



The Word of the Lord Prevails

Series: Acts -- Worldwide Witness to the Worth of Jesus Christ

Acts 19:1-20

August 17, 2014

Pastor Nick Shaffer

The writer of Hebrews wrote in Hebrews 4:12-13, "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account." (Hebrews 4:12–13, ESV) Beloved, throughout the book of Acts we are seeing that the Word of God is a powerful, powerful thing. It is sharp and penetrating. It cuts through pretence and the fog of human wisdom. It lays bare the thoughts and the motives of the heart, the motivations and desires of the soul. The Word of God cuts through all pretensions, all appearances, all defenses and reveals everything about us clearly. It cuts a clean line between truth and falsehood, between righteousness and sin, between life and death. The Word of God is life-giving. It offers to us forgiveness of sins, rescue and redemption, eternal life, but it demands our faith in Christ and repentance from sin to receive it. It stands as the only authority, the only judge of what is true. No one is free from its truth and its definition of reality. No one can ultimately ignore the Word of God; we must all give account. That is the truth and depending upon your response to the Word of God, these words from Hebrews 4 are either a great encouragement and source of hope and joy, or it is a word of warning. Those are sobering and serious words. They are words meant to awaken in us awe for the truth of God, to encourage us in the power and trustworthiness of God's Word, to drive us to see that it is the Word of God that defines reality.

We see this truth clearly displayed for us in the text that we are looking at today in the book of Acts. These first 20 verses of chapter 19 detail for us the coming of the gospel in power to the city of Ephesus. Let me give you a sketch of this city to set the foundation for what we see here. Ephesus was one of the largest Mediterranean cities. It had anywhere from a quarter to half a million citizens, and for those days that was huge. The city of Ephesus, itself, would best be described as a cosmopolitan and corrupt city. Although Ephesus was not the capital of the Roman Province of Asia, she was its most important city. Located on the Cayster River, it was

the center of great commerce and a crossroads of the empire. Nearly everything that came in and out of Asia Minor went either by road or by boat through the city. Everything, including perversion, idolatry, wickedness, and fleshly excess. You name it; you could find it in Ephesus. You could also find the worship of the goddess Diana, also called Artemis. Diana was one of the most sacred goddess in the ancient civilized Greco-Roman world. Her temple was located in Ephesus and built upon the spot where a meteor had fallen from the sky years earlier. One of the eight wonders of the ancient world, it was made out of glittering Persian marble. It was a football field and a half long, and nearly a football field wide. The columns of the temple were studded with jewels and gold. Collections of great works of art from all over the world had been brought to Diana's temple. The inner sanctuary of the temple was so sacred that no one dared to violate it. The people of Ephesus deposited their money there, like an ancient bank, since it was so safe. But it was the worship that was the main attraction. Nightly, hundreds of eunuchs, thousands of priestesses and prostitutes, priests, singers and dancers participated in demonic worship and one giant orgy in the temple.

Criminals of all kinds came to the temple as well, not to steal anything but to find asylum. Anyone who was inside the temple and its grounds was free from the penalty of the law. He couldn't be prosecuted. There were so many criminals that gathered there that the boundaries of the temple had to be expanded. Eventually the entire city was considered a safe zone for criminals.

And it was a city that was trapped in spiritual darkness, enslaved by witchcraft, by superstition, the black arts, worship of demons, astrology, occult practices of various kinds, and superstitious fears. This was a city imprisoned, held in bondage; its people living in fear and darkness and giving themselves to lust, to humiliating and shameful practices which demeaned and debased their humanity, reducing them to the level of animals. That was the climate in Ephesus when the Word of God came to it. Let's take a look. Look at the first 7 verses that describe the gospel's coming to Ephesus.

"And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples. And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have not even heard that there is a Holy Spirit." And he said, "Into what then were you baptized?" They said, "Into John's baptism." And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus." On hearing this, they were baptized in the

name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying. There were about twelve men in all.” (Acts 19:1–7, ESV) Now this is an interesting passage. Paul returned to Ephesus, by the will of God, just as he had promised – now about a year later and after Apollos had left for Corinth. And when he got there, he first found 12 disciples. 12 learners. They were what we would call prepared ground, hearts plowed up and prepared for the gospel. Now, though they are called disciples here, it is clear that they were not disciples of Jesus Christ. Instead, as the text makes clear, they were disciples of John the Baptist. And, as we saw last week, the ministry of John was a ministry of preparation, right? John preached that the Messiah was coming, and that the peoples of the earth, starting with Israel, needed to prepare their hearts for the coming of God’s Messiah, God’s King. John’s message was that all should repent of their sins and be baptized as an evidence of that repentance, and make ready for the coming of the King. It was a baptism of preparation, of expectation, and not faith in Jesus Christ as Lord. So these men were still awaiting the coming of the Messiah, not knowing that Jesus had come and accomplished the salvation of everyone who would turn from their sins and trust in His death on the cross and resurrection from the dead, some 20 years before. Though they knew some spiritual truth, they were not disciples of Jesus Christ.

Paul discerned this pretty quickly. We aren’t told how he came this conclusion – maybe they did not fully understand spiritual truth as he explained God’s Word to them, maybe the fruit of the Spirit – the transforming work of grace in the human heart – love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control – maybe those things were missing from their lives, maybe they spoke of the Messiah in terms of His mission, but not as a personal Savior, not as Jesus the Christ. But it causes Paul to ask an important question.

And he said to them, “Did you receive the Holy Spirit when you believed?” And they said, “No, we have not even heard that there is a Holy Spirit.” Now how do we understand that? If they were disciples of John, they would have known about the Holy Spirit. John had said: “I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.” (Luke 3:16, ESV) Their response cannot mean that they had never heard of the Holy Spirit. What their answer indicates is that they did not know that the Messiah had come, that Jesus was the Messiah, and that after His death and resurrection, Jesus had given the Holy Spirit to His people as John foretold -- the Spirit who makes dead souls live and faithless souls believe in Christ as Lord, who leads His people into holiness, who unites all who believe in Christ into the Body of Christ, who

is the guarantee of eternal life. They didn't know Jesus Christ as Lord and Savior – just of the Messiah whom they thought had not yet come.

And Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus.” On hearing this, they were baptized in the name of the Lord Jesus. Realizing that they did not know Jesus as Savior, Paul preached Christ to them. He preached to them the rest of the story, the full story of redemption. He preached how Christ had come and in every way fulfilled the promises of the Scriptures – living a perfect and sinless life, giving Himself as a sacrifice for sinners on the cross, becoming a curse and enduring the wrath of God that we deserve for us so that through faith in Him we could receive forgiveness for our sins and be brought near to God. He declared the truth that he so eloquently described in his letter to the Ephesians, saying: “In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us...” (Ephesians 1:7–8, ESV)

When they heard the gospel, they believed and they were baptized as an expression of their personal faith in Christ, baptized in the name of Jesus – in the personal name of the personal Messiah, as an expression of personal trust in the salvation that Jesus had accomplished for them on the cross. Knowledge of spiritual truth is not sufficient for salvation – we must personally believe in Jesus and personally receive Him as Lord and Savior.

Then, Paul laid hands on them, as an expression of fellowship and union with these disciples in Christ, and the Holy Spirit fell upon them, as at Pentecost. And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying. There were about twelve men in all. Four times we have seen this Pentecost kind of experience in Acts, the Spirit of God falling upon believers. We do not see this every time someone comes to faith in Christ, do we? No, we see this phenomenon in very specific instances. We see it first in Acts 2 where the disciples and the Jews who believed in Christ received the Holy Spirit on the Day of Pentecost, forever establishing that salvation is not by works of the Law but by faith in Christ. We see it in Acts 8 where the Samaritans believed in Christ and that served to establish that there is one church, regardless of ethnicity and background. Then we come to Acts 10 where the Gentiles to whom Peter preaches receive the Holy Spirit and we see that the gospel is for the whole world, not just those that were in any way ethnically Jews. And now we see this experience here as these OT saints, these men who had believed the promise of the coming

Messiah now come to full saving faith in Christ, showing us that faith in a Messiah to come has been superseded by personal faith in the Messiah who has come – Jesus.

What is the point? Christ is a Savior for all who will repent of their sins and believe. There is no class of people, no group beyond His saving grace. Jew, Samaritan, and Gentile, pagan, religious – it doesn't matter. But salvation is not and never has been a matter of theological knowledge or the mastery of religious facts – it is about personal knowledge of Christ, personal faith in Him, personal devotion to Him and mastery by Him. These men believed and they became the nucleus for the church in Ephesus. The gospel first takes root in the hearts of these 12 men, appointed by God to meet with Paul and to hear the fullness of the gospel truth and to respond in faith. But the gospel doesn't stop there. Next we read:

“And he entered the synagogue and for three months spoke boldly, reasoning and persuading them about the kingdom of God.” (Acts 19:8, ESV) Step two in the advance of the gospel in Ephesus was for Paul to go to the synagogue and to boldly preach the Kingdom of God. You remember that when he had left Ephesus a year earlier, the reception at the synagogue in Ephesus had been a good one. They wanted him to stay and to speak to them of Christ. And now upon returning, at least for three months, Paul was able to do just that. He preached to them the Kingdom of God – that God is King over all, that He has sent His Son as Redeemer of His people by His death and resurrection, that Christ has been raised from the dead and given the name of Lord to reign over His people by His love and grace, that He will return in power to judge the living and the dead and to establish His eternal reign over all of heaven and earth. He did it boldly, without compromise, reasoning and calling them all to faith. He enjoyed a good run for a while.

“But when some became stubborn and continued in unbelief, speaking evil of the Way before the congregation, he withdrew from them and took the disciples with him, reasoning daily in the hall of Tyrannus.” (Acts 19:9, ESV) Some of the Jews, no doubt believed, but after three months others became stubborn and calcified in their unbelief. The same gospel that saved some hardened others. That word stubborn is a word that means to become obstinate and hardened against the truth. The truth hardened them. How? When they began to realize that to embrace the gospel and embrace Christ, they had to forsake the worthlessness of their religious respectability, had to let go of their pretend morality, had to confess that their supposed goodness was not good enough, had to reject their pride and confess the emptiness of their human wisdom, had to admit their sin and their real need, had to admit that personal

resolutions to be better were not good enough, had to submit to the authority of Paul's preaching – they just wouldn't do it. Their pride would not let them.

They continued in unbelief and spoke evil of the Way before the congregation. That was one of the first terms used to describe Christianity – the Way – the way of Christ, the way of life. Like Jesus said: "I am the way, and the truth, and the life. No one comes to the Father except through me." (John 14:6, ESV) Spurgeon said: Mostly when men will not submit to Christ, they try to find some fault. Perhaps they will slander the preacher, or the people of God, or they will misrepresent the Gospel, or they will catch up certain phrases and words and twist them, misrepresent them. Common enough, we grieve to say, is this among graceless hearers. What they will not receive themselves, they rail at. They are like a dog in a manger—they cannot eat the hay, so they lie there and bark! They won't enter the Kingdom of Heaven, and those who would enter, they hinder them if they possibly can. Even when they see the power of the Gospel upon others, they will turn it to ridicule. They wonder at the change that is worked, but they are filled with wrath against it and will not submit to Christ.

That is exactly what happened here. And instead of casting pearl before swine, Paul "withdrew from them and took the disciples with him, reasoning daily in the hall of Tyrannus. This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks." (Acts 19:9–10, ESV) They left these men in their spiritual pride and arrogance, in their hardness of heart and rebellion, and went and set up shop in the Hall of Tyrannus, renting out this meeting hall where Paul taught and reasoned and explained the gospel for two whole years. From other sources we get the sense of what was going on here. From early in the morning until 11 or so, Paul would labor as a tentmaker and leather worker in order to earn the money necessary to rent this lecture hall. Then from 11 to 4 in the afternoon while the people of Ephesus took their mid-day siesta – usually they would work from 7 am to 11, take a break for five hours in the middle of the day before coming back and working from 4 til about 9:30 at night – he would preach to all comers. He preached and taught five hours a day, six days a week, 52 weeks a year for 2 years. That adds up to 3,120 hours of teaching and instruction. And the fruit was amazing. The Word of God could not be stopped. The people who heard Paul, the Christians who sat under his instruction, were used by God to plant churches all over the place – Colossae and Smyrna, Sardis, Thyatira, Pergamum, Philadelphia and Laodicea. If those last six churches sound familiar, they should. They are the churches mentioned in Revelation. All these churches were the fruit of this ministry in the Hall of Tyrannus, so that they Word of the Lord went everywhere bearing fruit. The name of Christ, the power of the gospel was

flooding Ephesus. With the proclamation of the Word of God, came unique manifestations of the power of God.

“And God was doing extraordinary miracles by the hands of Paul, so that even handkerchiefs or aprons that had touched his skin were carried away to the sick, and their diseases left them and the evil spirits came out of them.” (Acts 19:11–12, ESV) Before I say anything about this I want you to see and note that word “extraordinary.” It means that what we read here is unique, uncommon, completely out of the norm, astonishing, unusual. This is a one-time kind of thing. All the prayer-shawl, handkerchief, holy water bunk that you see on TBN is just that. It is bunk. This is not a normal kind of thing that is taking place here as the handkerchiefs and aprons of Paul were used for incredible miracles, communicating to people the power of God.

The big question is why would God do something like this in Ephesus and the answer is found in the description of the city that I mentioned earlier. Remember that Ephesus was a stronghold for the occult, for superstition, for spiritual wickedness, for the black arts and was filled with mediums, shamans, sorcerers – all of that kind of stuff. And they were always on the lookout for the latest magic relic that would give them power, some magic amulet, some new spell. They were always on the lookout around the temple of Diana for some piece of the meteor that had crashed on the site where the temple was built. They were always looking for some special magic object that would give them power over disease or over demons – which it never did, at least not forever or the Jewish exorcists would have been put out of a job. It was strange stuff.

So why would God do this – to show the utter foolishness of what they were doing, to mock their search for the special magic whatever. In the divine irony of God, simple handkerchiefs – really sweat cloths that Paul used while he was working – and common aprons from his workshop – simple common objects carried the uncommon and glorious power of God, doing what the magic stuff could not do, and made a mockery of the superstitious practices of the Ephesians and it caused the fame and power of Christ to grow. And it caught the attention of the local Jewish exorcists.

The Jewish exorcists, never ones to miss an opportunity, decided to try and co-opt the power of God for their own gain. And the consequences are unforgettable. “Then some of the itinerant Jewish exorcists undertook to invoke the name of the Lord Jesus over those who had evil spirits,

saying, “I adjure you by the Jesus whom Paul proclaims.” Seven sons of a Jewish high priest named Sceva were doing this. But the evil spirit answered them, “Jesus I know, and Paul I recognize, but who are you?” And the man in whom was the evil spirit leaped on them, mastered all of them and overpowered them, so that they fled out of that house naked and wounded.” (Acts 19:13–16, ESV)

As strange as this may sound to your ears, this demonic possession and spiritual wickedness was very real in Ephesus. And there were a number of itinerant exorcists, travelling exorcists, that would make house calls attempting to cast demons out of people by invoking the name of a superior – also demonic – power. There was power in names – If an exorcist knew the name of a more powerful spirit than the one who had taken residence in the person possessed, by speaking that name he could overpower the evil spirit and make him depart. For that reason, the exorcists were always trying to find out the name of some superior power, some greater supernatural power. Of course, the whole thing, from a spiritual perspective was a shell game. It was a demonic shell game, an elaborate demonic scheme meant to keep the people of Ephesus in perpetual bondage and fear. The very exorcists themselves were under demonic influence.

It kind of went like this. Let’s say that someone was possessed by a demon named –and for illustrative purposes I’ll use names that I know are not in our congregation because I don’t want anyone to be offended – let’s say that someone was possessed by an evil spirit named Enrique. Well, the exorcists would go to work looking for the name of an evil spirit that was greater than Enrique, say Ernesto. So they would invoke the name of Ernesto and cast out Enrique. That would work for a while but then another evil spirit would show up and inhabit the same person, say Elvis. Then they would be on a mad scramble to find one that could cast out Elvis and one of the exorcists would maybe have a dream or trance or a vision and they would know some new powerful name they could use – Clyde. And on and on it would go. It was much frenzy and activity, in utter spiritual darkness, without anyone actually being delivered once and for all – a sick, twisted, enslaving game.

Well, when the power of Jesus Christ became known in Ephesus through the preaching of the gospel and these extraordinary miracles, the seven sons of Sceva, an exorcist team kind of like Ghostbusters, decided to add the name of Jesus to their bag of tricks. This was the newest and truly powerful name. Apparently these guys tried one day to cast out an evil spirit using the name of Jesus, whom they did not know at all. The scene is both humorous and terrifying.

There they are dealing with this guy with an evil spirit and they say: “I adjure you by the Jesus whom Paul proclaims” to come out of this man. And the demon dwelling in this man responded, “Jesus I know -- that is I know of him with a real and innate knowledge, and Paul I recognize – I am acquainted with his name, but who are you?” And the man with the evil spirit attacked these sons of Sceva and thrashed them, beating them and wounding them until they fled the house bruised and bleeding and naked.

It didn't go the way they planned, to say the least. Why? Weren't these guys just dupes of the demons, pawns in their hands? Yes. But, from the demon's perspective, this was too close for comfort. Somehow these men had stumbled onto the name of Jesus and here they were speaking the most powerful name in universe, of course without faith and without pure intentions, but it still enraged and terrified the demon and he struck them in fear and anger.

But from the perspective of God, who ordained this encounter, it was a demonstration that the name of Jesus was not to be taken lightly, not to be treated in faithlessness, not to be thrown around like fodder, not to be devalued and not to be used for selfish gain. These sons of Sceva had no intention of repenting of their sins, of embracing Christ as Lord – they just wanted to use his name for their own fame, for their own renown, for their own glory and for financial gain.

And the point is clear. You don't trifle with the name of Christ. God will not be used like that. And there are many people who want to use Jesus like that, even in the professing church. You see it all the time. They want to use Jesus to fix whatever situation they are in – sickness, financial distress, marriage or relational issues, the list is endless – and as soon as things start looking up, they put Jesus back on the shelf until they need Him again. But things never work out for the long haul. There is no lasting change, why? Because their faith in Christ is superficial; their perseverance with Christ lacking. Some will sort of use Jesus “if He works” while remaining unsubmitted and uncommitted to Him as Lord. Christ will not be used. Christ's principles are not magic tricks or principles for better living that are to be used when they benefit and disregarded when they do not. Christ will not be a fall-back plan, nor will He be manipulated for personal gain. Christ will not be relegated to being the accomplice and collaborator of our personal growth strategy. Christ will not even settle for merely being acknowledged as the source of blessing, even with flowery words. It is not that God does not bless us in Christ – not at all. Like Paul wrote to the Ephesians, “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the

heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved.” (Ephesians 1:3–6, ESV) God immensely blesses the true believer in Christ, but Christ will not be used. What God demands and what God will have is submission of His saints to His Son. Jesus is not a name to be used; He is the Lord to be trusted and believed, to be followed and adored.

This thing that happened with the sons of Sceva became known throughout Ephesus and the surrounding region and the response was astonishing. Three things happened in succession. Look at it. “And this became known to all the residents of Ephesus, both Jews and Greeks. And fear fell upon them all, and the name of the Lord Jesus was extolled.” (Acts 19:17, ESV) Fear – awe and reverence – fell upon Ephesus. They knew that God was not to be trifled with. The name of Jesus – His glory, who He is, His power, His saving grace, His majesty, His uniqueness – His name was extolled. That means that Jesus was magnified and held in the esteem that He deserves. That’s the first thing.

And with great reverence came great repentance. “Also many of those who were now believers came, confessing and divulging their practices. And a number of those who had practiced magic arts brought their books together and burned them in the sight of all. And they counted the value of them and found it came to fifty thousand pieces of silver.” (Acts 19:18–19, ESV) These were Christians, people who had believed the gospel, who had trusted in Christ for salvation, who had declared their loyalty to Him, who in light of everything that had happened examined their own lives and saw that they still had many beliefs and practices that were not in keeping with the gospel, not in keeping with the Word of God and they repented in the most public of manners. The true and the holy fear of the Lord gripped their hearts.

The confessed and divulged their practices, speaking frankly of the ways that they were not living in obedience to Christ, and a number of them who had practiced magic arts, and who had still been doing it, brought all their magic books together and burned them where everyone could see them as an act of once and for all putting away their old life. It was a costly act. There is no way to know for certain the cost of the all of these books in today’s terms but some commentators put it at anywhere between 5 and 15 million dollars worth. That is costly repentance.

Spurgeon says of this: This is a triumph of the Gospel when men give up what they prize, and when they are willing to suffer great loss in order to get rid of great sin!

Now I want the Gospel to prevail like that in this congregation and all around. I don't suppose you are, any of you, so silly and foolish—I don't imagine there is anybody here so insane as to believe in any magic or fortunetelling, or any- thing of that sort...Is there any habit, any practice, that you have got that defiles your soul? If Christ loves you, and you come and trust in Him, you will make short work of it. Have done with it and have done with it forever!

Then last Luke says, "So the word of the Lord continued to increase and prevail mightily." (Acts 19:20, ESV) The Word of the Lord, the gospel of Jesus Christ continued to increase – to grow and grow and grow and to prevail mightily – to overcome all obstacles and to reign victorious.

What an awesome postscript to this text. The word of God is not static, is not sleeping, and does not grow weak or ineffectual. It grows because it is alive and it is life giving and it prevails mightily. "The voice of the Lord is over the waters; the God of glory thunders, the Lord, over many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaks the cedars; the Lord breaks the cedars of Lebanon. He makes Lebanon to skip like a calf, and Sirion like a young wild ox. The voice of the Lord flashes forth flames of fire. The voice of the Lord shakes the wilderness; the Lord shakes the wilderness of Kadesh. The voice of the Lord makes the deer give birth and strips the forests bare, and in his temple all cry, "Glory!" (Psalm 29:3–9, ESV)

The Word of the Lord is not a relic of a by-gone age, but eternal, reality shaping truth. The word of God overthrows the enemy of our souls. It saves the lost. The word of God rescues the wandering and renews and refreshes the weary and heavy-laden. God has said: "so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it." (Isaiah 55:11, ESV)

The word of the Lord continued to increase and prevail mightily. It was true in the days of Paul in Ephesus. It has been true since the dawn of time on this earth and it continues to be true

right here in this church and in Salem and around the world.

The word of God is the power of God, and that power is the gospel of Jesus Christ, the forgiveness of our sin, the call to repentance, the renewing of our lives, and the promise of life eternal. “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.” (Romans 1:16, ESV)

It never grows old and we never outlive our need for it. We all need forgiveness, and reconciliation and the grace and mercy of God. We are all standing in the need of repentance – turning away more and more from sin and self to God -- until the day we die. We all need renewal and refreshment, a renewed heart, a renewed mind, renewed strength, renewed hope, renewed love toward God and toward one another. We all need the promise and reality of eternal life, now and for eternity. We all need what the gospel of Jesus Christ is and what the gospel of Jesus Christ gives.

May it increase and prevail mightily in our souls, our church, our homes and this world.

© West Salem Baptist Church, 2014

Permissions: You are free to reproduce and distribute this material but you may not alter its contents in any way or charge a fee beyond the cost of reproduction. If you are posting online, a link back to this original document is preferred. Anything beyond these guidelines will require prior approval by West Salem Baptist Church.