

15. What did Paul do in Phrygia and Galatia?
16. Why would a "man from Macedonia" be any different than any other man?
17. What is a "Roman colony?"
18. What was the occupation and home town of Lydia?
19. How did the Lord open the heart of Lydia?
20. Why did Paul rebuke the spirit in the maid at Philippi?
21. What was an accusation of the slavemasters before the magistrates in Philippi?
22. Was the jailor listening to the singing and praying of Paul?
23. Why ask the magistrates to deliver them personally?
24. Why did the magistrates "fear" Paul and Silas?
25. For how many sabbaths did Paul reason from the scriptures in the synagogue at Thessalonica? What was his message?
26. Who did Paul stay with in Thessalonica? How did this man get into trouble?
27. Where was Luke left to labor? Timothy? Silas and Timothy?
28. Why did Paul leave Berea?
29. What provoked Paul's spirit in Athens?
30. What is an Epicurean? A Stoic?
31. What is the "Areopagus"?
32. How did Paul develop his sermon on the "unknown God"?
33. When did some on Mars hill mock at Paul? At what point in his sermon?
34. Why live with Priscilla and Aquila in Corinth?
35. Who was Titus Justus? Who was Crispus?
36. Who was Gallio? Who was Sosthenes?
37. Where did Paul cut his hair? Why?
38. Why not stay at Ephesus?

THE THIRD MISSIONARY JOURNEY

18:23—21:16

1. IN ANTIOCH OF SYRIA. 18:23a.

23a And having spent some time there,

23a Of Antioch Luke says: . . . "Having spent some time there" . . . How long is "some time?" Let us think for a moment on this. According to a careful chronology it was one year or slightly more from the time he left Ephesus on his second journey until he returned to this metropolis on his third journey. A week or more must have been spent in traveling from Ephesus to Caesarea and then to Antioch. While here it is thought that he heard of the destructive

698. How do we arrive at the thought that it was two months or a little more that Paul stayed in Antioch?

work of the Judaizing teachers in the churches of Galatia. Just when he received this information we do not know, but we are sure that upon hearing of it, he was very anxious to go to the source of the trouble that he might put this heresy to rout. If we allow eight or ten months for his visit to the churches of Galatia (and it surely must have been this long if not longer), we would then understand Luke's words in 18:23a to mean about two months or slightly over.

2. THROUGH THE PROVINCES OF GALATIA AND PHRYGIA. 18:23b.

23b he departed, and went through the region of Galatia, and Phrygia, in order, establishing all the disciples.

23b For comment on what was here accomplished read the notes above.

Read also the book of Galatians, since it was written after Paul arrived in Ephesus. I would once again suggest that a knowledge of the lands through which this long trip was made would help immeasurably in your appreciation of Paul's work.

3. AT EPHESUS. 18:24 — 19:41

a. Apollos teaching the baptism of John is corrected by Priscilla and Aquila. 24-28.

24 Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus; and he was mighty in the scriptures.

25 This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught accurately the things concerning Jesus, knowing only the baptism of John:

26 and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately.

27 And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he helped them much that had believed through grace;

28 for he powerfully confuted the Jews, and that publicly, showing by the scriptures that Jesus was the Christ.

24, 25 As the work of the Lord was begun in Corinth by Paul and continued by Apollos, so in Ephesus the work was begun by Apollos and continued by Paul. "What Paul did for Apollos in Corinth, Apollos did for Paul in Ephesus." What a wonderful lesson can be gained from a study of the life and work of this Apollos.

699. How long did Paul stay in the region of Galatia and Phrygia? Why?

700. How was the work in Ephesus like the work in Corinth?

1. A Jew. 2. An Alexandrian. 3. An eloquent man. 4. Mighty in the scriptures. 5. Instructed "in the way of the Lord." 6. Fervent in the spirit. 7. Spoke and taught accurately the things concerning Jesus, knowing only the baptism of John.

We can say with G. Campbell Morgan that like Paul, Apollos combined the powers of the Hebrew religion with the learning of his Greek background. Paul was a "Hebrew of the Hebrews," but he was also reared in the Greek city of Tarsus. How the Lord does place His hand upon the very one He can use best in every given circumstance. How well fitted was Paul to be an apostle to the Gentiles. He had all the background of his Hebrew training to enable him to speak to the Jews, all the personal experience of living under Grecian culture to assist in his approach and message to the Gentiles. This also was the combination with this man Apollos.

Alexandria was the center of learning in Paul's day, a large university being located there. This might account for the eloquence of this one. He was not only an orator, but one who touched the emotions of his listeners and used the word of God as the basis of his discussion. What an example for New Testament preachers of today.

The statement that "He was mighty in the scriptures" does not simply mean that he quoted one passage after another, but rather like Nehemiah of old "gave the sense thereof." He had a grasp of the interrelationship of the scriptures, something to which Paul was alluding when he said "rightly dividing the word of truth."

It might be interesting to read Matthew 3:3 in connection with the statement that Apollos was instructed in the "way of the Lord." Here in Matthew we have a prophecy carried over from Isaiah 40:3 concerning John the Baptist. "A way, a highway" was to be prepared by John the Baptist for Jesus. This way was prepared by John's preaching and his promise. John told of the soon coming of the Messiah and His kingdom. In this doctrine Apollos had been carefully taught, either by John himself or by some one of his disciples. We might ask: "Didn't Apollos even so much as know that the Messiah had already come?" Oh, yes, I'm sure he did for we find later that he taught and spoke with a fiery spirit the "things concerning Jesus." But his teaching and preaching on this subject were limited to that which was known and taught by John the Baptist. John knew that the Messiah had come. He knew also that He was

701. Give from memory four of the seven characteristics of Apollos.

702. Show how Paul was especially fitted for his work.

703. How was Apollos prepared by God for his work?

704. What might have accounted for the education of Apollos?

705. Show how Apollos was more than just an orator.

706. What is meant by being "mighty in the scriptures?"

707. How does Matthew 3:3 relate to the preaching of Apollos?

to have a kingdom and that very soon He would set it up. He knew of his miracles and power. Something probably of His life and teaching reached John's ears. Apollos must also have heard of the death of this Jesus and possibly something of His being raised. But Apollos knew nothing of the message of the cross, or resurrection. He was probably looking for this Nazarene to appear again and set up His Messianic kingdom.

26 This man was found in the synagogue of the Jews speaking out boldly on these matters. There were two attendants of that synagogue who also knew of the Way of God and the things concerning Jesus, but their knowledge was complete and their message unto the salvation of the soul. Be it said to the everlasting honor of this good man Apollos that although he had much in which he could take pride he was not bigoted. We can observe this in the response that was given to Priscilla and Aquila when they took him aside and instructed him more accurately in the Way of the Lord. Apollos was glad to admit his past mistake and from henceforth include in his message this new found truth.

27 It would seem that the acceptance of this new position prompted his decision to leave the town of Ephesus. It would be, to say the least, a disadvantage to boldly proclaim one thought for a space of time and then rather suddenly make almost an about-face on the same subject. When he decided that he could work in a more effective way for Christ in Achaia than in Asia, he left. Priscilla and Aquila probably told him of the work in Corinth. The brethren encouraged him in the thought and wrote letters of recommendation to the brethren in Achaia. The fact that there were Christians in Ephesus before Paul arrived is fine testimony of the good work of Priscilla and Aquila.

28 The disciples (or believers) in Corinth did receive Apollos. Indeed, he became such a favorite of some that they formed a sect around him. (Cf. I Cor. 1:12). Luke says that the greatest contribution of this evangelist was his ability to "help them much that had believed through grace." The Jews that opposed Paul's preaching of Christ in Corinth were due for a real setback and that "publicly" when this man Apollos put in his appearance.

708. What was missing from the message of Apollos?

709. What very honorable thing can we say about Apollos?

710. How did Priscilla and Aquila go about correcting Apollos? Any example for us today?

711. Why did Apollos leave Ephesus?

712. Do we find an example in these verses of a so-called "church letter"?

713. How is it that there were Christians in Ephesus before Paul arrived?

714. How did Apollos get along in Corinth? What did he do?

b. Paul corrects some on the baptism of John, baptizes them, lays hands on them; they receive the spiritual gifts. 19:1-7.

- 1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples:
- 2 and he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given.
- 3 And he said, Into what then were ye baptized? And they said, Into John's baptism.
- 4 And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus.
- 5 And when they heard this, they were baptized into the name of the Lord Jesus.
- 6 And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied.
- 7 And they were in all about twelve men.

1, 2 God did will, and Paul **did** come back to the city of Ephesus. It would seem that he was in a hurry to arrive for Luke says that he came through "the upper country" instead of coming along the longer, but more convenient highway route.

What an interesting passage is before us. Why is it that Paul met these twelve men rather than any others in this place? Well, it is not to be concluded from this text that these twelve were all the disciples in Ephesus, but rather that he encountered in these men something of interest for our learning and example.

"Did ye receive the Holy Spirit when ye believed?" . . . Note: Not "**since**" ye believed as the King James version has it. To say "**since**" ye believed would suggest a "second blessing." But the American Revised Version is accurate when it suggests that the reception of the Holy Spirit was co-existent with saving faith.

Why did Paul ask this question of these persons? This question cannot be answered with certainty but it would seem that Paul saw something in the lives of these persons that made him wonder. Possibly some lack of evidence of the fruit of the Spirit (Cf. Gal. 5:22).

715. What is meant by the statement that "God did will" and Paul did come back to Ephesus?
716. What shows that Paul was in a hurry to get to Ephesus?
717. Why mention Paul's meeting with the twelve disciples?
718. Why not use the word "since" in the question of Paul?

Be that as it may, the inquiry was made and now notice their response. "We did not so much as hear whether the Holy Spirit was" . . . (the word "given" has been supplied by the translators). Of course this does not mean that these men were ignorant of whether there was or was not such a being as the Holy Spirit, but rather they were unacquainted with the fact that the Holy Spirit had made His advent.

3-5 When Paul realized this he immediately inquired into the one action that brings the Holy Spirit into the life and body of man—water baptism. If this is not true, why bring the subject of baptism into the answer of their question? Some are inclined to the opinion that Paul was asking these persons whether they had received the spiritual gifts "since" they believed, but this is not so for it does not read "since" but "when ye believed."

When they said that they were baptized into John's baptism, then Paul knew that they were like Apollos, i.e. in need of instruction. The fourth verse must be but the briefest outline of Paul's instruction to them. They needed to know all that Apollos did (possibly they were his converts). John's baptism was a baptism of testimony, testimony to the repentance of sins and a testimony of belief in Jesus of Nazareth as the Messiah. Paul must have spoken to them of the meaning of the cross and the necessity of the baptism of the Lord Jesus (Cf. Mark 16:15-16). But forget not that the first purpose of their baptism was the reception of the Holy Spirit. When they were thus taught they were baptized by immersion for the remission of sins (cf. 2:38) and they received from God the gift of the Holy Spirit.

6, 7 Immediately following their baptism (or so it would seem) Paul granted to these men the spiritual gifts of prophecy and tongues (and doubtless others, but these are all that are evident on this occasion). This was done by the laying on of Paul's hands and for the purpose of granting inspired leadership for the infant church until the New Covenant could be placed in permanent written form.

c. Paul preaches in the synagogues and the school of Tyrannus. 19:8-12.

719. What does this text tell us as to the time when we receive the Holy Spirit?
720. Why do *YOU* think Paul asked this question of the twelve?
721. What did the twelve mean by their answer to Paul's question?
722. Why inquire into their baptism?
723. What about the thought of spiritual gifts in connection with this incident?
724. What did these twelve men need to know? What verse describes their instruction?
725. What baptism is the baptism "in the name of the Lord Jesus?"
726. What special spiritual gifts were given to these men? How?

- 8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God.
- 9 But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.
- 10 And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.
- 11 And God wrought special miracles by the hands of Paul:
- 12 insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the disease departed from them, and the evil spirits went out.

8-10 The appearance of the apostle in the synagogue was welcomed upon his first visit to Ephesus (cf. 18:19, 20) and now they manifest their open mindedness by giving heed to his bold preaching for the space of three months. Now here is a question: "If Paul established a church in Ephesus by 'reasoning and persuading' concerning 'the kingdom of God' what must then be the relationship of the kingdom of God and the church?" There is only one conclusion and that is that the kingdom of God and the church are one and the same institution. (Cf. Col. 1:13; Rev. 1:7).

I like the two words of description as to Paul's preaching: "reasoning and persuading." Let's have more of it.

But a determined minority so quenched the voice of their conscience that they became "hardened" toward the truth. This caused them to enter into disobedience and to express this disobedience in words of ridicule and contradiction. When such evil speaking was done before the general assembly of the church there was only one thing to do and that was to leave the synagogue. It would seem that when Paul withdrew the disciples, he took with him the largest proportion of the synagogue congregation.

The town of Ephesus was about 600,000 in population. In this large city Paul and the Ephesian Christians must find a place to meet. The school room of one Tyrannus was secured. This evidently was

727. Did the Jews mean what they said upon Paul's first visit to Ephesus? (Cp. 18:19-20)
728. What is the relationship of "the kingdom of God" and the church? What two descriptive words are given concerning Paul's preaching?
729. How long did Paul continue preaching before opposition arose?
730. What real sin did the disobedient ones commit?
731. What determined the separation?
732. What was the population of Ephesus when Paul was there?

a large lecture room in which lessons on rhetoric were given. Ramsey suggests that the hours for work were from early in the morning until 10 o'clock and then a period of five hours intervened in which the noon meal was eaten and time was taken for rest and relaxation. He suggests that in this way Paul could work at his trade and at the same time speak during these hours to those who could and would hear. Whatever the circumstance, from this school-room there was heralded forth the word of life for the space of two years. Paul was not content simply to arouse those of the city, but also the many living in the great province of Asia. And so we read: "so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks."

The seven churches of Asia referred to in Rev. 1:4 as well as the church at Colossae (Col. 1:2) were doubtless established at this time.

11, 12 In this great town full of superstition and sin God granted special acts of power through the hands of the apostle. Such acts would even stop the Ephesian in his onward rush to destruction: Just what these miracles were that were performed personally by Paul Luke does not say, but another unusual circumstance that came as a result of the apostle's effort is described. The power of God was so in evidence among them that nothing appeared impossible. If the hands of the apostle could heal, why not some of his personal effects? Paul, as we have said, was working at his occupation of tent making. In this work he would naturally wear an apron to protect his person and garments. Such aprons or coverings were eagerly sought by some to be carried to the sick that Paul had not time to visit. Strange to say, diseases were cured, and not only so, but by the use of such even evil spirits were cast out. We cannot imagine that this was done with the approval of the apostle.

d. Exorcists overcome by evil spirits. The name of the Lord magnified. 19:13-20.

13 But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, a chief priest, who did this.

733. What was the "school of Tyrannus?"

734. What suggestion of Ramsey seems to help in our understanding?

735. How could "all Asia hear the word" with only one preacher?

736. What does Rev. 1:4 and Col. 1:2 have to do with Paul's work?

737. What were the special miracles wrought by Paul? Why?

738. How is it that the Ephesians used the aprons or handkerchiefs?

739. Did these items really effect the cures? How?

740. Show how the use of the aprons and handkerchiefs was not wise.

- 15 And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye?
- 16 And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.
- 17 And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.
- 18 Many also of them that had believed came, confessing, and declaring their deeds.
- 19 And not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver.
- 20 So mightily grew the word of the Lord and prevailed.

13-16 That such efforts of healing were not, to say the least, "wise" can be seen from the effect that they had upon unbelievers. When word got around that the sick were being healed by proxy, it seemed to some that there must not be any limitations on the power of the name of this one whom Paul preached. Certain ideas came into the hearts of "strolling" Jews whose time and interest were taken up with nothing better than dabbling in the black arts. The participants in the particular incident described here were seven degenerate sons of one Sceva, who was, at one time at least, a high priest. Others had been using the name in a supernatural way saying, "I adjure you by Jesus whom Paul preacheth." So two of the boys of Sceva (perhaps more but two are mentioned) hit upon a plan of casting out a demon which was quite unique. Their plan was to get the poor possessed man into a room and once there they could then rebuke the spirit and cast it out by their new power. But they were entirely unprepared for the results of their efforts. They had no sooner pronounced the magical formula than the evil spirit had a word to say in answer to them: "Jesus I know, and Paul I know, but who are ye?" Imagine the surprised look on the faces of the two young lads when they heard these words. And then their surprise turned to fright as the possessed man leaped upon them. Fight as they did he "mastered them both." In the scuffle their clothes were torn and their bodies injured. There was only one thing to do and

741. Who were these "strolling Jews?" Who was Sceva?

742. Why did these sons want to cast out a demon?

743. What was the plan of these two sons in casting out a demon?

744. When did surprise turn to fright?

745. How was it that this incident with the two sons turned out to good?

746. How was the death of Ananias and Sapphira a parallel for this case?

that was to get out of this room and escape from this madman. What a sight it must have presented to those who saw them fleeing from the house "naked and wounded."

17 But the result was good. The news of the incident spread far and wide to both "Jews and Greeks." When they heard of it "fear fell upon them." The respect here given was evidently due to the fact that although Paul was very successful in casting out demons, yea, even the "aprons and handkerchiefs" of the apostle could do the same, yet when this power was at all mishandled, the power of its misuse was as great as its use. Hence the name of Jesus was "magnified" rather than degraded.

18-20 When Ananias and Sapphira were carried out to their graves for lying, "fear came upon every soul." Of the rest of the church Luke says that "they durst not join themselves to them," i.e. if there were some who were at all hypocritical like the two described, they made no effort at all to "join themselves to them," fearing lest a similar fate befall them. The good accomplished here in Ephesus went far beyond that in Jerusalem. The positive good accomplished was that it brought the hypocrites out of hiding to come in a confession of their sins (See Jas. 5:16). The fear of the consequences of pretending truly took hold of the hearts of these people. Oh, that it might be so today. To be specific, Luke tells us of \$75,000 worth of books that were burned. What were these "magical books?" Perhaps that would best be held for a question of discussion. It would suffice to say that they were in direct opposition to The Way and were thus aligned in some fashion with the evil one.

e. Paul's far reaching plans. 19:21, 22.

21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

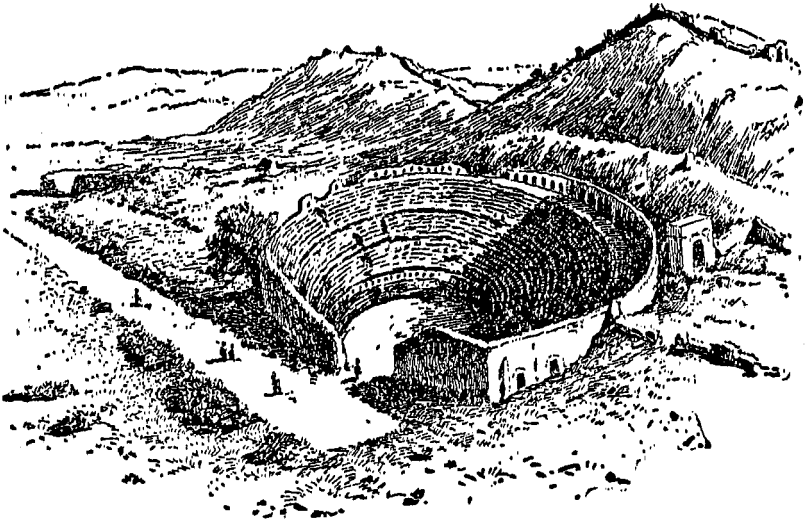
22 And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

21, 22 Before we discuss Paul's future plans, it might be well to place before our minds the important thoughts that relate to this time in the chronology of events. First let us say that Paul was laying plans for a collection for the poor saints in Judea. With this in mind he had written a letter to the Corinthians instructing them concerning it. He mentions in his letter to the Corinthians that the

747. How did the good accomplished in Ephesus supercede that of Jerusalem?

748. How is it that \$75,000 went up in smoke?

749. How does the collection for the poor saints of Judea fit into this narrative?



THEATER AT EPHEBUS.

Ephesus, the capital of the province, was in a fertile district and stood partly on lowland and partly on the hills near the mouth of the Cayster. It had a fine harbor so that at the beginning of the Christian era it was the emporium of that part of the peninsula north of the Taurus. During the ages, however, its harbor became filled up with earth brought down by the river, and its great trade passed over to Smyrna. Besides the two great roads that led easterly there were coast roads, one leading northerly to Smyrna, the other southerly to Miletus. Ephesus was the center of the worship of Diana, a goddess similar to the Greek Artemis, who was worshiped under different names throughout Asia Minor. The manufacture of shrines of silver, marble, and terra cotta, used in the worship of this deity, was a lucrative business in Ephesus. (Acts 19:24-27.) Its temple of Diana was a grand specimen of Ionic architecture and was one of the "seven wonders of the world." The length of the building was 425 feet, the breadth 220 feet, and its columns, of which there were 137, were sixty feet high, and six feet in diameter. The temple and its precincts were held most sacred and furnished safe asylum even to criminals. It was also used as a bank for the safekeeping of treasures. This great structure, like other portions of Ephesus, is now a mass of ruins. Paul made Ephesus one of his chief centers of missionary enterprise. Paul himself did not probably visit all the cities of the surrounding country where churches were established, but directed the work carried on by his various associates. The apostle John is said to have spent the closing years of his life in Ephesus.

Historical Geography of Bible Lands, pages 105-106.

Galatians and those of Macedonia were also to have a part in this collection. Some writers assume that the letter to the Galatians was written from Antioch before he left on the third journey.

Now as to Paul's plans. He had purposed "in the spirit" that he was to pass from Ephesus into Macedonia and Achaia taking up the collection, as we before stated. He planned also to winter in Corinth. And from thence to Jerusalem to take the offering to those in need. Then Paul says, "I must also see Rome."

In writing to the Corinthians Paul stated that "a great door is opened unto me and there are many adversaries" (I Cor. 16:9). Because of the very promising work in Ephesus Paul decided to stay until Pentecost. Therefore he sent on ahead Timothy and Erastus. Erastus was the treasurer of the city of Corinth and Timothy was given the highest recommendation in the letter the apostle had already written to Corinth (I Cor. 16:7-11) also (Rom. 16:23).

f. The riot of the silversmiths. 19:23-41.

23 And about that time there arose no small stir concerning the Way.

24 For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no little business unto the craftsmen;

25 whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth.

26 And 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 are no gods, that are made with hands:

27 and not only is there danger that this our trade come into disrepute; but also that the temple, of the great gooddess Diana be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worshippeth.

28 And when they heard this they were filled with wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.

30 And when Paul was minded to enter in unto the people, the disciples suffered him not.

750. When and from where was the book of Galatians written?

751. What were the three places Paul purposed to visit upon leaving Ephesus?

752. Give one fact of interest about Timothy and Erastus.

753. What was meant by the "effectual door?"

- 31 And certain also of the Asiarchs, being his friends, sent unto him and besought him not to adventure himself into the theatre.
- 32 Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together.
- 33 And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people.
- 34 But when they perceived 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 quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter?
- 36 Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash.
- 37 For ye have brought hither these men, who are neither robbers of temples nor blasphemers of our goddess.
- 38 If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another.
- 39 But if ye seek anything about other matters, it shall be settled in the regular assembly.
- 40 For indeed we are in danger to be accused concerning this day's riot, there being no cause for it: and as touching it we shall not be able to give account of this course.
- 41 And when he had thus spoken, he dismissed the assembly.

23-27 When Paul said there was an open door for the Word, he probably had reference to the good results from the Sceva incident. Further words concerning the many adversaries can be gained from reading I Cor. 4:9-13.

An unexpected adversary arose to close the door of opportunity. It was not the Jews this time, but the vested interests of the town leaders. A certain rich man in the city found out what was causing his business to "fall off" so sharply. This man's name was Demetrius and his work was that of a silversmith. The main outlet for his work

754. What was different about the adversary here in Ephesus?

755. What angered Demetrius?

was in the little silver shrine and image that he made by the hundreds to be sold to the devotees of Diana, goddess of the Ephesians. Her great temple was located in the city. The reason these shrines were not selling like they once did was all centered in a certain wandering preacher named Paul. He was a preacher of faith in a God "not made with hands." So successful were his efforts that "all Asia" was being influenced. This man Demetrius was a very candid speaker. Upon calling the silversmiths together, and "those of like occupation," he made no apology for the statement that he was interested in "their wealth" first and the promotion of worship of Diana second. When you strike a man in his pocket-book you have struck a vital and sensitive spot.

1. "We are losing money."
2. "Paul's preaching is the cause of it."
3. "Therefore Paul's preaching must be stopped."

This was the reasoning of this craftsman. "And besides that," he told the ever increasing crowd, "it could be that even this temple of Diana (perhaps gesturing in the direction of it) could be made of no account." And then appealing to the popular mind, he laid the trap into which so many fall. He said in thought, "Ten thousand Ephesians can't be wrong." The general popularity of the goddess is here given as a measure of correctness and truth.

28-34 The gathering called together by Demetrius occurred either in the street or in some place of public meeting. It wasn't long until they had the interest of most of the people of the city. In no time at all a great uncontrollable mob gathered. The word was thrown about that Paul and his preaching was the center of the objection. Two of Paul's companions were seized upon by some of the mob. Now the whole vast howling throng rushed into the immense amphitheatre. (It still stands to this day.) By this time Paul heard of the trouble and had ascertained the cause. He was about to enter in among the crowd and reveal himself to them and to speak to this gathering. He had spoken to mobs before. But the Christians in Ephesus who were with Paul saw the utter futility of such effort and hence strongly entreated the apostle that he not attempt it. Then a rather unusual word is given concerning this critical decision:

"And certain also of the Asiarchs, being his friends, sent unto him and besought him not to adventure himself into the theatre."

756. How wide was the influence of Paul's preaching?
757. What were the first and second interests of Demetrius?
758. What was the trap laid by Demetrius?
759. Where was the place of meeting for the gathering of Demetrius?
760. Why seize Gaius and Aristarchus?
761. Why did Paul want to enter into the crowd? Why prevented?

Who were these men? What influence would they have over Paul? In answer to this we quote again from Cuninghame Geikie, *Hours with the Bible*, Vol. III, pages 98-99:

"The provinces of Asia Minor had officials of high rank, named after their province. Bythyniarchs, Galatarchs, Lyciarchs, or in 'Asia', Asiarchs, who were presidents of the sacred rites, and of the public games and theatrical amusements, exhibited yearly in honour of the gods and of the emperors, providing for the vast outlay solely at their private expense. One was chosen each year, but those of past years were still associated, through courtesy, with him, or at least retained the great liberality implied in their office. So wide had the influence of Paul become by this time that some of these high dignitaries were friendly to him, and sent, beseeching him not to venture into the theatre; knowing, perhaps, his fearlessness and valuing his safety."

This theatre held no less than 5,000 and by the time it was reasonably full of people, all shouting their devotion to Diana, the place indeed "was in confusion." As new persons came into this place and inquired as to why such a meeting was being held, "some cried one thing and some another, . . . and the more part knew not wherefore they were come together."

Some in this multitude felt that a defense must be made for the Jews, the thought being that just because this man Paul was a Jew there was no reason to blame the Jews as a race. The one the Jews selected to make this defense was one of their number called Alexander. He was evidently recognized as a speaker of some ability. He was hurried through the crowd to a place where all could see him. When lifted up before the multitude, Alexander waved his hands for quietness and they seemed to give heed to him, at least for the moment—but then someone cried out, "He's a Jew. Down with him! Great is Diana of the Ephesians." The multitude caught up the word and so by the space of two hours there was an incessant cry from this vast crowd, "Great is Diana of the Ephesians." Thus was this effort on the part of the Jews frustrated.

35-41 When the mob had about exhausted itself emotionally and physically, (cf. p. 164) "a dignitary who commanded respect appeared on the scene; the town clerk—an official who had charge of the municipal archives, official documents, and had the duty of reading them out to the town assemblies." This man was accustomed to addressing crowds, and besides this he had authority behind what

762. Who were the "Asiarchs" and what influence would they have over the apostle? Why not ask the Holy Spirit?
 763. Why was the assembly "in confusion?"
 764. Why the attempted speech of Alexander?
 765. How did the town clerk select an expedient time to speak?

he said. To give this man trouble would be to bring the "rough Imperial law down on their heads." So it was that when he stood in a place to be seen and heard the great crowd was hushed and they gave heed to what he was about to say.

What a wonderfully clever speech is this of the town clerk. He surely understood the crowd and the need. Notice his procedure.

1. There was a **need** to satisfy their religious pride.

So the town clerk says: "Why are you acting as you are? Who is there that doesn't know of the position of Ephesus and Diana? The fame of Diana is spread throughout the whole world. Why, everyone has heard of the image which has fallen down from Jupiter—"Seeing then that these things cannot be gainsaid, ye ought to be quiet and do nothing rash'."

2. There was a **need** for many to understand the charges being made against Gaius and Aristarchus—were they guilty or not guilty?

So the town clerk mentions two things concerning Diana of which these men are not guilty.

a. They never robbed our temples.

b. They never blasphemed our goddess.

The town clerk was careful not to speak of what they had done, or to meet the issue as to what Paul had done.

3. There was a **need** for a solution to the grievance of Demetrius and the craftsmen.

So the town clerk reminded all, and Demetrius in particular, that the regular courts were open and there were proconsuls to act as judges in the case. This procedure was for a local offense—to be handled by the courts of Ephesus. The clerk goes further to explain that if they had a matter that entered into the realm of Imperial jurisdiction, it would be settled in the regular gathering of that court which met three times a month.

4. Above everything else there was a **need** that the mob be quieted down and dispersed.

To this end all the previous remarks were directed. And they had their effect. Now the town clerk could press upon them the conclusion that he had hinted at previously.

Since (notice the pronoun) "we" have no good reason for this wild gathering, if "we" were called into account for it before the Roman authorities, we would have no defense to make. Should the

766. Why give heed to the town clerk?

767. How was the need for the satisfaction of religious pride met?

768. How did the town clerk side-step the guilt of Paul and his companions?

769. How was the grievance of Demetrius going to be settled? What were the two courts?

770. How was the mob to be dismissed? Why the change of pronouns?

authorities accuse us of riot, we would be in a serious position. His words were so well received by all that when he dismissed the assembly they all dispersed and went home.

4. **AT TROAS.** II Corinthians 2:12, 13.

12-13 Although not mentioned in the book of Acts, the visit to Troas mentioned here in II Corinthians must have occurred right after he left Ephesus. Here are the reasons I say this: Because of the writing of the epistle of I Corinthians. He evidently wrote the first epistle to the Corinthians from Ephesus while he was yet laboring there. He had received the sad news in Ephesus of the problems that existed in the church at Corinth. To solve these problems he wrote this first epistle to the Corinthians. He sent it by the hand of Titus. Paul fully expected the return of Titus to Ephesus before he left but he did not come. When at last it became imperative that Paul leave Ephesus, he went out from the city looking for Titus on the way. Oh, how the apostle longed to meet Titus that he might know how his strong corrective epistle was received. With these thoughts in mind you can understand clearly the words of II Cor. 2:12, 13. Paul thought that surely he would meet Titus in Troas. But when Paul arrived he found not Titus. What a disappointment. No "relief of spirit". Although there was an open door in Troas to preach the word he could not enter it because of this weight upon his heart. This need seemed to demand immediate action and solution. So bidding the brethren in Troas a fond farewell he pressed on into Macedonia looking anxiously for "Titus my brother."

5. **IN MACEDONIA.** 20:1, 2.

- 1 And after the uproar ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed to go into Macedonia.
- 2 And when he had gone through those parts, and had given them much exhortation, he came into Greece.

1-2 From the first verse of this 20th chapter it would seem that Paul decided that the riot would be the formal cause of his leaving the city of Ephesus. How long he stayed in the city after the riot we do not know but I am personally disposed to believe that he left very soon afterward. At any rate, after coming to Troas in such a depressed condition he continued on into Macedonia, hoping all the while that he would meet Titus on the way. And he did. You know from previous study that the cities of Macedonia were Philippi, Thessalonica and Berea.

771. Why say that the meeting of Titus in Troas must have occurred at this time?
772. Was it wrong for Paul not to enter the open door for the Word here at Troas?
773. What prompted Paul to leave Ephesus?

As near as we can read chronologically from Paul's epistles he met Titus at Philippi. Titus brought the wonderful news that the church in Corinth had received the epistle of Paul with a humble spirit and that most all who were in sin had repented. So it was that Paul wrote the second letter to Corinth from Philippi, and possibly sent it on head of himself by the hand of Titus. In this epistle he expresses his thoughts upon meeting Titus (II Cor. 7:5-10). To each of these churches he gave "much exhortation". This was encouragement and instruction and must have taken several months. After a progressive visit from Philippi to Berea he left Macedonia and came into Greece, most specifically into the province of Achaia in Greece and the city of Corinth in Achaia.

6. AT CORINTH IN GREECE. 20:3-5.

- 3 And when he had spent three months there, and a plot was laid against him by the Jews as he was about to set sail for Syria, he determined to return through Macedonia.
- 4 And there accompanied him as far as Asia, Sopater of Beroea, the son of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.
- 5 But these had gone before, and were waiting for us at Troas.

3-5 Paul stayed here only three months but what momentous events occurred during these three months. Here is an outline of what I believe took place at this time:

1. His labors with the Corinthian church (of which we have no details).
2. He wrote the epistle of Romans. This is borne out in the epistle itself. (Cf. Romans 15:23, 24; 16:23)
3. So we would conclude that the letter to the Galatians was written from here also.
4. Learning of the plot for his life he changed his plans.
5. A collection was taken from here by Paul according to previous instructions (Cf. I Cor. 16:1-2).

774. Which were the cities that Paul visited in Macedonia?

775. Did Paul meet Titus?

776. Why was Paul depressed?

777. Where did Paul meet Titus? What news did he bring?

778. From where was the book of II Corinthians written? What is its message?

779. To what churches did Paul give "much exhortation?"

780. In what country is Corinth?

781. Did the seven men accompany Paul on his trip through Macedonia?

Just another word concerning the plot laid for his life. It would seem that he learned of this plot just as he was preparing to go down to the seaport of Cenchreae.

Those who would attack the apostle probably were not only interested in "his life" but also his money which he had collected in quite a sum from the churches of Galatia and Macedonia. But Paul had thought of this long before this occasion and hence had not the money on his person but had suggested that seven brethren accompany him on the journey to carry this bounty with him to Jerusalem. (Cf. I Cor. 16:3) These seven men had been picked up (at least some of them) as Paul passed through Macedonia.

It would seem that upon learning of the plot for his life Paul did not venture down the road to Cenchreae but rather turned to take again the land route to Macedonia. The seven brethren, however, did sail away from Corinth and were waiting for Paul in Troas when he arrived. Some writers would have the seven men accompany Paul as far as Thessalonica and sail from there to Troas.

7. AT PHILIPPI. 20:6a.

6a. And we sailed away from Philippi after the days of unleavened bread,

6a To arrive here Paul had to make a day's journey off the main road. But the church and the leaders in this place were especially near to the heart of Paul. And then we conjecture that he went to secure Luke as his traveling companion and fellow worker. At any rate, Luke joined Paul here (Luke had been here since his mention in the second journey and they sailed away from the seaport of Neapolis "after the days of unleavened bread.")

These "days of unleavened bread" mark the time element in a very good way. Notice two things about it.

1. Almost a whole year had elapsed since he left Ephesus. (Cf. I Cor. 16:8) Note that he had left Ephesus before Pentecost the previous year. You must know that the "days of unleavened bread" follow after the eating of the passover, and that the Passover and Pentecost are just fifty days apart. So now it is less than fifty days to Pentecost when Paul sails for Troas.
2. He only has some forty days to reach Jerusalem with his bounty by Pentecost. This he was determined to do.

782. When did Paul learn of the plot for his life?

783. How did the Apostle protect himself from the robbers?

784. Without referring to the text give three events that occurred in Corinth.

785. Why go a day's journey out of the way if Paul was in a hurry to arrive in Jerusalem?

There must have been unfavorable winds in the sailing, for it only took one day on a previous voyage; now the same trip took five days.

8. IN TROAS. 20:6b-13.

- 6b and came unto them to Troas in five days; where we tarried seven days.
- 7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.
- 8 And there were many lights in the upper chamber where we were gathered together.
- 9 And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead.
- 10 And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him.
- 11 And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed.
- 12 And they brought the lad alive, and were not a little comforted.
- 13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go by land.

6b Paul was in Troas for seven days. Why spend such a length of time here when they were in a hurry to arrive in Jerusalem? No real authoritative answer can be given but it does seem that since they left immediately they waited there until the day came when they could worship with the saints. It could have been that they landed in Troas on Sunday.

b. The worship on the first day of the week. 7.

7 Be that as it may, when the Lord's Day came they gathered together as a church and "broke bread" or had the Lord's Supper. It would seem from the circumstances that the Jewish reckoning of time was used here and that after sundown on the Sabbath was the beginning of the first day of the week. It could have been that here at Troas as in Corinth a meal was eaten before or in conjunction with the Lord's Supper—as some call it the "love feast". It

786. What is meant by "the days of unleavened bread?" What import here?

787. Tell of the sailing conditions from Philippi to Troas?

788. Why spend so much time in Troas?

789. How do you know a meal was eaten in conjunction with the Lord's Supper?

was evidently customary to have a discourse at these gatherings and this time they had the priceless privilege of hearing the apostle Paul.

8-13 The meeting was being held in a third story room and many torches had been set in the sockets around the walls of the room. The windows were naturally open for ventilation and seated on the window sill of one of the openings was a young man named Eutychus.

Someone suggested that this young man had worked all day and that the fatigue of his body overcame his interest in the message of the apostle and that when fully asleep he relaxed and toppled out of the open casement. Whatever was the cause of his sleep he did fall to his death on the street or ground outside the house.

It would seem that Paul was the first to leave the house and hurry around to where the young man lay. Paul treated Eutychus like Elijah treated the widow's son. He compassionately fell on his prostrate form and drew him close to him in his arms. There must have been a prayer ascending from Paul's heart as he did this. Paul looked up to the anxious ones standing around him and said: "Trouble not yourselves, for his life is in him." (K. J. V.) Now mark it carefully that Eutychus was "taken up" before Paul arrived and those that handled him and tenderly laid him out on the ground or whatever, took him to be dead; and without a doubt he was.

Upon returning to the third story room the "breaking of bread" took place for which they had originally gathered. We might remark that the Lord's Supper here called the "breaking of bread" was partaken of on Sunday regardless of what time of reckoning for time is used. If you count the time from sundown to sundown (Jewish) it was on Sunday. If from midnight to midnight (Roman) it was on Sunday. Then following "the breaking of bread" a meal was also taken—it usually was so done in the early church.

Paul took up his message following the meal where he had been interrupted and continued speaking even unto the break of day. Even Eutychus managed to participate in the last of Paul's visit. The saints here were greatly strengthened by the preaching and their faith was increased by the restoration of this young man.

Luke was present to hear this lengthy sermon but he only makes mention of the incident with Eutychus and then says that Paul plainly instructed him and the other seven brothers (brethren) to go ahead

790. Why have the windows open? Why sit in the window?

791. Why do you think Eutychus fell asleep?

792. What Old Testament comparison can be made in the raising of Eutychus from the dead?

793. What do you think about the idea that Paul was first to reach the young man?

794. Was Eutychus really dead?

795. How can you prove that the Lord's Supper was on Sunday regardless of the time reckoning?

down to the ship and sail along the coast and pick him up at the town of Assos. Paul wanted to walk from Troas to Assos. Why walk? It was twenty miles or more and Paul had been up all night. He must have been fatigued in body and mind, but as some of you must know, solitude with God is the most restful experience one can find; if not for the body, at least for the spirit. As he walked these twenty miles, over none too easy a road, he had many things to settle alone with God.

9. AT ASSOS. 20:14a.

14a And when he met us at Assos, we took him in,

14a The ship in which the voyage was made must have been a local merchant vessel that had a regular route of pick-up and delivery to these various parts. Assos was one of them, as Paul had no doubt previously learned, and when the ship arrived here he was already at the dock to board the ship and sail the rest of the way.

10. AT MITYLENE. 20:14b.

14b and came to Mitylene.

14b This was the chief town on the island of Lesbos. It was on the east side of the island about ten miles from Asia Minor. "Mitylene was originally built on a small island, and perhaps joined to Lesbos by a causeway which offered two excellent harbors, one on the North and the other on the South." (Ibid.) Here they anchored overnight as was customary.

11. OVER AGAINST CHIOS. 20:15a.

15a And sailing from thence, we came the following day over against Chios;

15a This is a large island and is separated from the mainland by a channel of varying width—at the narrowest place it is only five miles wide and is blocked by a series of small islands. Through this channel Paul's ship sailed and anchored here in this protected channel "over against Chios."

12. AT SAMOS. 20:15b.

15b and the next day we touched at Samos; and the day after we came to Miletus.

15b This is yet another large island with a narrow strait between it and the mainland—another overnight stop.

796. Why walk instead of going by ship?

797. What type of vessel was it in which Paul sailed?

798. What was Mitylene?

799. What is meant by the statement "over against Chios?"

13. IN MILETUS. 20:16-38.**a. Past Ephesus to Miletus. 16, 17.**

16 For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called to him the elders of the church.

16-17 Before arriving in Miletus there are two points to be considered.

1. King James version states that they "tarried at Trogyllium" but the American Revised leaves this place out—why so? The answer is found in the fact that the most ancient manuscripts omit this phrase; it exists in tradition of Asia Minor.
2. Paul sailed right past the port of Ephesus as he wished not to stop there. He knew that if he did he would be detained by his many friends and he did not wish to be so. He wanted to arrive in Jerusalem by Pentecost to allow a ready distribution of the bounty he had collected.

Upon arriving at Miletus and finding that there would be time to speak to the Ephesian elders while here, he forthwith sent a letter to them that they would hasten over the thirty miles that separated them and meet him here at Miletus.

b. Paul's past ministry, as exemplified at Ephesus. 18-21; 26.

- 18 And when they were come to him, he said unto them,
Ye yourselves know, from the first day that I set foot
in Asia, after what manner I was with you all the time,
19 serving the Lord with all lowliness of mind, and with
tears, and with trials which befell me by the plots of the
Jews;
20 how I shrank not from declaring unto you anything that
was profitable, and teaching you publicly, and from
house to house,
21 testifying both to Jews and to Greeks repentance to-
ward God, and faith toward our Lord Jesus Christ.

Here is a brief outline of his address:

(The New Century Bible by J. Vernon Bartlet.)

1. Paul's past ministry, as exemplified at Ephesus. 18-21 and 26.
2. His attitude to his own future. 22-24.
3. And also ultimate as touching his hearers. 25.

800. Why does King James Version state that they tarried at Trogyllium?

801. Why not stop at Ephesus?

802. How far from Miletus to Ephesus?

4. Conditions at Ephesus in the near future. 23-30.

5. The self-sacrificing spirit of this example. 31-35.

Under (1) of this outline we give the fine paraphrase of these verses by Cunningham Geikie. (N.T. series, Vol. III, p. 367-369)

1. Paul's past ministry, as exemplified at Ephesus. 18-21 and 26.

18. "You personally know, from the first day I set foot in Asia, the life I lived among you always, through over three years, 19. serving the Lord with all lowliness of mind, and with tears over backsliders, and with trials which befell me by the plots of the Jews: 20. you know how I did not shrink from telling you anything that was for your good, and how I taught you both publicly, in your assembly, and privately, from house to house, 21. testifying to Jews and Greeks alike, their need of repentance towards God, and faith towards our Lord Jesus Christ . . . 26. Therefore, since my farewell demands my reckoning with myself as to the past, I boldly witness to you this day, that I am pure from the blood of all men."

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me.

24 But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.

2. His attitude to his own future. 22-24.

22. "And now, behold, I go (by an inner impulse I cannot resist) to Jerusalem, not knowing what specially will befall me there: 23. beyond the fact that the Holy Ghost testifies to me in every city I visit, that bonds and afflictions await me in it. 24. But I do not hold my life of any account, as dear to myself, so that I may finish the course assigned me by God; no clinging to life hindering me: and, with my course, the ministry which I received from the Lord Jesus, to testify the good news of the grace of God to man."

25 And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more.

26 Wherefore I testify unto you this day, that I am pure from the blood of all men.

803. From memory give three of the points in Paul's address to the Ephesian elders.

804. What was the attitude of the apostle while laboring in Ephesus?

805. What was the theme that Paul preached to both Jews and Greeks in Ephesus?

806. How was Paul made free from the blood of all men?

807. Why was Paul so determined to Jerusalem?

3. And also ultimate as touching his hearers. 25.

25. "And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more."

27 For I shrank not from declaring unto you the whole counsel of God.

28 Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood.

29 I know that after my departing grievous wolves shall enter in among you, not sparing the flock;

30 and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.

4. Conditions at Ephesus in the near future. 28-30.

28. "As, therefore, I am thus guiltless in this matter, it is for you, who have taken my place, to take heed to yourselves, and to all the flock, in which the Holy Ghost has made you bishops, or overseers, to feed the church of God, which He purchased for His own, with His own blood. 29. For I know that after my departing, last year, wolves—pitiless evil-working teachers—now that I am no longer there to keep them off, will come in among you from without, not sparing the flock; 30. and that, from among yourselves, men will rise, speaking perverted words, to draw away the disciples from the truth, to follow themselves."

31 Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears.

32 And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified.

33 I coveted no man's silver, or gold, or apparel.

34 Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.

35 In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

5. The self-sacrificing spirit of his example. 31-35.

31. "Therefore be watchful, remembering that for three whole years, I never ceased to admonish everyone, night and day with tears,

808. What was the relationship of these men to the church of the Lord? Their work?

809. What characterized the admonishment of the apostle?

810. What was to be the source of their inheritance and the guide of their whole life?

to keep the faith. 32. And now I commend you to God, and to the word of His grace—the truth I taught you, which must be the guide of your whole life, and is able to build you up, and to give you an inheritance you crave, in the kingdom of the Messiah, among all them who are sanctified. 33. I coveted no man's silver, or gold, or apparel. 34. Indeed, ye yourselves know that these hands ministered to my necessities, and to those of them that were with me. 35. In all things I have shown you by my example, that (laboring as I did, you ought to help the weak, and to remember the words of the Lord Jesus, how He Himself said, it is more blessed to give than to receive.”

c. The tender farewell. 36-38.

36 And when he had thus spoken, he kneeled down and prayed with them all.

37 And they all wept sore, and fell on Paul's neck and kissed him,

38 sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

36-38 The feeling in the message just delivered led naturally to a prayer meeting. Paul had done all he could do for these brethren. He now commits them to God for His leading and working. The posture here assumed by Paul was to kneel. What does it mean? Simply that it is a good posture in prayer—nothing more.

There was a real love between Paul and the elders of Ephesus; there were tears and for many of them, genuine grief at the parting: most of all because of the foreboding words of Paul that they would see his face no more. He had told them of the promised bonds that awaited him in Jerusalem and then to say that he would never return broke their hearts.

But the work of Christ must go on in spite of broken hearts, separation, grief or any other of the changing experiences of life. And so it was that the elders followed the apostle and the others right down to the water's edge and bade them a very tender farewell.

14. **AT COS.** 21:1a.

1 And when it came to pass that we were parted from them and had set sail, we came with a straight course unto Cos,

1a It would seem that a favorable wind was blowing and that the trip to Cos was made rather rapidly—it was a distance of some forty

811. How do we know that Paul made tents in Ephesus?

812. What saying of Jesus is given here by Paul that is not recorded in the gospels?

813. Why kneel in prayer?

814. What caused the greatest grief to the Ephesian elders?

815. What were the sailing conditions to Cos? How do you know?

nautical miles; the direction is due south. An island of twenty-three miles in length separated from the mainland by a narrow channel. Here the ship cast anchor probably near the large city of Hippocrates. In the morning they were ready to sail down the channel of Cos.

15. AT RHODES. 21:1b.

1b and the next day unto Rhodes,

1b This was another celebrated island in Paul's day, an overnight stop for Paul's ship.

16. AT PATARA. 21:1c, 2.

1c and from thence unto Patara:

2 and having found a ship crossing over unto Phoenicia, we went aboard, and set sail.

1c, 2 The vessel boarded at Philippi now had either completed its voyage or was proceeding further up the coast of Asia Minor. But how was Paul now to arrive in Jerusalem by Pentecost? Providence intervenes and the words of Luke seem to suggest that they were pleasantly surprised to find a ship here at Patara sailing for Phoenicia. (Maybe even on the same day they found it). They immediately put out into the open sea and proceeded on the last leg of their trip.

17. IN THE SIGHT OF CYPRUS ON THE LEFT. 21:3a.

3a And when we had come in sight of Cyprus, leaving it on the left hand,

3a The writer has found words of Conybeare and Howson so expressive on this point that we reproduce them here:

"The distance between these two points is three hundred and forty geographical miles; (between Patara and Tyre) and if we bear in mind that the northwesterly winds in April often blow like monsoons in the Levant, and that the rig of ancient sailing vessels was peculiarly favorable to a quick run before the wind, we come at once to the conclusion that the voyage might easily be accomplished in forty-eight hours. Everything in Luke's account gives a strong impression that the weather was in the highest degree favorable; and there is one picturesque phrase employed by the narrator which sets vividly before us some of the phenomena of a rapid voyage. That which is said in the English version concerning the "discovering" of Cyprus and "leaving it on the left hand" is the original for a nautical expression implying that the land appeared to rise quickly as they sailed past it to the southward. It would be in the course of the second day (probably in the evening that "the high blue eastern land appeared." The highest mountain of Cyprus is a rounded summit, and there would be snow upon it at that season of the year. After the second night the first land in sight would be the high range of Lebanon in Syria (21:3), and they would easily arrive at Tyre before the evening." (Life and Epistles of the Apostle Paul, pages 532-533).

816. How did providence intervene at Patara?

18. AT TYRE. 21:3b-6.

3b we sailed unto Syria, and landed at Tyre; for there the ship was to unlade her burden.

4 And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem.

5 And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way till we were out of the city: and kneeling down on the beach, we prayed, and bade each other farewell;

6 and we went on board the ship, but they returned home again.

3b-4 While the ship was tarrying here, unloading her cargo Paul found the followers of the Way in the town and met with them for seven days; this must have included a Lord's Day. He probably carried on a one week revival here as he had in the same length of time at Troas.

There were prophets among the saints in Tyre, and these through the revelation of the Holy Spirit besought Paul not to go to Jerusalem. No word is given by Luke of Paul's response to this divine suggestion, but Paul's actions speak louder than his unrecorded words. When the days of the ship's stop were fulfilled they pressed on, even as Someone Else, "steadfastly toward Jerusalem".

5, 6 But not without the tenderest of partings, the disciples of Tyre followed the servants of God out of the city, down to the beach. It would seem that following the final gathering with Paul and the brethren that the whole congregation, women, children, and men all walked with the preachers down to see them off.

What a touching scene of farewell ensued. What words of trust and love were exchanged. And then I can read into the closing words of Luke a certain loneliness that he must have felt . . . "but they returned home again."

19. IN PTOLEMAIS. 21:7.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day.

817. How could the 340 miles between Patara and Tyre be covered in only 48 hours?

818. What picturesque phrase sets forth the nautical note in this trip from Patara to Tyre?

819. How long a stop at Tyre and what did Paul do?

820. What warning was given at Tyre? Paul's response?

821. How can we see a touch of loneliness in the words "but they returned home again?"

7 Although there is much that could be written concerning the history of this town we will not here write of it. There was an opportunity at this place to speak to the brethren but the purpose of arriving in Jerusalem for the feast hurried them on through this town. They paused only to greet the saints in a one day gathering.

20. **CAESAREA.** 21:8-14.

8 And on the morrow we departed, and came unto Caesarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him.

9 Now this man had four virgin daughters, who prophesied.

10 And as we tarried there some days, there came down from Judaea a certain prophet, named Agabus.

11 And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

13 Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

8, 9 It was some thirty or forty miles from Ptolemais to Caesarea. One day's journey would see them within the city gates.

Here we meet an old friend, "Philip the evangelist, who was one of the seven." How long it has been and what a multitude of experiences have taken place since we were with him on "that road that goeth down from Jerusalem to Gaza." But we did read that Philip was "found at Azotus" and passing through he preached the gospel to all the cities till he came to Caesarea. (Acts 8:40)

And here he is in this same city, still the evangelist of Christ. It must have been eight or ten or even more years since he made his home here. The reason for his stay could possibly be found in the family of "four virgin daughters who prophesied." These young ladies must have been but small girls when he first came to this wicked town.

Philip must have had quite a house to accommodate this whole evangelistic party. However much Paul and his company were anxious to go to Jerusalem, they could not leave Philip without visiting and even helping out in the work of the Lord in this place.

10-14 Speaking of "old friends" in the narrative of the book of

822. What old friend do we meet in Caesarea? How long had he been there?

823. How did Philip's daughters become prophetesses?

Acts, who is this one who comes as a prophet from Jerusalem? Can this be the same man that came once before from the Holy City? Remember the visit of one "Agabus" to Antioch of Syria? He there reported that a famine was coming over the "whole world". The circumstances seem to be somewhat similar for the disciples in Judea are again in want. Whether this is right or wrong we do know that Agabus has a dramatic method of delivering his divine message.

Picking up a girdle that is lying nearby he binds it around his feet, then taking it off he attempts to tie up his own hands. Upon so doing he makes his divine prediction in these words:

"Thus saith the Holy Spirit: So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him unto the hands of the Gentiles."

His actions remind us of the prophets of the Old Testament days.

Upon this announcement a great concern took hold of the hearts of Luke and Aristarchus as well as the other brethren. They had all learned to love Paul very dearly and to hear of his being bound pained them greatly. The only recourse was to stop Paul from going to Jerusalem. This was a divine warning to deter him from this purpose, so thought the brethren in Philip's house. They besought him with the strongest words and emphasized them with the tears that streamed down their faces.

These words were not without effect on the apostle, but he did not so interpret them. Paul felt and knew that God wanted him in Jerusalem and to Jerusalem he would go. This word of Agabus and the other warnings were but to better prepare him for the experience.

And so it was that the apostle expressed in emphatic words his determination. The love and sympathy of his friends touched him, but he had a higher call that he must answer.

"What do ye, weeping and breaking my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

To these words there was only one right response: "The will of the Lord be done."

21. IN JERUSALEM. 21:15, 16.

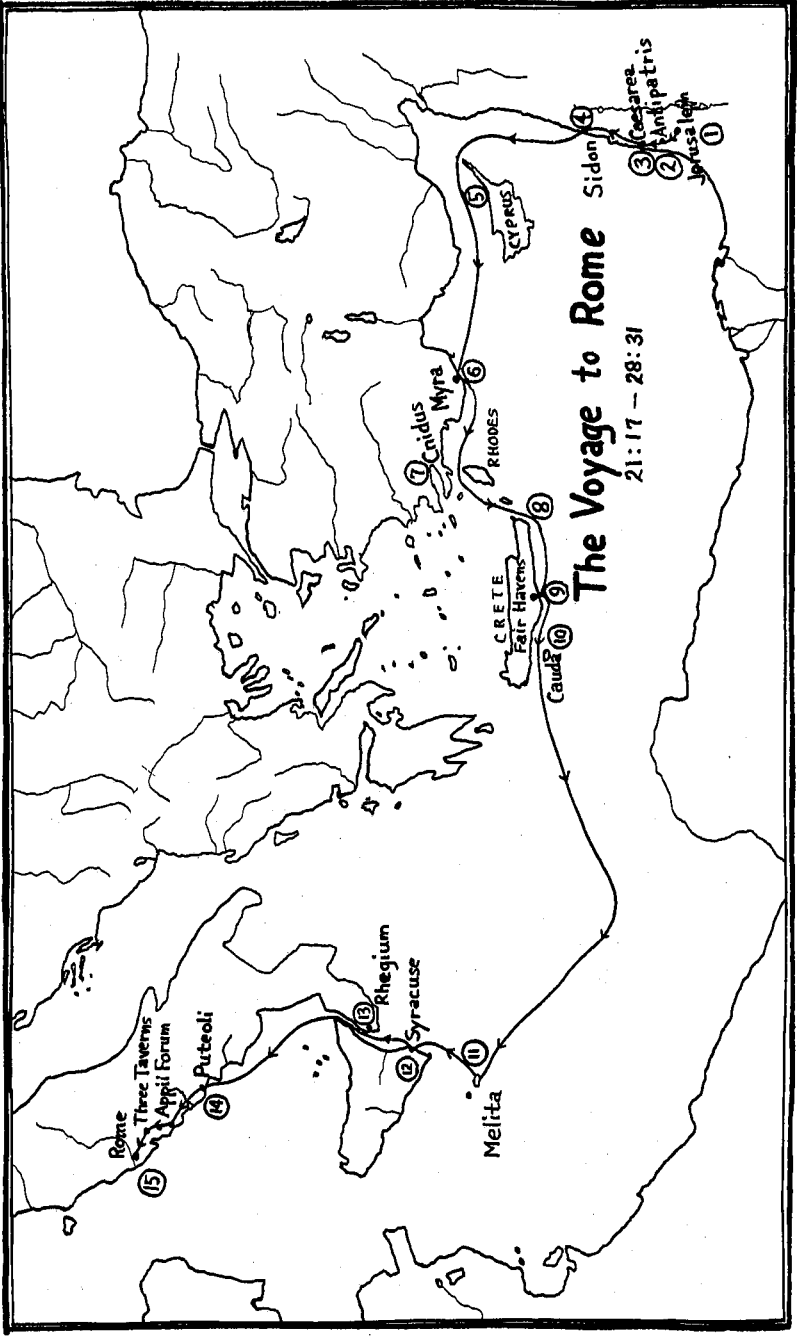
15 And after these days we took up our baggage and went up to Jerusalem.

824. Tell where and when you heard of Agabus before.

825. Who foretold that Paul was going to be bound in Jerusalem?

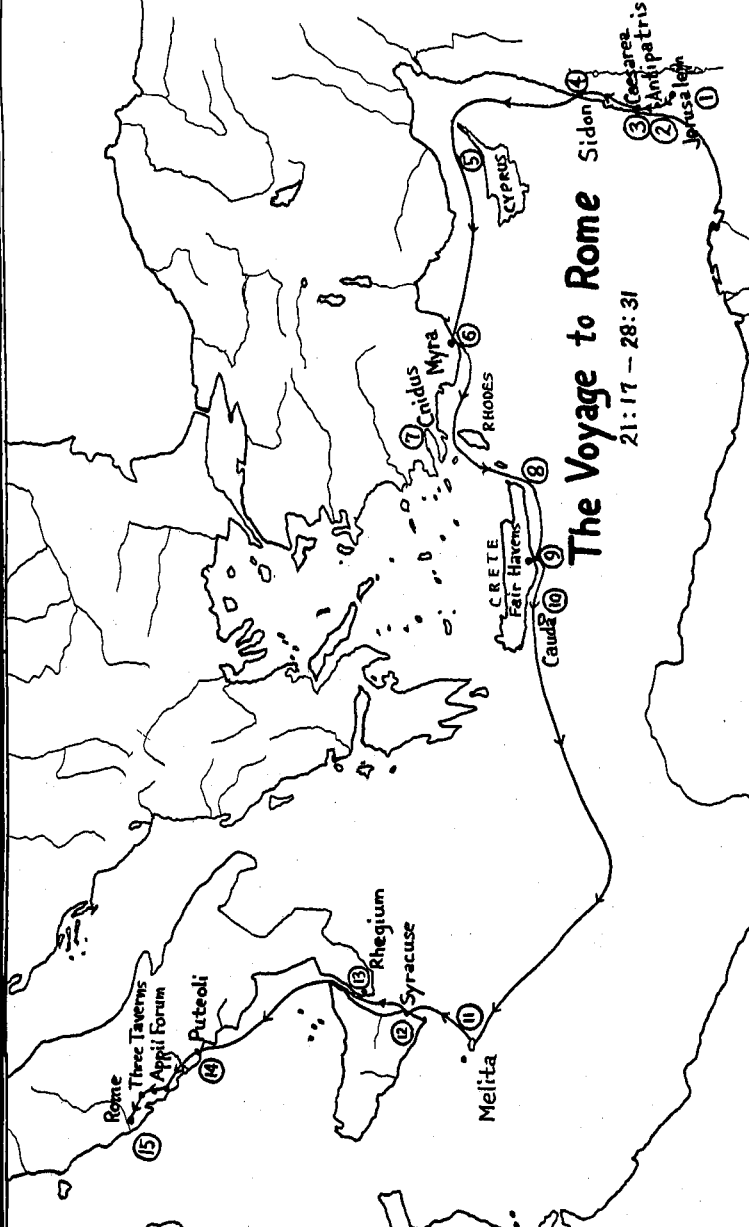
826. What was the interpretation placed upon the words of Agabus by Luke and Aristarchus?

827. How did the brethren attempt to hinder Paul from going to Jerusalem? Did it affect Paul? In what way?



The Voyage to Rome

21:17 - 28:31



④ Sidon

③ Caesarea

② Antipatris

① Jerusalem

⑤ Cyprus

⑥ Rhodes

⑦ Myra

⑧ Cnidus

⑨ Fair Havens

⑩ Cauda

⑪ Melita

⑫ Rhegium

⑬ Syracuse

⑭ Putroli

⑮ Rome

⑯ Three Taverns

⑰ Appii Forum

16 And there went with us also certain of the disciples from Caesarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge.

15, 16 The baggage was again packed and the short journey was made to the busy city. Some of the saints of Caesarea went along and secured permission from one, Mnason, who had a house in Jerusalem, with whom the party could lodge while celebrating the feast of Pentecost. The city was particularly crowded at this time and a place to stay would be a welcome provision.

Let us not forget that Paul had with him the "bounty" taken up among the Gentile churches and that this money was to be distributed as soon as possible.

So ends the third and last missionary journey or evangelistic tour. The distance traveled was approximately 3,400 miles.

THE VOYAGE TO ROME

21:17 — 28:31

1. AT JERUSALEM. 21:17—23:30

a. Paul's salutation and the advice of the elders. 21:17-26.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry.

20 And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them that have believed; and they are all zealous for the law:

21 and they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs.

22 What is it therefore? they will certainly hear that thou art come.

23 Do therefore this that we say to thee: We have four men that have a vow on them;

24 these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things where-

828. How was the housing problem of Jerusalem solved for Paul and his company?

829. How far did Paul travel on the third journey?

830. This visit to Jerusalem was like what other visit? In what way?