

Anatomy of Revival Part 11

16 “For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost.”

Paul determined to sail past Ephesus because he would not spend the time in Asia. He was hurrying so he could be at Jerusalem for the day of Pentecost.

Paul was trying to fit in the will of God and speak in Ephesus before he goes to Jerusalem. *Miletus was in the will of God and Jerusalem was out of the will of God.* Paul determined that he will be in Jerusalem for the feast of Pentecost and will fit in Miletus as quickly as he can. He reasoned that if he went to Ephesus, he would be there longer than he wanted to. Miletus will make it easier for Paul to leave quickly.

Being in a hurry is always an indication you are not on solid ground. When you feel pressured by time – this is a trap set by Satan. “Act now or you will miss God’s will.” Until now, Paul has been thinking about going to Jerusalem. He has been casually going from city to city and relaxing. Now he is in a hurry. Verse sixteen is an extreme contrast to the verses before because he is in such a hurry.

17 “From Miletus he sent to Ephesus and called for the elders of the church.”

Paul called for the elders because there was more than one local church in Ephesus. There were many churches meeting in homes throughout the city. The word “elder” refers to the pastors and spiritual leaders of those churches.

The Greek word “πρεσβυτερος” recognizes the *authority* of the pastor. His authority lies in his teaching ministry. He does not rule lives – he rules the word. Lives are personal and not to be tampered with. The pastor may be offended by two or three certain sins, but he cannot enforce those on the people. He teaches the word, “the whole council of God.” A minister cannot teach without authority. The authority is not given by men but by the Holy Spirit (Acts 20:28).

The word “επισκοπος” emphasizes the work of the minister. He is an overseer, a bishop. He observes and watches over God’s heritage the congregation. He delegates responsibility to other church leaders. God has not called pastors to minister to everybody, but to see to it everyone is ministered to.

The word for “pastor” is “ποιμεν.” “Shepherd” is his title.

There are functions within a local church of administration called “διακονος” or deacons. These people are taken from the congregation and carry out authority in their own realm of service to the people – ushers, greeters, communion servers, etc...

18 “And when they had come to him, he said to them: “You know, from the first day that I came to Asia, in what manner I always lived among you,”

Paul began his message to the ministers, the pastors of Ephesus. They have seen Paul’s life and actions since the day he arrived over three years before. He has been with them through *all seasons*. They have watched Paul handle struggles and turmoil. They have watched him rise over troubles he knew about and others he did not. The seasons of the ministry range from good to bad, pleasant to difficult, and smoothly to stormy. There are times when people are for you and your message there are others when you are opposed.

19 “serving the Lord with all humility (of mind - grace thinking), with many tears and trials which happened to me by the plotting of the Jews;”

The first attribute any minister needs is *grace thinking* – freedom from arrogance. To realize you are nothing and God is everything is the first real step into greatness. This way God can develop your ministry, not you. Paul then points out that many sufferings are found in the Christian life – especially in the ministry. A minister is special target for people and Satan. When the minister falls, the rest of the congregation will probably not be far behind. With humility comes true Godly exhalation (Proverbs 3:34, Philippians 2:8-9, James 4:10, 1 Peter 5:6).

God’s protection also comes (Isaiah 54:17). Tears come when you find out what people are really like. Temptations come from opposers, religious, and legalistic people. The worst type of persecution comes from the religious crowd.

20 “how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house,”

The revival at Ephesus met in the school of Tyrannus, a *public* building. Then as the churches began to form, they moved into houses. Churches met in homes in many of the cities where Paul preached (Acts 12:17, Romans 16:5, 1 Corinthians 16:19, Colossians 4:15).

Three things presented by Paul to the new pastors of Ephesus. These are areas the pastors needed to know.

1. Paul held nothing back.
2. What he taught was profitable.
3. He repeated the teaching again and again.