

"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 vs. 21
 - 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 vs. 22
 - 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. vs. 23
 - 3) "that way" was in a lot of trouble
 - 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" vs. 25

- 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 vs. 26
- 4) This would shut-down their trade
- 5) The truth was cutting a nerve of idol worship

C. He appealed to their civic pride vs. 27

- 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 vs. 28

A. They were filled with anger vs. 28

- 1) "they were full of wrath"
- 2) "any cried out, saying, Great is Diana of the Ephesians"

B. They created a city-wide disturbance vs. 29

- 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 vs. 30

- 1) Paul would have entered in to them
- 2) "the disciples would have suffered him not"

D. Powerful friends dissuaded him vs. 31

Certain also of the chief officers of Asia (tines de kai ton Asiarchon). 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. 2:6; 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 grammateus). Ephesus was a free city and elected its own officers and the recorder or secretary was the chief magistrate of the city, though the proconsul 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 decrees 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.

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Word Pictures

- 2) "appeased" = katastello = "to calm down"

B. Everyone knows the city of Ephesus vs. 35

- 1) "worshipper" = neokoros = "temple guardian"
- 2) "diopetes" = 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 vs. 36

- 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 vs. 37

- 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 vs. 38

- 1) "the law is open" = "the courthouse is open and it meets regularly"
- 2) "implead" = hegakaleo = "to call in, as a debt", "to demand one's rights", "to arraign"

F. This is an unlawful assembly vs. 39

- 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 vs. 40

- 1) The Roman government was extremely jealous of anything that appeared to be civil unrest or riot.
- 2) "call in question" = hegakaleo = "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 vs. 41

- 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.