

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. 40 Let all things be done decently and in order.

Paul's Ministry Expands at Ephesus

ACTS 19:8 *And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. 11 And God wrought special miracles by the hands of Paul: 12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.*

We have noted in our introduction to Ephesus {See page 477 of these notes} the fact that the church of Ephesus that was founded by the Apostle Paul, and established by the Apostle Paul, and grounded by Paul, and by other followers of the Apostle Paul. No other church founded by the Apostle Paul had so much help in learning Paul's doctrines. ACTS 20:31 further tells us in Paul's own words that he spent three years in Ephesus establishing the church at Ephesus. We find here in ACTS 19:9 and 10 that he spent two years in the school of one Tyrannus, which seems to be the main place that this church of Ephesus was founded. Additionally it is noted in Paul's own words again (found in ACTS 20:20 & 21) where this church of Ephesus was founded: "*I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*" Further we have noted in both ROMANS 16:3-5, and 1 CORINTHIANS 16:19 that there was a church in Ephesus in the house of Aquila and Priscilla, close associates, fellow students, and followers of the Apostle Paul. We do not read here in ACTS 19:8-12 of any so called mega-church here at Ephesus, and yet the fame of the Apostle Paul, and the church at Ephesus was such that in the space of two years all they that dwelt in Paul's Asia heard the word of the Lord Jesus, both Jews and Greeks! {ACTS 19:10}.

Let's study the above verses a little closer. ACTS 19:8 *And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.* By now we know the pattern of the Apostle Paul was to go to the Jewish synagogue in every city he visited upon his arrival at that particular city. And ACTS 18:19 indeed tells us that this is exactly what the Apostle Paul did upon his first arriving at Ephesus. ACTS 18:19 *And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.* ACTS 18:20 further tells us that: *When they desired him to tarry longer time with them, he consented not;...* However Paul has now returned to Ephesus, and has once again gone into the synagogue to reason with the Jews. Perhaps the twelve or so disciples that he has recently met with went with him, and may have been a part of that assembly themselves. We don't know this to be a fact for the scripture doesn't tell us one way or the other. One thing is clear however, Paul once again visited this Jewish synagogue as soon as he could upon his latest arrival here at Ephesus. And he was allowed to speak boldly at this synagogue for three months! That is a lot longer than he was allowed to stay in many previous cities that he visited.

There are three key words found in ACTS 19:8 that we will look at a little closer: the words "boldly," "disputing," and "persuading."

The word "boldly" as used in ACTS 19:8 is a verb that is used mostly in scripture in connection with the Apostle Paul that shows his boldness, and confidence, and his freedom of speech. This is the kind of boldness, and confidence, and freedom of speech that commonly comes out of the mouth of one full of the Holy Ghost, and it is the power of the Holy Ghost that can be felt in the ears of the hearer when such words are boldly spoken. In other words there is Divine Power behind these words that are Holy Ghost inspired, and spoken so boldly. The Greek verb that is used here, is *parrhesiazomai* {par-hray-see-ad'-zom-ahee}, number 3955 in The Strong's Greek Concordance, and

means speaking with freedom, showing confidence and assurance with what is being said. This same Greek word is used eight times in association with the Apostle Paul and his preaching. This boldness of speech, and preaching came a result of being full of the power of the Holy Ghost. Powerful Holy Ghost inspired preaching demands our attention, so we know that when the Apostle Paul spoke with this Holy Ghost inspired “boldness,” people listened, and took note of what was being said. That doesn’t mean the hearer always agreed with what was being said, but there wasn’t any doubt either on what he meant.

Study the following verses and their surrounding texts out, and see for yourself how the Apostle Paul spoke with Holy Ghost inspired boldness. ACTS 9:27 *But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly <3955> at Damascus in the name of Jesus.* ACTS 9:29 *And he spake boldly <3955> in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.* ACTS 13:46 *Then Paul and Barnabas waxed bold <3955>, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.* ACTS 14:3 *Long time therefore abode they speaking boldly <3955> in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.* ACTS 26:26 *For the king knoweth of these things, before whom also I speak freely <3955>: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.* EPHESIANS 6:20 *For which I am an ambassador in bonds: that therein I may speak boldly <3955>, as I ought to speak.* 1 THESSALONIANS 2:2 *But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold <3955> in our God to speak unto you the gospel of God with much contention.*

Closely akin to this word “boldly” is the Greek noun parrhesia {par-rhay-see'-ah}, number 3954 in The Strong’s Greek Concordance, which also translates into our English as “boldly,” and “boldness.” Let’s look at how this word is used in the early chapters of ACTS in association with Peter.

ACTS 4:13 *Now when they saw the boldness <3954> of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.* Those that marvelled at the boldness of Peter and John were the members of the Jewish Sanhedrin there in Jerusalem. In ACTS 4:8 it is noted that Peter, filled with the Holy Ghost, was the one who spoke so boldly to these Jewish rulers and elders. Later in ACTS 4 we find this same word “boldness” used twice again. ACTS 4:23 *And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. 24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: 25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done. 29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness <3954> they may speak thy word, 30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. 31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. <3954>* Note in these scriptures how the word “boldness” points to the power that was to be manifest in the words spoken out of the mouths of the Holy Ghost filled Apostles.

The next word we will look at is “disputing” found here in verse 8 and verse 9. ACTS 19:8 *And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.* We have run across this word “disputing” before in our studies of the Apostle Paul. The word “disputing” conjures up the thought in our mind of a heated argument, however the Greek word used here doesn’t immediately convey this sharp of a meaning. The

Greek word used here is *dialogomai* {dee-al-eg'-om-ahee}, number 1256 in the Strong's Greek Concordance, and is the same word translated "reasoned" in ACTS 17:2 when Paul first visited Thessalonica. ACTS 17:2 *And Paul, as his manner was, went in unto them, and three sabbath days reasoned <1256> with them out of the scriptures,...* We found the same word in ACTS 17:17 when Paul first visited Athens. ACTS 17:17 *Therefore disputed he <1256> in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.* We noted that this word "disputed" used in ACTS 17:17 is also probably better translated "reasoned." In ACTS 18:4 we find Paul as he first visits Corinth. ACTS 18:4 reads: *And he reasoned <1256> in the synagogue every sabbath, and persuaded the Jews and the Greeks.* ACTS 18:19 uses this same Greek word, and reads: *And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with <1256> the Jews.* Here in ACTS 19:8, (and ACTS 19:9) the meaning is the same, that is, Paul was reasoning, and using persuasive arguments to boldly make his point. The best translation of this Greek word *dialogomai* {dee-al-eg'-om-ahee}, number 1256 in the Strong's Greek Concordance, to my way of thinking is found in ACTS 20, where we find it translated twice as "preached," or "preaching." ACTS 20:7 *And upon the first day of the week, when the disciples came together to break bread, Paul preached <1256> unto them, ready to depart on the morrow; and continued his speech until midnight. 8 And there were many lights in the upper chamber, where they were gathered together. 9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, <1256> he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. 11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. 12 And they brought the young man alive, and were not a little comforted.* Essentially that also was what Paul was doing here in ACTS 19:8 & 9, preaching in the synagogue, and preaching in the school of Tyrannus. This was persuasive preaching.

Which brings us to our third word of ACTS 19:8 "persuading:" *And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.* The Greek word used here is *peitho* {pi'-tho}, number 3982 in the Strong's Greek Concordance, meaning to induce one by words to believe. There is strong conviction behind these words of persuasion that the Apostle Paul was using in his preaching, and this strong conviction came from the Holy Ghost, who was the power behind these persuasive words. Another word that translates in our English from the Greek word *peitho* {pi'-tho}, number 3982 in the Strong's Greek Concordance, is "confidence." Paul uses this Greek word *peitho* {pi'-tho}, number 3982 in the Strong's Greek Concordance, as "confidence" in the following words from PHILLIPIANS 1:6 -- *Being confident <3982> of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:...* Similarly Paul uses this same Greek word *peitho* {pi'-tho}, number 3982 in the Strong's Greek Concordance, in this discourse found in ROMANS 8:38 & 39. ROMANS 8:38 *For I am persuaded, <3982> that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Before we comment on verses 9 and beyond, recall from ACTS 18:26 that Apollos had already spoken boldly at the synagogue in Ephesus, and Aquila and Priscilla had to take him aside, probably unto their own home, and expound unto him the way of God more perfectly. In other words they taught him Paul's gospel. Howbeit Paul's gospel was never really more than introduced in these Jewish synagogues every where that Paul went. We mentioned earlier that the three months he was allowed to speak at this Ephesian synagogue was a lot longer time than he was allowed to stay in many previous cities that he visited. In ROMANS 1:16 Paul writes a little of why it was he went to the Jewish synagogues first in nearly every city he visited: ROMANS 1:16 *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.* However ACTS 19:9 explains the usual treatment Paul also received in nearly every city he visited, stating; ACTS 19:9 *But*

when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them,...

What we see in this portion of ACTS 19:9 is three steps that many synagogue hearers took in separating themselves from the Apostle Paul and his gospel. First of all they were hardened, meaning there was a hardening of their hearts; secondly they believed not; and thirdly they spoke evil of Paul's gospel. Let's examine these three thoughts a little closer.

ACTS 19:9 *But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them,...* This is the first time in the New Testament we find the Greek word translated into our English as "hardened." The Strong's Greek Concordance tells us that this Greek verb is number 4645 skleruno {sklay-roo'-no}, a rarely used word found in the New Testament only six times. It speaks of being obstinate or stubborn. Probably the most famous person in scripture who hardened his heart was Moses' Pharaoh, who is referenced some eighteen or nineteen times in EXODUS as having his heart hardened against letting the children of Israel go. Moses' Pharaoh was an obstinate and stubborn man, to say the least, and the scripture tells us that it was the Lord who hardened Pharaoh's heart for the purpose of showing Israel His Almighty delivering power. The Apostle Paul explains this a little in ROMANS 9, where we also once again find this same Greek word 4645 skleruno {sklay-roo'-no} used. ROMANS 9:15 *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*

The Apostle Paul in his letter to the HEBREWS explains a little more concerning this obstinate and stubborn hardened heart attitude, and uses this same Greek word 4645 skleruno {sklay-roo'-no} four more times in the following text. HEBREWS 3:7 *Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, 8 Harden <4645> not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. 11 So I sware in my wrath, They shall not enter into my rest.) 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another daily, while it is called To day; lest any of you be hardened <4645> through the deceitfulness of sin. 14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; 15 While it is said, To day if ye will hear his voice, harden <4645> not your hearts, as in the provocation. 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? 18 And to whom sware he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief. ...4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden <4645> not your hearts.*

The second fact noted in ACTS 19:9 is that some, (divers), believed not. ACTS 19:9 *But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them,...* The Greek word translated "believed not" here in ACTS 19:9 is apeitheo, number 544 in the Strong's Greek Concordance, meaning to refuse to be persuaded, to refuse to believe, to refuse or withhold belief, to refuse belief and obedience, not to allow one's self to be persuaded, and not to comply with. Apeitheo in the New Testament is translated into our English "believe not" 8 times, "disobedient" 4 times, "obey not" 3 times, and "unbelieving" 1 time.

We have come across this Greek word apeitheo twice before in this study on the life of the Apostle Paul, once in ACTS 14:2, and once in ACTS 17:5. {Review pages 223 and 374-375 of these notes}. ACTS 14:2 *But the unbelieving <544> Jews stirred up the Gentiles,*

and made their minds evil affected against the brethren. ACTS 17:5 *But the Jews which believed not, ~~544~~ moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.*

The phrase "believed not" is found it nineteen times total in scripture. Nineteen is the number that has to do with FAITH. However the phrase "believed not" is exactly the opposite of FAITH. In HEBREWS 11:6 we read that without faith it is impossible to please God, the exact words from the King James version reads: *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.* Without faith equates to "believed not." The first time this word *apeitheo* is used in the New Testament is in JOHN 3:36, which reads: *He that believeth on the Son hath everlasting life: and he that believeth not ~~544~~ the Son shall not see life; but the wrath of God abideth on him.* This scripture probably best defines what it means to "believe not."

The third negative fact noted in ACTS 19:9 is that these unbelieving ones whose hearts here hardened, and believed not, they then *spake evil* of Paul's doctrine before the multitude. ACTS 19:9 *But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them,...* . The Greek verb translated "spake evil" in this verse is *kakologeo* {kak-ol-og-eh'-o}, number 2551 in the Strong's Greek Concordance, meaning to speak evil of, or to curse. This word *kakologeo* is not as strong a word as blasphemy, but rather carries the thought of speaking disrespectfully of an elder. *Kakologeo* is criticizing language, or denouncing language, or language that slandered and discredited the gospel of the Apostle Paul.

The Doctrine of Separation

Three months Paul, under the inspiration of the Holy Ghost, confidently reasoned and preached with persuasive preaching unto those who attended the synagogue at Ephesus, but when those who hardened their unbelieving hearts made noise, and spoke disrespectful of the doctrine of the Apostle Paul, it left Paul with little choice than to preach in places other than the formal setting of the Jewish synagogue. Thus the last half of ACTS 19:9 reads: *...he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.*

This really is a remarkable portion of scripture, and once we understand what took place here, we have the foundation set for the establishment of one of the most solid churches founded by the Apostle Paul, for it is in this setting of the reasoning, and persuasive preaching that took place *...daily in the school of one Tyrannus...* that we find the solid foundation being laid that became the church at Ephesus, which was built upon daily for the space of two years by the Apostle Paul himself.

The last half of ACTS 19:9 again reads: *...he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.* Let's focus in on the fact that two things had to take place before there could be any real spiritual growth in the disciples there at Ephesus. First the Apostle Paul had to get out of the environment that stunted Christian growth, so he departed from them that were of hardened, unbelieving hearts. And secondly he separated the disciples, the believers, and the ones who really wanted to learn Paul's doctrine, and he brought them to "the school of one Tyrannus." "The school of one Tyrannus" was apparently a rather large building, a school, or a meeting hall of some kind, where the Apostle Paul was allowed to preach and teach. One historian notes that he was allowed to preach in the school of Tryannus for about five hours a day, apparently when the school was not being used for a school. The school of Tyrannus is rendered in one Arabic version; "in the dwelling house of one of the great men." Brother Copley notes that Tyrannus is a Greek word, which mean prince, or Lord, and other authors add to this that Tyrannus also means king or nobleman. Obviously then it seems that Tyrannus was a man of high esteem, a great man in the eyes of the Ephesians, whom, no doubt, was converted to Christianity by the Apostle Paul. No other information is given concerning Tyrannus in scripture. It was from Ephesus that the Apostle Paul penned his epistle known as 1 CORINTHIANS, where he writes in 1 CORINTHIANS 1:26 *For ye see your calling, brethren, how that not many wise men after*