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Acts 18 verse 8 through. The first part of verse 18, these are God's words. Then. Christmas. The ruler of the synagogue believed on the lord with all his household. And many of the Corinthians hearing believed and were baptized Now, the lord spoke to paul in the night by a vision.

Do not be afraid but speak. And do not keep silent. For, i am with you. And no one will attack you to hurt you. For, i have many people in this city. And he continued there a year and six months. Teaching the word of god among them. When gallio was pro-consul of akaiah.

The Jews with one accord. Rose up against paul. And brought him to the judgment seat saying this fellow persuades men to worship. God, contrary to the law. And when paul was about to open his mouth, Calio said to the Jews. If it were a matter of wrongdoing or wicked crimes.

Oh jews. There would be reason why i should bear with you. But if it is a question of words and names and your own law look to what yourselves I do not want to be a judge of such matters. And he drove them from the judgment sect. Then all the greeks took sosomes.

The ruler of the synagogue. And beat him before the judgment seat. But gallio took no notice of these things. So paul still remained A good while. Thus, far the reading of god's inspired and inherent worked. May he glorify himself now? And the preaching of it, and The hearing of it preached.

Please be seated.

That's marvelous that by the end of this chapter. Or the end of this passage that we aim to hear preached by the lord's help. Uh, paul will have had a year and a half. Faithful steady sustained ministry in Corinth. Uh, the second missionary journey has not been going that way.

Uh, he's barely had any ministry at all everywhere that he's gone before he has been run out of there. And when we began hearing this preached last lord's day, from verse 1, We noted that paul was in a sort of waiting mode until timothy and silas arrived, they were the ones who have been able to have a sustained ministry, anywhere even When the gospel was opposed paul in particular, Has been driven away.

And Timothy and silas were able to stay and minister. And we saw how upon their arrival though spirit had roused paul spirit that he was constrained compelled to solemnly testify. He hadn't been unfaithful, he's been dialing with people and the Lord is even been enabling him to persuade people of the gospel.

But there's a shift that we noticed. When we paid attention to the language of the text last lord's day that he goes from this ordinary mode of life and which In which he takes his day job, but then whenever the synagogue is in session, he goes and he he dialogs with and persuades people there.

He wasn't going to the synagogue for For his weekly worship. Like those who Try to pretend that man invented the change. In the sabbath, keeping that remains like to say, no, he was

going for evangelism. And that was fine, but there's a shift. From that dialoguing to the solemn testifying.

That. That we see him doing. In verse 5. When silos and Timothy had come from Macedonia, Paul was compelled by the spirit and testified and that word. Being very different than the reasoning. In verse 4 to the Jews. That Jesus is the Christ. And we see not only the doctrine that that he was suddenly convicted with and and compelled by and solemnly testified to them even just in the phrase Jesus as the Christ.

And then, as the as the spirit, Has recorded for us through Luke and verse 6, but when they opposed him and blasphemed and We can hear even in the way, their opposition is described as blasphemy what it was. That the Lord had roused him to preach stirred him up.

To preach. Mainly that God has come. In the person of Jesus Christ that he is named Jesus, The Christ because Yahweh is the anointed king that was promised and the high priest to his promised and the prophet, like but greater than Moses who was promised. And so he's named Yahweh saves God with us.

And then God's mercy to us, we'll hear more about that in. In the opening of the end of Exodus, 29 this afternoon. But there was more than just that doctrine. There was the doctrine of the urgency. Of their believing, not just the truth about Jesus. But in Jesus because he is God, who alone saves and you're not saved by a doctor and you're saved by a person.

Who defines himself to you and announces himself to you in that doctrine? And if you are not, Then your blood is on your own hands. For you have not responded to the God who made. His own divine nature, evident and everything that was made, we despised his glory. And his wrath has been revealed from heaven against all of the ungodliness and unrighteousness of men who suppress that truth about him.

And they're unrighteousness. And so, all of us have our blood on our own hands to begin with. But then God calls preachers. To announce to them that he himself. Has come in the person of Jesus Christ and he has purchased a church, an assembly of the redeemed by his blood.

As the apostle is going to say to the Ephesian elders and Uh, chapter 20 and verse 28, when he when he is telling them to take heed to themselves and to the flock among whom the Holy Spirit has made them overseers of the church which God purchased the church of God, which he purchased by his own blood.

And to preachers. As to Ezekiel, the Lord says. If, if you do not commend them to repent, if you don't preach. To them, repentance. From God, not just to God. But from God only by his grace and anyone have ever repented. The command to repent in the apostolic message is not.

The, the works part of conversion. It is the gracious giving of something that Jesus has power to give. Because when you turn from him, Turn from your sin and to him, you find that he gave you the repentance Because he to whom you have turned, does all of the saving.

He does all of it. And God had told Ezekiel. If you don't preach that, I will require their blood at your hands. Which is why the apostle is going to come and Acts 20 when he is saying goodbye to the infirm elders and say I'm innocent of the blood of all of you.

For, I didn't hold back. That, which was profitable. Anything that was profitable or proclaiming to you. The whole council of God. But we saw him last week. Saying your blood be upon your own heads. In other words, The urgency. Of the preaching and the urgency of the believing hearing.

Of the preaching of the gospel of the lord, jesus christ, because there are eternal souls at stake. And he says your blood me up on your own heads. He's not just talking. About their deaths. He's not just talking about the parishing of when we leave this world. Is he?

He's talking about an eternal parishing, the second death as the bible describes it. And so there are all these aspects of his doctrine that are being reinforced because we are a doctrinally driven people. Because the person whom we know in whom we know the triune God, the lord jesus.

He is a person who defines himself to us theologically And our sin against him, all of our ungodly and run righteousness. Unrighteousness came from what from suppressing, the truth in our unrighteousness. And when we see the mercies of god, And respond to them by offering our bodies as living sacrifices, How is it that god?

Provokes and progresses the growth of a christian. So that we're not conformed to the world but transformed that we might be conformed instead to christ As he has. Saved us, so that we might be conformed to him. Romans 8. Be transformed by the renewing of your mind. Romans 12.

It's not surprising, is it? That. God uses the reinforcing of theology. To stir his servant back up to zeal. When we come to, That theology were still kind of in the theology section. We didn't quite get to finish it last week. But we're calling the first. Way of organizing.

Uh, are preaching and hearing. Morning and afternoon. Reassuring. His servants apprehensions. Versus eight through 10. Because, He's just had this breakup. Uh, with the synagogue. It's almost if you're reading and following along, as we've been hearing, preaching, through the book of acts and particularly in the second missionary journey, we may be thinking, or we at least suspect, what paul?

Maybe thinking, here we go again. He's been stirred up to zeal, but it looks like it's going to be short-lived again. And yet we come out at the end of the passage with him, still remaining the rest of that good while of the year and a half. That he ministers in Corinth.

So the question here, what the spirit is showing us here is not just how he was stirred up to zeal but how he was sustained. In that ministry zeal. And god continues to use the reinforcement of his doctrine. Now, to read assure his apprehension's. Then the first place then in the reassuring of his apprehensions.

Uh, he reassures him of covenant reality. There's gonna say covenant theology and it's true. He reassures paul of his covenant theology, but the way he does it is by demonstrating to paul that this theology that he knows from the scriptures isn't just, you know. Doctrinal analytics, stuff for nerds and A pompous reformed zealots to argue about.

And, I don't mean. Pompous reformed zealots out there somewhere. Preaching to us. Covenant theology is a reality. Of how the god who has committed within himself. Father, son and holy spirit to redeem a particular people. From before the foundation of the world, the people who we call the invisible church, the total number of all the elect whom he loved before the world began who are his as he describes to the apostle in verse 10 and who therefore must come to hear.

And must come to faith. In jesus christ. That he also has a visible church. In which he makes us to understand. What it is to be bound to something unbreakably. When he binds himself. To

households, when he binds, Congregations. To him. As he bound israel. To himself. Through the blood of bulls and goats.

And now he has bound to himself, the visible church on earth through the blood of the lord jesus christ. The just as he constituted for himself a church at cyani What Stephen and his preaching of covenant theology called the church in the wilderness? He has constituted for himself a church at calvary.

That is from among all of the nations. Not now using the spilling of The blood of bulls and goats in the ceremony. In which he cut that covenant. But even the blood of his precious. Son. By which he has cut. What we call the new covenant. Not the covenant of grace over against the covenant of works.

No sinai was in the covenant of grace. It was all grace. I am yaha your god who is saved you, who brought you out of the house of bondage and he sets before then christ continuously in in all of their ceremonies. But a new administration of the covenant of grace.

In which god who has planned. How he will save? And didn't hide that plan. At the beginning. Know when he, when the nations were Uh, where united in wickedness again? And i say again, because Babble is genesis 6 2.0. But god doesn't destroy the world by a flood at bible, does he?

Why? Because he is bringing into the world. The seed of the woman who had crushed the serpent's head, Because he has seed of the woman plural, whom he has decided to redeem even though they all sinned. In the first Adam and fell in the first Adam. And yet from among them, there are those who belong to the last Adam.

Jesus christ. And they are as it were the seat of christ. But in Genesis 3, they're called the seed of the woman. So, when man does genesis 6 2.0, And the distinctions of the godly and the ungodly are obliterated, as they were from between the line of seth and the line of cane.

God separates man. And then he singles out from them and i idolat her name to Abram of the caldians. Not a good man. And idolater. And he gives Abram repentance and he gives Abram faith. And he promises to him. That from his line. All of the families of the earth will be blessed.

These are jobs already told in his word. And demonstrated in history. That he has an ordered determined decided, plan of how he is going to save all of those whom, he's decided to make the seed of christ. The seed of the woman. Those who are his by election from all of eternity.

And it goes this way. There is a nation that descends from a man named abram. And then abraham. And i say it's the same man, he gets a new name and Isaac and jacob. And jacob he loves by making him miserable and torturing him over against, Esau whom he hates by making everything easy, and prosperous and and giving him all of the stuff that wicked churches.

Now, preach that you can have and this life, if you just say the right words and believe hard enough, And jacob whom he loves he names, israel. Because he teaches him to stop being the one who grasps for himself. But to know that god is the one. Who does the wrestling?

And god is the one who does the saving, and when god helps us, he does it by exhausting us and crippling us So that we will. We made entirely dependent upon his grace. And from this, Man abram. Comes. Eventually, a man named david. And god makes a similar promise to him from david.

According to the flesh is going to come a king who will not be like. The other kings certainly won't be like salt, You'll be a man after god's own heart, like david, but a man after god's own heart, not like david. Because we saw how much David still needed a redeemer and how he could not be.

The forever king and god promises to him that from his line. Would come the forever king? And yet, david died and solomon died and reabone died, and none of them were good. Even josiah dies. And josiah isn't righteous enough to return for anyone. He cannot be the forever king.

Whose reign in kingdom has no end to becomes the one in whom his people are blessed in the lord. Who has the spiritual effect that psalm 72. Prophecies About the the king that we're hoping for. So paul knows his bible. He knows his covenant theology. That god who takes for himself, a people on earth has intended that that people will one day not be merely from one nation.

But for more the nations. And yet the people from that nation. Will be provoked. Even as the lord has said in Hosea and we don't have a time, we don't have time to recap all of covenant theology. But what he sees in verse 8 is covenant reality already even before the lord appears to him.

Then crispus the ruler of this synagogue believed on the lord with all his household. Hasn't Paul been going to synagogue for weeks. And reasoning with people. And then when he solemnly testified, what was the response? Opposition to jesus being god, the savior. So that they blaspheme god by saying that jesus is not.

And then paul makes eustis's house next door or justice's house as it looks like in the english. Next door has base of operations and who's The first convert. The ruler of the synagogue. And so he he has said, i'm done with you Jews from now on, i will go to the gentiles.

I've studied my bible, i know the plan, i know whom god is going to save. I'm going next door to a Gentile's house and i'm preaching from there. And what does god do? He uses the going to the gentiles. To provoke a judah, belief. You see god as the one who does all of the saving and his election means that he's the one who's in charge of history and how this covenant progression in his dealing with the visible church progresses.

That's why romans 9 to 11, isn't some weird. But aside in the book of romans, Because he's continuing to preach this, god, who alone saves us, and it doesn't just have implications for the difference that christ makes in the believer's life. As we've just started to get into in the midweek, breaching and chapters 5 through 8, the implications of god, the alone savior for the difference, it makes in the believer's life but the implications of god being the alone savior for all of human history.

That this is what he's been doing. Since genesis 3. Is carrying out his plan of salvation. And so, Romans 9 through 11 is pointing out that it's still going according to plan. The general rejection of the lord jesus christ by the jews. Is not a mistake. It's not an accident.

God has not been frustrated by it. They never had generally believed in him to begin with. And so there was the distinction that there's always There's always within god's people of visible invisible church distinction. It's true. Now a gentile churches. Just as much as of jewish churches. That there are those who are being called, by the name christian.

Who are not christian. Just does not all who are within israel. Were the israel of god? But that which is the israel of god. Now to use the apostolic language is the church. It's not

replacement theology. It's just the theology of the bible. That the apostle knew. And so, His experience in Corinth has actually something that he tries to do.

Isn't that what he says in Romans 11 that because one of the ways that God saved some Jews, is by provoking them the jealousy when they see the gospel going to Greeks. That he magnifies his own ministry. Hoping that some of the Greeks that get saved through his preaching, to the Gentiles will be ones through him.

He provokes Jews to come to faith. And that since that is what God has given him. That's the place that God has given. You remember, at the beginning of Romans, 9 says, I wish that I myself could be a curse for the sake of my brethren. I wish that I could literally be damned go to hell.

So that Jews would be saved, but that's not what God had given him to do. What did God give him to do to preach to Gentiles? So that Jews would be saved. So that's what he's doing instead. And so, he doesn't just reinforce Paul's covenant theology. He sets right in front of him.

Covenant reality. The God who has said that the way that he's going to carry out his eternal everlasting, electing purpose in history is going to be due first and then Greek, it's right there in the beginning of Romans Romans 1:16 how many of you have an abbreviated idea? Of Romans 1:16 in your head.

I'm not ashamed of the gospel. For it is the power of God for salvation. First for the Jew. Then for the Greek. Why does he say that? Because this is something God is actually doing in history. He is actually saving people by his power in history. That's what he sees.

When? He goes next door to use this house. In the first convert is the ruler of the synagogue. And his household. Covenant theology. Notice it doesn't even say that as household was baptized. We've already seen that a couple of places but here, the end has household reminds him. That God deals with men and deals with households and deals with congregations in a covenantal way visibly in time.

To communicate the unbreakable. Election in which God within himself. Is a covenantal being. Because he is full of faithfulness. And he is full of goodness. And just as he displays faithfulness and goodness in keeping covenant with households and covenant with churches, So in himself, he is perfectly faithful. And perfectly good.

And the covenant of redemption cannot be broken. Because that's one that takes place between the Father and the Son and the Holy Spirit. And there are no covenant curses, and that one. Because there's no covenant breaking in that one.

How dreadful? That this wonderful truth. This wonderful reality. Is sometimes reduced sophomorically to saying? One saved always saved. Usually by people who have no idea what saved even means.

But Crispus gets converted. And his whole household believes with him. And who gave each of them faith. He wasn't Christmas. It wasn't daddy. It was the God who deals this way with households. And so, Uh, we have in verse 8, not just Christmas the ruler, the synagogue believed in the Lord with all his household but also and many of the Corinthians hearing believed And we're baptized.

Now, what did the apostle say? As they were being baptized. Remember he himself did not do much of the baptizing. He was a preacher but he writes to the Corinthians later and he says

Um you know, i didn't baptize very many of you, there was the household of stephanus and Um, But what was, what was the name that was proclaimed at each of those baptisms?

The name of the father. And of the son. And of the holy spirit. It's one name singular. He doesn't say jesus in matthew 28, doesn't say into the names. Put into the name singular. Of the father and of the son, and of the holy spirit. The the god who has Bound himself within himself.

To save a particular people and who has come and done that adding humanity to himself. So that when jesus is a resurrected, man, Then matthew 28. When we're not going to finish the the whole outline but this is Really worth doing well. Um, Matthew 28.

He is standing before them as a resurrected man, and it's talking about the 11, But he's he is fully god and fully man. And some of them are having difficulty believing And so don't be surprised if some of you have difficulty believing This is after three years of jesus's teaching, this is after the cross.

This is after 40 days of the resurrected jesus. Teaching them.

Then the 11 disciples. Oh sorry, verse 16, then the 11 disciples went away into galilee to the mountain. Which jesus had appointed for them when they saw him, they worshiped him. But some doubted. They're on their faces. But they're not sure about their theology.

Jesus corrects that theology and baptism. Jesus came and spoke to them. Saying all authority has been given to me in heaven and on earth.

What sort of, man? Can have all the authority of heaven.

The god, man. That's it. It's like in philippians 2. When he says that jesus has the name that is above if all names so that every knee not just on the earth and under the earth. But every knee in heaven, Spouse and every tongue in heaven. Confesses. That jesus christ is lord.

That's not lord lowercase l that's not lord at an eye. Sir, master, whatever. No, the The tongues in heaven confess. Holy holy, holy as yahweh of hosts. The earth is full of his glory. Jesus comes now in matthew 28. And he says heaven. Is about to be full of my human glory.

And earth. Is full of my human glory, all authority in heaven and on earth has been given unto me. Some doubted. What did they need? When they needed a theology lesson. Theology lesson and the identity of jesus. And the theology lesson in covenant theology. Go, therefore and make disciples of all the nation's.

He says to these 11 Jews. Whom he is told to start the church in jerusalem. And judea. And Samaria, which they would hear as the corrupted version of the northern kingdom. Reuniting the the two kingdoms in faith in jesus christ in relationship with god, the way God promises to when he restores.

His people not just from exile but spiritually to himself in the book of hosea. Which, by the way, is One of the places where he teaches that he's going to provoke his people with other nations.

This is go the go therefore and make disciples of all the nations baptizing them. Not circumcising them. Baptizing them. This is a constitution of a new church. And it has a new sign of initiation. Assign that doesn't say you need blood to be spilled. But a sign that says the one who shed his blood is sitting on the throne of glory and he is superintending and ruling by his all mighty power because he has all authority and earth and he has all authority and heaven and he is the one who adds to his church.

And so whether you come into the church by birth or whether you come into the church by conversion, You receive the sign of initiation of the one who sits on the throne and we don't shed blood in the sign.

And the sign is given. In the name by which we know god. Now, because the person by which we know god now is especially Jesus. And so the name into which your baptized and this is the name that you need to have said at your baptism. Or it's not a christian baptism.

That name is father, son, and holy spirit. And sometimes in the new testament, you'll see, Baptized in into jesus or even baptized in the name of jesus and you say well didn't they say father son and holy spirit? Well yes they did. But jesus is the one in whom we know the father, the son and the holy spirit.

He's the one. In whom you can see the father as he tells philip John 14. He's the one. Whom, you know, as god when the spirit comes in divine power and his fellowship. End of second Corinthians 3 beginning. The second Corinthians 4. Go therefore and make disciples of all nations, baptizing them, into the name of the father, and of the son, and of the holy spirit, teaching them to observe all the things that i have commanded you.

How are they going to do this? Didn't god. Teaches people to observe all the things that he had commanded them through Moses. And what did his people do? The Old Testament does not a book about. How if god brings you into his church and gives you his instructions, you are going to be better off because you're going to keep them.

But what did we hear earlier? Repentance is not proclaimed. Merely as necessary in jesus christ. Repentance this proclaimed. As. Provided. In jesus christ.

And so on his authority, their baptized On his authority. They are taught and independence upon his power, they observed teaching them to observe all things that i have commanded you. And this brings us back to our text and acts 18. And low, i am with you always even to the end of the age.

That it's jesus, who adds to his church jesus, who keeps the promises, made in the sign jesus. Who teaches by his servants teaching, even as we prayed before. The sermon. That was our embracing covenant reality. And jesus, who gives the observing, Of the things that are taught and that are commanded.

That it is his presence with his church. Over which he is god. In his divinity. But over, which he is priest. And profit. And king. In his humanity. This is why we don't have priests, we have pastors. This is why we are a nation of priests as it were.

What we call the priesthood of all believers. One of the one of the crowning doctrines of the Reformation. As the satanic lies of the Roman catholic church, we're being thrown off in the church was being delivered out of hundreds of years of bondage. The antichrist who sits in the church of god as if he himself is god.

Something that only the lord jesus is. Jesus is not just god over the church. He is god in the church. As her priest as her prophet as her king. A man moses has been replaced by the divine son. Hebrews chapter 1 and 2. And he is with us. And that is what makes the church worked.

That's how conversion happens. By the faithfulness and power. Of the god, man. Jesus christ. And he is the one who is with us. And so here you have paul every one of these baptisms and

i'm sure he's preaching it better than i am. Or whomever he's trained. Silas is preaching it better than i am titus or not.

Titus Timothy is preaching it better than i am. Over and over and over, and over with every baptism. And every time you remember, your baptism, you preach all of that to yourself and every time you see a baptism, you see, not just the theology of it. But the reality that jesus christ about whom you believe all of these things still has a church on earth is still working through.

The preaching is still giving life to people to believe. And that he's all the hope that, that adult or that child have. It is not the testimony of a man. That he has believed in jesus christ. It is the testimony of jesus christ that he is saving the people who he brings to faith in himself.

And you and i come often, don't we with our doubting? We worshiped. All worship. Some of us doubt. Is he really god? How can i know is he really risen from the dead? Because the bible really true. Is there such a thing as the holy spirit that someone so bad.

As i am actually be saved. All sorts of dots. And he gives us to see another baptism. And remember our own. Yes, he's god. And because he's god, his word is true. And he is really saving in his power. And yes, has blooded his rich enough to atone for a sinner like me.

And if you're washed in his blood, you're completely clean and nothing else can take away sin, but that blood will take away all sin. And yes, he still working in the world. He still has a church and yes, as holy spirit, particularly attends the church in particularly attends the preaching of his word and yes, it is jesus himself who is present to his church.

In the word and in the sacraments, by his spirit. He comes in the firms that. And every baptism just like he affirms it in the supper. There's a covenant meal. It's not some. Inward introspective memorial moment. It is a remembering that there is a risen lord jesus sitting in glory, continuing to give his life to his church, which he bought with his blood and which is bound from earth to god by his blood.

So that she has access to the throne of grace and comes with hearts sprinkled clean from an evil conscience. As was testified to her and her baptism. When her body was washed, With pure water.

So, We'll, we'll We will start with verses 9, and 10 next week. Um, even zephaniah has learned his verse at this point if you are an adult. And you do not know your verse. Um, By next week. Then. I don't know how to persuade you that scripture memory is important and helpful and blessed by god.

But it's out of that. In verse 8. That jesus himself. Comes. The lord spoke to paul in the night by a vision. So, he appears to him. And speaks to him. Do not be afraid but speak and do not keep silent. I am with you. And no one will attack you to hurt you.

For, i have many people in the city. He's saying. I have authority in heaven. I have authority on earth. I have the ones whom i have decided to save from before the foundations of the world. My plan of how i'm going to do that throughout history, that includes the constitution of different churches at different times within the covenant of grace.

And the church that has now covenanted to god had that covenant cut by the spilling of the blood at calvary. That's all still enforce. And the i am with you always even to the end of the age at the end of matthew 28, 20 that isn't just flowery thinking to keep us going.

That's a present reality even when it's invisible.

And the lord who has just had as apostle preached. Those things over and over again at every one of those baptisms. Comes and makes him to know it even more as a reality. Is he paul? Was a man of like nature. As we are, wasn't he? And part of what jesus knew paul needed for sustaining him.

Was to appear to him visibly. And say, i am with you. You see, jesus was with him. Just as much when he was invisible. Just as much as when he wasn't having the vision. Who's going to be with him the whole 18 months? Not just one night at the beginning.

And he comes to us. When he says, Don't you remember, baptism? Don't you remember? Maybe not your own being baptized. But in the same way, he might say, remember your circumcision On ongoing reality. Either circumcised person or not. Women were not. But they would still remember. The the sign that was applied to their father.

Another husband.

He says, don't you remember your baptism? I am with you. Even to the end of the age. And the lord jesus, who is with us. Is this god? The second person. Of the triune covenant in god. Whose salvation is absolutely sure. For everyone. Whom he is elected to save.

And we'll have to come back. If the lord spares us, To hear it preached in verses 9 to 18 next week. And if the lord takes us, We'll know it better. Before next week. Let's pray.

Lord, we thank you. For announcing us announcing to us, in your word that you are. Who you have said that you are and that you are doing. Still in our day, in this place, in our houses. With this congregation. Which are covenanted to you. By the blood of the lord jesus christ.

That you are still that god to us that he is still that god and savior to us. And that he is still carrying out. The plan of salvation. And the way that he said he would, Make us to know the faithfulness and power of our redeemer. Make us to know his presence with us.

And all bring to salvation. Bring our baptized children. To faith. To justification, bring them to assurance. Grant that. Whenever they're assurance is shaken, even after they are justified. That you'd bring them back by your spirit to your word to your sacrament. And give them that certain. Knowledge that they have been saved.

By making them not only to be sure of the truth about jesus, but to be sure that they believe in jesus While the power of your working in them. Oh, lord. Some of our adults. Sometimes lack assurance. And sometimes. It is our lack of assurance that is making our zeal flag.

And keeping us from being sustained in our ministries. Oh lord. How many parents? Grow weary in their well-doing. And many who. Have begun well and wanting. To testify to the lord jesus christ. Even in the ordinary way of dialoging and persuading Have let it slide and let it slack.

Have mercy on us in the same way you had mercy on paul. And, Reassure us. We ask. In jesus name. Amen.