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Acts 20, verses 29 through 38. These are God's words. For, I know this that after my departure. Savage wolves. Will come in among you. Not sparing the flock.

Also, from among yourselves men will rise up. Speaking perverse things. To draw away the disciples after themselves. Therefore, watch. And remember. That for three years. I did not cease. To warn everyone. Night and day. With tears.

So now brethren, I commend you to God. And to the word of His grace. Which is able to build you up. And give you an inheritance. Among all those who are sanctified. I have coveted, no one's silver, or gold, or apparel? Yes, you yourselves know that these hands have provided for minus necessities and for those who are with me, I have shown you in every way by laboring like this.

That you must support the weak. And remember the words of the Lord, Jesus, That he said, It is more blessed to give. Than to receive. When he had said these things. He knelt down. And prayed with them all. Then they all wept freely. And fell on Paul's neck and kissed him.

Sorrowing, most of all for the words, which he spoke. That they would see his face. No more. And their accompanied him. To the ship. Amanda sends this reading of God's inspired and inherent word. We look to Him now, to Bless the preaching of it to His glory and our good.

Please be seated.

And then they all left freely and fell on Paul's neck. And kissed him. Sorrowing, most of all for the words, which he spoke. That they would see his face. No more.

There is something that someone who believes in God values, most in this world. Someone who comes to the Lord and As the psalmist does and psalm 16, And so he has no good apart from God. If God is all good to us. Then that which is most precious in this world are those who are made in His image.

And even among them. Those who have the same. Value. That God Himself is best of all and more than everything else put together. So that the godly ones in the land, the saints, and the land. He follows in psalm 16. Those are His delight. This is the delight of a believer.

Someone for whom God has turned our ungodliness and their unrighteousness on its head. So that we have come to worship the creator instead of the creature. Not just to acknowledge Him as God, but acknowledging Him to give Him glory. And to give Him. Thanks. As those who have seen the righteousness of God revealed from heaven, for those who believe in Jesus Christ.

Having swallowed up and put away the wrath of God, that had been Revealed from heaven. And so believers delight in God Himself. Most of all. And then in those who are made in His image, but especially Especially. And one another. We enjoy seeing one another's faced. Even the apostle John.

Writing under inspiration of the holy spirit. Said we're going to leave some things out. The scripture will be full complete without them. But i'd rather talk to you face to face. Twice, at the end of Second, john. And then again, at the end of Third, john.

And so, this passage in In a puddle of tears. And kisses. Because these, who, Love one another. So dearly for christ's sake. Will not see. One another's face anymore in this world. Then seen each other. All that often recently. Has been a little while since he spent the three years in Ephesus.

But still, there was always Excuse me. There was always the Anticipation of when the apostle Paul would be traveling through the region again. As we've seen an act, he couldn't help himself. For him, the idea of traveling was not sightseeing but church seeing Going everywhere. He could to stir them up with such encouraging words.

As through many tribulations, we must enter the kingdom of god. But now they would never see his face again in this world. You know, that day is coming for for each of us. With one another. That day is coming for you with your family that day is Coming for us.

This pastor and congregation. One of the things that i often say in my own family, Is. Worshiping god together considering his word. I urge them not to be left out when we enter heaven. So that when we have to say goodbye to one another, In this world. Although there may be a puddle of tears, and there may be a puddle of kisses.

It won't be a goodbye forever. We'll see each other again in the next world. Where there are no. Goodbyes forever. When they continual anticipation of enjoying god together, If we delighted in one another and the knowledge of god, now in this, this life and this world, how much more will we enjoy?

One another each. Having been conformed to christ. And it is in desire to see them in the next world that the apostle. Closes this. I'm sure that as we were reading and as we lingered over the various, Uh, words and phrases in the passage, you heard. That this really could be five or six more sermons.

But it is this that he's aiming at from verse 29, through verse 38, That the savage wolves would not have their way. That those who those men who had arise up from among the elders of the Ephesian church would not have their way. That there would not be those who appeared to be sheep, but end up devoured.

Those who would say. Lord lord. But as they followed someone whom they thought was a sheep was wearing sheep's clothing. Turned out to be a ravenous wolf. They come to the last day. And here, the lord jesus say, I never knew you. Depart from me, you workers. Of lawlessness.

You see? It's matthew 7. Verse 15 and following that is Behind the passage here. That there are those false prophets, which is a word for preacher. They're all those false prophets who come in sheep's clothing, but inwardly are ravenous wolves. And you could tell them by their fruit. And if you follow them, you'll have the same fruit.

And on the last day, they and their fruit will be condemned by the lord jesus christ. And on the last day, those who turned aside after them, And their fruit will be condemned. By the lord jesus christ, even as they call him lord. Even as they plead all the things they did in his name.

So he says matthew 7 verse 15 through 22. And so the question for you today? Even as we were praying from psalm 22 and hebrews too and hebrews 12. The question for you today is

are you receiving an inheritance among? All those who are sanctified Is the lord jesus using his word as he addresses you.

To fit you for a heaven that he has earned for you. A heaven that caused him being forsaken on the cross. Because he is shaking heaven and earth. And those who are going to inherit the unshakable kingdom are being sanctified. By the words of the lord, jesus. There will only be holy people in heaven.

You do not earn heaven by holiness. Jesus is the one who earns heaven by his holiness, but they're all only be holy people there. Because jesus being a complete savior has not just took the wrath that we deserve and earned the heaven that he deserves for us. By his holiness.

But then for everyone for whom he died, He sends his spirit, he brings you to faith in himself. He causes you by his word used by his spirit. To be made. Holy To be sanctified. That's, At the hearts, then. They looked at the beginning and end verse 29. Verse 37, verse 38.

But that's at the heart. So now brethren i can mend you to god unto the word of his grace, which is able to build you up, and give you an inheritance among all the, those who are sanctified And so, that's the question. For you. Are you being sanctified by god's word?

Are you being preserved by god's word? Are you being protected from being devoured by God's word? Are you being kept from being led astray by god's word?

So there's really only two. Primary considerations here. First is the danger of being devoured. And the second is how to keep water against it. First, then the danger of being devoured.

For, i know this that after my departure, savage wolves. Will come in among you. Not sparing the flock.

You know, it's interesting. I Had to be threatened or accused by A brother minister of denying, the faith and being worse than an unbeliever. In order for me to fill out my first ministerial profile, It just seemed like, A job application. Not something. By which a preacher should seek a call.

Very unpresbyterian thing, do we not after all have sessions and Presbyteries under whose care the men have been Their gifts and graces would be known and to tried, shouldn't they? Commend you. But i filled one out. And, I did not put. Uh, the top where it said name, James hakim.

Aka, Savage wolf. No one does that.

By God's grace, i hope that i am not that But if we take the bible seriously, we must admit That that would not be false. At the top of many ministerial profiles, For preachers. He's talking about preachers here. There's two groups, we're going to get to the ones who rise up from among the Uh, the elders in emphasis in a moment.

But here he's talking about those who are going to come in among them. And he uses the phrase. Savage wolf to draw us back to matthew 7 and jesus's phrase ravenous wolf. He has told them, many, of the things that jesus has said, even some things that aren't reported for us, in the four gospels, we have one of those in the passage.

Where jesus says it is more blessed to give than to receive. That's not actually, in matthew, mark, luke or john. But here is luke records to apostle saying it under the inspiration of the

spear, we can have good confidence that it's something that Jesus has said. Well, this is something else that Jesus has said beware of false preachers.

Because they come to you in sheep's clothing. Which we've seen. Even last week that the Holy Spirit makes overseers among the flock within the flock that that elders and ministers are sheep too. That they are not a different sort of creature. But Jesus says, beware of the false prophet who comes to you in sheep's clothing.

But inwardly, he is a ravenous wolf.

He says you can recognize them by their fruit and He warns, how is it that they are ravenous wolves. I was at that they devour the flock from the visible church because not everyone who's a member of the visible church as a member of the invisible church. Not everyone who has church membership in a congregation.

Now, in this time and in this world Is elect of God and has genuine A repentance unto, Jesus Christ, repentance unto life and saving faith in Jesus Christ. And one of the ways that they get devoured, one of the paths by which they arise arrive at the last day, and hear from the Lord.

Jesus depart from me. I never knew you Is by following false preachers. Which is to say many a pulpit committee. Has sifted through and settled upon. They ministerial profile or application. From a savage wolf, and many a congregation. Have met the savage wolf and loved his sheep's clothing. And enjoyed many other things about him.

And many a congregation has elected a savage wolf. To come in with his innovative preaching or has incomplete preaching? And devour. Their souls. Not that he himself knew. He was a savage wolf. It's not like little red riding hood. Dear children. He doesn't. Uh, come with, you know, giant eyes and giant sharp yellow, pointy teeth.

And an exaggerated caricatured long red tongue hanging out of his mouth like a dog.

And yet many a congregation. Ought to say, my What innovative doctrine you have. Mr. Preacher. And incomplete teaching of the word of God. Mr. Preacher. Keeping back many things that were helpful. Mr. Preacher. Preaching part of the council of God. Mr. Preacher.

Because a biblically instructed congregation. Ought to be like you are reading little red riding hood. And screaming by the end of the chapter or the end of the book. It's a wolf.

Innovative teaching seems harmless. And incomplete teaching seems harmless. Even attractive. Oh, he's so interesting. He says things I've never heard before. While sadly in an age in which the Bible is not preached. That might be because he's preaching the Bible.

But it is not by itself. Something to be desired and a preacher. If he is getting up and saying things that have not been said by the ministry of the Spirit, using the completed scriptures in 2000 years of faithful, preaching and teaching. It's a wolf.

Incomplete is even more dangerous. Because it's hard to tell for a while.

And yet, there are many. Some of you have even been at churches, Where the minister or the elders say? Oh yeah, we know that. That's An important Bible doctrine, but it's really offensive to new believers. They have a hard time understanding it and even when they do understand it they have a hard time accepting it.

So yeah. We we believe that we just don't Preacher from the pulpit or teach it in any of the classes. We'll give you books on it and It's a wolf. So, there are the savage wolves who who come in. And, They do not spare the flock. And then even from among the elders also from among yourselves and how do we know that the yourselves is specifically, the elders and not the congregation?

It's because the word men there in verse 30 is the male specific word. And because they are. They are preaching. And so they rise up. From. From among the elders here, the eldership is not a place for rising up. It is not a place for a man to Advance himself, and To make a.

Make much of how distinct he is. From the others. Because there's a binary option here. There's an either or option here. Either. They are to be making disciples under the lord. Jesus christ to whom all authority and heaven and on earth belongs. And it's christ's mark who's put upon them, not the elders, mark.

And it's christ's word that they're supposed to teach them to observe and to keep all of it. Not the elders weren't, and it's independence upon christ with them. Surely being with them, always even to the end of the age and not, by how clever, or even how faithful The elders are.

Either. Either elders are making disciples for jesus by jesus's means in dependence upon jesus's power, or they Will be making disciples. For themselves. By their own means independence on the wrong power. But there is this deceptive idea. That by coming up with new means. And And highlighting. What what?

One himself does. That somehow this can be used to make disciples for jesus. Better to do better job of making disciples for jesus. The problem is that when one rises up, And he isn't making. Jesus's disciples in jesus's way. Independence on jesus's power. He turns them away. What he says is no longer strict.

He says, also from among yourselves men will rise up speaking crooked things. It's twisted things to draw away the disciples after themselves. The word of god and the ministry of of god through his word is straight. Straightly guiding through the word. Of truth. Is the Is the phrase that we had in in second Timothy 2 in god's word.

The problem is once you start bending it, you can never make it straight again. Have you ever had something that was The metal and it was straight. And you bent it. This, you tried to bend it back. Then you tried to bend it back and you tried to and pretty soon.

There's not a straight portion in the whole thing. We can't do it our own way, or add our own way to it. If we do. Then suddenly, Perhaps not even known to ourselves or to those. Who are being destroyed by it. We are drawing them after ourselves. Disciples are not to be drawn after.

The elders are to be drawn after christ their disciples of christ. Not of the elders of the church. There's a similarity here to in we're talking about The the method or what we depend upon and what we teach, But there's also similarity in this supply is to all of us.

We cannot do something hoping that christ will be. Admired. Do something for his praise for his glory and hope that we will be admired for it at the same time. The hope that we would be admired. Is mutually exclusive to, it cannot coexist with The desire that christ would be admired.

The hope that our new methods will make better disciples or do a better job of making disciples as mutually exclusive with depending upon christ's methods and employing Christ's

methods to make disciples, The hope that By the greatness of our faithfulness. The sincerity. Of our intent. The zeal of our effort.

Disciples will be made is mutually exclusive with A faithfulness and effort and zeal. That is a response to the lord jesus because we have our hope in him. To be with us, always. And to exercise that authority in heaven and earth an on earth to make the disciples himself.

So, whether Elected or called from without, and turning out to be our ravenous wolf rising up from within. And Making things, crooked, and drawing away disciples after themselves, instead of after jesus, there's a great. Danger. There's a great danger. That those who are among the flock of the visible church will be devoured.

And so there is a need for painstaking watching. Therefore what she says? And that remember for three years i did not. So, as you're saying he's saying, When i was with you, i watched I was like jacob and laban's flock. The sun's smiting me by day and the moon.

Tonighting me, smiting me by Not the moon, but the cold, jacob, complains of at night and And, On weired sleepless nights, and grief, and effort. He says, i was like this, when i was with you you need to go back to emphasis now and be like this with them.

Therefore what what does watching the flock require? Uh, requires endurance. He says, remember that for three years It requires consistency. I did not cease. It requires earnestness. I did not cease to warn. It requires selflessness. Did it night and day. It requires an impartial love to all those who have been marked by baptism and set apart in the visible church by the lord as his own.

Did not cease to warn everyone. Requires. Intensity. There for three years, i did not cease to warn everyone night and day with tears. Yes, there's a sermon or two. But the people in the church are endanger are being devoured. They're not safe now. Christ is safe. But you are only safe because you are his you are not safe.

By being his in the visible church, you are safe by being his By faith. And so there's a need That. We would keep watch over those and trusted to us each of us. Would keep watch of our own soul. But this is what elders, especially do. Remember hebrews 13 verse 17.

The needs to To be submissive to those whom the lord puts us. As shepherd's among us. To desire that we would be a sheep. That is more joyful to be separated not less joyful to be jeopardized. He says they have to give an account to god. If, if it has to be night and today boarding with tears, they must do that because they will answer to god whether or not they did that, he says, and he was 13 verse 17, but is actually possible for them to do it with joy.

And so there's application here, isn't there? Not just to these ephesian elders? As they go back? But to the Ephesian congregation. Because they desire. That when they say goodbye in this world, it would not be goodbye. Forever. And so, he gives an example of Um, of the keeping wants.

So now brethren. I commend you to god. And to the word of his grace. It doesn't commend them to themselves and he doesn't commend them. To the keeping of all that he has just been instructing them from verse 19. To this point, in verse 32, Certainly, he expects them.

To keep back, nothing helpful and to preach and teach. Uh, the full council of god publicly and from house to house, certainly, he expects them to do that, but he expects them to do that, not because it's the word of our success, but it's the word of his grace.

The reason they're doing that is because it's god and his grace is going to preserve these ephesian elders, who's going to keep them so that they do come into the inheritance of those who are being sanctified and who's going to help them in their ministry to others. So that those others will come into the inheritance of those who are being sanctified, god does it.

And that's the first part of how to keep watching the church is to hope only in god. And therefore to do what god says. Because, It's only literally by the grace of god by the mercy of god, by the power of god. That those who are, who are church members on the, on the roll on earth, end up being on the role in glory, in the last day, whose names are written in the book of life.

And it is our Our hope. That your last membership transfer. Will be from whatever congregation you were. In when you died on earth. To the congregation of the firstborn. Whom we join this morning according to hebrews 12, and our public corza.

And that hope can only be. In god. Now, you can't. Commend them to god. And to the Wednesday night, dinners, nothing wrong with wednesday night. I mean, i've got to eat dinner. But to Sorry, that was The big program. My. Went to a church growing up that A large number of the five thousand people were there because of how cheap and how good the Wednesday night dinner was That was detroit.

We were robbing the. Catholics, they're good at it.

But if you are being commended to god, then you have to be commended to the word of his grace because that is how god gives faith, faith comes by hearing that is how god gives this sanctification. That is necessary to come into the inheritance at the end of the verse sanctify them by your truth.

Your word is truth. Being commended to god means being commended to god's means. You cannot say, well, you know, i we Uh, we really don't have a very robust preaching and teaching ministry. We're trusting god to do that for them. But we aren't so serious about theology, or we don't put so much Effort into Bringing them up in understanding the Bible and learning doctrine and all of those things.

Because really you know, doctrine divides and we're just all about love and we're trusting jesus.

He doesn't say in verse 32, So now brethren when you go back to ephesus, you know you don't have to do it like i did it and use the word so intensely and and so persistently because i commend you to god No, he says i commend you to god and to the word of his grace.

Because that's how someone is commended to god. If you commend your children to god, That means you're reading them, the bible and teaching them, the bible, and bringing them before God's face in worship and praying for them and praying with them.

Doesn't mean that you have a worldly life, but you You hope that god will save them anyway, because he's able to As if that's some sort of exercise of faith,

But there's a particular view of the word here, isn't there? And the way that he says that. So now brethren, i commend you to god and to the word of his grace. You see, you can do again. This is one of those either or Things. You can either do with the word, what you want?

Or. You can come to the word in such a way. That looks for the word to do with you. Whatever the word wants. And so we need to read the bible and we need to Teach the bible and preach

the bible and hear it, preached, and hear it taught in a way that because steadily through the word as a whole and reads things in their contexts.

And looks for from the text. What the what the point is what the text is aiming at. So that we may believe those things that it teaches and do those things that it commands. Or. We could treat it as a reference book. Kind of like, You know, Bible god's wikipedia for us and whenever there's something that we want to do, we look up and we find wherever it is and God's Wikipedia that says something about it and and we can even do like you can do on wikipedia.

So don't ever use it for scholarly research? You go in and you find something you don't like and you edit it. You think of it this way or that way you add, a few words and phrases and pretty soon? Whatever was the emphasis has become a different emphasis And now you're reading the word of god.

In a way that advances whatever your interesting innovative thought was. No. The word is something that we are commended to something that we are entrusted to something that takes care of us. Something that decides what we need to hear something that directs us to the lord because it is god's word by god's grace that must shape us.

And that is the number one rule. Of what we call hermeneutics. That god is his own interpreter. And he has used words that mean things and grammar that connects things in meanings and give it. Giving us certain types of literature. And he's given us not one book to be, read all by itself.

Which ironically often goes under the name biblical, theology. But he has given us the whole 66 books. As we have yeah, i identify them. Some of them. Probably originally one volume. Uh, but he's given us, the whole of the bible to inform every part. So that we understand that the primary context for a text is not just the time and place and occasion and author.

It's primary context is it's in the word of god. And therefore to be understood by what the rest of the word of god says. Because it's the way that god is. Bringing people to faith. It's the way that god is making them. Holy The goal is to get them to the inheritance, but who gets the inheritance verse 32, the i commend you to god and to the word of his grace, which is able to build you up, and give you an inheritance.

Among all those who are sanctified. It's the same thing jesus says and in matthew 7, 22, isn't it when he, he says to those who have fallen for the ravenous wolf Or the savage wolf as the apostle says here and they arrive at the last day and they're saying, lord lord and there's a name your name.

Did we not do many things and in your name did we not cast out demons? And your name, in your name, in your name and he says depart from me, i never knew you you workers of lawlessness. You should have known that. Jesus didn't know you.

Because, You didn't obey him. You weren't being made, holy If jesus makes holy Everyone whom he brings to faith. Then jesus is making holier. Everyone, he's bringing to heaven. And paul is talking to elders. When he says you still need to be built up. You still need to be sanctified.

So that you can come into the inheritance. Of those who are made, holy Are you being built up? Are you being made? Holy If someone. If you were to consider the trajectory of your christian life and how You go about obedience to his word, from the heart. Would you say?

God by his grace. Has been sanctifying me, he's been making me holier. Because that's where he's taking me, he's taking me to the inheritance of those who are sanctified. Are you living like someone who is receiving the free gift of god, which is eternal life? This of course, goes with the midweek sermon this week.

Or. Does your liberty to sin? That you love so much. Correspond to a destination that is death. Many of you have memorized that verb that verse for the wages of sin is death. Look at it and it's context or go back and listen. To the midweek sermon. And so how to keep watch, will we trust in god?

Which means we're using god's means and we use. God's means in a continual way for the rest of this life. We continue to be built up as the apostle says to the elders, the word, which is able to build you up. And we continue to be sanctified as the apostle says to the elders.

That the reason they need to be, you know, continue to be built up as so that they will receive an inheritance among all those who are saying to sanctified That they would all arrive together. He's been setting himself as an example. But he says It's not just that god is sanctifying me and i want him to sanctify you so that we will see each other.

He says Everyone who is there will be sanctified. We should aim all to arrive together. He gives them then as an example, since we want everyone to arrive together, His interest in caring for those who are the weakest.

Again, this is one of those places where you can read verse 33, and 34 and say see how important ministerial integrity is. And it is. And you can say, um, See how important it is to. Um, To work hard and to be frugal and not greedy and it is, but verse 35.

Controls how we read verse, 33, and verse 34. So he says verse 33 and 34 i've covered it. No one silver or gold or apparel. Yes. You yourselves know that these hands have provided from my necessities and for those who are with me and then he explains in verse 35.

Why he did that and why he's telling them about it. Now i have shown you in every way by laboring like this, That you must support the weak. In other words, you are not your own man in that you get to Do things for yourself. But you are elders and under shepherds among christ flock.

And you need to be thinking about those who are weakest. You need to be thinking about those who, if you have a comfortable and, and affluent life And it seems like you're using the ministry as a way to get rich. You need to have in mind, especially those believers who are going to be led astray by that.

You need to have in mind those believers who perhaps by their own, Necessity and needfulness. The weak is the weak often means those who are financially destitute, or Or some other way. Afflicted. And our somehow, Unable. Or because of their affliction, it makes them more susceptible and less able to receive the ministry.

Well, Their distracted by it. And so he says, remember the words of the lord jesus that he said, it is more blessed to give than to receive. Jesus is god himself, and and added humanity to make himself poor in order to say, there's no one more blessed than jesus.

But what is the great way in which god has glorified his son? By adding humanity to himself, by adding poverty to himself by adding humility to himself. So that all may see that christ has a turned for us and when we see what he has done and how he did it, we say of him what god says of him, he gets that name.

That is above every other name, king of kings and lord of lords. And now, here's Paul before the Ephesian elders and something analogous has happened. He wasn't great in the eyes of many, like the super apostles. He didn't charge them a lot of money, like the super apostles. In fact, he writes the Corinthians I think I made a mistake.

Your valuing the ministry about as much as I charged you for it and I didn't charge you anything. Maybe I should have charged you more. But Paul is beloved to them because he has been like Christ, he has poured himself out and he's given them so given himself to them.

He has been blessed, not by receiving from the Ephesian congregation, but by giving to the Ephesian congregation. And so he says, I've shown you how I did it and Jesus has told you that that what he did apply to you as well, it is more blessed to give than to receive and are you then seeking not how how you may be blessed by others but seeking to give yourself for the good of others.

And especially those who are weak. Because you may not be a preacher and teacher, you might not be an elder, but you are a member of the body. And the whole body is supposed to have special care for the weaker members, first Corinthians 12. And so there is a mindset that the elders here, receiving from Paul are supposed to have towards others.

Because we don't want the weakest member of the church. To be led astray to go after someone who is saying innovative or incomplete things, and that makes them attractive. Then off they go. And they end up devoured by a savage wolf.

No, you must have a special care. For those susceptible to being drawn away. The weak. Are not to be despised or forgotten. But there are to be recognized as a special opportunity for selflessness that imitates Jesus. An imitates, Paul. So we keep watched by commending. Trusting in God and not man.

And then using therefore, using his means. And not ours by pressing on keeping on and building and being sanctified aiming, all to arrive together. And therefore since we aim all to arrive together, having a special care for the weak,

And then keeping water especially looks like prayer. Verse 36 is precious. Think about how much of use the apostle has taken. In his ministry. The older you get in the more injuries, you have. The more you'll appreciate the effort that goes into getting on your knees. Because, it's hard to get down, it's hard to stay down and it's hardest to fall to get back up.

But the apostle gets down on his knees. He cries out to God. You know, that's it's very important to do the commending to the word of commending to God, by the use of the word of his grace persistently. But it's also a different blessing, isn't it? To hear someone that that God has.

Put over you in Christ. Crying out to God. For you. Elders. We have this opportunity. Uh, much more than we avail ourselves of it. And here's something with someone in the congregation to And, You know. If decorum and You know, a tire and whatever. Accommodates it. Get on our knees.

Have given you some of you this advice? In your family's, get on your knees. With your family and to cry out to God. And to hear the commending to the grace of God, But to hear and see then an example of what the Lord Jesus is doing. Is this not what he's doing with his resurrection life, always living to intercede for us.

You know, i can't remember it, word perfect right now but the wonderful quote from machine of what he would be able to endure or do for god. If he could hear christ, praying for him in the other room and yet the certainty that the lord jesus is praying for him and the distance doesn't make a difference.

But there is an actual expression, if you say you're commending, Them to god and to the word of his grace but they never hear you actually do that with god. They might be forgiven for not believing you.

Or at least for not understanding or appreciating what it means. To commend to god to entrust. To god expression of dependence. Should accompany accident dependence. So dear congregation. The question. For us after this worship service, the question for you. And in all of your interactions with other believers, And with others who are not believers.

In your own home, and your community, and your extended family. Will we be together again for eternity?

Or when the day comes that, we see, not each other's face again in this world. Would that be it forever?

Will only see one another. Again. Forever, if we are sanctified, if we are receiving an inheritance. Among all those who are sanctified and so let us commend ourselves to god and to the word of his grace. And let us commend all those who are under his charge. To god.

And therefore, So, the word of his grace. Document, let's pray.

Lord, we thank you that you take this poor week preaching and our poor, we caring. And that it is you oh god, whom we trust. To bring us safely all the way home into the inheritance. It's you whom we trust to build us up. It's you whom we trust.

To sanctify us. That is why we have. Used the word of your grace preached and read earth. Even as you have commanded. But o lord, we do it independence upon you, please. Oh god.

The preaching. That has just been done. Used the hearing that has just been done. So that every member of this flock, From the tinniest, baby to the Most elderly here. Would be spared and not devout. And when we enter glory, we would all enter glory together. So grand to the ongoing work of your spirit to do this for us.

We ask Father In jesus name. Amen.