

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Acts 20 verse 20. These are the words of god. How i kept back. Nothing, that was helpful. But proclaimed it to you. And taught you publicly. And from house to house. Oh man, my sense this reading. Of the inspired and they're an inerrant word of god. Please be seated.

Last. Lord's day, in this verse we lingered upon Just that opening portion how i kept back, nothing, that was helpful. Remembering that the apostle paul was not only reminding the effusion elders of the help that they had received under the ministry of paul. But the example that paul's ministry to them was for the ministry that they were to have to others.

And that this shepherding and overseeing ministry in the household of god, in the church of god is also a ministry that Teaches and displays for us. What those whom the lord appoints as overseers and shepherds in the home are also especially to provide for their families, for their wife, for their children.

That they are to keep back nothing helpful. Now, in the household, that means a lot more than it does in the church. The household is an institution that The lord provides. Through. It's the lord provides many more things. But in the church and in the house, the greatest part of this shepherding of this overseeing of this, Service, that those whom the lord places as heads.

The greatest part of their ministry, is the ministry of the word. And they are not to keep back then. Uh, any of this ministry of the word, which is that, by which the lord helps us. What then must not be kept back. What must be included. And this morning and into the afternoon.

The portion for the rest of this verse. Tells us at least two things that or To aspects. That must be completely covered. And that is, Uh, the content of the ministry of the word. In order to keep nothing back that has helpful and we are going to come back to this from a slightly different.

Uh, way of considering it in verse 27. Um, But, Preaching and teaching or as we have it in the verse proclaiming and teaching. A full complete faithful ministry of the word. That does not keep back anything helpful. Must include. Proclaiming. And teaching. You see that in the middle of the verse?

How i kept back. Nothing, that was helpful, but proclaimed it to you and Taught you. And then we'll see in the second place. The contexts. Of this ministry of the word. That there are two contexts in particular, where this proclaiming and teaching are to occur as the apostle modeled as the ephesians As the ephesian elders, are now to go back and do in their congregation.

And that is publicly. In the assembly. Publicly. And from house, To house. Or as we'll remember, again, when we get there more literally according to households, Now, when we come and we consider first, that the content of the ministry of the word must include both preaching, and teaching. One of the things that we recognize is that there's something of a continuum here with preaching and teaching, as bookends, there are four couplets here.

In verse 20 and verse 21. That give us what a comprehensive ministry of the word should include. Uh, the first is proclaimed it to you and taught you. The second is publicly, and from

house to house. The third testifying to Jews and also to Greeks and the fourth repentance toward god and faith toward our lord jesus christ.

And so, What he is telling us here is that we must have a comprehensive ministry of the word. This immediately puts us in a place where we are committing ourselves entirely to the lord. A comprehensive ministry of the word is not something that can take place. Entirely in one sermon, especially when you get to how verse 27, amplifies, our understanding of what this means and the preaching, and teaching of the whole council of god, And so, we recognize that we are finite.

We have to take a day at a time in the home. We have to take a lord's day at a time in the congregation. And yet, we are trusting in the lord to do his work. And so we want to make or we ought to make good use of all that he has given us.

What is there that god would give to us? And that he would say, i am what you need. And so here are the means means of grace. That's what we Mean when we say means of grace, here are the means by which god has appointed to give us himself and everything that we need from him and in him.

And then would we leave? A portion of that out. And of course the answers. No, we wouldn't do that or if we're actually looking not at what is obviously the right answer or the correct answer. But if we look away from that to ourselves, we Must confess that we all stumble in many ways.

And yes. We are leaving things out, but to do so. Is to make ourselves wiser than god. Wiser than god the holy spirit wiser than the lord jesus christ. For instance, the portion that we just read from Timothy Hold fast to the pattern of sound words. He literally commands, systematic theology.

And so the person says, well, i'm just into biblical theology. Oh, what does that mean? Well, i just consider versus in passages within their contexts and books. Oh, well, have you considered in second Timothy one? Where, Within the context of that book and how the faith is protected and preserved, and how the lord protects and preserves people through the faith, and the transmission of it, he commands the use of particular words, And he commands the use of putting those words into patterns.

Because the bible is a, as a big book, a glorious book, a varied book, a rich book, and we are Small of Of brain by comparison, especially to god and he commands the use of patterns of sand words. In order to, in order to hold fast to and maintain The.

Deposit that has been entrusted to us. Well, the apostle paul. Uh, here. Uh, Reminds them that he has both proclaimed. And taught. He has preached and taught if the faith that is in christ jesus, and the love that is for christ. Jesus is kept in the way that has given to us by christ jesus than we come.

And we say Okay. The ministry, a faithful full ministry of the word must. Therefore include proclaiming and teaching. Now what is this? Proclaiming When he uses a word that indicates that in one respect, when he is keeping back nothing helpful in this ministry to them, he is Standing before them as an ambassador as a messenger.

That is. He brings something that is a personal message. He stood before them in behalf of jesus and announced to them what jesus has to say in addressing them. It is not just the apostle who had addressed them. But as one who addressed them as a messenger, jesus himself.

Had addressed them. And so he reminds them that part of his aspect of his ministry of the word. Was that he was urgent with them. That he was laying claims upon them and behalf of the one who had sent him that he was demanding a response. From them. It is not just the minister who addresses us.

When we hear the word preached, when we hear the word proclaimed, It is Jesus who addresses us in a living and active. And effective way. Here, we remember of course, Hebrews 2. Uh, chapters two through four which are reminding us that in the midst of the congregation. It is Jesus who declares his father's name to his brethren In the midst of the congregation, it is Jesus, who sings, God's praise?

And if we neglect, what is being preached to us, by those who Jesus has sent, we are neglecting Jesus. If we reject What is being preached to us by those whom Jesus has sent, then we are rejecting Jesus. And if we are hearing preaching, That is not from the word of God, according to the Bible.

If we are good re-ins and we begin by receiving it, gladly And then we come home and search the scriptures to see the these things are so and we discover that very little of what that man said can be shown from the scriptures then we need to go somewhere where we can hear.

The man that Jesus has sent preaching the words that Jesus has given in the Bible. And so it demands a personal response later in Hebrews 12. He will say see that you do not refuse him, who speaks. And he tells us that the great danger is that when we are in the worship assembly, that comes to the heavenly, Zion, the one who speaks is not.

Now, speaking on earth as mostess spoke on earth. But the one who speaks speaks from heaven. Than it is worshiping God with reverence and awe. Not just in the singing. Which is where. Uh, we very easily go astray because of how closely singing. Our immediately and closely it touches.

The emotions and we may end up as Aaron had failed to do with Israel unrestrained. Uh, But it is, especially in the hearing of preaching. That we are to hear with reverence and awe for our God is a consuming fire. Preaching demands. Not just attention. To the messenger. And not just attention to the message.

But attention to him, who speaks by the messenger. Hearing preaching is an interaction or ought to be an interaction with the Lord Jesus Christ by means of his word. You should be thinking and receiving as you as you hear God's word and responding to him from your heart. You say, well.

I don't know how to do that. It's really not that difficult. Whatever he teaches you believe. Whatever he commands, you commit to him to do. Whatever he forbids, you commit to him that you will forbid to do it whenever he announces his glory worship him with your heart for who he declares himself to be.

Give him praise whenever he announces what he has done, give him thanks and trust and hope in whatever he has done. Whatever he threatens fear. Whatever he promises, desire. And interact with God. In all of the different ways. That he addresses us Paul reminds the Ephesian elders that he was not just an instructor, he was and instructor, we are going to get to that.

But that his preaching was proclamation the standing of a messenger. On behalf of the Lord Jesus Christ. Delivering a personal message from the Lord Jesus Christ and demanding a personal response. The Lord Jesus Christ. There is. Such a thing as Doctrinally sound.

Theologically rich. Expositionally. Accurate. Unpreaching. Because for everything else that it does.

It doesn't address the man, the woman, the boy, the girl and behalf of Jesus Christ. And it doesn't call you. The girl, the boy, the woman, the man. To respond to Jesus Christ. When you pray, God for a faithful ministry in the congregation, or if you are one who ministers the word in the congregation, when you pray from him to minister, Uh, faithfully or in the home.

You are you ought to pray to him that you would have a ministry that calls Uh, you to interact with the Lord Jesus. And whether or not, The man is doing it. Well, it does not depend ultimately upon him and his skill. The Lord Jesus has addressing you. Through his word.

And you are to interact with him in it and respond to him. Some of those who were the most committed. To justification by grace alone through. Through faith alone in Christ alone. As taught by the viable alone. Our covenant or fathers. They also used to say of the Bible.

It's a doing book. It is not a mere abstraction. Whether you read it. Even when you read it it is the words of Scripture are breathed out by God as if he were personally addressing you. But especially when you hear it, preached. When he has sent to you a messenger and he is assembled you in the public worship and he says that he himself is addressing us from heaven.

Let us interact with him. In the preaching of his word. A full ministry will also include. The teaching of his word. He says, I kept back. Nothing. That was helpful. But proclaimed it to you and taught you. And hear the word is a very specific word for instruction. Uh, for teaching truth content.

The truth content of the Bible, must be arranged and conveyed. And the the faithful shepherd, whether we're talking in the congregation, or the home, should seek to do it as well as God enables him to do in such a way. That those who are underneath him are learning our understanding.

Are growing in their understanding of the doctrine that the Bible teaches. The Bible is a theological book. Yes, it's a personal book. But it's also a truth. Book. And if the truth content is being arranged and conveyed, not just proclaimed it to you now. But in verse 20 also and taught you.

Then we ought to seek. To assimilate and adopt. The truth system. That the Bible. Teach us. And God's providence to us. We had the perfect verse for that already in Second Timothy chapter 1. Uh, today. What this means is. That. Yes. In your home day by day. In your Personal worship your private worship.

Uh, personal devotions, whatever you call it. Uh, that There ought to be thought and meditation and study. You ought to be interacting with God. But you also ought to be shaping your mind. Filling it with truth understanding how those truths fit together. But notice. That this is talking about public ministry.

Uh, proclaimed and taught not just from house to house but also publicly If the Lord Jesus has appointed to us pastor teachers, not just apostles, prophets, and evangelists by whom. He is given us the Scriptures, but pastor teachers by whom he addresses us from the Scriptures proclaimed, it to you and instructs us from the Scriptures and taught you.

Then we must avail ourselves with of those whom he has sent. You may look at the preacher or the teacher and you may be more uh for you may be further along and grace Especially if you have walked with God faithfully and sat under the means of grace for decades.

Uh, longer. Then, the preacher has But you do not look and say this man. Is wrong about many things and inconsistent in. In many ways and therefore, i don't need a preacher. You might have. An unconverted preacher. God, forgive us and god help us. There are many of those And if you are, Concerned about that for your preacher.

How you should cry out to god for him. Rather than indulging a sincerous and rebellious. Spirit against him. But you cannot say i don't need preachers. And you cannot say i don't need teachers. Because jesus sent you preachers and teachers. And we must not be wiser than god. We must not be so proud as to say, i don't know, i don't need what jesus thinks.

I need. That is not the way a heart or mind. That thinks it needs. Jesus. Reasons. And so, yes. In order to Grow in your understanding of doctrine, you should study your bible and you should think about it and meditate upon it and dependence. Upon god, the holy spirit asking him to give you that understanding, which no amount of intellectual ability can produce But you should also receptively sit.

Under teachers him, the lord jesus has appointed. Which means to put it bluntly. You should be presbyterian. There are many different ways you could call. Uh, Churches that hold to the doctrine that we hold. There are many churches that go by the name reformed. In the Dutch reformed stream and the German reform.

Uh, stream and so forth. The word presbyterian refers to the fact that the lord jesus shepherds his church by elders. By Presbyters. It is a submission to him. And saying yes lord this is the way you lead me. This is the way you oversee me. This is the way you address me.

This is the way you teach me and i seek to make as good use as i can independence. Upon the holy spirit of everything that you have provided because you are my lord. Presbyterianism not to be an option. It ought to be a Conviction.

Requires receptively sitting under teachers, whom the lord, jesus has appointed. He said, well, i don't need i don't need administer. I can Study the bible on my own. Oh, Can you? Well, when you study the bible on your own, We want to turn to it now, it'll end up taking too much time.

Do you come across passages like ephesians 4 11 through 14? Because someone who studies the bible on his own faithfully. Will eventually run across these passages that teach him that he cannot just understand the bible on his own. Not because there is some kind of ecclesiastical hierarchy. There's a lot that tyranny of the expert or the tyranny of the church officer.

But because jesus teaches me through those people, This was his idea. And he's the only one who can fix my brain. So that i don't continue stuck in all the errors that i have believed some of which i believed before i got converted, some of which i very sincerely believed that the time or in the year's after i got converted but we're a mess.

And the lord jesus. Has given us. Teachers. These teachers are very necessary. As ephesians 4. Describes for the stabilizing of them that they wouldn't be taken in by the deceit and trickery of men. When? Paul. Gets further along in the In the passage. He says, i know this that after my departure.

Savage wolves will come in among you. Not sparing the flock. So that's people from the outside, but also verse 30 From among yourselves. It's talking to the elders of the church. Men will rise up speaking perverse. Things twisted things, crooked things. To draw away the disciples. After themselves. In teaching your minister or your elder is an educator.

He instructs. He explains, he communicates doctrine. He corrects wrong ideas. He shows you how one bible passage is instructed and informed by a dozen other Bible passages. So that you will be you will grow into a right way of understanding the bible. You can use the word hermeneutics if you want.

We'll just say all right. Way of understanding the bible. Hermeneutics is a good work. Why? Because it understands that the bible is something that can be twisted. Like these ephesian elders were going to do after paul was gone and like peter says, many people did with paul's letters and with other scriptures.

And so you need to be taught, you need to be instructed. You need to get better at bible exposition. You need to get better at systematic theology. Because these are ways by which god protects your mind and god protects your heart and keeps you from being let astray. And the elder or minister that says well, you know, Theological interest is on the decline and people don't like hermeneutics or exposition or systematic theology.

Yeah, let's Let's shorten the sermons reduce the number of classes. Let's do small groups. And a point. Uh, you know, the Forgive me? I don't mean that you're all blind. But let's let the blind lead the blind. Or the, let's let the uninstructed instruct one another and No, the the lord has given away of recognizing those whom he has called to teach in his church.

And, And recognizing that he has called those specific men to teach him that specific church. The recognizing of elders and their qualifications. And the the connection between the activity of god, the holy spirit. Uh, in what he does, in particular men, that is part of trusting the lord jesus christ.

Your elders or your elders because jesus has given them to you. And the church needs to function in such a way that that is demonstrable to the people in the view. It's difficult to come. From. Extended period in the, in the history of the churches in america, in which elders.

Elder has basically been a popularity context or a worldly. A worldly success that we hope will translate into. Church, operational success. Uh, Pattern. It's difficult to get from that to. Here's first Timothy 3. Here's titus 1. Jesus told us how to recognize those whom he is going to use to lead us and to rule us and to teach us in the church.

And one of the things. That we can do then is exercise patience with one another and submission to christ. We won't go back now to first peter five but that sermon from we could go Midweek meeting and the introduction introductory portion to last week's sermon become actually. More important.

There is a body of knowledge that, every christian needs. And the lord's way of giving it to them is not merely or even primarily. Through personal study. It is first. Through those whom he has given to proclaim it. And to teach it. This is a duty then not only of church shepherds, But home shepherds.

We're going to see this in a moment when we get from in publicly. When we get to, In publicly, and from house to house. Uh, but the home must have preaching and teaching. The father, the husband. Must instruct his family. In the word. But he must do. So in a way that does not remove, or Ignore.

The aspect of personal interaction with god in the word. It is a significant task. That we have men. There's a significant task. That you are, probably we hope called to Boys. Young men. But you are going to be called. For decades in your life as one of the great works.

Of your walking in this world in union with christ until you fall asleep in jesus and go to be Uh, go to be in gloria, great part of your life. Will be bringing your family before the face of god. Not just doing religious exercises. But bringing your family before the face of god.

So that They understand that what you are doing. You are doing because jesus has put you there for them for that reason. This makes submission much easier or ought to. It doesn't take away the remaining fleshliness, dear wives. But it ought to help you. In submitting to in listening and participating in family worship led by a man whose faults, you know better than anyone else on earth knows.

And yet, if he has been placed in your home, To bring you before, christ's Face to bring you before god's face in christ independence, upon the holy spirit, surely for the sake of your redeemer and in a in dependence, upon and submission to your god. You can yield up to that.

Now, we're Uh, sorry we're taking applications from the second half of the sermon. Um, The church must have both preaching and teaching. There ought to be doctrinal instruction. This is one of the purposes of the catechism. And by that, i mean, the larger catechism. The larger catechism was. The assemblies pattern of sound world's provided for adults.

The shorter. Catechism was provided for children and those with learning impediments. It was. Oh, what do you call it when things are Accessible to the lame or accessible to the blinder. Disability. Yeah, whatever those things were. Yeah, it was recognizing that people have different abilities. And disabilities, and they're given by God.

And so here's a shorter catechism that that yeah three-year-olds and 30 year old imbeciles like some of us are Uh, can make good use of.

But we should be. Uh, we should be trying. To understand the bible as a system. You know, many of us. Even those of us who did devotions and grew up going to church, went to to bible school. Some of us even Uh, you know, we did bible quizzing memorized entire books.

Uh, some of us were responsible, we had the whole book memorized for the 48 hours that they That the match of the meat was going to be But many of us came into our adult christianity. Not having a grasp of what the bible is a whole teaches. But god has called us.

He's called us elders in ministers. So to equip congregations. That they understand the teaching of the bible as a whole. And certainly we who our parents do not want our children. Leaving our home. Without having a grasp and understanding. Of the system of doctrine that has taught in the bible.

The ability to take every new thing that they learn and grow in. And put it in its proper place in how it all fits together. There must be preaching and there must be Teaching. The home is a training ground. Where a man builds, not only the character of an elder, but the skills.

That our need that are necessary for an elder. And, The fruit of ministry and the home is one of the ways by which we come to recognize elders. Which is why. Fathers and husbands are not the only ones who minister to households. And that brings us to the second.

Um, The second point. That a faithful. Uh, ministry of the word, a full ministry of the word by the elders, and ministers of the church by that pastors elders of the church. Will be both in the assembly. In the congregation. And from house to house. So now we're on the second couplet.

The first couplet it was, but proclaimed it to you and taught you. The second couplet couplet is publicly and from house to house. Now it's it's not difficult to see. That. This refers to the two

institutions that the lord has given for his worship and for his discipleship. The state must be submitted.

To christ, but it is not a worshipping institution. It is not a discipling institution. It is for rewarding the good and punishing the evil. It is for rendering judgment. But, the discipling and worshipping institutions are the church. And the household. Here publicly or in the assemblies. And from house, To house.

There are two great institutions that the lord has ordained within which his word is ministered. The apostle reminds the effusion elders of his own exemplary ministry. He says, i taught you publicly and from house to house. Now, what is he teaching them that they must do? They must also proclaim and teach, and they must also do it both publicly and According to households.

Publicly and house. To house. His ministry, neglected neither one of these institutions. Their ministry must not neglect. Either one. Of these institutions. So first, he preached and taught publicly. In the church, openly for people generally. This is especially an element of the public worship of god. As believers gather.

There to hear the lord jesus declared god's name to, to them as his brethren, hebrews grew verse 12. In the public worship of god. Psalm 95 verses one through, seven. Come let us worship and bow down and so forth. It's public worship. But, Having having gone through the joy and exaltation of public worship and the Humility.

And reverence and intimacy and nearness of public worship in the first seven or so versus of that psalm. David whom the writer of the hebrews tells us wrote it, and he's not in the super script for Psalm 95. Uh, david. Uh, prepares us to hear the last third or so of the psalm and that in public worship, we are to hear his voice.

With receptive hearts, not hardened hearts with focused hearts not wondering. Hearts. The public worship service is a preaching and teaching worship service. And that was true, even in the time of david. Even when they had all of those sacrifices to get through, they had all of the extra stuff.

That god has superseded in christ that looked forward to him. How much more now? When you and i did not have to. Perform. Physically challenging bloody offerings. Uh, to To get the assembly going that has been consecrated. This worship assembly was consecrated once for all by blood, that was shed, 2000 years ago.

Outside the city of jerusalem. This public worship service is openly for the people generally. And so there's a preaching and teaching ministry that cannot come home with the same closeness as the second part. He taught them, he proclaimed and taught them publicly, but he also proclaimed and taught house to house.

Or as we have mentioned, several times already. Uh, what's being translated from house to house is more literally according to households. And that means not just location, but application. It would be inappropriate. In most cases. Um, You have to remember. Uh, what paul did with yodian syndicke? But it would be inappropriate for.

Uh, me or one of the other elders in the pulpit. To start addressing individual families, but things that we have observed that this particular word applies to you. Uh, you may feel like that happens. In the public worship from time to time. And that's for two reasons. One, it's jesus by the holy spirit who addresses you and often.

He brings things home in a very personal and individual way. Uh, the other is. That sometimes in those things that the congregation needs to hear. Generally, the reason is because there are many households in the congregation that need to hear that specifically or many individuals in the congregation who need to hear that specifically.

But that sort of ministry isn't done. Isn't complete if it's only done in the assembly. Is also done according to households. Now, this does not necessarily mean that it has to take place in your living rooms or your dining rooms. It could take place in the pastor's study, it can go much more quickly.

If it takes place. In. In one location and the elder, or the minister who has having the visits receives people who have appointments and so forth, but what it does mean, is. That we're not just treating all of this as religious exercises that we're not applying personally. Specifically to each of our homes.

To each of. To each member of the flock. The lord's word ministry. Uh, by the elders of the church is supposed to meet. And that is, Difficult, isn't it? Something that Um, A minister who is theologically committed to it. If he comes to a church, Where they have never had it before.

And they are skittish. He ought not say, well, That's okay, we'll find another way to do it. It's Jesus's way of doing it. Such a minister ought to repent. And start proclaiming and teaching. According to households. It is always been the duty of husbands. To conduct morning and evening, family worship.

The elders of the church are finite. In number, and finite in their own abilities and time. Uh, it is not their job to be in the home every day day by day. It is the husband and fathers. Uh job to attend to that ministry, when they rise up, when they lie down, when they go out when they come in.

Bathing his wife by the washing of water, as but with the word as as, with the washing of water, bringing his children up in the discipline and instruction of the lord. Day by day. Men are to lead their family through the word of God. And week by week men are to bring their specific family to the public worship.

But they're also. To make application of what they hear and read in the public worship to their specific family. Exodus 20 verse 10. When? When the lord is, is giving the fourth commandment And he reminds us that it's a covenant. There are those who have covenantal responsibility, to those who are under them.

You know, you're you're, uh, Your beasts, your donkey and your Cattle are not going to know. Uh, what the sabbath is and they are unable to enjoy God. But they are creatures. And there ought to be something in what happens in their life that shows that they exist for the glory of their their creator.

And so, even your animals Are not to. Are to be given. Not to work on. The sabbath. But when you talk about sons and daughters and man, servants, and made servants, they are not animals. They have been given the sabbath as a day that has been consecrated set, aside unto God as holy for the purpose of them being blessed in God.

And the head of a household has sabbath keeping leadership responsibility. And part of that responsibility is to bring his family under preaching and teaching that has given generally in the public assembly. But then to bring it home. You know what an encouragement it is. When the minister hears about The family that makes use of its drive home and if your drive home is two minutes, I understand.

Different people are just going to have to be encouraging in different ways. What makes use of its drive home? To have some application. Of what we learned today. And how that informs what we believe and how that's going to direct what we are going to do. There is an according to household principle, even That is the duty of.

Of the father or of the husband coming out of an application of The public worship. But the apostle here reminds the elders of his own ministry to the households. In other words, that which The dad. Is doing with his family. To enrich his families, use of the public worship.

Has as its corollary that which the elder does. With. The man's family to reinforce to support the dad. To remind them that their husband, their father has been given to them to lead. You know, it feels awkward, but keep on doing it. Encourage him, thank him. Help him. Organize organize, the, the duties of the household, and in such a way that that you free him up more to do this spiritual leadership.

The elder of the pastor comes, and he asks, Uh, Well, he asks the the the dad or the husband in front of the family. You know, where have you had your, your family in the word lately? And He tells him this is why you let people know ahead of time.

So that they can hurry up and repentant. And do better for a little while. But he congratulates the, the father on leading his family and that that's a yes that's a wonderful doctrine. Yeah, and encourages the the children and what they have learned from their daddy recently. Any strengthens them or he gives them.

Yeah. Something additional uh, to to continue the families conversation and learning and whatever the The, the thing is, and you You get the idea. But this going from household to household and providing motivation and it's motivating to know that someone's going to come check on your house. And accountability and support and reinforcement and encouragement.

This sort of ministry, sounds very strange to us. We live in a day, in a time where this sort of according to households ministry has fallen off. In fact, there are some churches who Whose discipling ministry is built around small groups. And they think that man invented it some 40 or 50 years ago.

God invented. Small groups. They're called families. They have built-in leaders. And the built-in leader of the small group has got appointed facilitators and helpers called pastors elders overseers. In the bible.

There have been times. When? Uh, when this ministry, that christ is appointed has been recovered by reformation or Has been recovered for reformation and god brought reformation through it. And that's because reformation is just another word for recovering, things that the bible says, but we have fallen out of practice of believing Or doing.

This pastoral visitation this household. According to household ministry. That here is the The other half of the public ministry. Has been much blessed in such times. And may the lord give us. To recover this, according to households ministry. That we might seek from him the blessing. That paul. Was praying and charging these ephesian elders.

Uh, for As he was sending them back to Ephesus. God's word here. Calls this according to household ministry, part of those helpful things. Of which the apostle had kept nothing back. And we, Should want to have none of these things held back. Or kept back. And so the lord helping us We will seek to do this according to his word.

As well. And as much as we may, We say that the lord is our shepherd. We say that our help is in the name of the lord. Well, if our lives are to say what our lips say, Then, let us. Keep nothing back that he has given for our help in the ministry of the word.

Let us look to him. In both preaching, and in teaching. And let us do. So both publicly. And from house to house. Let's pray.

Father, we thank you that you Have kept back. Nothing, that was helpful. Indeed, you did not spare your own son. But you gave him up for us. All Let me, thank you that we may have confidence in what you are doing. The together with jesus, you are giving us all things.

But we pray lord. That one of the things that you would now give us. Is the help of your spirit. That we would not leave anything out of what you have told us to do. But that hoping in you to make it effective, That we would have a full ministry of the word in the congregation.

And in the homes. That we would have both preaching and teaching. In both places. That you would make us to receive the word personally. And to increase in our understanding of it doctrinally. And that you would give us. By your spirit. All of the riches that are in christ for us.

Through the means that you have appointed. For that work, where we ask it in jesus's name. Amen.