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Acts 20 verse 21. These are god's words. Testifying to Jews and also to Greeks. Repentance toward god and faith. Toward our lord, jesus christ. Amen, the sense. This reading of god's inspired. And a narrator. We rejoice that he meets us in, and Blesses us by the preaching of it, please be seated.

We're coming to an end of a sentence that Began back in verse 18. The apostle, hurrying to jerusalem. Uh, yet wanting the Ephesian elders. To come and meet him closer to the coast out at my latest. So that he might give them. One last interview, one last charge. So that he might.

Give and receive as we see by the end of the chapter. Final hugs. Final kisses with tears. In this world. And yet, desiring, most of all. As we can see, by the bulk of the interaction. From verse 17 to 38. To give them a final charge. For their ministry.

That the ministry that god, the holy spirit has carried him in. Among them. That the same spirit. Of the same christ. Would carry these elders in the same ministry. The ministry that has continued for us, For the church, wherever, The lord's. Redeemed gifted. Cult. Ordained installed men have been properly recognized and minister according to the word of god.

And he's reminded them, much of his own ministry, which is An example to them. But particularly in verses, 20 and 21. He's been, reminding them. How he kept back nothing helpful. And we can hear there, the implication. That if their ministry is not like this and This one that he reminds them of in verses, 20 to 21.

They will be guilty of keeping back. That, which is helpful. Something that we always recognize in our own life and our Ministering to others. Uh, That all the fault belongs to us. And all the good and all the fruit, any good or fruit that there is Belongs to god.

And so, So he says how he kept back nothing helpful. And then we've seen that there were These four couplets, the last two of which we have today. Each of which covers an aspect of the ministry that must be fulfilled. In order that We not be crippled. By our own negligence that we not lack help.

Whether by the failure of Those who are in the ministry. To cover these four ranges, these four gamuts, these For aspects of The ministry. Or. Last we be crippled by our own negligence in sitting under and receiving. Such a ministry. And so the first two couplets we heard last week.

Proclaimed it to you and taught you. That the minister must both speak as an ambassador. Pressing the claims of the lord jesus christ. Claims that are Wonderful, and glorious and saving and comforting, and gladdening and assuring. Because of who he is. And yet claims that remind us. That apart from him in ourselves, we have none of those things at all.

But not just pressing the claims not just speaking as an ambassador. And not just then. From the other side, hearing, The ambassador of christ. And receiving the claims of the lord jesus. But, Also, ministering as an instructor. One whose duty whose job it is. To convey and store the minds.

Of the people. With a collection of information. Teaching a system of doctrine. From which As we'll hear in a couple weeks time. Lord willing verse 27, Nothing. Is to be left out. And so that was the first couple of my second couple, it was publicly and from house to house.

That there is that preaching and teaching that happens in. The assembly. And which we realize the Corporate nature of the people of god. That he has a bride, not a harem. One bride, the church. And, There are these general glorious overarching truths about him and changes differences that he makes that apply in all of his people.

And, And the priority, then. On god, even. Uh, of god on the public worship assembly. Even one we heard just now as we read and sung, in our ordinary moving through the psalms, That the lord loves the gates of zion. More than all the dwellings of jacob. That all the family worship put together in all of the households of all of the people of god.

Is not to be compared. To the public assembly. In which god displays himself in christ who provides in a unique way. Over that assembly. Which becomes later, the subject of the entire book of Hebrews, The lord jesus himself. More glorious than Moses or temple, or sacrifices, or priesthood or all of it put together for the entire time that it was in place.

Jesus by himself more than all of it. As the one who now leads from heaven. The public worship of god. When you don't forsake the assembling of yourselves together, On the sabbath, keeping that remains. On a marvelous thing. There is this public ministry. There is this gathered ministry. And yet the house to house.

Or, as you remember, i hope from last week according to households also must not be left out. But there is the day by day preaching and teaching, as it were ambassador and instructor role that on a daily basis. Belongs to the husband, the father of the head. Of the household and yet, Not infrequently.

But regularly. They're ought to be from from these ephesian elders when they go back to Ephesus. Just as there was from paul during his time in Ephesus This according to households ministry. Where he does this? Fulfills. This ambassador role in this instructor role. Uh, with a particularity. To the household.

Not just a particularity of interaction. But a particularity. Of application. And so there are, those were the first two. A couple of things that must not be left out. That the the shepherds ministry. In the preaching and teaching publicly. And from house to house, it must have all of those things or else he will have as verse 2 says.

Kept back something. Helpful. And then he describes two more things by way of two more couplets. Describes many more things, but Two more ranges here and these two couplets that are before us this morning, And hopefully afternoon. The first one being. Testifying to Jews and also to Greeks. And there's A marvelous.

Comprehensiveness then of, to whom, Uh, he ministers something that comes from the history of god's redemptive work, something that comes from the universality. Of his electing love. And work of salvation. Jews and also greeks. And then the last couple it Repentance toward god. And faith toward our lord jesus christ.

That the The content. Of that, which is pressed. In the role of ambassador. And that about which he Uh, instructs or teaches. In role of teacher, can be summarized in the phrase repentance and faith. Repentance and faith. And so we hope this morning As we consider the ministry to which the lord has called the shepherds that he places among us, Remember in the

Church of god that has been bought with his blood verse 28, it is the holy spirit, who puts these elders.

In the church to oversee by shepherding or pastoring. And so all three elder, bishop pastor? These are all the same. Uh, office aspects of ways of talking about the same office in the church of god verse 28, but What is it that they are supposed to do and how then are we supposed to respond?

And we'll consider the portion that we have in verse 21 in these three main ideas. First, this word testifying That there is a tone there is an attitude. There is a qualitative character that should accompany this, preaching and teaching publicly and from house to house. Testifying second. And Second to jews and also to greeks.

And third. Repentance and faith. And it's not important that you Memorize the outline or remember the outline. It's not necessarily important. That you remember every truth. That is proclaimed. But Hey, as you meditate and study later, having interacted with god. Now, It may help you to think of it under the three words witness, World.

And word. Witness. The seriousness of the testimony. In the ministry of the word. World. The universal applicability and free offer. Of the ministry of the word to all. Witness world. And word. The divine scope. And focus. Of the ministry of the word. Particularly in our responding to god himself.

Particularly in our responding to god himself. So, witness world and word. First then. Witness. He describes this. Proclaiming and teaching from verse 20 under the word verse 21 testifying. It is a word that means witness. It is a word. It is a verb that has the the bulk of the idea in common with the word martyr.

In fact, if you wrote Greek out in english characters, you would be able to see the word martyr in the middle of this word. And it is a great testimony, isn't it? When someone is martyred for the faith. When with his life and willingness to die. He says god is the supreme reality the end and purpose and glory of all things.

Dying for him. If that must be is worth it, because he is God. He testifies he witnesses to the glory of the lord jesus christ god who became man. He testifies it, he witnesses To the wageness and the majesty of the righteousness of christ that has been crounted for him and given to him and the fullness of the sacrifice of christ.

That he's not afraid to die. He's ready to stand before his maker. All of his sin is washed away. All of his guilt is removed. The blood of jesus has given him a free conscience before God. And so, he's been able to live knowing god as his father, and he can stand before the judge knowing god as his redeemer, How often those who have been martyred for the faith have given great testimony to the gospel?

With the seeming easiness gladness welcoming. With which they have left this world behind And gone to the reward. Gone to sinlessness gone to sorrowlessness gone to joy. And they have given testimony. To the wages of god and the wageness of christ and the wageness of the blessedness to which they go, the greatness of the redemption, the greatness of the happiness into which god has brought them by that redemption.

It is wonderful. When someone is well martyred for the faith. This is something many phases have had many different markers. Haven't they? For people who die for all sorts of Religions and philosophies. But none die. Like a martyred christian. Embracing great and glorious realities. So that all who see and have not christ.

Know that here is one who has something infinitely. Greater Than those who are observing. The death. Well, there is a similar weightiness that belongs. To preaching. There is a similar weightiness that belongs. To faithful preaching and teaching. There ought to be a similar weightiness. That belongs to our leadership in the home, a husband with his wife.

Perhaps awkwardly because he's a sinner and she knows it better than anyone else on earth. But how great is the god before he whom he is bringing her. And how great is the christ who has redeemed them? And how great is that redemption? And how great is the blessedness to, which he brings him?

First of all, Which gets him over the hump. But then her Which he relishes for her. If you loves her, Particularly if you loves her as christ loved the church, And as looking forward to that presentation day, The last day and he presents his bride glorious without spot the wrinkle or any such thing.

And with that before him. A husband not to testify. Give witness. Than the worship in the home. The ministry of bathing, his wife with the word as christ beads his bride with the word. The ministry of bringing up his children. And the discipline and instruction of the lord. As the lord jesus.

Also. Presses home to us by the spirit. And makes us to know. The great majesty. Not sadness. When we say solemnity, We do not mean. Morose. We mean waiting and heavy and glorious. Heaven is a solemn thing. Even though, heaven has the glottest, The most joyous thing. We will ever know.

Because he himself as the heavenliness. Of heaven. And so, even in using this word, When paul says testifying there ought to be flashing back now in the memory of these ephesian elders, what it was like when this man stood before her them and spoke these truths as if by comparison to anything else, god and christ and the gospel redemption and everlasting blessedness Are are the only thing that matters that anything else only only matters in in a derivative way in a way that participates and how great does the god who has given us these things or how great is the god who is called us to these things.

And so forth. That here came a man, preaching us testimony. And the spirit. Give them to hear. With weightiness. That heaven was opened. The veil was lifted. They saw the glory of god and the face of jesus christ, that didn't just merely. See that there was a man before them upon whom having experienced.

God made his face to shine. Like had happened with mostos but now in in the the testimony of the apostle and the hearing of that testimony with spirit given faith and waginess by those who heard him. They knew the glory of god and they knew that that glory had come in jesus, it shined in his face.

When the place that it had shined in his face, second corinthians 4. Was in their hearts. You see what paul is saying here? He's saying when i, when i preached as An ambassador and pressed the claims of jesus on you that way. And when i taught you as an instructor and i taught you the details, the truths, the ideas, the doctrines by which you increased in the capacity, to understand who it is.

That makes these claims upon you and to understand what it's like to respond to him in the life. You had this experience of a man giving testimony of god. Well, the spirit also testified in your hearts. But it isn't that one time thing. That you look back to and say, wasn't that marvelous when we had that once?

Oh, i wish i could feel it again, maybe. When i get to heaven, And it wasn't just on the lips of and in the ministry of an apostle, With this marvelous conversion that he had had on the Damascus Road. But now, he's Speaking to them, as one who has modeled for them.

And he's urging them, encouraging them, teaching them pressing, the claim upon them to go back to Ephesus now and the holy spirit poured out by christ, ministering through the servants of christ would do the same through their ministries. You'll do it over and over and over again. Because we so quickly lose.

The awareness, the sense of the glory of our god, the glory of our savior, And yet he is glorious. And his work is complete, his atonement as bike. Doubt, all of our sin. His righteousness, has perfected, our standing before god forever. And the life that we live. We live not just as a Doing better because we know better now.

But we live in fellowship with him, the expression of his life in us. Because that's what your church needs. Because it's not yours. It's the flock of god, it's the flock of the lord jesus. This is how he shepherds them. You can imagine by the end of the conversation.

Because during the conversation, he's going to say, not only that that they need to minister and all of these ways, because they're going to be savage, wolves who attacked from outside. But also because they're going to be Self. A granddising self. Exalting elders who rise up and try to make the, the people like them better.

And so they're going to speak in a different way and talk with a different way and speak in different ideas. And there are going to be members of the flock that go after them. Instead of after the chief shepherd, our lord jesus christ. These urging them to go back.

And preach and teach. As those who give testimony. That the majesty of god would have proper place. And the ministry of the word. And then, Teaching them, of course, they have received it. They now are to teach the the flock in emphasis to receive it. That the majesty of god would have the proper place in our heart, and our mind, as we hear, The ministry of the word.

As we said under, The ministry of the word. Because before us is not just an instructor. But he is an ambassador. And he gives testimony. Because the subject of what he preaches and teaches is not himself. But the living god and the gospel. So, that's the The first word there.

And then these last two couplets. That this is the word of god, but it's all of god's word, which we'll see in the second complex. Repentance and faith. To all of god's people testifying to Jews. And also to Greeks. That there is this free offer of the gospel. Being a Jew although the Jews have rejected the christ.

Generally speaking, not not exhaustively speaking when people start talking that way, paul raises us in and says, wait a minute, aren't I a Jew? I have not rejected christ. Although the Jews have rejected christ. Generally speaking, the gospel is still for Jews. And although, the greeks did not have The word of god.

The gentile nations did not have the word of god. What advantage has the Jew? Most of all he has the oracles of god, says the apostle in romans. But although they didn't have the covenant, they didn't have the oracles, they couldn't claim the fathers. Genetically speaking going going back to abraham there was so much that they lacked and yet the gospel is still for them.

And not having had all of these things they hear christ in the salvation by faith that the whole bible had always taught in the Gentiles embrace him. Whereas the jews you had all these things treated it as if it was by works. And not by faith. And so they stumbled over the christ.

When he came And yet the gospel is for all of them. Why? Uh, why is it? For all of them. Well, because this has God's plan. To save from all of the nations. That it would be shun that there is There is no group. From the From the seed of the woman.

Uh, but there is no group of humanity from which god would not save of the seed of the woman. When he promised that that Eve would have offspring and that, from these offspring would come the single one, who would crush the serpent's head. And, and you remember, That there was the those who were children, not just biologically, descended by blood from from Adam and Eve.

But there were those who were children by faith Who joined father, Adam and looking at, at the woman and saying, mother eve, the one, who from whom the the seed will come the seed. Whom now we call the christ will come And they hoped in god's promise, to destroy the devil and what he had done.

And that line, of course, was But was traced down. Not through able because the the seat of the serpent, Kane murder table, but God appointed another set. And, And that line came down from Seth and there was the line from king. And yet, what happened? Instead of being two racists, There are.

Two races. You know, there's one human race all an atom. But there are two races. There's the, the ones who are in adam and the last atom. Whom we've been calling seed of the woman and There are the ones who are Only in the first atom and they don't repent of their sin and they don't believe in jesus christ.

And they, and they're supposed to be an enmity between the two. And yet. That enmity was not maintained, was it? And you had the two intermingled. Genesis 6. So that Things got so bad that there was one believer left. And the whole world. And Noah. His grandpa and his father, probably as well, but the lord mercifully.

Removed them the year before the flood. And then after the flood and the line of noah and he comes to Babel and what has happened by the time you get to Babel All of humanity is united again. Is the unity of humanity, a good thing. Not of a sinful humanity.

What a good thing in genesis 6, it wasn't a good thing when you get to Babel and what did God do? He gave sinful humanity, the merciful gift of disunity.

But he also called one. Abraham. And when he Bound himself by covenant to abraham. It was for the sake of all of the families of the earth. And so yes, the jews descend from abraham but the jews descend from abraham for all the families of the earth. And so, when paul comes to these Ephesian elders, And he says, i was testifying.

And he says to jews and also to greeks. You, you have to. You have to. Um, conclude that these men who had been under this intense three-year The several hours a day ministry of the apostle. Paul that we saw just a couple chapters ago. Of course, they had all the doctrine in, in Romans, and Galatians and especially in Ephesians They'd had all that doctrine even though not all those letters have been written yet at this point.

And they knew what he's saying here. He's saying there's a god. The the god whom we know in jesus christ. As god who offers his salvation to everyone, it doesn't matter who you are. It

doesn't matter what you've done. Even if you're from the people who have rejected the christ, even if you're from the people who have been in darkness for thousands of years, even if all of the sins of your mind and your heart and your actions, Have have violently and filthily rejected god, the gospel is still for you.

And that there are people in the church. Who still are either tempted, on the one hand to think that They are more savable by their background or ethnicity. Maybe there were from a covenant, family grew up in the church. Or on the other hand. Who feel like, The other people's advantages have really given them a great big head start.

And i'm an outsider. You know, both kinds of thinking right are incorrect. In first corinthians 12. You're neither allowed to say because they're not like me, they're not part of the body. Nor are you permitted to say? Because i'm not like them. I'm not part of the body. He comes here and he reminds them and he uses jews and greeks or jews.

And you know the nations includes all of the nation's sometimes in the New Testament, this happens especially in the book of Romans. He uses the word Greeks to refer to the nations except for the jews. The other. The whole rest of the other nations. But here he uses to Jews and also to greeks, meaning to everyone.

And what's he saying to these elders? Saying, make sure there isn't a single person, a single household in your congregation. That you don't preach and teach to letting them to letting them know that the gospel of jesus christ for sinners forgiveness. Is for them. And don't you let Uh your ministry be such that there's a single person or type of person or family in your congregation that you go back and you don't let them know that.

Jesus christ for sinners cleansing. And growth. And strengthening and gladness and further repentance and stronger faith. That he's for all of them. His word preached. Pressed by an ambassador is for all of them, his word taught. Given in instruction is for all of them. That these glorious of which you testify and witness.

That it's for every last one of them.

And so god, who offers the gospel? To all without exception. And saves. All Without exclusion. Yes, it's very technical. Explain it for you. He offers the gospel to all without exception. The words of another place. All, you know, preach the gospel to every creature. Now, there are some Who will not believe?

But it's a true and genuine offer to all of them. It is not god's fault. That in their sin. They reject the gospel. The gospel is to be freely, offered to everyone and it is a genuine offer. You cannot. Get to get to heaven. And stand before, god and claim that you are perishing, because Calvinism turned out to be true.

No, you're perishing for your sin. And if you heard the gospel and didn't believe, Your perishing. Not only because you did not know god. Second Thessalonians one. You're also in that case bearishing because you did not obey the gospel. You did not believe in the christ. Who was freely offered to you.

And you say but no one can. That's exactly right. No one can. And yet, god and his mercy. Saves gives life and faith and therefore justification in christ and union with christ and not just justification, and adoption and sanctification, but eventually to be made perfect. So that he's the firstborn among many brethren and he does that Without exclusion.

So there's no type of person. That he doesn't end up. Saving. And one of the ways that this is reflected. Is that? Congregations. True congregations of christ's church. Will have believers of all sorts of different kinds of them. All sorts of ethnic backgrounds, all sorts of family backgrounds. All sorts of spiritual backgrounds, all sorts of mental capacity, all sorts of emotional capacity.

All sorts of giftedness and interest and ability in varying earthly things. That means some of them are easier to connect with. Some of them are more difficult to connect with. Some of them are not like horse and mule. The lord has given them this. Soft-heartedness. And as easy to minister to them, they eat everything up.

Some of them are bitten, bridal christians. And the lord has to drag them along.

But the elder, The bishop. The pastor. Doesn't have the prerogative. To stick to the easy ones. Or stick to the ones that look and sound more, like he does. Whether we're talking from an ethnic standpoint or a demographic or interest. Standpoint. Oh, god's people. The ministry of all of god's word is for all of God's people.

It is personally for them because christ has saved them. Can you imagine standing before christ? And saying. Yeah, i know you saved all of them but these 80 percent over here were much easier so i Neglected, the other 20 they were too hard. I figured you could do it without me.

I'm not blasphemous. Are we not to follow the lord? In what he does. And what he gives us to do. Now, the place is Make them close to home. For some of us as when we want another in the congregation. You know, we don't have that big a congregation.

But surely each of you knows or That you don't know, everyone. When there are those for whom you have not prayed much, Maybe he prayed through the list. And you know, praise god, we can have that but It's not quite the same as it. Was having had a conversation.

Knowing what's in someone else's life and praying with the memory of that and the connection of that. You pray for one another. We have opportunities to do good, to one another. You know, when someone needs meals. And it's someone that you don't have a connection with. You know, there may be more of an obligation there.

That the way that we interact with each other in the congregation, Would recognize that the ministry to which the lord has called us among one. Another is for all of his people. But also a good reason, never, you know, not to have sent yourself from worship. Because every one of us, you know, this is this is your, your golden ticket.

Easiest way to do it. Because when we hear together, and when we pray together, and when we sing together, especially when we sing and you're admonishing, everyone else on the room, No, we let girls preach at our church. Well. We let them admonish the whole congregation several times, every worship service.

When they sing the word of god. We gather before him together and that public worship that, that forms in us that corporate-mindedness That. Is from the lord jesus christ to prefers the gates of zion to all The tense of jacob. And also means that each of us should take the ministry personally.

Yes, jesus means it for everyone else, but jesus means it for me. This is jesus's plan for me. To have not only the church but to have Elders. Whom he alternatively calls, bishops or pastors.

And to have the particular ones. That he has given me. Unless we have come into it unrighteously.

You have come into it unrighteously. We're we're sinners. But in a true church constituted according to the word of god. And Men recognized called ordained. We trust god, the holy spirit. That he's actually doing what he says in the bible and that these are the ones, not just the church members who've been picked out from me, but the church leaders Who have been picked out for me by jesus.

That also his first corinthians 12. That god has assembled the members of the body just as pleases him. And this is most needful for us to remember in those moments when it is certainly not as police as us.

It's a simple phrase, isn't it? But there's a lot there for these ephesian elders. You know, when paul writes the book of Ephesians, they still have a jew-greek problem. He's still treating that in chapter 2 of that letter, isn't he? When he talks about being reconciled to god through the one blood or the one jesus christ.

And that when the two become reconciled to him, they must become reconciled to one another. That that's how god has broken down the dividing wall of separation. Perhaps it's an encouragement to you to know that. If he's an elders at the ministry of poll for three years and they had the The.

The urgent moving final interview with him in acts 20 and they still needed Ephesians chapter 2.

For the whole world for every For all of god's people. Especially for me. Each of us needs to receive it that way, don't we? That jesus means this ministry for me. The final place, not just witness this language of testifying and world. The the third of the four couplets and verses 20 and 21 to Jews and also to Greeks.

But in the final, A couple of word. Just recognizing that his summarizing the whole of the teaching. In this last couple, it Repentance toward god. And faith toward our lord jesus christ.

I try. To stay away from. Um, References to film or television. So, if you are aware of Of the show. Forgive me. And if you're not, don't go looking for the show so that you won't despise me. But there is a cartoon in which there are two mice. And one of them repeatedly says to the other one.

What are we going to do tomorrow night? And the, the While their mouse answers, try to take over the world. And, You know, every episode is Hair brained schemes of Slapstick comedy between the two of them. But we had something. Like that largely in response. Not just to this particular verse.

Um, But to the whole of scripture as which is what this verse is summarizing, What are you going to do this week? Repent, and believe the gospel. What are you going to do tomorrow? Repent, and believe the gospel. This is the christian life. This is all the bible teaches.

There's, there's a lot of depth and there's a lot of detail. But at some point, The someone who's come under faithful, christian ministry starts to say. You know, it's really deep and it's really detailed and i know there's a ton of stuff, i don't know, but it feels like every sermons the same.

And it feels like every passage says the same thing. Well. There are unique applications and every sermon shouldn't be exactly the same. Unless he's preaching on the same passage every week in which case, You know, he's thrown verse 27, out of the window ahead.

But what we should always hear. We should always learn. What we should always do in response. Is repent. And believe the gospel. This is how he summarizes, what he? So solemnly testify, as he proclaimed and taught from house to house to all of god's people. Repentance toward god. And faith.

Toward jesus christ. Now, we do have Some advanced bible scholars in the room. Of single or double digit age. I don't think we have any triple digit. May the lord preserve us. Who can tell me? What the scripture is principally? Teach. Now, in the order, we find it here in verse 21.

It's what duty god requires of, man. Repentance toward God. And what man is to believe, concerning God. Faith. Toward our lord, jesus christ. Repentance toward god. Wholehearted turning from Myself and from the creature back to the creator. Right. That was the original lie from the serpent, to turn us from the creator to the creature and especially ourselves.

And we exchanged the glory of god for the creature. For men. And animals. And winged things and creeping things. Repentance is a wholehearted change of mind, turning of mind, turning of self back from everything else as our hope, and our pleasure, and the rules, by which we live to god, as our hope, and our joy.

Our purpose, our governor, our king, our instructor, Repentance. What duty god requires of man? And then faith. Knowing that god is who he has said. He is. And we'll borrow that good language too patterns of sound words. We've just heard and second Timothy are Are required by god, and a blessing to his people.

Yes, we are to believe that he is infinite eternal and unchangeable In his beings, wisdom power holiness, justice goodness, and truth. But we are especially to believe that he is father, son. And holy ghost. Who has communicated this to us? Supremely in jesus christ. And that when he was displaying himself, the triune god is displaying his triune character.

In the sun who became flesh. So that men has not seen god at any time. As long as you can say. Yeah, i've seen god he's triune. Did you know that? But the only begotten who's in the bism of the father, who is god, the son, the word that was god and was facing god.

From all, from all eternity. He has fully revealed him. And what did jesus come to do? Well, he did come to fully reveal god. But it also came. To seek and to say what was lost? Isn't that how he described his own mission? Or, as many of you. Maybe you're five, maybe you're 55.

To die on the cross for our sins. Yes. To seek and to say what was lost and so In god's revealing himself to us from genesis 1 to revelation, 22. And all of the attributes everything that we learn about who he is and what he is like the the center, the core of all of it is jesus christ.

That he makes himself known in the sun. This is why he describes the son as the word. Because he is the communication of god to us.

And so, the two things, The two things that that mark all of god's word that's can summarize everything that god teaches in the bible. Repentance toward god. And faith toward our lord jesus christ. Like we referred to second Thessalonians. One earlier. Those who will perish. Those are the two things they're missing, aren't they?

They know not god and obey not the gospel.

When so repentance and faith summarizes, the whole of the bible, notice that there's an action. Focus here. He doesn't just say the requirements of god and the truth about jesus. He says, repentance toward god and faith, toward our lord, jesus. You see, when you hear in the script and in the read in the scripture are here in the preaching or here in the teaching things that god requires.

You're not just hearing a to-do list. You're hearing about a person unto whom you do those things. Unto his pleasure for his praise. Responding to him. It's an action. Ministry. Not just an abstract ministry and the same is true about faith. If repentance is a redirecting, Of the whole life away from being having your life determined or instructed or compelled by anything and anyone else.

But first and foremost, having your life directed and compelled by god. Excuse me. If that's repentance, then then faith is a redepent of our whole life. Because, all the truth that god tells us about himself, especially in jesus, christ says, get out of yourself and into christ depend on him.

In him is all life in him. Is all light in him, is all goodness in him is all righteousness and when you trust in him, that's counted for you as righteousness, but that's just the beginning. Being forgiven of all your sins and made righteous before god. In jesus christ, is just the beginning.

Because the way you come to that, the the way God brings you to be forgiven and to be righteous is by faith toward jesus christ. Or as we see it in other places faith into jesus christ, In fact, this is what a christian is. You know, we use the word christian.

To use three times in the new testament. Uh, two of them were for sure pejoratively. We're for sure insults. Uh, begin that way. And one of them, probably I think is implied. And the word believer appears a little bit more than the word christian. But the word saint and the phrase in christ appears far more than any of those things.

Because if you are a believer in jesus christ, you are in Jesus christ. And this means you depend upon him for everything. Your faith is not just an agreement with a set of ideas. The ideas are important. God wouldn't call preachers and teachers. Government call elders to be a teachers in addition to preachers, if the ideas weren't important, but faith is not just an agreement with a set of ideas.

It is a dependence upon him. Whom those ideas tell us about, And so there's an action focus, and of course there's a divine focus. Because it's to god that repentance. This personally directed. And it's to the lord jesus christ. That faith. Is personally directed? If christ himself is the core of the display, shouldn't christ, himself be the core of the response.

And so, there's this. Tiny little word. It's not much. Longer in the original. There's this tiny little word that Um, that we have there in the last part of the verse Our. Lord. Jesus christ. Not just the lord jesus christ. But ours. He's mine. I am his. This is the wonderful covenant promise, given to abraham.

Abram at first and abram leader. I will be your god and you will be my people. This is the wonderful confession of the bride. Of god. And it is. The bride of god, not the bride of Solomon. And song of songs. And i know that because if i said the bride of Solomon, you'd say, which one there are a thousand And song of songs.

I am my beloveds. And he is mine. He's not just the king. He has my beloved, Says the bright. And this is how we Who are in christ through faith, know him, isn't it? He's not just the christ. Is not just thought, true and living god? He has not just the lord.

He has not just the jesus, none of you say it. That way everyone in almost every other culture. Says it that way. He is our Lord. We have been purchased by him and he has given us a guaranteed interest in participation in right to enjoyment of union with fellowship with himself.

He is ours.

And so the question, are you a christian? There's maybe more helpfully asked. Can you say? Of the lord jesus christ. I am my beloveds. And he is mine. And that's why. If he gathers me into a church and if it's his way, To set. Elders slash bishops slash pastors over me.

And if it's his way to have ministry in public and according to households, And if it's his way to have them both, press things upon me as an ambassador and instruct me in things as a teacher. And if it's his way to have in his church, all different sorts of people.

So that i'm keenly aware. There are lots of people who are not like me but he that's the way he has decided to assemble his church. That if he calls me to turn my whole life towards him in repentance and depend my whole life upon him in faith. Well, then that's the way.

That's the way i'll live. That's the way i'll grow. That's the way I'll worship. That's the way i'll serve. That's the way i think that's the way i'll feel. Because i am my beloved's. And he is mine. And then when you gather with the church, It's a one thing.

We all Have most in common, isn't it? He is ours. What you? You have the lord jesus christ, too. He has you too. Faith toward our. Lord jesus christ. Do you have him? Is he yours? Whether this entire ministry is yours. Amen, let's pray.

Our father, we see. The great difference. Between paul the pharisee. And the chief of sinners who's in raptured with christ. And we pray that you would. Continue by your spirit. Making the same difference. And us. That our hearts, our lives would be seized. By who jesus is? We thank you that you have.

Given in your word. The details. About the type of earthly ministry through, which you bring this about, And so, we pray that you would Give to us such a ministry. Help those who, You have redeemed and are still growing.

That they would. Minister, according to your word. Those whom you've called to that in. The congregation those whom you have called to that in the household. Help us each of us. And the role that we have as worshipers and fellow saints in the congregation, In whichever role you've given us in our home.

But most of all, we pray that As your spirit, gives us this kind of ministry and blesses to us, this kind of ministry. You would give us to know that we have you. Oh god, our lord. Because we have you in. Jesus christ. Who is our savior? And our king.

And in his name, we ask that your spirit Would work this out in us. Amen.