

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

Acts 16 verses 23 to 34. These are God's words. And when they had laid, many stripes on them. They threw them into prison. Commanding the jailer to keep them securely. Have we received such a charge? He put them into the inner prison. And fastened their feet in the stocks.

But at midnight Paul and Silas were praying. And singing hymns to god. And the prisoners were listening to them. Suddenly there was a great earthquake. So, that the foundations of the prison were shaken. And immediately, all the doors were opened and everyone's chains were loosed. And the keeper of the prison awaking from sleep and seeing the prison doors open.

Supposing, the prisoners had fled drew his sword and was about to kill himself. But Paul called with a loud voice saying, Do yourself. No harm. For we are all here. Then he called for a light ran in and fell down trembling before Paul and Silas. They brought them out and said serious.

What must i do to be saved? So they said to believe on the lord Jesus christ and you will be saved. You and your household. Then they spoke the word of the lord to him and to all who are in his house. Then he took them the same hour of the night and washed their stripes.

And immediately, he and all his family were baptized. Now, when he had brought them into his house, He set food before them. And he rejoiced having believed in god, With all his household. Listens this reading of god's inspired and inherent weren't We look to him to. Glorify himself now in the blessing.

Of the preaching of it, please be seated.

Well, on the first part of this passage, which we heard preached last week, And verses 16 through. 22. We saw some of the Powers. That were raised up against the lord against his. Word his gospel against his servants, whom he had sent to preach that gospel. We saw Demonic power, resisting them.

We saw the masters of the slave girl, who are Where the wealthy resisting. The lord and his word and his servants. We saw the magistrates. Doing so. And we saw the multitudes. Doing so. And it caught our interests because All of these powers. Continue to resist. The lord and his christ.

His gospel. As proclaimed by and believed in. By his servants. And yet. The. Story of the passage as a whole though. We didn't actually get to this portion of it last week. Is not the powers that were raised up against the lord. But how completely he Uh, not just defeated.

But ruled and over ruled through them. Uh so that the very things that many meant for evil and did in their evil, The lord is obviously here. Intending for good. And, Accomplishing the good. That he has intended. And so, the Portion before us now is the portion about the great power of god over against Uh, dwarfing, all of these powers that are raised up against him.

You remember last week, we We had organized our thoughts by The use of the hymn that providentially, I had. Lined up so well, with the various themes of the passage. That. Um,

though this world with devil's filled. That should threaten to undo us and That the word is above all earthly powers.

Um and this portion, we were originally going to hear preached under the, the title, the heading, Um, And he must win the battle. And this is true in two different ways. One. Is that with all of these powers against us and particularly The great power that we, That we saw those who have the illusion of power or authority, but they were under power.

They were enslaved, weren't they? To their own sin to their fear of men to their fear of death. Um, And against. All of that power. What can be done?

Some of you have. Um, When you came to give your testimony of How the lord saved you? You have told us of being brought to an end of yourself. To discovering that. There were circumstances in your life that you had no ability to overcome. And even more than that, there was sin in your heart.

That couldn't be uprooted by trying to do better. Or studying more. Or. Uh, new resolve. Or sincerity. Or warmth of experiences and religious settings. The, despite everything else. Only a power that was divine could say. And that it couldn't be had by anything that you could do. But that god himself had already exercised, it is the lord Jesus christ.

And that he became. Your only hope and all your hope. And praise god, the sure. So he must learn the battle. No one else can. That's Part of what we see here in this passage. But, We also mean it in another way. He must win. The battle. Not just that he is the only one who can But that it's actually impossible that he wouldn't.

Because the lord is god. And the existence of all of these things, even the existence of this enemies. And their wickedness. Is for the display of god's power and god's goodness. Which he has intended from before the world began to be displayed, not just in vessels of wrath that are prepared for destruction when His righteous and holy justice will just be displayed.

Upon them in destruction, but especially For the greatness of the display of his glory. That comes in those vessels of mercy. That he has prepared. To be saved. It is impossible that he would not. When the battle. And so we come to this portion of the sermon With. Pollen Silas.

Having open wounds. Not just welts. Right? Their wounds that have to be washed when the jailer has brought to repentance. Not just in prison, but in As it were max security. Lock up. And the inner prison. Bound in stocks. An entire city that is against them. Not enough. Not enough jews in the city.

Uh, to To have a synagogue. Even among the god fearers who worship outside the city here. Pray at least outside the city. It seems to be almost entirely women, just one of him so far. Has been converted. And most recently, within the last minute, and hours. The entire city in a range.

Against them and their message. Which is considered an enemy of the state and in opposition to their pride as romans. And threatening to take away their comforts that comes from the orderliness that they have. And so, What is going on? Where are pollen Silas, and where is this city in the in the Course of god's work.

And the answer quite obviously by the end of the passages. Right where God wants them. Because this we're about to find out. His displaying the greatness of his work even in his servants. Then the midst of that prison. And he's displaying. Not only the. Inscrutable impossible to examine. Not just to understand.

We are finite and it's so complex. The inscrutable impossible to examine wisdom of god in his providence and how he has brought by whatever route everyone in that prison. Of whom he was going to make a congregation. That so far all conventional methods. Oh, biblically instructed. Wise methods. Had not been able to make.

And he has them right where he wants them. Even has the jailer. Right, where he wants him. And so there's this power of god, that is displayed first in his upholding and sanctifying his saints or his servants. And then in the second place is power. To make new saints out of hard.

Sinners. And then the third place. His power to turn a jailer into the head of a covenant home. In the first and at this point, most prominent that we know of male convert, In the Church and Philippi. Which ends up being in the bible. Because we don't remember acts so well.

But everybody loves to read Philippians. It's a short letter. It's full of thanksgiving and joy. And We are not so much, but we want to be so Lord has made it in his providence, wonderfully accessible. But this church ends up being Famously one of the most commendable congregations. By the time you get to the end of the letter and you find out that, it's basically a, thank you note from a great full apostle.

To the one congregation that has exerted itself more than any of the others. In fact, In the absence of any others in some respect. For his support and the work of the gospel. And The opportunity to cheer him and encourage him. Express care about him. That's the church that god has producing.

Through the providence that we've been seeing last week and this month, And how that should. Wipe out. All handwringing and nervousness and anxiety. When? The. Demonic powers are obviously. At work. And what's more demonic than? The obliteration of the understanding of man has made in god's image. And all the different terrific ways.

We see that. Increasing. And The world around us now. When the welfare against us, when The. Civil authority. Is against us when the multitudes are against us. Should we not say? God has us. And then, And especially those whom he is about to save. Right where he wants them.

If the history of this moment, turns out to be The history in which a reformation, and revival is brought into his church. And you end up with one of the most commendable seasons. Of delight in the lord and his gospel and the promotion of missionary work in which the gospel goes forth.

And, and you have his church in a place where it's just waiting to know of something that it can support. For christ to be preached, somewhere else. If that's what comes out of this moment, In church history. Then we'll say, oh, We should have known that. It's just what he did in Philip,
i

So, it is our Delightful task this. 17 minutes of morning and however, long of the afternoon. Is our delightful task to consider the power of god and how it was displayed. In all of the various ways that he did. So, That we may praise Him. Who not only came in the person of the sun.

To. Be a perfect man. And die in a toning death. And rise again with power. But who still by the spirit of his son. Is exercising that power in applying. The redemption that was purchased by the blood of Jesus christ. So that we learn. To remember him. Not merely.

Redemptive moments the great work. That he has done. In his incarnation in the womb. And in his, Life and death and resurrection. But that we would remember him who was at work now. Who sits in glory now? Who works by his spirit. Now. We would respond to him. With the same

awe and thanksgiving and praise for the display, the bearing of his holy arm and the exercise of his almighty hand.

From where he sits and throne does our redeemer. From which by the way, you know, hebrews 1 opening up with that glory focused. Not so much on what he had done when he had made redemption for sense. Atonement for sins. But what he is doing from the throne over the house of god, which he gathered to the father in himself.

As he in glory surrounded. By the hosts of the angels armies. As they shout the praise. 10, thousands of ten, thousands. Of divine heavenly beings. Shouting praise with the souls of the just made perfect also doing so. And then we come we gather my faith. And we gather to that.

And he's saying, Don't. Look back to tabernacle and temple wishing for those good old days. Know, the glory of christ among you now. He is the one whose glory. We see here. First then power to uphold and sanctify his saints. Their pollen silos are. As we have Uh, described them in verses 23 and 24 already.

And now it's midnight. So, the end of a long day. There's a dark day. While the sun was shining. It's darker still. Paul and Silas are there in the stocks and what are they doing? They are praying and singing hymns to god. Now. They didn't have a book of Fanny Crosby.

Top lady watts. Nothing against top, lady or watts.

They have the psalms. Which they need to be all about christ. In fact, the word hymnos. Which you can hear our word hymns. Is in the super scripts of a bunch of psalms, you can see, Um, Several of them. Uh, list it in your outline, 553 54, 60, 66 75.

Hypnosis isn't in the superscripts of the greek translation of the salt of the psalms that they had. Uh, for psalm 115 to 118. But those Are referred to as hymns that Jesus sung with his apostles is, The last supper was ending and they were On their way to the garden.

That's what hymns means. In Ephesians 5 and Colossians 3. It's referring to a certain class of Praise. Psalms. In the Salter. That's how Uh, that's how the church knew that they were supposed to sing the words of Jesus. Not just read the words of Jesus and that the words of Jesus was Included the whole Old Testament.

And get yourself a red letter Bible, it better. Start at the beginning of Genesis and end of the beginning of Or at the end of revelation, the whole thing's red. Because the spirit of christ who carried those men along the spirit tells us by peter

And this was something that, Must have been a great delight for Paul and particular. You remember, he was The greatest of all of the Pharisee young Pharisee prospects of his day. Perhaps had the entire old testament memorized. For sure had the entire Salter memorized. And he was converted in part.

By the answer to the question, who are you? Lord And justice at the bush. Moses had heard. I am that i am. On the road. Paul hears. I am Jesus. And he discovers that all these songs that he's been singing delighting in the character of his god. Even while he was.

Out of his. Wicked. Unconverted. Hatred for Jesus. Thinking that he was singing the character of his god against this christ. Then they keep preaching. He discovers that Jesus is the lord. And all of that knowledge of the psalms finally opens up. And there he and Paulans there, he in silos.

Are in the prison. Praying and singing hymns to god, praying the psalms in Jesus name, singing the psalms as Christ's songs. And, when they are praying and turning the word of god, over back to himself, back to the lord. In. In prayer. Many of us. Are learning and growing in and thanking god.

For what he has done. To our prayer lives by teaching us to form our prayers from his word. They're praying the psalms and they're all about Jesus. And they're not just praying them, they're singing them. You know how it is when you especially when you read or study a psalm, you know, lord, you know, grant that we would have reformation and And revival and come into an age, in which we would have it for the whole bible.

But you read and study a psalm and you're praying the psalm and you're you're making application. Of that, psalmist, first and foremost, belonging to the lord Jesus Christ, and being about the lord. Jesus Christ. And you finish your praying and you're ready to sing it. And here, they're praying.

And this is what Believers do Christ twins in the hearts of believers. You and I know what the flesh wants to do at the end of a day like that. You and I know what the flesh wants to do. And we're up at midnight and we didn't have a day like that.

And the reason we can't fall asleep isn't because of the open wounds on our backs and our feet in the stocks.

If we knew our psalms better, we would know why we're sleepless. Because in the watches of the night, he wants us to remember him and call upon his name. The lord never gives us weakness, just so that we can be miserable in our weakness.

Why do you think god gives a believer weakness? This is so that you can understand second Corinthians. 12, his grace is sufficient for you. In your weakness. He is strong. And so that you can boast in the fact that god is your strength. And look at how weak I am now.

I'm still, I have god. How great? This god and my weakness. Perhaps you are in. A season of weakness. Perhaps you are in a season in which you're often. Awake at midnight. And has it not been assigned to you that you might call upon his name. You might praise him.

That you might meditate upon his word. Which of course you'll have to know his word. Thankfully, you have you know, easy lighting and you don't sleep in stocks and in prisons and you have copies of his word you'd get up and look at it. But what happens when the day comes that you can't.

Will you have enough memorized? Will you be stuck with fanny? Crosby and top lady and what's

And not have any of god's own songs. For your mind and your heart and your voice.

Christ wins. And believer's heart. And believer's hearts. We won't take the time now. But we'll just summarize. We think of Ephesians 6 and the the latter half as the, the armor of god, passage the spiritual war passage. He's actually working out something that he started towards the beginning of chapter 5 in Ephesians.

Where he talks about darkness and light and believers, not belonging. To the darkness and needing to live as light. And that's the context in which he Gives the command to be filled with the spirit and to have the word of Christ dwell in us richly, which, oh, by the way, he does through the singing of his word and we know that because he put a songbook in his word.

And it's not just a song book of one type of song. The one's with the super script. Psalm, And it's not just a songbook of three types of psalms. Songs where, you know, those that have psalms in the superscript and those that have the, the word that translated there, Hymns in the superscription those that have either one of the the words in which you have the, the The phrase and your english bible spiritual songs, he covers a little more than half of the Salter.

But obviously, He wants us to sing all of the psalms. And if it's inclusive and not exclusive, he wants us to sing all of the words of christ. So, that his word will dwell in us. So that when we are up against darkness and we find that there's darkness in us instead of the darkness in us, we will be filled with his spirit.

Admonishing one, another. In psalms, and hymns, and spiritual songs. Instead of darkness in us, the word of christ would dwell in us richly.

It is a satanic attack on the church. That not only do we not sing god's songs. But the great battle is over, which men made songs to sing. Songs that cannot fill you with the spirit. Songs that are not the word of christ. In order to dwell in us richly, So, that rather than the darkness that is in us, We might in christ be light in the world.

And therefore light in our marriages and light with our parents and light with our children and light when we're at work. Because the battle isn't against my wife, or my husband, or my parents, or my children, or my boss or my employee, the battle is against the darkness. And god's word.

Is in and throughout the armor. Which is wielded with prayer. There's your Ephesians 5 and 6. It's not like he took a break from spiritual warfare. To talk about marriage in the home in the workplace. And here is spiritual warfare. In a prison. In Philippi.

Now we're amazed at Paul and Silas because we know how much of our flesh. There is But it really shouldn't be. To surprising. That this is what the lord did in his saints, when he brought them into that time, he has power to uphold and sanctify his saints. You see, he they weren't Spiritually arrived.

We've just been out of several passages and which we have seen the faults in his saints whom he uses. This was a sanctifying time for them, too. I'm sure, you know, it for yourself that if the lord brought you through something like this, you probably many of you have a time in your life.

When there was Some trial, some Despair. Perhaps the trial, not even in your circumstances, but in your own heart, And he gave you. To pray us. And to worship. And to give thanksgiving, instead of What your flesh would have done and you look back at that not saying, wow, i was such an awesome christian then But god really was growing me.

Then that was one of those times. When he laid, hold of my heart and he grew me.

Some of us are embarrassed. Before god of the comfort that we live in. Not just earthly circumstances of comfort, but Comfortable with complacency in our spiritual lives.

And yet he has power to uphold and sanctify his saints. Even through circumstances as that and even when he doesn't give you circumstances like that, Is that not the point? We don't we shouldn't read passages like this and make the mistake that many monks and aspiring martyrs. Have throughout the centuries and say, oh well that's how you get to be a super christian by suffering.

So, i'm going to go find the suffering that i can. It's really. It's home. There's a bomb threat. In Egypt. The coptic orthodox. Who You know, it's his ancient as it sounds. Yeah. They think getting mortared, that's really the way. Getting killed. Is really the way to be the super christian.

And so they all gather. Yeah, kind of like islam except for instead of murdering being what gets you into heaven and makes you. Yeah, a star, a spiritual star, getting murdered makes you a spiritual star. So not nearly as wicked as islam. But the same sort of idea about the The suffering that many christians have fallen into over the centuries.

One of the points of the suffering is that your god? Is this god for you all the time? He's able to sanctify you all the time. Not only is he a power to uphold and sanctify his saints? He has power to make new saints out of hard. Sinners. Yeah.

Uh, many of you are probably Uh, like i was as a child with the scene felt and Um, You know, the The Sunday school teacher. Able to manipulate rowdy boys like me. Thing, you know, if you're good, you'll get to put Paul on the On the board. Got my scene of felt paw and Yeah.

My partner in crime has seen a felt Silas, and We're being held in check by the You know, the assignment. We're impressed all they they praised and thanked. God, of course, he did their christians earned well by the holy spirit, they're joined by faith to Jesus christ. Have been, they've been given a commission by god.

That's what they're doing in Philippi to begin with. No, not necessarily of course there are a lot of christians who are at least professing christians who are not what they're supposed to be, but that's not the most impressive part of verse 25. It's impressive. It's a power of god.

Praise god. Shouldn't have Spoken of it in a way that To be received as belittling. But listen to this. And the prisoners were listening to them. This is not ordinary behavior. For suffering prisoners. You remember on the cross? Right. And Jesus is in the middle. And there's one at his right and one at his left and what are they doing?

Well, the two of them both. Start out, mocking him. You read all of your gospel accounts, it's not like the thief that gets saved, started out saved. There were both ridiculing him. That's ordinary behavior for prisoners. You imagine these prisoners. And, you know, some of them I'm sure we're criminals and deserve to be there others, you know, we've just gotten example of how the justice system and Philip.

I was working at the time. Maybe unjustly imprisoned we don't know anything about them except That they were listening to Paul and Silas. Not ridiculing or mocking, and we know from later in the passage the results of that listening,

When the Earthquake comes and the foundations of the prison are shaken. And the doors are opened. The keeper of the prison is going to. Kill himself and verse 27. He has to pay. Life for life. If he loses any of them. Then Paul calls out with a loud voice saying, do yourself no harm for we are here.

And some of you are in the habit of keeping your text open or Uh, or have Enough short-term memory to know that i missed a word. Do yourself no harm for we are. All.

These were prisoners in a jail, who Had the choice. Use your new found freedom, because all the doors were opened verse 26. And everyone's chains were loosed verse 26. But they are. All here verse 28. They have the opportunity. To take their earthly freedom. But not get to listen to Paul or Silas anymore.

Or. To give up their earthly freedom and some of them, perhaps even their lives. But they would get to continue hearing. That christ, who was prayed about. And that christ, who was sung about? It's the peter answer to. Are you guys leaving? And what does he say? Where would we go?

You have the words of eternal life. So this the prisoners were listening to them at the end of verse 25. Isn't just. You know, the the prisoners weren't rankled enough or annoyed enough to tell them to shut up and cuss them out. This is. For the first time. In the ministry and Philippi.

The entire group of people, That we're hearing christ. Did so with hearts that were being changed by god the holy spirit? That the one who had opened, Lydia's, heart to heed the things spoken by Paul. Not too many verses ago. I think it was verse 14. Yes. Had brought these prisoners to this prison by whatever route they got there whether through their own crimes or injustice or whatever it was, but the providence of god had brought them there because the spirit of god was going to open their hearts to believe in Jesus christ.

Now, what have we not really spent much time on at all. The thing that, I found most impressive as. The kid with. Uh, we've seen a felt Paul. And, you know, probably There's a worse kid than i was. Who was the one who got to shake the board for the earthquake.

And then chains, the guy takes the chains off and Doors guy takes the doors out. We're so impressed. By things like earthquakes and open doors and chains falling off that, we missed that the great miracle of the text. As things like, The providence of god bringing you to a prison because there was another guy who was going to be imprisoned and he was going to be praying and singing to Jesus, and the holy spirit was going to give your heart life to believe in the Jesus that you heard about.

That is way more impressive than earthquakes that can open doors and take chains off.

The power to uphold and sanctify his saints. The power to make new saints. Out of hard. Sinners. The Philippian, jailer didn't have didn't feel like he needed to investigate, did he? He was going to go straight to suicide. A guy with a household. Why? Because it's so impossible. That these guys would all still be there.

Some of you have a child. Or a sister. Or a parent. Or a co-worker. For whom it is impossible that they would believe. Yeah, that's actually true about. Your compliant but unconverted child. And you're friendly. An inquisitive, but unconverted sibling. Or your kind and generous, but unconverted parent They're also impossible.

That's the only kind of person God saves. An apart from The grace of the holy spirit. That's the only kind of person there is. So, you displays his power to uphold and sanctify, a fancy displays his power to make new saints out of heart centers. And he displays his power to turn a jailer into the head of a covenant home.

It was very interesting. Uh, he doesn't. See Paul, he probably hears the sword. Uh come out Paul probably here's the sword come out in verse 27 or perhaps, he can see the jailer even though the jailer can't see them. Uh, you know, they didn't Uh, they didn't pay for oil for the prisoners to have light at night and they had to call for a light for him to run in.

Verse 28. It seems to be a moment to either Paul had been waiting for or by the grace of god the holy spirit. He identifies it when it comes and he calls out with a loud voice. Why would Paul? Expect. A persecutor of Christians. To be a prime candidate for a display of god's saving and redeeming power.

Many of you even among some of your children are already smiling because, you know, the answer is because Paul was the greatest persecutor of Christians and became one of the greatest examples. Of how God saves. Even the worst enemies. Of the name of Jesus Christ.

And so, We're not surprised that Paul doesn't seem to be surprised. It's like he's been waiting for this moment. You see God doesn't look at unconverted sinners. The way we do. That these ones are easier, and these ones that are harder. There's no such thing with God.

In fact, the worst someone is The more the sneaking suspicion. This is just the sort of one that God would save. For the display of his glory.

And so, he This jailer is not just going to be saved. He has a household. He calls for the light he runs in. And he falls down trembling before Paul and Silas he didn't even do though what must I do to be saved? By the time he brings them out verse 30.

He brings them out and says and so forth. He is so broken and so shocked. That they are actually all there. He runs in, he's got, he calls for the light, he's got the light. He starts the head, count the head. Count is complete. And that breaks him. And he falls down trembling before Paul and Silas.

At that point. You know, sometimes when you study in order and you notice things that at least, I didn't notice until I had to slow down, maybe that's one of the blessings of Of the Bible being written, in Greek and Hebrew. You can't go as fast as you do in English.

And so you don't miss all the things that you miss in English.

And so, He brings them out and he gets up. Obviously, he brings them out and he's brought them into the household. How do we know that? Well one. Paul notices, there's a whole household there in verse 31 and two, they don't just speak to him, they speak to all who are in his house but notice that this is an apostolic assumption.

This is the assumption of the evangelist that God is going to say if this whole house. It's not the assumption of the jailer. He just wants to know about himself. He asked a question in the singular.

He's he says sir it's what must I do to be saved? And here, he's brought them out of the prison and into his house. And, you know, it's a pretty big commotion and there are other people involved. And, you know, there's, you know, wife and children and, and, uh, servants and whomever else are of him.

Of his household. Paul looks around. And he says, God's not just saving a jailer He's turning a jailer into the head of a covenant home. You see, the fundamental unit of the people of God is the household. Not the individual. You say, well, that's obviously true in the In the old testament.

But now in the New Testament, everything is individuals Well no, it's exactly the opposite of that. You don't see individuals who have households. Without the salvation, coming to the house. And even some Like Timothy's mom. She's converted and her house has come to Christian household and Her husband wasn't even converted.

And then earlier in the chapter, Lydia believes in her whole household is baptized. And here. The fact that this man has a house. Makes the answer plural when the question was singular. Believe on the Lord. Jesus Christ and you will be saved you and your household, even if they don't believe that night which we're not told that they do.

I mean, There are. Translations. That do a better job with verse 34. The prepositional phrase though with all his household. Uh, belongs to the indicative verb, not the participle. So, he rejoiced with all his household, the, the having believed in god is just him. In verse 34. But there is an expectation.

That this man who gets converted and then he has a duty now as the head of a household. His household is part of the church and he is to lead them in the means of grace and he is to gather them. With the work for the worship of god's people and he is to hope in the christ who saved him that the christ is going to save his house in the same way.

And so, Paul sets him the example, Believe in the lord. Jesus christ and you will be saved you and your household. Then they spoke of the word of the lord to him. And to all who are in his house. Why doesn't it just say, then they spoke the word of the lord, to the whole house or they just, then they spoke the word of the lord to All that we're in the house.

Is because this man is being singled out by god. In his duty to his house and the households relationship to him. And because god is saving this man. His wife. His children. Paul and Silas have an obligation to them just as much as they do to him.

For any of you children, who have not Come to. Hate your sin and Rest only in what Jesus has done because you will never be good enough. Being a member of Hopewell is not good enough to save you and even being a respectable member of Hopewell isn't good enough to save you.

Although among people who believe in the lord and follow his word, you end up doing and saying a lot of right things in order to be a respectable member of that congregation. Just can't fit in otherwise. Those things can't save you. But if you're a child who has not yet, come to hate your sin trust in the lord Jesus.

Know that he has done all of the obeying in your place and that Jesus is the one who has paid for your sin and has taken it all away. Still the rest of the congregation. And especially your elders owe it to you to speak the word to you. As one who has been set, apart by god, as part of your family, your household into his church.

And your parents owe it to you. To speak the word to you. And when we do so, we don't do. So as those who are wringing our hands because god still might not save you. We do. So as those who have every expectation, but that because god put you in a christian house and because God gave your mom and dad, that duty and because god gave the rest of us, this duty, and because God gave his elders, this duty.

This is how he's going to save you by bringing you to believe in Jesus christ. Through the preaching of his word. And the teaching of that word, When you rise up and when you lay down, and when you go out and when you come in, So that it controls in your house, how everything is seen like a front bit between the eyes and how everything is done like something, bend to your hands.

Because the lord whom we see working that way. In the beginning of his bible. Is still working that way in the end of his bible. And he's still marking. The members of the households of his people. And so there's not just Power to bring the man to the question.

What must i there's power to bring the man to faith and repentance and we see that repentance especially in the washing of their stripes, the immediate washing of their stripes.

Verse 33. He took them the same hour of the night and washed their stripes and immediately, he and all his family were baptized.

Again, the repentance is individual, but the baptism is household. The word family is supplied. All who are baptized. Verse 33. Lord's power to bring to repentance. Power to give faith and hope by covenant sign. There's just the assumption. That the same god who has saved him will save them in the same way.

It's not presumption. That they have already been saved. Or that they may be saved without means.

But there is the assumption. Or maybe. Some of us will be more comfortable with the word, hope. That that's what god is doing. And we put our hope in him. And we do what he says. They bring them into the house. He sets food before them. And that's kind of, like when Abraham says have a bite of bread before you go on.

And they say, okay. He runs and he tells you know Sarah to do all of the appetizer stuff and then he takes off and he runs to the herd and you know, gets the best calf and slaughters it and you know, it's a middle eastern. Bit of bread. Well, this is, this is a party.

The whole house is awake. It's the middle of the night. There's the commotion. He sets food before them and he rejoices Oh, my dear brothers. Who are husbands and fathers. And our heads of households of covenant households. Even if the rest of your house isn't necessarily converted, they ought to at least be a household that has rejoicing because dad is. Should not our homes.

Be homes of joy. Of response to the god who has saved us. And a joy that is expressed especially in hospitality. And if ever a christian should get near enough to us to be in striking distance, suddenly we're having a party because we're going to bring them in and we're going to give them a bit of bread.

Now, it might have actually been a bit of bread here. But it was a party. The rejoicing is the main thing. And all those. Yeah, any kids in the house who got to get up and do something after bedtime. And every one of you know, how special that is, don't you?

Yeah, all of the can i stay up? Yeah. Almost doesn't matter what the occasion is so long. Does it mean i can stay up and we can have a party. Well, joy came to that house in the shape of the head of the house getting converted. And that joy would be completed, wouldn't it?

When the rest of them. Were brought to faith. So that they wouldn't just have. Family times on earth. But that the joy that they have and their family times on earth would be an anticipation of something that comes not by the blood that we share. In our veins, but the blood that we share that was shed on the cross.

So that whatever rejoicing we have in the home, is an anticipation. Of the rejoicing when we all come home. To the place that has been prepared for us. And we enter heaven together.

You see the power of god on display here? You don't expect, do you? Heavenly everlasting. Overpowering victorious. Joy. To be the conclusion. To a passage that started out the way. This one started out last week. Unless you do. Expected. Because, you know, the god whose story it is. And that's the point of your life.

Dear Christian. You couldn't save yourself because it's God's story. He could save you. And if you're a believer in Jesus Christ, Your story has to end with joy. Because it's God's story. And he must win the battle. And,

Oh, Lord. We thank you that. That we live in an age in which there is sin and misery. And appropriate tears and grief. That you have not only given us. A rejoicing that we can do always, because it is in The Lord Jesus. But you have, Given reason to banish all anxiety and fear.

We pray that your spirit would Remove from us all anxiety and replace it with the peace. That is beyond. Our understanding. Grant to us.

To love not our lives, even unto death, but to love. Your gospel. In a way, that makes the second great part of The fruit of your spirit in our lives, not just love, but joy. When we pray that as your holy spirit makes us to see your providence in our lives, through eyes of faith, With the expectation of the display of your saving power.

That he would also be pleased to use us. And your providence in our lives, to bring others into that same repentance and that same faith. We pray Lord in response to this passage, especially for those. Who our heads of households? Lord, grant them to Live in gospel, joy. That already pervades the house and grant them to see the realization of the hope that you have given them.

By marking those who belong to them. We pray that you'd make husbands and fathers faithful. And speaking the word. To everyone who is in. Their house. And of bringing them. To hear your word. In the home. We pray, Lord that you would Grant to them to see. You using that.

To bring their dear ones to faith that they might rejoice. Lord, many of us have those relatives that we were thinking about that seem impossible. Forgive us for having such a low view of your power. And of your mercy. Correct us by your word. We pray. That As your spirit applies to us, what we have just heard.

Our expectation and hope for their salvation. Would be set upon you. And that we would be liberated by. The ability to entrust it to your care. We do pray, Lord, that you would save. That you would save in our homes that you would save through our witness that you would save even completely apart from us, but granting to us.

The opportunity to rejoice overhearing about it. When we pray that you would be glorified in saving, sinners in our day, in our connections at our time. That we might see the power that we know is true by faith in your word. Displayed even In the history of what you do in our experience.

And In our time. Granted. Oh God. We ask in Jesus name. Amen.