

²⁰ See also 3:12-13; 4:7-8; 6:8; 8:10-13; 10:38 in which δυνάμεις is ultimately attributed to God's work.

²¹ Witherington also notes that the term frequents within the medical writings in antiquity (*The Acts of the Apostles*, 580).

²² BDAG, 96.

²³ BDAG, 96.

²⁴ Roy Kotansky, "Incantations and Prayers for Salvation on Inscribed Greek Amulets," in *Magika Hiera: Greek Magic and Religion* (eds. C. A. Faraone and D. Obbink; Oxford: Oxford University Press, 1991), 108-10.

²⁵ Roy Kotansky, "Greek Exorcistic Amulets," 244. See the usage of σουδάρια in *PCM* VII. 826; XXXVI, 269 and the use of συνδών, συνδόνιον, and συνδονιάζειν in *PGM* II. 162 III. 294, 706; IV. 88, 171, 175, 429, 1861, 3095; V. 217; XIII. 98. With this in mind Kotansky concludes "... there is little to detract from the prospect that the cloths, once used effectively, would have been deployed again and again. These magically-charged reliquaries would have no doubt been reapplied with the necessary prayers or incantations: the young Christian community at Ephesus, it seems, adhered tenaciously to their magical beliefs, in some cases for up to two years after conversion (Acts 19:10)." It is not until the failure of the exorcists that the believing ones burn their treasured books.

²⁶ Kotansky, "Greek Exorcistic Amulets," 249. See 249-277 for a thorough discussion of the term's use within Greek Magical Papyri.

²⁷ Kotansky, "Greek Exorcistic Amulets," 245. For Kotansky, the accuracy with which the spell has been preserved speaks to the historical plausibility of the formula as well as the author's remembering of the trend by Jewish exorcists to use the name of Jesus in their incantation. A. Harnack, *The Mission and Expansion of Christianity in the First Three Centuries*, vol. 1 (trans. J. Moffat; London: Williams and Norgate, 1908), 119-21. Harnack adds that it was even admitted that "at a very early period pagan exorcists appropriated the names of the patriarchs (cp. Orig., *Cels.* I. xxii.), of Solomon, and even of Jesus Christ... even Jewish exorcists soon began to introduce the name of Jesus in their incantations." See Harnack for evidence showing church's response which involved making a clear distinction between exorcists using of the name of Christ, magicians, pagan sorcerers, and others.

²⁸ *PGM* LXI. 23-26. Betz, *Greek Magical Papyri*, 291.

²⁹ See *PGM* II 125 as an example.

³⁰ *PGM* IV. 3015. Betz, *Greek Magical Papyri*, 96.

³¹ *PGM* IV. 3015-3084. Betz, *Greek Magical Papyri*, 96-97.

³² Susan R. Garrett, *The Demise of the Devil*, 92. See Luke 4:35, 39, 41; 8:24, 29; 9:42, 55 and Acts 16:18 for the use of ἐπιτιμάω and παραρνέλλω.

³³ PGM III. 192. Betz, *Greek Magical Papyri*, 23.

³⁴ PGM XIII. 343. Betz, *Greek Magical Papyri*, 182.

³⁵ Barrett, *Acts*, 912. Betz, *Greek Magical Papyri*, 62.

³⁶ See BDAG, 800.

³⁷ PGM I. 52.

³⁸ Betz, *Greek Magical Papyri*, 149. This example represents a common way to refer to a written spell and recurs several times throughout the papyri.

³⁹ Betz, *Greek Magical Papyri*, 4.

⁴⁰ Betz, *Greek Magical Papyri*, 7.

⁴¹ PGMXXXVI. 341. Betz, *Greek Magical Papyri*, 277.

⁴² PGMXXXVI. 347. Betz, *Greek Magical Papyri*, 277.

⁴³ PGMXLV. 33.

⁴⁴ See Clair Rothschild, *Luke-Acts and the Rhetoric of History* (Tübingen: Mohr Siebeck, 2004), 203 who tracks Luke’s theme of calling on the name of Jesus for salvation through examples of those who call on his name and abuses of his name.

⁴⁵ Following the *syncretis* in 2:29-36, an *encomium* of David and Jesus, Luke follows up by narrating its effect, which is strikingly comparable to the effect of the *syncretis* in 19:11-17 (specifically in comparison is the presence of fear and getting rid of possessions). Thirdly, Acts 19:5 indicates that baptism in the name of Jesus followed.

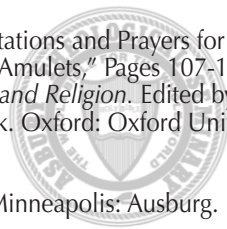
⁴⁶ In three other *syncretis* identified by Parsons, Luke also narrates the effect the comparison had upon its first audience. Following the *syncretis* in 2:29-36 which is an *encomium* of David and Jesus, Luke follows up by narrating its effect which is strikingly comparable to the effect of the *syncretis* in 19:11-17 (specifically in comparison is the presence of fear and getting rid of possessions). Thirdly, Acts 19:5 indicates that baptism in the name of Jesus followed.

Works Cited

- Aberle, D. F.
1966 "Religio-Magical Phenomena and Power, Prediction and Control." *Southwestern Journal of Anthropology*, 22, no. 3: 221-30.
- Alexander, Philip S.
1999 "Jewish Elements in Gnosticism and Magic (c. CE70- CE 270). Pages 1052-1078 in W. Horbury, W.D. Davies, and J. Sturdy, *The Cambridge History of Judaism: The Early Roman Period*. Cambridge: Cambridge University Press.
- Arnold, Clinton E.
2012 "Sceva, Solomon, and Shamanism: The Jewish Roots of the Problem at Colossae." *Journal of the Evangelical Theological Society* 55: 7-26.
1992 *Ephesians-Power and Magic: The Concept of Power in Ephesians in Light of Its Historical Setting*. Grand Rapids: Baker.
- Aune, David
2008 *Apocalypticism, Prophecy, and Magic in Early Christianity*. Tübingen: Mohr Siebeck.
- Bates, M. W.
2011 "Why do the seven Sons of Sceva fail?: Exorcism, Magic, and Oath enforcement in Acts 19:13-17." *Revue Biblique* 118: 408-21.
- Barret, C. K.
1998 *A Critical and Exegetical Commentary on the Acts of the Apostles*. 2 vols. Edinburgh: T and T Clark, 1994.
- Betz, Hans Dieter
1992 *The Greek Magical Papyri in Translation*. Vol. 1. Chicago, IL: The University of Chicago Press.
- Bock, Darrell L.
2008 *Acts*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker.
- Bohak, Gideon
2008 *Ancient Jewish Magic: A History*. Cambridge: Cambridge University Press.
- Conzelmann, Hans
1987 *Acts*. Hermeneia Commentary Series. Minneapolis: Augsburg.

- Dibelius, Martin
 2004 *The Book of Acts: Form, Style, and Theology*.
 Minneapolis: Fortress.
- Dio Chrysostom
 1939 *Discourses 12-30*. Translated by J.W. Cohoon. Loeb
 Classical Library. 5 vols. Cambridge, MA: Harvard
 University Press.
- Evans-Pritchard, E. E.
 1965 *Nuer Religion*. Oxford: Claredon Press.
- Forbes, Christopher
 2003 "Paul and Rhetorical Comparison." Pages 134-71 in *Paul
 in the Greco-Roman World: A Handbook*. Edited by J.
 Paul Sampley; Harrisburg, PA: Trinity Press International.
- Garret, Susan R.
 1989 *The Demise of the Devil: Magic and the Demonic in
 Luke's Writings*. Minneapolis, MN: Fortress.
- Gaventa, Beverly Roberts
 2003 *Acts*. Abingdon New Testament Commentaries.
 Nashville, TN: Abingdon Press.
- Gill, David W. J. and Conrad Gempf, eds.
 1994 *The Book of Acts in its First Century Setting*. Vol. 2.
 Grand Rapids, MI: Eerdmans.
- Graf, Fritz
 1992 "An Oracle against Pestilence from a Western Anatolian
 Town." *Zeitschrift für Papyrologie und Epigraphik* 92:
 267-92.
- Harnack, A.
 1908 *The Mission and Expansion of Christianity in the First
 Three Centuries*. Vol. 1. Translated by J. Moffat. London:
 Williams and Norgate.
- Harrison, J. R.
 2012 "Magic." Pages 10-15 in *New Documents Illustrating
 Early Christianity: A Review of the Greek and Other
 Inscriptions and Papyri published between 1988 and
 1992*. Edited by S. R. Llewelyn, J. R. Harrison, and E. J.
 Bridge; Grand Rapids: Eerdmans.
- 2012 "Artemis triumphs over a Sorcerer's Evil Art," Pages 37-
 47 in *New Documents Illustrating Early Christianity: A
 Review of the Greek and Other Inscriptions and Papyri
 published between 1988 and 1992*. Edited by S. R.
 Llewelyn, J. R. Harrison, and E. J. Bridge; Grand Rapids,
 MI: Eerdmans.

- Hubbard, Moyer V.
2010 *Christianity in the Greco-Roman World*. Hendrickson.
- Keener, Craig S.
2014 *Acts 15:1-23:25: An Exegetical Commentary*. Grand Rapids, MI: Baker.
- Kennedy, George A.
2003 *Progymnasmata: Greek Textbooks of Prose Composition and Rhetoric: Writing in the Greco-Roman World*. Translated by George A. Kennedy. Atlanta: SBL.
- Kistemaker, Simon J.
1990 *Exposition of the Acts of the Apostles*. Grand Rapids, MI: Baker.
- Klauck, Hans-Josef
2003 *Magic and Paganism in Early Christianity: The World of the Acts of the Apostles*. Minneapolis: Fortress.
- Klein, Günter
1969 "Der Synkretismus als theologisches Problem in der ältesten christlichen Apologetik." Pages 262-301 in *Rekonstruktion und Interpretation: Gesammelte Aufsätze zum Neuen Testament*. Beiträge zur evangelische Theologie 50. Munich: Kaiser.
- Klutz, Todd
1999 "Naked and Wounded: Foregrounding, Relevance and Situation in Acts 19:13-20." Pages 258-79 in *Discourse Analysis in the New Testament*. Edited by Stanley E. Porter and Jeffrey T. Reed. Sheffield: Sheffield.
- Kotansky, Roy
1991 "Greek Exorcistic Amulets." Pages 243-77 in *Ancient Magic and Ritual Power*. Edited by Marvin Meyer and Paul Mirecki. Leiden: Brill.
- 1991 "Incantations and Prayers for Salvation on Inscribed Greek Amulets," Pages 107-137 in *Magika Hiera: Greek Magic and Religion*. Edited by C. A. Faraone and D. Obbink. Oxford: Oxford University Press.
- Krodel, Gerhard
1986 *Acts*. Minneapolis: Augsburg.
- Marshall, I. H.
1980 *Acts*. TNCT. Downers Grove: Intervarsity Press.



- Marshall, I. H. and David Peterson, eds.
1998 *Witness to the Gospel: The Theology of Acts*. Grand Rapids: Eerdmans.
- Neil, William
1973 *The Acts of the Apostles*. London: Oliphants.
- Nock, A. D.
1972 "Greek Magical Papyri." Pages 176-94 in *Essays on Religion and the Ancient World*. New York: Oxford.
- Ogden, Daniel
2009 *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds: A Sourcebook* New York: Oxford.
- Parsons, Mikeal C.
2008 *Acts*. Paideia Commentaries on the New Testament. Grand Rapids: Baker.
- Pohill, John B.
1992 *Acts*. New American Commentary. Nashville: Broadman.
- Preisendanz, Karl, Erich Diehl, and Samson Eitrem, eds.
1977 *Papyri Graecae magicae: Die griechischen Zauberpapyri*. Vol. 3 Indexes. 3 vols. Sammlung wissenschaftlicher Commentare. Leipzig: B. C. Teubner.
- Rosengren, K. E.
1976 "Malinowski's Magic: The Riddle of the Empty Cell," *Current Anthropology* 17: 667-85.
- Rothschild, Clair
2004 *Luke-Acts and the Rhetoric of History*. Tübingen: Mohr Siebeck.
- Segal, Alan F.
1981 "Hellenistic Magic: Some Questions of Definitions." Pages 349-75 in *Studies in Gnostic and Hellenistic Religions*. Edited by R. Van den Broek and M. J. Vermaseren. Leiden: Brill.
- Schmitz, Otto
1927 "Der Begriff *δύναμις* bei Paulus." Pages 139-167 in *Festgabe für Adolf Deissman*. Tübingen: Mohr.
- Shauf, Scott
2005 *Theology as History, History as Theology: Paul in Ephesus in Acts 19*. New York: Walter de Gruyter.
- Walasky, Paul W.
1998 *Acts*. Westminster Bible Companion. Louisville, KY: Westminster John Knox.

Wax, Murray and Rosalie

1963 "The Notion of Magic." *Current Anthropology* 4: 495-518.

Witherington III, Ben.

2009 *New Testament Rhetoric: An Introductory Guide to the Art of Persuasion in and of the New Testament*. Eugene, OR: Cascade Books.

1998 *The Acts of the Apostles: A Socio-Rhetorical Commentary*. Grand Rapids, MI: Eerdmans.



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY