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And we will hear acts 19 versus 8. Through 20. Acts 19:8-20. These are God's words. And he went into the synagogue and spoke boldly for 3 months.

Reasoning and persuading. Concerning the things of the kingdom of god. But when some were hardened and did not believe, but spoke evil of the way before the multitude, He departed from them. And withdrew the disciples. Reasoning daily in the school of Tyrannos. And this continued for two years. So that all who dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

Now God worked unusual miracles. By the hands of Paul. So that even handkerchiefs or aprons were brought from his body to the sick and the diseases left them. And the evil spirits went out of them. Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits.

Saying we exorcize you by the Jesus whom Paul preaches. Also, there were seven sons of scava a Jewish chief priest, who did. So, And the evil spirit answered and said, Jesus, I know. And Paul, I know. But who are you? And then the man and whom the evil spirit was leaped on them.

Overpowering them, and prevailed against them. So that they fled out of that house, naked and wounded. This became known both the old Jews and Greeks, dwelling in Ephesus, and fear. Fell on the mall. And the name. Of the Lord Jesus. Was magnified. And many who had believed came confessing and telling their deeds.

Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them and it totaled, 50,000 pieces of silver. So, the word of the Lord. Grew mightily. And prevail. Amen, this ends this reading of God's inspired and inherent worked.

Your voice to know. He adds his blessing to the preaching of it. Please be seated.

Is a great help to us when we read our Bibles at home or teach the Bible to our family. If you are a husband or a father, Or teach the Bible to God's people if you happen to be an elder or minister. If the Lord the spirit, the Holy sit, the Holy spirit gives you at the end of the passage a summary statement.

Something like so the word of the Lord grew mightily and prevailed. That's a great help because that tells you, That gives you a key a theme by which to look back on the passage and say well if that's what the holy spirit says he has just demonstrated to us in the passage than that ought to be what we read and what we see.

And when we, when we teach and apply and preach to others, what we preach? So, If you are the sort who has difficulty following sermons, you can, Look at The last verse, verse 20, which some of you I trust have even memorized since it's a memory verse for the week and say, I know what that passage is about.

The word of the Lord grew mightily. And prevailed. And, You will be correct. And yet in describing the word of the Lord growing mightily and prevailing he gives us first the means by which that word grew mightily and verses 8 through 10 and then he gives us How he showed its mightiness.

How he demonstrated the power that attended attendance, his word, and that it is he himself, who is doing this, not not any mere human strength, but the strength of God himself, that is bringing the fruit of the work. And that he shows us in verses 11 through 20. The way in which the Lord attested that it was he who had done, This work.

This is the purpose of miracles. Both miracles in the life of Jesus Christ you remember in the conversation in John 10, when he says that, he has his sheep in his hand and no one snatched him out of his hand and that they're also in his father's hand and no one can snatch them out of his father's hand.

And then he explains how both of those statements can be true at once. And it's because he and the father are one and the Jews, of course, pick up stones to to Stone him for that blasphemy, and he identifies himself as God, at the end of Psalm 82, which Lord willing, you will Study on Tuesday and preparation to have it as the cold worship.

Next Lord's day. He is God, that just judge at the end of Psalm 82. Not merely those Those judges who are called Elohim in using and having authority that has given to them by God. Come in that to you. But the Lord Jesus says, even the Bible speaks this way about people who aren't God.

But here I am doing the works of God. And so if you don't believe me on account of the words that I'm speaking, you should at least believe on account of the miracles that I do to demonstrate who I And the Lord Jesus. I told his disciples that they too, Would work mighty works in the Lord attested to the true apostles of Jesus Christ.

Not that they were God, but the, the same message that they had. That Jesus had Jesus's message, is that he was God, and he was here to save, sinners. And the message of the apostles was that, Jesus is God who came in order to save sinners and the Lord attested to their message.

And you read that in Matthew, sorry, not Matthew, Mark, 16 if you have a copy of the Bible that does not cut that part out of the scripture. Matthew 16:20, they went out and preached everywhere. The Lord working with them and confirming the word through the company signs are men.

Something that was well enough known that this was how the apostolic message had been attested. So that, by the time, the book of Hebrews is written. Hebrews chapter 2. Versus four to five would say. God also, bearing witness both was signs and wonders with various miracles and gifts. Sorry, not versus 435 versus 334, how shall we escape if we neglect a greater salvation Which at the first began to be spoken by the lord and was confirmed to us by those who heard him.

God also bearing witness with signs and wonders with various miracles and gifts of the Holy spirit according to his own will. And then suddenly a passage like acts 19 versus 8 through 20 and especially versus 11. 320 is not mysterious and difficult and we trying to figure out You know, how to get back to where you can take the, the pastor's handkerchief to your neighbor's house and whoever it touches will get healed.

The pastor doesn't have a handkerchief at the moment but he does like them but if it is a well-used handkerchief hopefully he is Doing as gentlemen. Used to carry you. Carry two, one for yourself. And one in case, a lady happens to need one. You don't let her Use yours but we won't.

We wouldn't do the handkerchief thing anymore than we would try to do the exorcism thing. We would recognize that these were what verse 11 calls unusual miracles. And they're unusual because they specifically attested, to the apostolic message of Jesus as God, who had come and died for sinners and rose again from the dead.

And that it is Jesus now, who is applying his salvation through the preaching of his gospel. This, of course, was something that marked the church early on. You remember at Pentecost and Acts chapter 2 and what came out of that and part of what came out of that, where the miracles that we that we saw the apostles doing in chapter 5 versus 12 through 16 somewhere here in the notes.

Chapter 5 verses 12 through 16. And we have just had as it were a calling back or a harking back, reminder of Pentecost, when the When the apostle Paul told those 12 that he had met that John had baptized with a baptism of repentance, but that if they had listened to John, they would have expected.

Not a baptism with water but a baptism with the Holy Spirit whom Jesus had poured out at Pentecost and then again who comes upon these men and they speak with tongues and prophesy for six and there's 12 of them verse 7 and that leads us into this passage So, the main theme of the passage is that the word of the Lord grew mightily and prevailed.

And versus 8 through 10. Describe for us the means by which the Lord did this powerful work? What it looks like for the word of the Lord to grow. And then versus 11 through 20. How the Lord attested how the Lord testified showed proved that. It was he who had done this work.

So, in the first place, the means by which the Lord powerfully worked. And that is, First, he began the church through the preaching of the gospel. In verse 8, in the first half of verse 9, you began the church by the preaching of the gospel. And then second, he established or strengthened the church, Through the teaching of the word of god, second half of verse 9.

And into verse 10. It begins the church by the preaching of the gospel. He is, Paul has Laid hands upon and baptized these 12 men they have enough for their own synagogue. But he doesn't start. The, the Assembly of that church right away. He goes into the existing synagogue in Ephesus.

And he speaks boldly. He went into the synagogue and spoke boldly for 3 months. Reasoning and persuading. Concerning the king concerning. The things of the kingdom of God. In other words, the king has come. And the king who is the son of David also happens to be the son of god?

That son of man. Who is the divine figure? Who the the scriptures taught would come on, the clouds, and whom Jesus identified himself, as the one who would come on the clouds, the king has come, and the kingdom has come. God has brought almighty power for salvation, that would grant repentance through Jesus Christ.

And not only has a kingdom come. But now, there are subjects of the king in this world even now. And those subjects are identified, not Not now by circumcision as descendants of Abraham or in the covenant with Abraham but those subjects are to identify. The subjects of the kingdom are identified visibly by the sign of baptism.

That is on the church, the name of the father, the son, and the Holy Spirit being placed upon those who are baptized into the Lord Jesus Christ. And so when he says reasoning and persuading concerning the things of the kingdom of God, Of course, Luke the Holy spirit carrying Luke Long is expecting us to recognize all of the preaching of Christ and the kingdom in Acts up until this point, even as we have just recently heard that, As he declares to them, that Jesus is the Christ, those who oppose, how do they oppose?

They don't trust or oppose the identity of Jesus as a Christ, but they blaspheme Jesus because Jesus is identified as God who came. To be the Christ as he as we have just had reminder that when Jesus comes, he's going to give the repentance that the baptism of John said that we needed.

And so when it says persuading reasoning and persuading concerning the things of the kingdom of God, that's that's shorthand, but it's short-hand that describes a lot of teaching, doesn't it? A lot of theology. Who Jesus is what Jesus has done and the results of it. Now, in the church, that Jesus has started So he begins to church by this preaching.

He is encouraged that the Lord is starting a church here at Ephesus. We had several sermons back. When we were considering Corinth and chapter 18, seeing how the The Lord encouraged to servants and sustained him there. And again We see here even in the Holy spirit falling upon these 12 men and the tongues and the prophecy that in verses 6 and 7 is related to his going into the synagogue and he speaks then as someone who trusts that God is saving.

And I hope that you hear as someone who trusts that God is saving. This is what enables a faithful minister to stand in the pulpit, not his faithfulness. But his hope, his confidence that God is faithful. And that the same God who sent Christ and poured out, his spirit, then is even now saving by the same spirit and the same means in the same method working by the same power.

So that although we do not have, you know, exorcisms and nat can healings. As part of our church life, we do have salvation by the Lord Jesus Christ, and the demon. Creation of his power. And so one, who speaks that way speaks the way that the apostle spoke. We considered the content of his speech, the things of the kingdom of God.

But there's much here about the manner of his speech. First of all that he spoke boldly second of all that, he spoke logically third of all that, he spoke convincingly and fourth of all, although it's first in the in the order of the text that he spoke persistently, So he spoke boldly.

Wouldn't you speak boldly? If you knew that God, the Holy Spirit was actually going to use what you were speaking, what you were saying, you're preaching your teaching to give faith to give the righteousness of Jesus, counted for people to give the character and life of Jesus worked out.

And believers, wouldn't you speak freely and boldly? Well, you would accept that you're a sinner. And the apostle was a sinner, too. And the apostle in a couple of places that we have often referred to, and made prayer requests to churches that he wrote to, they pray for me that I will speak boldly.

Well, part of the Lord's answer to that prayer for the apostle. Paul was what he had just seen in verses 6 and 7 and part of The Lord's answer to that prayer for us, is what we are reading and hearing and Acts 19 versus 8 through 20. The reminder that God is working by his word in this world and he has made these demonstrations of power that were in the miracles at the time.

But as we're going to hear, by the time, we get to the end of the passage demonstration of power that is, especially seen in the sanctification of those who are saved. And we'll see that in verses 18 and 19. Now this is Of course, something that is missing in many churches this focus on holiness.

This idea that God actually changes the people who he saves And since churches are now full of unsaved, people who are not changing, it has become unpopular to preach holiness. When if we really, although we know ourselves to be still very sinful and yet, if God is actually growing us by his grace and giving us repentance, we look at that, not say, look at how better we are than the world but we look at what God does and say.

The Living God is actually working in this place because the holiness that is coming out of these people, that's being demonstrated in their lives is something that can't be done. By the will of man or the efforts of man or the cleverness of a ministry. So now we've given away most of the second point, but If you know that that's what god is doing back to the boldness, that's where we are.

He entered went into the synagogue and he spoke boldly. Spoke freely spoke openly. The Living God is going to work. By the speaking, how often we come. Haltingly unbelievably to our own personal devotions to our own reading and praying to our own personal listening listening to sermons. And we come and we sat and we start out, you know, wanting to pay attention and And give ourselves intellectually and maybe even give a hearts to what's What's being preached, and And yet, we don't come believing that this is how God gave me faith in Jesus.

And this is how God will grow me in faith in Jesus. And, and eventually we're not listening with the the vigor or the diligence and we're just Is start paying attention to the clock and we start just trying to stay awake until it ends. And maybe for the sake of my little brother little sister who might notice How I'm how I'm listening?

I will do my best to look like, I'm listening really well. And you know, the only thing I'm praying is, oh god, get me through the sermon. When if we believed that the word of the lord is growing mightily, And prevailing in my life. Then we come to the sermon.

Saying. Oh, lord. I believe help my unbelief. It is hard for me to grasp. That what is happening now? Is that words that were written in a different language on scrolls, thousands of years ago? Have been translated into English and are contained in a book and someone explaining and telling me what they mean is being used by God, the Holy spirit.

To get rid of how I look like my first father, Adam, and make me more and more to be and to look like Jesus Christ in my life, but that is what is happening in the preaching of the gospel. In the church. So he speaks boldly speaks freely. Speaks openly as one who believes what God is doing.

And because this is means not magic. He also speaks logically He reasons with them. He went into the synagogue and spoke boldly for 3 months reasoning and persuading concerning the things of the kingdom of God, he anticipates, questions and objections. The the word is a word from which we get our word dialogue, but it doesn't necessarily mean to means two men speaking.

It is often used of a speech that is given both in the New Testament and outside of the New Testament. But it's a way of speaking that recognizes that, that people are who hear you are going to have questions or objections. And so, it seeks to prove its point.

He is seeking to make an argument in the way that he preaches. God uses our minds. Preaching isn't just supposed to pump us up or make us feel a particular way. It's supposed to take what the word of God says, and explain it in a way that proves from the text.

That it is saying what you're saying. And so, you reason, because you hope to persuade, spoke not just boldly and logically but also convincingly. Persuading. If we know that what the Holy Spirit is doing is convincing people of a truth about Jesus and that His means for doing that is a way of speaking and answering objections and questions.

Then we pray that that's the sort of preaching that we will have and we read the Bible that way. Not that we read the Bible questioningly that we question everything it says. That's not Berean. Berean is to see that these things are so that we read the Bible, submissively.

That we assumed that any questions that we have, our answers here. And he spoke not only boldly and logically and convincingly, but also persistently, he did this for 3 months. He went into the synagogue spoke boldly for three months or nearly we would think that that might be maybe weekly at the synagogue, gatherings.

Except for that when he moves from the synagogue to the lecture hall of Tyrannus. Thought he reasons daily in verse 9. And so it's quite possible that he's there every day for whoever might come to the synagogue, and he whether it's weekly or daily, or some somewhere in between he speaks for 3 months and the only thing that.

The only reason he ends up or the mechanism by which he ends up, moving to the Hall of Tyrannus. Moving to the School of Tyrannus is verse 9. Some were hardened and did not believe, but spoke evil of the way. And so he spoke and he preached and he reasoned and he stuck with it.

Yeah, this is an example of what he would later, write to Timothy talking about. Those who are not immediately convinced and he says to teach them with all patience and instruction, but there's a point at which someone is either being brought to faith or they're being hardened.

And you can see over the course of time that the more you process, the more there hardened, and at the point at which they get hardened enough that it threatens to become a conflict in front of the gathering that are there. The multitude that are there with respect speak evil of the way before the multitude.

That's the point at which he departs. But it wasn't that the first opposition. He persistent. For 3 months. And so there's this, there's this bold reasoning convincing persistent preaching. That's how the church at Ephesus was started. That's, that's a good test. For missions and mission work and church planting work.

Someone someone wants to be a church planter or someone wants to be a missionary or perhaps someone who is called a church planter or missionary comes to your church and they, you know, what do they all want? When they come to your church, they want support. And there's nothing wrong with that.

We want to support the planting of churches and the spread of the gospel. But church planting work is preaching work. Admission. Work is preaching work. It's not coffee shop work and it's not hospital work and although Christians being Christians is wonderful, and God uses that that's fine. But that's not missions and that's not Church.

Planting It's not, it's not all of the sorts of stuff that we're actually studying. In the deaconic class we should all be doing and involved in needs of mercy to our neighbors but that's not That is not the planting of churches and and the mission of the gospel. It's the preaching of the king.

And the preaching of his kingdom. It's not even ask Jesus into your heart, that you may be forgiven. It's the king has come and he is building his church. And you are either with him or against him. But before he returns and destroys all his enemies. He offers to you, to be delivered, from your bondage to yourself and your bondage to your sin.

And to be brought into his kingdom. Among those to whom he has granted repentance and faith. Is very, very different. It's very, very different than much of what is called the preaching of the gospel or the planting of churches or missionary work. Well, that is how the church was begun.

How was it established or strengthened? End of verse 9, and into verse 10. Reasoning daily in the school or the lecture hall of Tyrannus. And this continued for 2 years. So that all who dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks. So he departs from them, he withdraws the disciples.

And he focuses on them. There's a transition here from the initial church planting. And the mission work to what is the ongoing. Work of a. Yeah. We would we in our language, a particular church or when a church has has been begun and it focuses on the discipling of the sheet.

Yeah, he doesn't hear. Cast of Pearls before swimming or give. What is holy to dogs? The ministry of the church is primarily to The disciples primarily to those who have been gathered into the church. Just one of the reasons why it's it's such a horrible. Mistake and sin against God.

Of course, it's Structure worship or to structure, preaching, or destructure the discipleship, ministries of the church in a way that aims at unbelievers.

It's good to take the, the gospel out, but the church is to focus on the discipling of disciples, those who aren't disciples can't be And so, he withdraw us.

He departed from them and withdrew the disciples. And now with the disciples, he reasons daily in the in the whole of Tyrannus. And this, this ongoing ministry of the church, what is it like Well, it's similar to the ministry by which the church was started. It was the preaching and teaching of the gospel of Jesus Christ as the preaching and teaching of what the scriptures teach.

He tells us more in chapter 20, so that that we may know that it was It was preaching the whole council of god and withholding nothing profitable. In other words, it was obedient to the great commission. Teaching them to keep all that. Jesus said commanded. And leaving nothing out.

Which means that Church ministry. And you can add whatever subset or demographic of the church. You want singles ministry, seniors ministry, children's ministry, youth ministry, It's not. Pizza parties, and social events and It is the teaching of the word of Christ to the people of Christ that they will grow in Christ.

When this was done quite intensely. Some of the early manuscripts include a note. That this was from the 5th hour of the day to the 10th hour of the day. That's 11:00 a.m. to 4:00 p.m.

those of you who are familiar with Mexican culture who probably well maybe you're not familiar with Mexican culture and you're still familiar with the idea of a siesta.

Many Mediterranean cultures have this where it's just hot in the middle of the day. So you start an early day, you work for several hours and then there's the middle of the day. When you have time off of work and in Mexican culture is called Siesta because you go home and take a nap.

And then you know, when it starts to cool off in the afternoon you work for a couple more hours. And then you have the supper, Well, they had something like that in Ephesus in the middle of the day. And Paul, apparently. Rented out the Hall of Taranis. As many as five hours every day.

This is a pretty intense discipling ministry. The disciples withdrew from the synagogue in order to get this intense preaching and teaching, in fact, In fact, although we have the 3 months in the synagogue and the two years and the whole of Tyrannis Apparently, these numbers are approximate because what do you and what he says in verse 31 of chapter 20, talking to the Ephesian elders is therefore watch.

And remember that, for 3 years, I did not cease to warrant Excuse me to warn everyone night and day with tears. No. We move in circles and which people like to talk about how they got to be reformed, And we're reformed now and we have a reformed worship and we have reformed churches and usually what we mean by that is that we belong to a stream that came out of a movement of Of the spirit of God and merciful movement of the spirit of god and Europe in the 16th century.

But it's difficult for us to, to make that claim that we're reformed when it doesn't look like Geneva. You know, Geneva. They had a sermon everyday. And every Wednesday was set apart. For a day of fasting. So that when they came to the prayer meeting They came together fasting and praying to call upon the name.

Of God. Minister might have to preach 8 or 9 sermons. In a week. Is the greatness of the the hunger for the word of god. No, I hope when we say reformed, what we really mean is biblical. But if what we really mean is biblical, then we don't say well we're not really that reform because we don't look like Geneva.

No, we said we didn't. We're not really that reform because we don't look like Ephesus.

This was a very Very intense. Discipling ministry. There was a desire that all of the word of god would be known by all of the people of God. So that in all of their life, They would live according to what God says in the Bible. We still. We still live.

Sleepwalking. Christian days. And your minister as much as the rest of you. Is intense ministry. It was a persistent ministry. He did this for 3 years and it wasn't as an example to those who would come after Paul takes this ministry and as we've just looked at verse 31 of Acts, 20, When he's saying goodbye to the effusion elders and of course will revisit this passage when we get to that passage.

And God's providence to us. When you saying goodbye to the Ephesian elders, he's reminding them that they've seen. What the word growing mightily and prevailing looks like

And so, he tells them. In verse, Verse 18, you know, from the first day that I came to Asia and what manner, always lived, a monkey Serving the Lord with all humility with many tears and trials, which happen to me by the plotting of the Jews. Number 20, how I kept back?



Nothing, that was helpful. But proclaimed it to you and taught you publicly, and from house to house. So, now you've got The the gathering of the church for 5 hours, in the middle of the day, not necessarily that everyone in the church attended those, you all five hours, people have errands and and things to do too.

But it would be expected that if you could, you would But not only that in the middle of the day. But, Was, he says, night and day in verse 31 and house to house. In verse 20. There was home. Visitation. And particularized application, administry to to individual households. On top of that public ministry.

Say. I want a revival. Well, I want to revival, too. But what I want is not people having hours of ecstasy and not going to work, and not going to class and and not having the preaching of the of the kingdom and not having Bible content and theological content, and spiritual application.

The Lord wants revival, too. What Paul told the Ephesian elders in Acts 20, he wrote to them later. And Ephesians chapter 4. The Jesus who had ascended on high, And, Lead captivity captivity, he gave gifts among men, he himself gave some to be apostles, some prophets, some evangelists and some pastors and teachers.

That that which the the Lord had done in an initial way with the miracles that we see in this passage. Through the apostles and the prophets and the evangelists. That he continues to do in the ongoing way through the ministry of Shepherd teachers. Ephesians 4:11 for the equipping of, of the Saints for the work of ministry, for the edifying of the body of Christ.

That there is this theological Bible teaching ministry. That is done intensely and persistently. That is the way that Jesus builds his church and equips his church, For their ministry and their lives. Until we all come to the unity of the faith. A contentless unity. But an instructed theological unity.

End of the knowledge of the son of god. Not now, not just knowledge of doctrine, but accurate doctrin is important because God, the son has actually come And we either know him himself and have unity in himself, or we each have our own ideas and we're all just participating in religion.

That is the figments of our imagination, like all of the other false religions of the world. And so there is a there is a instruction ministry of the church. That is the way that it is strengthened and built up in Christ. We all come to the unity of the faith and of the knowledge of the son of God to a perfect man to the measure of the stature of the fullness of Christ.

So that we should no longer be children, tossed to and fro and carried about with every wind of doctrine by the trickery of men. And the cutting craftiness of deceitful plotting. But speaking, the truth in love May grow up in all things into him. Who is the head christ?

From whom the whole body joined and knit together by what every joint supplies. According to the effective working by which every part does, its share causes growth of the body for the edifying of itself. In love. And so, what is describing here? In Act 19 versus 9 through 10, was something that the Ephesian ministers were to continue doing as he told them the next 20.

And that was to continue in Ephesus. And Ephesians 4, which of course is written down also for our instruction. And literally the survival of a church. And here, we mean, especially spiritual survival. The survival of a church depends on it. In Revelation 2. The first letter of in the letters to the seven churches.

This is Jesus. Now these things Says he who holds the seven stars and his right hand who walks in the midst of the seven gold lampstands. What does he say? I know your works. Your labor, your patience. And that you cannot bear those who are evil and you have tested those.

You say they're apostles and are not and have found them liars. Okay, so you still have the orthodoxy. And you have, Persevered and have patience and have labored for my name's sake and have not become weary. And so you still have the effort. Nevertheless, I have this against you That you have left.

Your first love.

Live at Orthodoxy and they have effort but they don't have love. And what is the remedy? Remember therefore from where you have fallen repent and do the first works. Or else. I will come to you quickly and remove your lamp stand from its place. Unless you repent.

An orthodox Church. That worked hard. And yet, Jesus said to them. You have lost your first love. Repent, and do the works that you did at first. Well, that's the point at which The minister might be tempted to wax eloquent about what he thinks and feels like love is.

And what those works. Or that we should do all, do you remember? What it felt like when you were first converted. And that's part of what he's saying. Except for he doesn't leave it up to our memory. He tells us what the works were at first. In the planting of the church at Ephesus.

It was a daily. Instruction rich, theological rich, discipling ministry. Yes, it was people who have been delivered from darkness into light, we'll get to that next week when we When we finish the sermon. A bunch of the people in this church were actually into satanic worship and religion. They bring their magic spell books and it's thousands tens of thousands of pieces of silver worth.

And they now have been delivered from that and they love to confess what it was that they used to be like because of what it is now that Christ has done in them. And the more they hear from the word of god about, who God is, and who we are, and what, God commands, the more they can identify things from which to repent.

So that when they do, they may know that it's Jesus, who by his spirit, gave them that repentance. And so they love to study the word of god because it tells them that God the father has saved them. By God, the son as an end is applying that salvation to them by God the spirit.

And here's what that salvation looks like in the life. It looks like giving up magic spells and sorcery and destroying everything that had to do with it. It looks like giving up things that you thought were okay before. But the more you studied and the more you sat under this discipling ministry in which the minister night and day with tears warned in public and from house to house, The more you heard and saw those things from the Bible.

The more you abandoned, what was your former identity? Your former way of living? The, the things that you enjoyed Now, you live for Christ and you enjoy Christ. And it changes the way you spend your time. Not just the way you spend the time when you're at the preaching.

But the way you spend your time when you're implementing, By the grace of God in Christ Jesus, by his spirit. What you heard in the preaching. That's the love they had at first. When Christ was all. And in order to find out more about what it meant of Christ is all they loved to sit under Bible preaching and bible teaching.

You see the Ephesians by The time, John writes them in Revelation, chapter 2. They've got the. What to believe, figured out their orthodox, they reject the theological error, they got the, what to do figured out they're orthodox. They do all the good works. They hurt the fold, it. To receiving the ministry of christ by the preaching of his word attended by the power of his spirit so that they may know his love for them and grow and love for him and express that love in the life.

And have it be a display? That Jesus really is God, the son who came and died. And rose again.

So, Have to take the The use of the miracles and the sanctification. In verses 11 to 20 to attest. That it was the Lord who had done this. But for our parts and verses 8 through 10, we have What it was that the Lord had done.

The Lord used his word. To make a people who were devoted to the word. Out of devotion to him. So are you devoted to his work? Do you? Love not just to. Read and pray. And your private worship. Your family worship. But especially when you have opportunity. The servant tomb he has called he Rose again, took a seat on Highland captivity captive.

The same one who gave you the Bible through Apostles and prophets and evangelists. Has given you a shepherd teacher. Are you devoted to sitting under and hearing? The instruction that Jesus gives you. For being conformed to him. For having. His divine salvation, displayed in your life. And if you are to the extent that you are because all of us say, no, not like I should be.

And praise God. He has in himself, the like we should be But if you are, Do you rejoice to know that it is God who has done this? That the transformation of your heart and your life. Is a testimony to the identity of Jesus. As much as the healing of those sick, people in Ephesus and the exercising exorcizing of those demons.

But when you confess that, the way you speak about other people is changed or the way you use. Your money has changed the way you use, your time has changed or what you do on the internet has changed, or the kind of entertainment that you enjoy has changed. Or the way you prioritize, the use of your time and your money.

Or the way you keep the Lord's day, has changed the way you think and approach worship from the heart has changed. Or whatever it is. That you say, Jesus has done that. He's done that by the same power and in the same love as which he came to die.

And rose again. And since his king and glory, And his kingship is seen as much in the believer's life. As it is by the angels of the souls that just made perfect around the throne. Oh my god. Grant to us, maybe not to Return to the love that we had it first.

What to go the first time? To the love that the Ephesians have it first. Amen, let's pray.

Father, we confess so we don't know. We know hardly anything like this. A church that Has enough interest to. Be instructed every day and To rejoice over. Continued growth. Discovering new parts of what it means to love you.

But we pray that by your spirit, you would stir up in our hearts, desire for this. We pray that you would give us real revival. That you would. As it were, rent, the heavens and come down. And that. Your word and the work of your spirit would pour out like torrential rain.

And that where there has been spiritual desert. There would be the thriving of life of a sort that. Almost foreign to our imaginations. Because of the comfortable and self-indulgent age in which

we Have lived and of which we are each of us. Examples to a great extent. How we thank you for Christ and his righteousness.

Okay, thank you that even to this day this word with your spirit carried, Luke along to write About this work that your spirit did in Ephesus. You are making to be preached to this place. Us to oh, lord us to Are we not your children through faith in Jesus Christ?

Are we not adopted by him? Do we not buy his same spirit, call you our ab, I'll call you our father. Is he not unto us still the spirit of holiness? By whom we have life and with whom we desire to walk, So that rather than the works of the flesh, you would produce and us the fruits of the spirit And yet, O Lord.

We have a hard time. Translating that desire into. The sort of ministry or intensity or persistence. That we've seen in this passage. Because it too must come by the miracle. Of the powerful working of your spirit. So we ask oh Lord for the miracle. In Jesus name. Amen.