

069 - "All Heard the Word of the Lord Jesus" Acts 19:8-10

Call to Worship: Psalm 33:2-4

Scripture Reading: Ezekiel 37:1-14

Sermon: "All Heard the Word of the Lord Jesus" Acts 19:8-10

Benediction: 1 Peter 1:24-25

See how it was that the Lord Jesus caused all to hear His Word

I. He helped Paul to speak the word of the Lord Jesus in the existing religious assembly, the synagogue (8)

A. He spoke boldly

B. He spoke for three months

C. He reasoned and persuaded

D. He spoke concerning the things of the kingdom of God

-God has long planned to raise up a king from the line of David, a king greater than his father David, a Messiah, and Christ, who will rule over a greater kingdom

-now that the four kingdoms prophesied through Daniel have all come, it is time for the greater kingdom to come, the one that will crush all others, and fill the whole world

-tax collectors and prostitutes enter the kingdom of God before self-righteous religious people

-to have part in the kingdom of God, you must repent and believe in the gospel

-you will either enter the kingdom of God, or be cast into hell fire

-it is very hard for the rich to enter the kingdom of God, for the kingdom of God belongs to the poor

-you must seek the kingdom of God before any of the riches of this world

-the kingdom of God is something you cannot see with your physical eyes

-unless a person is born again of the Holy Spirit, he cannot see the kingdom of God

-"We must through many tribulations enter the kingdom of God"

-"the kingdom of God is not rules for what you eat and drink, but righteousness and peace and joy in the Holy Spirit"

-"Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God." 1 Cor 6:9-10

-"flesh and blood cannot inherit the kingdom of God" so we who trust in Jesus will be changed in the twinkling of an eye to be made fit for the kingdom of God 1 cor 15:50

-all of this is brought in by the Anointed One, the Messiah, the Christ

-the Kingdom of God is now here among us; the Christ has come and brought it in; He is coming back one day for the consummation of it

-and Jesus of Nazareth, crucified, buried, and risen again, is the Christ!

II. He helped Paul to leave that assembly and form a new one in which to speak the Word of Jesus (9)

A. some would not endure Paul's preaching

1. they were hardened

a. they heard that the only way to enter the kingdom of heaven is through faith in Jesus as the Christ; they did not want that, and so they began to harden

b. they heard that they were great sinners, breakers of God's law, guilty in His sight, and their only hope lay in repentance from sins and forgiveness through Jesus the Christ; they would not repent, and so they became harder

c. they heard about the great love God has demonstrated toward us in the crucifixion of His dear Son, Jesus; they did not like that idea, and they became harder still

2. they did not believe

a. they would not believe that they could not be justified in God's sight by their obedience to the Law

b. they would not believe that they deserved the wrath of God, and only through faith in the crucified Savior could they be saved from the wrath to come

c. the gospel smells like life to some, but it smells like death to others

3. they spoke evil of The Way publicly

a. remember that the Christian faith was originally referred to as "The Way," probably because the Christians talked often about how the Lord Jesus is the Way for sinners to be reconciled to God

Matthew 7:13-14 "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. (14) Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.

John 14:6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

b. So, if Paul said that Jesus of Nazareth is the only way into the kingdom of heaven, and if they refused to believe in Him, then of course they spoke evil of The Way

c. if someone says you are all wrong, and you do not accept it, you want to defend yourself, justify yourself, so you attack the ones who are telling you the truth

B. so Paul departed from them

1. this is the very thing the Lord Jesus had commanded

Luke 9:5 "whoever will not receive you, when you go out of that city, shake off the very dust from your feet as a testimony against them" and

Matthew 7:6 “Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.”

C. Paul withdrew the disciples

1. this is a sad thing for Paul and the other Jews with him

Romans 9:2-4a I have great sorrow and continual grief in my heart. (3) For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, (4) who are Israelites

2. but it is the thing that must be done

a. it is a wonderful thought---I will stay in this corrupt, hard-hearted church, because these are my people, and I want to be an agent for change; eventually they will see the light

b. but except in a few unusual cases, this is not how it goes

c. for their own good, disciples of Jesus Christ must withdraw from those who become hardened in unbelief and speak evil of The Way

3. APPLICATION: Paul was not the last to have to do this

a. Luther, Zwingli, Calvin, and the other reformers had to do it, separating from the Roman Catholics

b. the Baptists in London in the 1600s had to do it, separating first from the Church of England, then also from the other Protestants, who would not cease sprinkling infants

c. the Reformed Baptists of today have had to do it, separating from the Southern Baptists and even from the other Reformed churches, who, again, will not stop the evil practice of sprinkling infants

D. Paul continued his work

1. see what he did

-reasoned

-daily

-in a certain school building (interesting how many churches since then have met in school buildings; two in our association do so now)

-we learn from Acts 20 that he also taught in private houses

-for two years

2. APPLICATION: This is, we hope, just what this particular church is doing.

-We hold forth the Word of the Lord Jesus

-two sessions on the Lord's Day here

-Monday through Friday mornings in a men's coffee club and bible study

-at Aersats satellite internet shop

-at the Depot Feed Store

-here in our Fellowship Hall

-Tuesday four hours at the homeschool co-op

-Wednesday evening here

- two Friday evenings a month in the Kennedy home
- a few times a year in the prison in Palestine
- a few times a year at special events at the Sterzer home

III. So all heard the word of the Lord Jesus (10b)

A. all who dwelt in Asia

1. not all the continent, nor all Asia Minor, but the several cities and rural area neighboring Ephesus

B. both Jews and Greeks

C. Note: Greek word *pas* English word "all" is often used in the bible to mean "many of all sorts" (Poole)

C. APPLICATION:

Please take careful note of what Paul did; he reasoned frequently over a period of years; no circus, no gimmicks, no carnivals, no lights or smoke machine, no karate demonstration, no appearances by celebrities, no gymnasium
Let us not get weak kneed

he went into the synagogue and spoke boldly for three months

reasoning and persuading concerning the things of the kingdom of God.

- tax collectors and prostitutes enter the kingdom of God before self-righteous religious people
- to have part in the kingdom of God, you must repent and believe in the gospel of Jesus Christ
- you will either enter the kingdom of God, or be cast into hell fire
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- you must seek the kingdom of God before any of the riches of this world
- the kingdom of God is something you cannot see with your physical eyes
- unless a person is born again of the Holy Spirit, he cannot see the kingdom of God
- “We must through many tribulations enter the kingdom of God”
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Poole:

the gospel; which is so called, Rom_14:17, because the kingdom of grace is by it set up in us here, and we are fitted by it for the kingdom of glory hereafter. But it might be also so called, because the Jews had dreamed of a political kingdom of the Messiah, and the Christians would own that Christ was indeed a King, but that his kingdom was a spiritual kingdom.

Trapp:

The subject matter of his discourse were faith, righteousness, life eternal.

Calvin:

kingdom of God. And we know that by this word is oftentimes noted that restoring which was promised to the fathers, and which was to be fulfilled by the coming of Christ. For seeing that without Christ there is an evil-favored and confused scattering abroad and ruin of all things, the prophets did attribute this not in vain to the Mesas who was to come, that it should come to pass that he should establish the kingdom of God in the world. And now, because this kingdom doth bring us back from falling and sliding back, unto the obedience of God, and maketh us sons of enemies; it consisteth — First in the free forgiveness of sins, whereby God doth reconcile us to himself, and doth adopt us to be his people: Secondly, in newness of life, whereby he fashioneth and maketh us like to his own image.

Gill:

the kingdom of the Messiah, the Gospel dispensation, the doctrines and ordinances of

the Gospel, and the Gospel church state, often signified by the kingdom of God, and of heaven, in Scripture; and concerning the glory of a future state, the way and right unto it, and meetness for it

RWP:

Paul's idea of the Kingdom of God was the church of God which he (Jesus, God's Son) had purchased with his own blood (Act_20:28, calling Christ God)

when some were hardened and did not believe, but spoke evil of the Way before the multitude

Trapp:

Hardness of heart is either natural or habitual: and this again is increased either by doing (that is, by resisting the word of God), or by suffering it to pass by us without amendment of life.

Poole:

Christ is for the falling, as well as for the rising of many.

Calvin:

they were hardened; and surely such is the power of the heavenly doctrine that it doth either make the reprobate mad or else more obstinate; and that not of nature, but accidentally, as they say, because, when they be urged by the truth, their secret poison breaketh out

by which example we are taught, that when we have experience of desperate and incurable stubbornness, we must lose our labor no longer. Therefore, Paul admonisheth Titus to avoid a man that is an heretic, after once or twice admonition (Tit_3:10). For the word of God is unjustly blasphemed, – (365) if it be cast to dogs and swine. Also, we must provide for the weak, lest through wicked backbitings and slandering of sound doctrine, their godliness be subverted. Therefore, Paul did separate the disciples, lest the goats should with their stink infect the flock of sheep; secondly, that the pure worshippers of God might make profession freely.

Gill:

the Gospel, while it is the savour of life unto life to some, it is the savour of death unto death, to others; as the sun melts the wax, and hardens the clay:

only contradicted the Gospel preached by the apostle, but blasphemed it, and said all the evil things of it they could, and loaded it with reproaches, and charged it with all the bad consequences they could think of; and that publicly, before all the people, in order to prejudice them against it

JRY:

This will ruin evangelism! This makes us out to be robots or puppets! This means if someone wants to be saved, but he's not one of the elect, he can't be!

MacLaren:

Note that word disobedient. It teaches that the moral element in unbelief is resistance of the will. The two words are not synonyms, though they apply to the same state of mind. Rather the one lays bare the root of the other and declares its guilt. Unbelief comes from disobedience, and therefore is fit subject for punishment

the Way

see Matthew 7:13-14; John 14:4-6; Acts 16:17; Acts 18:26

JRY:

let us not forget that our faith was originally called, "the way"!

Poole:

so the doctrine of the gospel is called, by reason of its excellency above other ways. By way the Hebrews understand any course or means to an end. Hence we read of the way of peace, the way of salvation, the way of the Lord.

Calvin:

It is well known that every ordinance is understood by this word way; but here it is referred unto the gospel of Christ.

Gill:

by "the way", is meant the doctrine of the Gospel,

he departed from them and withdrew the disciples

Trapp:

So did Zuinglius and Luther separate from the Papists for like reason.

Barnes:

This is often the best way to prevent the evil influence of others. Christians, if they wish to preserve their minds calm and peaceful; if they wish to avoid the agitations of conflict, and the temptations of those who would lead them astray, should withdraw from their society, and seek the fellowship of their Christian brethren.

JFB:

just as at Corinth his greatest success was after his withdrawal to a separate place of meeting

JRY:

And this is basically how the Reformed Baptist churches have come to be.

reasoning [KJV: "disputing] daily in the school of Tyrannus.

Barnes:

"disputing" is not a happy translation . . . often used in a good sense of "reasoning" or of "public preaching" . . . denotes that Paul taught publicly, or reasoned on the subject of

religion in this place.

Christians at that time had no churches, and they were obliged to assemble in any place where it might be convenient to conduct public worship.

MacLaren:

We may learn from Paul to concentrate work in important centres, not to be squeamish about where we stand to preach the Gospel, and not to be afraid of making ourselves conspicuous. Paul's message hallows the school of Tyrannus; and the school of Tyrannus, where men have been accustomed to go for widely different teaching, is a good place for Paul to give forth his message in.

JFB:

see Acts 20:17ff for fuller description of his activities

JRY:

This is, we hope, just about what this particular church is.

-We hold forth

-Sunday mornings

-Monday through Friday mornings

-at Aersats satellite internet shop

-at the Depot Feed Store

-here in our Fellowship Hall

-Tuesday four hours

-Wednesday evening

-a few times a year in the prison

JRY:

His main activity was this public teaching, but here is what else he did, Acts 20

-19a serving the Lord with all humility

-19b suffering many tears and trials by the plotting of the Jews

-20a kept back nothing that was helpful, but proclaimed it to you

-20b taught you publicly and from house to house

-21a testified both to Jews and to Greeks

-21b testified repentance toward God and faith toward our Lord Jesus Christ

-24b testified to the gospel of the grace of God

-25 preaching the kingdom of God

-27 declared the whole counsel of God

-31 did not cease to warn everyone night and day with tears

-34 worked with his hands to provide for his necessities and for those with him

this continued for two years,

1 Corinthians 16:8-9 But I will tarry in Ephesus until Pentecost. (9) For a great and effective door has opened to me, and there are many adversaries.

so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks

Poole:

all = "many of all sorts"

(as also others) Asia = Asia the Lesser or Asia strictly so called, lying about Ephesus

Calvin:

Luke doth not mean that the men of Asia came thither to hear Paul; but that the smell [savor] of his preaching went throughout all Asia, and that the seed was sown far and wide; so that his labor was fruitful not only to one city, but also to places which were far off; and that cometh to pass oftentimes, that when the truth of God is preached in one place, it soundeth where the voice of the minister cannot sound, being spread abroad far and wide; because it is delivered from hand to hand, and one doth teach another. JRY: as was definitely the case with Calvin!

Clarke:

it is likely that Paul did not confine himself to this place, but went about through the different towns and villages; without which, how could all Asia have heard the word?