

What the Spirit Says: Ephesus

by Stephen Kaung

The sermon emphasizes the need for the church at Ephesus to return to their first love and remain receptive to the Holy Spirit's guidance.

Duration: 1:19:02

Scripture: Matthew 26:6-13, Revelation 1:12-13, Revelation 2:1-8

Topics: "Church Revival", "Exalting Christ"

Description

In this sermon, A.J. Gordon shares a dream he had while preparing a message for his church. In the dream, he sees a stranger enter the church and look for a seat. Despite the grandeur of the church building and the importance placed on material things, the stranger's humble and sorrowful demeanor catches Gordon's attention. This dream leads Gordon to question his own preaching and whether he is truly exalting Christ or himself. He emphasizes the need for the church to consider how the Lord would feel about their worship and if they are truly satisfying His heart.

Transcript

Let's turn to Revelation Chapter 2. Revelation Chapter 2. We will read from verse 1 through verse 7. I'll read Chinese once, and my brother shall read English once. And thou hast tried them who say that they themselves apostles, and are not, and hast found them liars, and endures, and hast borne for my name's sake, and hast not wearied. But I have against thee that thou hast left thy first love.

Remember therefore when thou art fallen, and repent, and do the first works. But if not, I am coming to thee, and will remove thy lamp out of its place, except thou shalt repent. But this thou hast, and thou hast hated the works of Nicolaius, which I also hate.

He that has an ear, let him hear what the Spirit says to the churches. To him that overcomes, I will give to him to eat of the tree of life, which is in the paradise of God. Let us bow down and pray.

Lord, we truly thank you and praise you that we can gather together in your name. We believe that you are the faithful God, and you shall be with us according to your own word. Lord, we long for your presence more than anything.

Lord, if we have your presence, we are alive. If we lose your presence, we are just like dead men. We thank you and praise you when you are with us.

Your Spirit speaks to us. So we look to you that tonight you speak to us through your Spirit. May you open our ears.

Open our hearts. So that we can see your own glory. So that we can fall before you.

And we pray, we worship you. Because you are the admirable God. In the name of our Lord Jesus.

Amen. In the seven letters, we see that at the end of each letter, there is this sentence. What the Spirit says to the assemblies.

We see that has an ear. The Spirit says to the churches. Because the Lord is among the churches.

Then the Spirit has words for us. We know that in the first chapter of Revelation, we are shown John was on the island of Cephas. And he saw a vision.

He saw seven golden lampstands. In the midst of them, there was one as the Son of Man. And this is the risen Lord Christ.

This risen Christ is among the churches. Not only he is among the seven golden lampstands. But he walks in the seven lampstands.

Because he is in midst of them. Because he walks among them. Then we can hear the words of the Holy Spirit.

Because the words of the Holy Spirit is according to the presence of Christ. We remember when our Lord was on the earth. He said, wherever there are two or three who gather together in my name.

I shall be in the midst of them. This is the meaning of the church. What is the church? The church is when two or three gather together in the name of the Lord.

In another word, it is not only one single person. It is more than one gathered together. And they gather together in the name of the Lord.

The meaning is that they themselves surrender themselves before the name of the Lord. So that the Lord can be truly the Lord among them. In this condition, the Lord said, I shall be with you.

And I shall be among you. Because he is in the midst of them. And they can be counted as church before God.

The glory of the church is the presence of the Lord. If not for the presence of the Lord, that is not counted as the church of God. But dear brothers and sisters, today we can gather together in the name of the Lord.

But we have not surrendered ourselves under his tradition. We can say in our mouth that we are gathering in the name of the Lord. But we are governing ourselves.

And often times we did not even expect the Lord to be with us. We did not even need him to be with us. Because we know what to do.

We know how to meet. We have our tradition. We have our order.

We do not expect him to be with us. But sometimes we even feel that his presence is bothering us. Because if his presence is indeed here, then we cannot do the way we want to do it.

That we want to gather in his name. But we want to do our own work. It sounds more pleasantly.

But we do not feel this is satisfactory. So sometimes we like for him to come visit us. When he comes here to visit us one day, and he gives us some blessings, that we can be revived.

Then we thank him. But we really do not expect him to stay there all the time. We only want that once a year we have a revival.

Then we feel satisfied. Dear brothers and sisters, is this our condition today? In the last century there was a very famous preacher. Although he was a very famous preacher, but he was childlike.

His name is A.J. Gordon. He was a pastor in a great cathedral in Boston. But he loved the Lord.

One Saturday evening, he was preparing the message he was to give the next day. While he was preparing he felt tired. Fell asleep.

He had a dream. What did he dream? He dreamed himself standing on the platform. And in the church building they are full of people.

When he was just about to speak, somebody came in from the back. And this was a stranger that he did not know. He came in from the right and came forward.

And he saw to the right and he saw to the left. And he was looking to see if anybody would yield a chair to him. Because at that time the seats in the assembly hall is like balconies.

This is a pew system. And for this family who has gained many, this particular line of chairs belongs to that family. So all the chairs were occupied.

This stranger was looking around to see if anybody would let him have a chair. When he was coming to about halfway one man stood up and asked him to sit in the pew. And he sat down with thanks.

And when this man was sitting there A.J. Gordon started to speak. But he did not know for what reason. His eyes were focused to this stranger.

And he thought that he saw this particular person has a very solemn face. As a person who has gone through sorrow his attitude was very humble. His comments was very simple.

But he was sitting there very attentively listening. And A.J. Gordon could not have his eyes leaving that person. He said I don't know that person.

Then he said in his mind after I speak I shall go find this person. But after he finished when he comes down that person disappeared. So he was very disappointed.

So he asked the person who yielded the chair to that stranger. Who is this stranger? And that person told A.J. Gordon How come you do not know who he is? He is Jesus of Nazareth. He comes today.

And he will come later. And you just feel assured. So when A.J. Gordon heard this his emotion was stirred.

And he thought what was I speaking today? Am I speaking about some fashionable subject? And was I speaking according to what people like? And thank the Lord. And I was speaking about Lord Jesus Christ. But when I was speaking what was my spirit? And was I speaking about this crucified Christ who was standing in the same level as he was? When I speak am I exalting Christ or exalting myself? I do not know whether my Lord would like our Gothic building.

I do not know whether he likes our stained glass window. I do not know how he feels about our big organ. I do not know whether he likes our music or not.

I do not know whether he likes our program. So he asked these questions. After all this to him is not a dream.

Indeed he had a dream. But this dream becomes the reality throughout his life. So there was a book How Christ Came to Church.

This is his dream. And this is his biography. All biography.

Because of his dream and the whole condition in the assembly is turned upside down. And the choir disappears. Pew system disappears.

All things were changed to brothers and sisters. If the Lord today comes to the church how would we think? Is the Lord in the church? If the Lord is indeed in the church can we go on like this? If we can still go on like this it means that the Lord is not here. If the Lord is here then there is a great response inside.

Dear brothers and sisters if the Lord comes in the church what is he looking for? What can satisfy his heart? What will make him sad? Our condition today will satisfy his heart. The presence of the Lord is the true meaning of the church. If the Lord is here our condition cannot go on like this.

So brothers and sisters we see at that time at the end of the first century among the twelve apostles only John remained. He was the youngest apostle but he is the only one still remaining in his old age. And he was working in Asia this is not the continent Asia this is the province of Asia of Rome.

We know that the churches in Asia at that time were established because of the gospel preached by Paul but Paul was martyred already. So John moved to Asia so he served the house of God in Ephesus and other places but he himself was put in prison too for the word of God and the testimony of Jesus. He was exiled to the island of Ptolemy this island is on the edge of the sea of Asia but we were told when the weather was good he was able to see the province of Asia from Ptolemy's island.

So one Sunday morning John was sitting on a rock and he was looking at Asia and his heart longed for these seven churches in Asia and these are the churches that John served but now he is not able to take care of them while he was thinking he heard a voice from behind as the voice of a trumpet he turned around and saw seven golden lampstands there was one like the son of man among the seven lampstands and this is the vision that he saw on the island of Ptolemy although these seven assemblies were established by Paul and also served continually by John and we think that if there is an assembly

that was started by Paul and served by John then that must be a glorious church but unexpectedly when the Lord was writing to these seven churches we see that with the exception of only one church

the church at Philadelphia the Lord gave them praise that there was no rebuke but the Lord also gave them warning that the church at Smyrna the Lord did not blame them but he did not give any praise besides these two all other assemblies we see that the Lord called them to repent this is the condition of the churches at the end of the first century because at the end of every letter there was this sentence what the spirit says to the church see that has a ear let him hear and the letter to Ephesus was not only for the Ephesus church it is also for the church every letter is like this brothers and sisters it is to the churches then we believe it is not only referring to the churches in Asia not only for the churches at the end of the first century but also the main churches throughout the

ages and also to us today we believe that what is contained in these seven letters what the spirit says to the church is also speaking to us so who among us has ear we shall hear what did the spirit say we know that what the spirit says has a basis for example if we turn to John the gospel of John chapter 16 John chapter 16 verse 13 verse 14 but when he is come the spirit of truth he shall guide you into all the truth for he shall not speak from himself but whatsoever he shall hear he shall speak and he will announce to you what is coming he shall glorify me for he shall receive of mine and shall announce it to you all things the Holy Spirit does not speak according to himself the Holy Spirit speaks according to what he hears he tells us what he has received from the Lord so no matter

what the Holy Spirit says we see that he refers to Christ so here we see that the vision is Christ and the voice is the spirit the voice of the spirit brings us into the vision of Christ so when the Holy Spirit speaks we shall see Christ if today we say that we have heard the word but we do not see Christ we know that this word is not of the spirit it may be a doctrine maybe this is an accurate doctrine but this is spoken by man it is spoken by the Holy Spirit in you you shall see Christ for sure he will bring us into Christ because the Holy Spirit comes to the earth for one purpose that is to glorify Christ so dear brothers and sisters here we see how do we know this is the voice of the spirit it brings us Christ we know this is the voice of the spirit in the church of Ephesus the Lord

says to them you have testified that you are disciples but you are not disciples it is not true you have endured and become my servants but you have not realized and in the 6th chapter And also very sick.

But this you have, that you hate the works of Nicolaitans, which I also hate. Here we see that Lord says that I know.

Because he is in the midst of the church. So he says I know. I know you have seven good works.

The church at Ephesus, looking from the outside, there are seven good things they did. But the Lord says I know all this. Our Lord knows everything.

He says I know your good works. So here it says I know your works. The church at Ephesus, they have many works.

They have all kinds of activities. They have youth meetings. They have children meetings.

They have adult meetings. They have family meetings. And they have meetings for the newlyweds.

And for the college kids. All kinds of meetings. Outwardly they are very lively.

All these activities, at the beginning, it was the works of faith. It was the works of faith. Because they have faith in the Lord.

So they have so many activities. And these works were done according to the power of the Spirit. And by faith.

What does it mean by faith? So they do according to the Lord. They depend on the Lord. But they work to an extent.

They do not have to depend on the Lord. And they have a tradition. And they are used to this.

So the works go on. But the faith is lost. And this is a dead work.

It is not a work of faith. But outwardly you cannot tell. But the Lord says, I know.

And the second the Lord says. That you labor. The labor should be the labor of love.

At the beginning. They have labor. They serve the faith.

The hospital to the guests. And they visit the weak. And they visit the prisoners.

They help the poor. There are much labor of love. But gradually to an extent.

This labor continues. But the love inside disappears. And this becomes a routine.

Men do not know. They do not know either. But the Lord knows.

The Lord knows I know your labor. And here it also says endurance. And the Bible says the endurance out of hope.

And when you are in different trials. The endurance could come from man. And the trial comes from man.

And you have to endure. And some because of the circumstances. And the things try you.

And you have to endure. And this trial from man is not referring to the trial from man of the world. But from the brothers and sisters.

Often times. We think that when we come to the church. That everything is enjoyment.

And we will only have enjoyment. We will not suffer. Because every brother and sister is like an angel.

But when you step in you know. Maybe the dealing is more severe. Than the dealing from the world.

But because we have hope. We know that if we endure. Then we shall reign with the Lord.

We have hope. But brothers and sisters. Come into a point.

What does endurance become? It becomes like biting the bullet. I am a Christian. I want to prove that I love the Lord.

But I cannot but to suffer. But I am not willing in my heart. But I have to smile outside.

Because I am a Christian. Brothers and sisters. The hope disappears.

When the hope disappears. Joy disappears too. Originally when you endure there is joy in your heart.

Peter told us we have to jump to have joy. Because we have hope. But when the hope disappears.

Joy disappears too. But we cannot see from outside. Outside the same.

It says again. That you cannot bear evil hands. In the original language it only says you cannot bear evil.

Of course evil including evil man. You know that in the church at Corinthian. To an extent.

They allow sins to be among them. Even this kind of sin is not easy to find in the earth. But they allow sins to come in.

They do not have feelings in their conscience. But in the church at Ephesus it is different. And they have a sense of righteousness.

When they see evil they cannot tolerate. They have to deal with the evil. They think that in the church we cannot have sins.

If the church allows sins to be there. It is like leaven in the bread. In this case the leaven bread the whole thing will be leaven.

So whether it is a doctrine of evil. Or it is a heresy. Or it is a behavior.

As an evil man. And they all have the knowledge. And to deface it.

And to oppose sin. Of course this is something that they should do. But they work to an extent.

So they come from this so-called sense of righteousness. The sense of justice and then from self-righteousness. And they think they are clean.

And they think they are above all. But the Lord knows. The Lord knows the real story among them.

Not only that. They have another good work. And you have tried those who claim to be the apostles.

But they are actually not. And you told them that they are liars. We know that in the Bible not only there are twelve apostles.

If there are only twelve. Then only John remains. Then you do not even test.

If it is not John it must be a false apostle. And that says that besides these twelve apostles. There are other apostles too.

But because there are some real apostles. There are false apostles too. The true apostles are established by God.

Are sent by God. They work for God. So how about the false apostle? He established himself.

And maybe other people established him. He was not sent by God. And he volunteered.

And he does not work the work of God. He establishes only his own empire. So at the end of the first century there were many false apostles.

They came to the church of Ephesus to say that I am an apostle. So you have to accept me. So that I can teach you.

So that I can rule you. So that I can execute my authority as an apostle. As he is an apostle.

So he is way up there. Brothers and sisters. Not only that condition existed at the end of the first century.

It is the same at the end of the 20th century. Not all the apostles are true. And not all apostles are false either.

So you see they have the ability to tell the difference. Because these brothers and sisters are well versed in the scriptures. And they have the knowledge of the Bible.

So they know how to use knowledge of the Bible to test what is true and what is false. And this is a very good thing. In fact today we need this ability to differentiate.

But from a state of testing the false apostles. They even rejected the true apostles. In another word they themselves become the judge.

And they are higher than the apostles. So they decide whether you are an apostle. So they also enter into a mixture.

And not only that. And the Lord says that you can endure. And you labor and work for my name sake and you have not weary.

And this endurance is different from the endurance that we mentioned before. This one is facing the world. For the sake of the name of the Lord.

So they can endure the persecution of the world. They can endure the misunderstanding of the world. And they do not weary.

And this is also something very good. But brothers and sisters. As we endure and endure.

What is become? And you feel that this is what I should do. Because I am a Christian. Not only that.

And the Lord says that you can endure. And you labor and work for my name sake and you have not weary. And this endurance is different from the endurance that we mentioned before.

This one is facing the world. For the sake of the name of the Lord. So they can endure the persecution of the world.

They can endure the misunderstanding of the world. And they do not weary. And this is also something very good.

But brothers and sisters. As we endure and endure. What is become? And you feel that this is what I should do.

Because I am a Christian. I cannot do anything else. And when the people of the world treat me like this.

I can only endure. I have no other way. So you see the condition inside is different.

The Lord knows their inner condition. Another good word. It hates the Nicolaitans.

In other words. The Lord said which I also hate. In the history of the church.

We could not find a Nicolaitan. And although some people have some interpretation. And some say that the Nicolaitan is one of the seven deacons.

In the sixth chapter of Acts. But this is not reliable. In the history of the church.

At the end of the first century. We could not find a party called Nicolaitans. So when we look at it.

This Nicola. Is a symbol. In fact.

You see in the seven letters. Several names. All of them are symbolic.

What does it symbolize? Nicola. Nicola. There are two words combining to one.

Two Greek words combining to one. The one word is Nicol. That is to triumph over.

That is overcome. And the other is laity. That is ordinary people.

In another word. In the church. There are people who start to talk about.

Clergy and laity. And that is to say. Some people are of the higher order.

And they overcome. They reign over the laity. And they are sanctified.

They are separated. And they only serve the Lord. As the priest in the Old Testament time.

All other brothers and sisters are just laymen. And then there is this. The class distinction in the church.

At that time it had not become a doctrine. And only the worst of that sort. And some people came out with that kind of behavior.

Feeling that I am above everybody else. You know that John himself had experienced this. In John 3. He told us that there was one person.

That was so puffed up. And he reigned in the assembly. And he was not willing to accept his faith.

The servants of the Lord. So here the Lord says this. I also hate.

The children of God. We are before the Lord. And we are members of each other.

And every one of us is the royal priest. Everyone shall serve our Lord. It does not please the Lord to have a mediator between us and him.

Because between God and man there is only one mediator which is our Lord. But in between us and the Lord there shall be no other mediator. We shall come to the Lord directly.

Every brother and sister can come to the Lord directly. Every brother and sister shall rise up and serve him. And every brother and sister shall live for him.

And we should not have this class distinction among us. And this behavior is hated by the Lord. And in the church of Ephesus at that time they hated too.

And this is very good. But when they work it this way unknowingly they come to a condition. They come to a condition of democracy.

And make the church a democratic thing. And we know that church is theocracy. Church is a rule by God.

The church is not a democracy. Although we are equal before the Lord according to our life we are all the same. In another words when the grace of God comes to us it is equal.

Because our Lord does not give grace according to man. And he sees all of us the same. There is no question.

But in the word of God there is a spiritual order. God is the head of Christ. Christ is the head of all.

And man is the head of woman. And often times sisters do not really feel happy. And often times many sisters are more spiritual than brothers.

And this is actually universal. But even the sisters are more spiritual than brothers. Showing that the grace of God has no difference man or woman.

But in the family, in the church the brothers represent the church and represent the Christ. The sisters represent the church. For this reason there is a spiritual order.

And this order is according to that God is the head of Christ. The Heavenly Father and the God Father and God Son are equal. Exactly equal.

In nature they are equal. And you don't say one is higher than the other. God Father, God Son, God Holy Spirit, they are equal.

But in order to accomplish the will of the Father the Son is willing to yield under the Father. So that God Father is the head that he be the body. And to execute what the head wants to do dear brothers and sisters, this is a spiritual order.

But the church at Ephesus comes to a point they can hate what God hates but they cannot love what God loves. So on the outside they look good but in reality God says I know. I know all these good works but what the Lord is looking for in the church and what the Lord knows are two different things.

The Lord knows that there are these seven good works in the church at Ephesus. But what did the Lord tell them? That I have one thing against you in the original language. And this is a very strong language.

It is not to say that I have one thing against you. There is only one thing. The original language says that I have against you.

I want to oppose you although you have these seven good works. And according to man this is very satisfying. But I know the story inside.

The Lord says I oppose you. Why I want to oppose you? Because you have left your first love. Dear brothers and sisters these sevenfold good works they should be the outflow of the life of Christ.

They should be the fruit of the Spirit. But these seven good works in the church of Ephesus at that time they were not the flow of Christ. They were not the fruit of the Spirit.

They were their own work. And those were the expression of their natural condition. So all these things cannot satisfy the heart of the Lord.

Dear brothers and sisters what is the Lord looking for in the church? He is not looking for works. He is not looking for labor. He is not looking for endurance.

He is not looking for opposing evil. He is not looking for testing the false apostles. He is not looking for those who work hard and suffer for the name of the Lord.

He does not look for the hatred of Nicolaitans. All these are good things. They are not what He is looking for.

What is He looking for? What He is looking for in the church is Himself. What is He coming to the church to look for? He is not looking for works. He is looking for Himself.

If this work is the expression of Himself that satisfies Him. If the endurance is out of His own character this pleases Him. If all these things are not from Himself are not the fruit of the Holy Spirit are not being moved by the first love are not done because they love God.

He could not see Himself because He cannot see Himself. He says, I oppose you. Dear brothers and sisters what is the Lord looking for in the church? We give Him much work.

We give Him much endurance. We give Him many knowledges. We give Him many many things.

He cannot offer Himself to Him. The Lord says, I oppose you. And this language is very severe.

This is what the Spirit says to the churches. Dear brothers and sisters what is the first love? Indeed, when we were first saved in the past we were in sin and evil things. And we were really in corruption in the past.

One day the grace of the Lord came to us. As that woman in the Bible in the book in the Luke when the Lord was sitting there and she brought this alabaster garment and she showered His feet with His feet. And she wiped the feet of the Lord with His feet.

Why? Because she has received so much forgiveness. And there is much love in her. And more forgiving.

Brothers and sisters when we were saved is it because we have received much forgiveness? Our heart toward the Lord was so pure. We truly love Him. But this first love does not refer to time.

The first love refers to quality. That is the better love. We know our God and our Lord He gives us the better one.

When the prodigal son turned around the father clothed him with good robe. God loves us. And gave us His only begotten Son.

What love is more excellent than this love? He loves us to the extent that He gave His only begotten Son. Our Lord loves us. And He gave Himself for us.

The Holy Spirit loves us. He pours the love of God in our heart. Our God is love.

Love is not only a behavior. Love is a quality. God is love.

Because He is love, what He does is all love. What the Lord is looking for is that love. Because God is love.

In love He can find Himself. Only this can satisfy His heart. What is the first love? First love is a complete love.

You know that in the Old Testament in Deuteronomy we see you love the Lord your God with all whole heart, whole soul and whole strength. In Matthew 22 it says that the greatest of the commandments is that you love the Lord your God with all whole heart, whole soul, whole strength and whole understanding. So what the Lord is looking for in the Church is a perfect love.

Today we love our Lord. We love Him according to a perfect love. When we say we love Him, yeah, we indeed love Him.

But can we say that we love Him with whole heart, whole soul and whole strength? And do we love Him perfectly? Can we say like the psalmist? And who do I have in heaven? And on earth besides you there is nothing that I can love. We know our brother Watchman Lee and forgive me to mention him because I have received much help from him. Maybe many of you have read this story.

One day he was preparing to go out to preach. And he wanted to use the words in the psalm. Psalm 73 And besides you in heaven who do I have? And besides you on earth I have nothing else to love.

But he said before God, he said God. It's easy for me to say that in heaven besides you I have nothing else to love. But I cannot say that besides you I have nothing else to love.

Because at that time he had a lover. And they grew up together. And they have a secret agreement.

But this girl that he loved when he was saved he preached gospel to her hoping that she could be saved. But this girl did not accept. But brother Lee still loved her.

And he told God if you allow me in this thing I will serve you doubly. But our Lord does not bargain with him. So finally one day when the love of the Lord touched him he said Lord I am willing to let down for your sake I am willing to let go.

And he wrote a poem. And that one many of you know. Dear brothers and sisters today toward our Lord do we have a perfect love? Yes we have to love our parents.

We love our husband or wife. We love our children. We love many brothers and sisters.

But if we want to love them truly we have to love the Lord perfectly. Only in that love we can love. This love is unselfish love.

The first love is love without self. Wasn't it a time when the love of the Lord touched you you did not have yourself. You did not care for yourself.

You do not count the price. As long as it is the Lord anything goes. This is the beginning love.

The first love is enduring love. God loved us and loved us to the end. When the Lord was about to be crucified He knew He was to go to the Father.

He loved His disciples loved them to the end. He washed their feet. Brothers and sisters today our love toward the Lord is changing.

One time hot, the other time cold. Or in the love of the Lord that we love Him continually. Love is a sacrificial love.

The willing to sacrifice itself is not to count the price but be willing to sacrifice. Our Lord loves us this way. So brothers and sisters actually what the love wants for us is only one thing.

He wants us to love Him as He loves us. A bride a bridegroom he only has one request for the bride is that the bride has only pure love single love towards him. He doesn't mind what this bride can do various things at home.

If she can do many household work but the heart is not toward the husband and this is not what her husband wants. What the Lord wants out of us is that love. So do you remember after His resurrection in John chapter 22 He asked Peter only one question Peter do you love me? Do you love me more than this? Do you truly love me? What the Lord wants out of us is that love.

What He looks for in the church is that love. Without that love the Lord says I will take away the lamp stand from you. So you have to remember where you have fall.

Dear brothers and sisters it's very easy for us to leave the first love. Many reasons can cause us to leave the first love. Sometimes it's our pride because the grace of God is abundant upon us.

Unknowingly there is a pride in us the so called spiritual pride. But actually if you are spiritual you do not have pride. But maybe you are proud of your spirituality while you are proud of your spirituality you love yourself more than you love the Lord.

Some have ambition. He starts being humble but he has ambition inside expecting to do great things. For this reason he leaves the first love.

Some are obsessed by the world. When you are first saved you are willing to forsake the world and follow the Lord. But you turn back the world attracted your heart again.

Then the world has taken half of your heart away. Some leave the first love because he is looking at men. He is looking at this brother, that sister especially the big brother and big sister.

Those are the people he looks forward to. But then he said, I tripped. This great brother, great sister and they do this thing.

Then I fell. Because of this he has left the first love. So I remember a brother said If your eyes are not blind how can you trip? If there is a rock before you and your eyes are clear then you shall not trip.

You trip because you are blind. Dear brothers and sisters the many children of God have left the first love. They blame certain brothers, they blame certain sisters.

They are wounded. So they disappeared. They are disappointed.

Did God disappoint you? Men disappoint you. But did the Lord disappoint you? Did the Lord ask you to look at certain brothers? Did the Lord ask you to homage certain brothers? The Lord wants you to look up

to himself. The more you look at him the more you are moved inside by his love.

The first love comes back to you. Dear brothers and sisters we have to remember where we fell. We have to repent.

We cannot blame certain men. We cannot say it is a man that wounded me. We certainly cannot say that the Lord made me trip.

We have to repent. Our heart, our mind has to change. We have to admit that this is our weakness.

This is our weakness. We have to turn back to the Lord. Dear brothers and sisters how can we regain the first love? To restore the first love we have to go back to the Lord.

You have to come out of tradition and go back to Christ. You have to come out of doctrine back to Christ. You have to come out from organization back to Christ.

You have to come out from good or bad, back to Christ. You have to come out from man, back to Christ. You have to come out from yourself, back to Christ.

Dear brothers and sisters what the Spirit says to the churches is for us to go back to Christ. All these external things can go. The behavior, the works can go.

The labor, the endurance can go. The testing, the hatred can go. Brothers and sisters do not set your eyes on these things.

Do not let these things occupy your hearts. Come out from these things. Come out from all these outward things.

Come back to Christ. If you come back to Christ the first love comes out from you. You can do the first works.

All these things have to be done. But the way you do it now is different from the way you did it before. What you are doing right now is outward.

Outward is not it. You have to do it from inside. You have to come out from the life of Christ.

It has to come out from love. You do not have to fear that you have no work. You do not have to fear that you do not have labor.

You do not have fear that you do not have endurance. Then you will have endurance. You do not fear that you will not hate the truth.

All these things will be there. But inside you have lust. What the Spirit says to the churches he that has the ear shall hear.

Dear brothers and sisters may we repent before the Lord admitting that we have left the first love. We have left the first love is to leave Christ. We have to come back to Christ.

Let His love fill us once more again. Let us forget everything else and only look to Christ. This is what the Spirit says to the churches.

It is all down on bread. Our Lord we thank you because you have so much patience. You are still walking among the churches.

Although the conditions of the church are that we have to keep you out of the door but you are still caring. You are still calling. Our Lord we ask you that today we hear the voice of the Spirit that we can repent before you that we can come back to yourself.

Our Lord let us satisfy your heart when you are satisfied that we can be satisfied. We thank you and praise you. In the name of the Lord Jesus.

Amen.

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