

# Telling Your Story When Jesus Is Your Story

2023.07.09 Morning Sermon in Acts 22:1–21

<sup>1</sup> “Brethren and fathers, hear my defense before you now.” <sup>2</sup> And when they heard that he spoke to them in the Hebrew language, they kept all the more silent.

Then he said: <sup>3</sup> “I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers’ law, and was zealous toward God as you all are today. <sup>4</sup> I persecuted this Way to the death, binding and delivering into prisons both men and women, <sup>5</sup> as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to Damascus to bring in chains even those who were there to Jerusalem to be punished.

<sup>6</sup> “Now it happened, as I journeyed and came near Damascus at about noon, suddenly a great light from heaven shone around me. <sup>7</sup> And I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting Me?’ <sup>8</sup> So I answered, ‘Who are You, Lord?’ And He said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’

<sup>9</sup> “And those who were with me indeed saw the light and were afraid, but they did not hear the voice of Him who spoke to me. <sup>10</sup> So I said, ‘What shall I do, Lord?’ And the Lord said to me, ‘Arise and go into Damascus, and there you will be told all things which are appointed for you to do.’ <sup>11</sup> And since I could not see for the glory of that light, being led by the hand of those who were with me, I came into Damascus.

<sup>12</sup> “Then a certain Ananias, a devout man according to the law, having a good testimony with all the Jews who dwelt there, <sup>13</sup> came to me; and he stood and said to me, ‘Brother Saul, receive your sight.’ And at that same hour I looked up at him. <sup>14</sup> Then he said, ‘The God of our fathers has chosen you that you should know His will, and see the Just One, and hear the voice of His mouth. <sup>15</sup> For you will be His witness to all men of what you have seen and heard. <sup>16</sup> And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.’

<sup>17</sup> “Now it happened, when I returned to Jerusalem and was praying in the temple, that I was in a trance <sup>18</sup> and saw Him saying to me, ‘Make haste and get out of Jerusalem quickly, for they will not receive your testimony concerning Me.’ <sup>19</sup> So I said, ‘Lord, they know that in every synagogue I imprisoned and beat those who believe on You. <sup>20</sup> And when the blood of Your martyr Stephen was shed, I also was standing by consenting to his death, and guarding the clothes of those who were killing him.’ <sup>21</sup> Then He said to me, ‘Depart, for I will send you far from here to the Gentiles.’ ”

**Main idea:** Believers know themselves as Christ’s creatures, redeemed enemies, and commissioned subjects—and this is how they should tell their story.

**Introduction:** Who are you, and what have you done? Who is Paul, etc. (cf. 8:33–34)?

## 1. Jesus, the God Who speaks to sinners

- I was a sinner like you, but Jesus (literally) spoke to me.
- For Paul, this was eye-opening about Christ’s divinity, especially v9
- Has this been true of you in reading your Bible, in hearing your husband/father, in sitting under preaching? (cf. 1Th 2:13, Rom 10:14, Heb 2/12, Eph 2:17, Ps 93:5)

## 2. Jesus, the Lord Who can be persecuted (for now)

- The scandal of the cross (cf. 20:28, “the blood of God”)
- The ongoing scandal, v7–8
- The necessity of this humiliation: His union with us (so that we may be united to Him)

## 3. Jesus, the Man Who is in heaven (esp. v8)

- Lives on: *the throne of glory*. From: *Nazareth*.
- The God Who speaks to your heart from His Word, by His Spirit, is the boy Who grew up in Nazareth. The hypostatic union enables our union with Him to be saving.

## 4. Jesus, the King Who rules us and all providence

- Jesus gave Paul instruction that depended upon the fact that Jesus was also ruling heaven, earth, Damascus, Ananias, etc. (v10–12).
- Scripture dictates law and precept to us, including right understanding of our place (time/boundaries/role) as a calling. And the One Who rules over us in this way rules over all things for His glory and our good.

## 5. Jesus, the Redeemer Whose first “command” is faith

- His commands are obeyed by the power that is from Him in the Word itself (v13)
- He redeems us to make us not merely beneficiaries but also subjects / servants
  - v14 and the first great commandment
  - v15 and the second great commandment
  - v16 and the saving by grace that is necessary unto the good works prepared beforehand
  - v17–21 and the humility of both gratitude and submission

**Conclusion:** Know the story about you to be a story about Jesus, so that you can tell it that way.

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

Acts 22 verses 1 through 21. These are God's words. Brethren and fathers hear my defense before you now And when they heard that, he spoke to them and the Hebrew language, They kept all the more silent. Then he said, I am indeed a jew. Born in Tarsus of salicia.

And brought up in this city at the feet of gamaliel. Taught according to the strictness of our father's law. And was zealous toward god. As you all are today. I persecuted this way to death. Binding and delivering into prisons. Both men and women. As also, the high priest bears, me witness and all the council of the elders.

From whom i also received letters to the brethren and went to Damascus. To bring in chains, even those who are there to jerusalem to be punished. Now it happened as i journeyed and came near Damascus at about noon suddenly a great light from heaven. Shunned around me. And i fell to the ground.

And heard a voice saying to me saul saul, why are you persecuting me? So i answered, who are you? Lord He said to me, I am jesus of nazareth, whom you are persecuting. And those who are with me, indeed saw the light and were afraid. But they did not hear the voice.

Of him who spoke to me. So i said, what shall i do? Lord And the lord said to me, arise and go into Damascus. And there you will be told all things which are appointed for you to do. And since i could not see for the glory of the light being led by the hand of those who were with me, i came into damascus.

Then a certain ananias a devout man, according to the law, having a good testimony with all the Jews who dwelt there. Came to me and stood to me. And said to me, Sorry came to me and he stood and said to me, Brother soul receive your sight. And at that same hour, i looked up at him.

Then he said, The god of our fathers, as chosen you That you should know his will. And see the just one. And hear the voice of his mouth. For you will be his witness to all men of what you have seen and hurt. And now, why are you waiting?

Arise. And be baptized. And wash away your sins. Calling on the name of the lord. Now it happened when i returned to jerusalem and was praying in the temple that i was in a trance and saw him saying to me make haste and get out of jerusalem quickly. For they will not receive your testimony concerning me.

So I said, lord. They know that in every synagogue I imprisoned and beat those. Who believe on you. And when the blood of your martyr Steven was shed, I also was standing by consenting to his death And carding the clothes of those who were killing him, Then he said to me, Depart.

For I will send you far from here. To the gentiles. A man that sends this reading of God's inspired. And an errand worked. We rejoice that his glorified by blessing, the preaching of it to us. As well. Please be seated.

Who are you? And what have you done? This is what the commander wanted to know in chapter 21, chapter 21. Verses 33 and 34 and remember from last week's portion, the enraged mob Beating Paul. And the commander came near and took him and commanded him to be bound to chains.

And he asked Here he was and what he had done. And some among the multitude cried, one thing and some another. So the commander had this question, And it certainly was not answered well by the multitude. Uh, so when Paul got close enough, which as you remember, he got close enough, being carried by soldiers.

As they were carrying him. He said, in verse 37, may I speak to you. Who better than Paul to tell that commander who Paul is and what Paul had done. And so, He permits him to speak. Uh, but Paul. Uh, says That he wants to speak, not just to him but to the people.

Apparently, and it was quite evident evidently The crowd did not entirely know who Paul is and what Paul had done. And so from the commander standpoint, it sounds like Paul is going to resolve this for the commander. Let the commander know who Paul is and what Paul had done.

So that the commander can do his job and restoring order and hopefully also let the people know who Paul is and what Paul had done, but as we'll see in the subsequent passages. Paul's speech doesn't end up. Satisfying, the question. Ultimately of who Paul is and what Paul had done, because Paul's interest is talking about who he is and what he has done in such a way that it was really talking about is who Jesus is And what Jesus has done.

Because this is what Paul considers to be the great truth about himself. Uh, the The apostle Paul doesn't even consider it any longer to be himself, who lives. Uh the self the Paul that was in Paul. The Paul that was in himself, that one was crucified with Christ just as we have been rejoicing especially in room and six and rumin seven to remember that.

Who we were apart from Christ, has been crucified is dead. And the life. It is no longer we who live, but Christ who lives in us to not meaning that we don't live at all. But that our fundamental nature. Our fundamental identity is by faith in Jesus Christ, in union with Jesus Christ in expression, with the character of Jesus Christ, serving in the work of Jesus Christ.

So that the life that we now live in the flesh, in the body, we live by faith in Jesus Christ to loved us and gave himself for us. And so, this is Paul's self-identity. Uh, the question of identity. Has become very important in our nation, in our cultural moment.

And even in the churches, We're speaking the way that the wicked do about their identity is even tolerated and encouraged in some respect to Christians. But one of the reasons that we are unable to speak, well of who Jesus is and what Jesus has done is precisely because we have not taken to heart.

That the identity of a Christian is bound up in who Jesus is. And what he has done, that is the fundamental core. If you're a Christian, Of who you are. And what you have done. And what you are. Doing now. And so, this is a A question that is important to us in our cultural moment that we learn to have our identity to think of ourselves perceive ourselves.

And the right way not only with respect to to choose about us. But also to what we are doing with our lives But the other thing that the Christian wants to do, As he wants to testify of Christ. If you know a Christ, Whom you don't want to make known, Than either.

You do not know the actual Christ. Or. You're knowing of him is not that saving experiential, believing resting united knowledge of Christ. That's saving knowledge. That must necessarily transform you. But many of us we do have that knowledge. And one of the things that has been difficult for us as we don't know how to share our personal testimony, One of the problems may be for you as it was for me in the church that I grew up in.

Is that I thought my personal testimony was about me. Things that I felt. Uh, things that I was impressed with. And how I think the change in me is so impressive. But it wasn't much talking. About Jesus. And so when we learned that our personal testimony is really to be testimony about another person.

Then we will be prepared to give it well as we wish to do. And so what we see Paul doing when he's talking about himself, And what he has what he has done. Is that he's talking about Jesus. He does give events of his life. But he gives them in such a way as to expose, what he has learned about Jesus, that Jesus is God, Who speaks even to sinners?

That Jesus is the Lord. Who yet can be persecuted. That Jesus is the man. Who yet is in heaven. That Jesus is the King. Who rules not only those whom He Redeems. But also all other things. The King who rules us and all His providence. And that Jesus is.

The Redeemer. Who begins with commanding faith? But by bringing us to faith in Him. Gives us to follow and obey. All. Of His commandments. So first Jesus the God, who speaks to sinners. Um, Paul. Uh, identifies with them but notice that he identifies Uh, with them in a way that says he used to be like them.

He used to be like them. It was very interesting. I don't know how many times I have heard someone trying to talk about witnessing and identifying with others and and the message is something along the lines of unbelievers and believers are really just the same. Paul's message is actually.

I used to be. The same. But I'm not anymore. And that should be encouraging. To the sinner. To here that God actually not just brings people into a state of being forgiven but changes who they are changes. What they're like. So he starts talking about Jesus as God, who speaks to sinners.

Says brethren and fathers here, my defense before you now. When they heard that he spoke when they heard that he spoke to them and the Hebrew language, they kept all the more assignment which is pretty amazing because there's already a great silence in verse 40 And now there's an all the more silence in verse 2 of chapter 22.

This is something that God gives Sometimes for the proclamation of His word, one of the great things and If you're not a reader, I encourage you to become more of a reader so that you won't be intimidated by things. Like, Delamora's, two volume biography of Whitfield, but one of the things that you records was the supernatural silence, Tens of thousands of people with all of the animals that carried many of them there.

And God kept even the animals silent. So that the preaching of His word could be heard. Yeah, there's a great obligation that comes with the preaching of His work, because as we'll hear, by the time, we get it to the end of the passage, and I don't know if we'll be able to do that today, but the Lord helping us, we'll commit to hearing His word.

Well, as much as we can. Another time we get to the end of the passage and really the next passage, many of you know, what comes After he says to the gentiles what happened at this word? Uh, God did not immediately bring. To saving faith to a saving knowledge of the Lord Jesus Christ.

All those who heard that day. He glorifies himself in the hearing of His word, even when that hearing righteously, Justly. Hardens those who listen in resistance to Him. And to His word. He's talking about God, who speaks to sinners, Jesus as God, who speaks to sinners, even as He's speaking to sinners.

And so, you think about, Paul, and his knowledge of Jesus to be the one who does this and not only his willingness to serve Jesus as in this particular case, being the mouthpiece. But his willingness to leave unto Christ, what the Lord does with it. This is very important for you to when you testify of the Lord Jesus Christ, do not be discouraged by the response that you might receive.

Because what the Lord Jesus does with his word, is up to him. And so, he says, I am indeed a Jew born in Tarsus of Cilicia brought up in this city, that the feet of Gamaliel taught. According to the strictness of our father's law and was zealous toward God, as you all are.

Today, I persecuted this way to the death. Now he's preaching to the choir. At this point, isn't he? He is making it sound. He hasn't gotten to the part where he had to repent to this. But they are hearing someone say, I understand you are being zealous for God.

Of course, they don't know who God is. Just as Jesus told the Pharisees who thought that they were zealous for God in his own day, that they did not know God, they had the Bible, they knew their Old Testament's probably better than many perhaps all of us here today.

Except for that they did not know Christ from the Old Testament. They did not know the true God from the Old Testament. And they didn't recognize the Son and Jesus said that if they, if they didn't recognize him, they didn't actually know the Father either they didn't know God at all.

And so you see what Paul is doing here. He's saying, I understand that your zealous forgot, but your zealous and wickedness because you don't know God, because Jesus is God.

Was zealous toward God, as you all are today. I persecuted this way to the death binding and delivering into prisons with men and women as also, the high priest bears, me witness and all the council of the elders from whom I also received letters to the brethren and went to Damascus to bring in chains even those who were there to Jerusalem to be punished.

You know, it's tempting to talk about ourselves. And these are all things that Paul used to be proud of, right. You remember him writing in another place of all the things he used to most of all the things he was so proud of that he was a Jew and that he was a Pharisee and that he was even blameless according to the law that he was zealous, even under the point of persecuting, the church of the tribe of Benjamin and and so forth.

But we can see in the whole of the text. He's not speaking this. As a matter of pride, is he? Is a very intentional purpose in addressing those who are in the same sin that he was in. So that he can speak of Jesus. As the God who addresses such sinners and who redeems.

Such centers.

Now, it happened as I journeyed and came near Damascus at about noon. Suddenly a great light from heaven, shined around me. Children, how bright is the sun? At noon. I mean, not like here at least we have the sun, a fair amount in Tennessee. Yeah, this wouldn't be a good question to ask a Scottish congregation.

How bright is the sun at noon? How bright then? Must be the light of this glory. That outshone the sun. At noon. Even the brightness of the light was miraculous, wasn't it? What is he saying? About the one. Who is appearing to him? Is a light that. That outshines, the sun at noon.

It's a light that is from heaven, not from earth, not in front of him but from above and it shows all round him. It says, and I fell to the ground. And heard a voice saying to me. Saul, Saul? That's it. His name, when he's speaking to Jews and he's speaking to Hebrews or when he's speaking to him, he doesn't get a name.

Change his conversion. In case, you're confused about that. So I answered, who are you? Lord and he said to me, I am Jesus. I am Jesus. So, he discovers that the one. For the sake of whose name, he is persecuting beating dragging off to be imprisoned standing witness at the death of those testifying to this name.

That's the name. That has so enraged him on patrol this point. But it's a name that he now knows. Is attached to a glory that is brighter than the sun. And a voice that speaks from heaven and he discovers in verse 9, A voice that speaks from heaven and gives perception in the mind and in the heart.

In other accounts, he he, acknowledges that those who are with him heard of sound, but they didn't hear the voice. They didn't perceive it. They thought it was thunder.

Jesus is God who is in heaven and speaks to sinners. And this if you're a Christian this is your testimony too. You may not have thought about it that way. Perhaps, because you didn't grow up with good instruction about what's really happening when you read your Bible. Or when your daddy teaches you the Bible?

For when you're elders, your minister. Teaches and especially in the public worship preaches. The Bible. That Jesus addresses us from his word and that, that moment. When his spirit came and blessed his word to you. And you saw by faith, the glory of God, the light didn't shine in your eyes and the sound that rung in your ears was the voice of a man.

Even as just now, it is the voice of a man, but Jesus Christ addressed you and you knew that it was he. You knew who he was and you saw his glory. Some of us have this testament, we hear it often and I'm not picking on anybody's testimony. I don't know.

And I became a Christian. As long as I can remember. I was trusting in Jesus for the forgiveness of my sins but you can also tell it this way, can't you? You know, even from my birth. Jesus was addressing me. Every day. My dad opened the Bible and read the words and the page and Jesus.

By his spirit made me to hear and hear, and hear his word. And there was a point at which as they brought me to church week by week, I don't even remember when that point was. But there was a point at which the Holy Spirit convinced me and Jesus addressed me from his word.

And he taught me that he is God, and that he is unimaginably glorious. And that all of my sin has been not just against his law, but because his law is his, it's been against his person. I was like Isaiah. They didn't have a vision and I didn't see the King on the throne high and lifted up and I didn't hear The, the voices that shook the temple.

But by faith, I knew that King and I knew his glory. And I knew that I was undone. And I have visited that throne room so many times. In the public portion. When the word is preached. And Jesus. Addressed me. And I am so glad. That he is God.

Who speaks to sinners? From heaven. First Thessalonians 2. When the apostle is talking about, he says every time and he's still giving. Thanks for them in chapter 2 which is kind of unusual for his letters. Usually he starts out with a couple of verses, I've give thanks for you but first Thessalonians he comes back to it.

He's, he's giving. Thanks to God again. He remembers and he was in Thessalonica, and he's preaching. And as we've seen in the book of Acts, His receptions came, his preaching came with mixed results, mixed responses, didn't it? But that, that day and Thessalonica, and he was preaching and they were not receiving it.

As the words of men were they, they were receiving it. What does he say? First Thessalonians 2:13, the word of God. Indeed, in Ephesians 2. That that part that we were thinking about the last couple of weeks about Jesus breaking down the dividing wall, and how can it be?

And the answer is indwelling. Sinness is serious and sticky. And we need to wrestle and kill and run by grace because of faith is not this like passive thing where you just embrace your justification and turn into an angel. Uh, but Paul the apostle who wrote Ephesians going past that dividing wall and he says, and if

Ephesians do that, he broke down the dividing wall and then he said, something very weird, very odd to the ephesians that christ came and preached peace to you.

Who were far off. Children, when did jesus? Visit Ephesus? It's not during his earthly ministry. It's not pre-resurrection and ascension and session at the right hand of majesty. Jesus visited Ephesus in the preaching of the word and it was he who preached peace to them and Ephesus peace with god, through the blood of christ, peace, with one another, through the blood of christ.

Jesus is god, who speaks to sinners? In fact, Romans 10 says, you can't believe him whom you have not heard. I know your translations say there in verse 14 in him whom you have not heard but it's it's believe him. You have not heard literally in the passage Just why hebrews 2.

Is so excited that it is jesus who declares his father's name in himself, father, son and holy spirit. Jesus, the great revelation of god, like hebrews chapter 1 is saying that he declares his name. In the assembly of his people to, he declares his name to his brethren, he is the one who sings his father's name.

Who sings his father's praise. And the assembly of his people, which is why hebrews 12 says, when you are warned in christian preaching, there is a man who warns you on earth, but it is jesus, who is speaking to you from heaven. And you must not refuse him, who speaks.

And the writer of the Hebrews is not talking about me. He's talking about christ who uses the preacher. And this glorious reality. That jesus, who rules, heaven and rules earth and is shaking them. Is preserving by his preached word, redeeming for himself those who before he destroys us enemies.

Takes enemies. And redeems them into subjects first. Brings them to faith. Unites them to himself and lists them the way he enlists. Paul here in this testimony that he gives himself. Get the poll gives that is testimony of himself was really testimony of jesus. And that is the way he brings them to inherit and unshakable kingdom and everlasting.

Kingdom. So has this been true of you? You read your bible and you realized Jesus is addressing you. Where his dad was? Leading family worship. This is one of the reasons why, you know, in council discussion time to be all day long. But for dads to address their children from the bible in a way of worship, Has this been true of you as you sat under the breaching of the word?

And christ came near. And he gave you faith by his spirit. And he made you to hear. His voice. We will definitely take two weeks. Jesus the god, who speaks to sinners. It's great. Mercy. But jesus also, the lord Who can be persecuted. The lord. Who can be persecuted.

So i answered, who are you? Lord and he said to me, I am jesus of nazareth. Whom you are persecuting. This is scandalous. This is one of the reasons why so many who have. But who have something like theism? And please stop using the word. Judea christian, or people of faith and lumping.

Those who reject the divinity of christ. Uh, whether jewish or muslim, or mormon, or whatever else, We're not the same. There is one god and he is known only in the mediator. The god, man. The one who has job was praying and hoping for could place his hands on both and no one can place his hand on god.

But god, But amazingly. He is not only god. In order to become that hoped for mediator in order, To be able to crush. The serpent's head, he had to be god. But in order to fulfill the promise he had to be a man. He had to be the seat of the woman.

And the scandal of the crosses that god died. You know the Muslims it's so offensive to them and yet the koran says that the bible including the new testament is a holy book and most of them don't don't know that and that can be useful and talking to muslims.

But there they are so offended by the by the idea that god could die. That even, without believing that jesus is god, because of his, because of his exaltedness, as a, as a creature in, in their view They claim that god did some kind of body swap thing. At the cross.

Because he couldn't have left such a good man. Suffer that way. Die that way. Be persecuted that way.

But this is exactly what god has done. He himself. Became a man. So that you might not only be. Persecuted, but but might suffer and die. Might purchase the church with his own blood. We're not even too chapters away. Are we from hearing that? Wasn't that thrill you? When you think about, Um, Officer nomination and election, and installation.

And we're going through the the instruction and hopefully laying a Multi-generational foundation. Right now, for For deacons and and yet when paul talked to those elders from Ephesus, he said the holy spirit made you overseers in the church of god which he purchased With his own blood. This is part of the great scandal of christianity.

That the god who made all things rules all things. Is from everlasting unto everlasting almighty in power. Subjected himself. Not only to humiliation, but to suffering and death. It was necessary that he'd be humiliated. So that he might be made. Like we are in every way. Except without sin.

And then our sin might be punished on him. In our flesh. Have that. Condemnation of sin in his flesh. That we have just heard about in the midweek. Is the lord? Who can be persecuted.

But this man, Who became a man. This. Person who is god and who became a man so that he could suffer and die in our place. He's still a man in heaven. Don't you love? Of a whole bible. Of course everything in it. But don't you love the answer in verse 8.

So, i answered Who are you? Lord and he said to me, i am jesus of nazareth. The lord jesus is sitting on the throne of glory. There are seraphim hiding their faces from him. Is what john says, in john 12. Isaiah saw. He saw his glory the glory of the lord.

Jesus. In the throne there are seraphine hiding their faces from a resident of nazareth. Now, if you go on social media, And you know, a profile. You might see like You know where they are and where they are from. Well. Jesus's. Um, you know, lives in. Yes, current residents is the throne of glory.

But jesus is where he's from. Is Nazareth.

This. Embryo, who was conceived? By the holy spirit and a woman. And Galilee. This baby who was born in bethlehem. And was a refugee. In egypt. Uh, for Some time. This child. Who grew up being known as the carpenter son.

We call them, adolescence is 12. It's fundamentally an adult. It took. Yeah. Days of, Travel for his parents, to even know that he was missing. Who went to the temple and Amazed the teachers with his knowledge. This man. Who talked and discipled and prayed and agonized and wept. And suffered.

And bled and died. He is on the throne of glory. In fact. When you? Hear him. By the preaching of his word. Or the reading of his word. You hear the one who grew up in Nazareth? So, at verse 8 is saying, He is still the god, man. The god who speaks to your heart from his word by his spirit is also the boy who grew up in Nazareth.

This is what we call the hypostatic union. Why do you call it that? Because the Greek word. That we often translate when we say one god, and three persons is hypostasis. So in one person, Jesus's full humanity. And full divinity are joined together and you must have both. If he is not god, there is not the value or ability to save you.

There is not the original righteousness. There is none of that. If he is not man, then whatever there is that is in him. Cannot be in you because you are just a man. But in the one hypostasis and the one person, The second person or hypostasis of the godhead, I'm just saying that because I want you to read good books and in your good books, they're going to be phrases, like, hypostatic union.

That's all it means. The union of the two natures of Jesus in the one person. There is a man. Sitting. On the throne of glory so that you may be seated with him. To amaze when you read things like that. Nepheshians. You've been seated with Christ in the heavenly places.

Oh, where is his seat? It's on the throne. If you're a believer in Jesus Christ you didn't just get like I know all of the illustrations you know there's a your debit and Christ's credits and you know the balance is to shared account and he's canceled it out. You are united to the one who sits on the throne.

He is still a man. And he is so united to you. That in one sense, he is still persecuted. He is beyond. Where any enemy can touch him. But when they touch a believer, He says, they touch him. They persecute him. Jesus is the man. Who is in heaven?

Jesus is the king. Immediately. Immediately Paul wants orders. This wonderful. So, I said, I said what shall I do? Lord Shouldn't that be your response? When you hear Jesus Christ, when you realize who he is, When you know that. That Moses who couldn't who? Was the one through whom the tabernacle came and saw his glory on the mountain and Elijah who was carried up.

Into heaven. By by the Lord. That they are not even to be compared. That when there's Moses and Elijah and Jesus. You don't say, let's have three tabernacles. You just have the one and, you know, Peter of course, he's the one who asked for the three tabernacles and Jesus says, no, or the fault, not Jesus.

The Father is, is the one who speaks he says, you don't need three. This is my beloved son with whom I am. Well pleased, hear him. Moses told you there would be a prophet coming after him who was greater than he is. Elijah was not that prophet. Jesus is not only the prophet, he is the prophet, but he is the beloved son.

When you find out who Jesus is, what you want to do is hear him. What you whatever he says to you. Now, we're going to get to. The the first part of the command is faith and the rest of the the commandment after Just think of the way that that Paul is describing Jesus here.

This crowd this crowd that he's talking to, they thought of Jesus as just the latest iteration of cult developing freaks. That had come along in Judaism. Remember what Gamaliel Paul's own teacher had. Said when Christianity had begun to spread he said, look if it's not of God, it's going to fail.

Like although other ones did And that's That's their view, very different view of Jesus that always giving them. You and I need to think of Jesus this way. Our God who became a man to save us? Who is still man on the throne of glory who has united us to himself through faith by addressing us from his word.

Because the people we talk to, they do not think of Jesus this way. And if we are not more consumed with who Jesus actually is, and what Jesus has actually done, we will be swallowed up by man fear. And unable to give an account of him and of ourselves like this.

And so the first thing he wants to know, What shall I do? Lord. The Lord said to me, arise and go into Damascus, there you will be told all the things which are appointed for you to do. You know, that's what he just discovered first. Got the Lord, the Lord Jesus did actually give him instruction and commandment, which we're going to Continue seeing, But he also rules and overrules.

What happens when and where You can trust. That the Lord who gives you what to do in your life. Is the one who is ruling, everything in all circumstances and what all other people do. So that you can receive. Whatever time you live or in, or boundaries within which you live or whatever role you have.

And if you're a man, you have certain roles and if you're a woman you have certain roles. And if he gives you a wife, then you are a husband. And if he gives you if you're a woman and he gives you a husband, then you are a wife. And if it gives you children, then you're a parent.

And if he redeems you then you're a church member. And he has, he has made you a neighbor to certain ones and a subject to certain ones. Now, he's not going to give you these particular directions. Some of, you know, I Uh, Not that. I have everything figured out but certainly the Lord has been pleased to redeem me from a lot of former confusion.

There's a period in college in which I just wanted to obey the Lord so much and been had been exposed to the kind of flimsy, even jelly charismatic junk, That I would wake up. And as soon as I was awake, I'd lay in bed and wait for the Lord Jesus.

To tell me to get up and put my socks on and go to class. He never said to go to class And I really I was I was very sincere. I would go find homeless people and take them out on my enormous amount of monopoly money that Um, At the time was not borrowed.

Sadly, it was The Lord does not going to give you those kinds of directions. But if you know, the Lord Jesus, to be the same one who appeared to Paul and was governing, what would happen between where he was and Damascus and was governing, what was happening in the city of Damascus and would bring the right man at the right time.

So he he ends up being led by guys who didn't even hear the voice and he's blind. But somehow he ends up In the house of Ananias. That the Lord Jesus is the one who has put you, where you are. And when you are, why you are That it all comes in his providence.

How much does that liberate? You just to obey his word and what it says About you as a person or a man, or a woman, or a boy, or a girl, or a child, or a parent, or a spouse. Or a neighbor or a subject or an authority. The suddenly, these aren't just like God's rules for.

Well ordered society, the well-ordered society of the home and the well-ordered society of the church. And, oh, well, ordered society of the nation, they, they are all that. But they are Jesus's instructions for you and he doesn't just rule you. He rules everything and everyone whether they know it or not, And this is whom Paul is learning.

Jesus is in what he's telling about in verse 10 and this is whom Paul. Is testifying Jesus to be The king who rules us. And all providence. Scripture dictates law to us. And it dictates precept principles and examples and gives us cases to study and an instructors us about wisdom and it teaches us priorities.

It is so full of instruction and when you realize that Jesus is Jehovah, Then you read the Bible. As the answer to the question. What shall I do? Lord. Because the God who redeemed you becoming man for you and is still man for you on the throne of glory.

Jesus of Nazareth. Is the Lord who gave you all that instruction? And his ruling. Over all nations, and all people and everything that happens. So that even as total depravity continues proving true over and over again in your home. Well, remaining depravity in your home. If you're a Christian, you're not totally depraved and You can refer you to the sermon from Romans if you missed that one.

But as it continues to show true in the culture and is often true in the church where you have a mixture Of those. Uh, who merely have the form of religion, and those who have both the form and the power. You don't have to live in fear and anxiety, and worry.

Just follow the instructions. Of the Lord. And trust him with the fruit that comes. From it. When we God's help, let's try to finish. Jesus is the redeemer. Who's really his first? Great command is, is faith. He gets to. Um, Yeah, Ananias arrives. A certain NNIOS devout man, according to the law, having a good testimony with all the Jews who dwell there came to me and he stood.

And he said to me, brother, saul receive your sight. And at that same hour, i looked up at him. You know, that sounds like a pretty cruel command. To tell a blind man.

In order to tell a blind man. Look at me. There's some people who actually think that Calvinism is the that kind of a cruel command. Of course, it's just the, the biblical teaching. About. Sinners and salvation, and And so much more about everything. Doesn't just have five points. Those were five errors that were answered by people long after Kelvin.

But there are people who think that. If you believe that someone can only respond, By the free, unmerited. Choosing of god, and Then it's cruel to tell them believe in the lord, jesus christ. And you'll be saved because they cannot But jesus is the one who tells perolytics get up.

Take your mat and go home. And jesus is the one. Who tells blind men receive your sight? And doesn't he say a couple verses later? Arise. Be baptized. And wash away your sins. Wash away your sins. You see jesus's commands are obeyed by the power. That is from him in the command itself.

He gives you commands not because it's in your power to respond. But because his power comes with the command So that when you respond, you realize he's the one who gave it to you, you might not even know it at the first. The more, you know of yourself the more you know of him the more you realize he was the one who gave you to believe, he was the one who gave you to a bank.

And so the command receive your site carried within it, the power of jesus to give him sight. He said the god of your fathers has chosen you that you should know his will and see the just one and hear. The voice of his mouth. For you will be his witness to all men of what Of what you have seen and heard.

And now why are you waiting and so forth? You see the first great reason that god chooses and saves. Is for himself. Is that we would know him. Is that we would worship him. Take 14 by itself. Just by itself at first. Then he said, the god of our fathers has chosen you And he gives him three reasons that he chose him.

Number one that you should know his will. Number two, that you should see the just one that he would see. Jesus christ the righteous Number three that you would hear the voice of his mouth. Now this seeing and this hearing actually came by the eye and the ear for the apostle paul because he's an apostle.

But as we've already been considering, Earlier in the, in the passage and earlier in the sermon of christian is someone who sees by faith and hears by faith, the lord jesus christ. Election is unto the knowledge of god just as predestination is unto the adoption by god. Remember that that predestined word always with respect to adoption predestined to be conformed to the image of his son, Romans 8, predestination to the pedestant to the adoption as sons predestined Ephesians 1.

Early. Four or five somewhere in there. And then Predestined to inherit. According to the purpose of him who works, all things according to the council of as well down in verses 10 or 11 or so of ephesians chapter 1. Predestination always to adoption, always to inheritance being conformed to jesus as a as a child of god.

Election is unto the knowledge of god. And so he says, you have been chosen to know, his will to see the just one and hear the voice of his mouth. That's the first great commandment. That's the first four of the ten commandments. That you would know the one true god.

And him alone as your god, which we've already heard and and preached today is to know. Jesus christ, the one in whom god has made himself known. And to know jesus as the only way to know God. And the only way to worship god That we would not come to god in a way of groping after him, but that he gives himself to our faith in the way that he has appointed.

That's the second. Command. And that we would honor and know the greatness of his glory and not take him or treat him lightly that. You would see jesus as this one upon the throne, the way, Isaiah saw him upon the throne in chapter 6. And in our reading today, So, third commandment And that you would know that all of your time belongs to.

Not just the lord's day. Although jesus does claim the day for himself, doesn't he? I am yahweh. Of the sabbath. On the fourth commandment. And all of its implications for what we do the other six days and even how those days are ordered. The first great reason for which god chooses you is to give you conformity to christ in the knowledge of god in jesus christ in obedience to loving the lord, your god, with all your heart and all your soul, and all your mind and all your strength.

This is the power that he was talking about in our Timothy reading. That you're not only have a form of religion in which you learn to call jesus, lord. And you say our lord jesus christ. There's just rolls off your tongue. But that you have power from god to transform you into one that sees and knows him and responds to him that way.

But also in the loving of your neighbor. As yourself. In all that, that entails. And this particular moment for paul, he's hearing that for him in his particular calling as the apostle to the Gentiles It's going to include verse 15. But what does jesus make by the preaching of his word?

He makes disciples. And what are they to do? To keep. All that he has. Command it. And so jesus redeems us not merely to make us beneficiaries but also to make a subjects and servants. Subjects who know him verse 14 can subjects who serve him. Verse 15. This is why we are saved by grace so that we can walk in the good works prepared beforehand.

And so in an ayah says now, why are you waiting arise and be baptized and wash away your sins? He gives him commands that that he can't obey arise, he can obey be baptized, he can't obey It's passive. Somebody else has to do it to him. And certainly washing away his sins.

He can't obey. Because neither, he nor the water, nor the guy applying the water to him can wash away sins. Well what's the key then? It's at the end of verse 16, isn't it? Arise calling on the name of the lord, and be baptized calling on the name of the lord and wash away, your sins calling on the name of the lord.

So that you will know that the one who has given on earth. The sign and seal of the water, is the one who from heaven gives the spirit. Because that is the great christian baptism. That is what washes away, your sins. Not the arising and obedience to christ and not the being washed by water that someone else has to apply.

But the lord who gives you the command to obey and arise and the lord who gives the sign of the water and the lord who does wash away your sins by his spirit applying christ to you. And if you know that it is therefore by grace that you are saved through faith and even the faith is not of yourselves.

Jesus gave me all of that. Well, if jesus gave you all of that, isn't he the one who decides? Why? Isn't he the one who for, who has done it according to his own purpose? He didn't save you by grace through faith so that you could continue walking however, you want and get help from him to fulfill your desires.

And so salvation by grace alone, through faith alone and christ alone. Verse 16 is unto the love of god, with all the heart. Soul, mind and strength in jesus christ verse 14 and the love of neighbor as ourselves and of brother, as christ as loved us, Verse 15. And this means jesus's chart in charge, and this means sometimes the results aren't what you expected.

And we won't take the the full-time. When verses 17 to 21. Except to point out this Paul was excited to tell the Jews. What he had learned about jesus. When jesus told him to leave jerusalem, he was like, They all know. They all know. Who i was. And what i had done.

And i can't wait to tell them. About you. This is the implication. But jesus just flat out told him they aren't going to receive it. They aren't going to receive it. Because jesus has to give the receiving of it. Which means when he gives us opportunity. We take the opportunity.

And we leave to him, what he does with it. Parenting. Pastoring evangelizing, apologetics all of that can be dreadfully frustrating. If your hope is that, you are going to do it faithfully enough or well enough that it will be successful. But if you're doing it because it's been given to you by Jesus to do and you're trusting him in it.

Which if you have promises concerning your children, Uh, you have Hope and confidence for outcome, too. But then you can have humility. Not only to look back and say, The only way I myself came to believe was Jesus gave me to believe. And so you're not proud of yourself.

For having come to faith. So it makes you look backward with humility but it also with thankfulness, but it makes you look forward with submission. Whatever the Lord Jesus will do with this is right. And I could trust him with it. Come with me. It might not be. Revival and reformation.

And multiplication of churches. Across. The, the The. Geographic geography and and generations down through time. It might be. Ministering, and The the same. Flickerings and fizzlings that many. Ministers through history have Have had. But it belongs to Jesus. And we're content. To leave it with him. So, the conclusion all of that and there's been a lot there.

But it really boils down to this, doesn't it? Know the story about you. To be a story about who Jesus is. And what Jesus has done. So that you can not only live at that way, but when you get opportunity to tell about it, You can tell it that way too.

Man, let's pray.

Our father, we thank you that you have Given us Christ, especially As your own testimony of yourself. That it is in Jesus, most of all that we learn who you are. And what you have done. Father, son, and holy spirit. And so we pray that you would make us.

To know Christ as our creator and Christ. As our redeemer Christ as the prophet who addresses us. Christ is the priest to his offered himself as the sacrifice. Christ is the king who has subdued us and ruled us. And who rules and overrules all things for his glory. And for our good, make us to know Christ.

We ask We plead with you. That your holy spirit. Him we have trusted to help us hear Jesus as we preached and heard preaching. That he would continue to press your word into our hearts. Have been given us much to think upon, Make it the food of our mind and our soul in the days to come.

So we ask it in Jesus name. Amen.