

1Timothy 2:11–15

What the One God and One Mediator Works through Women

Thursday, October 13, 2022 • Read 1Timothy 2:11–15

Questions from the Scripture text: What are women to do during the praying in v8–10? With what conduct? And what attitude? What does the apostle not permit a woman to do (v12)? And what may a woman not have over a man? What conduct is commanded instead? What is his first Bible reason for that (v13)? From what chapter does that come? What is the second (v14)? What did not happen to Adam? What did happen to Eve? With what result? What part did God give her in the solution for this (v15)? To what sort of verb does he now switch from the singular? In what four things are “they” to continue as demonstration of their salvation?

What special roles has God given women in salvation? 1Timothy 2:11–15 looks forward to the second serial reading in morning public worship on the coming Lord’s Day. In these five verses of Holy Scripture, the Holy Spirit teaches us that **women not only bear covenant children but are both displays and instruments of God’s saving and sanctifying grace.**

v11 is important, coming out of vv8–10. Part of being led in corporate prayer is *learning*. As she is led in prayer, a woman is taught both in her head (“learn”) and her heart (“submission”) to yield to the will of God in prayer. This places a significant burden upon those who lead in prayer to do so biblically. Not just in words that are shaped by Scripture, but also in the dignified, peaceful, hopeful manner described in v8. This means their praying must come from the heart, and from a grace-sanctified heart that itself submits to the Lord. Leading in prayer is a form of teaching. Men must practice it for their families. Elders must practice it for their congregations. The apostles’ need to emphasize its practice necessitated the diaconate (cf. Ac 6:4).

v12 gives two prohibitions and a command. First, a woman must not teach. Second, a woman must not have authority over a man. Third, women are to be in silence. 1Cor 14:34–35 makes clear that this applies only in a corporate context. At home, she is encouraged to ask questions of the man that the Lord has assigned to her as a husband to teach her. Such prohibitions and commands grate against our sinful nature, particularly in a culture that has been reinforcing the feministic tendencies of the sinful nature. One of the most common objections is that this was a cultural or circumstantial command. The apostle could hardly have reasoned in a way more designed to refute such claims.

His first reason is principal, from creation (v13). “For Adam was formed first, then Eve.” He expects us to know (or even look up and examine) Genesis 2. Even the language of “forming” pulls us into the details of the text: Adam being formed from the dirt; the woman being formed from his rib. But what happens in between those two? The Lord gives Adam instruction that he then must teach to his wife, whom the Lord has not yet formed. The Lord appoints Adam his wife’s teacher. It is not “pride of place” but “principle of providence.”

The apostle’s second reason is exemplary, from the Fall (v14). Adam was appointed teacher, but he does not step in to help his wife, though he was with her. Why? Because he was not deceived. The act of eating the fruit was the transgression that visibly violated the terms of the covenant, but the sin had already begun in his heart. He knew what was happening. But he let his wife teach herself and lead herself in this moment. For her part, the woman was deceived. At least she thought that what she was doing was right.

So the reasoning spans all possible cultures and circumstances: God established this order in the creation, and the first time this order was not followed the result was the Fall.

But the focus in the passage is not on what women may not do. Just as the focus in vv9–10 was positively upon their adornment (modesty, propriety, moderation, good works), so the focus in vv11–15 is positively upon their learning, submitting, child-bearing, and sanctification.

Not many men are made teachers or rulers in the church, but a great many women bear children. v15 takes us beyond creation and Fall to redemption. The woman was not just promised that from her would come the Seed Who would crush the serpent’s head, but indeed all who would be saved. Her husband even gives her the name “Eve” because she is the mother of “all the living.”

Like Eve, all believing mothers bear holy seed (cf. Ezr 9:2; Mal 1:14–15)—even if the father is an unbeliever, the children are treated as if the father had been a believer for the believing mother’s sake (cf. 1Cor 7:14). In God’s saving work in the world, this is a high calling. And it is higher than merely carrying the child for nine months and then birthing. The “she” which referred to Eve in the singular now becomes “they” referring to the children and indeed all of the believing women who are also Eve’s children.

A mother who perseveres in godliness by God’s grace, training up children who become and continue to be godly by God’s grace, is the fruit of the work of Him Who “desires all men to be saved and to come to the knowledge of the truth” (cf. v4). None of us get to be the Mediator (v5), but whatever role He assigns to each of us (cf. v7) is a glorious calling.

The picture in v15 is glorious indeed. Remember the women of godliness and good works whose character and conduct powerfully commended to God the praying that was occurring in vv8–10? Now, the picture is of them not only continuing in that godliness themselves but surrounded by an increasing multitude of those whose godliness is owed in large part, instrumentally, to those women’s giving their lives for the bearing and upbringing of these covenant children.

What a calling! Not all women receive it (and those whose calling is otherwise ought to embrace whatever their calling is—even if the season of being able to pour life into good works is past, and the only thing that remains is prayer, cf. 1Tim 5:5, 9–10). But many more women receive this calling than the number of men who are called to teach and rule in the church. In ages like ours, when the church has been weak, poor teaching and shepherding is certainly one of the causes. But hand in hand with this are women who look for “women’s ministry” everywhere except the places that the Lord actually teaches it.

Who are the women in your life? What glorious callings does this passage (and possibly 5:5, 10) place upon them? What ought you to do facilitate this calling? How should you respond to any fruit the Lord gives them?

Sample prayer: Lord, forgive us for being like Satan, who exaggerated what the woman in the garden was not allowed to do, rather than rejoicing over Your design and Your generosity and Your goodness to women and to us all. Forgive us for when we minimize the glorious roles that women have in bringing up children, lodging strangers, washing feet, relieving the afflicted, and every good work. Forgive us when we want to put them in roles of teaching or leadership. Grant that we would love them by loving You and Your beautiful design for them. Bless the labors of their hands, especially in the bearing and bringing up of Your holy seed in Your church, we ask in Jesus's Name, AMEN!

Suggested songs: ARP45B "Daughter, Incline Your Ear" or TPH548 "O Blest the House"

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First, Timothy 2 verse 11 through 15. These are God's words. A lot of woman, learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence, four, atom was formed first. Then Eve and Adam was not deceived, but the woman being deceived fell into transgression.

Nevertheless, she will be saved in childbearing if they continue in faith. Love and holiness with self-control.

So far the reading of God's inspired and and they're into work.

It's important that we notice that verse 11 first comes out of versus 8 through 10 before we consider how it is a part of versus 12 through 15. That is to say that so far what the Apostle has been talking about is corporate prayer, in which the ones you lift up the holy hands.

The one, the ones who are leading in the corporate prayer, have been men. And verse 11 is reminding us that part of corporate prayer which to some extent, we do in the family worship as a husband and a father who has been learning and growing from scripture. The right way of praying from the Bible leads his family in prayer.

And as in part, while he prays modeling for his family and teaching them how to pray that this is also true in the corporate prayer which refers especially to prayer and the assemblies of the church. You remember that? The Apostles, one of the reasons why that was necessary to form the deaconate next chapter 6, was that the apostles could devote themselves to and he names prayer.

First prayer. And the Ministry of the word. Not only that they might have private praying. Time communion with the Lord Jesus mission to His. Will that shaping of mind and heart? That takes place as you pray, according to the Bible for their ministry. There can be no ministry of the word without that kind of prayer.

But also because they are the ones who would lead the gathered to church in prayer and the church would learn in the praying. This is one of the great developments in the second century of the Reformation where we recognize that prayer. There's a means of grace and that it doesn't means of grace, by way of the word that we offer things up to God, according to His will.

So as we are taught by his word and then the very offering under the ministry of Frayer, and the submission, postures, submission prayer, is one of the ways that God shapes us process us into the shape conform presses us into the shape of the Lord Jesus. And so, when it says let alert let a woman learn in silence with all submission and just reminding us.

That one of the things we do is we are led in prayer by those whom. God has given that role is that we are learning how to pray. There are many who say we don't know how to pray. Well, we need, if we are looking to the Lord to teach us how to pray, Then we need also to use.

Lord's means, which means that prayer is not a letting go and just feeling it by the Spirit. So that if you become, you know, one of these charismatic church force users who can tune the spirit in for praying that you will suddenly be able to break. Now, you want to learn how to pray first and foremost, learn the Bible.

But also, if you're looking for the Lord to teach you, how to pray make use of his means follow along well in your heart as a scripture taught husband, or Father, leading in prayer in the home. Follow along. Well, in your heart has a scripture taught elder is leading in prayers.

It's another, scripture taught man is lifting up. Holy hands is leading in prayer of the prayer meetings in the church. So it's one of the reasons why right praying in the public worship and right use of the prayer meeting and widespread use of the prayer meeting is so necessary.

And so important, This now brings up something else, which is that it's not just women who are learning with their minds and having submission formed in their hearts, as we pray. It's all of us. Isn't it with apologies to some of our friends from other cultures, who, in my view, violate first Corinthians 14, by having multiple people lead in prayer.

At one time, It is expected. That only one will be leading at any one time. The whole church is joining in prayer and learning to pray, and submitting to Christ. And to His Word according to which hopefully the Lord helping the one who is leading at any particular time.

Let's praying. And so it's a reminder that being led in prayer is a learning exercise and therefore we're to do it in silence. That's very hard to listen. While you are speaking. That's true during praying and it's true during preaching to which the apostle is about to turn. Now while the men pray everywhere lifting up.

Holy hands, etc. And I think the implication there is that a large number of men are doing. So although he doesn't explicitly say that in verse 8 and it would not be a greatly mistaken position to take that. It's the men in the home who lift up holy hands, the speaking of Father and husband there.

And then the men in the congregational gathering would really apply specifically to elders. It's not necessarily a bad way to take for say to, although I think it is rather than that. He turns now from prayer to the preaching mastery or the teaching ministry and there are some who want to drive a wedge.

Between or not drive wedge to combine these two. They say he means authoritative teaching which means they can teach so long as it doesn't have authority and they can have authority. So long as they don't teach the one thing they can't do is authoritative teaching. Well, you can't drive a ledge between authority and teaching that way because all teaching in the church is teaching of the Word of God.

It's all authoritative. It's not if it's an authoritative then it shouldn't be talked because it's not Christ's teaching. And if it is Christ's teaching, then it's authoritative and all authority in the church is teaching authority because it is a derived limited delegated authority that belongs to the teaching office.

There's no such thing as non-teaching authority in the church. There's no such thing as non-authoritative teaching in the church. And so it is particularly the elders who teach and have authority in the church and therefore, teach, and have authority over men. And it is particularly the husband. And the father, it has the office in the home of teaching and having authority.

And notice that verse 12 applies as well to the home. As it does to, the congregation just as verse 8 applies as well to the home as it does to the congregation. Now, one of the important things here to remember is that if we think of the church in terms of who really has the ministry here who are, who are the prominent ones here, who are in control upon, whom does the effectiveness depend?

If our answer is men or elders, we have completely gone against the teaching of the entire Old Testament and the teaching of this chapter. Because the answer to that question is God, There is one God and one mediator between God and men. Yes, there are teachers those who have office of teaching and those who have office of authority.

But it is God who is in control, and not those men. And if there's men lead in such a way that they seem to be in control, Then there is a problem because it is Christ. Who is in control and it should be quite visible and quite clear that they're teaching is only what Christ has given them to teach from the Bible and that their authority.

And what they control in the church is necessarily limited to those things over, which Christ has given them authority. If they start taking authority in things in the home beyond clear, application of the Word of God necessary, not just clear good and necessary inference. It's one of the reasons we have a phrase like that because it shows that it is still the word that is in control and Christ, who is in control.

Not the man who is in control and then when we talk about effectiveness, who is the one who's ministry, really contributes to the effectiveness, and the answer is actually only. God, everyone has their instrumental assignments, but as God who began the work, it's God. Who is doing the work?

It's God will complete the work. Even in your own personal salvation as you are commanded because God has made you his own instrument in your life and even if you're commanded to work out your own salvation with fear and trembling yet, it is God who makes it effective? He is the one who works in you both the will, and to work according to his a good pleasure.

So when we see the things, oh please, we have three minutes, I have to eat. You should have started an hour ago, I exhausted.

Whatever. Go ahead.

It is God, whose ministry is effective in the church. And so when we come and we see, I do not permit a woman to teach or to have authority over a man. He's not saying, I don't let women be in control while I let men be in control. No men aren't in control and even the men that he would be talking about who have the office of teaching and who have the office of authority are not to be in control.

And if they are in control as it were, then they are abusing their office. What he's saying is that, the one who is in control is given different assignments, to different people. And this is one of the things that he's especially pointed out about himself. That Christ has made him a preacher apostle and teacher of the Gentiles and verse 7.

And since it is Christ, who is in control, then he must fulfill this office and he's reminding Timothy throughout this letter. Throughout the next letter that it is the Lord who has put Timothy in his office. And since it is the Lord, who is in control and the Lord, whose who makes ministry effective, who accomplishes the ministry of the church, Timothy must fulfill his office.

And since it is the Lord who is in control and you makes the ministry of the church effective who accomplishes the ministry of the church, those whom he has not made teachers must not teach those whom. He has not put into authority, must not take authority or be given authority.

And so, there he does. Say, I do not permit a woman to teach or have authority over a man, but those who focus on what women cannot do betray that they have. A misunderstanding already of who is in control of the church of who makes the ministry of the Church effective and of who gets the credit Oh we want them to have a seat at the table.

We want them to rightly be recognized or honored or whatever. Well, if you're thinking that way, then you already misunderstand how the church has led, and for whose praise the leading in the Church occurs. Remember that general assembly when it wasn't in the area of elders? It was the area of deacons.

And there were those people who abused their misunderstanding of the arrangement in the Korean Presbyterian. Churches to say they need to have authority. And the Korean said, our women don't have authority. We're worried about you that you seem to be saying that yours should. And then others were saying the women who do all this service in the church.

They need to be recognized. And there was this letter from hundreds of women saying, actually, the Bible tells us not to be recognized and we have been happily serving in ways that very few ever see because the more secret it is the more he who sees in secret is rewarding us in secret, and you are taking our reward away.

If you force us into a place where we will get more recognition, Please stop trying to quote unquote. Make us recognize. Well, there's something similar going on here in First, Timothy chapter 2. Isn't this all comes in the context where there is one God and one mediator and it is His his work and his power unto his glory that saves people and brings them to the knowledge of the truth.

And since it is from him, that each one's role is a signed Then. Whatever. You assigns to us that we do. And whatever he has doesn't assign to us. We don't take it and we don't want anybody else to give it to us. Now pull that to say is There's There is a focus by sinners on what they can or cannot do.

And so, when verses 13 and 14 are giving the argument from creation and the fall for, why? Sinners cannot either as women take for themselves. What? God is not given to them, or as the church, give to women, what God is not given to them. The emphasis is on trusting God with what He has assigned to whom and following him less in doing things, our own way, rather than, according to the roles that he is assigned.

We heap disaster up on ourselves and that's the point of verse 13 and 14 verse 13. God appointed the roles even in the order of creation verse 14. When we, when we didn't fulfill, we didn't when we didn't follow the instrumental roles that God. Who is the one who preserves us a assigned when we didn't follow those?

Those roles the fall happened. Okay. So for Adam was formed first, then Eve and he's not saying, you know, Adam got to the front of the line, so he gets to be the one who teaches and and rules. He's expecting us to remember from Genesis 2. Oh, there was a sequence in which God did things and in between Adam formed and Eve formed, there was something very important that happened.

The giving of the terms of the covenant of life in the garden, Sometimes called the Covenant of works. It was after Adam was formed but before Eve was formed that God told him you may eat of any of the trees of the garden but of the tree that is in the midst of the garden.

You shall not eat of it from the day that you eat of it. You shall surely die. And so verse 13 is saying, God is the one who assigned the role of teacher the role of leader because he gave Adam the duty of teaching his wife by the fact that the instructions were given before his wife was warned.

Now, it should have been independents upon God His grace. Adam should have known. I am breathing dirt. She is a breathing rib. If we are going to be able to follow the instructions of this glorious, God and remain in relationship with him until the the threat of death is gone.

And the guarantee of everlasting life has been secured. It is going to be by the power and goodness of this God. And therefore we must follow the roles into which God has put us, it's not something that came from the fall. It was there before the fall. It was there in the creation.

So when, when he says this in verse 13, he's also pointing out that this is not from the curse. This is not your desire will be for your husband, but he shall rule over you. The desire to control her husband the way sin desired to control Cain and the husbands dominating him, the way cane was instructed to dominate his sin, and a few verses later using the same verbs.

That's what comes from the fall, but the husband's leading and teaching that's from, before the fall. That's something that God gave even sinless humanity. And so it really is the Lord who has assigned these roles and what happened when it wasn't followed verse 14? Adam was not deceived, Adam knew what was going on.

He knew that what the serpent was saying was wicked, but he wanted to do it. The transgression that violated the terms of the covenant in the most formal, clear sense was the eating of the fruit. But we must be very clear from first, Timothy 2, verse 14 that Adam was already sitting in his heart.

He knew what was happening. He was there with her. So what it says she took, she ate, and she gave some to her husband who was with her in Genesis chapter 3. Adam was not deceived the woman being deceived. And when it says, the woman being deceived the woman, whose husband did not step in and protect her The woman, whose husband did not use his god-given authority to forbid her when she was being misled and fooled.

The woman, the woman, whose husband did not teach her properly. And then take this as a moment to teach her. If he had taught her properly, the woman being deceived fell into transgression. It was his responsibility and he hung her out to dry as if she were her own teacher.

And her own leader. He left her without the instruction and leadership that God had given her when Adam after the fall says, there's a question by God. And he says, the woman that you gave to me, It would have been far more true for the woman when she is questioned to say.

The man did not teach me. The man did not. Stop the serpent. The man did not protect me or lead me or overrule me. And I ate that. God bless her. Even in her now, sinful stage. She blamed the serpent, she was guilty of her own sin as well, but she was deceived The serpent deceived, her and GH, she told the truth about that.

And so the the argument of the apostle is, We don't do this in the church and you shouldn't do this in the home. Because God is the one who has assigned to his roles and God is all our hope for life. And for blessedness. And if we don't follow his ways, we invite death and curse.

And there was never a greater instance of the invitation of death of the coming into death and curse than there was in the fall. And so, whatever else is going on in churches or in a home where the the husband is spiritually, weak and theologically weak, he hasn't assignment to get stronger because he's supposed to lead his wife and he's supposed to lead his children because God has assigned him that role.

And if they do not follow that role because the woman is further ahead, then they're saying we trust the woman to bring life and blessedness into our house. No, You trust. God to bring life and blessedness, and this is God's way. And if you do it a different way, then God has assigned.

Then you invite death and curse to your home. Same thing with congregations. Yes, we live in a society in which there are a great number of spiritually weak men or let's say at a different way. There's a very small number there. A rare or the spiritually, strong theologically strong men, but it is God, who is in control of the church and it is God, whose power we depend upon.

It is God in whom we hope that the church will have life and blessings. So we must do it God's way and if the ones he has appointed are ill-equipped, Then there is and urgent to assignment for them to learn and grow and seek by the grace of God, to be equipped.

Because if we don't do it God's way than we're saying, we trust in ourselves to fix this horrible situation that we have gotten ourselves into which is utterly ridiculous. Now, What has got assigned to the women when we learned last week that he is assigned to them. This good works and adorning themselves, there's adorning themselves, a good works, and adorning themselves with modest apparel, which we know from other scripture commends the praying to God.

And it's very precious and his sight. And so the picture last week and verses 8 through 10 was one man, lifting up his hands and praying and all the men. Hopefully being holy and without wrath and doubt it. But especially the women being there adorned with modesty that wonderful a mixture of terms there.

Adorned with good works. God seeing Christ. Everywhere you look in the church and answering on the basis of Christ and is worthiness that which is very precious. And God said well what is the part that the women have here? They're learning and silence with all submission. God is sanctifying them, God is teaching them from His Word.

God is leading them and building them up through the ones, whom he has appointed instrumentally, but they also have another one. Nevertheless, she will be saved in. Childbearing, God has given to a much higher percentage of the women in the church. The role of bearing covenant children. Then he has then the percentage of the men to whom he has given the teaching and ruling of the church, Not all men, teach the church, not all men, ruled to the rule, the church, The scripture even says let not many of you become teachers, but a large number, a large proportion of the women.

Come to bear, covenant children. And there being women of faith and love and holiness, and self-control verse 15 and there being women of godliness and good. Works verse 10 shows Christ to God. And there's a display of Christ before God. Maybe a better way of saying that. So, first Corinthians 7 talks about the woman, whose husband is even an unbeliever and says, as it is, the believer is sanctified by the unbeliever.

Because if it weren't for you, your children would be unholy or profane but because of the believing parent, the children are Our. Holy and so in first Corinthians 7, The children of a believing mother are treated as if their father was a saint as if their father was a believer on account of their mother.

And so God, one of the ways that he works in his church from one generation to. The next is the raising up of a holy seed. This is why God says in Malachi that he's so

mad at them Mattis too beneath. God, that has wrapped as against them for the for divorce, not just because he hates divorce in and of itself, But because he created marriage.

In order to produce holy seed. And so the the women are bears of covenant children. This was such a high role that was that was given in the fall. Remember. Genesis 3. It's not from Adam that the seed are, is promised, the all of the seed, who will be against all of the seed of the serpent.

But especially from the seed, generally comes the seed particular, the Lord Jesus, who crushes, the serpent's head. This is a great honor in God's plan of salvation. It's not Eve's plan of salvation doesn't come by Eve's power. It doesn't come by Eve's control but in God's plan of salvation, he had assigned it to her.

We'll see the only mother of covenant children there has ever been. Of course, not as Mary. The only mother That is used his mothering is used in the plan of God for redemption, of course not. Well there are some who are not covenant on, they don't believe that the child of a believing mother is a covenant child and and therefore holy but they miss something glorious.

That is here in the connections of all of these passages. Each of you my dear daughters. If the Lord gives you to become a mother among his people a mother in Israel will have been given the role of bearer of covenant, child Consecrated as holy to God from birth as a member of his visible church now.

It is. It is God. Who must bring them to faith. That is God, who not only keeps you in faith, love holiness and self-control, but must through the instruments that he has appointed, which of course includes your husband's leadership in the home, but to a great extent, will include your bringing up of your children.

It is God who upon him, depends their continuing in faith and love and holiness and self-control. But it is a high calling to be one of the great and primary instruments through through, which he does. So Not every woman gets this. He the apostle is going to give us in a couple of chapters, a short list of the sorts of things that younger women, who were women, who still can not necessarily by age do versus 9.

And 10 of chap of First, Timothy 5, the wife of one man, you know, faithful wife well-reported for good works. She has brought up children lodged strangers. Watched the Saints feet relieved. The afflicted diligently followed every good work. And so there's like a brief list there of the things that the women of the church are, especially to focus on.

Not all of them. Get to be a wife for a mother, but all of them at least. As far as our able there are those who are mentally or physically disabled and maybe not able to do anything, but the praying that we see in verse 5 she was really a widow and left alone, trusting God and continues and supplications and prayers night and day.

You might have all other ministries taken away from you. But if you can't do any of the verse 10 stuff and first Timothy five, you're still called to supplications and prayers night and day. Why? Because it is God himself. Who teaches his church? Who governs His church? Who makes the ministry of his church effective and those who fight over roles expose themselves as not believing that it is God, who does it?

Those who fight for, who will be in control and who will be prominent are already betraying that they don't believe that God is in control. And that it is all for God's praise because it all comes by God's power. So what are women allowed to do in the church?

You know, if they come and the spirit in which they ask that question is like the cheeky child, who knows many, right? And good things that she could do, but she wants to do other things. And she says, what can I do?

If the women of the church are asking that and such a way, Then what's needed first and foremost is to remember that is God, who does this God? Who does it is? God, who is in control of his church. That is God who has assigned the roles in his church?

It is God, who makes any of it effective? And the what can I do? Actually has a marvelous question, Marvelous answer. Learn. Be silent. Submit their children. If he gives that to you Rejoice and how many women he has assigned that, too. And how great a role it is, how glorious a role it is.

We hadn't assigned that to you. Lodge strangers, wash feet, relieve the afflicted. If those things are things you cannot do. Well, you've been reduced to the same place as the widow and that's not really reduced. Is it continue and supplications night and day? Because there's one God and one mediator in the church and it is he who does.

And so we must learn from him. What role each has as we trust him to make it effective for the saving and sanctifying of all him, he is saving into his glory and then, let's pray.

Our father in heaven. We thank you for loving us and saving us despite opposite what we deserve. That is your pleasure to display the glory of your grace for unending. Praise by redeeming us in Christ and we confess that we are fools. Who think that? We are something. Our role is something.

Our power is something that we are somehow in control or bringing about good results. Oh Lord. You are the one who is in control. You bring every good it all comes from you and we thank you for the roles that you have assigned. There's something not because they accomplished, but because you who accomplish are the one who have given them to us.

So we pray that you'd make us to delight in and rejoice whatever task. You rejoice over whatever task you have appointed to us, that we would perform it with zeal, that we would not covet some other part. Some other place that we would, give you all the glory that we would hope in you.

Lord have mercy on your church, which was fallen into such hard times that even such good. Sweet teaching, is you. Give us in these passages would be controversial, and even despised and hateful to many. Oh, Lord have mercy. Rent the heavens and calm down by your Spirit and give times of refreshing and glorify yourself in your Son in his church which we ask in his name.

Amen.