



## From Radical Repentance to an Open Riot Acts 19:21-41 (Lesson #27)



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### Eight-point outline of Chapter 19:21-41:

- 1) Following all the amazing success Luke records in Ephesus, Paul resolved in his spirit to go to Macedonia, Achaia, Jerusalem and ultimately to Rome and he sends Timothy and Erastus on ahead (19:21-22).
- 2) During this short interval, while Paul was preparing to leave Ephesus a major disturbance breaks out about “the way.” This is initiated by a man named Demetrius who gathers together other artisans and expresses his concerns with Paul’s preaching and the impact it is having on their business of selling Artemis trinkets and it could even cause people to stop worshipping Artemis (19:23-28).
- 3) This spreads from this meeting into the whole city and turned into a riot where they rushed into the theatre dragging Gaius and Aristarchus (two of Paul’s traveling companions) (19:29-30).
- 4) Paul wished to enter the theatre and give a defense but his disciples and the Asiarchs urged him not to. (19:30-31).
- 5) In the theatre it was complete confusion and chaos with some people yelling one thing and others yelling another with many in the crowd having no idea of what was going on (19:32).
- 6) In this confusion some put forth a Jewish man named Alexander to address the crowd, but when the crowd recognized he was a Jew he crowd began shouting “Great is Artemis of the Ephesians” and they did this for a space of about 2 hours (19:33-34).
- 7) After that the town clerk was able to quiet the mob and warned them that nothing sacrilegious was done by the accused, if there were legitimate accusations they should be brought before the courts, and the city was in danger of being charged with rioting (19:35-39).
- 8) With this he quieted the mob and dismissed the assembly.

**19:21 - Now after these events Paul resolved in the Spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, "After I have been there, I must also see Rome."**

So after the amazing work of God that we read about last week. After approximately 2 years and 3 months of laboring in Ephesus. After the word has sounded forth into all of Asia from Ephesus. After the amazing miracles (unusual displays of power) that were happening in Ephesus. After all the people coming to God by faith, and destroying those things that displeased God, after many turning by faith to the true and living God, after the **amazing revival** and **radical repentance** we saw last week. After all of that occurred in the **pagan city of Ephesus**.

**Sometime** after all of that, Paul **resolved in his Spirit** (we would think guided by the Holy Spirit), **Paul planned his future travels, his itinerary**.

**APPLICATION:** Is our itinerary guided by the Holy Spirit, or is it only guided by our own desires?

Before we go any further, I want to remind you that Paul did more preaching while in Ephesus than any other city (by far) and he also wrote the first letter to the church in Corinth.

So Paul is wrapping up his work in Ephesus and he is planning his itinerary. Paul’s planned itinerary was to pass through Macedonia and Achaia and then go to Jerusalem and ultimately then go to Rome!

Now Luke does not tell us here, but one of the reasons that Paul wanted to pass through Macedonia and Achaia was to collect money and take that money to those in need in Jerusalem:

We read about this in I Corinthians 16 and in Romans 15.

*“1 ¶ Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. 2 On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come. 3 And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem. 4 If it seems advisable that I should go also, they will accompany me.” (1Co 16:1-4 ESV)*

*“25 At present, however, I am going to Jerusalem bringing aid to the saints. 26 For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. 27 For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. 28 When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you.” (Ro 15:25-28 ESV)*

Paul was collecting money, in this case you can see he says from Macedonia and Achai with the plan of taking it to those in Jerusalem.

Paul is here in Ephesus, but he is planning to pass through Macedonia as well as Achaia with a stop in Jerusalem to deliver the aid. And then Luke shares with us something else that was in Paul's heart, namely: ***"After I have been there (Jerusalem), I must also see Rome."***

Luke shares with us that Paul had something much bigger or at least much further in mind. He desired to take the gospel to Rome and ultimately to Spain!

Let's take a peek behind the curtain and see Paul's recorded thoughts related to Rome.

First, he had a long-standing desire to come to Rome, in chapter 1 of his letter to the believers in Rome, Paul said this:

*“9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you 10 always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you.” (Ro 1:9-10 ESV)*

He expounds on that desire a few verses later:

*“14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. 15 So I am eager to preach the gospel to you also who are in Rome.” (Ro 1:14-15 ESV)*

*“22 ¶ This is the reason why I have so often been hindered from coming to you. 23 But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, 24 I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while. 25 At present, however, I am going to Jerusalem bringing aid to the saints.” (Ro 15:22-25 ESV)*

Paul had **Rome on his itinerary**, but he had his **sights set on Spain!**

There are a **couple of things of note** before we move on:

- 1) Luke has just telecasted; Luke has just let the cat out of the bag. This is really what the rest of the book of Acts is about.
- 2) Paul's trip to Rome will happen, but nothing like he had planned!

But I wanted you to see Paul's heart!

Paul had traveling plans that would ultimately take him to Rome where he had longed to preach the gospel.

***Vs 22 - And having sent into Macedonia two of his helpers, Timothy and Erastus, he himself stayed in Asia for a while.***

We are not told why, but we see that Paul dispatches two of his “helpers” on ahead of him.

The Greek word for helper is **διακονέω (diakoneo)** it is where we get the word deacon. It is a minister, a helper, one who takes care of others, a servant. **Timothy and Erastus** were two of Paul’s helpers in ministry.

Notice Luke records that Paul sent into Macedonia two of his helpers. **Did he have more?**

We have talked before about Timothy, he is mentioned more in the New Testament than any other of Paul’s associates.

Erastus is mentioned again when Paul writes **II Timothy**, where Paul tells Timothy that **Erastus remained in Corinth:**

*“Erastus remained at Corinth, and I left Trophimus, who was ill, at Miletus.” (2Ti 4:20 ESV)*

Then Luke tells us that Paul stayed in Asia for a while longer. We are not sure exactly how long. Likely weeks.

***Vs 23-24 - About that time there arose no little disturbance concerning the Way. 24 For a man named Demetrius, a silversmith, who made silver shrines of Artemis, brought no little business to the craftsmen.***

Around the time that Paul sent Erastus and Timothy into Macedonia. Around that time, Luke records something significant that happened in Ephesus.

To remind you of all that has happened here, the gospel has been going forth in great clarity and with displays of God’s power. We read how Paul preached in the Hall of Tyrannus for 2 years, last week we saw the amazing work of God, what I called radical repentance, that was happening in Ephesus.

Although a large Roman, very pagan city, many were coming to faith, lives were being changed for the glory of God. It was an amazing time!

Then we are told that no little disturbance arose concerning **the way**.

You have seen this idiom used over and over by Luke and it indicates a great disturbance occurred. It points to a tremendous commotion that broke out in Ephesus.

**This is the genesis for the title from Radical Repentance to an Open Riot.**

This is the third time in the book of Acts, and **the second time here in chapter 19** that believers are called **people of “the way.”**

We saw this, Luke had used this same title to refer to Christianity last week. We said this likely has its genesis in **John 14:6**. But more than that, Jesus is the only way to make it to God!

About this time, there arose a “major” disturbance. This major disturbance arose concerning **the way**.

The Greek word for disturbance used here, is only used one other time, and it is the disturbance that occurred in Acts 12 when the Holy Spirit broke Peter out of prison:

*“Now when day came, there was no little disturbance among the soldiers over what had become of Peter.” (Ac 12:18 ESV)*

**Here a disturbance has broken out concerning “the way.”**

Then in verse 34 Luke tells us that this disturbance is centered around ***a man named Demetrius, a silversmith, who made silver shrines of Artemis, brought no little business to the craftsmen.***

There in Ephesus was a man named **Demetrius**, and he was a silversmith.

He made is living making **silver shrines** of the false goddess Artemis (Greek Diana). It appears that somehow his business of making these little shrines to Artemis aided the business of the other artisans in Ephesus, for he brought no little business (idiom for he brought big business) to the craftsmen.

**Fruchtenbaum** believes he may have been the leader of the guild of silversmiths in Ephesus.

As a reminder Ephesus was the center of Artemis (Greek Diana) worship.

So, I guess it was like a thing, if you went to Ephesus, you had to buy you one of these little shines to Artemis. Maybe to put in our flower bed, or for the more dedicated followers in your living room.

I mean, I kind of suspect you could purchase refrigerator magnets of Artemis to place on your fridge, maybe even Artemis T shirts. 😊

But at any rate Demetrius brought no little business (that is code for big business) to the **local craftsman's guild**.

*Vs 25-27 - These he gathered together, with the workmen in similar trades, and said, "Men, you know that from this business we have our wealth. 26 And you see and hear that not only in Ephesus but in almost all of Asia this Paul has persuaded and turned away a great many people, saying that gods made with hands are not gods. 27 - And there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis may be counted as nothing, and that she may even be deposed from her magnificence, she whom all Asia and the world worship."*

Then Demetrius gathered together the craftsman. He likely had representatives from many different trade guilds present.

He gathered together men from similar trades and said **essentially four things** so let's just walk through them:

**1) Men, you know that from this business we have our wealth.**

First, he reminds them of what they already know to be true. It is from this business (the business of the goddess Artemis), the business of making trinkets to sell to those visiting the city, that these men made their living.

It is from this business of the goddess of Artemis, that these men made their wealth and paid their bills.

Here Demetrius leads with the real issue and the real issue is an economic issue, it is through others worshipping Artemis (Greek Diana) and buying Artemis stuff that we make our living. The goddess Artemis is the ultimate source of our income. **The real problem is an economic one.**

**2) In verse 26 - And you see and hear that not only in Ephesus but in almost all of Asia this Paul has persuaded and turned away a great many people, saying that gods made with hands are not gods.**

And you all see and are likely hearing that this Paul as he travels city-to-city and now he is in Ephesus, everywhere this man Paul goes, in all of Asia, he is persuading and turning a **"great many people"** for he is saying that gods made with hands are not gods at all.

Remember Paul made this very point in Athens:

*"Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man." (Ac 17:29 ESV)*

This is interesting, because it appears that Paul said this not only in Athens but possibly everywhere he went.

More than that, what he is teaching about idols is becoming widely known.

Demetrius' point is clear, this man Paul is attacking our livelihood by persuading men that gods that are made with hands are **not really gods at all**.

**A THOUGHT EXERCISE:** Do you think Paul was preaching messages against the pagan god Diana (Artemis)? Do you think he had created a catching slogan that he was chanting when he preached (maybe down with Diana)? Do you think he had made-up signs or t-shirts (Do Away with Diana)?

Or, was Paul principally preaching the gospel, he was declaring that there is only one God, who took on human flesh, came in the likeness of man, died a horrible death, was buried, and rose victoriously from the grave, and this preaching was so effective that the gospel was threatening to shut down idol worship in Ephesus.

**APPLICATION:** Does being a Christian change your spending habits? Does it change the spending habits of a community? Does being a Christian change your moral decision making? You see that is what radical repentance did in Ephesus. Artemis and those who made their living from her, were in danger of going down the tubes.

- 3) And beginning in verse 27, Demetrius outlines **two dangers, two concerns, two things** that they need to be worried about, first, ***And there is danger not only that this trade of ours may come into disrepute...***

There is danger that their whole way of life, their whole trade, and future employability could be brought into jeopardy. It is possible, the way Paul is going that people will stop purchasing the yard Artemis and the refrigerator Artemis magnet and our trades will come into disrepute.

The Greek word translated disrepute is a **hapax legomenon**, and it brings with the idea of something that **becomes useless**.

What Paul is doing has the potential to make our trade, our work, worthless, and useless!

- 4) But it is not only our trade, but going back to verse 27: ***but also that the temple of the great goddess Artemis may be counted as nothing, and that she may even be deposed from her magnificence, she whom all Asia and the world worship.***"

The temple of the great goddess Artemis may be counted as nothing. Here Demetrius turns economic and trade concerns into a religious concern. He cloaks his love for money in a religious garment.

But the real concern is over money and future work.

The Greek words here literally means that people will think that the temple is nothing, and if this happens, she will be deposed from all of her **magnificence**.

By the way this word translated **magnificence** is only used twice in the New Testament:

*"And all were astonished at the majesty of God. But while they were all marveling at everything he was doing, Jesus said to his disciples," (Lu 9:43 ESV)*

*"For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty." (2Pe 1:16 ESV)*

What Paul is doing could cause Artemis to lose her **magnificence**. She would lose her luster so to speak.

As I thought through this lesson I wondered, were men so deceived that a silly statue could be viewed as being magnificent. Were they that silly, or was something else also in play? Was it the loss of the temple prostitutes and all the pleasures that men enjoyed at the Temple of Artemis, was that the real concern?

It is interesting that Demetrius feels like he needs to fight for the goddess Artemis, seemingly she is unable to defend herself.

Keep in mind, all of this is happening because of one man and his message! **Demetrius was concerned that Paul was going to take down Artemis! The one whom Asia and the entire world worshiped!**

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Here we see the second group that gets involved. What started with the tradesmen who were being impacted by Paul's preaching is about to spread to the city's general population.

***Vs 28 - When they heard this they were enraged and were crying out, "Great is Artemis of the Ephesians!"***

When the artisans, when these local guild members heard this. When they considered the possibility of the loss of their own personal income, when they considered their trade following into disrepute, when they considered the demise of their beloved false goddess, Luke tell us they were enraged and began shouting: ***"Great is Artemis of the Ephesians!"***

Now we will need to read between the lines a little bit for what started out with the tradesmen, likely at this point spills into the city. It is possible their shouts ***"Great is Artemis of the Ephesians"*** started drawing the crowd.

***Vs 29 - So the city was filled with the confusion, and they rushed together into the theater, dragging with them Gaius and Aristarchus, Macedonians who were Paul's companions in travel.***

Now let's make a point before we start unpacking this verse.

Luke tells us that the whole city was filled with confusion.

The Greek word translated confusion is **σύγχυσις (sugchusis)**. It is a **hapax legomenon**, and is only used here in the entire New Testament. It means **massive confusion** or a **widespread disturbance**.

I told you Luke has a massive vocabulary, **but here he is describing what appears to be the start of a city-wide riot.**

Confusion is the mark of the enemy, that is the mark of Satan, that is the mark of the devil.

*"For God is not a God of confusion but of peace. As in all the churches of the saints," (1Co 14:33 ESV)*

We can be certain that Satan is working it the background to **create a riot, in the same city that was recently gripped by radical repentance and a radical revival.**

The city was now filled with confusion and the people rushed together in the theatre.

This should not surprise us, when God begins to really move, people really get serious about their faith and their relationship with God. It has a dramatic influence on the community.

And, we should not be surprised that Jesus' enemy has an interest in pushing back, in fighting back against what God is doing. Men and women are being snatched out of darkness and Satan will resist.

That is what is happening here. Luke is drawing a word picture of a **riot**, that is being instigated by Demetrius and other artisans. But we know who is in the background!

But it is pulling many into it, as they **flood into the theatre, they drag Gaius and Aristarchus** (both Macedonians) who we are told were Paul's traveling companions.

Gaius is mentioned in (Acts 20:3-5), it is there we see Paul had other traveling companions:

*“3 There he spent three months, and when a plot was made against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. 4 Sopater the Berean, son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus. 5 These went on ahead and were waiting for us at Troas,” (Ac 20:3-5 ESV)*

And in I Corinthians:

*“I thank God that I baptized none of you except Crispus and Gaius,” (1Co 1:14 ESV)*

The Aristarchus mentioned here is also mentioned in Acts 20:4, 27:2; Col 4:10; and Philemon 24:

*“3 There he spent three months, and when a plot was made against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. 4 Sopater the Berean, son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus. 5 These went on ahead and were waiting for us at Troas,” (Ac 20:3-5 ESV)*

*“And embarking in a ship of Adramyttium, which was about to sail to the ports along the coast of Asia, we put to sea, accompanied by Aristarchus, a Macedonian from Thessalonica.” (Ac 27:2 ESV)*

*“Aristarchus my fellow prisoner greets you, and Mark the cousin of Barnabas (concerning whom you have received instructions — if he comes to you, welcome him),” (Col 4:10 ESV)*

*<sup>23</sup> Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, <sup>24</sup> and so do Mark, Aristarchus, Demas, and Luke, my fellow workers.*

Then we are told that the mob dragged these two men into the Theatre.

Now I told you two weeks ago when we discussed the Hall of Tyrannus that about 20% of the ancient city of Ephesus has been excavated and that they had never found the Hall of Tyrannus.

But, they have found the theatre.

**The Theater of Ephesus** is the largest theater in all of Asia Minor. It has a diameter of 495 feet and could accommodate 25,000 people; 24,000 seats and 1000 standing. It was originally two-storied and was heightened by one story at a later date. It served not only for dramatic performances, but also for demonstrations of a social, political, economic, religious nature and for gladiator games.

They grabbed Paul's Macedonian traveling companions and took them to the theatre. Meanwhile, we are told that the **city was filled with confusion**, a riot was breaking out.

***Vs 30 - But when Paul wished to go in among the crowd, the disciples would not let him.***

Paul, wanted to go in among the crowd, **he likely desired to speak** or to make some **type of defense**.

But his disciples there in Ephesus would not let him.

They likely feared for his life.

***Vs 31 - And even some of the Asiarchs, who were friends of his, sent to him and were urging him not to venture into the theater.***

The Greek word used here is **Ἀσιάρχης (Asiarches)** This is the only place this word is used in the New Testament. It is a **hapax legomenon**.

There is some disagreement about who the Asiarchs were.



Fruchtenbaum writes in his commentary: “Asiarch was the proper official title of the municipal leaders of Ephesus, as is known from historical records. The Asiarchs were ten officers elected by the cities of the Roman province of Asia.”

MacArthur in his commentary writes: “The Asiarchs were members of the noblest and wealthiest families of the province of Asia and were bound together in a league for promoting the cult of the emperor of Rome... Every year an Asiarch was elected for the entire province, and additional Asiarchs were elected for each city that had a temple honoring the emperor. The title was probably borne for a life by officers in the league; so in Paul’s day there could have been a number of Asiarchs at Ephesus” MacArthur is quoting Richard Longnecker.

**Some of these Asiarchs**, who were friends of Paul sent word to him and they urged him not to go into the theatre. Clearly at least a couple were in the city of Ephesus.

They likely suspected that for Paul to venture into the theatre might cost him his life.

***Vs 32 - Now some cried out one thing, some another, for the assembly was in confusion, and most of them did not know why they had come together.***

Back in the theatre, some men were making one charge, others were crying out something different, as Luke continues to reiterate, the whole assembly is in a mass of confusion.

Then Luke provides us with a shocking piece of information, most present did not even know why they had come together.

***Vs 33-34 - Some of the crowd prompted Alexander, whom the Jews had put forward. And Alexander, motioning with his hand, wanted to make a defense to the crowd. 34 But when they recognized that he was a Jew, for about two hours they all cried out with one voice, "Great is Artemis of the Ephesians!"***

Then the crowd prompted Alexander, who the Jews put forth to explain what was going on.

Likely the Jews were concerned with what was happening and they had their own issues with Paul, so Alexander was encouraged to speak.

I can imagine Alexander coming forward there in the theatre, motioning with his hands to be quiet, desiring to explain what the issue was. It is possible that he even started making a defense.

But when the crowd recognized that he was a Jew, for about two hours they cried out with one voice: "***Great is Artemis of the Ephesians!***" We will come back to this, for now just imagine the noise, the chaos, and the confusion.

Now you may be thinking who is Alexander, what does he have to do with this, why is he put forth?

We do not know, but we may have a hint.

When Paul wrote the second letter to Timothy near the close of the letter he wrote this:

*“13 When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments. 14 Alexander the coppersmith did me great harm; the Lord will repay him according to his deeds. 15 Beware of him yourself, for he strongly opposed our message.” (2Ti 4:13-15 ESV)*

It is possible, that this is the same Alexander and that he was among the guild members there in Ephesus and because he was a Jew he was chosen to attempt to explain the supposed evil that Paul was doing.

Now, let’s go back to the crowd yelling! Can you imagine what this must have sounded like, that for a period of roughly two hours, up to 25,000 people continued to cry out: "***Great is Artemis of the Ephesians!***"

**APPLICATION:** Even 25,000 screaming does not make it true.



Here is the truth, **Great is the Lord Jesus Christ**, great is His faithfulness! The one that these 25,000 declared is great... **She is NO MORE.**

The ONE that Paul proclaimed, He is indeed great and His name goes on with great power all over the globe!

GREAT is the Lord Jesus Christ.

*Vs 35 - And when the town clerk had quieted the crowd, he said, "Men of Ephesus, who is there who does not know that the city of the Ephesians is temple keeper of the great Artemis, and of the sacred stone that fell from the sky? 36 - Seeing then that these things cannot be denied, you ought to be quiet and do nothing rash. 37 - For you have brought these men here who are neither sacrilegious nor blasphemers of our goddess. 38 - If therefore Demetrius and the craftsmen with him have a complaint against anyone, the courts are open, and there are proconsuls. Let them bring charges against one another. 39 - But if you seek anything further, it shall be settled in the regular assembly. 40 - For we really are in danger of being charged with rioting today, since there is no cause that we can give to justify this commotion."*

The "town clerk" held a position of authority within the city and thus he was able to get the crowd to calm down.

When the town clerk had quieted the crowd, he said to them essentially **SEVEN major things**, which we will walk through.

**FIRST: Vs 35a** - Men of Ephesus, who is there who does not know that the city of the Ephesians is temple keeper of the great Artemis

- a. Who under heaven does not know the Ephesians are the temple keeper of the great Artemis?
- b. Again, this was one of the seven ancient wonders of the world, it was an amazing building.

**SECOND: Vs 35b** – Who does not know that the city of Ephesus is also the keeper of *the sacred stone that fell from the sky*

- a. You see his point it is common knowledge that the Ephesians are also keepers of the sacred stone that fell from the sky.
  - a. There was a legend that a meteorite had fallen on Ephesus from the sky, which they saw as a sign from the gods and apparently placed in the temple to Artemis.
  - b. Some have alleged, the image of Artemis in the temple was formed from that meteorite.
    - i. Is that even possible? First, I doubt that the image in Ephesus was formed from a meteorite.
    - ii. To create a statue it would need to be a big Meteorite and it would have needed to have held together upon impact.

**THIRD: 36a** - *Seeing then that these things cannot be denied,*

- a. His third point is this cannot be denied and no one can argue these things.

**FOURTH: 36b** - *You ought to be quiet and do nothing rash.*

- b. The clerk recognizes that this has gotten out of hand, and that the crowd needs to calm down and do nothing rash or reckless.
- c. He recognizes that what is happening is a disturbance of the peace and is riotous conduct.

**FIFTH: 37** - *For you have brought these men here who are neither sacrilegious nor blasphemers of our goddess*

- a. Having heard these charges, the clerk comes to a conclusion. You have drug these men into the theatre that are neither sacrilegious (the Greek word is only used here in the New Testament). It is actually a compound word of sacred or holy and strip or steal.

So, these men have not in any way attempted to steal glory from Artemis, neither are they blasphemers (speaking evil of) our goddess.

**SIXTH: 38 - *If therefore Demetrius and the craftsmen with him have a complaint against anyone, the courts are open, and there are proconsuls. Let them bring charges against one another. 39 - But if you seek anything further, it shall be settled in the regular assembly.***

If Demetrius or any of the other craftsman have a complaint against anyone, the courts are open and there are proconsuls. Let them bring their charges in a formal setting.

In other words, this must be handled in a method consistent with the law.

If there is anything more here it must be settled in a regular assembly. The Greek word translated “regular” is the word that means **lawful** or **bound by the law**. If there is anything further, it must be settled in a lawful assembly!

It cannot be in the riotous setting!

**SEVENTH: 40 - *For we really are in danger of being charged with rioting today, since there is no cause that we can give to justify this commotion.***

Here is the real issue! This activity, this behavior, brings the city of Ephesus in danger of being charged with rioting.

Because there is clearly no charge to justify this commotion.

The Greek word translated commotion means to band together, to be twisted together, what it seems the clerk is saying is that we will not be able to justify this rioting!

**Vs 41 - *And when he had said these things, he dismissed the assembly.***

Then the clerk, having calmed everyone down, dismissed the assembly.

**SOME BAD NEWS:** If there is a lesson to be learned here in Ephesus it is this. When we get serious about living for Jesus, we should expect pushback from the kingdom of darkness.

We have seen this over and over again. When people begin to live radically transformed lives for Jesus, we should expect that Satan will desire to attack in every way imaginable.

But that is when all the verses about God’s power in us come to life. Greater is he that is in us than he that is in the world. I am pursued that neither death nor life, nor angels nor principalities, nor height nor depth, nor any other creature is able to sperate us from the love of God that is in us. The promise that God will never leave us or forsake us. God is the one who is able to do far more abundantly than all that we ask or think, according to the power at work within us,

The Bible stops being theoretical and becomes real. Maybe, that is the good news. Knowing the promise that the trying of our faith works patience, therefore we are called to let patience have her perfect work!

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