

forth with orders, hence an apostle.

Having thus defined an apostle, and having examined a little more about Timothy and Erastus, perhaps now we better appreciate the magnitude of ACTS 19:22. ACTS 19:22 *So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.* We could easily think of ACTS 19:22 like this: *So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus;* (fellow Apostles well trained and taught in Paul's gospel, having learned Paul's doctrine from the Apostle Paul himself, with the aid and unction of the Holy Ghost,) *but he himself stayed in Asia for a season.*

When we read in verse 22 that Paul *...stayed in Asia for a season...* it means he remained in Ephesus for an undetermined period of time. ACTS 20:31 helps us determine how much longer Paul stayed in Ephesus, for ACTS 20:31 tells us in part that Paul noted to the Ephesian elders *...that by the space of three years I ceased not to warn every one night and day with tears.* Thus we see that the Apostle Paul was in Ephesus preaching the word of God *...the space of three years...* in total time.

The Craftsmen Cause a Great Uproar at Ephesus

ACTS 19:23 *And the same time there arose no small stir about that way.* ACTS 19:23 introduces us to the concluding events while Paul was at Ephesus. Let's look at these words a little closer: *...there arose no small stir about that way.* To put it in words we may better understand, Luke is writing that there was a great disturbance in Ephesus, which was a direct result of the preaching and teaching about the Lord Jesus, and the expounding of the word of God by the Apostle Paul, and his followers. The phrase "*no small stir*" is found one other time in scripture, and that being in ACTS 12:18 after Peter had escaped from Herod's jail, having been set free by the angel of the Lord. ACTS 12:18 reads: *Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.* Here in Ephesus the uproar would be among the silversmiths, and the craftsmen, who made shrines for their goddess Diana, as to what was become of their trade because of the preaching of the Apostle Paul, and the word of God, which had been so magnificently magnified here at Ephesus. So the words "*no small stir*" signal a great commotion was beginning to take place.

Now take note, and pay particular attention to the words "*about that way.*" "*About that way*" references the way of God, the way of the Lord, and the way of the Christians who had been taught by the Apostle Paul here at Ephesus. {Review pages 472-474 of these notes}.

Saul of Tarsus, (the former Apostle Paul before he got saved), once himself pursued those "*about that way.*" We read this in ACTS 9:2 *And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.* There is a bit of irony here. Saul of Tarsus pursued those "*about that way,*" and during that pursuit he saw "*the Lord in the way*" (ACTS 9:27), and the Lord Jesus, who is "*the way, the truth, and the life*" (JOHN 14:6), changed Saul of Tarsus "*in the way*" unto the Apostle Paul, as noted once again in ACTS 26:16-18. (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.*) Approximately three years after this encounter with the Lord Jesus on the road to Damascus we read in ACTS 9:27 that *...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 at Damascus in the name of Jesus.* Very few accepted Paul's message at that time, but that didn't stop the Apostle Paul from preaching "*about that way.*" When Paul first came to Philippi there was a damsel who *...cried, saying, These men are the servants of the most high God,*

which shew unto us the way of salvation. {ACTS 16:17}. Her message may have been spoken in a mocking tone, but never the less this was a true statement: *These men are the servants of the most high God, which shew unto us the way of salvation*. The message of Paul about Jesus concerning the way of salvation was then expounded throughout the regions round about Philippi, and beyond, to the point that we read in ACTS 17:6 that *...These that have turned the world upside down are come hither also...* . This statement was made by some Jews of Thessalonica who didn't what to hear Paul's gospel message, that Jesus indeed is *...the way, the truth, and the life...* (JOHN 14:6); that by Him *...is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek...* (ROMANS 1:16); and that *...Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.* (ACTS 4:12).

In ACTS 18:24-28 we are introduced unto that great orator, Apollos, a Jew that was born at Alexandria, Egypt. In ACTS 18:25 we find that he knew something of the way of the Lord, but he wasn't up to date with the events concerning Jesus, so Aquila and Priscilla, disciples of the Apostle Paul, took Apollos, and expounded unto him the way of God more perfectly. ACTS 18:25 and 26 tells it like this: *This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.* Apollos, with his mighty knowledge of scripture, and his eloquent speech, then was able to further expand Paul's gospel message concerning the way, *...For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.* (ACTS 18:28).

Here in Ephesus, where Apollos was shown the deeper truths of that way, the Apostle Paul came and preached for three years about the way of the Lord. The way of the Lord that Paul preached was that Jesus Christ *...was buried, and that he rose again the third day according to the scriptures...* (1 CORINTHIANS 15:4). There were also those here at Ephesus who didn't like hearing about that way, and they expressed their displeasure in ACTS 19:9, which again reads: *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.* It was after this time *...that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks...* (ACTS 19:10). Furthermore we read in ACTS 19:11-20 who that many special miracles were wrought by the hands of Paul (verse 11), and that the word of God, and the name of Jesus was magnified (verses 17 & 20), and that many gave up their curious arts, and burned their worldly books before all men there at Ephesus, (verse 19). They then followed the way of Christ. This then is the essence of how the preaching of the Apostle Paul, and the word of God, which had been so magnificently magnified here at Ephesus, got the attention of those who made their living making shrines, and idols of the Ephesian goddess Diana, and caused them to rebel "*about that way*" that Paul taught, (ACTS 19:23). ACTS 19:23 *And the same time there arose no small stir about that way.*

The events of ACTS 19:24-41 occurs in one day. This got me to thinking about the importance of one day, not that we are to esteem, or regard one day above another, for ROMANS 14:5-9 indicates otherwise. (ROMANS 14:5 *One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. 6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. 7 For none of us liveth to himself, and no man dieth to himself. 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.*) HEBREWS 13:8 tells us that *...Jesus Christ the same yesterday, and to day, and for ever.* So then think of it like this, it is Jesus Christ who makes a day, any day, important, and it has always been that way, and will always be that way, for again *...Jesus Christ the same yesterday, and to*

day, and for ever. And without Jesus Christ in our life, and in our every day, we are wasting our time, and wasting our days. With Jesus Christ in our life, our day is enriched, and complete.

Let's think of a day this way. In GENESIS 1:5 we first read the word "day" in scripture, and right off the bat, the word "day" points us to Jesus. Let me explain. GENESIS 1:5 in part reads: *And God called the light Day,...* . It is hard for me to read the words "the light" in scripture without thinking of Jesus. JOHN 8:12 reads: *Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.* Thus we find that Jesus is the light of the world, *...And God called the light Day,...* . In other words think of Jesus as "the Light" of Day. In LUKE 1:78 Jesus is called "*...the dayspring from on high,...*" so Jesus really is our Day, and "the light" of our day.

Who did Saul of Tarsus see in the middle of the day on the road to Damascus that was brighter than the noon day sun? {Study again ACTS 9:3; 22:6; and 26:13.} It was the very same Jesus whom we just read about in JOHN 8:12 that is "the light of the world," that is "the light of life," that is the light of day. {Study also JOHN 9:5.} That bright light of Jesus blinded old Saul of Tarsus on the road to Damascus for a three day period of time, but in the process of having his natural eyes blinded, Saul of Tarsus' spiritual eyes were greatly enlightened, and that day became the most important day of his life up to that point in time of his life, for that was the day he received everlasting life; that was the day he was born again. And the day that each believer accepts Jesus Christ as his or her own personal Saviour is the most important day of their life up to that point in time. Each and every day after that is enriched, and more complete because of Jesus being in their life, and the more so as they yield their lives unto Him.

We are told in JOHN 1:7 that John the Baptist *...came for a witness, to bear witness of the Light, that all men through him might believe.* That Light was Jesus. Again we are told in ACTS 26:16-18 how that the Apostle Paul was instructed of Jesus to go to the Gentiles, *...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.* (ACTS 26:18). Again that Light they were to turn unto was Jesus. Now let's go back and read GENESIS 1:4 & 5 with what we have just learned about "the light" of Jesus in mind. GENESIS 1:4 *And God saw the light, that it was good: and God divided the light from the darkness.* 5 *And God called the light Day, and the darkness he called Night.* For illustrative purposes let's read this portion like this: GENESIS 1:4 *And God saw the light, (Jesus) that it was good: and God divided the light (Jesus) from the darkness.* 5 *And God called the light (Jesus) Day, (Jesus) and the darkness he called Night.* In short here is what we are saying, it is Jesus who is our Day, it is Jesus who is the light of each and every Day, it is Jesus who is most important each and every Day, and it is Jesus who makes each day important, for once again *...Jesus Christ the same yesterday, and to day, and for ever.*

Now back to the thought of the importance of one day. We have just noted it is Jesus who makes each and every day important. And He creates a new day, an important new day everyday; *...behold, now is the accepted time; behold, now is the day of salvation.* There are those that are getting saved everyday, thus this day become the most important day of their life. For the believer each and every day presents a new challenge, a new day of opportunity to trust the Lord, a new day to walk with the Lord, and allow Him to take us to new heights. May we *"...walk worthy of the vocation wherewith ye are called..."* each and every day.... {EPHESIANS 4:1}. May we *"...walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; 12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son..."* each and every day... {COLOSSIANS 1:10-13}. May we *"...walk worthy of God, who hath called you unto his kingdom and glory..."* each and every day {1 THESSALONIANS 2:12}. May we one day too be translated like Enoch of old who every day walked with God, and believed God, and diligently sought God, {study HEBREWS 11:5 &

6}. May we realize each and every day, like David the Psalmist did, that *...The steps of a good man are ordered by the LORD: and he delighteth in his way.* {PSALMS 37:23}.

Let's now consider one more line of thinking concerning the importance of a day. There are a lot of chapters in the Bible that take place during one day! There are more chapters in the Bible in which the majority of the events described therein take place in one day. Why is this? To emphasize unto us the fact that it is Jesus Christ who makes any day, and each and everyday important.

Here are a few examples of one day events that occupy a chapter, or the majority of a chapter of the Bible. Study EXODUS 14 and see the children of Israel cross the Red Sea. The events of that memorable day are contained in this one chapter; one day often referenced many times in scripture; one day that illustrates the importance of knowing Jesus as the redeemer; one chapter that defines the salvation of the Lord. EXODUS 14:13 *And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.*

The events of ACTS 2:1-41 occur in one day, and occupy the majority of the 2nd chapter of ACTS. ACTS 2:1-41 occur on the day of Pentecost, and define what it means to be a Pentecostal. On that day *...they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.* {ACTS 2:4}. On that day, Peter, who some fifty days earlier had denied that he even knew Jesus, preached his first Holy Ghost inspired sermon, and ACTS 2:41 tells us that around three thousand souls were saved that day there at Jerusalem! This was another day that was long talked about, and still is, concerning the importance of receiving the Holy Ghost after having believed in Jesus as your personal Saviour!

The events of ACTS 7 occur in one day, and it was a defining day in New Testament history. For on that particular day, a man named Stephen, full of the power of the Holy Ghost, preached a sermon still being heard today! There were no recorders in Stephen's day, no television or radio coverage, nor were there any professional reporters privileged to hear Stephen's private Holy Ghost inspired sermon. Yet there was one young man who heard every word Stephen spoke, and each of these words pricked his conscience like a hot iron for many days to come. The young man who heard the words of Stephen recorded for us in ACTS 7 was Saul of Tarsus! Yes Saul of Tarsus later got saved in large part due to the Holy Ghost inspired words of Stephen. Years later still, the Apostle Paul, the former Saul of Tarsus, recalled these very same Holy Ghost inspired words of Stephen again unto Luke, who wrote them down in a letter to O' Theophilus, which we now have in ACTS 7. How important was that day? Stephen died that very same day, yet his testimony of that now famous day lives on today, and further emphasize unto us the fact that it is Jesus Christ who makes any day, and each and everyday important. Study that sermon on your own some time and see the Old Testament unfolded in a few short verses. And hear Stephen's words of ACTS 7:56 *...Behold, I see the heavens opened, and the Son of man standing on the right hand of God.*

The point of this whole discussion then is to note that each and every day is important in our Christian lives, for each and every day is ordained of the Lord, and will have some far reaching purpose to it, especially if we allow Jesus to be first place in our lives. Stephen did, and in so doing he preached the sermon that eventually lead to the Apostle Paul getting saved. How far reaching was that sermon of ACTS 7? It still reaches down to men today, for Paul's gospel wouldn't be preached today had not Stephen first preached to him one day. (Think about it).

The events of ACTS 19:24-41 occurs in one day, and it was a very busy and eventful day, as we will now see. And as we go through this day, let's note the hand of the Lord in it.

ACTS 19:24 *For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; 25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. 26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that*

they be no gods, which are made with hands: 27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. 28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. 29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. 30 And when Paul would have entered in unto the people, the disciples suffered him not. 31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. 32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. 33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. 34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. 35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? 36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. 37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. 39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. 40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

In this portion of scripture we find two speeches given; one by Demetrius the silversmith, and a second by an unnamed town clerk, who obviously was very eloquent in speech, and, no doubt, a very good politician, for he was able to put a peaceful end to this unlawful assembly. In between these two speeches we have an uproar that lasted more than two hours, and an uproar that in the end may very well may have involved upwards of 50,000 confused people! Verse 29 tells us: *And the whole city was filled with confusion...* . Verse 32 again states: *Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.* We know from 1 CORINTHIANS 14:33 that *....God is not the author of confusion, but of peace, as in all churches of the saints...* thus we know this was an ungodly assembly. The uproar of this confused assembly was against "the way," which Paul taught. In other words, the uproar really was a cry against Jesus being preached here in Ephesus. Jesus, whom Paul preached, was the cause of the loss of revenue for the shrine makers, and the associated craftsmen. Again, verses 17-20 of ACTS 19 really express this very same thought, showing why there was this loss of revenue for the craftsmen, stating: *And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. 18 And many that believed came, and confessed, and shewed their deeds. 19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. 20 So mightily grew the word of God and prevailed.* Verse 32 also further defines the mob mentality found here at Ephesus during this uproar, for some *...cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.* Also in this portion of scripture we are introduced to "*Gaius and Aristarchus, men of Macedonia, Paul's companions in travel,*" men who we have not heard about up until this point in time. In this portion of scripture we are also introduced to a man named Alexander that is also later mentioned in Paul's letters to Timothy. Let's examine these verses a little closer.

Demetrius is introduced to us in verse 24, which also tells us who he was. ACTS 19:24 *For a certain man named Demetrius, a silversmith, which made silver shrines for*

Diana,... . Demetrius was a common name back in Paul's day, and Demetrius means: "of mother earth." 1 CORINTHIANS 15:47 tells us: *The first man is of the earth, earthy: the second man is the Lord from heaven.* This Demetrius of Ephesus certainly fits this description of sinful first man with Adam's inherited old nature, for this Demetrius of Ephesus set his affections on worldly things, and was interested in a worldly occupation. His speech shows his focus on the things of this world, defines his worldly goals, and marks him as a worldly man, as we will further see shortly. Not one time in his speech did Demetrius mention anything about Jesus! Demetrius did mention his worldly goddess Diana, other worldly gods, and emphasized their so called importance unto all the world, at least that is the way this worldly man described it. Mark in your mind that Demetrius was a worldly man, "of mother earth." Demetrius states in ACTS 19:25 *...Sirs, ye know that by this craft we have our wealth.*

Let's look a little closer at the Greek word translated "wealth" this one time in scripture here in verse 25. It is number 2142 in the Strong's Greek Concordance, *euporia* {yoo-por-ee'-ah}, and means riches, or wealth. There is a numeric meaning to this Greek word translated "wealth" also, which we will get to in a moment. When we did our meaning of the numbers study we also pointed out that the Hebrews and Greeks assigned numeric values to their alphabetic letters according to how they were placed in an arrangement of letters. This is because the Hebrews and Greeks had no special symbols for the numbers like we do now. We can probably best understand this by the way we sometimes count by use of Roman numerals. To the ancient Hebrew or Greek each word consists of letters, and the letters then also carried a numeric value. The numeric value of a word to the ancient Greek or Hebrew is the sum of the numeric values of its letters. Having said all of that, the Greek word translated "wealth" this one time in scripture here in verse 25 numerically adds up to 666.

Recall that the number six has three meanings: it is (1) the number of man, it is (2) the number of Satan, and it is (3) the number of Satan's influence over worldly man. What we are finding here in Ephesus in the words of Demetrius is Satan's influence over worldly man. REVELATION 13:18 helps further explain this thought to us. In REVELATION 13:18 we find some words of wisdom; *...Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.* In other words, the kind of wealth the shrine makers, and craftsmen of Ephesus were getting added up to 666, showing that it had something to do with anti-Christ, or Satan's influence over worldly man.

This spirit of anti-Christ, and worldliness becomes obvious in the verses that follow in ACTS 19. Demetrius goes on to say: ACTS 19:26 *Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: 27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. 28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.*

(There is another Greek word that adds up to 666 that I know of, and that is the Greek word *paradosis* {par-ad'-os-is}, number 3862 in The Strong's Greek Concordance, and is often translated into English as "tradition." It is found 13 (REBELLION) times in New Testament scripture. One place it is found in COLOSSIANS 2:8 *Beware lest any man spoil you through philosophy and vain deceit, after the tradition <3862> of men, after the rudiments of the world, and not after Christ.* Certainly Demetrius of Ephesus was highly leveraged after the tradition of men, after the rudiments, the elemental spirits of the world (Moffat translation), and not after Christ. Again Demetrius means: "of mother earth," and he certainly has the elemental spirits of the world written all over him. His philosophy is found in his worldly speech, for he followed the "tradition" of man.)

Back to the speech of Demetrius. If you really think about it, Demetrius unwittingly in verse 26 really gives a good testimony concerning the Apostle Paul, stating: *Moreover ye see and hear,* (there is a hint here that Demetrius may have heard the Apostle Paul preach himself), *that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands.* No doubt Demetrius had first hand experienced the

fact that during his time at Ephesus ...*this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands.* In ACTS 26:18 Jesus had told Paul on the road to Damascus that he was to persuade the Gentiles, and ...*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.* Certainly the Apostle Paul had done this successfully here at Ephesus, for once again ACTS 19:20 has stated: *So mightily grew the word of God and prevailed.* Demetrius himself was acknowledging this very same fact, and he didn't like it, for it was costing him money. No wonder then that the Apostle Paul would write Timothy, who spent so much time with Paul here at Ephesus, this fact: 1 TIMOTHY 6:10 *For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*

Verse 27 gives Demetrius' opinion, his philosophy, on what will happen next, stating: *So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.* This Ephesian temple of the goddess Diana was 220 years in the making, and had help in being built from the finances of over 100 kings! It was reckoned one of the wonders of Paul's world. But the Apostle Paul never went into Ephesus with the intent of destroying this Ephesian temple, rather his interests were always in reaching the hearts of men, and turning them unto the Lord Jesus Christ. Paul wrote in 2 CORINTHIANS 4:6 *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* In Paul's speech on Mar's Hill he had stated: *God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;* (ACTS 17:24). So here again we see that the Apostle Paul was always interested in turning men's hearts to God from idols, and he also wrote about this to the Thessalonians. 1 THESSALONIANS 1:9 & 10 -- *For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; 10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*

Demetrius in verse 27 makes this statement concerning the temple in Ephesus erected unto the Ephesian goddess Diana, and the image of Diana itself: *...whom all Asia and the world worshippeth.* We know this statement to a false statement, for not all of Asia, nor all the world worshipped the Ephesian goddess Diana, just like here in Denver, not all of Denver worships the NFL Broncos, though at times it may seem like they do. In Demetrius' mind all Asia and the world did worship the Ephesian goddess Diana, and he had made his living because there were those who did worship the Ephesian goddess Diana. However the doctrines of the Apostle Paul had turned many in Asia, and here in Ephesus in particular, unto the Lord Jesus Christ. There may have been a day before the Apostle Paul came to Ephesus when all the world worshipped the Ephesian goddess Diana, but as is noted in ACTS 19:20, now had come the time when *...mightily grew the word of God and prevailed,....* and when *....all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks...* according to ACTS 19:10.

Let's look at this statement from verse 27 a little closer: *...whom all Asia and the world worshippeth.* Asia means: muddy, boggy, slime and mire. In a great sense it points us to "the world," and if you think about it, the filth of the world. Demetrius was all bogged down in the filth and mire of the world, and his speech verified this very fact. There is a statement in JOHN 3:31 made by John the Baptist that defines Demetrius, and reads: *...he that is of the earth is earthly, and speaketh of the earth...* . {See full context below, next paragraph}. Remember Demetrius name means: "of mother earth," thus pointing us to someone all bogged down in the filth and mire of this present evil world. Demetrius could focus on nothing else, being of the earth, earthly; being of the world, worldly.

Contrast Demetrius' mind set with that of the Apostle Paul. The Apostle Paul focused on things above, not on the things of the world. In COLOSSIANS 3:2 Paul wrote: *Set your affection on things above, not on things on the earth.* In GALATIANS 1:3 & 4 the Apostle Paul writes of *...our Lord Jesus Christ, Who gave himself for our sins, that he*

might deliver us from this present evil world, according to the will of God and our Father.... The Apostle Paul wrote these words not long after leaving Ephesus. (Perhaps the events of this day in Ephesus were still on Paul's mind as he penned these words.) Here are some more words Paul wrote not long after leaving Ephesus: ROMANS 12:1 *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.* 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.* Here are some more words the Apostle Paul wrote in 2 CORINTHIANS 4 while still here at Ephesus, and reflect the kind of preaching that was being heard also at Ephesus. (Perhaps even Demetrius heard similar words from the Apostle Paul, whom he claims to have heard, supposedly quoting him in ACTS 19:26.) 2 CORINTHIANS 4:3 *But if our gospel be hid, it is hid to them that are lost: 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

What we see even in these few scriptures quoted from Paul's writings is his never ending passionate love for our Lord Jesus Christ. Paul's gaze was an upward gaze. Paul was not a man looking upon the things of this present evil world, but rather with the heart out look, up look, of a full overcomer, Paul was constantly "*Looking unto Jesus the author and finisher of our faith...*" {HEBREWS 12:2.} Paul was seeing things worldly men like Demetrius could never see, for Demetrius eyes were never enlightened to such a high calling. Paul writes in PHILIPPIANS 3:14 *I press toward the mark for the prize of the high calling of God in Christ Jesus.* {Study also EPHESIANS 1:18.} (We find the phrase "in Christ Jesus" in 40 scriptures. The Apostle Paul wrote 39 of them!!! 39 is the number that has to do with CHANGE. We can surly see and know from reading Paul's gospel that any positive CHANGE that takes place in our own life will be a direct result of putting our faith in Christ Jesus. Truly Paul was "*Looking unto Jesus the author and finisher of our faith...*" All New Testament full overcomers will too. All New Testament full overcomers will follow Paul as he followed Jesus.)

We quoted above a little from JOHN 3 of what the Apostle John wrote that John the Baptist said. Here is what is found in JOHN 3:31-36, words of John the Baptist. JOHN 3:31 *He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: (this statement certainly defines Demetrius), he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.* The Apostle John also recorded these words of John the Baptist in JOHN 1:29 *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*

Now let's contrast the mind set of Demetrius, "of mother earth," who focused on the things of this world, with Jesus, ...*He that cometh from above*,... (see JOHN 3:31 above) whom Paul preached. {Review also ACTS 19:13.} Jesus said in JOHN 8:23 *...Ye are from beneath; I am from above: ye are of this world; I am not of this world.* In JOHN 12:46 & 47 Jesus said: *I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.* In JOHN 3:12-19 Jesus says: *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish,*

but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (Certainly Demetrius of Ephesus loved darkness rather than light, and certainly his deeds were evil.)

We will look at one more portion of scripture where we find Jesus speaking of "the world" nineteen (FAITH) times! This portion of scripture is really the Lord's prayer, which is found in JOHN 17. JOHN 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth; I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 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. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

What we should take away from our studying a little about Demetrius is the fact that Demetrius was a worldly man, whose focus was on earthly things, and setting up worldly treasure unto himself. He caused a great commotion, and a certain amount of tribulation in Ephesus one day. Demetrius focused on the world. The Apostle Paul on the other hand focused on the Lord Jesus Christ, as we noted above. In 1 TIMOTHY 1:15 Paul wrote: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Jesus, being from above, also wanted our focus to be on things above, and not on the things of this world, and so He told His disciples in JOHN 16:33 These things I have spoken unto you, that in me ye might have

peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

This speech of Demetrius conjured up an uproar here in Ephesus, the likes of which may have never been equaled before or after this day made famous in ACTS 19:23-41. ACTS 19:28 describes what took place at Ephesus as a direct result of the speech of Demetrius. ACTS 19:28 *And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.*

We see here in verse 28 two immediate results of Demetrius' speech. The first immediate result was that *...they were full of wrath.* Only one other time in scripture do we find this phrase *...full of wrath...* and it is in ESTHER 3:5 where we find Haman *...full of wrath.* The Greek word translated "wrath" here in ACTS 19:28 is *thumos* {thoo-mos'} (number 2372 in The Strong's Greek Concordance), and translates into our English as wrath, fierceness, and indignation. In total, the Greek word translated "wrath" here in ACTS 19:28 is found in 18 New Testament scriptures. 18 is the number of BONDAGE. The Apostle Paul has much to say about bondage in his writings, and GALATIANS 5:1 probably sums up his statements on bondage the best, stating: *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.* The Apostle Paul also wrote several statements in scripture concerning "wrath." To these Ephesians Paul wrote in EPHESIANS 4:31 & 32 -- *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.* (I wonder if the events of this day in Ephesus when Demetrius' speech caused so many to be full of wrath also inspired the Apostle Paul to later write this statement we just read here in EPHESIANS 4:31 & 32!) COLOSSIANS 3:8 *But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.*

The second immediate result of Demetrius' speech was that he caused the Ephesian multitude to cry out "*Great is Diana of the Ephesians.*" One commentator noted that this outburst of "*Great is Diana of the Ephesians*" came from a populace so proud of their temple of Diana, that they refused to inscribe on it the name of Alexander the Great, though he offered them the whole spoil of his Eastern campaign if they would just do it.

So with a whole city now filled with wrath, and crying out "*Great is Diana of the Ephesians*" we now have the ingredients of a full fledged riot here at Ephesus. This then is the atmosphere in which the rest of ACTS 19 takes place in.

ACTS 19:29 *And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.* A lot of action takes place in this verse. No doubt this chant of "*Great is Diana of the Ephesians*" had now caught the attention of everyone in ear shot, to the point where "*the whole city was filled with confusion.*" Twice we find "confusion" mentioned on this day. The first time is here in verse 29, and the second time will be at the assembly that takes place in verse 32 at the theater, where it is again noted: *...the assembly was confused; and the more part knew not wherefore they were come together.* It is a commentary unto itself about this confusion to note that *...the more part knew not wherefore they were come together.* That is confusion. "To put in disorder" is one way Webster defines confusion, and certainly Demetrius with his speech had done this here at Ephesus.

Somewhere amongst all of this confusion, Gaius and Aristarchus, traveling companions of Paul, were caught by this mob, and rushed unto the Ephesian theater. The purpose of catching these men, and rushing them unto the theater may have been to feed them unto the lions! In the least Gaius and Aristarchus were caught by this mob with the purpose to be made spectacle of, and perhaps were being used as "bait" to flush out the Apostle Paul himself! Verse 30 tells us that the Apostle Paul was willing to face this mob too! Since Gaius and Aristarchus are only mentioned in this chapter this one time, let's see what we can learn about them.

First of all Gaius and Aristarchus add to the testimony of the Apostle Paul. How is this? These men of Macedonia have obviously been learning from, and following the Apostle Paul for some time. No doubt they had witnessed all of the events, the special

miracles and such, that we have already talked about here in Ephesus. What other part they may have had in the ministry of the Apostle Paul we are not told, but obviously they were faithful brethren, faithful in the Lord, and faithful in Christ Jesus. Unto Timothy Paul later wrote in 2 TIMOTHY 2:2 *And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* No doubt Gaius and Aristarchus were such faithful men who were able to teach others also. They were certainly known among the unruly mob at Ephesus as being associates of the Apostle Paul, so they did have a testimony, and a witness unto them.

This Gaius of Macedonia may only be mentioned this one time in scripture. Later we will read of a Gaius of Derbe, {see ACTS 20:4} obviously a different man, and scripture also records a Gaius from Corinth, {study ROMANS 16:23 and 1 CORINTHIANS 1:14} also obviously a different man. Gaius name means "on earth" by some dictionaries, and "lord" in others. Gaius speaks to us of the best "on earth" of royal lineage. Are you a child of the King of Kings, and the Lord of Lords? If so then you are *...heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together* (with Him). {ROMANS 8:17.}

Aristarchus name means: "the best prince," or "best ruler," or "the chief of princes," or "the prince of chiefs." Aristarchus is mentioned as being "a Macedonian of Thessalonica" in ACTS 27:2, and a "fellowprisoner" of Paul's in COLOSSIANS 4:10, and a "fellowlabourer" of Paul's in PHILEMON 1:24. Certainly being a "fellowprisoner," and a "fellowlabourer" of Paul's are impressive credentials worthy of a New Testament full overcomer. "Fellowlabourer" comes from the same Greek word that also translates into our English as helper, fellowhelper, fellow worker, workfellow, labourer together with, and companion in labour. From such men, and women, followers of the Apostle Paul, will come those who will rule and reign with Christ, and that is of course, those who will be in the Bride of Christ. 2 TIMOTHY 2:11 *It is a faithful saying: For if we be dead with him, we shall also live with him: 12 If we suffer, (with Him) we shall also reign with him:...* . Certainly Aristarchus met such qualifications. May we too be found of such character! Such will be the make up of those found in that small group of Saints from this church age know as the Bride of Christ. Aristarchus is found mentioned in five scriptures total, showing us that he was a true GRACE Saint!

(It is my opinion that Luke got a lot of the information on what took place at Ephesus this particular day recorded in ACTS 19:23-41 from Aristarchus himself, for as we will see later in the book of ACTS, both Luke and Aristarchus were traveling together with the Apostle Paul at the same time, and had hours to spend together going over events that they each had experienced.)

Since we have mentioned some things about the high character of both Gaius and Aristarchus, note also this quality of them as they are found first mentioned here in Ephesus. They were quietly in the background. We didn't even know they were there in Ephesus all this two plus year time period until verse 29. Yet they were pillars in this Ephesian assembly, and of great assistance in getting this Ephesian Church established. We are not told what they did, per say, yet we know they spent hours in prayer with the Apostle Paul, and praying for the Apostle Paul, and praying for all the Saints that they were in touch with, and may have individually spent untold hours helping those new Saints of Ephesus get established in Paul's gospel, which they had spent much time learning from the Apostle Paul himself. We found that Aristarchus was a helper, a fellowhelper, a fellow worker, a workfellow, a labourer together with, and companion in labour with Paul, and no doubt Gaius fits this bill too. We also note in ACTS 19 that Gaius and Aristarchus have no words recorded from them, and yet we see that they had this testimony: "*Paul's companions in travel.*" That is to say they forsook all of their own ambitions, left their old dreams, and followed the Apostle Paul, traveled where he traveled, just to learn more about Jesus! The Apostle Paul encourages each and every one of us to do the same thing. Note these scriptures written by Paul: 1 CORINTHIANS 4:16 *Wherefore I beseech you, be ye followers of me.* 1 CORINTHIANS 11:1 *Be ye followers of me, even as I also am of Christ.* PHILIPPIANS 3:17 *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.* Certainly both Gaius and Aristarchus did this: *...Gaius and Aristarchus, men of Macedonia, Paul's companions in travel...* (ACTS 19:29).

ACTS 19:29 *And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. 30 And when Paul would have entered in unto the people, the disciples suffered him not. 31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.*

Let's focus upon the "theatre" for a moment. The "theatre" here at Ephesus still stands, and is today a tourist attraction. There are numerous accounts on how many people it held, varying from 24,000 up to 30,000 people. Of course this would be the count at an organized event, however the uproar at Ephesus on this famous day recorded in ACTS 19:23-41 was anything but an organized event. Upwards of 50,000 confused Ephesians easily could have ... *rushed with one accord into the theatre*. The Greek word translated "theatre" here in verses 29 and 31 is theatron {theh'-at-ron}, number 2302 in the Strong's Greek Concordance, and is only found three times in New Testament scripture. The third time theatron is used in scripture is in 1 CORINTHIANS 4:9, where it is translated "spectacle," as in a man who is exhibited to be gazed at and made sport of, which would have been the case here in Ephesus had the Apostle Paul been allowed to speak at the Ephesian "theatre." 1 CORINTHIANS 4:9 *For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle <2302> unto the world, and to angels, and to men.* (If you care to look up this Ephesian "theatre" on the internet, you will find references that this is the site where the Apostle Paul spoke to the crowd here at Ephesus. However our scripture record from ACTS 19 doesn't back this claim up at all, in fact the above scripture plainly states that ... *Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.* (ACTS 19:30 & 31). Nor is there any other record in scripture that states Paul was ever allowed to speak here at this Ephesian "theatre.")

ACTS 19:30 & 31 give a great deal of insight into the heart attitude of the Apostle Paul, and what his friends thought of him. In fact verses 30 & 31 are the last verses in this chapter that even mention the Apostle Paul. Let's consider his friends here first to get a better picture on what kind of influence the Apostle Paul had upon them, and visa versa.

ACTS 19:30 *And when Paul would have entered in unto the people, the disciples suffered him not. 31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.* There are two groups of Paul's friends found in these two verses, his disciples, followers of Paul as he followed Christ, and his friends, which are noted here to be Asiarchs. Asiarchs are what some translations of scripture call "*the chief of Asia*," which were a group of chief officials of the province where Ephesus was located. The Asiarchs were ten in number, chosen annually to preside over the national games and theatrical sacred spectacles, which were usually held in May. Conybeare and Howson note in their book on The Life and Epistles of St. Paul that the whole month of May was dedicated to the glory of the Ephesian goddess Diana. The Asiarchs were always wealthy people, and out of the ten chosen annually, one was chosen as the president of this body, with the requirement that he live in Ephesus. The one chosen as president was selected by the Roman proconsul of the province. The wealthy were chosen so that they would use their wealth, and influence with the wealthy, to off set the cost involved with these annual national games, and theatrical performances. The Asiarchs were also chosen for their loyalty to the Roman Emperor, and made sure that proper honor was rendered to the Emperor during these annual national events. As time went on the Asiarchs saw to it that the Emperor was even worshipped, as we will see shortly. It is thought that even after their year of service was up, the ex-Asiarchs were allowed to retain their title as Asiarchs. There is a record of one Ephesian man named Hypressa, whose inscription was on a coin that said "twice Asiarch," thus showing that one could be named more than once as an Asiarch. It is noted here in verse 31 that certain of these Asiarchs were Paul's friends, who probably were in sympathy with the gospel that Paul taught, at least in a small degree. Recall from ACTS 19:17 that ...*the name of the Lord Jesus was magnified...* there at Ephesus because of Paul's gospel, and the Asiarchs knew it. Furthermore the Asiarchs being responsible for the official activities that were to take place at the "theatre," they

would not want their office tarnished by this unlawful assembly, and uproar that was now taking place at the Ephesian "theatre," thus they ...*sent unto him, (Paul) desiring him that he would not adventure himself into the theatre.* So we learn that Paul had acquired here in Ephesus friends in high places.

In reading about the Asiarchs I came across an account of that famous Smyrna martyr Polycarp, and one of his encounters with an Asiarch named Philip, which helps further illustrate the power of an Asiarch. Polycarp was a great witness for the Lord in Smyrna during the first century. One day there was one of these national events at Smyrna, over which Asiarch Philip presided at their stadium. A herald was sent to the center of the stadium, and announced; "Polycarp confesses that he is a Christian." After these words were proclaimed by the herald the multitude cried out: "This is that teacher of Asia, the father of the Christians, the destroyer of our gods; he that teaches multitudes not to sacrifice, not to worship." The multitude then cried out to Philip the Asiarch to let a lion loose upon Polycarp. But Asiarch Philip refused to do it because he had finished the official theatrical exercises, which he had charge of, and didn't want his Asiarch duties tarnished by an unwarranted act of violence. (No doubt the mob at Ephesus would have tried similar tactics upon the Apostle Paul during this uproar at Ephesus if they were given half a chance.) As for Polycarp, it is recorded that he was later arrested and charged with being a Christian, a perceived politically dangerous cult whose growth needed to be stopped. The Roman proconsul took pity on old man Polycarp, who was eighty-six years old at the time of his arrest, and urged Polycarp just to proclaim that "Caesar is Lord," and offer up incense to the statue of Caesar, and he would escape torture and death. Polycarp replied: "Eighty-six years I have served Christ, and He never did me any wrong. How can I blaspheme my King who saved me?" As a result of his testimony for Jesus Christ, Polycarp was then burned at the stake. However the flames were to him like the flames were to Shadrach, Meshach, and Abed-nego, and Polycarp escaped the fire unburned. Hundreds witnessed this. An executioner was then ordered by the proconsul to thrust him through with a sword. It is recorded that Polycarp's blood then extinguished the flames. The martyrdom of Polycarp went on to inspire thousands to become Christians, thus after his death we find the words of ACTS 19:20 still in effect: *So mightily grew the word of God and prevailed.*

Now back to ACTS 19:30 where we read of "*the disciples.*" Who were the disciples here in Ephesus? There were the dozen or so disciples talked about in ACTS 19:1-7, but they are unnamed in the rest of ACTS 19. There were the disciples who were taught in the school of one Tyrannus, spoken of in verse 9 & 10, but they too remain unnamed in ACTS 19. There were the disciples Timotheus and Erastus named in verse 22, but they weren't Ephesian disciples, and they weren't present on this day of riot in Ephesus, for they had already been sent by the Apostle Paul unto Macedonia. Then in verse 29 we read of disciples Gaius and Aristarchus, which we have already discussed above, and have noted that they weren't really Ephesian disciples either, but traveling companions of Paul from Macedonia. So when we read in ACTS 19:30 *And when Paul would have entered in unto the people, the disciples suffered him not...* who were the Ephesian disciples? A disciple is a learner, a pupil, a follower of someone, so again who were these Ephesian disciples of Paul? Fortunately the scripture gives us the answer, and there are twenty seven answers to this question.

Brother Copley in the back of his EPHESIANS study book points out that ROMANS 16 verse 1-20 really belong with Paul's letter to the EPHESIANS. The epistle to the EPHESIANS was written from Rome according to Coneybeare and Howson in the spring of 62 A.D. Paul had spent three years here in Ephesus according to ACTS 20:31, and in that length of time he made many, many friends, even some Asiarchs were Paul's friends as we noted above, and in ACTS 19:31. ROMANS 16:1-20 lists 27 acquaintances of Paul from Ephesus. 27 is the number having to do with the PREACHING OF THE GOSPEL, and as we just mentioned in ACTS 20:31 Paul was three years preaching the gospel at Ephesus. THE PREACHING OF THE GOSPEL here in Ephesus is in great part what was the root cause of this day of massive confusion for the unruly mob that assembled at the theatre in ACTS 19:23-41. {For more information on the PREACHING OF THE GOSPEL review pages 49-52, 401, 405, 477, and 518-519 of these notes. Also see the October 2006 issue of the Grace and Glory magazine.} Of the 27 friends mentioned from Ephesus in ROMANS 16:1-20, Nineteen (FAITH) are men, and eight (NEW CREATION; NEW BIRTH; NEW BEGINNING;

RESURRECTION; and BRIDE) are women. (Brother Copley has some commentary on all of them in the back of his EPHESIANS study book.)

Two of Paul's closest friends now living in Ephesus were Aquila and Priscilla. (We have mentioned Priscilla and Aquila many times in this study of the life of the Apostle Paul.) {Review pages 168, 256, 417, 420-422, 432, 456, 461-465, 468-474, 480, 500, 502 and 550 of these notes.} Recall from ACTS 18:1-3 that the Apostle Paul first met this couple when he arrived at Corinth. ACTS 18:1 *After these things Paul departed from Athens, and came to Corinth; 2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.* In ACTS 18:18 & 19 the Apostle Paul accompanies Aquila and his wife Priscilla unto Ephesus, where they took up residence. Any reference to Aquila and Priscilla in the rest of scripture finds them still residing at Ephesus. From Ephesus Paul writes the first epistle unto the CORINTHIANS, where we read in 1 CORINTHIANS 16:19 *The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.* So we again note that Aquila and Priscilla had a church in their house. Recall also from ACTS 18:24-28 that it was in the house of Aquila and Priscilla in Ephesus that Apollos got to first hear and learn Paul's gospel from the mouths of Aquila and Priscilla. Perhaps while Paul was three years in Ephesus he may have still lived with them as he did in Corinth.

Having said all of that, note what the Apostle Paul wrote in ROMANS 16:3-5. ROMANS 16:3 *Greet Priscilla and Aquila my helpers in Christ Jesus: 4 Who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles. 5 Likewise greet the church that is in their house.* When did Aquila and Priscilla lay down their necks for the Apostle Paul? In other words when did Aquila and Priscilla expose themselves to great danger in order to save the Apostle Paul's life? No doubt it was on this day of uproar in Ephesus that we are studying about in ACTS 19:23-41. We are not told of any other time in scripture while at Ephesus when the life of the Apostle Paul was in great danger, though there may have been other times when it was. Again ACTS 19:30 reads: *And when Paul would have entered in unto the people, the disciples suffered him not.* Another expounded translation of ACTS 19:30 reads like this: "Then Paul would have liked to go in and address the people, but the disciples would not hear of it, and stopped him."

Let's review a little of what we have previously learned concerning Aquila and Priscilla. Aquila's name means "an eagle" (in Latin). The eagle points us to the king of the birds, and is typical of Christ in that He is King of Kings and Lord of Lords. {See again 1 TIMOTHY 6:15; REVELATION 17:14; and 19:16}. So we see that "an eagle" reminds us of Christ. Aquila's name means "I shall be nourished" (in Hebrew). JOHN 6:57 *As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.* Who fed the five thousand? Jesus, and all four gospel records record this fact. See MATTHEW 14:13-21; MARK 6:32-44; LUKE 9:10-17, and JOHN 6:1-14. Aquila's name means "immovable" (in Greek). Who is our "immovable" solid Rock, but our Lord and Saviour Jesus Christ!

Aquila had a bride, and her name was Priscilla. Priscilla's name means "ancient one," and as such she shows the character of God the Ancient One, or the Ancient of days spoken of in DANIEL 7:9; 7:13; and 7:22. She shows the characteristics of the Ancient One who was in the beginning, called in JOHN 1 "The Word of God," who was made flesh and dwelt among us, full of grace and truth. Jesus Christ the Ancient One *...made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross....*, PHILIPPIANS 2:7 & 8. Her overcoming quality was that she was willing to lay down her neck for the gospel, and by doing so she was gaining Christ as her eternal Bridegroom. Priscilla is typical of Christ's Bride. Every time her name is mentioned in scripture it is in connection with Aquila. The two of them together were as one in other words. In EPHESIANS 5 Paul reveals a little about the mystery of the Bride of Christ, and writes: 30 *For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and*

shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. Aquila and Priscilla were really one, thus they are always found mentioned together. I believe in scripture whenever there is teaching concerning the Bride of Christ you will find Jesus nearby, if not right by her side. Bridal Saint's are the ones found closest to Jesus.

Do you think that the Apostle Paul respected Aquila and Priscilla? Of course he did, and was eternally grateful for their great assistance to him in the spreading of the gospel. That is why he wrote what he did in ROMANS 16:3 *Greet Priscilla and Aquila my helpers in Christ Jesus: 4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. 5 Likewise greet the church that is in their house.* There could have never been a church in their house had not Priscilla been willing to have it there. Nor could Paul have lived with them had not Priscilla allowed it. {Review ACTS 18:3}. Having noted this, do you think that the Apostle Paul respected Priscilla's opinion? Of course he did. Priscilla may have been full of the Holy Ghost when she confronted Paul as he made known unto them that he would like to speak to this angry mob in Ephesus, and stopped him herself! Of course we don't know if this happened like that or not, but be assured the Apostle Paul respected Aquila and Priscilla.

Let's read again ACTS 19:30 & 31 now armed with the above facts: ACTS 19:30 *And when Paul would have entered in unto the people, the disciples suffered him not. 31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.* We now see here SUFFICIENT WITNESS, or SUFFICIENT TESTIMONY that the Apostle Paul would not adventure himself in the Ephesian theatre to address this angry mob. Both the "disciples" of verse 30, and the Asiarchs of verse 31 were against Paul addressing this unruly crowd. Paul later wrote in ROMANS 13:1 *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.* Again unto Titus, Paul wrote starting in TITUS 2:11 *For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee. 3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, 2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.*

After Paul made his decision not to try and address this angry mob in Ephesus, there were still no doubt outside efforts in place to have bring Paul before this crowd. Perhaps this was when Aquila and Priscilla laid down their own necks for the life of the Apostle Paul. Paul later wrote in 2 CORINTHIANS 1:8-11 these words: *For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: 9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: 10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; 11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.* Earlier Paul had written to the Corinthian Saints this bit of information in 1 CORINTHIANS 15:32 *If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?* These beasts at Ephesus were not of the four legged variety, though the riotous mob would have liked it to have been such, but rather these beasts at Ephesus were of the two legged variety, evil men inspired by Satanic forces. No doubt this is in part why the Apostle Paul later wrote unto these very same Ephesian disciples of the warfare of the believer in EPHESIANS 6. EPHESIANS 6:11 *Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 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. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14*

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Certainly this doctrine was worked out in the Apostle Paul's own life on this very day we are talking about in ACTS 19:23-41!

I mentioned earlier that ACTS 19:30 & 31 give a great deal of insight into the heart attitude of the Apostle Paul, so let's now see how this is. ACTS 19:30 *And when Paul would have entered in unto the people, the disciples suffered him not. 31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.* Note here that it was in the heart of the Apostle Paul to speak unto the people, even though they were gathered together in confusion, and chanting "Great is Diana of the Ephesians." No doubt there were those in this confused crowd that had previously heard the Apostle Paul preach, and probably even some believers had got caught up in this confusion. But for the most part this would have been, to say the least, an unfriendly crowd to address. Yet the Apostle Paul was willing to address them. Not of his own will power, but trusting in the power of the Holy Ghost. Recall back in Athens in ACTS 17:17-34 how the Apostle Paul was really dragged by the sleeve up to Mars Hill, where he then preached his Holy Ghost inspired sermon to the mockers of Athens? They listened to Paul preach, and then allowed Paul to depart from among them, stating: *We will hear thee again of this matter....* ACTS 17:32. Here at Ephesus the result would probably been different, but the Holy Ghost didn't allow the Apostle Paul to preach to this angry confused mob, though Paul was willing to do so.

Note this important point also concerning the heart attitude of the Apostle Paul; not only was he willing to speak unto the people, he was willing to listen unto his friends, and his disciples, and to take instruction from them. Perhaps the Apostle Paul had been reading the wise instructions from the PROVERBS of Solomon, and they were fresh in his mind. Certainly he knew the following wise words written in PROVERBS.

PROVERBS 1:7 *The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction. ...4:13 Take fast hold of instruction; let her not go; keep her; for she is thy life. ...8:10 Receive my instruction, and not silver; and knowledge rather than choice gold. ...8:33 Hear instruction, and be wise, and refuse it not. 9:9 Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. ...10:17 He is in the way of life that keepeth instruction: but he that refuseth reproof erreth. ...12:1 Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish. ...15:32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding. 33 The fear of the LORD is the instruction of wisdom; and before honour is humility. ...19:20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end. ...23:12 Apply thine heart unto instruction, and thine ears to the words of knowledge.*

So we note that the Apostle Paul was not only a good teacher, but a good listener, and he was willing to take instruction, and submit himself to those in authority, such as the Asiarchs. Again ROMANS 13:1 reads: *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.* And then later in HEBREWS 13:17 Paul wrote: *Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

Back in ACTS 17:15 we find this statement, which further enlightens us as to the heart attitude of the Apostle Paul: *And they that conducted Paul brought him unto Athens:...* . We are not told who the ...they that conducted Paul... were, but we know that the Apostle Paul submitted himself unto them, followed their instructions, and allowed them to bring him unto Athens. Their ways might not have been Paul's way at all, but he allowed the Lord to guide and direct his every footstep, so Paul knew that the Lord was the One who was really conducting Paul! JEREMIAH 10:23 *C LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.* Obviously the Apostle Paul also knew PSALMS 37:23 *The steps of a good man are ordered by the LORD:*

and he delighteth in his way. On this day in ACTS 19:23-41 the steps of the Apostle Paul were ordered by the Lord, and spoken by his disciples, and by his Asiarch friends, and Paul hearkened unto their wise instructions, knowing in his heart that these instructions were indeed ordered by the Lord. ACTS 19:30 *And when Paul would have entered in unto the people, the disciples suffered him not. 31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.* Paul's confidence was in the Lord, yet Paul also knew that on this day the Lord was speaking His instructions to him from the mouths of other men, and women. And he hearkened unto them. Paul listened to them that conducted him.

ACTS 19:32 *Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. 33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. 34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.*

With these verses we are introduced to Alexander, a common man's name after Alexander the Great came on the scene. We haven't heard a thing about this man Alexander here in Ephesus until verse 33, where his name is mentioned twice, then he is found no more in the book of ACTS. From verse 33 we learn that Alexander was a Jew, whom the Jews put in front of this confused crowd to make his defence unto the people. What kind of defence was Alexander to make? Was Alexander put forward by the Jews to defend Paul, and Paul's gospel, or was Alexander put forward by the Jews to defend the Ephesian Jews? Obviously Alexander was put forth by the Ephesian Jews to defend the Ephesian Jews, and make a statement in support of the Ephesian goddess Diana. The Ephesian Jews here in general were trying to make a distinction between the Jews and the Christians. They were expecting Alexander to note that just because Paul was a Jew, and a Christian, not to assume that all Jews were Christians. Furthermore it seems that Alexander would be recognized by this crowd as a fellow craftsman like Demetrius the silversmith who made silver shrines for Diana, and these Ephesian Jews expected Alexander to further note that just because Paul says there are no gods made with hands, don't assume that all Jews believe this either. Conybeare and Howson, and Brother Copley, all note that this Alexander mentioned here in ACTS 19:33 is most likely the same man Paul calls "Alexander the coppersmith" in 2 TIMOTHY 4:14. Perhaps Alexander the coppersmith made copper shrines unto the Ephesian goddess Diana, thus it would make natural sense for the Ephesian Jews to put Alexander before this confused assembly to defend their name. And obviously Alexander was put forward not to defend the Apostle Paul, for that wouldn't have appeased this hostile crowd.

In his letters unto Timothy, Paul would twice write about Alexander, probably this same man, a man familiar unto Timothy. There are several references as to Timothy being at Ephesus when Paul wrote his letters unto Timothy, and a couple of mentions of Alexander also help make this connection. {Study 1 TIMOTHY 1:3, & 18-20; 2 TIMOTHY 1:16-18; and 4:14 & 15.} In 2 TIMOTHY 4:14 & 15 Paul writes: *Alexander the coppersmith did me much evil: the Lord reward him according to his works: 15 Of whom be thou ware also; for he hath greatly withstood our words.* Before Paul wrote Timothy this warning concerning Alexander, he had previously written these words showing how Alexander had made shipwreck of faith. 1 TIMOTHY 1:18 *This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.* Here is a part of what Brother Copley wrote concerning Alexander. "He was one of Paul's converts. ...It appears that Alexander became a minister, and afterward went out from the Apostle Paul preaching against this gospel of grace; for, whenever we read of individuals that stand out here in bold relief, they are always leading men, or ministers, and are set as examples to follow, or examples whom we are not to follow. Hymenaeus led Alexander astray. Alexander means "helper of men," and Hymenaeus, "marriage," or the "wedding song." You know there are many weddings that are not ordained of God, even as Hymenaeus and Alexander joined hands and went away from the truth. They failed to hold a good conscience before God. What a solemn fact that is. Some people

seem to have no conscience before God. I have said it many time, "Surly they have no conscience before God, or they could not act and talk as they do." Thus it was with Hymenaeus and Alexander; not holding a good conscience, and not holding the faith of the pure Gospel of Jesus Christ, they made shipwreck of faith. In 2 TIMOTHY 2:17 we again read of Hymenaeus. This time it is evident that he and Alexander had a fall out; for whenever two rascals start off together they will not hang together very long. They will fall apart and go against each other: therefore Hymenaeus finds Philetus and strikes out in another direction. He introduced a new gang and Alexander went on in a gang by himself."

(2 TIMOTHY 2:16 *But shun profane and vain babblings: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*)

"Doubtless that is what Alexander and Hymenaeus taught when they first started out. Hymenaeus began teaching it and Alexander picked up something else. His name indicates that; because it means "helper of men." He repudiated (refused to have anything to do with) the true teaching of the resurrection of the dead, which is still future, and taught that the resurrection is past already." (End of quoting from Brother Copley.)

In the end we find that Alexander didn't really help men much, for he shunned Paul's gospel, thus again Paul had to write Timothy this warning: 2 TIMOTHY 4:14 *Alexander the coppersmith did me much evil: the Lord reward him according to his works: 15 Of whom be thou ware also; for he hath greatly withstood our words.* Had Alexander been given a chance to speak before this angry mob in Ephesus in ACTS 19:33 you can also bet that he would have greatly withstood the words of the Apostle Paul.

We are introduced to one more Ephesian character in verses 35 through 41 of this 19th chapter of ACTS; the unnamed townclerk, who, as we mentioned before, obviously was very eloquent in speech, and, no doubt, a very good politician, for he was able to put a peaceful end to this unlawful assembly. We will read the words "appeased" in verse 35, and "quiet" in verse 36, which are the same Greek word used only these two times in scripture, meaning: to put or keep down one who is roused or incensed, to repress, restrain, appease, and quiet, which would have been an incredible thing for anyone one man to do with this unruly mob. Obviously these men of Ephesus knew who this townclerk was, and gave him a great deal of respect. Furthermore note as we once again read these verses that this townclerk is very familiar with the teaching of the Apostle Paul, and the beliefs of his disciples, and knows their testimony, which we find in verse 37.

ACTS 19:35 *And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? 36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. 37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. 39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. 40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.*

There are essentially four parts to this speech. In verse 35 and 36 the townclerk first acknowledges to this crowd that there really was no need of making a public declaration that the Ephesian people were basically known throughout all of their world as worshippers of their goddess Diana, for everybody all ready knew this to be a fact.

Secondly in verse 37 he notes that there was no need of making a public spectacle of Gaius and Aristarchus, Paul's companions in travel, for they were not guilty of any public offense, nor had they violated any of the Ephesian laws. Gaius and Aristarchus were noted to be *...neither robbers of churches, nor yet blasphemers of your goddess.* There is no way this townclerk could have stated this to be fact without knowing

something of the Apostle Paul and his doctrine, and quiet possibly the townclerk may have even known Gaius and Aristarchus personally. If he did know Gaius and Aristarchus then it would have been from attending a church service, or a meeting held by the Apostle Paul. Since Paul taught at the school of Tyrannus here in Ephesus for two years, it wouldn't have been hard to imagine the townclerk, a position like the mayor of the city, to have attended at least one of the sessions given by Paul to find out what was going on there, and why all of Asia was hearing the word of the Lord Jesus, as noted in ACTS 19:10. If this townclerk didn't know Gaius and Aristarchus, or even the Apostle Paul, he certainly knew the Asiarch's of verse 31, who were Paul's friends, who also could have quickly informed him as to the testimony of Gaius and Aristarchus, and that they were *...neither robbers of churches, nor yet blasphemers of your goddess.*

(This phrase *...robbers of churches...* is unique in scripture, found only this one time. It has the meaning of being "robbers of the vessels of the temple" referencing the temple of the Ephesian goddess Diana. However neither Gaius nor Aristarchus, nor the Apostle Paul himself, nor any other of his disciples were "robbers of the vessels of the temple." Recall once again how the Lord Jesus Christ Himself had told old Saul of Tarsus, now the Apostle Paul, back on the road to Damascus that he was to go unto the Gentiles, *...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.* {ACTS 26:18}. Recall also how the Apostle Paul had already wrote unto the Thessalonians how he had accomplished this, by turning them *...to God from idols to serve the living and true God;*... (1 THESSALONIANS 1:9). Unfortunately there are today many *...robbers of churches...* . They stand behind pulpits today, dressed in sheep's clothing, robbing men's souls of the truth that they should be teaching, and preaching. Jesus said in JOHN 10:10 *The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.* Jesus again said in JOHN 14:6 *...I am the way, the truth, and the life: no man cometh unto the Father, but by me.* This is the truth of the gospel that isn't being preached by very many today, and by not preaching this they are *...robbers of churches...* . The Apostle Paul on the road to Damascus found Jesus Christ to be *...the way, the truth, and the life...* and spent the rest of his life preaching and teaching about Him. A capsule of Paul's first sermon messages are recorded in ACTS 9:20, and states that *...he preached Christ in the synagogues, that he is the Son of God.* In GALATIANS 2:20 we read that the Apostle Paul continued teaching and preaching this very same message, stating: *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.* The doctrine that Paul taught was the more abundant life that Jesus spoke of in JOHN 14:6 above, which again is not heard or preached in very many churches today, and since the majority of pastors, priests, and teachers are neglecting so great salvation (HEBREWS 2:3), they are *...robbers of churches...*)

Thirdly this Ephesian townclerk noted in his speech that these associates of the Apostle Paul, Gaius and Aristarchus, if they were guilty of violating some Ephesian law, that there were legal methods of prosecuting them, and tossing them before the lions was not one of the remedies. The lawful method of rectifying this situation, if it even existed, would be to bring formal charges before the deputies, or the governor in other words, and having him hear their case. The Greek word translated "impead" in verse 38, is number 1458 (egkaleo {eng-kal-eh'-o}) in the Strong's Greek Concordance, and is found seven times in scripture, usually meaning to accuse, or to call into question the actions of the one being accused. The first time this Greek word is used in New Testament scripture is in verse 38, as we have just mentioned, and the second time this Greek word is used is in verse 40 where it is translated: *"to be called in question."* In other words the Ephesian town clerk was saying to this mob, and addressing especially Demetrius and the craftsmen; if you want to accuse somebody of doing some wrong, make sure that you yourselves are doing no wrong, for it looks like a major accusation can be made against you yourselves for having an unlawful uproar! {The other five times where we find the Greek word 1458 (egkaleo {eng-kal-eh'-o}) in scripture is in ACTS 23:28; 23:29; 26:2; 26:7 and ROMANS 8:33. ROMANS 8:33 *Who shall lay any thing <1458> to the charge of God's elect? It is God that justifieth.*}

The fourth point made in his speech we have really already noted above in verse 40 where the townclerk noted that Demetrius and the other craftsmen had exposed themselves to legal action by causing this unruly unorganized uproar. Obviously these words of the townclerk were heeded by this unruly assembly, thus he was able to successfully dismiss this assembly.

Paul's Stay at Ephesus Ends

ACTS 19:41 *And when he had thus spoken, he dismissed the assembly.* These words conclude the 19th chapter of ACTS, and the events of this day essentially ended Paul's stay at Ephesus. So before moving on to the 20th chapter of ACTS, let's reflect where this brings us in our studying about the life of the Apostle Paul.

The Apostle Paul is now through establishing the church at Ephesus, and for the most part is through establishing any new churches, at least as a free man. The exception to this statement may be Rome, where we read in ACTS 28:30 & 31 -- *And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.* So the Apostle Paul did hold church in Rome as a prisoner, where he received all that came in unto him, however he did not there have the freedom to go out unto the people of Rome, but rather they had to come unto him. Just because the Apostle Paul was now through establishing any new churches doesn't mean that he was through establishing the saints however. In fact from this point forward in the life of the Apostle Paul, his duty as a Gentile Apostle led him, by the guidance of the Holy Ghost, to concentrate his efforts on the establishment of the saints. We see this same theme also reflected in his future writings.

Keep in mind that up to this point in time in the life of the Apostle Paul he has only penned three of the fourteen epistles that we have recorded from him. As Paul leaves Ephesus it is coming upon summer time in the year 57 A.D. It has been around twenty-one years since Paul met the Lord in the way on the way to Damascus. At his first mention in scripture (ACTS 7:58) Paul was a young man, probably no older than early twenties. Now here at the conclusion of ACTS 19 Paul is in his mid forties! History and scripture indicates that Paul will live almost exactly eleven more years after ACTS 19! In a few short years he will write in PHILEMON 1:9 -- *Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.* Paul was approximately fifty years old when he wrote this statement, yet in his day he was "Paul the aged" for the life span of people in his day was not much longer than this! As Paul leaves Ephesus, he has written three epistles so far, 1 & 2 THESSALONIANS, and within the last few weeks he has written his first epistle unto the CORINTHIANS. His first two epistles were addressed *...unto the church of the Thessalonians...* . The epistles written after this time that addressed an assembly were written to the saints of that particular city, and included a phrase that would encompass a larger audience such as is noted in EPHESIANS 1:1 *...and to the faithful in Christ Jesus.* Thus we begin to see how the focus of the Apostle Paul from this point forward will be more and more on the establishment of individual saints. Paul will even write four epistles addressed specifically unto individual Saints, (1 & 2 TIMOTHY, TITUS, and PHILEMON).

This brings us back to why we are studying the life of the Apostle Paul in the first place. And the reason we are studying the life of the Apostle Paul is because he is the Apostle of the Gentiles. When Jesus appeared unto Saul of Tarsus, the future Apostle Paul, on the road to Damascus, Jesus ordained him to be the Apostle of the Gentiles with this life changing statement that we have so often referenced in this study: 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.* Of course Saul of Tarsus didn't become the Apostle Paul, or the Apostle unto the