

The lecture room of Tyrannus.

The lecture room of Tyrannus played the same part in Ephesus that the house of Titius Justus adjoining the synagogue did in Corinth. Here Paul regularly taught every day; and the analogy which we have noticed in other cases (pp. 75, 243) between his position, as it would appear to the general population, and that of the rhetors and philosophers of the time, is very marked. There is one difference, according to the Bezan Text of [Act 19:9](#): Paul taught after the usual work of the lecture-room was concluded, i.e., “after business hours”. Doubtless he himself began to work ([Act 20:34](#), [1Co 4:12](#)) before sunrise and continued at his trade till closing time, an hour before noon. His hours of work are defined by himself, [1Th 2:9](#), “ye remember our labour and toil, working day and night”; there, as often in ancient literature, the hours before daybreak are called “night,” and his rule at Thessalonica may be extended to Ephesus. Public life in the Ionian cities ended regularly at the fifth hour; and we may add to the facts elsewhere stated a regulation at Attaleia in Lydia that public distribution of oil should be “from the first to the fifth hour”¹²⁻². Thus Paul himself would be free, and the lecture-room would be disengaged, after the fifth hour; and the time, which was devoted generally to home-life and rest, was applied by him to mission-work.

The Church in the Province of Asia: Ac. 19:10, 21-22

Ephesus, as the seat of government, was the centre from which the whole province of Asia could best be affected (p. 104); and the effect of Paul’s long work there extended far over that vast province, but chiefly, of course, along the great lines of communication. For example, Churches arose in three cities of the Lycos Valley, Laodiceia, Colossai, and Hierapolis, though Paul himself did not go there.

Paul resided in Ephesus throughout the period Oct. 53 to Jan. 56. In the latter part of autumn 55 he sent to Corinth the First Epistle; and at that time his intention was to remain in Ephesus till Pentecost 56 ([Act 16:8](#)), and then to go through Macedonia to Corinth. But this was an alteration of a previous plan to sail direct from Ephesus to Corinth, thence going to Macedonia, and returning to Corinth, from whence he should sail for Jerusalem ([2Co 1:16](#)). That intention was abandoned, and a letter, 1 Cor., was sent instead: the full knowledge of the state of things in Corinth, which is revealed in that letter, was gained by the report of some envoys ([Act 16:17](#), compare p. 284). The abandonment of the plan was doubtless due to the conviction that the success of the work in Asia demanded a longer residence. He, therefore, cut out of his programme the first of these two proposed visits to Corinth, and restricted himself to one, which he should pay after a progress through Macedonia ([1Co 16:5](#)). He sent Timothy and Erastus to Macedonia, instructing the former to go on to Corinth, and he told the Corinthians, [1Co 4:17](#), that Timothy was coming, “who shall put you in remembrance of my ways which be in Christ”. Finally, when his Asian work was cut short, he went from Philippi to Corinth, April 56 (see Preface).

The plan of staying in Ephesus until Pentecost was interrupted by a popular riot. Already in the autumn of 55 Paul spoke of the difficulties in Ephesus caused by the opposition of the vulgar populace (p. 230, [1Co 15:32](#)); and the character of the city shows how inevitable that was. The superstition of all Asia was concentrated in Ephesus. Throughout the early centuries the city mob, superstitious, uneducated, frivolous, swayed by the most commonplace motives, was everywhere the most dangerous and

unfailing enemy of Christianity, and often carried the imperial officials further than they wished in the way of persecution. Moreover, round the great Ephesian temple, to which worshippers came from far, many tradesmen got their living from the pilgrims, supplying them with victims and dedicatory offerings of various kinds, as well as food and shelter. During the year 55, the tension in Ephesus grew more severe: the one hand, the teaching spread so fast that Paul was tempted to remain longer than he had intended (p. 275): on the other hand, his success only enraged and alarmed the opposing forces. "A great door and effectual is opened unto me, and there are many adversaries" ([1Co 16:9](#)): "after the manner of men I fought with beasts in Ephesus" (ib. [1Co 15:32](#), p. 230).

The most sensitive part of "civilised" man is his pocket; and it was there that opposition to Christian changes, or "reforms," began. Those "reforms" threatened to extinguish some ancient and respectable trades, and promised no compensation; and thus all the large class that lived off the pilgrims and the temple service was marshaled against the new party, which threatened the livelihood of all.

Eph. – God's Description of the Church

1. Body, 1:22-23
2. Household, 2:19 (2 Tm. 3:15)
3. Temple, 2:21
4. Kingdom, 5:5

Love the Church: Eph. 5:25

- I. Why Jesus loves it.
 - A. It was purposed & planned by God, 3:10-11
 - B. In it, God is glorified, 3:20-21
 - C. He invested Himself in it, 5:25

- II. Why Don't Men Love the Church?
 - A. Sin blinds minds (4:17-18)
 - B. Don't understand the uniqueness of the one body, 4:4
 - C. Do not want to submit to Christ in work, worship, way of life.