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Let us hear God's word. Read acts 14 versus 8 through 20. These are God's words And in Lystra a certain man without strength. In his feet was sitting a cripple from his mother's womb who had never walked This man. Heard Paul. Speaking Paul, observing him intently, and seeing that he had faith to be healed, said with a loud voice, stand up, straight on your feet.

And he leaped and walked. Now, when the people saw what Paul had done, they raised their voices saying in the letheonian language. Sorry. Look at letheonian language. The gods have come down to us in the likeness of men when Barnabas they called. Zeus. And Paul Hermes, because he was the chief speaker than the priest of Zeus whose temple was in the front of their city, brought oxen and garlands to the gates intending to sacrifice with the multitudes.

But when the apostles barnabas and Paul heard this, they tore their clothes and ran in among the multitude crying out and saying men, Why are you doing these things? We also are men with the same nature as you and preach to you that you should turn from these useless things to the living.

God. Who made the heaven, the earth, the sea and all things that are in them. Who in bygone, generations allowed all nations to walk in their own ways. Nevertheless, he did not leave himself without witness and that he did good. Give us rain from heaven and fruitful seasons. Filling our hearts with food and gladness.

And with these sayings they could hardly they could scarcely restrain the multitudes from sacrificing to them.

Then Jews from Antioch and Daconium came there and having persuaded the multitudes. They stoned Paul and dragged him out of the city, supposing him to be dead. However, when the disciples gathered around him, he rose up went into the city and the next day he departed with Barnabas to Derby So far, the reading of God's inspired and inerrant where it we rejoice.

Now to come by his promised blessing to sit under the preaching of it, please be seated.

We've already seen several instances of one of the great obstacles that the gospel must overcome as the Spirit gives faith to a sinner. We've seen several instances of those who have been part of the church who have thought that because of their circumcision because of their membership and the visible church because of their holding to the traditions and walking, as they thought better than other people who are outsiders walk that, this was what kept them safe.

And so, when was preached to them, that the promises that were made to sinners in Christ, had been fulfilled in Jesus's obedience and in Jesus is atonement. And in Jesus's resurrection, they hated that preaching because they had abused the Word of God to trust in themselves, to feel better because of their membership.

Because of their theology, much of which included accurate pieces, because of their works, But there are other spiritual obstacles that the gospel must overcome and we see a different

kind on great display in verses 8 through 20 of chapter 14, that is before us and that is the spiritual obstacle of sincere.

Paganism of a view in the world and I hoping in things that are actually utterly useless of seeing the good things that God does to us and for us and attributing them to other things even even to the point that when God does something marvelous in connection with the preaching and believing of his word, They attributed not to the God, whose Word, they have just heard preached and whose name they have just heard proclaimed in Jesus.

But to those same false ideas, the same false gods. And as we learn from first Corinthians 10, those same demons who masquerade as false gods, they are much more easily, persuaded to murder, the ones who have proclaimed to them this gospel and through whom God has done this wonderful sign in verse 19.

They are much more easily persuaded to murder them Then they are to stop. Worshiping then. So great is the hold of their false view of the world and where good things in this world come from. There's undeniable that the world is full of good things. We do see the evil and we know ourselves as evil.

And yet we see the good that God does in his power and in his glory and yet, as we've been hearing in, Romans the children of Adam who sinned in him and fell with him. Although we see and know that there is a God, we suppress the truth about God in our unrighteousness, and we refuse to acknowledge Him, neither glorifying him nor giving.

Thanks. But we glorify something and we give thanks to something, We think that we are. So sophisticated in our own age, having done away. So we say with deities and yet, we do exactly what Romans 1 says. We glorify the created thing rather than the Creator and we praise the material world.

And what we think is Our unassailable march to perfect knowledge of it and and ability in managing it, We no longer use the word science to talk about recognizing how God has ordered things and under him and independence upon him responding to him. Whose faithfulness makes it reliable. We've view science as this human enterprise with unlimited, knowledge, and power.

And we trust in it as a God. And we appoint deities who even slips sometimes or maybe it's not a slip and say things like I am the science. But we suffer under the tyranny of the experts who are the priests of this religion. That we think if we just follow it well enough, we can solve all problems.

Heal all diseases, achieve all knowledge, span, all boundaries.

So whether it's a false view of the knowledge that God has given us or whether it's man like God's lowercase G, like Zeus or Hermes, There is the great problem of sinful man that God has been testifying to His goodness. And we have taken that testimony and we have attributed it to other things and this is a great spiritual obstacle that must be overcome in our age.

And you probably know people from both people who are lost and whose spiritual obstacles. Look more like the ones that we have seen and other passages and other places and people who are lost and putting their hope in anything. But God and have a view of the world. That's much more like Zeus or Hermes here.

But as the apostles come and proclaim to them, they they come proclaiming in behalf of God, who has witnessing to himself in the gospel, which we have been seeing throughout the book

of Acts and they point out that this wasn't God's first testimony in Lystra. This wasn't God's first testimony to Romans or Greeks that God had not left himself without witness and that he had done good.

And that it's to that God that they are. Proclaiming that the liqueur onions must turn And so the theme of the passage and the way we aim to hear a preached together this afternoon As God's testimony about himself to sinners. The first place that God does testify about himself in, what is called common grace in that good that he does to all his creatures and to all men everywhere and that God does testify about himself in the special grace of conversion, When he gives not just preaching, but that faith that comes by hearing the word preached as he displays among them in this miracle that he does.

And which they miss a tribute, but which is a testimony that God as he saves others. As giving testimony about himself as the Savior and the god done. Only testifies about himself in special grace when he brings men to faith, but also when he grows them and matures them and sanctifies them that God, testifies about himself in special grace especially in sanctification.

And so we come this morning to hear the God who is even now making the sun to shine, and who has changed the seasons and is causing the harvest to be gathered in and granting that that summer and winter and cold and warm, and seed time and harvest, that we just heard about in the class, would continue.

As a testimony, not only to his mercy as creation, but as the God of the covenant of grace, who even now repeals as it were mitigates part of that cursing of the ground for our sake, not that we would be more comfortable in our sin, but as Romans 2 says that the patience and kindness the forbearance of God would lead us to repentance to turn from all useless things to him, who has not only done all that, but who himself has come in the man?

Jesus Christ for? Yes. Daily bread is a mercy from God, but the bread of life, who gives life to the world, He is the mercy of God to whom our daily bread. Should turn us. So first God. Testifies himself. Testifies about himself in common grace, they are accustomed to praising Zeus.

They've got a temple of Zeus that is in front of their city. He is the chief of the gods. Incidentally, they give Barnabas the higher status. One of the things that hopefully you children are learning before you get to the period that some people call youth or adolescence or whatever.

Is that the more that you run at the mouth, the less, actually, wise, and impressive, you are Those who are easily led and also want to be thought of as impressive may flatter you for a while and you will have a mutually reinforcing destruction effect upon each other. But in some five or 10 or 20 years time, you will learn that.

If you had learned the practice of restraining your words, If you had just obeyed the scriptures which say in a multitude of word sin is not absent, Tell you to be slow to speak. Then you in a situation where one is talkative and the other one is not would be known as strong and reserved and self-controlled and mature and wise, even if others do think of you as a fool, the common saying has biblical truth behind it.

It is better to keep your mouth shut and be thought of as a fool than to open your mouth and remove all doubt. Paul is not guilty. Here, This is just an observation from then thinking, he's Hermes, because he's the one with all the words in his mouth, Paul's words to them.

Had been words of truth words of Christ, Words of Scripture words of eternal life When the Jews from Antioch into Cody. And our first set of those with the spiritual obstacles that in their case had not yet been overcome and maybe never were when they show up and they start trying to persuade the multitudes, the multitudes ought to have said no way.

We are not leaving Paul and Barnabas. They have the words of eternal life. As Peter said, when all were abandoning Christ. And Jesus said to his apostles, his disciples, are you two going to leave? Where would we go? You have the words of eternal life. Well, God, testifies himself.

Testifies about himself not just in the words that were preached but in all the good that he did, Nevertheless He did not leave himself without witness. He's, he's saying you actually deserve to continue walking in your own ways. For 16 who and bygone generations allowed all nations to walk in their own ways.

That's not mercy. Dear congregation, that's wrath. He's telling them that all the nations have continued. Generally speaking under the wrath of God up until now God, who made the heaven? The earth, the sea and all things that are in them has been giving you over to a depraved mind.

What's described in verse 16 when he talks about allowing the nations to walk in their own ways is the judgment in. Romans 1 to be given over to that mind that doesn't see and refuses to acknowledge the goodness of the living, God the Creator and all that he has done.

And so he's not saying God used to be okay with what you were doing but now he's bringing down the hammer on every, it's exactly the opposite. He's saying, God righteously has been giving you and your kinsmen over to their sin. That's why you believe in Zeus.

That's why you believe in Hermes. That's why you're willing to sacrifice to men, hoping that you can get more of these. Cripple healings is because God is giving you what you deserve And if you are a materialist or an atheist an agnostic, If you believe in the human spirit, You are getting what you deserve.

And it is just the slightest fortaste of the wrath of God, and they come and say, all of these things that you attributed to other sources of goodness, They come from Him and he has been doing you this good all this time. He did not leave himself without witness and that he did good.

Give us rain from heaven. It wasn't Apollo or Neptune it wasn't bail. It was Yahweh. Jehovah, the one who reveals himself finally and fully in Jesus Christ. He gave us fruitful seasons. He filled our hearts with food and with gladness, You see, not only not only, did he do good, he made you needy of that.

Good. Whenever you had a drought and you agonized for the rain and then he gave you the rain, It was the one whom you were denying who gave the rain regardless of what you attributed it to Whenever you're hungry The calm, and you sit down and you eat and you fall.

He's the one who gave you the neediness of the food because you are intended to feel the goodness of God as He meets the need. And not just to say my belly is full of food, but he also designed you to rejoice. Notice that there This is hearts talking about the control center of there.

Being not the blood pumping organ, nor necessarily necessarily just the spiritual component of them, filling our hearts with food and gladness, The very existence of gladness as a testimony

to the living. God, There are things in animals and the way endorphins work in the brain. And so so forth.

That ape gladness What they do. Not have living souls. They do not delight the way, a man delights. The way, a man has joy. The very existence of joy is because God is a spirit who has not a body. Like men, dear little ones who are memorizing. That and even, as you told us last week, there are three persons in the godhead, the Father, the Son, and the Holy Spirit.

And from outside of time, God has had fellowship in himself. Adoration in himself and joy in himself. And of all the creatures and this world man has created to have that joy. Now when God meets our need and gives us food. And we have joy, Should the joy be about the food or about the giver of the food?

Some of us or a little too joyful over the food and not joyful enough about the giver. And it creates the disproportion, doesn't it? In which you would abuse the food. But Paul here, announces to them that every time they've sat down and been full every time they've had fellowship around a meal and whether they were enjoying the food on the table or the people around it.

They have been receiving God's testimony about himself as the Creator and the provider of all things. Good, materially of all things. Good spiritually. And that the way to respond is now by hearing that the testimony about Jesus, and his obedience and sinners place and his sacrifice, his atonement for their sin and his absorbing all of the wrath that we deserve.

And His rising again with life and power. That this is testimony from the same. God about a greater grace says, this is the first time Paul and Barnabas these Jews have ever been unless drop. Proclaiming this gospel. But this is not the first time that the God of this gospel has testified about himself.

And let's try. You've just been attributing at wrongly and now that you've heard it. Rightly turn turn from these useless. Things was the worship of Zeus ever actually produced a good thing for you Has the worship of Hermes ever actually produced a good thing for you. One of the things that makes those with, with some modicum of medical wisdom, pull out their hair, is the way that we have been responding to things in the last couple of years Were you?

Apply indiscriminately a and Experimental therapy to to all groups and deny the harm that comes from it and refuse to accept any data except that, which goes along with the prevailing theology of the prevailing religion.

If that's a hot button, one for you. Think about economics those of you who are Yeah. Noticing that inflation keeps not going down and perhaps you invest, and you listen to the talking heads and they're talking about what's causing inflation. And you've seen a total twins video or two, or you have a little bit of common sense and you understand supply, and demand and the value of currencies, and you want to raise your hand and call in to the national news show and say maybe printing 10 trillion dollars in three years causes inflation and maybe that's why all these things that you say you're doing to to cause the reduction of inflation can't do anything about it.

But we want to attribute the mercy of God to other things, our own efforts, our own ideas that are useless. He says God wants you to turn from these useless things. God wants you to realize that all of the good that he has been doing to you. And for you, that you have been crediting unto others, the more you credit it onto something else.

The more you enslave yourself Jesus and you just turn from them, Turn from them to the living. God. Who made the heaven, the earth, the sea and all things that are in them and has now himself entered, the creation for the saving of sinners. The Lord has always been testifying about himself to you and now he testifies, He testifies that he is saving sinners.

That's what the healing of the cripple was about, it was about making visible. The fact that he was believing in Jesus because as Paul and Barnabas come and they preach the gospel. That's That is a special grace. Well, it's special revelation but it's a special grace. Only the, to those who believe We need to define some terms here.

General revelation are those things that all people in all places. Know usually the things that you can see in creation and that knowledge of God, that he has put into everyone special revelation are the words of God, But sometimes special revelation comes without special, grace, common grace. Is that good?

That God does to all people at all times and all places. It's a sort of thing that makes science possible, that the world is is not like the the British skeptics rightly understood that. If you don't have God, if all of your philosophy has to be rationalism or empiricism or some combination of the truth.

And as David Hume says, just the fact that something has happened the same way. You know, 10 billion times in a row does not mean that the same thing will happen on the 10 billion. And first he said there's there's no basis for the idea that if I get up in the morning and put the my feet on the floor, that there is a floor, that it will hold me up.

And yet I do it. Anyway, poor lost, man. That could come to that level of understanding and still not say, the reason I'm able to put my feet on the floor is because God created the floor and made it reliable and holds it up. And therefore science is legitimate but only because of God and his faithfulness and only in submission to him.

So there is general revelation That knowledge that God has put in all and put in us. And there is special revelation which is his word. Common grace is the general good that he does to all causes his reign to sun to shine and reign to fall on the just and the unjust alike.

It's the good that's being described. Sorry, and flip the page. It's the good that's being described in verse 17, rain from heaven. Fruitful seasons filling our hearts with with food and gladness. It's the good that you imitate when you love your enemies. And so, our children of your Father in heaven, who is generally good to all, not just to those whom he is saving, but special grace, or saving grace is when he takes that special revelation, the words of God, that not all here.

That not all read That Bible that you have in your lap or at home. The preaching of God's words in your ear right now. Special graces when he takes that special revelation that only comes to some particular people at particular times and he joins to it, the testimony of his spirit and your heart, He gives you life.

He resurrects you who by nature are a child of wrath and are dead in your trespasses. And then he says, but God who is rich in? Mercy, It is possible to have special revelation without special grace. We've been seeing that. Haven't we many in the book of Acts so far, have heard the word of God proclaimed and have not come to faith.

Why? Well, chapter 13 verse 48. 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, So

when we hear God testifying him about himself, in special revelation, we want to see him also testify about himself in special grace.

So Paul is preaching In verse 8, a certain man without strengthening his feed is sitting a cripple from his mother's womb, who has never walked and the man hears Paul speaking, okay? So special revelation, Paul observes him intently and sees that he has faith to be healed. The faith is special grace.

Now God testifies to that faith by the healing, Paul observes him intently, and seeing that he has faith to, to be healed, says with a loud voice, stand up, straight on your feet and he leapt and walked The giving of the faith. Is the great mercy of God here.

That man's legs ended up in the earth again and decayed. He could only walk for a few decades. He'll walk again in the resurrection actually. God knows what he'll do in the resurrection teleportation. Passing through objects, these things that we are in our small understanding, we sort of perceive Jesus doing in his resurrected body and rejoice to know the greatness of it.

But the healing was indicative of the faith. Notice that it says, Paul sees that he had faith to be healed. Why is that? Visit because only those who have enough faith can be healed. And Therefore, the reason we don't see healings today is because people don't have enough faith anymore.

And if we could all just stir ourselves up to more faith or get more faith, that we would have all sorts of healings. No. It's because God's signs were testimonies to the truth of the forgiveness of sins and that he gave faith to heal. What we? I want to take the time, Mark 9, sorry.

Matthew 9. Mark 2. Luke 6, Jesus preaching in the house. The house is too. Fold the paralytic and his friends, they come, they let him down through the, the roof. He's, you know, they they get down there, he's in there. Everybody's looking at them. That's what happens when you've got a packed house and someone comes in through the roof, Everyone's watching them now and him, what does Jesus, what does it say in this passes.

That Jesus saw. Jesus saw in his friends that they had faith, That was the great gift of God and he says, he turns to the paralytics and he says, son, your sins are forgiven you and the, the Jews are enraged. This man blasphemes, who can forgive sins, but God alone.

Exactly the point. Who can forgive sins? But God, alone, the man standing in front of you, is God and these four and they're now healed paralytic friend. Well, not yet healed, and they're about to be healed paralytic friend. They believe that he's God, They believe that he is the Savior.

They believed that their sinners. They have faith and that's why Jesus commands him to get up, take up his men and go home. He says, so that you may know that the Senate which is easier to say your sins are forgiven you or to tell the paralytic to take up his Madden walk.

But so that you may know that the son of man has authority on earth to forgive sins. He turns to the paralytic and he says to him, get up, take up your mat and walk which is easier to say. Well, which is easier to get away with saying in front of others, right?

Is one thing to say your sins are forgiving? You can't see sins. Get forgiven. When you say, take up your mat and walk, you can see whether or not that happens, it's actually more difficult to say, your sins are forgiven you. That's the harder one to accomplish, doesn't it?

And so, we understand the relationship between the signs and the word, and the faith. The signs are not only about the truth of the Word, but the truth of the faith and the forgiveness that came through believing the word preached. This will solve for some of you. Some some disturbing passages.

Well, where it says, for instance, Matthew 13 verse 57 and 58 or Mark 6 versus 4 through 6 and it talks about the rejection of Jesus in his hometown. And then it says, especially in the Mark passage. Therefore, he could not do many miracles. There could not did their lack of faith somehow drain Jesus's power.

That's how we naturally in ordinarily. In our stupid fleshliness, read a passage like that, but that's blasphemy, isn't it? It's not that it drains Jesus' power. It's at the point of the signs was to attest to Jesus's preaching and their believing to attest that God is giving faith giving salvation through faith in Jesus Christ.

And so you have For instance just back in verse 3 therefore they stayed there a long time, speaking boldly in the Lord who was bearing witness to the Word of his grace granting signs and wonders to be done by their hands. And again, Acts chapter 2 and verse 43, then fear came upon every soul and many wonders and signs were done through the apostles.

And Paul in second Corinthians, 12 verses 11 and 12 telling them that the signs of an apostle had been done among them and Hebrews chapter 2, verses 3 and 4 telling about how when the gospel was first. Preached God himself, affirmed it with the signs and wonders that he granted to be done by the apostles.

And so it's not surprising then that that which were signs and wonders that attended the Apostolic preaching, we no longer have apostles. And so the time of the the gifting of apostles as ceased, But miracles, haven't ceased, God still does good. They're just aren't gifts. Why? Because now he attests to the truth of the preaching and the truth of the faith, but the transformational of the lives of believers.

He's been saving people for 2,000 years. He's been turning them from sin to faith in Jesus Christ for 2000 years. Indeed. He was already doing this at the time. You remember verse 52 of last chapter, the disciples were filled with joy and with the Holy Spirit. How do you know?

Well, the apostles were gone. They had moved on in verse 51, and so the signs of an apostle weren't being done there. It's the fruit of the Spirit. The Lord testifies about himself as our Savior When he addresses us by the preaching of the gospel. Any affirmed this preaching in this, passage by the physical miracle, to which they responded by saying the Gods have come and they want to worship them.

How should they have responded? Visual responded, Jesus, who healed? The scribble is truly the God who has given us reign and and fruitful seasons and fullness of food and fullness of gladness and he really has come and died for our sins so that we might turn from useless things to him.

And he continues to affirm The preaching of the gospel by the spiritual miracles that surround you. It's a much greater miracle that that liquinate liqueo nian. Excuse me that that lecheonian man believed in Jesus Christ than that, he leaped up and walked

Some of you have known the greatness of this miracle. You sat in congregations, you heard the word preached. It went in one ear out the other. It bounced off your stony art, maybe you started to become theologically interest interested. And you know, this sermon would be



especially interesting to you or that sermon would be, especially interesting to you, but you know, the pleasures are cares of this world would arise and choke it out and it would be gone.

And then one day the Holy Spirit came and he gave you that heart of flesh and he made you to hear the Word of God as the Word of the God, who was saving you and a miracle was done in you. And for you greater, Then if you had been crippled from the womb and were able to leap up and walk without any physical therapy, whatsoever, trading you to walk.

And then, maybe that there are some of you who are in one of those previous conditions, And you keep hearing these sermons, and you never turn to this Christ or haven't so far. But there are around you those who are in worse condition than that cripple was when Peter.

Sorry when Paul started his preaching in Lystra and God has healed them and God has saved them and their believing and their salvation is a testimony to you that the God who has given you all of the food you have ever enjoyed all of the gladness you have ever enjoyed.

He has really come as the person, Jesus Christ. And He has obeyed in your place, and He has died at turning for sinners and he has risen again.

We testifies about himself, not just in bringing others to faith, but in growing them in that faith, and that sanctification, we already noted the fruits of the spirit and chapter 13 and verse 52, but there's wonderful fruit of the Spirit. Isn't there in the irony versus 19 and 20, Then Jews from Antioch and daconium came there and having persuaded the multitudes, they stoned Paul, and dragged him out of the city.

Supposing him to be dead who could be so lost that they would come from Antioch. That they would come from aconium to come to Lystra, to find somebody who's using the name of Jesus in order to murder him.

Saul of Tarsus could be that lost not satisfied to persecute unto death. The Christians who are in, Judea eager to follow them, to Damascus. Getting the papers to make it all official. And here he is, who was willing to kill for his false, religion, willing to die. For the truth about Jesus Christ.

In fact, the only thing that stops his murder is that his murderers think they've accomplished it. The disciples are gathering around him. Probably in great grief and sorrow. He's like the child after the second layings and you don't just get the sneezing's you or you the second laying, you get the sneezing's in the open, the eyes and he pops up.

And he says, let's go back into town. Got a pack gonna go preaching Derby, don't, you know, you get killed for preaching like that. Well, yeah, they're trying to kill kill me here and they tried to kill me in Aconium, but We got to go preach now in Derby until they try to kill me there too.

Why out of love for sinners out of love for the same sorts of sinners, who had just tried to murder him. And that what he says about his preaching Romans 9 through 11, that one of the reasons why he preaches so hard to Gentiles to Greeks is because God is going to use converted Greeks to provoke Israelites to jealousy.

He's saying that at the end of Romans 11, why is he so interested in that? Because he said at the beginning of Romans 9, that he wishes, that he could be accursed in order for them to be saved. That the ones who murder him and convince crowds to murder him and leave him for death.

Those ones, He wishes that he could give up his salvation in order that they could come to faith in Jesus Christ. And so he who was willing to kill for the same religion that the Jews from Antioch are following adverse 19 is now willing to is that not the great testimony?

That the God who gave reign and seasons and full hearts, full of food and hearts full of gladness and the God who gave that lecheonian paralytic, not just leaping to his feet, but faith in Jesus Christ. Despite the fact that he comes from these Zeus and Hermes and slaved worshipers is the God who saved Saul of Tarsus, and who brought him to such a conformity to the heart and mind of Jesus Christ, that he would be willing to be damned so that his murderers could be saved.

God, testifies about himself to you. In this passage is the one who's given you every good thing physically or spiritually have ever enjoyed. He is the one who gives not just the preaching of the gospel of Jesus Christ, but life to believe and by believing eternal life. And he's the one who works even in someone who had been as Paul was to make him as we find him to be here and he got better than that.

Didn't he perfected in glory now? God, testifies about himself And one of the sweet desires that, you know, him and hear that testimony and cry out as you listen to sermons like this. Oh Lord. I believe. Help. My unbelief Help me to receive your testimony. One of the things that you must desire, Help me to be one in his life.

You give that testimony show the reality of Christ's salvation and the spirits applying of it by the faith that you give me in. Jesus by the growth that you give me in grace by making me one who loves my enemies and would die to see them saved. Grant that by the glorious work of your grace and my life.

You would add to the testimony that you give about yourself and your salvation in Jesus Christ.

Which that is not your prayer then we'll pray for you. If that is let's pray together. Oh Lord. We thank you that since knowledge of you and Jesus Christ, whom you sent is eternal life that you have been announcing yourself and that common grace that good. You do in all places at all times and special revelation and the words that you have given us in Scriptures, even as we have heard some of the scripture preached today and in special grace, when you come alongside that word in your power, oh how we thank you.

That there are many here whom you have raised not from spiritual crippling but from spiritual death and we pray Lord for any who remain that you would grant to them. That today would be the day of salvation and that you'd give them life to believe and by believing eternal life and O Lord for us to whom you have affirmed.

This testimony by your spirit and brought to faith and made us to know your goodness and grace and glory in Jesus Christ. Would you not sanctify us? Would you not make us? Holy would you not form in us the heart and mind of Christ that even in our lives?

You would give testimony about him and about your goodness and about your grace for. We ask it in his name, Amen.