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Acts 19 verses 23 through 41. These are god's words. And about that time there arose a great commotion about the way. For a certain man named Demetrius a silversmith. Who made silver shrines of diana? Brought no small profit to the craftsman. He called them together with the workers of similar occupation and said men.

You know, that we have our prosperity by this trade. Moreover, you see and here that not only at ephesus but throughout almost all Asia. This paul has persuaded and turned away many people Saying that they are not gods, which are made with hands. So not only is this trade of ours, endanger of falling into dispute.

But also the temple of the great goddess. Diana may be despised and her magnificence destroyed. Whom all Asia and the world worship. When they heard this, they were full of wrath. And cried out saying, great just diana of the ephesians. So, the whole city was filled with confusion. And rushed into the theater with one accord having seized gaius and arousarcus Macedonians paul's travel companions.

And when paul wanted to go into the people, The disciples would not allow him. Then some of the officials of asia, who were of his friends, Sent to him pleading that he would not venture into the theater. Some therefore cried one thing and some another. For the assembly was confused.

Most of them did not know why they had come together. And they drew Alexander out of the multitude, the jews putting him forward. And alexander motions with his hand and wanted to make his defense to the people. But when they found out that he was a Jew, All with one voice cried out for about two hours.

Great. As diana of the Ephesians. And when the city clerk had quieted the crowd, he said, Men of ephesus. What man is there? Who does not know? That the city of the Ephesians is temple, guardian of the great goddess diana. And of the image which fell down from zeus.

Therefore, since these things cannot be denied. She ought to be quiet and do nothing rashly. For you have brought these men here who are neither robbers of temples. Nor blasphemers of your goddess. Therefore, If demetrius and his fellow craftsman, have a case against anyone. The courts are open and there are pro consoles.

Let them bring charges against one another. But if you have any other inquiry, To make it shall be determined in the lawful assembly. For we are in danger of being called in question for today's uproar. They're being no reason, which we may give to account for this disorderly gathering.

And when he had said these things, He dismissed the assembly. Oh man. Thus far the rating of god's inspired and inherent word. He had his blessing to it. Please just eat it.

Some of you may be familiar. With the study of eschatology, the study of last things. Understanding what the scripture tells us about. The return of jesus christ and god's work in

the world until that time. And, There are various views. Many of which do not have the view that Jesus Christ has.

That ever since he came. He has been building his church. And the gates of hell had been. Being defeated. And so there are some who say Well, the the good days are passed and things are getting worse and worse and worse. And the, the really bad days are coming.

So, Hold on to your hats and grit your teeth. It's going to get back. And there are Some who say, Well, they're really never had been good days for thousands of years. The church has just been kind of getting by, but one of these days we're going to start winning.

And there are different names for different things and this isn't a sermon on eschatology per se, but You might have heard of pre-millennialism and post millennialism, and Well. Some years ago after frustratingly. Trying to help people from all of those various views. I just named them all pessim. Millennialism? Because they're all pessimistic.

About who Christ is and what Christ has done and what Christ is doing. Now, the book of Acts is not a pessim millennialist book. It's a book that begins with Jesus saying. That his gospel is going to go from Jerusalem and Judea into Judea and Samaria into the ends of the earth.

And it ends. With a very optimistic apostle. In chains. Saying that the gospel has not been chained. And the course of 28, pretty short chapters. You know, most of you children would love to have a chapter book who's chapters worth short. There's the book of Acts. And the course of 28.

Chapters Jesus's declaration. I will build my church and the gates of hell will not prevail against it. Has come true. But, Isn't necessarily come true. In the way that we would want. Or the way that we would expect. Our eyes are Too slow, too dim. To see the greatness of our Lord, and of his work of his sovereign, rule over all things at all times, and all places.

We are those who Would look at the Book of Esther and we'd say well Persia's in control and it doesn't mention the name of God and Boy, things are just horrible. Which of course is a completely irrational and wrong way. To look at the book of Esther. You look at the book of Esther and say, you know, the name of God is not named once.

But he literally, Worked everything for the good of his people. It's all about. The sovereign rule of God. For the good of his people, even through the most hostile and vicious. Attacks of her enemies. Isn't it delicious children when you, I know? For those of you who have read it or have had Mom and Dad read it to you.

Esther is one of your favorite books, right? It's one of mine. Why? Because that bad guy Haman. Everything he did. God, turned entirely upon its head for the good of his people. In the scriptures, tell us. That he's always doing that. And especially now. As he spreads the gospel as he gathers.

Uh, sinners into his church. Making them righteous through faith in Jesus Christ. Counting them perfectly righteous. And then starting to conform them to Christ and his righteousness. And so that is the story of Acts and we're entering the third act of Of Acts as it were. Uh, we noticed last week when we began in verse 21 and 22.

Paul saying it is necessary that I would also see wrong and the divine necessity there. And he knows that because he's apostle to the Gentiles and Rome is as worth the capital of the world. And Jesus had said, That the gospel would go into all the earth. And the Spirit has shown him that he must go wrong.

We're gonna. Observe that some of the details you didn't have necessarily, he's going to be taken there on a prisoner, as a prisoner on a ship that gets shipwrecked and all the way from here to there. Whether he's Uh, whether he's Unable to enter an assembly of Of crazy ephesians because their hatred of christ and the gospel has gone viral and emphasis or whether people are taking a A vow not to eat or drink until they have killed him or whether he is being forgotten in prison because the guy who has charge of his case is hoping to make a few bucks off of him.

A few dinari off of him. Uh or whether he is on a ship and the and the the soldiers on the ship are planning to kill all of the prisoners and paul's a prisoner. Or whether he's on an island and he's being bitten by a poisonous snake. We read it now because we know the end, and because the lord has told us what he is doing from the beginning of the book, We read it and we say, look at all of these things.

The lord is using an overcoming working in working through working despite Isn't it marvelous? And yet are we not as much informed by the bible? About what he is doing in our own day. Are we not still according to scripture in the days, in which christ is building his church?

And the gates of hell are not prevailing against it. In which all of those for whom. He came and died. He is sending the gospel to be heard and giving faith by hearing and gathering them to himself. Building them up in himself unto his glory. Making them shine as light in a world of darkness.

And, Congregations and marriages. Parenting and employment. Where the front lines of the spiritual war, take place. Is he not still? Doing his work. And so we we have here a little Microcosm of his work. An example, a sample. Of his work. In this great commotion that arose about the way.

And one of the things that it teaches us is that the spirits work as christ, by his spirit builds, his church, The, the spirits work is a disruptive work. It's disruptive because christ's identity is disruptive. And christ's identity doesn't just disrupt those who are brought to subjection to him.

The christ and who he is and the difference that he makes in people is disruptive to anyone with whom they come into contact. Because justice people push down on the knowledge of god, that he has put on display of the career in the creation. How much more do you think?

When someone who's suppressing the truth and unrighteousness with respect to the creation, How much more? Do they oppose christ? And suppress that truth and unrighteousness when they come into contact with redemption, Either. The lord will overcome the resistance of their heart. To admit that the one who made all that they see has now come and given himself to be their righteousness and to make them to be like himself.

Or christ's claims. They will respond to the way they respond. To what they see in the world. And the in the creation rather. And they will vigorously oppose jesus being god, they will vigorously oppose. The idea that we're all sinners, and we all deserve rap and god would be righteous to condemn me.

Never mind. Everyone else in the world, he would be righteous to condemn me. You need spiritual life from god. The holy spirit. If instead of suppressing that truth and unrighteousness, you're going to respond. With faith in jesus christ. To his condemned in the place of sinners. And so it's a disruptive work and it's also pervasive work.

It's a work that is going through all the world. That's the that's the theme. That's the geography. Of the evangelism and the book of Acts as it has been. And we're going to be doing a lot of geography next week, especially lord willing. But it's not just It's not just pervasive and the world.

It's Pervasive in the life. But it's also often imperceptible. It's hard to see. The clerk is able to make the case. I mean the silversmiths are upset because There's been a. There's been a downtick in their profit. But the clerk said, This guy's really, i'm not changed that much.

The silversmiths can see what would happen if everyone got converted. There may no more silver trying to diana, wouldn't there? But the kingdom as powerful, and pervasive, as it is like leaven That's often. You know, from the eyes of the world from the eyes of the state, And imperceptible blood.

We aren't to have the eyes of the world or the eyes of the state. But often though that's the way it is. 2,000 years. A price doing this glorious work. And the majority of places and times in which he has done this unstoppable, glorious disruptive pervasive work. That hasn't.

Changed so much as we would like. At least. In the places of power. On the face of society. The few times and places it has done comparatively few. We have said, oh, that was a revival. And indeed, it was But he does his work. And not only, does he do this disruptive and pervasive?

And Imperceptible. Uh, work. But he doesn't sovereignly. It doesn't need our help. So, that's What we'll see in the first place on the disruptive. The disruptiveness of christ's identity. And about that time there arose a great commotion about the way. For a certain man named Demetrius. A silversmith. It made silver shrines of diana.

Brought no small profit. To the craftsman. He called them together with the workers of similar occupation and said men you know that we have our prosperity by this trade. Moreover you see and hear that not only at Ephesus but throughout almost all Asia. This poll has persuaded and turned away, many people saying that they are not gods, which are made with hands.

This was the great offense of the lord, jesus christ. Is that he is god. And that by, The one who created us, becoming a man in order to save us, he's exposed the folly of our idolatry. Because we would rather depend upon things that we can do. Or things that we can make.

We'd rather be dependent upon our money or dependent upon our good works or devoted to things that are observable. Just give me something that i can see something that i can be in control of. Give me 12 steps to feeling peaceful and five steps to economic prosperity and seven steps to a better marriage and the four principles of successful parenting.

But anything that we can do, or we can make cannot save us, Jesus is offensive because he's god and he alone can save us. And so paul has been preaching, we saw him do it. Didn't we had Athens? When they dragged him to the ariopagus? They're like, no don't do your evangelism in the marketplace.

Yeah. Come here to twitter. Where we spend all our time in. In saying or hearing something new, When you get 280 characters, it used to be 140. I think it's 280 now. I don't do the twitter. But they dragged him there. And what did he say? He said you have all of these gods, but they're not gods that were made made with hands.

God made from one blood, all the racists. All of the nations with all of their gods. Are just ignoring the one who actually made them. And the one who will judge them and to show that

he is the creator and he is the judge, he has come as the lord jesus christ and demonstrated that this is true by rising from the dead.

When he comes again and he says, they are not gods that are made with hands little silver. Diana's are not gods Whatever else you are living for other than the lord, jesus christ, whatever else you are, depending upon other than the Lord jesus christ. Can you see That it's the folly.

Of a toddler playing with his Lego guys. And thinking that it's real, your toddler doesn't think that it's real. He knows that he's playing. But it's the idiots on wall street, or at Or drawing their pleasure from their identity with their favorite sports team or living for their bucket list of things in this world.

That are the toddler who thinks it's real.

A child. Playing with mud pies. And his mother brings him a chocolate pie. And he says, oh no mommy, i have pie and start stuffing the mud into his mouth.

Little silver, diana's are not gods. But neither is anything else. That you depend on hope in look for atonement in. Live for delight in other than the lord jesus christ. God alone is god.

Than his. Redemption. Confronts them with that fact. That's why it's disruptive. The choice of every life is, Do i live for my creator? Do i live for a creature? And most often, it's a creature of my own making my own creation.

Who has the ultimate priority? Upon whom to your most important actions, take place. One of the ways you can. You can see this disruptiveness is in the lord's day. A day that is for acting not upon the creature, not upon the creation. But upon the creator. Upon the redeemer.

It is consecrated. That means holy that means set apart. It means you're not allowed to use it for anything else except god Now. If the lord's day isn't the best day and if the assembly isn't the most important thing and the acts of worship aren't the highest things. Then we really are deceiving ourselves.

If we think that all of our other actions, our labors, the other six days of the week are enjoyment, the other six days of the week Our laborers for God and enjoyments of god. We're, we're really good. At using christening is using bible words to convince ourselves that that we are really living for god and enjoying god.

But all that is really true is We've learned to use words like that. While we live for ourselves and enjoy ourselves. And so, Living for god offering your body as a living sacrifice. Only is true or makes sense. If your life as a response to the mercies of god, If you see that you are created for him.

But you pushed down on that truth and unrighteousness and you sinned against god and you had no righteousness at all, but god displayed jesus christ as the propitiation, the one who received on himself the wrath that those who hate god's glory deserved. Right. Don't jump straight to the offering our bodies.

As living sacrifices In romans 12 verse 1. Because it is the worship of god. That is primary. And if you can't say that if, if you If you. Get a little panicky. When people say not everything is worship. There is a life that has lived for god, that is worshipful, but not every action is worshiping in the formal sense.

And the proper sense is an act directly upon god. If you have a problem with that, or if you have a problem with worship being primary, or if you have a problem with the lord's day being holy in a way that other days are not holy. The new might have an idolatry problem.

We're created things. Are not now the goodness of the creator to you, which you may enjoy, and which he has called you to serve him in. But where the creator is now just a way of thinking or talking. You're not interacting with him himself at all.

So, Christ's identity is disruptive. And it's, especially disruptive. From enjoying ourselves. You know, the heart has its own shorter catechism. It's really just one question long. There were two confused to get any further than that. My chief end is to glorify myself and enjoy myself forever.

That's dimitrius's. Catechism isn't, he says, Men, you know, that we have our prosperity by this trade. Not only this, trade of ours, verse 27 isn't danger of falling into dispute but also the temple of the great goddess diana. Maybe despised and her magnificence. Destroyed. And lest you. Think that that was just a rhetorical.

Flourish doesn't the clerk then say Men of emphasis, what man is there? Who does not know that the city of the ephesians is the is temple. Guardian of the great goddess diana and of the image which fell down from zeus. Therefore, since these things cannot be denied And you see the the codependence of the silver, smith's false theology and addiction to prosperity.

You see, we need to keep maintaining diana so that we can enjoy our prosperity. And so, because they have this, this internal need for diana to be great.

The defend her irrationally. Twice, once among just the tradesmiths in verse 28 great as diana of the ephesians. And then, for two hours. In the theater. Greatest diane. And the ephesians verse 34. Their idolatry and their sin depend. Upon one another.

So when christ comes into a life, he disrupts everything. No longer do i exist for myself? No longer. Do i exist to enjoy myself. I exist for god exist in joy. God, i may do. A lot of the same sort of work. But now it's received from him and it's done for him.

So there are a lot of things that i used to do that. I don't do anymore. Like the magic books in verse 19, and the other things in verse 18, From two sermons ago.

The problem is, Centers are working really hard to feel good about their sin. They don't just want to be tolerated. No one does. They want to be approved. They want you to celebrate the way they think. Actually, let me put a differently. Apart from christ, you want others to celebrate?

The way you think, and what you do. Consider. Those who discover? Not the the pharisaical, condemning everybody else. Who doesn't Do the list of things that you think. Uh, you have to do or avoid the list of things that you Thank you. May do on the Lord's day. But just someone who spends the whole lord's day.

In worship a person or a family. And how that makes other people. I know i'm stepping on toys because some of you don't Some of us don't. And it disruptive. That there are people who do.

Some of us have. Found this in parenting. We thought we were doing pretty well and then along came somebody else. And the lord had worked graciously in them as a great mercy to that person. But we want them to be able to tell us that we're doing fine too.

Sanctification isn't just disruptive for the people being sanctified. Let's disruptive for those who. Feel the pain of the contrast.

These silversmiths are full of wrath in verse 28. They weren't full of wrath before. Their profit numbers had not gone down far enough. Demetrius is just provoked them. With his words. You see nobody wants god to be king. Nobody wants christ to be king. They want to be free to do what they want.

We sing this in psalm 2, don't we? The nation's rage in the kings and people's plot and vain against the lord, and against his Christ, saying let us break their bonds from us. We don't want to be ruled. We don't want to have god as our purpose. And we don't want christ to be the one for whose glory everything happens.

And yet, this is the reality. The more that god and christ are known and made known the more hostile. Those who are pushing down on his knowledge, will become Do not think. However, much you love your neighbor however much you plead with god. For your neighbor neighbor to be spared from wrath.

And the closer, the neighbor, the hardest, the harder it is. Often family members children parents. Do not think. They will love it more and love you more. Because you care about their eternal soul. Don't you dare? Use godliness offensively. Because godliness is by itself offensive.

But let us not think that if we were just such a kind church, if we if we learned the lesson, From the biblical theology of the deaconate, and each one of us became great stewards, and unselfish, and And everybody knew that. If? If you are in trouble or in pain as a hope.

Well member, the entire congregation is going to is going to neutralize. The in earthly terms, the difficulty of the circumstance. And even if you're not a member, If you know a hope well person, they're going to be the best neighbor that you ever had in your life. They're going to be the best employee or the best employer.

And we could do all of those things. But the more we grow in walking with the lord and in being devoted to christ's glory, the more offensive we will be and there's nothing we can do about that. Only god can do that. Only god can take the judges of the earth and bring them to their knees that they kiss the sun.

Before his wrathis kindled and their shattered to smithereens and we pray for that. And we rejoice when they become one of those who trust in him and our blessed But apart from god, doing that, the nations are going to rage and The kings and the peoples are going to plot in vain.

This attractional model. Of church growth and evangelism. It is gibberish to the bible. It's completely insane.

Well, not only Are the wicked full of wrath and resisting who christ is and the claims that he make. They're also confused. Because they've rejected the one who's made them. The whole world is in confusion, isn't it? That's the big question. The the why question? And the how question of everything?

And god is the only answer. We actually have an Aaron's calf explanation of existence. That is the most common explanation in our in our society. Don't we But the gold in and the calf just came out. That created itself. And we all laugh that someone could believe such a stupid lie.

Well, there was nothing and then it blew up and it all just came out and created itself. And the smartest people. Believe. Something even stupider than Aaron's lie. That's what I mean by erif, Aaron's calf theory of origins. People are confused. And you see a little slice of this?

The, it's just the tradesmen. In verse 28, that are full of wrath and crying out saying, great as diana of the Ephesians, but they make a ruckus. The whole city is filled with confusion for 29. They rush into the theater with one accord. They see is Paul's travel companions.

You see people who are attempting to replace the knowledge of God, with something else. They're easily confused. They go after one thing in another and another. Thinking. This is something that my life can be about, this is something that my life can be about. Or perhaps they go after the same thing, but they just need more and more and more.

Like an addict to some substance or even just some experience or some pleasure. And it never satisfies.

They don't know that their sin comes. From within. From their desires for things that are not God that we have been created for God, and nothing else is going to satisfy. And that, that's why we sin against each other. Because the only way to have a world in which we all treat each other well in which we love our neighbor as ourselves is to have a world in which we love God with all our hearts.

So mind and strength. It's not just that. The second great commandment a second. Because it's lower in priority. It's second because it's impossible. Without the first. If you have a world of eight billion gods, you are going to have a war of eight billion gods. But if you have a world, in which there is the one true God.

Who has loved us, made us for himself, given us all things. And we are content with what he assigned to us like the shorter, catechism. Uh, kids were reminding us of this morning. Then out of contentment in him and gratitude and praise to him. We'll also see that he's made these others in his image and we will love them and we won't covet.

What's theirs, but we'll seek to do good to them. James says, this to the church is writing to believers and James chapter 4, where do wars and fights come from among you? Do they not come from your desires for pleasure? That were in your members, you lust, and you do not have you murder and covet and cannot obtain, you fight, and war, yet.

You do not have because you do not ask. And you ask and do not receive. Because you ask, Amiss that you may spend it on your pleasures. Adulterers and adulterances. Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

You see people who do not know, The God has made us for himself. We do not depend upon the one who made us to redeem us from our sin. Who do not delight in him as the one great pleasure that they have in all of their smaller pleasures. It's not that you never enjoy anything else.

Is that you finally enjoy anything else rightly for the first time, Because now it's given to you by God. And there are some things that you don't enjoy at all. Because they're against God, we call it sin. But if we try to have anything created from the cosmos, from the world as our chief delight, as our chief hope, Then yes.

That is enmity with god. And not only is it enmity with god, but we will hate others. We won't call it hate and won't necessarily look like poison and stabbing and And strangling shooting all the time. But it will be a priority of self-over others. And it will be hate and it will be murder.

Even if we are unable or unsuccessful.

The whole city. Is filled with confusion. There's a general confusion and then there's a specific confusion, you know, it's a very steady thing in life. To know that god is the one who is appointed to you, your Household your place, your time, like paul was telling the Athenians in the ariopagus, our boundaries.

It's a very steady thing. To know that the god who made me for himself, the god who redeemed me for himself. He is given me this wife. He's given me these children. He's put me in this job. It doesn't mean that there isn't wisdom involved. And there better be wisdom involved.

And obtaining a wife. And what you do with your children. How you select what labor to do and those sorts of things. But it's very steady to know that God has made you. And that you exist for fellowship with him. And that your housework is something that has been assigned to you by god.

It's not just an expectation of your husband, it's not just an expectation of society. It's not just something you have to do, because Uh, because The other way, the the household is functioning. If you don't do it, people are going die. It's an assignment from the god who made you.

And you sinned against him and you were living for yourself. But he's so loved you that he gave his son. To bear the wrath that you deserve for trying to be your own little goddess. And having loved you and redeemed, you He calls you to laundry and he calls you to dishes.

And it calls you to cheerfulness even when your earthly husband doesn't see. Everything that you have done.

But it's very confusing and miserable. If you don't know that about god isn't, Even those of us who know that about god, we forget it, sometimes. Many times. Sometimes most of the time. You know, how crushing and confusing life is When we don't know ourselves to have been redeemed by christ.

And you can't know yourself to have been redeemed by christ. If you haven't been redeemed by christ, So these these people are not just living in this general confusion with this crazy world view. With diana and Zeus and oh, there's also specific confusion. They don't have this this steady.

Foundation of the knowledge of god and jesus christ. So what happens a few trade smiths start to go nuts. The future, a few tradesmiths start to go nuts and the whole city is filled with confusion and they all rush into the theater. And, Just in case you think that Uh, cell phones are to blame and social media is to blame.

These people spend two hours. Of that middle of the day kind of rest period that we were thinking about a few passages ago. Screaming, great as diana of the ephesians over and over again. Yes. Your cell phone may be away that you're you're your own weakness and sinfulness. Uh, gets further expressed and it's good to use.

You know, wisdom to restrain those things in our lives. But people have been able to be irrationally upset with this intensity and this length for thousands of years. Twitter didn't do it. Or facebook, or You know, whatever is coming out of china to dominate everybody.

We are easily. Confused. Apart from christ. And the gospel disrupts that. Yes, it disrupts it in. They helpful way. When he comes. Into our life with the truth about who he is and what he has done for us to redeem us. There's also disruptive to those who don't respond rightly to them.

Because it just makes it all the more difficult and requires all the more effort. For them to cling to that world view. That does not have jesus at its center. And the good news of christ. Does not please. Those who are not responding to him. And resting in him alone.

They'll only be more upset. You will only be more upset. Until you rejoice that. Christ is your god. And that, although you deserved wrath for living for yourself, He has suffered wrath. For sinners. Which means you are just the sort of person for whom he died. And if you believe in him, You'll find that you are.

Person. For whom he died.

Our father in heaven. We thank you and praise you. That even though the Even though the clerk was able to, Assure the ephesians that. Not much had changed. That you had. Radically changed those who had come to faith in christ. And lord, we pray that you would disrupt our own lives.

That you disrupt all self-serving that you would To disrupt all self-reliance. And lord, we pray that you would so work in us. That we would be. A joyful unconfused. People who walk with you by faith in the lord jesus. And lord grant that. It would be disruptive for Our loved ones, who are nearest us for.

Are acquaintances. Those with whom we come into contact. That anybody who? Does not know you in christ. Would feel. Conscience is burnt. By what you do in others. Around them who trust in jesus. Lord, jesus. We thank you that you are building your church. And we pray, lord. That you would finish gathering to yourself all for whom.

You gave yourself. That you'd return. And bring us at lasts to the time. When all opposition to you is shattered, When your wrath has been kindled, but a little And make us to say now. This week. For the rest of our lives. And in that day, make us to say.

Blessed, are those? Who trust in him? For, we ask it, in your name, lord, jesus christ. Amen.