

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*

the flesh, not many mighty, not many noble, are called: Tyrannus may have been one of the few noblemen, whom Paul references here as the *...not many mighty, not many noble...* who are called, that separate themselves from following after worldly things, and spend the rest of their lives pursuing after the things of eternal value.

All the Old Testament worthies of faith knew the doctrine of separation, for their lives reflected the fact that they lived different than the majority around them. They lived by faith, and that is how they separated themselves from others. The same is still true today. In other words the full overcomers will come from among those who live the doctrine of separation.

Let's examine this doctrine of separation and see what it is. Sanctification is a word that in part means to be set apart, (separated if you will), set apart for God's use. The reason for mentioning sanctification here is for help in defining what the doctrine of separation is. The first time we find a word of sanctification in scripture is in GENESIS 2:3 *And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.* Stated another way, the seventh day was set apart unto God as a day of rest, a day free from work, a day set apart for the service of God. It was a separate day from the other days of the week. The day we meet that is set apart for the service of God according to New Testament Doctrine is the first day of the week, Sunday, a separate day for worship from the rest of the week. {Study JOHN 20:19; ACTS 20:7; and 1 CORINTHIANS 16:2.}

Let's consider Abraham for a moment. GALATIANS 3 and ROMANS 4 define Abraham as the father of those which are of faith. {Study GALATIANS 3:6-9.} Abraham before he could become that great man of faith had to make choices of separation that is first talked about in GENESIS 12:1. GENESIS 12:1 *Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:...* . In other words, Abraham, even before God changed his name from Abram unto Abraham, and was told of the Lord to separate himself from the land that he now dwelt in, and to separate himself from his relatives, and to separate himself even from his father's house, and to separate for this purpose, to come *...unto a land that I will shew thee:...* . We see here many degrees of separation, and many steps to separation. These were just the first of many steps of faith that Abraham took throughout his life that separated him, set him apart from other men, and in the end made him that great man of faith that he became. Study GENESIS 15:18-21, and NEHEMIAH 9:7 & 8, and ACTS 7:2-4, and see how Abraham separated himself from his own country, and his own family, and dwelt in the land of Canaan. GENESIS 13 further tells the additional steps of how Abraham and his herdmen had to separate themselves from Lot and his herdmen. Let's read this story of separation.

GENESIS 13:7 *And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.*

8 *And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. 9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. 10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. 11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. 12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. 13 But the men of Sodom were wicked and sinners before the LORD exceedingly. 14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. 18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.*

Note in this story of GENESIS 13 how that Abraham went by faith, and how Lot went by sight. Lot first lifted up his eyes in verse 10 and saw the attractiveness of the

world. Then Lot chose to dwell in the world in verse 11, and Lot moved in with the wicked and sinners in verse 12 & 13. The last thing we read about Lot is found in 2 PETER 2:7, where we read that *...Lot, vexed with the filthy conversation of the wicked:...*

As for Abraham, after he separated himself from Lot, he continued to make choices that separated him as the father of them which are of faith. Abraham separated himself from ordinary men by choosing to believe and to trust in God. When Sodom and Gomorrah were to be destroyed, Abraham believed God for the safe keeping of Lot and his family. When Abraham and Sarah were childless well after the normal years of child bearing, Abraham believed God for Isaac. When Abraham was told to offer his only son Isaac unto God, Abraham followed God's instructions, knowing in his heart that God would provide himself a lamb for a burnt offering. After Sarah died, Abraham believed that God would provide a wife for Isaac from among his own kindred, and GENESIS 24, tells us that this was so. All of these events tested the faith of Abraham. All of these events separated Abraham as the father of them which are of faith. Abraham's faith increased to the point where he set his affections on things above, and not on the things of this earth, (COLOSSIANS 3:2), thus we read in HEBREWS 11:10 *For he looked for a city which hath foundations, whose builder and maker is God.* It was this full overcoming faith in God that separated Abraham into one of the Old Testament hero's of faith mentioned in the 11th chapter of HEBREWS.

What we have quickly chronicled in the life of Abraham is the fact that there are many degrees of separation that will be found in the life of all full overcomers. Stated another way, all full overcomers will become full overcomers by living a life of faith that separates them from even other believers. The same was true of all of the Old Testament worthies of faith mentioned in HEBREWS 11.

What separated Enoch from his piers? Enoch walked with God, and pleased God by walking in faith, thus Enoch's life was ended by translation, separating him as one of two in the Old Testament who was translated.

Noah found grace in the eyes of the Lord even though he lived in a wicked generation. {Study GENESIS 6:5-9.} Noah separated himself from the men of his generation by believing God, and following God's instructions on building an ark. 2 PETER 2:5 calls Noah "a preacher of righteousness." To whom did Noah preach? Noah preached to those of his wicked generation while he was preparing the ark God had commanded him to build. {Study 1 PETER 3:18-22.} There was a wide and vast separation between Noah, and the men of his generation. GENESIS 6:3 indicates that it may have taken Noah 120 years to build the ark. This means that Noah was "a preacher of righteousness" a minimum of 120 years.

Study all the lives of those mentioned in HEBREWS 11, and notice what separated them from even other believers. In all cases it was their faith in God, and their steps of faith that separated them from their piers. Yes, even Rahab took several steps of faith that separated her from the unbelievers of Jericho, and because of her faith, and her willingness to be separated and counted among the believers in God, only she and her household were saved during Israel's conquest of Jericho. *By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.* {HEBREWS 11:31.} By faith Rahab even became one of the Grandmothers of Jesus! {MATTHEW 1:5.} By faith Rahab even got mentioned by name in HEBREWS 11:31.

Rebekah in GENESIS 24 is a type of the Bride of Christ. In that 24th chapter of GENESIS, Abraham is a type of God the Father, and Isaac is a type of Christ. Abraham's servant (Eliezer) is a type of the Holy Ghost in GENESIS 24. We read this fact starting in GENESIS 24:53 *And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah:...* This raiment and jewelry given to Rebekah was hers to keep as a token of the love that Isaac had for her, however it was up to Rebekah whether or not to accept these gifts, or put any of these items on. (We know she accepted these gifts, and took her place of being engaged to Isaac). These gifts that Abraham's servant gave Rebekah were different than the gifts he gave the rest of the family. The reason why this was to separate (to cleave asunder) her from everyone else. There is a Greek word *merismos* {mer-is-mos'} (number 3311 in the Strong's Concordance) that expresses this kind of separation, that also translates into English as "dividing asunder." We find this word in HEBREWS 4:12 *For the word of God is quick, and*

powerful, and sharper than any twoedged sword, piercing even to the dividing asunder <311> of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. What we need to recognize here in relation to the story of Rebekah in GENESIS 24 is that it is the word of God that will separate, not only the believer from the unbeliever, but the believer that will go on with Him from the believer that will not fully go on with Him. Rebekah pictures those that will go on with Him 100%, thus the difference in gifts that she receives figures this kind of separation. Rebekah separated herself from her family in GENESIS 24:58 *And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.*

Another portion of scripture that pictures a bride and bridegroom is THE SONG OF SOLOMON. SONG OF SOLOMON 3:4 reads: *It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.* Sister Alice S. Mooneyhan in her commentary of THE SONG OF SOLOMON 3:4 makes the following comment concerning the "mother's house" in this text: "The Holy Spirit is God's agent, not only in the conviction of sinners in their need of a Saviour, but also in stirring up the saints and drawing them away from the things of the flesh and of the world unto Christ. As Eliezer, the servant of Abraham, went searching for a bride for Isaac; so the Holy Spirit is searching among believers today for one who has an ear for His Voice, that He might reveal more of the truth concerning Christ to that one. The one who is aroused from sleep, even inquires of the watchmen (ministers) if they can tell her where she can find her Beloved. She continues her search until she finds Him. She brings Him into the house of Mother Grace. Grace is the only basis upon which she can have fellowship with Him. Sarah is a figure of the Covenant of Grace, and of Jerusalem above "*which is the mother of us all*" -- GALATIANS 4:26. In TITUS 2:11-13 we have a most precious lesson which Mother Grace teaches us: "*For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.*" Grace does not allow us to be lax in our walk; but she surely teaches us to walk in a wholly separated way. Unless we judge our flesh and walk in a holy manner in this world, we will miss this wonderful Prize that is set before us, we will not be chosen as the Bride of Christ. That one will be a holy person, one who walks godly in this world, one who really is transformed into the image of God's Son. That is the purpose of the Holy Spirit in our lives today, to lead us into a separated walk. He reveals Christ in us, and there is no place for worldly lusts in this training that we receive from Mother Grace." (End of quote from Sister Mooneyhan).

Having now noted and defined what it means to be separated with full overcoming separation, let's focus in on the separation, the division, that took place here at Ephesus between the believers, and the unbelievers. ACTS 19:9 *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.*

Separation was something that the Apostle Paul was very familiar with from the time he was a baby. In ACTS 23:6 Paul states: *...I am a Pharisee, the son of a Pharisee...* . The word Pharisee comes from an Aramaic word meaning "separated." {Study again page 2 of these notes.} This means that the Pharisee chose a manner of life different, a life separate from the general Jewish public. The Pharisee was looked upon by the general Jewish public in high regard. Paul grew up in this "separated" life style. When Paul met our Lord and Saviour Jesus Christ on the road to Damascus, he became even more separated. He became separated from the other Pharisee's, as well as the majority of the Jewish public. There is another word that defines this kind of separation, and that word is sanctification. {Study again pages 35 & 36 of these notes.} Sanctification means to be separated unto God, which men can only enter by faith in Christ Jesus. Sanctification means set apart for Gods use, and is what ROMANS 6, 7, and 8 are all about. Jesus prays for our sanctification in His prayer of JOHN 17, and you will see this if you will study it out. Notice how Jesus prays in the following verses: JOHN 17:14 *I have given them thy word; and the world hath hated them, because they are not*

of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. ACTS 26:18 puts us in notice of the fact that all believers ...are sanctified by faith that is in... Christ Jesus. That is all believers are separated unto God from the world by faith in Jesus Christ.

We know that there are degrees of separation also as some believers apprehend more and more of the word of God than do others. In other words some believers separate themselves apart from other believers because some believers believe more of God's word than do others. As an end result we find that there are different levels of growth among the believers, and there are different inheritances among the believers. From ancient Hebrew times we find that an inheritance consisted of passing property down from one generation to another, with the eldest usually given the larger portion. The value system of God is similar when it comes to inheritance, with the full overcomers obtaining the greatest portion. REVELATION 21:7 tells us: *He that overcometh shall inherit all things; and I will be his God, and he shall be my son.* Now all believers are sons of God by their new birth in Christ Jesus. 1 JOHN 3:1 & 2 tells us: *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.* GALATIANS 3:26 further tells us: *For ye are all the children of God by faith in Christ Jesus.* All of God's children have an inheritance. ROMANS 8:17 explains degrees of heirship. ROMANS 8:17 *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.* We see here that there are heirs, and that there are joint-heirs with Christ. The joint-heirs with Christ are the Bride of Christ, those who were willing to study their Bible, and draw close unto Christ by the leading of the Holy Spirit on a life long quest to obtain God's best, to separate themselves from the world, and popular religious teaching, and follow the Apostle Paul as he followed Christ, and go on to marry Christ Jesus. In REVELATION chapters 2 & 3 seven churches were found in these two chapters, and each church mentioned had different rewards of the Saints. This speaks to us a little of the different inheritances which will be found of the different Saints.

The Apostle Paul, after spending three years with the Saints at Ephesus, left them and continued on a missionary journey. One night he came close to Ephesus and called for the Ephesian elders to meet with him. During this meeting Paul expressed his thoughts to the Ephesian elders, and his words express the spirit of the full overcomer. The full text of his speech can be found in ACTS 20:17-38. Part of that speech found in ACTS 20:32, reads: *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* Note that the inheritance spoken of is given unto them "among all them which are sanctified," that is separated by faith that is in Christ Jesus. This is exactly what the Apostle Paul was called to do, and told of the Lord that he would do in ACTS 26:16-18, words spoken to Paul on the road to Damascus on the day he got saved. ACTS 26:16 *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.* So we find it was right along with God's plan for the Apostle Paul to separate the disciples here at Ephesus, and remove himself, and the disciples from the unbelievers, and begin to further build up the church in Ephesus, *...built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in*

the Lord: In whom ye also are builded together for an habitation of God through the Spirit. (EPHESIANS 2:20-22).

We have noted that the Apostle Paul really lived a life of separation since being born and living the separated life of ...*a Pharisee, the son of a Pharisee...* as noted in ACTS 23:6. The day Paul got saved on the road to Damascus separated him from that legal life of a Pharisee that he grew up with. From that day forward Paul lived his life separated unto Christ, and in time it was revealed unto him that he could achieve a separate goal of some believers, that he could win Christ, not as a Savior, because Jesus Christ was already his Savior, but to win Christ as his Bridegroom! {Study PHILIPPIANS 3:8 & 14.} Paul shared this doctrine everywhere he went, that is every where he found receptive hearts to receive such teaching. So note worthy was Paul's teaching that ACTS 19:10 records: *...all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. Many followed Paul, as we will see as we continue this study, Lord willing. As Paul continued running his race course to win Christ as his Bridegroom, more and more separation took place in his own life. Paul wrote Timothy in 2 TIMOTHY 1:15 This thou knowest, that all they which are in Asia be turned away from me;... . Of course we know that many who followed the Apostle Paul went on to become full overcomers themselves, and have God's best in their own lives, but there also had to be this kind of separation in the life of the Apostle Paul in order for him to achieve God's best also. Thus we read again in 2 TIMOTHY 1:15 This thou knowest, that all they which are in Asia be turned away from me;... . Later again in 2 TIMOTHY 4 Paul would make a final note of the separation that took place between himself and "all men." 2 TIMOTHY 4:16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. 17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.*

Thus we see the separated life of a full overcomer has different degrees, or levels of separated achievements. Each full overcomer has a separate race course to run, and separate obstacles to overcome. Each of these overcoming obstacles can only be overcome by faith! On your own study all of the Old Testament full overcomers and see for yourself that the things they were given to overcome by faith, the very things that made them full overcomers, were not things of their own choosing, nor were they things that they necessarily wanted to do, or could do by themselves, but could only accomplish such things by putting their faith and trust and 100% confidence in God. This 100% faith in God is what separated them from other Old Testament believers. The same holds true for those of us who want to be New Testament full overcomers. God sees to it that we are given things in our life to overcome, things to test our faith, things to separate us even from other believers. Things that are not of our own choosing, nor often times things that we want to face. However if any of us are to have God's best we will have to learn to suffer these very same things with Christ Jesus, who for the joy who was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. {HEBREWS 12:2}. The Apostle Paul has encouraged each and every potential New Testament full overcomer to *...lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. {HEBREWS 12:1 & 2.}*

Let me recall a commentary that was made concerning our study of GENESIS 24, and the story of a Bride for Isaac, that help shed a little more light on what we just read in HEBREWS 12:2. In GENESIS 24:63 Isaac *...saw, and, behold, the camels were coming.* These camels were a means to an end. In Isaac's case the camels were necessary in bringing him his future wife. The camels represent the manifold pleasant and unpleasant providences of God, including all the tests and trials that all full overcomers have sent their way from God the Father. The camels further picture the fact that the full overcomer has learned to recognize the importance of these tests in their everyday life. Rebekah, if she didn't know how when she started this long journey, now knew by the time of GENESIS 24:63 how to daily rise up and mount the camel(s), and she had

learned to ride them like the full overcomer she represents. Jesus too looked far into the future and saw the camels. In fact He sent them ahead, and sees them returning bringing Him his full overcoming bride to be. We see this in HEBREWS 12:1 & 2: *Wherefore* (is a word which takes in mind everything that was said in the verse just prior, and puts a spotlight on the things that immediately follow. The things said just prior to these verses we about the Old Testament worthies of faith; the full overcomers before this church age. The spotlight is now focused on the New Testament full overcomers when Paul uses the word "wherefore" in this verse.), *seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.* The joy that was set before Jesus was to someday have a Bride like unto Himself. She will be riding the camels He sent for her, for most importantly, she will know who sent the camels for her, and why they were sent. In other words she recognizes Him to be the all encompassing important One in her daily life, and that He knows all about the daily tests and trials represented in part by the camels, for He, in His infinite wisdom, sent the tests, the trials, the everyday situations with the knowledge and help of the Holy Ghost to guide her through each of these events. She knows this, having learned this by yielding her life over to Him. In short, she has learned the doctrine of separation.

The Apostle Paul later notes in HEBREWS 13 that Jesus also separated Himself, and went without the camp, and if we are to have the close bridal fellowship with Him, we too must separate ourselves unto Him, and go without the camp. HEBREWS 13:12 *Wherefore Jesus also, that he might sanctify {to separate from profane things and dedicate to God} the people with his own blood, suffered without the gate. 13 Let us go forth therefore unto him without the camp, bearing his reproach.* The word translated "reproach" here in our King James version is a Greek noun used exclusively five times by the Apostle Paul meaning -- a defamation (or shame) such as Christ suffered, for the cause of God, from his enemies. As I once again studied this subject on the doctrine of separation, and some previous notes from HEBREWS 13, I came upon a treasure written for me, and you, concerning this subject. This was written by a wise gifted Bible student. "The important thing here then is not just going without the camp, but why? We are to go forth unto Him bearing His reproach. To walk with Him no matter what. To separate yourself from anything or anyone who would hinder your fellowship and relationship with the Lord. To learn the lessons which Paul has instructed us, and to follow him as he followed Christ. There are things which are not necessarily sinful or wrong which we might do, but would take your time and attention away from the Lord. Things which would hinder your full communion with Him, and would keep you from being a full overcomer. To go without the camp unto Him then is putting Him first in every way, fully surrendered, learning His word, walking in the light of it, and making yourself available to do His will. Following His leading alone, not what someone says, but what the Word says, and more than this, what the Word says to you alone -- you are a unique individual with unique problems, trials and test designed by a loving Father just for you with a set of guide lines designed to help you to be an overcomer and win Christ the prize as bridegroom. Millions of people have been saved, but few have gone without the camp unto Him so they could be prepared for that special place." {End of quote}. {Thank you Mother for your gifted input}.

Thus far in looking a little at this doctrine of separation, which really illustrates how the full overcomer lives a separated wholly dedicated life unto the Lord, we have looked at the separation the Lord brought in Abraham's life that made him the Old Testament worthy of faith that he became, and an example unto all of us who would take such steps us faith that will also bring us that separated high calling of God in Christ Jesus. We have noted that all the Old Testament worthies of faith really lived a separated life from their piers, a life separated by faith, and dedicated unto God, and trusting wholly in Him. We have glimpsed into some of their separated lives. We have further noted that the Apostle Paul too lived such a separated life, and encouraged each of us to

also live a life without the camp, wholly separated and dedicated unto reaching the high calling of God in Christ Jesus. {Study PHILIPPIANS 3:14.}

The children of Israel are given to us to study in the Old Testament as another example of this doctrine of separation; a separation unto the Lord. Let's look at a few scriptures which also further illustrate this point, starting with a text in DEUTERONOMY 7. DEUTERONOMY 7:6 *For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. 7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: 8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.*

In DEUTERONOMY 32 we find a portion of scripture that all the leaders of this world would benefit by knowing. DEUTERONOMY 32:7-12 reads: *Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. 8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. 9 For the LORD'S portion is his people; Jacob is the lot of his inheritance. 10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. 11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: 12 So the LORD alone did lead him, and there was no strange god with him.*

In 1 KINGS 8:53 we read these words of Solomon concerning Israel: *For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.*

Then in NUMBERS 8, (and in many other scriptures), we find that there were degrees of separation even among the children of Israel. In this portion we will find that the Levites were being separated from among the children of Israel, cleansed, and brought before the Lord for the service of the Lord. NUMBERS 8:10 & 11 tells us: *And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: 11 And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD.* Note that the Levites were to be separated unto the Lord ... *that they may execute the service of the LORD.* The Lord in his instructions concerning the Levite goes on to state in NUMBERS 8:14 and 16: *...14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. ...16 For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me.* So we see that the Levites were separated unto the Lord, and wholly given unto the Lord, to do the service of the Lord, and are an example to us that there are those who are the children of God who will become separated unto the Lord, and wholly given unto the Lord, to do the service of the Lord; from such a people will the joint-heirs with Christ. {Study ROMANS 8:17.}

Jesus told his disciples in LUKE 6:22 *Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.* One of the things Jesus was emphasizing in this verse is that there is a separation between the believer and the unbeliever. The Apostle Peter, one who heard these very same words of Jesus as He spoke them live, later wrote in 1 PETER 4:14 *If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.*

To conclude this portion on the doctrine of separation, (and this is a large subject in scripture from which we have only noted a portion), let's look at a few verses written by the Apostle Paul in 2 CORINTHIANS 6. 2 CORINTHIANS 6:14 *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16*

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye *separate*, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Having looked at little at the doctrine of *separation*, let's get back to our text in ACTS 19 and examine what kind of work God was able to do in Ephesus because of the fact that there were those in Ephesus willing to *...come out from among them, and be ye separate*. {2 CORINTHIANS 6:17} ACTS 19:9 *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.*

Recall that this word "disputing" in verse 9 means reasoned; had discussions; and gave addresses unto. The disciples that *separated* themselves from among the unbelievers and those who believed not, listened daily to the reasoning, the discussions, and the Holy Ghost inspired teaching and preaching of the Apostle Paul. No doubt it was much like the times we have at camp listening to the teachings of Brother Hawkins.

Verses 10 through 12 begins to explain a little of what took place at Ephesus as a direct result of Paul being able to *separate* the disciples from the unbelievers who were holding back their spiritual progress. ACTS 19:10 *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.*

Note in verse 10 that the preaching and teaching and reasoning of the Apostle Paul became so widely known that *...all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks*. "All they which dwelt in Asia" incorporates the area within which the seven churches of REVELATION 1:4 & 11 are founded. REVELATION 1:11 reads: *Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea*. What Jesus said unto the seven churches which are in Asia (Paul's Asia) is found in REVELATION chapters 2 & 3. Recall back in ACTS 16:6 as Paul started his second missionary journey that he was *...forbidden of the Holy Ghost to preach the word in Asia*, but now we find here in ACTS 19:10 that *...all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks*. In other words it was Paul's gospel message that got expounded throughout all of Paul's Asia! Who preached and taught Paul's gospel message at this time throughout all of Paul's Asia? It was those disciples who *separated* themselves from the unbelievers who helped spread Paul's gospel throughout all of Paul's Asia. Word of mouth is often the best advertisement, and as we will see as we continue studying this 19th chapter of ACTS, that there were many things that happened in Ephesus because of Paul's preaching the gospel there at the school of one Tyrannus, so much so that *...all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks*. Recall also in ROMANS 2:16 that Paul wrote concerning a day *...when God shall judge the secrets of men by Jesus Christ according to my gospel*. Paul's gospel message was first taught in Paul's Asia in Paul's day during the time frame of ACTS 19:10 when this statement was written: *...all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks*. This also means that all of the seven churches of REVELATION 2 & 3 are responsible to know Paul's gospel! Yet how many churches today even expound upon Paul's doctrines? God only knows the answer to such a question, but take note for yourself of those churches who do expound upon Paul's gospel, and those who don't. Statements such as "my church doesn't believe in that," probably are of the kind that truly separates the believers from the unbelievers, much like those of ACTS 19:9.