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Acts chapter 12. Verse 25. Through chapter 13 and verse 12. These are God's words and Barnabas and Saul returned from Jerusalem. When they had fulfilled their ministry and they also took with them, John, whose surname was Mark. Now in the church that was at Antioch, there were certain prophets and teachers Barnabas Simeon who was called Niger, Lucius of Cyrene Monet and who had been brought up with Herod the tetrarch and Saul as they ministered to the Lord and fasted The Holy Spirit said.

Now separate to me Barnabas and Saul for the work to which I have called them, Then having fasted and prayed and laid hands on them. They sent them away. So being sent out by the Holy Spirit, they went down to Selucia. And from there they sailed to Cyprus. And when they arrived in Salamis, they preached the Word of God in the synagogues of the Jews.

They also had John as their assistant. Now, when they had gone through the island to pathos, they found a certain sorcerer, a false prophet a Jew, whose name was Bar Jesus, who was with the Pro Consul Sergius Paulus and intelligent, man. This man called for Barnabas and Saul and sought to hear the Word of God but elements the sorcerer for.

So his name is translated withstood them seeking to turn the probe console away from the faith. Then Saul who was also is called Paul filled with the Holy Spirit looked intently at him and said, all full of all the seat and all fraud, you son of the devil, You enemy of all righteousness.

Will you not see perverting the straight ways of the Lord? And now, indeed the hand of the Lord is upon you, and you shall be blind. Not seeing the Sun for a time and immediately a dark mist. Fell on him and he went around. Seeking someone to lead him by the hand, Then the proconsul believed.

When he saw what had been done being astonished at the teaching of the Lord So far, the reading of God's inspired and inerrant work. We come by dependence on the same spirit that the text broke claims to hear the preaching of it. Please be seated.

We come now in the book of Acts to what has come to be known as the first missionary journey, The Lord has prepared the way for this to go out into the world and to reach Jews and Gentiles, which we'll hear particularly emphasize. The next week's passage Lord willing, But the Lord has prepared for this by that.

Great work that he did in Antioch. You remember the from a couple weeks ago's time. How The Lord in just the space of a year and a little bit, more's ministry in Antioch had produced in the believers there. A conformity to Christ a growth in grace that was as good as and in some respects even more admirable and more mature.

By comparison than that, of the church with the 11 apostles in Jerusalem, although we should pause and note that we're not hearing much about there spiritual growth at this point. But certainly, when we get to chapter 15 and the problems that arise, there we would say that about Antioch.

And so, the Lord has done an amazing thing in Antioch. And hopefully you remember from that sermon a couple weeks ago, how he had done it by sending those men who preached the word and in preaching, the word, what were they preaching? They were preaching Jesus. And so he had sent say Cyrionians and I forgot the other place but he had sent men Jewish men from two different, Greek culture towns to Antioch.

And there were a multitude who were converted and the church in Jerusalem. Heard about that. And they had sent Barnabas down and Barnabas encouraged them all That with purpose of heart. They should continue with the Lord. What he saw was the grace of God and God multiplied them even more by Barnabas's pastoral ministry there to the point.

That he said, what we really need here is teaching. And you remember he went and got the best teacher that he knew of Saul, who was up in Tarsus and brought him to the new church and Antioch where he taught for a year. They devoted themselves to the Lord in being taught and disciplined.

And now they weren't just multiplied in number, but they were very mature in faith, And this becomes the sending church for the missionary journeys that take up the bulk of the rest of the book of Acts. And as we have been seeing since Pentecost, when we were really introduced to the person and work of the Holy Spirit in the New Testament church, and perhaps you would wish to go back and listen to, and review those sermons and review and meditate upon those passages.

As we have been seeing since Pentecost, what we're learning here is how the spirit makes the church, and how the Spirit matures the church, how the Spirit brings the church to faith, and how does the Spirit builds the church up in faith? There are many places where the gospel is going at this point we know from church history, but this is the one that the Holy Spirit causes to be recorded in order that we might have it in Scripture for our study and especially for our hearing preached because he is the same spirit, We live in the age of the Holy Spirit and the spread of the gospel and the application of Christ's redemption.

And when the last of our brothers, the brothers of those under the altar, in the fifth seal and Revelation chapter 6, have been brought. When that number is completed then the Lord will come with vengeance upon his enemies. Having gathered to himself his entire church. And so there's this misconception Often from outside of reform churches, but often even within reformed churches that the Reformed churches are the ones that really don't emphasize the Holy Spirit.

Why? Because we oppose people like elements who claim to have a spirit but it's not the Holy Spirit. It is It is an unclean spirit. He's a false prophet, he's a sorcerer and they drum up things that are supposed to be the evidence of God. The Holy Spirit people babbling gibberish in the middle of worship or falling over themselves.

Laughing or fake healings where if you show up with an actual injury or illness and ask to be brought out to the front, they cart you off to the side and let you listen from somewhere that no one can see you. Like they do to or did I doubt she goes to such things anymore.

John Erickson. Tada. Is that The work of the Holy Spirit? And should we be known or even? Be hesitant to think about the working of the Holy Spirit among us? Because that sort of fraud is done in his name. Absolutely not. Because the Holy Spirit is the Spirit of Christ who leads every single one of the children of God.

If anyone has not the Spirit of Christ, he is not Christ's. And as many as are of the children of God, as many as are led by the Spirit, are the sons of God. And so it's shouldn't be two surprising when we think about it. That in the history that we evolved forgotten.

There's men like John Calvin and John Owen who are especially known as Theologians of the Holy Spirit. Why? Because they were devoted to the Word of God, which came from the spirit of God as he carried along, men to write. And which word is still used by the Spirit of God to do the work of God in bringing people to faith in Jesus Christ and in building them up in the faith, in Jesus Christ, which is, of course, a greater miracle than any temporary physical healing.

They never do amputees that those things But everyone who is healed in any way. Not that God doesn't continue to heal. God does. But the gifts of healing were attending the revelation of the word as Hebrews chapter 2, for instance, teaches us, and the word is completed, as Jesus had promised.

It would be in John chapter 16 and the spirit himself. And first Corinthians 13. And, and so forth. So because that is done out there. Sometimes in the Reformed churches We are a little bit hesitant at least in my observation to talk or think too much about God, the Holy Spirit and we ought not to cede that ground because this is the age of the Spirit.

And if we are a faithful church, it's only by the active. Persistent personal work of the third person of the Trinity among us. Every bit is personal. As if it was the Lord Jesus himself attending to us on earth week by week Indeed. When the Lord Jesus promised that he would send another paraclete which gets translated comfort her or helper.

But it can mean encourage or rebuke or exhort her counselor. One who is called alongside us. He referred to the Spirit as another one because Jesus himself had been that to his apostles. And so, our understanding of how the Holy Spirit is with us, ought to be analogous to that, knowing that he is with us and helping us and ministering to as an attending to us and bringing us to faith and building us up in the faith just as Jesus was with the Twelve in the gospels.

And so it becomes of great interest to us when we see him and his operation in his church mentioned. Several times in a passage like this one, because we see as they minister to the Lord and fasted the Holy Spirit said. Now separate to me Barnabas and Saul for the work to which I have called them.

And we think, oh, if only the Holy Spirit would speak to us out loud like that. There are two problems with that One as we'll see when we get it further into the passage. That might not necessarily have been out loud or even, you know, particular verbiage that they heard in words in their heads would get to that in a moment.

But the other is what you have from the beginning of Matthew to the end of Revelation is what Jesus had promised when he said he had many things yet to say to his disciples and that when the Spirit of truth came, he would tell them those things. That remained.

So it's not just that the desire for that is mistaken, it's that it is immensely mistaken. Because even if the Spirit here is before the the close of new special revelation, If he's speaking in words and phrases here, as much as they need for, for this thing, they need to do as much as they need for that thing to do.

How small is that compared to all of these words of the Holy Spirit which equip us for everything. We need to believe and everything we need to do. So that there is never any

theological question and never any life decision for which you don't have explicit words of the Holy Spirit.

We're still in the age of special revelation. We're just not in the age of new special revelation. Why? Because it's been completed. But my brothers and sisters, what we have on this desk and in your laps is special revelation and even more. So when you and I read it rightly and understand by the help of the Holy Spirit what these words and phrases and paragraphs and letters.

Mean that is special revelation, not new special revelation. There's only special revelation in so far as you are correctly. Understanding the words written on the page but it is God. The Holy Spirit speaking, by the words that He has given His words, and when we hear preaching that his faithful to the text, it's special revelation which is why we often pray that God would help us to heed the warning, not to refuse him who speaks from heaven in the gatherings of the church when we hear preaching.

And if you're preaching is new revelation, then you have a problem. You should find a different church or rather the elders should find you a different preacher.

This is the age of the Spirit. This is the age of special revelation and it's not in the nonsense that goes by that name and other places. It is, by the same spirit whose character and work, is announced to us described to us taught to us in passages like this one.

So, here we are at the beginning of the first missionary journey and we hear the spirit said and we hear the spirit sent and we hear that Paul is filled with the Holy Spirit. And we want to know what does it look like when the Spirit is speaking? And when the spirit is sending, and when the Spirit is filling, people for who still speaks and he's still sends, and he still fills ministers of his word.

You do not interact with the Holy Spirit by becoming more and more mysterious and spooky whether it's new flavor charismatic, spooky her old flavor, smelly weird, lighting Eastern spooky from which the Lord has redeemed, my own family, after many hundreds of years of darkness in Egypt. Back to what Holy Spirit Christianity which means Bible Christianity that missionaries brought back to Egypt.

And so what does it look like when the Spirit is working in the church? It looks like he uses what it looks like is that he uses ordinary and even unlikely men in the first place. And we'll see that very early on the beginning of the chapter and a little bit.

The end of the last chapter, the beginning of our passage. What does it look like when the spirit is working in his church? It looks like the use of ordinary means both. Meaning ordained means that he is appointed for excuse me for doing spiritual work and others and mundane means which means there are earthly things that have to be attended to.

It's very unimpressive from a physical standpoint. Nobody came here today because of how impressive the elders or the minister appear to be and did not put on my thousand dollar designer outfit and march around with my carefully crafted TED talk. That is designed to woo, you by its organization and how much together the speaker seems to be.

So when we say ordinary means you can use that in two different ways. We usually mean, when you say ordinary means of grades, you mean does means of grace that God has ordained because it's God who's grace must come. And so you use his means, but we can also use the word ordinary in the ordinary way to mean that, which is mundane and unimpressive.

Because this is that through which the Living God, has been pleased to work. So, the Spirit uses ordinary even unlikely men, the spirit uses ordinary means and we'll find out at the end. And as preparing and praying for the mercy of God upon your preacher. This was deeply convicting, not just for myself, but as the great need of the day, where the Lord has put us.

And when the Lord has put us, the spirit uses, holy boldness, What does it look like when the Holy Spirit is working in his church? One of the things that looks like is holy boldness. So in the first place, the spirit uses ordinary even unlikely. Men verse 25, chapter 12 in Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry and they also took with them.

John whose surname was Mark? You remember the guy at whose mom's house they had been having the prayer meeting for Peter. When he was being held by Herod Agrippa and the church sends John Mark and we're going to hear in a little bit as something of an intern In an official capacity.

But, you know spoiler, he fails his internship So badly. Then when that, when it comes time for missionary journey, two Paul, and Barnabas break up over, whether it's a good idea to try John Mark again, and we'll find out why Lord willing in Next week's passage. So you have John Mark the intern who comes down from Jerusalem with Barnabas and Saul and now in that church verse 1 of chapter 13.

Now in the church that was in at Antioch there were certain profits and teachers Barnabas who is a likely enough candidate. But the the rest of this, a board of elders or pastors, these preachers, and teachers, whom the Lord, had established in ordained in Antioch are rather unlikely characters Simeon.

Who is called Niger or Niger. And it sounds like it looks because our language comes down from it. He was a black guy. Now not might not have meant that, he was a kushite, but he was at least dark enough. That that was his nickname but notice that there was not just not prejudice in the church.

But this man who was distinct from everyone else for the for the cover of the color of his skin, the nickname doesn't work. If there are a bunch who look like him yet, he was more distinguished by the grace of God in him and the Word of God in him, Because he's not introduced to us here as a member of this church.

He's introduced to us as a minister of this church and by the end of the passage, he's going to be one of three remaining ministers in this church because they're going to send two of the preachers and teachers away. Well, who's unlikely candidate number two? Lucius who goes by a very Latin sounding name and what otherwise you would think have been identified with the Empire and he's from Cyrene, which is culturally Greek.

And yet the Lord has brought him to faith in Jesus Christ. And so built him up in the teaching by this very zealous Hebrew, Saul. For the last year that he has been brought to a place of maturity and faith and maturity and doctrine and gifting of the Holy Spirit and preaching and teaching that he is one of the ministers in the church at Antioch.

If you thought the first two candidates were unlikely, How about the third manan Greek name who had been brought up with Herod the tetrarch, not a grip of the worm breather. Now, but antipas the one who had beheaded John, the baptizer, the one who was glad to make friends with pilot over the crucifying of the Lord Jesus Christ.

And His boyhood companion had not just been brought to faith in the Lord. Jesus Christ, they're the same background, same upbringing, same worldview, same sin nature from Adam, but the Word of the gospel of Jesus Christ had come and had not just overwritten or rewritten, but had replaced Menaeon, the dead in atom number one, with Manaian, the alive in the last atom, the Lord Jesus.

And he had been so grown in the faith that he was a preacher and teacher to the point that Antioch was in such good hands in in such good, spiritual hands with Simeon and Lucius and manneion that the Holy Spirit said. All right, send Barnabas and Saul Think about it.

They had the pastoral staff of five are the session of five. If you let me use that word, The five are Barnabas Saul Simeon, Lucius Manayan and the Holy Spirit says, you know, need Barnabas or Saul, You've got Simeon Lucius and Monet Saul, by the way, unlikely candidate right up until his conversion, the most self-deceived self-righteous opponent of the Living God thinking that he was the greatest servant on earth of the Living.

God as he literally persecuted Jesus himself by way of his church. It's not a very likely candidate for ministry, think about it. If you knew a man who was absolutely zealous for himself and had been the great murder of the church and had been converted, Would you think that He was a good candidate?

So, you see one of the things that it looks like when the Holy Spirit is building the church and building up the church, is that he uses ordinary and even unlikely men. When God's when God graces or saves first and graces and gifts. And we say, graces first because the grace is really are the big part of the gift and when we get to the, the qualifications of the elders and First Timothy 3 in our readings and the qualifications of the elders in Titus, one in our reading, it's going to be way more graces than it is gifts.

Because really there's the same thing, a gift as a man in whom the Holy Spirit has done work. That is work, that is not really for him. It's for the church and there are men in whom the Holy Spirit works by grace that is not just maturing them but especially maturing them for that.

Shepherding teaching ministry that Ephesians 4 describes as a gift to the church. When God saves and graces and calls a man. He shows Not only that all the power and glory belong to God. Alone You remember unlikely. Paul is apologizing as it were for his unlikely preaching in Second Corinthians 4 and has not fancy like the the preaching you get from, you know, the really well trained guys.

Although Paul was really well trained and could do the fancy, but it was just plain Why? Well in part because God has to do a work on the order of creation in order to save, You can't fancy your way and to creation but also in part because the treasure was an earthen vessels.

So that the greatness of the glory would be known to be only of God and not of the man that was used. But not only does God show that all the power and the glory belonged to him alone. But he also displays that. What makes a man approved for ministry or useful?

For ministry is not the man's previous background or previous personality or previous experience. It is the work of God, the Holy Spirit by grace in whom He is making the man to be and whom by the time he's come to the maturity that is recognizable. He has made the man to be and this is a great encouragement to all the people who are shepherded and sit under the preaching and the teaching because they know that the same spirit is working by the same grace in which he has produced the Christian maturity in that man.

And then no longer look at themselves and say, I will never be able to mature in the faith. I will never be able to mortify, this sin. I will never be able to grow in this particular virtue, I'll never be able to walk with God and in faith and love and confidence and response to him and prays and all these things that I want to do that.

I know that God has saved me to bring me into more and more. And yet, what are we tempted to do? We're tempted to think Well that might be good and well For other people who have a head start on me, but I am so behind in the level of sin and, you know where I where I came from, whether you mean that family or education or status, or whatever it is, or just and how bad my upbringing was upbringing of Herod antipas that I will never get to that maturity.

I'm just gonna I'm just gonna clean you hang on by the skin of my Jesus believe in teeth until I drop out of this life. And I'll get sanctified then but the Lord doesn't leave us able to do that. He uses ordinary unlikely. Men who have all of those disadvantages in their flesh and in their background, and he gifts, and graces them and the same spirit uses.

The same means in the same grace so that you can say, if God, the Holy Spirit is applying Christ to me how big of an obstacle can me be. And yes, that's bad grammar but it's good theology. So the spirit uses ordinary and even unlikely men in the second place.

The Spirit uses ordinary means and does we prepared in the introduction by this? We mean both the ordinary means of grace and then the ordinary use of the word. Ordinary mundane means Notice how the Holy Spirit calls Barnabas and Saul as they ministered to the Lord. And there are many words for minister often, the word for minister will be the word that is behind the word deacon, which is sometimes used in the formal way of the office and sometimes just used to describe an act of service.

But this is not that word. This is the word for liturgy. This is the word for worship as they were serving the Lord in those things by which the Lord wants to be worshiped in prayer, and in the reading and teaching of his word and in the breaking of bread in the Lord's Supper.

So these describing here as day day by day in Bible study and perhaps Bible study together and preaching and teaching one or the other in the church but especially weak by week, in the Lord's days. And the gatherings of the Lord's congregation, in the celebration of the Lord's, Supper in which the Lord feeds them upon himself, As they were ministering to the Lord.

And as the minister to the Lord and fasted the Holy Spirit said. Now the plane way of reading the text is that these were audible words and probably on the lips of one or the other men, But We can't be entirely sure. Because in the immediate context, the Holy Spirit himself, says and the scriptures talk that way about other scriptures, they sent them away.

Meaning the three remaining prophets and teachers and Antioch and then verse 4. So being sent out by the Holy Spirit And so we say well who sent them away, Was it? Simeon. Lucius Meneon, who sent them away, or was it the Holy Spirit who sent them away? And all the mathematicians said.

Yes, because the Holy Spirit uses not just ordinary men. But ordinary means. So whether it was the study of the Word of God and understanding that the gospel needed to go out to the nations and prayer for the things that God had told them about. And in particular about Saul's Ministry who's been hung up in Antioch and maybe it's a little too casual to say it that way, but he's been located in Antioch for a year now, but the Lord Jesus had appeared to Saul and told him that he would have to go before kings and rulers and that he would go before the Jews in a bunch of places and they're not in synagogue anymore.

Paul's gonna visit some synagogues by the time we get through act, isn't he? And so whether it's through study and prayer that they all came by the ministry of the Holy Spirit to the same conclusion. And they understood that it was a scripture formed, prayer, answered conviction. And they said, well, the the Holy Spirit said that I have no problem saying the god, the Holy Spirit called me to be a minister of the gospel.

I do not buy that mean that at some point in my life, I heard a voice in my head that said, you should be a minister of the gospel and ordinarily. The spirit tells other people first, it's Timothy or Titus and the current elders in Ephesus and Crete to whom qualifications for recognizing men are given.

If you're the only one that the Holy Spirit has told you should be a minister, You probably shouldn't be a minister. It's a good desire. First Timothy 3, But this is something that he won't just tell you. It's kind of like when a while meaning charismatic boy tells a girl.

The Holy Spirit has told me. You should be my wife. She should say, well, if that were the case, he would have told my daddy.

And so you see the means of grace here. Now, it might have been verbal, We know. However, that verse 4 is describing the sending out in verse 3, which was through fasting and praying and laying on of hands. You see, even though they were convinced that it was, the will of the Holy Spirit by the words of the Holy Spirit.

What did they continue to do that? Continued to fast and they continue to pray. They didn't say oh the Holy Spirit. Said this. No time for Bible study in prayer. Send them off. No, It was a steady dependent use of the means that God has appointed. That's what Holy Spirit worked in believers and churches looks like an acts.

And so the let's get back to Acts people ought to be saying, Let's get back to worship that follows God's liturgy, and let's get back to fasting and praying and the laying on of hands. Not with a crazy guy, his videos. You can see on the internet and they add lightning coming out of his fingers and, you know, make, you know, sound effects of people being slaying in the spirit and whatever The laying on his hands is something that has biblical meaning.

First of all, it means a union with and fellowship with them. In the work, One of the first places you see landing on of hands is laying hands on a goat to say. Now, this goat and I are going to share, but he's gonna get the bad share, he's gonna get the sin, there's a laying on of hands here.

That is an act before God, that is analogous to the extending of the right hand to fellowship for ministry. It's basically saying Paul and Barnabas are going out, but the whole Church of Antioch by its leaders are participating with them in the grace in which they go out. If you read the note from Philippians chapter 1 and the pastoral letter this week, You would be reminded that Paul told the Philippians.

They were partakers of grace with him even in his trials and in his ministry. Although it's broader than that, in the context, I'll leave you to the letter to see that. But the laying on of hands as an indication of their union in the work that Barnabas and Saul were going to.

I'm gonna commitment then to keep praying for them and keep fasting for them and support them as they need and so forth. But it's also an indication of their belief that the Lord is the one who has set them apart to this work. As we saw in Acts 9, when the Lord was correcting Ananias, Are you sure Lord.

This guy came here to kill us. Talking about Saul had just been converted on the road to Damascus, not the Ananias of gut executed with his wife, for the, you know, the giving fraud scheme. But when the Lord had finished, actually, just read the verses. But when he'd finished telling Ananias that Paul was set apart, then when Paul is going to receive the Holy Spirit and a nice lays, his hands on him to indicate, This is not coming from me.

This is coming from God who has declared at about you. So Lord willing will have an ordination service, not too many months from now and there will be deacons who are ordained and there will be hands that are laid on them. That indicate the entire churches union and unity in the work that these deacons are being called to do and their fellowship in the ministry of the Lord Jesus through his ordained officers elders and deacons in the church but they're also be the recognition that we believe that it has not we who are calling these men to be deacons in his church.

It is Christ. And so next nine, he said the Lord said to him go for he's a chosen vessel of mine to bear my name before Gentiles nations kings and the children of Israel for I will show him how many things he must suffer for my sake. In an IS went his way and entered the house and laying his hands on him.

Sad, brother. Saul. The Lord Jesus who appeared to you on the road as you came. Has sent me that you may receive your site and be filled with the Holy Spirit. We need to to move more quickly, But this laying on of hands will be remembered in chapter 14 and verse 26, as a commending Barnabas and Seoul to the grace of God for the work, and Paul will make reference to similar things talking to Timothy.

And First, Timothy 4 for 14 and 2nd, Timothy 1:6, how Paul and the other elders had laid hands on Timothy indicating that the Holy Spirit was calling him to the work. And that the Holy Spirit would sustain him in the work. And so you have worshiping fasting praying laying on of hands preaching verse 5.

When they arrived in Salamas, they preached the word of God. The ordinary means of grace and to teaching verse 12. Not sure how much we're going to get to do with Sergius Paulus and elements. But the thing that God used to convert, him wasn't so much. What he saw had been done The broke console believed when he saw what had been done that you know LMS didn't seem to be magic man.

After all the magic man being the nickname, Sergius Paulus had given him her sorcerer as translated here. But he was susceptible to the bold words of this little Jew and he was brought into blindness and started, you know, begging anybody to lead them around by the hand. And who wants to touch the cursed guy?

So the pictures of him going from one person to another but Sergius Paulus was amazed Not. That LMS was blind. But that what had happened to Elemis was an indication that all of this amazing teaching of Jesus was true. That's what converted him. The Pro Console believed when he saw, what had been done being astonished at the teaching of the Lord,

Ordinary means of grace but also mundane means They send them away in verse 3. What does that mean? That means they have to figure out how to get to the port city. They get down to the port city which is still Usia and they have to hire a ship and they want to hire a ship with and they have some knowledge of geography.

And the closest place you can get is the east end of the island of Cyprus to a place named Salamis, which is a ruins that you can visit, but it's close enough to Femagusta that, you know, for all practical purposes for us, it's Femagusta. That might not mean anything to any of the

rest of you, but my family got to live a little more than halfway between Famagusta and Larnaca for a while.

It's very kind of logistic mundane things you guys hear Island in the Mediterranean and it sounds glamorous to us. It sounds like, you know, having to make sure we don't lose any of the seven at that time, children, while managing the baggage and figuring out who's going to pick us up, where and how do we hire a car, big enough for our family, which, you know, is two seats less than legal big enough for our family but that's what you can get.

And how to make it, you know, to, and from places. That's what Paul and Barnabas and especially probably John. Mark is doing now. The intern is the one who hires the ship and negotiates the price and make sure it's okay. And hold those things. It's very mundane. It's very, but it has to be done because they have to get to a synagogue in Salamis or a synagogue in Paphos or a synagogue in the Antioch and Pisidia.

And next week's passage very mundane stuff. There's a lot of ordinary every day. Logistical stuff in order to facilitate attending. Well, upon the ordinary means of grace. And so instead of romanticizing what we wish it could be like for the Holy Spirit to work among us, we should enjoy that which is mundane because the Holy Spirit is using that to facilitate the attendance upon the ordinary means of grace, but not just our attending upon worship and fasting and praying and teaching, and preaching and so forth.

But God the Holy Spirit's attending on this things because he is saving everyone for whom Christ died. Is it possible children that the Triune God would plan to save people from before time began? And then God, the Son? The second person of the Trinity would become a creature. A man in order to live perfectly and die for us and that he would rise again from the dead.

On a count of our justification. Meaning, he had finished everything that was necessary for us to be counted righteous before God, which means we can't add anything to that. And that the son would be ascended and enthroned and then he would pour out. The Holy Spirit, is it possible that any of those whom God had chosen or for whom Jesus had died?

Would fail to be brought to faith in Jesus Christ and come into the blessing that God had planned and secured for them. Of course not. It's impossible but how has God the Holy Spirit then pleased to do that applying work, Jesus accomplished redemption. And by his spirit, He is applying redemption, it's through, preaching, and teaching, and worship and prayer.

That requires a bunch of ordinary logistical stuff to get preachers to places, and to get hearers to places for them to worship and preach and hear, and teach, and hear and have the supper to pray together. The Spirit uses ordinary means using ordinary two ways and in the last place He uses holy boldness.

What does it look like when the Holy Spirit is working through an ordinary man? Whom he has saved, and graced and called to use his ordinary means. Especially now we're thinking about the means of preaching. What does that kind of preaching? Look or sound like so being sent out by the Holy Spirit.

They went down to so use him from there they sailed to Cyprus and when they arrived in Salamis they preached the word of God in the synagogues of the Jews. And we remember from chapter 11, that means they preached Jesus from all of Scripture in the synagogues of the Jews.

They also had John as their assistant, and that's the word. That means something like officer or servant or administrative servant is the attendant, the intern. Now, when they had gone through the island to pathos, They found a certain sorcerer, a false prophet a Jew, whose name was Bar Jesus, who was with the proconsul, Sergius Paulus and intelligent, man.

Now perhaps Sergius Paulus, wasn't even a Godfarer yet. We're gonna see them again. You remember that? Hopefully from Cornelius but we'll we'll talk about guard fears. A little bit in the next passage, Lord willing, and Antioch and Pasadia. But His um the sorcerer he had on staff this false prophet that he he had on his staff.

He attended synagogue and Somehow in pathas Sturgis Paulus finds out that Barnabas and Saul are there and that they're teaching has made a stir of some kind because he seeks them to hear the Word of God. So what they had done in the synagogue and Salamus, they apparently have done now also in Pappas and Sir, just Paulus an intelligent, man, hears about it and seeks to hear the word of God.

But elements the sorcerer who's Jewish name is Bar, Jesus. Son of Jesus. And we don't know if that has any relation, those are just it's a very common name elements. The sorcer for his name is translated with stood. Then opposed them seeking to turn the pro-consul away from the faith.

Not just because he was evil certainly that. But as those who are either willing or self-deceived or double deceived, servants of the devil, Satan often uses their self-interest. I mean, for LMS, this is a financial risk. He's on staff as Sergius's. You know, special spirit knowledge guy But if Sergius Paulus comes to faith in Jesus Christ, he's not going to believe in special spirit knowledge, guys anymore and LMS will be out of a pretty cushy pretty perky, pretty renowned job.

The description that Paul gives is going to be much worse. However, And so LMS is trying to keep his boss from hearing the gospel. His apparently using the Bible to do it, He's using the Old Testament which is scripture, but not everybody who quotes verses is teaching the Bible.

In fact, We live in a day when you probably pretty easily say the majority of those who quote versus or twisting the Bible, which is what Paul is about to say. I know you're not supposed to say that the 11th commandment is, thou shalt be nice. Well, we're about to hear what Holy Spirit language.

Sounds like, what does a guy sound like when he's been set apart by God, to preach the Word? And he is filled with the Holy Spirit then Saul who is also called Paul, which is wonderful. This is another one of those logistical wisdom things. I, you know, wish it would have, he wouldn't, they would have said, in verse seven Sergius, Paul, because Paulus is the same in both places.

Sergius Paulus and Salost. Paulus are the two actual names And so that might have been an in with him as he said, oh, you know, one of my Greek names is also Paulus Mr. Paulus. Who knows? But it becomes a wisdom thing He goes, by that name in all of his ministry on these missionary journeys.

I don't know where I got the misconception growing up in church. Don't blame the church. Blame the one who grew up in it that he got his name, changed his conversion. That's not the case at all. It was something that he already had. And in Holy Spirit wisdom, he went by the name that fit, but that's not the point here.

Then Saul who also has called Paul filled with the Holy Spirit looked intently at him and said, Oh, you just need to speak with more fruits of the spirit preacher, okay? Oh, full of all the seat and all fraud. You son of the devil and he is speaking there.

Exegetically from John 8:44 who says the devil is a murderer and a liar, a murderer from the beginning, the liar, when he lies, he speaks from his own self for, he is a liar. And the father of it is what Jesus said. And particularly In this case, attempting to murder his boss's soul to keep his cushy job.

All full of all, deceit and all fraud. You son of the devil you enemy of all righteousness. There are some who appear to be friends of righteousness that need to be called out plainly. As enemies of righteousness, We have them in the churches. Paul is going to be warning is already started.

Warning, Timothy about them in 1st Timothy. As as we have started going through. First Timothy, those who say, for instance, that being forgiven, forgiven of our sins, by God, by grace alone. And the fact that we all have remaining sin in us, means that a, our sin should never make us feel guilty and be.

We shouldn't really be so earnest about killing sin and pursuing holiness. Now there are some a bunch of bubbly sounding things in that kind of speech, but those who speak that way are full of deceit and fraud. And even if they don't know it, sons of the devil and enemies of all righteousness.

And when the Holy Spirit fills, a man who comes up against those who are withstanding, the gospel, Keeping people from hearing and understanding that Christ, who alone can be. Our righteousness saves us. Not by works that we have done, but for works that we will do.

By grace, through faith is the gift of God. So that no man can boast for we are His workmanship created in Christ Jesus. For good works.

And so whatever, it was that elements was doing. He was an enemy of Sergius Paulus becoming righteous through faith in Christ and he was using the scriptures to do it. Will you not cease? Perverting twisting making crooked the straightways of the Lord.

Now, the fruit of the Spirit is love and joy, and peace, and patience, and kindness, and goodness, and faithfulness and gentleness, and self-control.

But when the Holy Spirit fills a preacher who comes upon something that is twisting the scripture to oppose the gospel and keep people from being brought to faith in Jesus Christ. And being made righteous before God in Christ alone, and then being made righteous in their character. By the Christ who is already their righteousness.

When the Holy Spirit has filled a preacher who comes across that He speaks with holy boldness. So, what the Spirit uses. And it actually is a common request. The boldness is going to appear again the end of the sermon next week in Antioch and Presidia where he preaches, a wonderful gospel.

In the conclusion of the sermon is be warned that you might have been prophesied about by Habakkuk and parish in your sin as those who heard the gospel and despised, it just like Peter concluded. His sermon in the day of Pentecost, with a warning and an accusation. Holy boldness.

And you remember what the Apostles prayed for in Acts? Four verse 29, not that they would get out of persecution. But that with boldness, they might speak the word and what Paul is

going to ask the Ephesians to pray for him In Ephesians 6 verses 19 to 20, that he would have boldness, to speak the word Colossians 4:3 and 4 that he would speak plainly and work that make the Word of God manifest, which is how he ought to speak.

The Spirit uses the preaching of the word by grace forged men.

The Holy Spirit gives his ministers a Holy spine.

So that's what it looks like at this. Beginning of the missionary journeys in the book of Acts as we seek to know, What does it look like? When the Holy Spirit is working in his church means he's using, it looks like him using ordinary and even unlikely. Men ordinary means especially meaning those which he has appointed but all of the logistical necessities that come with it mundane but necessary and the spirit is in it and he uses holy boldness, You see?

We are still in the age of the Spirit and in the spread of the gospel, He is still using ordinary men and ordinary means and holy boldness to bring sinners to faith by the preaching of Christ and to build them up in the faith. So, let us depend upon the Spirit as we use.

His means that He might be glorified as He glorifies the Son and the Father in the Son, through the church. What is the church's? Great. Need preachers abroad and preachers at home and hearers.

Who are spirit graced. Ordinary men using spirit appointed ordinary means that appear mundane in their carrying out and especially that the preachers would be grace forged men, who preach with holy boldness, and that the hearers would believe with the same. Holy boldness. Oh man, let's pray.

I'll try and God Father, Son and Holy Spirit. We thank you and praise you. That your plan for glorifying yourself in? History is what you would do in the church and our union with Christ and being built up into him. Bringing us to be made righteous only through him and conforming.

Us didn't sanctification to his image until you have finished that work and glorification. We thank you Father and we thank you Lord, Jesus for the gift of your. Holy Spirit and Holy Spirit, we thank you for the Scriptures. We thank you that you are powerfully and mercifully at work.

We thank you for telling us what that work looks like, so that we may look to you independence as we pursue what you have taught us in obedience for both of which dependence and obedience. We ask in Jesus' name, Amen.