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Acts 18 beginning in verse 9 and going through the first part of verse 18. These are the words of god. Now, the lord spoke to paul in the night. By a vision. Do not be afraid. But speak. And do not keep silent for. I am with you. And no one will attack you.

To hurt you. For, i have many people. In this city. And he continued there a year in six months. Teaching the word of god among them. When gallio was pro-consul of rome, the jews with one accord. Rose up against paul and brought him to the judgment seat saying this fellow persuades men to worship.

God, contrary to the law. And when paul was about to open his mouth, Gallio said to the jews. If it were a matter of wrongdoing or wicked crime, zoe Jews. There would be reason why i should bear with you. But if it is a question of words and names and to your own law, Look to it yourself.

Probably do not want to be a judge of such matters. And he drove them from the judgment seat. Then all the greeks took saucy, is the ruler of the synagogue and beat him before the judgment seat. But gallio took no notice of these things. So paul still remained A good while.

So far the reading. Of gods inspired and inherent worked. We rejoice that he is pleased to be worshiped. By blessing to us the preaching. Of it. Please be seated.

Coming out of verse 8, into verse 9 and Obviously, we don't have time to preach the entire sermon. And the covenant reality. Uh, that is set before paul. And what happens in verse 8. Uh the fact that god who has determined from before the world began to save had determined how he would carry out that salvation in history and that he being a god who is covenantal in himself and perfectly.

So Has. Ordained. To carry out his plan of redemption. Especially by various administrations of the covenant of grace in which People and households, and Churches. Uh, do not participate with perfect faithfulness and so do incur upon themselves. Covenant curses and yet by the parallel of those two things. Uh, displaying that what he is doing in history saving, sinners is what he has been determined to do in himself.

And as we see, both covenant faithfulness, receiving covenant, blessing, and covenant unfaithfulness receiving covenant curse, even down to the lord, jesus, threatening to remove lampstands and then removing them, Uh, knowing that this is the actual work in time of a god, who in eternity? Has determined within himself to save and that salvation shall be carried out.

And the great encouragement that paul already has then at the end of verse 8, as he has seen what god had prophesied in in the telling of this covenantal administration plan of redemption, even how it would be to the jew first, and then to the greek, and he had told Abram Who was being called out from a monk?

I idolatrous. Nations what what come to me called? Gentiles, it's just the word for nations to himself become a nation through whom all of the families of the earth would be blessed. One from whose seed, and in whose seed, god would say a multitude from all of the nations.

And so, this Jew first and then the greek and by the greeks, By the saving, this gospel explosion to the nation's, even the completion of saving every remaining electra israelite. Paul was Encouraged and he saw it happening. Uh, when he was rejected in the synagogue and he goes next door to a gentile's house and he sees in microcosm the whole scope of covenant theology.

Because as he begins to minister out of Eustis's house or justice as We? We say in america. As he begins to minister, crispus the ruler of the synagogue. Comes to faith and the apostle who magnifies his ministry to the greeks because he knows in the covenantal way that god works, that he provokes even israelites for whom paul wishes that he could be a cursed go to hell for their sake.

And yet, he's not given to be a cursed for their sake. He's given to be apostle to the gentiles and yet God even save some of them through that. And he magnifies his ministry among the Gentiles. Even because of the secondary effect under the covenantal plan of god. And not only crispus, but as household, god is one who still saves by households.

And then, Not just Christmas in his household, but many incoran. And baptism after baptism, three of which Paul administered crispus and Gaius and the household of Stefanus. But many of which Probably Timothy and silas. And minister yet. Paul is preaching baptism. And preaching, especially The institution. The words by which our lord instituted it.

And one of the words by which our lord, the last parked of the institution of it, there in matthew, 28 is and surely. I and with you always the lord jesus with his people always even as they have doubts, like some of the 11 were doubting, When he instituted baptism, we saw that last week and If you have well, even if you haven't, if you, if even if you have heard it, you should probably go and listen to that one again.

Um, but jesus with us, always, so that even when we doubt he is with us to reassure us and bring us back from our doubts, jesus with us, always in the authority that he has not only on the earth as we're going to, especially be hearing in this passage.

But even in heaven, took poor out the third person of the trinity for the man who stood before them is the second person of the trinity even in his human nature. He is still a divine person with both and with both of his natures. And if you missed the Christology at the men's breakfast, then you're either female or a man who deprived yourself.

Of glorious christology that the men's breakfast and find someone who is there and have that conversation. Uh, but jesus with us, with power, from heaven to work by his spirit. In in us, jesus with us for the making of disciples, which happens in two different ways. One by his bringing into the church.

Uh, through Through baptism in which we Are taught first. And then we are brought to faith and then we believe, But the other, but those who are brought into the church in a household and then are taught and brought to faith and thus belief and the dual way in matthew 28, making disciples.

Baptizing them. Part of how he makes disciples teaching them part of how he makes disciples. A disciples is not finished being made the moment he has justified you must be conformed to the image of christ. He must be sanctified, he hasn't have in him produced that holiness without which he cannot see the lord and for this great task.

Of justification and sanctification unto glorification. He says, and surely I, and with you, Always. And so we're coming out of verse 8, with this multitude of baptisms, in which, the apostle has gotten to preach the, the Lord Jesus standing on earth in glorified humanity, but a divine person who has also a divine nature saying.

Surely, I and with you always, But as always the case, And just like your parents don't obey, God perfectly children and Mr. Wrencher doesn't obey God perfectly and Pastor Hakim doesn't pay obey. God perfectly, as always the case, he who preaches, the gospel needs the preaching of the gospel.

And after all of these preaching's of I am with you always even to the end of the age. Verse 9. Now, the Lord spoke to Paul than the night by a vision. And we've been hearing. These three weeks. Now, two weeks ago, how God reinvigorated, his servant, brought him from that sort of waiting mode, in which he had kind of returned to his day job.

And just you, when the Jews were assembled at synagogue, he would go and reason in the Lord had been blessing it. But then had reinvigorated him when Timothy and Silas arrived and he was provoked in stirred up in his spirit, it constrained compelled pressed and began. Solemnly, testifying that Jesus is the Christ that God has become a man.

In order to save, For himself a people and those who opposed him, blasphemed then believed, that Jesus was God. They blasphemed the living God, by refusing, the great display of himself in Jesus Christ. And this stirred him up, all the more invigorated by for his ministry. And last week we began hearing out.

He wasn't just invigorated but was sustained by being seeing in his own experience. The plan of God to save being applied as the covenant, God continued, his salvation, his plan of salvation, in the this administration, the spinal glorious administration of the covenant of grace. And now, God comes in the person of his son resurrected, ascended glorified and now appearing in another Christophany.

And we say another because the Bible is full of Christophanes. Uh, Be hard pressed to sell me a theophony. In in the old testament that I wouldn't answer you. It's a Christophany. An appearance of God, the sun. In particular, he comes in another Christophany. And he says, I am still with you Paul individually?

Always. And they continues reassuring his servants apprehensions. He reassures his apprehensions by way of his steady presence. He reassures. By way the Lord's steady presence, the Lord reassures. His servants apprehensions by the Lord Jesus's sovereign providence. The Lord reassures his servants apprehensions by the Lord Jesus's saving purpose, steady presence, sovereign providence, saving purpose And the Lord reassures his servant by The Lord's statutory and that just means commanded a statute, but we have the other essences, so statutory participation by his servants statutory participation that that what Jesus is doing?

Paul has been given a part in that he is commended to, and the Lord Jesus is the one who will use it. And then after reassuring those apprehensions, he gives that some point during the 18 months during the year and 16 months a further, A further sustaining of his servant by the restraining of his enemies, by the the display of the promise.

No one will attach you to hurt you. And he does get attacked, but they can't hurt him. And so his further. Strengthened and sustained in his ministry by that event. In versus 11 through 17. So that's where we hope to go now by God's help. First, the Lord reassuring.

Has servants. Um, Uh, apprehensions reassuring him in his apprehensions. By his steady presence. Now, the lord spoke to paul in the night. By a vision. The apostle who would proclaim to others over and over again. That Jesus is with us, always that God who said I will never leave you nor forsake you has come in the person of his son who as he was departing bodily continued to say I surely, I am with you always even to the end of the age just as he had told them on the nights that he was betrayed.

That it was to their advantage, that he go, because he would send another helper. And that the spirit would so minister to them that Jesus's bodily leaving. Wouldn't leave them as orphans but now the father and the son would come and make their home with the believer by the ministry of the holy spirit.

I often heard growing up about the in the church about the blessing of Jesus. Going to prepare a place for me. Uh but there is a greater glory in his going and his ascending and that is Jesus pouring out his spirit to make a place in me in the believer for the fellowship of the father and the fellowship of the son that we would not be orphans.

But that the triune God would bring us into that glory which is the fellowship of heaven itself in the anticipation in the part of it that comes by the spirit's blessing, the words to us and making us to know God as our father and to call him our abba and to know that we are already children of God even though what we will be has not yet appeared that he has already shown this much love.

That, that is what we are. And he make us makes us to know Jesus as our elder, brother, our redeemer, our God, who has determined to save us, and came and gave himself up for us. And we don't have time to redo. All of the gave himself up from us, for us, from yesterday's breakfast, either but gave himself gave himself for us and all that, that entails, not just the cross.

And committed himself, handed himself over, completely to us to be ours that we would say. I am my beloved said, my beloved is mine and we know him as elder brother to whom we are united by faith. And we know him as God and creator. And now redeemer who is already King of kings and Lord of lords, and yet a cruise, not merit for himself, because he already has all merit in himself, but he accused merit for us, in union, with him, that we would be seated with him.

And in him in the heavenly places in the spirit, convinces us. That this one who has taken his seat there yet by his spirit, comes and is with us and in us and made his home with us and surely does not leave us always. Even to the end of the age.

But you don't believe that. And I don't believe that. Not the way that we should. And the apostle Paul didn't believe that the way that he stood either, He had the word, he knew what he meant, he clung to these things by faith. He preached them to others at their baptisms as God was sealing it unto them reminding Paul that it had been sealed unto him.

And still he was weak enough in faith. And his Lord, who knew him. And loved him. And this patient with him and persevering with him. Comes to him, not just by word, but by a vision, Appears to him visibly. And says, Do not be afraid but speak and do not keep silent and we'll come back to that.

For I With you. And the Lord, Jesus wasn't just with Paul on that night. And the Lord Jesus wasn't just with all when he gave Paul visibly. A sight of him being with him. No, he meant. The entire time you're in the world. The entire time, you're pursuing your calling.

I am as with you as i am right now, before you this night, i am as with you as i visibly, am to you now. So is visibly now in the vision, but visit in invisibly always The lord jesus is with us. And does he not also come to us in a vision?

And a touch and the smell and the taste to his table. And say i am with you, i am with you every bit as much as i was with the 12th on the night that i was betrayed by one of them. Am i with you? Am i not with you every bit as much as i was when i broke the bread and poured the cup?

And gave it to them. And said, this is my body which has given for you Because i am going to my father, but i will not cease to be with you then and i will not cease to be your life then and i will not cease to be your strength.

Then, and your goodness then. I am with you. And then he commands do this in remembrance of me because you are blessed. Because seeing me, you have loved me. But there are those who will never have seen me and will yet love me. And how blessed are they? And for their sakes.

I command you. To continue repeating this meal. And remembrance of me not just in remembrance of a death. That is about to occur. On the next day, we show fourth the lord's death in the eating of the bread. We show forth, the lord's death in the drinking of the cup.

But we eat and drink in remembrance not of a death. But a man, a person we eat and remembrance of him. We drink and remembrance of him. Our faith, turns to heaven, where the body of a redeemer sits on the throne of glory with the marks of our redemption.

And from there, he says to us at the table, i am with you. But he's not just with us at the table. And he's not just with us. When we hear his word preached and his spirit comes with power and says, to our hearts, these are the words of your redeemer.

The words through which he gives you faith the words through which he grows you in faith. The words through, which he gives you that instruction, that produces the holiness without, which you wouldn't be able to see him, but he's determined that you will see him. And you sit there under preaching sometimes, don't you believe it's You know, this experience, you've opened your bible, you've read the text, and the holy spirit comes, and you hear the voice of the shepherd, and, you know, his voice and you know, that he is yours, you know, that you are his and in those moments, you know, that he is with you.

And then he comes. And act 18 verse 9 and verse 10. And he reminds you as he reminded paul, he is everybody bit as much with you in those moments. When you cannot perceive him, As he was in those moments when he made himself. So perceptible

He is with you. For everything that he has determined to do in saving you, he is with you for everything that he has called you to do. As his servant in his plan of salvation, He is with you, he has always with us. Sometimes the lord makes his presence more known to us, especially in the table or the preaching of the word, but he's always present to us.

One of My heroes of the ministry heard about john gerardo, and Sabbath school a little bit, and Robert. Muri machine. Who is astounding to be blessed and helped by his, his ministry. Now, a couple hundred years later, he died at the age of 29, But he saw mourned. Over his inability to continue and consistent faith to know the goodness and power and sweetness of the lord jesus christ and one of my favorite sayings of his unto that end.

He said, says, if i could hear Christ praying for me in the next room, i would not fear a million enemies. And then he says, Yet distance makes no difference. He is. Pray him for me. Hebrew says, he always lives to intercede. If you could see the lord, jesus standing with us now, With the marks of our redemption.

Saying surely, i am with you always even to the end of the age. What enemy would we fear? What duty would we shrink from? What we're in this would we buckle under? If the captain of our salvation, Was perceptible to us. And yet distance. And visibility make no difference.

He is with us. Lord, reassured his Servants apprehension first by his steady, present second. By his sovereign providence, for i am with you and no one will attack you. To hurt you. Whether or not someone attacks, you, dear christian is under the sovereign superintending of god. Our family recently read a little book.

By Mike Milton hit by friendly fire. Um, it's on dealing with when people in the church hurt. You. Um, And yet, the title of the book is a play on words. Because the theology of the book is that theology of joseph and genesis 50, verse 20, you intended it for evil but god intended it for good.

And if the rest of the title is, is lowercase, you capitalize friendly. Because it is in the providence of god. That every stroke of the attack of the enemy comes just as job learned. In the book of joe, which is recorded for for us to learn that there are two intentions In every act of every creature.

There is the intention of the creature. And many of them are evil and many of them intend evil, and many of them do evil, and god is not evil, and god does not intend evil, and god does not do evil. And yet there is a second and super intention.

Think about that, all of you. All this benighted country. Have been hearing about the sovereign will of god, that rules and overrules all things for good so that he has ordained it all and does good in it all and yet is not the author of evil. We use the word superintendent, and we give to people people the title superintendent.

And yet we live in such darkness that even in the church, When you talk about the sovereign, good intention of god, even in the evil acts of evil devils and evil men. That people want to argue against you. But the free will of man how god couldn't possibly have meant for this to happen.

Tony kempolo with his. With his satanic statement, after Hurricane Katrina. I still remember it. I was Uh, pastoring a church in mississippi and Um, in many who had fled New Orleans were Coming up near us and we're having interaction with them and he he gives that supposedly evangelistic sermon in which he says That we are destroying the earth, and And, That god has to give up.

Some things in order for us to have free will and he was the first one to weep when Katrina, hit landfall, because In order that he would give us free will he couldn't do anything about it? This horrible satanic mishmash Of environmentalism and Armenianism. Auto sotrism, self-salvation and just disgusting.

That is not the god of the bible. That is not the god of paul, that is not the god who appeared in the lord. Jesus christ, he's not the god of joseph, who meant it for good, when men minted for evil. There's not the god here, who can appear.

As the lord jesus. To his servant and say no one will attack you to hurt you. I am sovereign over when they attack. I am sovereign over how they attack. I am sovereign over the effect of their attack. Sometimes they will attack you to hurt you and i am sovereign over that and sometimes they will not attack you at all and i am sovereign over that and sometimes as happens in verses 11 to 17, they will attack you but they won't be able to hurt you because as god does to the devil in the book of job, he says thus far, you may come and no further.

The sovereign superintending. Of god, you see our enemies are powerless to stop the saving of the elect. He works all things according to the council of his will. He says, and ephesians 1 verse 11 and the context there is that we are inheriting god himself.

By the will of him who works all things according to the council of that will. He doesn't just for ordain whatsoever, comes to pass that. Much is true. As we confess in our catechism, But he foreordains whatsoever comes to pass so that those whom he has been determined to adopt as children in jesus christ and make them holy and blameless in his presence and to enter into the fellowship of the godhead, that that determination in himself, that inheritance will be secured for every last one of them, and everything he does in all places, and all times, as sometimes that end.

That's the why. So, often something dreadful happens. And well-meaning under instructed, under helpful, christians shrug, their solders and say, well, we don't know why these things happen. Well, study your bible. They do happen. Because the creation is bound to corruption and decay until the revealing of the children of god at the redemption of their bodies in the day of resurrection in, which all who have been justified are glorified because they were all foreknown and predestined.

And you have, they're the two wills. While the creation is bound to corruption and decay, god permits the, how long of the saints under the altar, in the fifth seal and revelations chapter 6 to be a little bit longer because the number of your brethren isn't complete yet, And so wicked, devils and wicked men continue to do wicked things.

And there is vengeance coming and there is justice coming but not yet. Why? Because the number of the brethren isn't complete yet. And that's true in the macro in the scope of history. But it's true and current for 18 months. And it's true in your life. For every day.

Of the life of every elect person, whom he is bringing to faith and bringing to salvation. It is impossible. That the elect will not be brought to faith in jesus christ. It is impossible that they would not be saved.

Not only our, our enemies powerless to stop the saving of the elect. But whatever good works. God has prepared beforehand for us to walk in. And that includes good works like being a good husband or wife. Parent child. Co-worker boss. Employee master slave, etc. But it includes, especially the good worth the good work.

Of being one through whom someone hears, the gospel and comes to know, god savingly in jesus christ. Whatever good work, god has prepared for you to walk in. Your enemies are powerless to stop it. Whatever they intend for evil. He still intends for good. There are two wills two intentions and he is the superintendent.

He's super intense. Everything that happens. If we are believers and this is always true in the long term. No one will attack us to our ultimate harm. Even those who love not their lives unto death. In revelation chapter 12, they overcome by the blood of the lamb and the word of his testimony even as they die.

This is what Romans 8 continues to go on and rejoice over. We know that all things work together for good. What? Sorts of things work together for good? Well, sometimes things like being counted as sheep for the slaughter and being killed all day long. It's amazing how people's warm and fuzzy recollections.

Can drop verse 36 out of the end of Romans 8. But, you know that if I die, if today is the day that I am attacked to be harmed temporarily, all they can do is kill the body. And because I have feared him who, after killing the body, could cast the soul into hell, but has instead poured hell out upon Jesus at the cross.

So that there is no forsaking me, not even and especially not at death, my death becomes not like the death of Christ. Where I continue in humiliation, for three days. But to death in which I am finally. Finally, Made perfect and holiness. And come, yes, into the absence of my body and I'll take care of that later, but into the presence of my bodily resurrected savior in glory to where my soul apart.

And if I have to choose an outfit for my soul, let it be clothed with Christ and believe that body in the closet of the grave. Will take it on later.

We love not our lives. Even unto death. Because, He's the one who is appointed to us. The days and the places that we will live, he's the one Who is appointed to us. The good works that we will walk in. You didn't invent your good works to show off how good you are.

To make God feel better about you or make yourself feel better about how you think God feels about you because your doctrine is so insufficient. Any good work that a believer ever walks in God prepared beforehand for him to walk in it? So that it would be shown that the believer isn't his own workmanship.

He's God's workmanship. He's been recreated in Christ, Jesus. And the character of Christ that belongs to the new creation, that peace of your glorification that you already had. That's what sanctification is. It's glorification and progress. It's an increasing quantity of Christ's likeness. It's the only thing that you take with you.

All the good that you do to others can be undone by the wicked in a span. Have you not read Ecclesiastes and Proverbs. But all the good that God does in you who has created new in Christ Jesus who belong not to this creation. But to the new creation, the new heavens and the new earth.

That good goes with you to heaven. It's real. It's not. Uh, in quantity. Or intensity what you want it to be and you grieve over the smallest and incompleteness. But it is real. And it was given by God for you to walk in. And an antinomian age that hates to talk about the works of believers.

So much of the goodness of Jesus in us is lost. Hello. Oh yes, let's avoid spiritual pride, of course, let's avoid, spiritual pride. But let us not lose glory, begun below. By trying to be wiser about theology than God.

And so we not love not our lives and even unto death and we love not our sin, even unto death. The days that we have spent in the pleasures of this world and then the service of the flesh as Paul says there enough, wake up. Oh sleeper. Our salvation is nearer to us than when we first believed he says a little bit before that and in chapter 13 of Romans.



It's just wake up. You are immortal until your work is done, which means if you are alive, It is for the lord jesus to be with you as he superintends all that he has planned to do and he's actually given you a part in it. A part in it.

So we love not our praise. The christ-given part. Many good things. The lord has assigned to you that are from him. And you do them with all your might But what he has given you to do and the effect of it, Except for people coming to faith in christ.

That can be lost. Suppose the lord blesses us and We're together another 35 years. And he blesses your ministry and your home, and he blesses, our, our ministry in the assembly. And there are multiple generations of big families. Of having christ-nowing christ. Loving, christ's serving believers. And then southern middle tennessee and northern middle, Alabama.

There are A dozen daughter and granddaughter churches. And we're persecuted and running from the government. Or. Not. But usually, Yeah, when you when you ask be careful for what you wish for. If you pray for the for the spiritual grace and faith and and covenantal, transmission of the faith of the covenanters, Don't be surprised when it comes with the.

An analogous persecution and martyrdom of the covenant enters. But suppose we did that. What makes us think? That 150 years later.

The graves of the pastors won't be. Parking spaces and the memories of the faith will be long gone. Has six or seven generations. God remembers His covenant, with those. Forefathers. But the descendants of forgotten. And we continue to pray for. Reformation and revival. With his god hasn't forgotten. You know, Psalm 78 covers a lot of generations.

There's a reason it takes so long to sing.

The lord may take away the effect. Of your service. But we'll what we'll never be taken away is knowing price. And what can never be taken away from those in whose life, he uses you to produce. It is making Christ known. They come to faith in jesus christ, they will know him still.

Billions of years from now and we will know him together. We are to aim at good works. If we're able to do them, he's the one who provided for them, he defines what they are.

And yet, this is The best work. Because his sovereign providence is unto his saving purpose and we've bled into this a little bit. Already. Continuing in verse 10. Not only does he tell the apostle i am with you and no one will attack you to hurt you. He then goes on to say, i have many people in this city.

Paul had already baptized many people, he's not talking about those. All knew that he had those people in his in this city. What the lord jesus is saying, is there are people who belong to him by eternal election already, who do not yet, belong to him by effectual, calling, or justifying faith.

You see they belong to christ before they come to faith. That's why they come to faith. No one has ever become christ's by faith. That wasn't already christ's by his choice. By his dying for them. By his sending his spirit, by his, using, his servants by his Preparation to bring them.

To hear the gospel. And be resurrected spiritually. That they would be received the first resurrections so that they wouldn't participate in the second death. Believers are christ's by electing decree before. They are his by effectual call. Or union through faith. But when christ, Comes to him now. After the many have already been converted and says, again, i have many people in this city.

His reminding paul that there are a bunch of baptisms yet to be conducted in Corinth. Let's see. Verse 8. Many of the corinthians hearing believed. And we're baptized verse 10. I have many people in this city. Many more need to hear. Many more need to come to faith through hearing.

Many more. Having come to faith through hearing. Will be baptized. I have many. In the city before the marking ceremony, before the naming ceremony. So to do when jesus sets someone apart into his church. He adds them to the number of the church and he marks them with his name.

And the the name property of jesus christ is said in the words father son and holy spirit. That's his name is the revelation of the triune god do us. But before he puts his name sticker on them, They're already his. There are a bunch of corinthians running around the city.

Lost in their sin, dead in their sin and utter darkness. But they're already christ's. We don't know how many. The lord has in our place. He hasn't come and told us that he has many But whoever they are, they're already his just like the many in Corinth were already.

His What is displayed? Visibly in baptism is true of the elect. From all eternity. Is an invisible and formal way in the church. He says they are mine. And we shouldn't can confuse the sign with the thing signified. He had put that label. They are mine and i am there as he had put it on.

Many generations of Jews. But not all israel were israel. Were they and not all the baptized not all with the name sticker. They are mine. Formally visibly. Covenantally as part of his visible church. Not all of those are his internally eternally spiritually.

But he knows whom he is saving, and he's planned exactly how he's going to bring each of them to faith. If you're a believer, This is true for you. You come to faith because you work christ's already. Which means you're belonging to him. Didn't begin in you. It began in god.

If it began in god, how can it be undone in a creature? It began an eternity, if it began an eternity, how can it be undone by an event in time?

Belonging it belonging to him. That began in god and outside of time, cannot be undone by any creature or any event. It must come to its final completion. That you would not just belong to him by election or even just belong to him by justification, but that you would belong to him in perfect holiness, and perfect, happiness.

In full fellowship, resurrected body sanctified. Soul, glorified saint jesus. The firstborn among many brethren There's impossible. That something that has been determined in god to have that end, would fail either to have that end or any of the steps along the way that he has ordained. In order to bring that end.

If you're a believer, this is true to you for you and as you minister to others. You have this confidence, not necessarily that they are elect. But that's up to christ's, you do have this confidence. All who are christ's shall be regenerated? Oh, who are christ's shall be brought to faith.

All, who are the lords shall be justified? All who are the lords shall be adopted? All who are the lords shall be sanctified? All who are the lords shall be glorified? So, as you minister to others, You know that this is true about the elect but as you minister to those who are baptized You have all of these things that the lord has done in time to encourage you about them.

Here's not declared to you that. He's a lot that they're elect but he's declared to you. That in his sovereign providence, such as superintending, all these things unto the salvation of the elect. This particular person has been put in his church. Even as you minister. To someone who is in the church and baptized but is not displaying the fruit of the spirit about whom you were afraid that they might be in the Hebrews six situation crucifying christ again to themselves, bringing them themselves to the point where there is not possibility of repentance Still god and his providence, brought them into the church, where his spirit is working, where the life in the power of the age to come are known and seen all around them weak by weak.

And you draw encouragement from that, you don't draw your encouragements from the person. That's what we did. We would all be perpetually discouraged and miserable No wonder if there are so many people whose heads are full of reformed doctrine and whose hearts are full of trying to be encouraged by health full.

Their heads are And you have these perpetually miserable reformed people walking contradictions.

No, we take our confidence from god. We take our hope from from god, god brought them into his church. God gave them access to the means of grace. God presented them with their own baptism. So that if they believe their baptism confirms to them, the reality of that belief, And if they don't, That baptism confirms to them.

The reality of the dreadfulness of covenant breaking. And that without the covenant keeper capital k. They will perish. As those who did not just fail to know god. First Thessalonians 1. But there is literally a special hell for those who disobey the gospel.

Talking to you, covenant children. We are visibly marked. Jesus's naming ceremony. We are encouraged by what he has done. He put you in your family, he put you in his church. He's making you to hear his gospel. Preached, we have hope for you. Come to faith in jesus christ.

Respond by turning from your sin and believing in him. Who has done all of these things.

We are encouraged. By the saving purposes of god, especially of our own children. You know your children are holy already. And an external. Formal. Covenantal sense. Set apart from god from the world by god first corinthians 7 says you're holy. Ephesians 5, which is addressed to the saints in Ephesus.

Children of bigger parents. In the lord. Colossians chapter 3, addressed to the saints and colossi. Children of mayor parents. You are, holy. But if you are only holy visibly and formally and do not take that encouragement, to say god who is actually saving in time, all whom he has determined to save from from all history, he brought me here, he caused me to hear christ.

He gave me the sign of belonging to his church, he gave me access to the means of grace. He said to my parents, i am god to you and to your children. If you don't hear all those things and say yes, lord, you are all my hope. Yes. Lord.

Jesus, your death is all the hope for my forgiveness. Your righteousness is all the hope for my being right with god, Then you will have been given everything and gained nothing. Because you must have him. And look what he's done. His brought you. Into a home into a church into worship into preaching, even before you come to the table and to having his death shown forth, you by those who are eating the breath, who are eating the bread and drinking the cup.

He's done all of these things, Because he's really saving and you can't be lost if you believe in him. Everyone who calls upon the name of the lord will be saved. None, who put their trust in him, will be put to shame. And you could be certain of all those things.

Because the reason his sovereign superintendents. Sovereign providence. Is still keeping this world going and keeping you in it. Is because he's carrying out saving purposes. And he is faithful. And he will save you. Don't look to the unfaithfulness of others and say God's promises failed. Don't say. But what about all those children who grew up and believing homes and their parents did well and we who our parents have discovered, there's following christ and dependence upon grace but there's nobody who can say i did well, but my child was lost.

We say, lord. Save my child, according to your faithfulness. Despite how poorly i'm following, what you've given me to do. Don't look to the unfaithfulness of others and say God's promised has failed. No. You look to the promise of god, you look to the reality of his sovereign providence.

You look to the reality of his saving purpose and you say, since my hope is in god's faithfulness and since he has taught us in his word that he does these things visibly and formally. And temporally as means by which he brings true salvation than in the same hope that i have in him, i will apply myself to rearing, my children in the discipline and instruction of the lord, i will apply myself to teaching them that they are already members of his church, by his providence, i will apply myself to bringing them under the preaching of the gospel.

And to to having the lord's death shown forth to them at the table before they show forth the lord's death at the table, i will apply myself to those things because the god who has done this visibly and formally and temporary temporally in his church has done so because He is still working invisibly to save and spiritually to save and eternally to save.

And i hope in him, who is doing this? Not in my doing. Because it is his saving purpose. That is winning the day. In all of his sovereign providence.

And so he gives paul to participate. Sandwiched in between the first half of verse 9. And all of verse 10, which we have. Um, Which we have heard, thus farther are commands. Well, hear their commands. Isn't god working, according to saving purpose. Versus Auburn purpose. Isn't he working in his sovereign providence?

According to his saving purpose, Why does anyone ever have to obey? Well, because the one who has decided to save, has decided how he's going to save and he's appointed means and he uses those means. And he puts us in positions, and he expects us to serve us wherever he puts us.

He tells the apostle, what not to feel. Do not be afraid. You know, you are not to affirm all of your feelings. A lot of your feelings are wrong.

Why aren't my soul? Why are my soul are now cast down? Why does so discouraged me? You wicked unbelieving, discouraged soul. Hope now in god i will praise him. Still He is my help and my god. Bless the lord. Oh, my soul be happy in the lord. Oh my soul.

Don't forget his benefits. Yes, psalm 103 is, is commanding yourself not to be ephraim of psalm 78. Forget not his mighty works. Who praised him and opened him and hold fast to him and obey him. Some of our feelings are wrong, do not be afraid. If only we were good at obedience.

Thank god. We have a holy spirit who has promised to help us to obedience. Can you imagine if you could just obey that one command. And even say it, and Um, When the don't don't be anxious and use the old work, don't fret. Eight letters. Big characters. I'm going to revolution of.

The believer's life. Could be found in obedience. To those two. Four letter words. Fret. Not that seven. Don't be afraid. Our feelings are to be brought under the command of christ. You know, this would be true even if he hadn't reassured us of anything, He who loves us doesn't just give us commands, right?

You say the indicative precedes, the imperative, it also follows the imperative. The truth of who the lord jesus is and what he has done and what he is doing to us. Sustains us in our obedience, it doesn't just Come before and establish. Our duty to obedience. So you tell them what not to feel.

It tells them, what to do to speak, can you say, i get off of this one. I am not an apostle. I don't have to speak. Oh, except for If you are part of a home, you have to speak. Deuteronomy 6. Not just when you lay down and when you rise up, but talking about them all day long.

Everything god says all that he has commanded to you, you're not just to meditate upon and have in your heart but you're to meditate upon it and have it in your heart because you're called to be a minister in your family. That that means your children. Not just your daddy, your daddy has a special job.

But you are called to be speaking with your daddy, with your mommy. When you rise up, when you lay down, when you go out, when you come in, They say, oh well i'm alone in my house. I'm off. No, you're not. You're in a congregation of christ's church. Then if you think you're a believer and you're not in a congregation of christ's church, you're not obeying.

The jesus who actually saves. So, you had better get that one sorted out because you will stand before the redeemer who commands his people to assemble and, and to avail themselves of the ministry of christchurch you. You don't get to stand at the judgment before they figment of your imagination that you called jesus christ.

If you're a member of a church, you're required to speak the truth and love. Ephesians chapter 4 and so that it will be the truth and not what you read in a book that you pulled off the shelf and life way. Or those horrible books that The the that guy who uses a sauna some other time that i'm not there and he keeps leaving it in places and i keep putting it somewhere else on the sauna.

Um yeah max locator stuff and you know, god's promises to america and And what night? No, you're not supposed to be tossed to and from by every wind and wave of doctrine. So he is giving you apostles and prophets and evangelists and pastor teachers. So that you will have steady true doctrine so that you can speak the truth and love.

Because every joint supply, something every member has its share christ, is the one who's building the whole up into his head and he builds the whole up and do his head through words through conversations. Conversations that were not allowed to waste. That we always speak that which is edifying.

And not just with believers but Colossians. The that we be wise towards outsiders. Making sure that our speech is always with grace, seasoned with salt. So that your co-workers don't say, well that guy sure loves to talk about everything else. But sometimes he talks about jesus, He says that guy doesn't shut up about jesus.

What is the matter with him that every conversation? Goes back to how we're sinners, but Jesus is righteous. And yet he took on himself for the penalty of sin, so that we could have him forever always with grace always seasoned with salt. Now it takes wisdom to know how to answer outsiders, right?

That's the preceding person. The text Doesn't mean make yourself obnoxious with Jesus. Makes yourself means make your conversation. So full of Jesus that if they don't come to love Jesus, they will find that obnoxious. What not to feel do not be afraid what to do speak. What not to do, do not keep silent.

Because there are going to be all those times where we think we're practicing wisdom. And really, Timings off. Not quite as good of opening in the conversation as I was hoping for It's amazing. How many lions are in the street when you're trying to do evangelism? On the way to the lines out of the street.

I think I might have heard something scratch. It could have been the toenail of a lion. There's a lion in the street. No speak. And do not keep silent. Lest we join others. In their own guiltiness. For their own person. How much do you have to hate someone, not to evangelize?

Actually got that question from a very profane comedian. Celebrity of sorts probably not among you. Praise God. But he said these Christians and these things, they say they believe. But heaven and hell in Jesus and he's the only way. And I am almost never evangelized, by any of them, how much do they have to hate me?

That they actually think there's a place. And an experience, like hell. And they're not doing everything. They can't convince me, not to go there. How much do you have to hate someone, not to evangelize? How much do you have to disregard your brother or sister? To have unprofitable.

Conversation after unprofitable conversation. The limited time that you have left that they have left. And those things together that we have left together, We talk about everything else. Except the things of God. Well, if only had given us a day in which we were actually forbidden by God to talk about anything else, maybe we'd have more training and it would and it would sanctify the way we speak all the time, so that it always aim at edification, yes, there would be necessary to talk about business because we're still in the world, but even when we talk about business, we'd be aiming.

It edification. So that when we're, when we come to the Lord's day and we're not talking about business, we're only talking about worship. We're only talking about the goodness of the Lord. We're only talking about his word, we're only talking about applying it. How naturally? We would actually love each other, the other six days of the week.

We live in a weird age where even Presbyterians don't believe what we confess about the fourth commandment. We all want to talk about our liberty, but what we mean is bondage to remaining fleshliness that I enjoy more than Christ. So that I will continue to be less edifying to my brothers.

The six days of the week than I would have been, if I would have submitted to the wisdom and goodness and love of my redeemer. Who uses the one day in its consecrated way to train me. So that I'll be so edifying, the rest of the week. What not to do.

Don't keep silent.

Reassures him also by our restraining, his enemies. Perhaps we can take. Versus 11 through 18. With the portion that we had planned for the next Lord's day.

Do you see? How the resurrected? And thrown lord jesus. Strengthens you and sustains you For the work that he has called you to do for the rest of your earthly life. Whether you're a mom or dad, Or neighbor, or church member. Husband or child brother sister. Employee employer. Everything you do every day.

Good works that you've been called to Good works for, for which the lord jesus says, i am with you always. He gives us his steady presence. Situations that. Are superintended by him. Whatever else anyone else intends, he also intends it. And the intends it for the good of the saving purpose.

Of bringing all of his elect, not only to faith. What to fullness and perfection? He takes all those things and he says, and i have some things for you to do. Some things you're not supposed to feel, don't be afraid. Some things you are supposed to do, you're to speak.

Some things to watch out for not doing, don't keep silent. Because it is his pleasure to give us the honor of being used by him. In his saving purposes. Let us be reassured. By our lord, let's pray.

Lord jesus. We thank you. For when you come by your spirit and you make us to know the truth of your word,

You make us to hear your voice. And enter. While there's room. Even when thousands, Make a wretched choice and rather starve than come. But we bless your name that the reason was the love that spread the feast. The love that intended. It. The love that drew us in. And the love in which you are now with us as your servants.

We pray that you would you who have made yourself known to us. Would be pleased to use us to make yourself known to others.

We thank you that we are immortal until our work is done. Oh, lord. Don't let us waste our lives. But let us walk in the good works that you have prepared beforehand for us. And be glorified. Not only as the creator but as the new creator. Do this by your spirit.

We ask lord jesus christ. Amen.