

ORDER OF SERVICE

Sunday 31 October 2021

Chit Chat
Welcome and Notices
Christine Bradbeer

Prayer of Invocation

Young @ Heart
Time
Christine Bradbeer

Bible Reading: Acts 19:1-22
Amanda Fairs

Sermon
The Word of the Master
Acts 19:20

Meditation
Sarabande and Allemande
from Bach's Suite in G major
Amanda Fairs (viola)

Prayer of Intercession
and
The Lord's Prayer

Benediction



NOTICES

31 October 2021

www.blackburnpc.org.au

Wednesday 3 November 1.30 pm Covenanted Prayer Time.

PLEASE NOTE

Sunday 7 November 11 am Divine Service. [Gathered Again](#)
Covid protocols: double vaxxed, DQ4.
Also streamed on [Facebook Live](#).
Later with closed captions option on
YouTube.

For Your Prayers

Congregational members:

Will FINDLAY and **Elise
RUTHERFURD.**



and

Mavis PRICE who works
with Wycliffe Bible Translators and is based in



GARDENIA ST

PRESBYTERIAN CHURCH

53 Gardenia Street,
Blackburn 3130



Minister: Rev Graham Bradbeer
tel. 9041 7911 mobile. 0409 978 690
Session Clerk: Mr Keith Ferres 98305466

Electronic Banking Details: ANZ Forest Hill,
Account name: Blackburn Presbyterian Church
BSB: 013-328. Account number: 2970 40694

GARDENIA ST. PRESBYTERIAN CHURCH BLACKBURN

31 October 2021



Coin featuring the statue of Artemis of
Ephesus; legend in Latin reads:

DIANA EPHESIA

WELCOME



In August, Taliban forces took control of virtually all of Afghanistan following the withdrawal of United States military forces. Chaos and violence impeded the evacuation of many at-risk Afghans at Kabul's airport. Since taking over, the Taliban have allowed only small numbers to depart the country. Taliban forces in several provinces have carried out reprisals, including summary executions of some former officials and security force personnel. The Taliban have conducted raids on the homes of journalists, activists, and human rights defenders. Security forces have used excessive force to break up protests in several cities. Taliban authorities have also increasingly restricted the rights of women and girls, as they did in areas they previously controlled. Authorities have fired all women from leadership posts in the civil service, announced restrictions allowing only boys to attend schools from grade 6 and above, and banned coeducation, which will, for practical reasons, obstruct many girls and women from receiving an education. The country's economic system and health and education sectors are near total collapse.

Human Rights Watch 2021

Christians in Afghanistan – first-generation converts and their children – were forced to flee or compelled to hide as the Taliban swiftly overran the country in the weeks leading up to a planned withdrawal of US and other NATO forces. Taliban fighters took control of the capital city Kabul on Sunday 15 August. As early as July the Taliban announced that under their Islamist rule Christians must re-convert to Islam, leave the country, or be killed. Afghanistan – already a very dangerous place to be a Christian – had become a country where each believer must immediately choose between their faith and their life. As well as working tirelessly to find refuge across the world for Afghan Christians, Barnabas Fund has been able to support the living costs of those still in neighbouring countries, as well as those hiding within Afghanistan itself.

Barnabas Fund 2021

Sermon
Outline

The Word of the Master was now sovereign and prevailed

Ephesus was a powerful city in the ancient world. The great Temple of Artemis (Latin: Diana) was one of the seven wonders of the world. Its massive footprint confirms it to be twice the size of the Parthenon. The fertility cult of the goddess Artemis, brought great wealth to the city and its citizens. In our reading today Paul, apostle of Jesus the Messiah, arrives at last in Ephesus. In Luke's account we notice the a new power has come to the city. It is a message which:

1. upgrades disciples of John (19:1-7)

Presumably these were Jews who had received the baptism of John but returned to Ephesus not having heard of Jesus. They are John's disciples but learning of Jesus, to whom John directed people, they too became followers of Jesus. The reception of Jesus' baptism, and His Spirit, creates a mini-Pentecost. *Who are we really following? Could we be called 'disciples'. Are we just fans, or really followers of Jesus? What disciplines am I learning from Jesus?*

2. diverts from the synagogue (19:8,9a)

Mostly the hospitality of the synagogue wore thin. Paul persisted in teaching that Israel's Messiah was crucified like a criminal, but rose from the dead. He is King, his kingdom is coming. It was too much. Some resisted, they wouldn't follow the Way of Jesus.

Do we come to the Bible to get to grips with its message or have we already decided what we believe and how we will act?

3. sounds from Tyranus' Hall (19:9b,10)

The two years in Ephesus was the longest Paul stayed in any town. He rented the Hall of Tyranus [a nickname meaning 'tyrant'] and continued his discussions, teaching and preaching. This sustained opportunity to learn and to share in depth gave the opportunity for the message to become deeply rooted.

Do we discuss the Bible and have opportunities to ask our questions?

4. upstages the magicians (19:11-16)

As at Pentecost, so the mini Pentecost was accompanied by powerful signs of the Spirit's presence, speaking in tongues and miracles of healing. A band of travelling Jewish exorcists, magicians seeking financial gain from the name of Jesus, tried to use his Name. The response was a shock: "Jesus I know, and Paul I know, but you - who are you?" They mistook what was on offer. The Way of Jesus is not about material gain. (Romans 14:16,1).

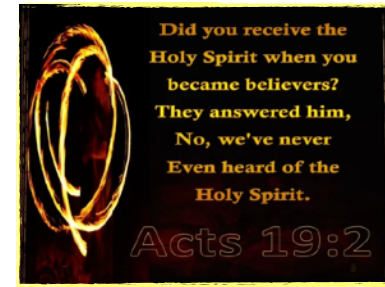
Do we see evidence of the Way of Jesus, within us and among us?

5. changes peoples' values (19:17-19)

The mass burning of costly magic books strikingly demonstrates that a new power had arrived in Ephesus. The calculation of the cost comes as a warning flag. 'When the gospel has a financial impact trouble is just around the corner.' (NTW) The economic, cultural and religious impact of Jesus was beginning to be realised.

Is this economic, cultural and religious impact a real thing today? If so, how ought it to show?

When Paul arrived in Ephesus he found some disciples, at least that is what they claimed to be. In reality however they were disciples of John the Baptist and were decidedly less well informed than Apollos had been.



Notes by John Stott

The incident has become a proof text in some Pentecostal and charismatic circles especially when the inaccurate and unwarranted translation of verse two is followed. Namely, "Have you received the Holy Ghost since you believed?" From this it is sometimes argued that Christian initiation is in two stages beginning with faith and conversion and followed later by receiving the Holy Spirit. But those 12 'disciples' cannot possibly be regarded as providing a norm for a two stage initiation.

When Paul first met them, he assumed they were believers, but noticed that they gave no evidence in their bearing or behaviour of the indwelling of the Holy Spirit. So he asked them his two leading questions, whether they had received the Spirit when they believed, and into what they had been baptised. His first question linked the Spirit with faith, and his second with baptism. That is, his questions expressed his assumptions that those who have believed have received the Spirit, and that those who have been baptised have received the Spirit, for he cannot separate the sign (water) from the thing signified (the Spirit). He took it for granted that baptised believers receive the Spirit, as Peter also taught (Acts 2:38,39). Both his questions imply that to have believed and been baptised and not to have received the Spirit constitutes an extraordinary anomaly.

In a word, they were still living in the Old Testament which culminated with John the Baptist. They understood neither that the new-age had been ushered in by Jesus, nor that those who believe in him and are baptised into him receive the distinctive blessing of the new age, the indwelling Spirit. Once they came to understand this through Paul's instruction, they put their trust in Jesus of whose coming their teacher John the Baptist had spoken. They were then baptised into Christ, Paul laid his hands on them giving his apostolic imprimatur to what was happening. (as Peter and John had done in Samaria), the Holy Spirit came on them and they spoke in tongues and prophesied. In other words they experienced a mini-Pentecost. Better, Pentecost caught up on them. Better still, they were caught up into it, as its promised blessings became theirs. JS