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Let us rise. We come first to hear the word of God, preached, there's the herd of God read.

Acts 13 verses 42 through 48. These are the words of God. So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them, the next Sabbath. Now when the congregation had broken up, Many of the Jews and devout proselytes followed Paul and Barnabas who's speaking to them, persuaded them to continue in the grace of God On the next Sabbath.

Almost the whole city came together to hear the word of God, but when the Jews saw the multitudes, They were filled with envy and contradicting and blaspheming They opposed the things spoken by Paul then Paul and Barnabas group old and said It was necessary that the Word of God should be spoken to you first.

But since you reject it and judge yourselves, unworthy of Everlasting, life Behold? We turn to the Gentiles for. So the Lord has commanded us. I have set you as a light to the Gentiles that you should be for salvation to the ends of the earth.

Now, when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed, Amen. Listens this reading of God's inspired and and they're into it, Please be seated. And come now. Trusting in him for his blessing on the preaching of it.

Verse 42. Brings us to a scene that is not unlike. That is similar to One that We anticipate not too long from now. Just an hour, our 15 minutes, something like that. Probably. The sermon is over. At the end of verse 41, The congregation files out The Jews. Of course, considered didn't consider the god-fearers.

Even those Gentiles who believed their word as part of their congregation, we've just heard not too long ago in the book of Acts. Peter speaking to some God fears and saying, you know that it is highly irregular. It's in fact, illegal according to our law for us to have fellowship with you to enter into your home and and so forth.

And so we see a example of this distinction, the Jews. Go out and the Gentiles are waiting their turn. It's not guest first. The synagogue of Antioch Presidia and as the Gentiles, wait, their turn their marveling at what. They've just heard that the salvation that God had planned, the salvation that God had promised to the Jews and through the Jews, the salvation that God had brought in the Son of David, who was the one about him, many of the things that were said, using the name of David, they could only actually be true of Jesus and weren't true of the immediate son of Jesse.

That that the salvation had come in him and had been fulfilled even by the Jews rejecting and condemning of him. But he had risen from the dead showing, not only that he had accomplished salvation, but that the one who had accomplished the salvation was the eternally begotten, son of God, who has life in himself and was declared by the resurrection.

From the dead to be the son of God with power. And so, they've heard these marvelous things, and as perhaps, you have felt at times, I have felt at a times hearing sermons, that open up, a passage in a way that is, obviously there. Now that I've heard it preached but that I could never see before or reading such sermons from many faithful servants long since gone to their reward.

That was sipping from a fire hose or trying to and getting just a little bit and knowing there's so much more there and desiring that I could get so much more and hope that you have had that experience, too, because the question now is how you respond Some of the Jews once they get out of church.

That day or a synagogue that day. They have a similar response but the Gentiles who are left behind. Generally speaking have that response. It may have been every last one of them but it was enough of them that it could just be generally described of them in verse 42.

The Gentiles bagged that these words might be preached to them the next Sabbath. How will we respond to hearing Christ proclaimed from his word? It's one blessing. And many of you have have heard this in part because of our awkwardness and are not being full enough of of praise and thanksgiving to God and always wanting to drive home.

When when someone shares the the joy and blessing of have the rejoicing and blessedness that they have experienced hearing Christ proclaimed from the scriptures and one of the ways will commonly respond is. Ah, having Christ. Preached faithfully is one blessing, but the greater blessing is hearing that preaching believingly for there are many who hear and as prophesied in Habakkuk.

And as he concluded, the sermon with in verse 41, even though they had declared to them, the actual work of God, they did not believe. And so they are despisers who marvel? Who Paris and or to marvel that they would hear such preaching. And yet, perish. This is one of the things that happens when Christ is preached.

There are those who are despisers and so we'll hear about them in the second response And the second part. So the first part we'll see what a living response to gospel preaching. Looks like in the second place. We'll see what a dead response to gospel preaching. Looks like and how the early symptoms are warning signs.

It's a good idea. If you do have early symptoms to get it checked out Now whomever, you know, to be wise in medical things and whatever. What is true, medically is true. All the more spiritually early symptoms of spiritual disease. It turns out in this passage maybe indicators of things much more dreadful than they appear at first.

So, we'll consider that in the second place. What the dead responds to gospel preaching looks like and then blessedly, we'll see what the saving response in the last place with the saving response to gospel preaching. Looks like and where it comes from. Thank God. He tells us because once we see the saving response, we will want to know that.

That is how we are responding. And if we are not, we will want to know how we can come to respond that way. So in the first place this living response and probably there is faith at that point. And verse 48, the there is a general conversion and perhaps the way it's written, actually implies, exhaustive conversion of all of the elect will get to that soon.

But at the very least, if they have not yet been brought to saving faith, there is indication that the Lord is giving them life in order to repent and believe the gospel for their begging that,

these words might be preached to them. The next Sabbath and verse 43, the Jews of all gotten out.

And now the Gentiles are able to go out and the pleasantries are exchanged. And people start to leave. One of the things that is concerning when you visit a church and the service ends is when the people can't wait to be gone from one another. And this was imposed externally on some a couple of years ago.

In the the more recent unpleasantness will reserve that the recent unpleasantness for the the horrible war. But the more recent unpleasantness will fall 2020 and many of those to whom it was our privilege to minister for a time. As they were not permitted to gather for worship or fellowship reported things like being locked out of the building so that they couldn't fellowship having to bring lawn chairs and and set them up somewhere else in order to have in order to have fellowship.

But The congregation in verse 43 is dispersing and yet. Now there are many Jews who have a similar desire as verse 42. They hadn't had enough preaching yet. They hadn't had enough teaching yet. They've heard wonderful things in the sermon and wish and go on longer and they ask now, they follow the preachers Paul and Barnabas and they seek more ministry from them.

What a wonderful symptom of a living response, not just to have it repeated and not just to have more of it but even to have it more richly and does that how we respond Does that? How your own heart responds to the hearing of Christ proclaimed from the scriptures?

These are wonderful truths about Him. This gives me more in which to engage with Him, when I come to pray, How often I have, come to pray to the Lord Jesus and through the Lord, Jesus and desired knowing in my conscience that I ought to be spending time in communion with God.

And yet not having a store of who Jesus is and what has been promised about him that I might look to God for those things through him and what he has done and and more of the details and the richness of all that he has accomplished and all that he is doing and how he goes on to do it and what it looks like when worked out in the life when one has been created in Christ Jesus to walk in, good works.

And what's the Bible describe as good works? So that I can identify what those are that he has prepared beforehand for me to walk in them by right. Use what we now call because of historical things, The third use of his law is that doesn't come from the Bible, but is helpful.

Meaning what the law of? God tells us about what a Christian life looks like. And just wanting all of that richness. So that when I come to pray, There is an an exhaustible store of treasure in Jesus from the word of God, for which to come to God, through Jesus.

And yet, how many of us we come to pray, and we have the sense that we ought to be spending some time and fellowship with God. And we don't know five minutes worth of Jesus to pray about to pray for to enjoy and fellowship with God. These, some of these Jews, many of these Jews verse 43, rather and devout proselytes.

And that's God-fearing prostitutes that the guys you had to wait for the the official congregation to get outside before they were allowed to file out. They follow the preachers to have more of Jesus from his word. That's what they've heard. Preached, right. We've seen it summarize that way that the Word of God being preached, meaning, Jesus being preached.

We we saw with respect to Peter and now we have again this sermon that is full of Christ and they have heard him preached from all the scriptures, they are like those disciples on the road to Emmaus. And as the Lord Himself showed them Christ from the Bible their hearts burned within him within them.

That's a, that's a living response to the Word of God. Those who They here a little bit of preaching. Or maybe not as little as They might have heard elsewhere and it's full of Christ but it's still feels teach just despite it being full of Christ. And sometimes the lack of conviction in a preacher or lack of organization or communication.

Can contribute to that. It's not just our sinfulness, but our finiteness, our creatureliness and our weakness that contributes to these things, but there's not enough appetite. In fact, They are like your your five-year-old who came from building his spaceship to the meal and it's two bytes and I'm full, because I'd rather be somewhere else doing something else than being fed by this.

Well, it's a sign of life when you don't do that. If fed by this means fed by Christ rich. Preaching of his work. And it is a sign of life when you hear a little bit and you want more and the mother whose child has been ill for a time and has lacked appetite and she's making all of the favorite stuff.

And she's and she's doing everything she can to coax him and She's worried for her child illness as a reminder that we live in an age of death and it is death creeping into the life. And how happy she is that first time when he says more, please or seconds.

Please should runs to the pot that she made extra. Yeah. Desiring that life and appetite would return to her son and she can, she can't wait to load his plate with more of that stuff, more of those riches. This is an indication of living hearing of the preaching of Christ that we want more.

We want seconds, we want dessert. Give me more of Jesus from his work. And though the the joy must have been for Paul and for Barnabas as their persuading them to continue in the grace of God that the grace of God isn't just something you hear about once and embrace during the sermon and lay hold of Auras the apostle corrects.

The order of the grammar are laid hold of, by Christ seeking to lay hold of him of that for which he has laid. Hold of me. He says and they they give them more application now. As it were the end of verse 43. Here's what to do by the by faith in Jesus, by the grace of Jesus between now and next week when you can hear more preaching, Well, there are also symptoms of death and now it's not always symptoms of death.

If you have to go right away, there are such things as deeds of necessity. Those things that can't be done at at any other time could not have been cleared out the week before, one of those things that have to be rushed to be attended to and so forth.

But There are many of the Jews who are not here and What looks at first like lack of appetite and indifference is going to turn out to be symptomatic of something much worse. On the next Saturday, These are still Jewish sabbaths. When it says, first day Sabbath, or as most of our English translations, it says, first day of the week.

But it's really just first day. Sabbath in the Greek and the word that is used there is the same word for for Sabbath here and the construction can be translated quite easily and quite appropriately that way. But these are still Saturdays when the Jewish congregation is

gathering, at least at least verse 44, They gather the next Sabbath and almost the whole city comes together to hear the word of God.

Now those who are ruling. This synagogue have been polite, and perhaps have even given that warm polite, smile Things that southerners get blamed for in America. But If you, If you spend time with people from other cultures, you just grew realize that it's because Northerners and city folk have forgotten what etiquette and hospitality.

And politeness are the whole rest of the world knows to, at least smile, and treat people warmly and decently and invite them in. And and those sorts of things. And so it's really not unique to the the southern US that you might be putting on a face of friendliness and welcome that has not necessarily meant it matched by a heart of it.

This is something that is common to humanity because we are all descended from one sinful father and we sinned in him and fell in him. Well, you might even be a ruler in a synagogue, a church an assembly where the scriptures that talk about Christ are read every week.

Even as all himself preached that the way Jesus came to be condemned. Was that the Jews refused to hear him or even the words that were written about him and that were read to them every week. So you might be a ruler in a synagogue who. Yeah. Shake hands with Paul and Barnabas the guest preachers and say we'd love to have you back again to fill the pulpit next week and you give them a smiling face and Paul and Barnabas arrive early on the next synagogue day.

Sabbath that day and you shake their hands say welcome. We're looking forward to hearing you preach today. And and then a couple visitors show up and hey we've got some visitors today and a couple more show up. And wow, that's a lot. And then almost the whole city shows up and the smile disappears.

Sure, they show up for these guys. Why don't they ever show up for us? Or There must be something wrong with these guys. Gentiles aren't supposed to become God-fearers and numbers like this.

You see what it first appeared to be lack of appetite and lack of interest was a symptom that the warm welcome on the surface was not coming from a living heart but a dead one because those who are spiritually dead are able to aid, are able to imitate what spiritual life looks like, especially if they're in a Hebrews six church.

Especially if they're in a church where the powers of the age to come are on display and the fruit of the work of the Holy Spirit. And those whom God is actually, saving are on display and they fit in and they attend and they sit with you at the fellowship table.

Or maybe it's you who are sitting with them. It's possible to imitate superficially, externally spiritual life. And so watch out for those early symptoms, lack of appetite, no desire for more, not wanting not just more, but also more richly, the knowledge of Christ, That's enough Jesus for me today.

I'm full I'm gonna go home now where I don't have to think about him for another week because what happens is those when those smiles recede They're filled with envy and what are they start doing? The sermon is evidently still preached because Paul and Barnabas are still speaking and at the end all who are appointed to eternal life and we're gathered at that day.

Believe the sermon has preached. But now these Jews are contradicting and opposing the things spoken by Paul. And by the way, blaspheming Now it is impossible to imagine that what they are saying in these blasphemies is that yahweh. The God of the Bible is not God, They don't suddenly start cursing Jehovah.

They're blaspheming by opposing that divinity of Christ, which had been preached from Psalm 2 and preached from Psalm 16 on the previous Sabbath. And have now been preached again on this Sabbath. It is blasphemy to say that Jesus is not God and it will certainly sink. You lower than the grave But those who had appeared to be something religiously.

As pull himself, Remember had been in his home synagogue and hearing Jesus preached by Stephen and himself. Being a blasphemer for whom, envy led to opposition. Led to murder and so we go from lack of appetite. Lack of interest. No desire to go further in the grace of God.

In the riches of Jesus to envy to contradicting and opposing and blaspheming This is going to become a theme. We're gonna see when we get to, Is it. It's iconium and get to Iconium and the Jews. Want to stir someone up. Stir up. Opposition to the apostles will save that.

But the superficially religious may turn out to be hostile blasphemers.

So, beware of that initial dead response, You might just be tired. You might just be ill. It's true. There's physical weakness. Not every cough is COVID.

We my son and I were at the tail end of my father's day in the hospital when the COVID stuff broke out University of Michigan hospital. Infectious disease was one of the first places that they were treating severe cases. And The last day there was the day that they told my son, who had been in there all day every day for a week that he could no longer come in and We had a running joke in our family for a while after that whenever someone sneezed or sniffled or coughed we'd say space suits because the guys in the hazmat suits are going to come out of the woodwork and escort you off the premises, wherever you go and the whole culture lived in fear.

I don't know if you can remember what it was like in those early days, especially before there was enough evidence for those with a little bit more sanity to start recognizing the difference between the severity. But if you don't know If something you have could be a symptom of, you know, shouldn't have had the other chili dog.

But you have a family history of heart disease and your numbers haven't been good. And recently there has been tightness and pain in the chest, when you exercise

Lack of interest in or desire for more preaching and more of Christ and to have him more richly in the preaching, more richly. It could just be weakness of constitution as a person. Immaturity as a believer, the spiritual, atrophy of having been born into and converted in an age, where the Lord's day became the Lord's hour became the Lord's.

45 minutes became a 12-minute Ted Talk after a 20-minute musical set.

Or it could be a symptom of being dead and outside of Christ and a potentially full of envy and contradicting and blaspheming. And if you have symptoms of a dead response to the preaching of Jesus Christ, you should get it checked out. We've seen symptoms of a live response.

We've seen symptoms of a dead response. Let's see. Now the saving response. Oh, we didn't finish the dead response. Let's finish the dead response and Paul and Barnabas grew bold and

said it was necessary, that the Word of God should be spoken to you first. But since you reject it and judge yourselves, unworthy of Everlasting life, the whole we turn to the Gentiles

It's the excommunication on earth is always a reflection in the church or is designed to be described in Scripture. As a reflection in the church of a self-excommunication that has already been judged in heaven, When Jesus talks to the disciples and says what you bound on earth, or what you bind on earth and he uses odd grammar.

He says, will have been bound in heaven. What you bind, what you loose on earth? Will have been loosed in heaven talking about excommunication a, The session of elders who are have to follow to the end of the judicial process to the point where someone is properly, put out of the church.

And yes, there are elders, who are sinners and there are excommunications that are incorrectly done. But when it's done, according to the Word of God and they come at last to to put him out of the church, what they rightly can. And in most cases should say, is this was already pronounced in heaven before we pronounced it on earth because you judged yourself.

Unworthy of Everlasting life. This is dreadful thing that this is done to so many of the Jews. One of the things that we're going to see in Regancing in this chapter now and we're going to see in coming chapters is There are believing Jews but they're no longer being called the Jews, They're being called the brethren and sometimes there are brethren who are Jews and God's people on earth and the identify identity of them is shifting.

Now, to the brethren. And yet, when this apostle comes to write the letter that we're hearing preached in the midweek meetings, He warns Gentiles, he says, don't say to yourself. Haha branches were broken off that. I might be grafted in because you see the root of the tree is not Abraham or Jacob.

The root of the tree is Christ, And it was Abraham's believing in Christ that made him the father, both of the circumcision. Those who believe from the circumcision and those who believe without being circumcised. In fact, Abraham was the latter one. First, If you're talking Jew Gentile he starts out as a Gentile who's converted Before?

He's a Jew. Who's converted? Just don't say branches were broken off so that I might be grafted in. If he broke them off, who were natural branches, in the root of Jesus, he break you off that much quickly, that much more quickly quicker That much more quickly, who are unnatural branches and have been grafted in and win.

Some of those broken off. Branches are grafted back in. It will be as life from the dead, which by the way, is one of the main ways. The gospel is described in the scripture. And yet, when they're grafted back in, they're not grafted back into a Jew tree, their grafted back into a Christ tree of which the Jews were the first branches.

There's one church. One tree, one Christ, throughout the whole scripture, and right now in the season that we are in, where we are in acts, Many of those that were branches were dead, and they were caught off, and they perished even when a general repentance comes from broken off, branches and their descendants.

These ancestors who didn't believe will not be saved through that.

And there have been Christian. Branches that have been similarly broken off my own family, descended from the carts. Once one of the most flourishing parts of the tree in North Africa. Great faith. Proclaiming Christ. And in a way that produced some of the teaching and writing

through which the faith was preserved for centuries, and yet coming into centuries of darkness, wrenches, broken off, and perished.

And then missionaries from places that they had never heard of didn't know, existed, come the turn of the 20th century. Branches grafted back in life from the dead not Jewish, like, from the dead branches. But this still happens in the church. There are those who lack symptoms of life because they are unwell.

And there are those who lack symptoms of life because they lack life and branches are being broken off. And you don't say, oh well it's impolite to talk like that about people who are in the church. You say we have the preaching of Christ and depending on how you respond, you may be coming into eternal life or you may be judging yourself unworthy of eternal life.

And if somebody happens to do their job and you do get excommunicated, it will be a reflection on earth of something that was already pronounced in heaven because you did it to yourself with your unbelief.

And may God restore to us as season and the life of church where the elders do their jobs. And those who show symptoms of advanced spiritual death, don't allow aren't allowed to continue as members in good standing, and put on their polite, smile. And feel like they're just about as good as anybody else in the church.

So they're probably okay and they're going to be saved.

Now, not just symptoms of a living response. What does saving response look like? Well, first, it looks like having had the right preaching of Christ for so the Lord has commanded us. I have set you as a light to the Gentiles that you should be for salvation to the ends of the earth.

He's talking here in Isaiah, 42 and Isaiah 49, and the other servant songs. In the last third of Isaiah, he's talking to Christ. It's Jesus, who is being heard in the right preaching of the gospel. That's what Paul had even said in the Sermon. On the, on the previous week when he said, he has risen from the dead.

And he was seen by by many, who are his witnesses there, and we proclaim to you glad tidings so that those apostles who were preaching in Jerusalem weren't preaching in their own behalf or in their own name, or their own words and those who have come. Now, the Apostle Paul and Barnabas with him to Antioch and Pisidia, they aren't preaching in their own behalf or their own name or their own words, But the risen, and then thrones Christ who has accomplished redemption on the cross is applying that redemption by his servants whom he sends to preach and we'll be thinking about that.

And in the context of our participation in the privilege of praying, in our passage, for the second serial reading for next week and 1st, Timothy 2. As we consider how that fits into the same. God, we see here who has appointed some to eternal life was appointed a multitude, that no one can number to eternal life.

Let's not just say some who's who is the one God and who became in the Incarnation? The one mediator because man cannot bridge that mediatorial gap. If someone is going to as job hoped put a hand on God and the hand on man. He has to start out as God, can't be bridged from the other way other side.

And Paul tying, his own call to preach the gospel to Jesus's call to be the gospel. As he exhorts Timothy for his call as a preacher to exhort all Christians for your call as someone who prays. But it's Jesus. Who is the light.

And what Paul is saying here is that the light wasn't just going to shine on a hill in Palestine that was taken from the Canaanites and the Philistines. And in this case, particularly the Jebusites, The light wasn't just going to shine on a hill. There. He was going to be sent and Jesus is now as it were sent into the world, in the preaching of the gospel of Jesus Christ.

By those whom he has saved and gifted, and called it doesn't go bodily but he goes savingly by his word and his Spirit and it is a saving initiative of God, when he makes a man to stand in front of you and read and open his word faithfully, Not in an atoning way.

But it is still a saving initiative of God just as Christ's atonement was a saving initiative of God.

And this is what it looks like when he saves The Gentiles here. Isaiah 42 and 49 proclaimed correctly for the first time in their lives. Some of them probably heard it proclaimed at all for the first time in their lives. Now when the Gentiles heard this See Paul and Barnabas was there still preaching Jesus?

Even while they tell the the Jews that their season, as the center of the work of God on earth, is drawing to a close.

But there's still preaching Christ because he is the root of the tree and he's the one that you preach. The Gentiles here. This and their glad God, whose curse who's wrath. I rightly deserve has sent first himself to redeem me and then he has sent himself in the person of His Spirit to proclaim himself to me through these rather unimpressive men.

One of whom was a blasphemer. Every bit as much as the Jews Whom he is now warning, our judging themselves. Unworthy of eternal life. You feel the tension, The apostle Paul saying that to men who are doing exactly what he did the first time he heard of this gospel.

And yet all the joy of the Apostle. Paul, when he learned that Christ had sought him out and appointed him to eternal life.

They were glad and they glorified the Word of the Lord. They didn't just glorify the Lord. But they understood that principle and Psalm 138 verse 2 that the Lord has glorified his word, above all his name. That the second person is the one who personally comes into the world.

Not the triune God is is always completely involved. It's not like the sun never does anything apart from the Father, and the Spirit, but it's the word who becomes flesh by the will and love of the Father and in his flesh in his creatureliness supported entirely sustained by God, the Holy Spirit.

Ministering to him, all of the benefits, even of his divine person in his human nature. If you don't understand all that, that means we don't have time to unpack it all now, but it's not just word salad. It's glorious truth.

And so they glorify the word of the Lord. That they've heard preached, You notice they're not glorifying the word of Paul or the word of Barnabas The glorifying, the word of Jesus. The incarnated crucified risen ascended, enthroned Savior, who sends witnesses by his spirit, to proclaim his gospel, to apply His salvation.

And so the fact that even their hearing the preaching off of the lips of Paul's Paul and Barnabas is an action of Jesus, the Redeemer from heaven makes them praise that they got to hear preaching.

The glorify Jesus for what he was doing. Not Paul, not Barnabas, not very hearing. They rejoice and they glorify Jesus for the preaching that they got to hear. And they believe they rest upon him, they know Him to be what he has said. He is They know their sins to have been paid for on the cursive tree.

They know their life to have been secured in the resurrected. One who has life in himself, they know they're everlasting blessedness to come from the one who has taken his seat on the throne and sent preachers to gather them to himself. They believed They abandoned all other hopes. They abandoned all other purpose and they found in Christ in exhaustible hope and purpose.

Now, why did they do that? What makes the difference between the ones who are? Blaspheming who are saying, you know, that's an interesting reading of that text, but the way I read it. Jesus isn't God at all.

What makes the difference between those who are? Blaspheming like that and those who are rejoicing over what they heard and believing and God who came and died and rose again for them. They were appointed to eternal life. That's what makes the difference. In this particular case, the, there's a additional miracle as many as had been appointed to eternal life.

Believe That doesn't happen in every sermon. Paul. Had been appointed to eternal life. He had heard a bunch of sermons before he believed, but that's what makes the difference. That's what gives faith. And so for ourselves, we hear preaching. We hear what the saving risk of a live response.

Looks like we hear what the dead response look like. We hear the saving response as an outworking of and something that that is a, the completion of what a genuinely living responses. And we look at our own hearts and we say it's a little bit too much of the symptoms from point two.

I don't find in him all of my hope and all of my purpose. But don't really desire to hear a lot more of him. Where can I? How he is the one from whom the life to believe comes. And he has appointed many to eternal life and the scriptures say an innumerable.

Multitude The right response to the doctrine of election is not to throw up your hands and say, well, I guess it doesn't matter what you do. No, it does. Because what did as many as were appointed to eternal they believed, and that means that even for someone who is dead, there is still hope of believing.

Even some for someone who has blaspheming As Paul used to before he was saved, there is still whole but believing because it comes not because of how persuasive the preacher is, or persuadable. The era is but because the living almighty God, who has appointed some to eternal life appoints for it to happen through their hearing and believing.

And so you keep praying for yourself. If it's you and you keep looking to him and seeking from him that faith that he gives to those to whom he is appointed to eternal life, those who He is appointed. And if it's someone who is dear to you or just known to you, They still resist and resist and resist and your heart breaks because they're not just destroying their earthly life.

They're going to hell and their children, who participate in their unbelieving blasphemous word, resisting lives are going to hell. And yet, there is a God who has appointed an innumerable multitude, and he can be looked to for faith for then just like, he can be looked to for faith for you.

The doctrine of election is not some monstrous doctrine that says it doesn't matter what you do. It's a doctrine that says, God who alone can save, has appointed not just the mechanism by which he saves, but the outcome that he surely will save every single one who's been appointed for eternal life.

Cannot fail. And so, as you examine your own response or desire, others response to the gospel, as you examine your own response to gospel preaching, for signs of life, look to him to give that life to you and more of it. And if you like appetite to give that appetite to you and more of it, If you're uninterested in more having Christ, more richly look to him to give you those signs of life that fruit of life and more of it.

And if it's someone else for whom you desire, that they would live and not die, Pray to the God who holds out his arms. And he says, why will you die? Oh, Israel. Do I have any pleasure in the death of the wicked? Pray to the god. Who is the one?

God, who became the one mediator between God and man, became the man Jesus Christ. And who desires for that? None. Should perish with that. All would be saved and come to the knowledge of the truth men. Let's pray.

Lord, we thank you for the scriptures. We thank you for how saturated and full. They are of the riches of Jesus Christ for us. We praise your word, which you have exalted above all your name, and we ask for the work of your spirit. That first we would have them preached faithfully that it would be Christ to addresses us from heaven.

But we also ask for the work of your spirit that we would hear believingly that the hearing would be mixed with faith that we would have life from you because you were pleased to appoint to eternal life from among those who in themselves would only have death among whom we all.

Once walked didn't work by nature children of wrath So give life. We pray by your spirit and Jesus name. Amen.