or three years and formed a Gospel church, very large and flourishing, to whom he writes this epistle; and which was written by him when he was a prisoner at Rome, as appears by several passages in it, #Eph 3:1 4:1 6:20, and seems to have been written much about the same time as were the epistles to the Philippians, and to the Colossians, and to Philemon. Dr. Hammond thinks it was written about the year 58, and Dr. Lightfoot places it in 59, and the fifth year of

Nero. The occasion of it was the foresight the apostle had of false teachers that would spring up in this church, after his death, and spread their pernicious doctrines, and draw away disciples after them, and do great mischief in the church; (we have this scenario in every place now.)

Jude 1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

John Gill - wherefore the design of this epistle is to establish the saints in the doctrines of the Gospel, that so they might not be carried away with the errors of the wicked: the subject matter of it is most excellent; it treats of the most sublime doctrines of grace, of divine predestination, and eternal election, of redemption by Christ, and of peace and pardon by his blood, of conversion by the power of efficacious grace, and of salvation by the free grace of God, in opposition to works: it also very largely treats of the nature and usefulness of the Gospel ministry, and of gifts qualifying for it, and of the several duties of religion incumbent on Christians; and the method which is used is exceeding apt and beautiful, for the apostle first begins with the doctrines of the Gospel, which he distinctly handles and explains, and then proceeds to enforce the duties belonging to men, both as men and Christians.

Many orators, motivational speakers, psychologists, & feely goody type pastors nowadays.

Matthew 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Luke 4:8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Ephesians 2:8,9 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: 9 Not of works, lest any man should boast.

John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

John 10:28,29 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. **29** My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

Galatians 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Ephesians 6 - Summarized the Gospel armour.

Ephesians 13 - Summarized importance of Godly Love.

2 Corinthians 11:4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

John warns of the Antichrist.

Check out teachings like the Bereans.

Many new doctrines given to leaders by familiar spirits.

Leviticus 18 & 20 referred to relationships

Acts 15:20,24 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood. **24** Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

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