



WCF 14.1

*I. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, (a) is the work of the Spirit of Christ in their hearts; (b) and is ordinarily wrought by the ministry of the Word: (c) **by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened. (d)***

(a) *Heb. 10:39.*

(b) *II Cor. 4:13; Eph. 1:17, 18, 19; Eph. 2:8.*

(c) *Rom. 10:14, 17.*

(d) *I Pet. 2:2; Acts 20:32; Rom. 4:11; Luke 17:5; Rom. 1:16, 17.*

by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened

¹Peter 2:1 Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, ²as newborn babes, desire the pure milk of the word, that you may grow thereby, ³if indeed you have tasted that the Lord is gracious.

Acts 20:17 From Miletus he sent to Ephesus and called for the elders of the church. ¹⁸And when they had come to him, he said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you, ¹⁹servicing the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews; ²⁰how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, ²¹testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ. ²²And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, ²³except that the Holy Spirit testifies in every city, saying that chains and tribulations await me. ²⁴But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.

²⁵"And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more. ²⁶Therefore I testify to you this day that I am innocent of the blood of all men. ²⁷For I have not shunned to declare to you the whole counsel of God. ²⁸Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. ²⁹For I know this, that after my departure savage wolves will come in among you, not sparing the flock. ³⁰Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. ³¹Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

³²"So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.

Romans 4:9 Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. ¹⁰How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised. ¹¹And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, ¹²and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised.

Luke 22:14 When the hour had come, He sat down, and the twelve apostles with Him. ¹⁵Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer; ¹⁶for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God."

¹⁷Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves; ¹⁸for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes."

¹⁹And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

²⁰Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you. ²¹But behold, the hand of My betrayer is with Me on the table. ²²And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!" ²³Then they began to question among themselves, which of them it was who would do this thing.

Luke 17:1 Then He said to the disciples, "It is impossible that no offenses should come, but woe to him through whom they do come! ²It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should offend one of these little ones. ³Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. ⁴And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him."

⁵And the apostles said to the Lord, "Increase our faith."

Hebrews 4:1 Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. ²For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. ³For we who have believed do enter that rest, as He has said:

*"So I swore in My wrath,
'They shall not enter My rest,'"*

although the works were finished from the foundation of the world. ⁴For He has spoken in a certain place of the seventh day in this way: "And God rested on the seventh day from all His works"; ⁵and again in this place: "They shall not enter My rest."

⁶Since therefore it remains that some *must* enter it, and those to whom it was first preached did not enter because of disobedience, ⁷again He designates a certain day, saying in David, "Today," after such a long time, as it has been said:

*"Today, if you will hear His voice,
Do not harden your hearts."*

⁸For if Joshua had given them rest, then He would not afterward have spoken of another day. ⁹There remains therefore a rest for the people of God.

¹⁰For he who has entered His rest has himself also ceased from his works as God did from His.

¹¹Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. ¹²For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. ¹³And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.

¹⁴Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. ¹⁵For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. ¹⁶Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

(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 welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp)

So this week, we come to how faith grows how faith grows last week, we considered how faith has planted and. Before we considered how faith is planted we considered who plants it and who? Of course and everything that the triune God does outside of himself there is a unity and singularity of action by the three persons of the Trinity and yet often the scripture will highlight especially one of the persons in connection with an action.

And so who was it especially the we see highlighted or who is it especially that we see highlighted a highlighted as the one who plants faith in us? The Holy Spirit the Holy Spirit plants it and how does he ordinarily plant faith? This was last week's lesson. He ordinary plain sit through the instrument or the means of.

The word which of course is his word and that brings us now not just to how faith is planted but how faith grows. How many of you children have ever planted something or maybe even have just recently started something indoors to be moved outside later? No one's ever planted anything.

All right. Okay, see more adults and children. Well, I hope you have more success than I have some times. I will plant something and I'll get some sprouts and not all the sprouts will do well. Some of them will die but because of the who and the how of the planting of faith genuine faith once planted, we can be glad to be sure will grow because the spirit does it and he does it by his word and that is all.

So. That by which he he grows our faith, so let's start in prayer and then we'll look at first. Peter end of chapter one and into chapter two as we get going on how faith grows, let's pray.

Our Father in heaven how we thank you that salvation belongs to you who sit on the throne and to the land it is of you from start to finish it is it exists because you are pleased to do it and not a any good thing in us it is accomplished entirely by your power for we have no power in us and we thank you for the way that you have ordained for it to come and union with your son.

To whom you join us through faith and in whom you grow us through faith so that you are righteousness for us is from faith and to faith for all who believe we praise you for the gospel in which this righteousness of yours for us is revealed we thank you that you have granted to us to hear it we pray that you had grant to us to not be ashamed of it neither before men when you and your.

Gospel are challenged nor even in our own hearts, when in battle is sin we find ourselves weighed down and having difficulty grant to us that gospel confidence that you grow us by faith and that you use means so bless us now help us as we study some of these means by which you have appointed that our faith would grow and preserve us until you bring us at last.

Into our everlasting inheritance our everlasting treasure our everlasting home with you we ask in Jesus name amen.

Right so I'd only put on the sheet the first three verses of first Peter chapter 2, but as you come out of chapter 1, one of the great themes of chapter 1 is the genuineness of believers faith and how we have been born again to a hope that cannot be diminished cannot be destroyed cannot be lost and one of the reasons that that this is true is because it comes by the word of God and so, Would like to back up when we when we read to verse 22 of chapter 1 really we could have the whole chapter to set the context but would be biting off a lot there, so if I could have readers from chapter 1 and verse 22 of first.

Peter up through chapter 2 and verse 3 that gives us I believe seven verses we should we should have seven readers.

All right, so either you're gonna blurt out or you're gonna raise your hand or I'm gonna read it, all right? Charlie verse 22. Emily verse 23. Luke verse 25, we need the first three verses a chapter two verse one. Asa. Nathan chapter, two verse two. Lowery chapter, two verse three.

Oh sorry one twenty two to twenty five didn't make it on the sheet, so if you volunteer in front of those you need an open Bible. Or phone or? Your scripture memory work.

Peter one twenty two.

For all flesh is those graphs and all four of them away.

So put away all knowledge and all the seats and we'll talk this season.

Ing verse two.

The Lord is gracious okay, thank you a little bit of confusion there about we're all church family and we got the word of God read so that's good so you see verse 23 having been born again not have corruptible seed but incorruptible. Through the word of God which lives in abides forever so because the new birth has come from this incorruptible forever abiding word it is an incorruptible forever abiding birth and you guys honestly all flesh is as grass, so if you're new birth comes from from you it would be as grass all the glory of man as the flower of the grass the grass withers and its flower falls away but, The word of the Lord endures forever and you remember last week we said and is ordinarily wrought by the ministry of the word and then we we remembered also when we ask how is the word made of tool to salvation God maketh the reading but especially the preaching of His word effectual to salvation we saw that.

Romans 10 and the how can they believe they don't hear and how can they hear without a preacher that God has ordained especially the proclamation of his word as the means by which believing or faith comes and we see the other apostle this time Peter ought by the same.

Holy Spirit saying the same thing now, this is the word which by the gospel was preached to you so he says God sent and we presume it's Peter but maybe others. As well God sent me to preach God gave the word that I preached God gave the new birth that you got by the word that I preached therefore this birth last forever, but God does something else he doesn't just plant faith by his word he also grows it and so you see in verse 1 some of this growth yes, they've repented of they hate their sin they've turned to it from turned from their sin to Jesus, but they still have remaining sin, right?

This is the experience of all believers and so we need to be continually doing this work of laying aside our remaining sin, so verse 1 lay it therefore laying aside all malice all deceit hypocrisy envy and all evil speaking. Okay, so how do we do this?

Yeah, so Zephaniah we appreciate your contribution sadly as many year since you were a newborn babe and the time is flying away from us and you're no longer just drinking pure milk but now very much enjoying your oatmeal week by week with us at at our breakfasts and it's a wonderful transition from verse 1 to verse 2 because you read verse 1 you say, alright?

I'm gonna lay aside all malice. I'm gonna lay aside old. To seat I'm gonna lay aside hypocrisy. I'm gonna lay aside envy I'm gonna lay aside all evil speaking but if we think that we are going to do it by the level of our maturity or the intensity of our effort or some inner personal strength, we're in trouble.

Because he says as newborn babes desire the pure milk of the word. Now how many of you have read this in the past and said well doesn't Hebrews say we should be beyond milk and onto meat and doesn't the New Testament in multiple places talk about growing in Christ and wanting to be a mature Christian why is it saying to put away this sin like newborn babes?

Well because we have about as much ability and actually this is yeah newborn babes have more ability in themselves than than we have enough in us and what he's doing is he's saying you don't have more any more wisdom anymore power anymore ability in yourself for the doing of what has been commanded here than a newborn babe has power in himself that it is the milk of the work.

Heard by which we grow by which we are unable to do these things so Zeph and I got milk and it had the nutrients in it and God had designed his him to be able to process those things and and grow but there's this dependence upon our part newborn babe and yet there's this perfect nourishment.

God has designed the milk that the baby gets from his mama to be perfect nourishment so as newborn babes desire the pure milk of the word that you may grow thereby so the first means by which this faith that has been planted grows is the milk of the word it is it is the word through which Jesus gives us himself and his grace when Peter's two letters conclude.

At the end of second Peter chapter three his conclusion is going to be but grow by the grace and the knowledge of the Lord Jesus Christ and so Jesus has appointed God has appointed the word for us as the the perfect means by which we get the life and and righteousness of Jesus not that not only now counted for us as it is in the moment of belief and you are as justified in that moment as you ever will be.

But also worked out in us so as newborn babes desire the pure milk of the word that you may grow thereby if indeed you have tasted that the Lord is gracious. Now we often and I think most often here are that word grace and we think of it as.

Blessing for those who only deserve curse. Right. Grace is given to those who are sinners we receive the righteousness of Christ by grace as a gift not by works and so forth but the Bible use of the word grace is bigger than that. It's not only blessing for those who only deserve curse.

It is also and we've used hopefully these sentences and proximity enough over the last few years that you're immediately. Saying what you know? Strength for that those who have only weakness and what's a great proof text for how the Bible uses the word grace that way.

There's a clue it has the words grace strength and weakness in it. Sorry.

Okay. For for. Okay, that's fine. If y'all don't know brother James works night shifts and weekends get him all messed up but gathering with the Saints to worship and fellowship and grow is worth getting messed up. So praise God for that. So second Corinthians 12, right? The Apostle has a thorn in the flesh.

He prays three times that it would be taken away but what does God say to him? He says my grace, yes, thank you. James. My grace is sufficient for you for my. Strength is made perfect and weakness, right? So you see how the word grace there is used not just of blessing for those who have only curse but the the just as the righteousness of God is glorified as being the only righteousness a sinner can have right?

That's usually the way most often the way we hear the word grace used and Romans chapter really end of chapter three but really into chapter four chapter five as our brother was referring to but a second way that it is used is. Especially of God's strength being glorified in us who have only weakness and sometimes you pray to be made stronger and he says no it's good for you to be dependent.

And then we say well, I'm gonna glory all the more in my weakness for when I'm weak then I'm strong because I'm not trusting in my own strength. I'm being thrown upon the strength of God. So you have that same how faith grows and those who love Christ want to grow.

We hate our. Sin. We want to grow. And so it's important for us to see that this grace of faith is increased and strengthened also by also by the ministry of the word.

Trying to think if we're going to Yeah, let's go ahead and go to Acts chapter 20.

And I think we'll spare ourselves some confusion but just having two readers let's have someone read verses 17 through 24 and someone else read verses 25 through 32. Let's have Luke do 17 3:24 and Emily do 25 through 32, please.

How I kept back nothing that was helpful but proclaimed it to you and thought you publicly and from house to house. And also debriefs repentance God and faith toward our Lord Jesus Christ and see now I go bound in the spirit to Jerusalem not knowing the things that will happen to me there except that the Holy Spirit.

Saying that chains and. But none of these things move me. About my life. Dear to myself that I that I may finish my raisins joy and the ministry which I received from the Lord Jesus. Christ the gospel of the grace of God. And indeed now.

In the. Face no more. Therefore, I testify for you.

To.

Trick for I know. But after my heart.

Not staring. Off the among yourselves men will rise up. Your first name. Will be just. Such therefore. Why and remember that? For three years. I cannot. Warn everyone. So now Brad. I demand you to God and to finish word of his grace, which is able to build you up and give you an inheritance among all those.

Who are saying. Thank you so the apostle Paul is trying to get to Jerusalem really fast he doesn't have time to go inland to emphasize so he stops by the coast and my leaders from Ephesus he has the elders come to him and they meet him there and how does he summarize the ministry that he had had among the Ephesians?

Which is. He says he's preached where? And preached what he preached what? The whole counsel of God which he also summarizes in verse 25 as the Kingdom of God holding back nothing helpful and that's the what and where he preached. Publicly and house to house and that's pretty significant ministry because that publicly was not for 40 minutes one day week in the morning that was both on the Lord's day and in the hall of Tyrannis daily throughout the week probably about five hours.

We gather from effusion culture at the time but it was in that middle part of the day there their work day was split into with a big five-hour break in the middle. So is this very exhaustive preaching ministry and then. He says that because he had he had preached the word publicly and house to house holding back nothing helpful, he declared himself what in verse 26?

Innocent of the of the blood of all that's pretty significant to me one of. You know Monday night the the session was tossing out ideas of what might be the next series after Genesis and the question was kind of gently put because of experience other experiences, you know, what exactly is on the table you comfortable preaching from this part of the body you comfortable preaching from that part of the Bible and yeah, the answer had to be.

I'm uncomfortable apart from the grace of Holy Spirit preaching anything in the Bible but I'm uncomfortable saying that anything in the Bible is something that I won't preach because God says that. If you don't preach the whole counsel of God the blood you are guilty of the blood of those who have been entrusted to you so that's a pretty huge thing for the apostle to say right before saying therefore take heed to yourselves and to all the flock and then he increases the price of their blood because it's not just their blood that he would be sending against it would be the Holy Spirit who has made the elders of the church overseers to shepherd them and that God has purchased the church with his.

Own blood. So that's that's a pretty tall order saying well what are the means by which we are to do this taking heed to ourselves and taking heed to the flock, oh Paul just given them example, what was the means by which Paul had shepherd of the flock? Especially the preaching of the word in public and from house to house and that's why he concludes so now brethren I commend you to God, what is the word commend mean in in that context?

And trust yes very good so some of your families have reached at some point that precarious time in which mom and dad are wondering if we're able to leave the rest of the littles with one of the bigs and the you have been littles and trusted to the care of that big or if you're the big you've had the others entrusted to your care.

He is entrusting them to the care of what in verse 32.

He's entrusting him to the care then to the care of God and by sorry that was the whom is God God will take care of you and what is the means by which he says God will take care of them. The word of his grace okay, so there's the word as a means of grace and he's aren't just most of the phrases you're going to run a run across and reform Presbyterianism come from the scripture sometimes there's something that's taught in the scripture in a bunch of different places where we need a word to capture the way scripture interpret scripture.

But the word of his grace is means of his grace and what does this word do or able to what is this word able to do the rest of verse 32? Build us up. Build us up and give us an inheritance among all those who are sanctified God sanctifies those whom he justifies in order that they may be glorified in order that they may come into their inheritance and say this this process of sanctification is described here as being built up built up by God through the means of the word, okay, so the grace of faith or by the elector unable to believe to the saving their souls.

Is the work of the spirit of Christ and their hearts and is ordinarily wrought by the ministry of the word we saw that Romans 10 preaching especially we saw that the end of first Peter 1 preaching especially we see it again here acts 20 preaching especially so you don't come to the catechism answer how's the word made of sexual salvation you say God maketh the reading but especially the preaching and you say I knew it.

As pastors just want to be important and we can all just grow by reading our Bibles, nobody needs nobody needs pastors, they stuck that especially the preaching of the word in there to make sure we come to church and keep calling and paying pastors now hopefully knowing in here thinks or feels that way and their hearts.

I'm sorry to report that there are many people who do but we say especially the preaching of the word because where we find the word as a means of grace for the planting or the growing of faith. We often find the preaching especially as as highlighted and since you all have the benefit of having come out of the book of Hebrews and had the little mini series on worship, you know, that that preaching is not really about the man in the pulpit that it is the Lord Jesus who addresses us from heaven and that it's him that we're commanded not to refuse when we have faithful preaching.

When we have faithful preaching okay, so by which also refers to the ministry of the word and then the administration of the sacrament, so let's look at Romans 4.

And the sacramental usefulness of circumcision to Abraham and we're just going to look at verses 9 through 12 here.

So who will basically.

It was not after but before he was circumcised. He received his sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believed without being circumcised so that righteousness would be counted to them as well and to make him the father of the circumcised who are not merely circumcised, but who also walked in the footsteps of the faith that our father Abraham had before he was circumcised.

Okay, so who can remember and this will be? A year I think at least where in Genesis and you probably know this just have memorized the reference we're in Genesis, we're told that Abraham believed God and it was credit to him credited to him for righteousness.

It was the chapter in which God solves the death problem by talking to him about a seed. Chapter 15. That's right. And in what chapter of Genesis does Abraham receive the sign of circumcision 17 and at the end of chapter 16, there's this you have to read between the lines for it because it's silence 13 years at least of very loud divine silence after the whole thing with Hagar.

And so Abraham has believed God Scripture tells us he's been counted righteous through that faith because he's believed about the promise of Christ in whom he would inherit even though he'd be dead and gone and even his descendants wouldn't come out of the land for another for 430 years but is especially Christ in whom he was believing in the resurrection through Christ about which he was he was believing.

But he was not a perfected saint was he immediately falls into sin it's got 13 years as this most Israel's daddy to feel what the fruits of that sin can be like God appears to him at the beginning of chapter 17 says I am God. Almighty walk before me and be blameless.

In other words, it's the almighty power of God by which Abraham will be enabled to walk before him and be blameless and he gives him in that chapter. The sign of circumcision. So the blessedness so verse 9, we say faith was accounted to Abraham for righteousness. Okay, so as Genesis 15 how then was it accountable is while he was circumcised or uncircumcised verse 10 not while circumcised but while uncircumcised.

Any received the sign of circumcision a seal of the righteousness of faith, which he had. While still uncircumcised. So it tells us that the the sign that he receives seals unto him this righteousness that he has through faith. And then it says that way he can be the father of those who believe uncircumcised that righteousness might be imputed to them also.

And so the imputation of righteousness that's talking about justification and the father of circumcision to those who not only are of the circumcision, so they don't just, Have the sign, okay. So if you have for instance the sign of baptism that doesn't make Abraham your father by faith but when you see the fruit of that imputation that verse 11 is talking about but who also walk in the steps of the faith which are Father Abraham had while still uncircumcised.

So, Abraham starts by faith Genesis 15, he's starting to walk by faith Genesis 15 to 16. He's still not there yet Genesis 17, he receives a sacrament a sign circumcision as a seal of that faith in the context of God saying walk before me and be blameless, okay. So yeah, Genesis 17, if you're a Jew that's one of your favorite chapters that's where we got the circumcision we even sometimes call ourselves the, Circumcision, but when you start to recite your Genesis 17 memory work the first thing you recite is yeah when Abraham was 99 years old the God appeared to him and said I am God Almighty walk before me and be blameless and he says that the sign of circumcision as a sign of the covenantal bond the promise that by which God had bound himself to Abraham was a sign that came in the context of saying that.

It has only God's power by which Abraham would by which Abraham would grow. So you see how the Apostle here in Romans in Romans 4 and then of course the the pastors at the Westminster Assembly when they note Romans 4:11 and they just say the circumcision seal the righteousness of faith and you have imputation and verse 11 you have the walking in verse 12, which reminds you of the walking in Genesis 17 there assuming a lot of Bible knowledge here, right?

But you take all of those things in their context and scripture interpreting. Scripture. And you see that, of course not just circumcision, but what's the corresponding sacrament in the New Testament? Baptism. Your baptism obligates you to walk before God. But the washing with the water doesn't enable you to walk before God.

It is God's Almighty power that enables you to walk before God and that is promised for your supply and baptism. Even see those things tied together right and making disciples the end of Matthew 28 baptizing them teaching them to keep all that. I have commanded you. The baptism shows that it's the power of God by which the keeping all that God has commanded you will happen but the baptism also obligates you.

To keep all the commands. God says your mind. You are set apart as holy unto me. You have to keep all my commands and the sign by which I obligate you actually shows you that I give you my life. I give you my son and his blood to wash you.

I give you my spirit whom I pour out upon you. He is the one who enables you to do that which I have obligated you to do. We got about a lot of baptized children in here and, Hopefully one more before too long. And as good for parents to say when when you are baptized according to the command of Christ, he laid a claim on you even over the claim that he has on everyone else as a creature because he laid a claim on you as someone who in his providence he put in his church and he is obligated you to keep all that he commands but you don't have it in you to keep all that all that he commands.

And so he gives you the sacrament to stir up your faith if, In him and to point you to him as the one who grows you by his grace. So we'll finish up sacraments next week looking at Lord's Supper and then. And then we will look at prayer as well.

Let's pray. Our Father in heaven how we thank you for always always always pointing us to yourself, not just for the planting of our faith, but also for the growing of our faith, we confess that we often have illusions or delusions of strength. So thank you for calling us again as far as our ability and power our concern newborn babies.

Thank you for perfectly designing not only the word to which you. Directed us but also your sacraments and even what we are doing now and calling upon you and praying and seeking help as the one who hears and answers prayers as we come to you through Christ. Thank you Father.

For perfectly designing those means which you have ordained by which you work in us by your grace to build us up to strengthen us to to keep doing that work of sanctification that we may come into our inheritance we pray that your spirit would keep using the study that we have just done and that he would bless to us this portion and indeed all of your word, which we, Read and hear and hear preach who we ask it in Christ's name and unto his glory amen.