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Acts 22 verse 22 through chapter 23, and verse 10. These are God's words. And they listened to him. Until this word. And they raised then they raised their voices and said away with such a fellow from the earth for he is not fit to live. Then as they cried out to tore off their clothes and through dust into the air.

The commander ordered him to be brought into the barracks. And said that he should be examined under scourging. So that he might know why they shouted so against him. And as they bound him with thongs, paul said to the centurion who stood by. Is it lawful for you to scourge a man, who is a Roman And uncondemned.

And the centurion heard that he went and told the commander saying, take care what you do for this man as a Roman. Then the commander came and sent him. Tell me, are you a roman? He said, yes. The commander answered with a large sum. I obtained this citizenship. And paul said, But i was born.

A citizen. Then immediately those who are about to examine him withdrew from him. And the commander was also afraid after he found out, that he was a Roman And because he had bounded him. The next day because he wanted to know for certain why he was accused by the Jews.

He released him from his bonds and commanded the chief priests and all their council to appear. And brought paul down and set him before them. Then paul looking earnestly at the council said, men and brethren. I have lived in all good conscience before god until this day. The high priest and an ice commanded those who stood by him to strike him on the mouth.

Then paul said to him, god will strike you, you whitewashed wall for you sit to judge me according to the law and do you command me to be struck? Contrary to the law. Those who stood by it. Do you revile god's high priest? Then paul said, I did not know brethren.

That he was the high priest. For it is written. You shall not speak evil of a ruler of your people. But when paul perceived that one part were Sadducees, And the other Pharisees he cried out in the council men and brethren. I am a Pharisee, the son of a pharisee.

Concerning the hope and resurrection of the dead. I am being judged. And when he had said this, A dissension arose between the pharisees and the Sadducees and the assembly was divided for Sadducees say that there is no resurrection. And no, angel or spirit. But the pharisees confess both, Then there are rows allowed outcry and the scribes of the Pharisees party arose and protested saying, we find no evil in this man.

But if a spirit or an angel has spoken to him, let us not fight against god. Now, when there arose a great dissension, The commander fearing lest paul might be pulled to pieces by them. Command of the soldiers to go down and take him by force from among them.

And bring him. Into the barracks. So far the reading of god's inspired and inherentworth. We rejoice to know. That even as he glorifies himself by the preaching of it. He does so by giving and growing faith. Please receive it.

So, the Jews are listening pretty intently and it looks like that's the difference. Between when Paul was first converted you remember he just testified to them that when he was first converted, he went to Jerusalem and he was excited to tell about the Lord Jesus. And he thought for sure the Jews were going to listen to him because they all knew that, he's the one who used to, he used to persecute Christians, he's the one who is dragging them off.

Now, if he has suddenly made the this, uh, this, this great conversion and he is proclaiming Christ, surely then people will believe. And we have some of that, even in our culture. When someone who has been a great skeptic or a great atheist, or a celebrity, who has been a

Um, notorious sinner is converted. We think? Oh, we must have in give his testimony. Because if someone like that, Confesses Christ, surely everyone will believe, but Jesus had told him they would not believe him. And at that time, he said, get away from this place, get out of here for, I am sending you to the Gentiles and the difference being, of course, that Jesus is the one who gives faith through the preaching of his word.

And Christ have not appointed for Paul. To be an instrument by which many Jews would be converted in Jerusalem. At that time when he was just converted but he had appointed Paul to go many places where he also would be vigorously opposed and almost killed multiple times but where he would be one through whom Christ was giving saving faith to the nations.

And so we can almost hear Paul as he is announcing this and preaching. This he's already been bound, like the prophecies said, He would be bound when he gets to Jerusalem. He's, he's got the chains on. But remember what he said, he said, I don't know, what else awaits me.

And the Lord has given him now opportunity to preach to the multitude of his brethren. And you, you can almost see the the wheels working and they're listening and there's a great silence at the end of chapter 21, and a further silence at the beginning of chapter 22, And they hear him up until the word Gentiles.

And then we find out. Paul really did not know what awaits him. Because when they hear the word Gentiles, They go berserk. And they try. To murder him. And so that brings up an interesting point. Why? As Paul permitted to testify to the Jews this time. When they still weren't going to believe, The answer is actually in verse 11, the verse right after our portion this morning concludes and really Uh, the last couple of portions and all the rest of the book of Acts is all on this one theme that will have and In verse 11.

The Lord stood by him the following night and said, Be of good cheer Paul. For us, you have testified for me in Jerusalem. So you must also bear witness. At Rome. The reason he's given this opportunity. Is to escalate. Has chains and his trial and the procedure. Because God is bringing him to Rome as he's desired and can read his letter, to the Roman church and and his hope and expectation that he is going to come and minister to them, he just didn't know.

That he would come within the Roman legal system as someone who has appealed to Caesar and would be evangelizing. Mostly in the way that he first heard a great testimony of the Lord Jesus Christ. Remember Steven sermon? And how it was the defense at a trial. And now, Paul is going to get to do.

Not prison evangelism so much. Well, he's going to get to do that, too. But courtroom evangelism. As well. The answer for why Paul was permitted to testify to the Jews this time even though they would restore respond this way. Is because the Lord had chosen this way. To bring him to Rome.

To bear witness of the lord jesus christ. There It is necessary. You don't want to steal too much from next lord's day sermon, but they're all these one. It's a tiny little word. Um, Not so much. In english. As in Greek, it's just three letters long. And it often means.

Because god had intended to do a work that we didn't know about. Like when jesus was Was passing from Galilee to jerusalem and it was necessary that he go through Samaria. It wasn't necessary. Just about every other Jew. There was avoided going through some area. But it was necessary in the providence of god, who is going to save a woman?

And her village not only through her testimony. But by their coming to hear him. By way of her testimony. And so we see here in this passage That many of the things that we encounter in God's providence, many of the things that trouble us and that we're tempted to be anxious about, and that we're often perplexed and confused about are the very same sorts of things through which god brings paul, to rome for the name of the lord jesus.

And we remember, What we heard a couple weeks ago. That we should be willing, not only to be bound and to die. But also to be a husband, or a wife, or an employee, or a neighbor or a citizen, or to go through economic hardship or illness or injury, or even to To grieve over a family member or a friend.

He has not converted or has bad theology. We find many of these things in this passage. As part of this, it is necessary or as he says here, You must. Bear witness at Rome. You say you you have been saved if you believe in jesus christ, It is by grace that you are saved through faith.

It wasn't from you, you were dead and your sin, you were dead and your trespasses. It was god. Who is rich and mercy because of the great love with which he loved you. That he not only gave Christ to die for you but gave Christ to preach to you his death.

Through whomever you heard it from or however you read it in the bible, has spirit coming and addressing you in the voice of the sun to bring you to faith in him. Because salvation is god. Adopting a son. Or a daughter. But really a son in union with christ.

You all get that firstborn sonship Salvation is god. Adopting a son or a daughter. And then displaying The glory of his son. His workmanship. Created in christ jesus. In. Good works. And then he tells us this wonderful thing. Which he prepared. Beforehand. For the whole rest of your life.

Dear christian. It is necessary. That you serve christ in that job or in the loss of that job and that family relation with those neighbors and that difficulty that comes to you through unjust, rule in the society or even unfairness in the church. We see all of that just in this basket.

But it is as necessary for your service which has been prepared for you individually. As it was necessary that these things would happen for paul. That he would testify of the lord jesus christ in wrong. Every day of your life. Has been written in the book of him who saved you, by grace, through faith, to walk, in a particular set of good works.

That he prepared particularly for you. Such is his providence to those. Him, he redeems. And so, The rest of the sermon, god helping us. We're just going to consider some of these things. Uh through which god was bringing Paul to Rome. Some of the sorts of things that god gives us to trust him in the midst of That we would not be like a has see how good god is to us, how often he Combines where we are in the different places.

That we would not be like a huss. And have the same fear and the same dread and come up with the same conspiracies. There the conspiracy there was probably a has as conspiracy with tiggletth believer who thought, haha, we have a light ourselves with a syria were really going to be the is uh the northern kingdom israel and the syrians now, But we would trust in him.

And we would walk with him. Because we know that there is a king who rules forever. And god. Is with us. So we don't say Assyria is with us, and we don't say the constitution is with us. And we don't say, My benedict option is with us or whatever else we are hoping or tempted to hope in to get us through.

That's not saying don't use your liberty that's not saying don't use god's province, we have that. Even in this passage Saying don't trust in any of those things. Trust in god. So the first thing that he goes that we see him going through is very unjust and sometimes less unjust treatment.

He is unjustly bound. It would have been a good idea if this commander, especially after paul told him, he was from Salicia. If this commander had figured out, If he was a Roman before he bound him. In fact, when he goes ahead and writes a letter, passing him on to the next guy, he conveniently leaves out of the letter that he that he bound him.

He doesn't give a full incident report. And so he was bound against his rights. He was raged against murderously here. They don't just say away with him. They make it very clear what they mean. By the way with him away with such a fellow from the earth for he is not fit to live.

And then in an age where you can't just go to the goodwill and and You know, by a whole bunch of clothes for the the price of Loads of bread which may be a comment on the cost of loaves of bread. Now, Uh, but they start tearing you off pieces of their clothing and throwing them.

I'm throwing dust into the air. No. Remember paul was speaking to them. In Aramaic or hebrew is as a translated for us here and they they, of course, are as well. And so, all the commander knows is he thought he was going to get some answers and what he got was.

Jews being jews to the. To the 100th power. Um, He's unjustly bound. He's raged against unto murder. He's almost unjustly, scourged. You know, you know the the whip with the things in it, the tear off flesh. Uh, they know how to do it interrogation, don't they? He was being examined by scourging.

Of course, it was something that as we see, obviously was against his rights as a Roman He's unjustly struck. In his jewish trial at the beginning of Of chapter 23. Something that he begins to make a case of out, but gets interrupted gets cut off. Because, The, the one whom he is, He is going to accuse from the bible of not following god's procedure for a trial.

Uh, turned out to be the high priest. He's almost unjustly tried. He realizes when it was the high priest who had said to strike him, that this wasn't actually going to be a trial, according to the law, like, he started out saying and so he restarts doesn't he. He goes back to the men and brethren part.

Uh, he tries He changes his tactic because he knows this isn't going to be a trial that is about the law. Um, and he goes with the Sadducee Pharisee. Um, Strategy.

Is very unjustly. Treated. And sometimes there are authorities who don't even follow their own rules, aren't there? Sometimes there are men like this centurion. He goes to his his commander

and And, That lets him know that they're in violation. And praise god for that man. We don't know who he was.

They're going to be people like that from here to the end of the book, you know, the nephew and the one who listens to the nephew. And so you know god uses Even unbelieving men of integrity. For the good of his people. But he also uses. Wicked and murderous, and unjust authority.

Also for his glory and for the good of his people, also to give us opportunity for service that we didn't plan before him, but that he planned. Beforehand. And so we need to be impressed enough by the justness of god. Just just like a Syria. And wait till you.

Here the woe that god pronounces upon them in the coming weeks. Isaiah reading. Yeah, they were god's instrument for punishing, israel and judah. But they would, they would receive god's justice and wrath through their own wickedness as well. Are you impressed enough by the justness of god towards you and towards others and the wisdom of god?

And has providence in your life. That you are able to navigate peacefully. And judiciously. Through whatever level of justice and wisdom. You receive. From the authorities that are set over you. You know, this is a big Issue. This is going to be a much bigger issue if the lord does not give us revival and our nation continues, the way that it is going.

That we would have this rocks solid confidence and the providence of god, even in the midst of the injustice of men that a service has been appointed to me. To walk in for the name of the lord jesus christ. And come what may? I will not dread. I will not fear.

Because he who saved me by his grace. Has written on my days in his book has prepared beforehand, the good works that i will walk in And no longer is my christianity making me feel better about being bad. In little doses like a spiritual morphine hit Every time i need it.

But my christianity is walking with the god who has redeemed me. You know, obedience to his word and service to his kingdom. For the glory of jesus christ. And nobody can stop me. Because they literally can't do anything that they have intended for evil. That god hasn't intended for good and appointed to me for my service to him.

So very unjust and sometimes less unjustment by authority. Another part of his providence is the time and place and nationality and citizenship of our birth You know, long before paul was born, many of the things that are coming together. Now, in this incident, in this passage, we're putting motion Obviously the the time of his birth.

But many of us looked backwards to a certain time or a certain place or we get old enough and we look back even to To our childhood and the culture that we grew up in and then we look At our children and that in which they are growing up and it can be a source of anxiety, a source of perplexity and distress to us about what is going to come of our children.

But we must remember like he pointed out when he was preaching in Athens and and chapter 17 and verse 26, god has a pointed to us the times and boundaries of our birth. The times and boundaries of our dwelling. And so the timing of his birth gave him the opportunity to be an apostle, the place of his birth having a hellenistic or a Greek culture.

Upbringing made him uniquely suited to evangelize gentiles and engaged with the Romans it, who were surprised even that he was speaking Greek to them or such good, Greek to them, you'd unspeak with an accent. Where's he from? Well, he's from Salicia. He he grew up familiar with that culture, his nationality.

His israelite heritage of the tribe of Benjamin. A pharisee walking, according to the strictest, teaching of the Pharisees, it made him uniquely recruited to receive good doctrine. There were doctrinal differences between the pharisees and the Sadducees, the Sadducees were wrong, and the Pharisees were right? Just like Jesus told the woman and John four.

The Jews know what they're talking about. Salvation is coming through them. You should have been going to the temple this whole time, you were wrong about the mountain. But now you have to go to heaven. In him in Christ. That's where worship takes place. But his nationality, his upbringing, his family, and the good sense of that word upbringing, made him uniquely suited, not only to receive good doctrine.

But even to understand the person and work of Christ, when he says, who are you Lord? And the one who is shining brighter than the sun at noonday who? He knows is Yahweh. Turns out to now have had an upbringing in Nazareth. Jesus answers from heaven. Jesus Christ of Nazareth.

Whom you are persecuting. And so, all of his knowledge of the Hebrew Bible, all of his knowledge of the Lord who made of heaven and earth all of his knowledge of the covenants. All of his knowledge of the Messianic, messianic prophecies. Even the things that we were hearing and reading and thinking about Isaiah today, about how Ahaz was such a failure to be the king promised in Second Samuel 7, but there was coming one, and now he understands that the son of David was the guy that Manoah met and Manoah said, what's your name and the Lord answers.

Why do you ask my name since it is wonderful. And all of that knowledge of the whole Hebrew Bible comes together and he has that because, yeah, he was born in Saliccia and he was he would attend the synagogue of the freedmen as his home church because he's a Greek culture Jew when he's in Jerusalem.

But he is also. And Israelite a Benjamite, a Pharisee of Pharisees. His citizenship. Yeah, his nationality was Hebrew but his citizenship was Roman and it was better Roman than the commander's citizenship. The commander had paid a large sum of money. Who's probably expecting some story about how this Jew got his Roman citizenship, you know, maybe it saved some guy's life who gave it?

However, you may be it was a large sum of money too. Paul's story was a lot like some of our conversion stories. I was born this way. I was born a Christian. Jesus was calling me a saint from the womb. He addressed me as a saint for my babyhood.

I mean, called to repentance and faith since before I understood the words that they were using to call me to repentance and faith. The Spirit gave me that repentance and that faith before I can remember. Receiving them. With Paul's answer is, you know, he's like I bought my citizenship a large sum of money.

Paul. Just Larry says, I was born. You see the phrase a citizen is actually in italics here. We have to supply it in English because of how short his answer was.

Whatever. Believers have. The timing, the place, the nationality, the citizenship, it's for the service of Christ. They've been appointed to us. To serve him. This is true of whatever we don't have. You know, there are a lot of believers who were born at a time in which it was hard to be a believer.

And in a place. That was disadvantageous. Maybe in the things of this world, maybe in the, the economic Climate. They've been citizens of nations that oppressed them their whole life long. For belonging to christ. There are many who have not had much of what you have had. Probably everyone of you, at least say, almost everyone of you.

Don't know every story in this room. I've met lots of christians who didn't have in terms of these things. Anything. But christ. But whatever we don't have is also for the service of christ, isn't it? He's the one who gave you. The time and the boundary of your dwelling.

He gave you the rights that you do have and you can claim and he gave you in his providence. The erosion of those rights. It doesn't mean that you accept them, especially if you're in a constitutional republic. It's right to stand up for justice, and cry out for it and call for it.

But whatever we have, or don't have and So, there's a simple question. Are you grateful for the providence that you receive? Are you grateful to god? Not necessarily for the pain that is in it. Although, you know, in his purposes, It conforms you to christ. It's in fellowship with him the produces character and hope and sanctifying it glorifies him.

Are you grateful for the providence that you receive? Because it is not only all gift from him, but it's also all assignment. And serving him as a blessed service. It's a happy service, it's not the grudging like all of the lesser masters in creation. It's serving the the creator and the great king overall who has also taken you to be his very own and called himself your very own.

So that as you you marshal and the the banner calls you to your post You say, i am my beloveds and he is mine. The very strange way to talk about your commander. But his banner over me his love. And he may be, he may be calling me to go die.

But i'm dying in his service.

Third thing. That he uses. Our own conscientiousness. Our own conscientiousness, he's lived uprightly before god even before he was converted, he lived up rightly in the externals. And now God giving him this grace and the heart his living before. God up rightly with, with love for god, with all his heart, soul, mind and strength in christ jesus, not perfectly.

But with a good conscience. And he's able to say i have lived in all good conscience before God until this day, you know, that's the way all christians are called to live. All of you are called to live before god with a good conscience. Because god uses that in his service, and especially in the midst of persecution, You know, that passage that we all like to quote for apologetics always being prepared to give an answer for the hope that is within us, you know, a big part of that preparation.

Is actually to be a good citizen. And to be a good neighbor. To have integrity and love towards others and honor authority. Even Not entirely legitimate authority. You know, the apostle paul could have said, you think he's the high priest. The high priest is sitting on the throne of glory.

I've met the high priest that's not end.

And yet, he Knows that. In. The. Governance of that. People at that time. There is that authority that should be respected. And he continues walking in a good conscience. Instead of finding every loophole he can to justify how he responds. You know, first peter three Verse 13 and we're going to jump back to chapter 2.

Also, first peter 3:13 And who is he who will harm you if you become followers of what is good. And you might answer. Well, there are a lot of people. Yeah, but they have an authority above

them. Who is using them for your good. Who is he, who will harm you, if you become followers of what is good but even if you should suffer, for righteousness sake, you're blessed.

And do not be afraid of their threats or be troubled. Again, quoting from our isaiah reading for this morning. Don't be afraid of the same things or dread the same things. But sanctify, the lord god in your hearts. And always be ready to give a defense to everyone. Who asks you a reason for the hope that is in you with meekness and fear.

Having a good conscience that when they defame you as evildoers, those who revile your good conduct in christ may be ashamed. Not even necessarily in this life, although he often does that in his providence. But they will certainly be ashamed at the judgment. Remember what we began singing and reading and psalm 94 and the the evil ruler who condemns the innocent and legislates his wickedness, and he's trying to put together that god is the great authority and these are the lesser authority it.

How can it be that these two will be joined together and his answer is god's going to cut them off. God's going to destroy them.

For it is better. If it is, the will of god. To suffer for doing good. Than for doing evil. God has planned. In his providence. Whatever suffering you will have. But he's also commanded you to walk with good conscience, so that if you suffer You will suffer as one who has done good.

Not as one who has done evil in christ has been our model for that back to chapter two of first peter. Having your conduct. Well let's go to verse 11, beloved, i beg you a surgeons and pilgrims abstain from fleshly lusts, which war against the soul, having your conduct honorable among the Gentiles that when they speak against you as evildoers they may buy your good works which they observe glorify god in the day of visitation.

Which means you have to play the long game. Because they may revile, you every single day of your life. And you still sanctify God in your heart and you still walk in a good conscience. Because just because the glory is future, doesn't mean that it is small or irrelevant, in fact, it will be all the greater

Therefore submit yourselves to every ordinance of man for the lord's sake. Whether to the king of supreme or to governors, To those who are sent by him for the punishment of evildoers and for the praise of those who do good for this is the will of god that by doing good.

You may put to silence the ignorance of foolish men. As free yet not using liberty as a cloak for vice. But as bond servants of god honor, all people love the brotherhood. Fear God, honor the king And he goes on to use Christ's submission to the cross as The pattern of all of this for us.

So part of being ready to give an answer is to live as one who has been redeemed. That your godly conduct would be the first indication of your hope. And that when you suffer, and you still hope, It is perplexing enough that ever that people start asking you about it.

That's the model. In first peter three. And finally, I appreciate those who are Sticking with us on a custom to Longer preaching. But another thing that comes to us in the providence of god and In my experience and i think in some of your experience. This is the most difficult one for us.

Because of what is at stake? Others unbelief. And theological error. The Sadducees are in theological error. The pharisees have accurate theology to a great extent, but their unbelieving, many of us Many of us have loved ones, family friends. His theological errors are very significant. They don't believe in spiritual things at all.

That there is a spirit or a soul. A pure materialists. They don't believe that there's a resurrection that's coming. They're lost. We have believing friends and family who are in. So all sorts of theological error and they think we're crazy. For following Christ, according to his word. We know others who are They have theologically accurate.

Doctrine. But there's no resting in christ, rejoicing over him, devotion to him. There does not seem to be a life of awareness of god, our savior Remember them, the man who is writing? This is the one who says in Romans. 9:1-3 That he wishes that he could give up his salvation that he could be anathema a cursed.

For the sake of his brethren, according to the flesh, the Jews. And there, he's the one who said when he's listing his trials and second corinthians 11. You remember, beaten with rods, receiving the 40 lashes, less one, which was because they thought the 40th would kill you. Your shipwrecked two times night and a day at sea.

We've already read about how one time the only time, the only reason they stopped stoning him was because they were sure he was dead. And then when they left, he got up and went back into town. But then at the end of that list and second corinthians 11, he says, you know, it's worse than all those things for me.

My distress over the churches. Because there are people who are weak in their faith and there are people who are stumbling in their lives.

Paul loves. These sadducees and these Pharisees.

And he would have desired for the Sadducees to have accurate doctor and for the Pharisees to have spiritual life. But god is the one who is saving and he saves whom he will. Isn't that the whole point of the next three chapters. The in romans nine that he begins that way.

And the point of what god was doing, here, we find out in verse 11. Paul finds out in verse 11. As he's taking him to Rome because he's a saving. God and there are people. He's saving in Rome. Now paul doesn't know that the Sadducees and pharisees that he testified before are going to remain lost.

He does get to declare about the hope of the resurrection. And particularly the, the The pharisees. Who are imitating. Now gamaliel. Paul's own mastery. Remember back in chapter 5, when he said, You know, if this isn't from god, it's going to fizzle out. You, you know, be careful what you do because it's, if it's from god, you're going to end up.

You're going to find yourself fighting against god. And these verses say the same thing. They they learned. The lesson that gamaliel has taught. And so he doesn't know what god's going to do among the Sadducees and Pharisees. What he knows is that, god is a saving god, and jesus is a redeeming savior, and jesus is taking him to roam to testify of him.

And jesus is glorified in our testimony of him, whether he saves or not. But jesus is also pleased to say, And that's why this world continues. Because he still saving. That's the answer, isn't it? And in revelation 6 and the fifth seal and the martyrs crying out how long.

It's because there's a number. And the number of the brethren has not yet been completed. We serve a saving god, he saved us opposite. What we deserve, not just better, but opposite, what we deserved and opposite, what we desired from within ourselves, We do not desire him. We did not desire to be saved.

We did not desire to be forgiven of sin and made holy, we desire to get away with sin and stay wicked. He saved us in opposition to all of those things and he is still doing that. And some of the whole world that has set against him and intent upon their wickedness and then with Jesus, who intends to save people who are opposed to him and set upon their wickedness, Shall we not trust him in whose providence, whatever we go through is necessary?

Even if what we are going through His people whom we love. Not believing. Holding to theological error.

Do we not see the apostle? Going through that for the sake of his continuing service. To us, saving redeemer. Whatever service he has planned for us before we were born. It is part of this redemptive plan. So, what we see in this passage is that believers are free to serve God with a clear conscience.

By the confidence that the Lord orders literally everything for your good. Including and especially in this case, for the service to Him. That He has planned for you. Lay hold of that confidence. So that both what He has ordained to happen. And what He has ordered, how He has ordered you to live.

You see as coming together in the particular service that you will do for Him. And that He will use. Those particular good works. That He has prepared beforehand for you yourself. To walk in. Amen, let's pray.

Lord, we thank you that when your servant was bound. Your gospel was not bound. But that your word and your salvation went freely, and that it still does until this day. And we pray that you would give us a sturdy hope and confidence in you. That you would give us from your spirit to holy conscientiousness.

And obeying your law and serving your kingdom. We thank you that you whom we serve. Are in the midst of saving. And we pray to see much of that saving O Lord. And so we pray for each of us that your spirit would give to us to do whatever part of that serving, you have assigned to us.

Grant that your spirit would keep writing your truth upon our hearts. That you would give us to meditate upon your word. As the food of our souls and of our minds in this week to come, we ask through Jesus Christ. Amen.