"THAT WAY"
Acts 19:21-41

INTRODUCTION:

A. This sermon is about Paul and the Church at Ephesus and the big mess they got themselves into for preaching the truth.
   1) There was definite incompatibility between the church of God and the Temple of Diana
   2) There was confrontation
   3) This confrontation does not seem to be a coincidence with Paul

B. Paul had plans to leave Ephesus
   1) The turmoil over the burning of books teaching, "curious arts" had subsided.
   2) Paul "purposed" a trip to Corinth and Macedonia, and then to Jerusalem and Rome.
   3) "purpose" = tithemi = "to put", "to set", "to place", "to lay up in one's spirit", "to resolve in mind"

C. Paul's plan was delayed
   1) He sent two helpers, Timothy and Erastus
   2) "but he himself stayed in Asia for a season" = chronos = "time", "duration"
   3) His explanation to Corinth I Cor. 16:5-11
   4) What is this "great door?" 5-9
      a. opportunity
      b. adversary

D. Pentecost was at the end of May. This was also the month of the festival of Artemis (Diana) when great multitudes would come to Ephesus.
   1) Paul simply could not walk away
   2) His heart was too tender, his spirit too large and sympathetic to leave the church at this time.
   3) "that way" was in a lot of trouble vs. 23
      a. "stir" = tarachos = "commotion", "agitation"
      b. "A big blow-up developed about the Christians"

I. That Way and Demetrius vs. 24-27

A. The business of Demetrius vs. 24
   1) He was a silversmith
   2) He made small models of the temple with the statue of Artemis inside
   3) He was a leader of the guild of silversmiths, he provided work for them
   4) The coming month of May was a time when they made a great deal of money
B. The opposition of Demetrius to "that way"  
1) He called all of the workers together  
2) He reminded them of the source of their wealth  
3) He pointed out the effect of Paul's preaching on those who worshipped idols  
4) This would shut-down their trade  
5) The truth was cutting a nerve of idol worship

C. He appealed to their civic pride  
1) The great temple would be despised  
   "despised" = logizmai = "to consider" = eis = "unto",  
   "for" = houden = "nothing" = "to be counted as nothing"  
2) Its magnificance would be destroyed  
3) The world would be shocked!  
4) We have a civic duty to protect for the world's sake  
   this great temple to this great goddess

II. That Way and the Artisans

A. They were filled with anger  
1) "they were full of wrath"  
2) "any cried out, saying, Great is Diana of the Ephesians"

B. They created a city-wide disturbance  
1) "confusion" = sugchusis = "a mixing together"  
2) They took two of Paul's companions into the amphitheatre.  
   They wanted Paul!  
3) This would have seated 56,000.

C. Paul wanted to address the assembly  
1) Paul would have entered in to them  
2) "the disciples would have suffered him not"

D. Powerful friends dissuaded him  
   Certain also of the chief officers of Asia (times de kai ton  
   Asiarhon). These *Asiarchs* were ten officers elected by cities  
   in the province who celebrated at their own cost public games and  
   festivals (Page). Each province had such a group of men chosen,  
   as we now know from inscriptions, to supervise the funds connected  
   with the worship of the emperor, to preside at games and festivals  
   even when the temple services were to gods like Artemis. Only  
   rich men could act, but the position was eagerly sought. Being  
   his friends (ontes autoi philoi). Evidently the Asiarchs had a  
   high opinion of Paul and were unwilling for him to expose his life  
   to a wild mob during the festival of Artemis. They were at least  
   tolerant toward Paul and his preaching. "It was an Asiarch who at  
   Smyrna resisted the cry of the populace to throw Polycarp to the  
   lions" It was a hazard, a rash adventure "to give himself" (second  
   aorist active infinitive of didomi). Just this sense of "adventure"  
   with the idiom occurs only here in the N.T., though in Polybius V.,  
   14,9. But the phrase itself Paul uses of Jesus who gave himself for  
   our sins (Gal. 1:4; I Tim. 2:5; Titus 2:14). It is not the first  
   time that friends had rescued Paul from peril.  
   A.T. Robertson
E. The people were throughly confused vs. 32
   1) "some cried one thing, some another"
   2) "assembly" = ekklesia
   3) "confused" = sugcheo = "to pour together", "co-mingle",
      "The mass meeting was a tumult"
   4) "and the more part know not wherefore they were come
      together"

III. The Jew and "That Way" vs. 33-34

A. The Jews were opposed to idol worship
   1) They had a reputation in the city
   2) They feared that they would be attacked

B. Alexander was thrust forward as their spokesman vs. 33
   1) "drew" = probibazo = "to cause to go forward", "to cause
      to advance out of"
   2) He tried to get their attention
   3) He wanted to "defend" his people
   4) II Tim. 4:14 - "Alexander the coppersmith did me much evil:
      the Lord reward him according to his works"
   5) Was a supplier of metals

C. Prejudice has its way vs. 34
   1) "But when they knew that he was a Jew"
   2) They shouted Alexander down
   3) "Great is Diana of the Ephesians"

D. The cry of the Ephesians
   1) It was their creed
   2) It was their prayer
   3) It was their source of unity
   4) It was their source of wealth

V. That Way and the Townclerk vs. 35-41

A. The office of townclerk
   1) The town-clerk (ho gramateus). Ephesus was a free city
      and elected its own officers and the recorder or secre-
      tary was the chief magistrate of the city, though the pro-
      consul of the province of Asia resided there. This officer
      or like the copyists and students of the law among the Jews,
      but the most influential person in Ephesus who drafted de-
      crees with the aid of the strategoi, had charge of the
      city's money, was the power in control of the assembly, and
      communicated directly with the proconsul. Inscriptions at
      Ephesus give frequently this very title for their chief
      officer and the papyri have it also.
      A.T. Robertson
      Word Pictures
   2) "appeased" = katastello = "to calm down"
B. Everyone knows the city of Ephesus
1) "worshipper" = neokoros = "temple guardian"
2) "diopetos" = And of the image which fell down from
    Jupiter (kai tou diopetous). Supply agaalaa (image), "the
    from heaven-fallen image." From Zeus (Dios) and peto (pipto,
    pipeto), to fall. Zeus (Jupiter) was considered lord of the
    sky or heaven and that is the idea in diopetous here. The
    legend about a statue fallen from heaven occurs concerning
    the statue of Artemis at Tauris, Minerva at Athens, etc.
    Thus the recorder soothed the vanity (Rackham) of the crowd
    by appeal to the world-wide fame of Ephesus as..........

C. No one can disprove our position
1) "All these are undeniable facts"
2) "ye ought to be quiet"
3) "rash" = propetes = "falling forward", "sudden"

D. These men have done no wrong
1) ierosulos = "temple robber"
2) blasphemeo = "to speak evil"
3) They had preached an exclusionary plan of redemption and
   service to God. "ONE WAY"

E. The courts are open for legitimate complaints
1) "the law is open" = "the courthouse is open and it meets
   regularly"
2) "implead" = hegkaleo = "to call in, as a debt", "to
   demand one's rights", "to arraign"

F. This is an unlawful assembly
1) "But if you want some other matter cleared up or further
   question to raise"
2) "lawful" = hennomos = "what is within the range of the
   law", "based upon law, governed by law"
3) "assembly" = ekklesia

G. They city faced an imperial inquiry
1) The Roman government was extremely jealous of anything
   that appeared to be civil unrest or riot.
2) "call in question" = hegkaleo = "to bring a charge"
3) "uproar" = stasis = "an upstanding"
4) "concourse" = sustrophe = "a turning or winding
   together", "any dense mass, as of men"

H. He ended the matter
1) "after this speech"
2) "dismissed" = apoluo = "to let loose from", "to let go"
3) "assembly" = ekklesia
VI. That Way and This City

A. "That Way" is in a lot of trouble

B. There is opportunity, if we don't seize it God will be displeased.

C. There are adversaries to contend with if we do seize the open door.