

As we come first to hear the word of God, read, begin with that portion in verse 6. These are the words of God arise and go into the city and you will be told what you must do and the men who journeyed with him, stood speechless Hearing a voice but seeing no one then Saul arose from the ground.

And when his eyes were opened, he saw no one but they led him by the hand and brought him into Damascus. And he was three days without sight and neither ate nor drink. Now, there was a certain disciple at Damascus named Ananias and to him. The Lord said in a vision and Anias and he said Here, I am Lord.

So the Lord said to him, arise and go to the street called Strait and inquire at the house of Judas, for one called Saul of Tarsus for behold, he is praying. And in a vision he has seen a man named Ananias coming in and putting his hand on him, so that he might receive his sight.

And then an IS answered Lord. I have heard from many about this man. How much harm he has done to your saints in Jerusalem. And here he has authority from the chief priests to bind all who call on your name. But the Lord said to him, go for he is a chosen vessel of mine to bear my name before Gentiles kings and the children of Israel for I will show him how many things he must suffer for my names.

Say, and then an IS went his way and entered the house and laying his hands on him. He said, brother Saul, the Lord Jesus who appeared to you on the road as you came has sent me that you may receive your sight and be filled with the Holy Spirit.

Immediately their fell from his eyes, something like scales. And he received his sight at once and he arose and was baptized. So when he had received food, he was strengthened, and then Saul spent some days with the disciples at Damascus. Amen. The sins. This reading of God's inspired and inerent word, and we rejoice to know that he adds His blessing to the preaching of it.

Please be seated.

I'm not sure where I saw the title of it. I'm pretty sure it was a commentary on the book of Philippians by someone and the subtitle of the book was so, your saved. Now, what and that seems like an appropriate title or summary of what is going on with Saul of Tarsus now down his way to becoming the Apostle Paul in this passage, he had been all of these things that we find out from his other writings that he's very proud of a Hebrew of Hebrews of the tribe of Benjamin.

Theologically, his understanding of the Old Testament Bible from a group of students, called a Pharisee, which was the group that took the words of the Bible. Most seriously and thought that, that they

were the very best that there were among the people of God, the spiritual best that there were he thought all those things?

And then he heard about this man named Jesus, and his followers and that they believed that he was the Christ and that he was even claiming to be God and even claimed to be God. And he thought that the crowning spiritual achievement of his life would be to oppose the name of Jesus.

To oppose the idea that Jesus is the Christ to oppose. The idea that Jesus is God, and to drag off and even hand over to be killed anyone who, who believed in and professed proclaimed Jesus. As the Christ, the Son of God. And then he was on his way to Damascus to do that.

You remember, He had kind of exhausted, perhaps those whom he could get in Jerusalem and the Lord, Jesus himself addressed him and he suddenly found out. That Jesus is not dead, but is very much risen. And that is not only a man, but that he sits in heaven, and he speaks even with a voice that can be heard on earth, that Jesus is God.

And man that everything that this Pharisee had learned about Jehovah or Yahweh or the the covenant God who revealed himself to Moses in the bush that this God is Jesus, had come as a man in the flesh to live and die and rise again for sinners and everything changed.

And that's where we left off last week. Paul having realized that everything he had lived for how good he was was a lie that he was actually the most wicked man that he had ever known because God had made himself known in Jesus Christ. And not only had Saul of Tarsus shattered, broken God's law in every way possible from his heart.

He had committed the greatest and of all rejecting and opposing God Himself, as God had chosen to make himself known in Jesus Christ, for which He called himself later. The chief of sinners for opposing Christ and his church. And so Paul's then saved now and we ask with Paul.

Now, what What is he supposed to do? What are you supposed to do? If you haven't recognized yourself as someone who is guilty before, all of the law of God and for whom you're only hope is that Jesus Christ has been righteous with the righteousness that you need. And that, if you believe in Him, He is counted as your righteousness.

His obedience is counted for you as if you had done that. If you have not come to the Lord Jesus Christ in faith, that His sacrifice His suffering of the wrath of God upon himself for your sin on his cross. If you haven't come to that realization and put your hope in him.

Then the now what doesn't apply to you because the So you're saved doesn't apply to you. There's only salvation through faith in Jesus

Christ. But if you have who you were outside of Christ, this self-made person who exists to to be praised by others. And to enjoy yourself, you've suddenly realized you've been saved by the God.

Whom you should have been living to praise and whom you should have been living to enjoy. But how do you do that? Now, your brand new person If you believe in Jesus Christ, from the person that you were before faith and Jesus Christ, But what is that person supposed to do Now?

There are some things that are similar an answer to that. Question between Paul and us because Paul is a disciple, and Paul is a believer. And if you are a believer in Jesus Christ, you are first and foremost, a disciple. There are some things that are going to be true of Paul that are not true of any of us because we are not apostles, but some of us are in places of authority and places of teaching, which were part of what he was being called to, by Jesus as an apostle.

And we can learn from how the Lord Jesus set him apart to that teaching and set him apart to that authority. Indeed, all of us are supposed to speak the truth and love to one another. All of us are to be ready to give an answer for the hope that is in us.

All of us who believe in our hearts are to be willing to confess with our mouths. That Jesus Christ is the Lord that He is risen from the dead. And so even as we examine how Jesus now set apart, Paul or Saul for his ministry, how he brought him into his new life, as a disciple of Christ, instead of an enemy of the name of Christ, There is much instruction for us.

And as we look at the the passage this morning, we're going to try it to organize it. Under these four observations, from the Word of God is that Jesus brought Saul into his new calling as an apostle. And as a disciple by first of all bringing him under his word, use that word last week, subjecting him to and there was some vocabulary to become subjecters just to be brought under.

So we're going to use that word this week. Bringing him under his word In the second place. Jesus answers. The question now what by bringing Paul under his authority, bringing him under his word, bringing him under his authority in the third place. We'll see from the passage that Jesus brought Paul into his new life, gave him direction for his new life by bringing him under his plan.

And of course he was always under the plan of the Lord, the heart of a plans his way, but the Lord directs his steps. But we'll see in that portion of the passage, the encouragement that comes from knowing that our Redeemer who both created us and redeemed us for Himself as the one who has planned, both our service, and our sufferings, and there's

encouragement in both of those things.

And then in the last place, by God's help. We hope to hear about how Jesus brought Paul into the calling of his new life into his new walking with him by bringing him under his grace, making him dependent upon the power and life of Jesus Christ. Worked out in him.

So in the first place, we see that Jesus prepares Paul for his calling brings Paul into his calling, by bringing him under his word. This question that he asks in what is written in Act 9:6 in our passage. And we see it in Paul's own recounting of this event in chapter 22 and verse 10.

And there. It's undisputed. He asks the Lord. What to do. Lord. What do you want me to do? You see Saul has been arrested more by his new site than he has been by his blindness? We know at this point that he is going to be unable to see physically for three days and therefore he is brought to a halt, all his plans come to a very abrupt end, just like someone who is living for himself and for his own pleasure and for his own praise and has no thoughts of eternity or God.

If a person like that is brought to faith in Jesus Christ, You can't just kind of add some trusting in and and liking Jesus and feeling good about Jesus to what you were before. And to the life, you had before Your whole life has changed You now, have a Lord, You now recognize that you have a Creator.

You now recognize that you have a redeemer, who has purchased you by his blood, you recognize that he is good and you are not and what he wants you to do is good. And what you want to do, might come either from your remaining flesh or from your new nature in Christ.

And so you're suspicious of yourself with good reason and you want to know from his word, what he wants you to do. And that is the first part of how God brings Paul into his new calling by making him dependent on his word. It's a little bit like the Esther's answer in the book of Esther when a Hasuarus comes to her banquet and he and Haman whose days are coming to an abrupt end, are at the banquet with her and he says, now, what do you want?

And she says, come to another banquet. And I'll tell you, there's a little bit of that here, because he asks, Jesus, what what he Jesus wants him to do, and Jesus, of course, is very capable of telling Paul everything that Ananias was going to say. When Paul in Judas's house on straight street is, is praying and Ananias walks in and starts talking to him.

Jesus was capable of speaking to him without using Ananias, but he brings his new convert under his word. The first answer for Saul was go and be told some more He emphasizes the importance of hearing his

word from his other servants. And this is a great mercy and a great blessing to us because we are not apostles and we don't live in the age of apostles.

Remember in John 16, Jesus told his disciples that he had many things that remained tell them but that they couldn't bear them now and that the Spirit when he came he would tell them the rest of the things that Jesus has to say to his church. So that Hebrews chapter 1 talking about Jesus says that in the former days before Jesus, God had spoken to his people in many times and in many ways.

But in these last days, he has spoken to His people by his son and there is this promise in the ministry of the Apostles of Jesus Christ, that Jesus as God's great and last prophet so that you don't listen to people who say they have words for you from Jesus.

If they're not talking from the Bible, and you don't listen, when cult leaders come along, like, Muhammad or Joseph Smith or whoever it is. And they say, they have a new word from God. No God, who came himself. As the Redeemer said, this is the last word. And these last days He has spoken to us by his son.

So you and I we don't live in the age of apostles and we're not apostles, The Lord Jesus doesn't appear to us and talk to us. And so we see that even this apostle was one that Jesus brought and said go and be told some more arise go into the city and you will be told what you must do.

There's there's something very attractive to our original natures about being independent from the church and not having to hear preaching, but the Lord gives us preachers through whom. He addresses us with His Word. This is always a significant part of Jesus's answer for me. And for you as well, when we ask, what are we to do?

What shall I do? Lord the answer is read the Bible. Hear the word of God in the Bible but also the answer is here. The Word of God, preached and Hebrews chapter 2 and verse 12. You remember, quoting from Psalm 22, the Holy Spirit. Tells us that Jesus declares has his father's name.

God's name to his brethren in the midst of the assembly. This is why it's so important that I or any other preacher. Never stand up in the pulpit and explain or proclaim to you something. Other than what Jesus has said in the Bible This is not testimony time. Even Even things that are true about me and my experience of Jesus, or a preacher and his experience of Jesus have no place in the worship of the people of God, because it is Jesus, who declares God's name to his brethren.

And so you and I must pray that the preaching would be faithful, but that we would come to hear. Jesus address us. In fact, we've quoted

now from Hebrews 1:1 and we've quoted from Hebrews two verse 12, but really those first, four chapters of the book of Hebrews are about how Jesus addresses us through preachers and he comes back and he picks that up.

Doesn't he in chapter 12 when he's talking about when Christians gathered to worship? We don't gather at Sinai where we are terrified by the threat of God. We come to Zion where the the Lord Jesus is the one whose blood speaks better than Abel. And we are told, do not refuse him who speaks from heaven, and that God is shaking and earth.

But that by his word, he is bringing people to faith and preserving us in that face. So that we may receive an imperishable kingdom. So that's a very rather detailed answer for your life, but it's a pretty plain and simple answer. And we need to watch in our hearts against the idea that we don't need that.

We don't need others and we don't need to hear the Word of God proclaimed. Even if we are hearing part of the Bible that we have read and understood before, even if we are hearing the very thing that we have have believed from it before proclaimed. Again it is Jesus who addresses his people in faithful Bible preaching and one of the first answers to what should I do as to worship God through Jesus Christ and to hear his word preached.

Now this is a particular answer for Saul of Tarsus is becoming Paul the Apostle, because there is a sense in which it's even more important for those whom God is going to make preachers and teachers, that they be brought under the Word themselves, that they not think highly of themselves because of the word, which is proclaimed, but that they themselves have to obey the word and, and be brought under that.

We hear that, of course, we heard that. Of course, even in our reading, from first Kings, just now that Elijah who spoke the Word of God to Ahab, was also told where to go and where to get his supper whether from Ravens which is an unlikely place to get your supper or from widows or a widow which is especially in the midst of the famine, another unlikely place to get your supper.

And so the prophet who spoke the word of God himself was dependent upon and had to obey the Word of God. Even as all of us, must When up, the apostle is giving Timothy instruction for being a teacher, and a preacher of God's Word among the people of God, you know, of course that he first told Timothy that he had to remember the scriptures, which he has known from babyhood, And that every word of God had been breathed out by God.

And that it was useful for all of these instructing and correcting. These commanding and rebuking uses why to prepare to them at the for

every good work before. He could be well, equipped to be someone who proclaimed the Word of God to others. He needed to be someone who received and submitted to the Word of God himself.

And so this is true in other callings where we are to where God calls, certain believers to certain particular teaching offices. Did you know that the office of husband? Now, I know this isn't an ordained laying on of hands office in the church that we'll call it the role.

The calling of a husband is a teaching office of the Word of God in Ephesians, 5:25 and 26. When he tells a husbands to love their wives as Christ loves the church. He doesn't just say that Jesus gave himself up for his church, but he says that Jesus gave himself up for his church that he might present her to himself and that he would cleanse her by the washing of water with the word, a husband who puts food on the table.

But not the bread of the Word of God in his wife's ears, Praying that the Lord Jesus. The redeemer of his bride, puts would write that word on his wife's heart is not doing his job as a husband. But the husband must first be brought under the Word of God.

He in order to teach Jesus's word rightly to his wife must be someone who is taught and governed by Jesus's word. He isn't free to just teach his wife, make her do whatever he wants. Christ is in charge of that A few verses later and Ephesians chapter 6. The the calling of a father and we know also the calling of a mother because much application is made in the same way both fathers and mothers in the book of Proverbs.

We're not just to bring our children up in discipline and instruction, We're to bring them up in the discipline and instruction of The Lord. Where do you find the discipline and instruction of the Lord described in the Word of God? And so we must be learners of the Word before we are, proclaimers of the word and that of course is true for someone who's has the calling of disciple or believer and see, we're not going to finish this morning.

The one who has the calling of disciple or believer and Ephesians 4 verse 11 through 16. It talks about every part of the body, every joint supplying something. In other words, if one of the members of the body is out of joint or dislocated, the strength of the whole suffers, I have this tiny little joint in my left index finger.

I am right-handed and I did something to it six weeks ago and I try so hard, not to use it because every once in a while I've re-injure it and the whole hand is weak and if you happen to be putting a window unit in your daughter's bedroom and you reinjure it that moment and there's a lot of pressure on a lot of different joints.

You're depending on that joint to supply something the body of Christ is similar Ephesians 4. Verse 11 through 16 teaches us every joint supplies. Something every member does its share and one share that all of the parts have to one. Another is to do what to speak the truth in love to one another And so as you back up from verse 15 and 16 to verse 13 and 14 in the back up to 11 and 12, this is all in Ephesians chapter 4 and Ephesians chapter 4, you find out.

This is the reason for apostles prophets, evangelists, Pastor teachers that there is a ministry even of the word that every believer is called to. So even if you're not an elder and even if you're not a husband and even if you're not a father or mother, you still have a calling as a believer in Jesus.

Christ of speaking, God's Word to others of speaking the truth in love and it is necessary for you. Then to be sure that as the widow said to Elijah God's Word in your mouth is truth. Every believer is called to be a theologian to read and understand and hear preached and believe the words of Scripture.

More and more because every believer has a truth-speaking ministry to which we are called. It's not the same, not at all. Well, not to a large extent as the ministry of an apostle or an elder or a husband, or a father, but it is a true speaking ministry. In the first thing that Jesus did in calling Saul of Tarsus and ordaining and equipping him unto his new calling was, he brought him under the word.

And so I ask you in what ways are you living by this habit? Of having the words of Scripture reshape your mind. Are you being conformed to the pattern of this world? Because there are only two options either. You are being conformed to the pattern of this world, which your flesh will reinforce your original nature from your first father, Adam or you will are being transformed by the renewing of your mind.

You're being conformed to Christ. He describes this as sanctification. When he prays for us in his high priestly prayer that God would sanctify us by His truth. His Word is true. Are you? When and where in your life, Are you practicing? Receiving with meekness the implanted word, as James chapter 1 says, which is able to save your soul.

It doesn't just do you read the Bible? I sure hope that all of us do, but are you receiving with meekness the word? Are you looking for the Holy Spirit to make it? Take root in your heart as the implanted word that you would be? Not just a hearer also, but a doer so that whatever he says, to think, you think, whatever.

He says to believe, you believe, whatever. He says to feel you. Feel There's a lot of doing that is actually faith. Isn't there and growing in faith. So how and what ways are you living by this habit of having your mind and your heart and your behavior and your life shaped by the



scriptures?

This was the first part of Saul of Tarsus's calling that he would be dependent upon the words of Jesus for what to do. The second place. The Lord Jesus brought Saul Tarsus into his new calling, by bringing him under authority. He had to have hands laid on on him.

This is something that when he went and he was fasting and praying Lord willing, we hear more about that. Now, next week, when he went and he was fasting and praying for for three days in Judas's house, he couldn't see with his eyes but he could see in a vision verse 12.

The Lord Jesus gave him a vision of a man named Ananias coming in and putting his hands on him. And then this happens in verse 17 and an eye, went his way. He entered the house laying on his hand, laying his hands on him. He said, brother saw the Lord Jesus appear who appeared to you and so forth.

And so, there's this laying on of hands, that is a transfer of authority and 1st, Timothy 3, when the Apostle, by the Spirit is giving Timothy instruction, for recognizing. And installing those who are going to be overseers on the the church. He says not a novice and he repeats that counsel and 1st Timothy 5, when he talks about laying on of hands and how it isn't to be done.

Hastily that. You see, first the the fruit of the Lord's gracious work in the man over time as God matures him We actually don't know what office Ananias may or may not have had in the church in Damascus. Was he an elder in the Church of Damascus? We don't know.

Was he perhaps a deacon, we've seen the Lord used deacons in in moments that are not really part of their office. They're calling a leading, the church in, in their service, unto Christ and his church and, and how we use earthly things, to support the worship and work of the church that we've seen Stephen used in a preaching function, and we've seen Philip used in a preaching and even a baptizing function was, and we don't know it, simply tells us here that he was a disciple and Ananias himself.

Of course, is under authority as a disciple. He has an objection in verse 13. Lord, I have heard from many about this man. How much harm he has done to your saints in Jerusalem. And here he has authority from the chief priests to bind all who call on your name and the Lord.

Jesus answers him verse 15. Go for his, a chosen vessel of mine to bear my name before Gentiles kings and the children of Israel for. I will show him how many things he must suffer for my name's sake. So Paul or Saul is brought into his new calling not only by being brought to Ananias to receive instruction, but to receive this action of Ananias laying hands on him This visible.

Indication of the fact that the authority is not in Ananias and that when Paul gets the authority or Saul gets the authority, it's not going to be first and foremost in Paul, But that the authority is in Jesus. And so one, one authority under Christ. Lays hands on another disciple of Christ, to install him ordain him as it were to the ministry.

And that's where the language in first. Timothy 5 comes from in this not laying on at hands. Hastily, In other words, it's in the fear of the Lord that all authority is to be acknowledged. And it's in the fear of the Lord that all authority is to be exercised.

Those of you who are at the men's breakfast last week, you both read in preparation, for the breakfast and then heard or not. Last week yesterday, You both read in. I guess that is last week. You both read in preparation for it. And then heard yesterday that we learn how to practice authority in worship that you have that instruction for admonishing one, another with Psalms, hymns, and spiritual songs.

And we know, of course, everybody knows that Psalms are the Word of God, though? There are many in the church who don't know that you can sing them and many others know that the Greek words that are translated here him and spiritual song actually come from the Greek translation of the Old Testament, It's three different parts of the Word of God that the Apostle is talking talking about the Ephesians when, when they received that letter the first time, they would say, oh, he did put, you know, those three different sorts of things.

He must want us to sing the Bible that we would be filled with the Spirit or from Colossians 3 that the Word of God would dwell in us richly. And that as we address one another, with the word of God he says submitting to one another. So a few moments ago, when we were all singing from the Bible, you little ones who are singing?

Psalms 23. Everyone in the room was being commanded by God, the Holy Spirit to submit to His words that were coming on your lips and were were hoping for the promise that. As we hear one another sing, the Bible, the Holy Spirit, will fill us more and will make the words of Jesus Christ.

Dwell more richly in us. That's one of the great purposes of what's happening in congregational song, but not just submitting to one another submitting to one another in the fear of the Lord Ephesians 5:21, why is that so important where he is in Ephesians 5 and 6 was important because he's about to talk about the authority of husbands in a marriage, the authority of parents in a home, the author or the of a father, especially of the authority of a master or a boss at work.

And yet, there is no authority. Except that it comes from God. The one who exercises, the authority is only exercising. It rightly. If he knows that the Lord has given him that specific authority in that specific role for service of those specific people. And that any honoring or obeying of him, must come as a part of honoring and obeying.

The Lord, all submission, all right, submission is submission. That is done in the fear of the Lord. Well, here is an apostle or one who's being called to be an apostle, and he is going to be exercising, some authority, and how humbling for him that, that authority is designated through the laying on of hands, of one of the guys that he came to the city to kill of one of the guys that we don't even know if he's an elder or a deacon.

But he's been given specific authorization by an appearance of the Lord to him, which is corroborated by specific appearance of the Lord to Paul in a vision. And he has been given the role of laying hands on and investing Saul of Tarsus with authority in the church. And so immediately he's brought very low not just by having everything that he believed and was doing turned around.

Not just by his neediness and really enforced neediness by being rendered blind for three days. But even by being brought under the authoritative laying on of hands of someone whom he would have despised as the least of all people on earth, just three days ago. God brings us under authority in his church.

All authority is to be exercised in the fear of the Lord. And to be, when we submit to authority, we must submit only to that authority, which we can do in the fear of the Lord. He's the one who sets them over us. And therefore if we are commanded to or forbidden from doing that which requires us to disobey Jesus, we must as the Apostles have already said, just a few chapters ago, haven't they obey God rather than men.

All all who are in authority. Must first be under authority. First Peter chapter 5.

Peter is writing to elders about being in authority and he's writing to the church about being under authority. He says the elders who are among you I exhort. I who am a fellow elder. Here's an apostle too, isn't he? Well yes, he is an apostle but even as an apostle, he refers to himself as a fellow elder even the apostle was under the authority of other elders in the church and and they all under one another's authority.

Yes, because the authority is in Jesus and this is how he has ordained to run his church, I who am a fellow elder and a witness of the sufferings of Christ and also a partaker of the glory that will be

revealed shepherd. The flock of God, which is among you serving as overseers, what a wonderful phrase.

It's God's flock, not yours. And therefore oversee because that what you've been told to do as service? Not by compulsion not because you feel like you have to But willingly why? Because you're exercising authority in the fear of the Lord. It's not fearing God to do it because you feel like you have to It's fearing God to do it because you love him in.

Whom is all blessedness and authority. So not by compulsion but willingly not for dishonest. Gain not serving yourself, but zealously eagerly diligently nor has being lords over those entrusted to you. But being examples to the flock And when the chief Shepherd appears, you will receive the crown of glory that does not fade away.

And he goes on to talk about submission, submission to the elders is really submission under God's hands. You don't submit because you trust them, You can be like Jesus, who don't trust men because you know, what's in man? You submit because you trust Jesus. This of course, court should correspond to what the Lord has done in their lives.

Hebrews 13 verse 7. Remember those? Who rule over you and have spoken, the Word of God to you, whose faith, follow considering the outcome of their conduct. Jesus Christ is the same yesterday and today and forever. He who worked in them by his word and produced the outcome that you can see in their manner of walking, he is the one who has appointed them over you.

And so, those who are in authority, must first be under authority, and then verse 17 obey, those who rule over you and be submissive for, they watch out for your souls as those who must give account Again. It's the authorities being under the authority of Jesus, it's the authority having to give an account for himself and what he with the authority that has invested in in that is the prerequisite before.

Others are brought under him and must give an account for submitting to him. Let them do so a joy and not with grief for that would be unprofitable for you. Those who oversee in the church are subjects. First and foremost Acts 20:28, the Apostle talking to the Ephesian elders and telling them that it was the Holy Spirit who made them overseers in the, in the Church of God, which God bought with his blood and therefore, they are to take heed to themselves.

And to their doctrine, We'll talk about this more in a few chapters that we won't spend a lot of time on it just now. But so there's not a hierarchy of hierarchy of authorities in the church, You've heard perhaps of church situations in which you've got like, local clergy and then Bishops Cardinals and and it just keeps going up and there's

a guy with a pointy hat at the top of the pointy authority structure.

God doesn't have that. He has a plurality of elders in every church and X 14 21 through 23, at the end of their first missionary journey, the Paul and Barnabas go around to all of the churches and ordain, elders, plural in every church. So already in every congregation, there is no one man who's at the top, There are elders who submit to one another and who collectively govern the local congregation and he does them all at once.

So all the congregations in an area, our governed by elders, who all came in who received their ordination at the same time and interaction between the churches then happens at the elder level. We'll see that again and the first General Assembly as it were or General Synod chapter 15.

The elders are on par with the apostles in 15 verse 6, and 15 verse 22. And the apostle tells Titus, the same thing in Crete in every city multiple elders. This is why when we come under authority in the church, it is not those men who have been ordained to whom we are entrusting ourselves, We are entrusting ourselves to Christ.

He establishes the limit and the nature of their authority. This was something that Paul was learning as the Lord Jesus. Humbled him and he's going to humble him. So more when we consider how Jesus brought Saul under his plan and brought Saul under his grace But we'll take that as our stopping point for this week.

The Lord bless unto us, the opening proclaiming of his word. Let's pray.

Lord Jesus. We thank you that to us. Who deserved hell for? We had broken your law and we had resisted Your Lordship Resisted your salvation. Even that for us, he gave yourself and that you have given your word and that by the plane. Speaking of your word, your spirit gives us both to know you more and to be more transformed by the renewing of our minds.

So that we would be shaped more and more like you. We pray that your spirit would continue doing that work with a portion of your word that we have just heard. We pray that as you have made us dependent upon your grace, in those things that you have planned for us that you would help us especially to attend well, upon your word that you had bless it to us in our homes day by day and the assembly week by week and that you would bless to us the authority that you have that, you have put in your church that you would give us all to remember that.

We are to humble ourselves under your mighty hand and that you will lift us up and that both those who are in authority and those who are under it, my all be under your authority, help us Lord. Jesus make us

to reflect the truth of your word and how we walk with you for.

We ask it in your name. Amen.