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Acts 18 verse 24. Through 19 verse 7. Let us take heed how we hear. For these are the words of god. Now, a certain Jew named paulus. Born at alexandria and eloquent man. And mighty in the scriptures. Came to Ephesus. This man had been instructed in the way of the lord.

And being fervent and spirit, he spoke and taught accurately, the things of the lord. Though, he knew only. The baptism of john. So, he began to speak boldly in the synagogue. When Aquila and priscilla hurt him. They took him aside. And explained to him the way of god, more accurately.

And when he desired to cross to ikaya, The brethren wrote exhorting, the disciples to receive him. And when he arrived, he greatly helped those who had believed through grace. For he vigorously. Refuted the Jew's publicly. Showing from the scriptures that jesus is the christ. And it happened while Apollos was at Corinth.

That paul having passed through the upper regions. Came to Ephesus. And finding some disciples, he said to them. Did you receive the holy spirit when you believed? So they said to him, We have not so much as heard, whether there is a holy spirit. And he said to them, Into what then were you baptized?

So they said into john's baptism. Then paul said john indeed, baptized. With a baptism of repentance. Saying to the people. That they should believe on him. Who would come after him? That is on christ, jesus. When they heard this. They were baptized in the name of the lord jesus.

And when paul had laid hands on them, The holy spirit came upon them. And they spoke with tongues and prophesied. Now, the men were about 12. In all. So far, the reading of god's. Inspired. And an errant worked. Rejoice to know. That he adds his blessing to the preaching of it.

Please be seated.

Even those whom the lord uses are still growing. This is certainly the case with a palace. You can see how he does use him in Ephesus. Paul comes behind him and finds these men who only know of the same baptists, baptism that a polish knew of because a polis was the one Uh, through whom they had come To know the truth about the lord jesus.

And to Be committed to living rightly. As the lord jesus commands in his word as god commands in his word. And yet, often, We have the weaknesses of those who have taught us. And so, A polis still growing in the passage. Has apparently taught these men that paul encounters in chapter 19 before acquella and Priscilla taken aside.

In the end of chapter 18, And so they are making the same mistake or they have the same weakness, the same lack that a polis had before Aquila and Priscilla. Take him. Aside having known, only the baptism of john. And this does bring up for us. What is the usefulness of christian, baptism?

What is the difference that has made between a policy when he only knows the baptism of john? And the paulus after he is instructed. And what is the difference for these 12? Men who only know the baptism of john having been instructed by paulus. Uh, and Who come to know christian baptism.

And the great difference is that christian baptism is not a baptism that says that we need repentance, it is a baptism that comes in connection with resting upon the lord jesus christ. And particularly knowing that not only is jesus the king who was promised, who would come and have a kingdom of repentant people.

So sort of like we were hearing about from Psalm 72, In the sabbath school this morning. But that jesus christ is the second person of the triune god. And that he has poured out the third person of the triune god and that it is through grace that we believe and it is through grace that we grow in our faith.

And so there is much that we learn from christian baptism much that you need in your daily life to learn from your baptism to be reminded of and to taught as we are all tempted to think that knowing some accurate doctrine and being committed to some sound morals, is the christian life.

Now. Those things are necessary and important because they are christ's But as we'll come to here. From this passage, it is christ. Who is the christian life? It is his spirit applying him to us. That produces The growth in grace and so, The great difference between the baptisms is one.

There's a baptism that called us to something necessary called, the people to something necessary. None of us have received the baptism of john One was something that called the people to something necessary. Repentance. But the other, Is the baptism commanded by the one who gives the true baptism. From heaven.

And so we have this difference between the early Apollos and the late Apollos in the first place. And then the difference between john's baptism and they're being baptized in the name of the lord jesus in the second place. And It's divides fairly evenly right at the chapter division. So, the early Apollos was actually one who had been much prepared by god.

He, he had accurate to Christology and he had accurate morality and we actually have it in I've Just notice that i've flipped the order in which we get in the text now. Certain june named a polis born at Alexandria and eloquent man and mighty in the scriptures came to Ephesus.

This man had been instructed in the way of the lord. That is to say he had been instructed in the way that those who follow jesus live. The word for way is the same. Is a word that means path or direction it is. How you walk, we are accustomed to using That sort of language.

And so he had been instructed accurately in. Morality. He had been instructed in the way of the lord and being fervent and spirit. He spoke and taught accurately and the word things there is actually just being supplied. He taught accurately that which is of the lord He taught accurately, probably here of the lord himself.

That jesus is the christ that he is the son of david. He is the promised one that the kingdom has come because the king is here, and that the subjects of the king live in a particular way, Now, there are many in the churches. There are many in the churches for whom this is The, the Meet and drink of their christianity.

This is They identify true things about jesus. And so far, this is true of jesus. So far as it goes And they identify a right way to live, but it's all philosophy and procedure. It is not the receiving

of union, with a person who is the second person of the triune godhead, who by his grace gives us to believe into him.

So that we receive life from him and that it is by that life that he gives us by the work of his own spirit, whom he, pours out that we have come to believe and that we grow in faith and that we have come to repent and that we grow in our repentance.

And so you perhaps have met people in churches, i dare say, there may be among us in a group, this size in a reformed church, many of us here today. Who rather than your day today being the knowledge of the grace of the lord jesus christ, sustaining you in learning and believing the truth about him rather than your day today being the fellowship of the holy spirit with you applying to christ to you.

Your day-to-day is. Uh i am a christian. So these are the things that these are the theological facts that i believe and i am a christian. So this is the procedure in my life that i follow. Now, there's nothing wrong with theological facts. They're way better than theological falsehoods.

And there is nothing wrong with morality. It is for immorality that the wrath of god comes upon the sons of disobedience. But the christian life. As a life of right theology received from the triune god and understood and apprehended laid hold of by the gracious work of god, the holy spirit applying to us the lord jesus christ.

The christian life is not merely knowing and following morality but living in dependence upon the lord, jesus christ, having his life, in us and union and communion with him as ministered to us by his holy spirit. It is knowing that we are crucified with christ. And that it is no longer we who live.

But christ who lives in us and the life that we live, we live by faith into the son of god. Who loved us and gave himself for us. This was the great thing. The great difference. Between early Apollos and laid Apollos. And so when you begin at first you say he was instructed in the way of the lord, he was instructed in kingdom.

Living you think? Well, that's wonderful that that's great and it is look at how the nation perishes For not walking in the ways of king jesus and look at how many of the churches that give some form of lip service to grace yet. It is not a trance, a grace that transforms.

It is speaking about a christ who does not make the difference in how his people think he does. Not make the difference in how his people live. And so the nation and so many of the churches. And so many in the churches, Our our living in death. Because of lack of.

Of. Knowledge of true doctrine lack of living in true morality. And so we hear about the, the early Apollos and we can compare him. Sadly To much of what we hear and see in the churches in our day. Perhaps, you Perhaps you have not cared so much. About christian doctrine.

Perhaps a conference on the The trinity last week, five. Long lectures on the, the triune god sounds boring and abstract and irrelevant to you. Perhaps. Morality is not that important to you, after all jesus died for my sins. I've got my get out of punishment free cart. I'm going to be happy with the world now and i'll be happy with, you know, my own version of heaven which is just worldliness on steroids later.

If you're in that condition. Then you are worse off than early apolice, aren't you? But when we hear the difference between early oppolis and later polis, Between the Theology plus morality equals christianity. Early Apollos. Versus the Father, son and holy ghost. From all eternity.

Planning to save having sent the sun who is my righteousness, who is turned for my sin, and who has now my life, as he has poured out his holy spirit to make himself my life.

And this is what has giving me his mind so that i can understand his word and love doctrine and grow in that theology. Which is never now abstract and dusty and irrelevant and father, son and holy spirit. From all eternity, having purposeed to conform to the image of the sun.

That's what we're predestined. We're not to be forgiven. Those who he foreign you. He also he predestined to be conformed to the image of his son. What does his son look like perfectly? Moral, a perfect human example. Now in his incarnation of obedience to the law of god And now it is that life in christ as his spirit whom he has, poured out is conforming us to himself.

That is christian morality.

So, while much of the church, Fall short even of early Apollos. When you compare, A palace with just the baptism of john. To. That which christ teaches us and shows us in christian baptism, which john himself. Told those whom he was baptizing to look forward to You say it's night and day.

One is a religion, like many of the religions of the world. But without sovereign grace without sovereign power, without fellowship with the living, god. Without a life that flows into and out out of and into delighting in him and bringing him on and glory. Not by what i do for him.

But what he does in me, To produce what i do? That shows forth. His glory in my life. And so it is really. All the difference in the world. What was missing? What was missing? From early Apollos. Uh, those things that are, especially taught By christian baptism. That jesus.

Is not just God the son. But he is the visible display of the invisible. Triune god. Father, son, and holy spirit. This is his name. You ever wondered about that? We have in this passage if we get if we get to the end of it, Today. They were baptized into the name of the lord jesus christ.

But i have never administered a christian baptism and said, i baptize you in the name. Of the lord jesus christ. Why? Because the lord jesus is great name. He has many names, doesn't he? Wonderful counselor, mighty god, everlasting father prince of beats. All of those wonderful names. But his great name.

The one that. When he institutes, christian baptism, he says this is the one to use. The lord jesus is great. Name his father son. And holy spirit. Because, He is the second person. Of the triune god. He is all of god that we will ever see. Remember, philip asking him show us the father.

And jesus doesn't you know, get into some of the details that we got into last week gloriously. Of. The mutual and dwelling of the father, and the son, and the spirit. And How the the scripture sometimes appropriate, you know, from Particular things that God does to one of the persons, although everything that god does is the action of all of the persons and i hope that you picked up a bunch of that and that you'll keep coming back and learning and a big glad to help any of you.

In that. No when when phillips has show us the father jesus says, have i been with you so long Philip And you still don't know me. Now, the father did not become flesh. Only the sun. Became flesh. And yet. Jesus is so much the full revelation of the triune god to us.

That what is especially taught by christian baptism? Is that it is the triune god. Who accomplishes and applies redemption by his grace. Especially now. Remember what we said in

every act of the triune god, all three persons act as one. But in his speaking to us, He uses the appropriation.

And so, especially the the father purposing in the sun. To save us by his grace, the sun coming and accomplishing our redemption. By his grace, and the spirit applying That redemption. To us. And this is the great thing as the father and the fullness of time sent his son into the world, to be born of a woman and born under the law.

And then he says to to his disciples on the night before he gets crucified i'm leaving. He's leaving. He's gonna die for our sins and rise again from the dead and then just leave. Sure, he's accomplished the redemption but how is the redemption going to be applied? How are we supposed to come to faith?

We don't have life in us and once we come to faith, How are we supposed to kill our remaining sin? How are we supposed to grow in grace? He says i will send another helper. And so, you know, galatians 4, god sent the spirit of his son into our hearts but jesus.

Describes it. Primarily in terms of his pouring out, His spirit, his baptizing with the spirit and he commands. That the apostles and that the church, Baptized. With water. Well, More on that later. When we get to paul. But you see even how God's providence in Apollos's life, Before this instruction.

Uh, from Uh, aquila and priscilla had prepared him to be used. For the good of the church. First of all, he was a Jew. Which means he has a heritage. This is the great advantage of the jews as we heard already. In Romans 3, they have the oracles of god and will hear again in Romans chapter 9 and in the midweek preaching.

He's born in alexandria. Which means that he was born in a city of great learning. Uh, i, you know, several, uh, philosophical schools and Alexandria great library. It would give him skill in the use of language and of speech. In fact, it says That he's an eloquent man. And so, the lord had given him full advantage of the providence of being born in Alexandria.

But not just an eloquent, man who was mighty in greek philosophy. Uh, but in god's providence, he had the eloquence from where he was culturally, but his mightiness in verse 24 is in the scripture. Now, here's a man who comes to ephesus and he's been instructed in the way of the lord.

And what? What else has the lord done? Not only those kind of general provinces and in the circumstances of his life, but even what the lord had worked in him. No, some of this may be restraining grace, some of this may be renewing grace, many of us Have a A history of god's work in our life, where he restrained, our sin and gave us particular.

Personalities and he gave us even our personality and yet, we're not exactly sure. At what point he gave us the new birth, And yet is it not the holy spirit? Who is upholding and always working even upon the reprimand. He restrains their sin, and he does things. To them and in them that are for the good of others, not resurrecting them spiritually.

Those who are not going to believe in. Jesus christ are never made alive spiritually by the holy spirit. That's, you know, something that Wesley and other Arminians came up with to try and explain away true doctrine of how god saves But everything that is good in man is entirely.

The mercy of god, the holy spirit to him. Even if he is, still Spiritually dead. So we're not sure exactly. Uh, when he's reborn is his fervency in spirit, is that from the flesh? Or is that from the

spirit? I think on balance in the passage it seems to be clear that before he knew that it was the holy spirit doing this to him by sovereign grace.

The holy spirit was doing it to him. This is one of the reasons you don't have to be reformed or Calvinist to be saved. Because god is already reformed in calvinist. And the holy spirit doesn't need your permission to give you spiritual life and to give you faith, Often he saves you first and then he teaches you that it was he who had done it later.

Which is what is happening with a polish here, isn't it? And so we can see and appreciate the work that the triune god was doing in this man. Both for his own salvation and for the good that he was doing the church. And so you can bless God. Not only for the work that he is doing in you, but even for the work that he is doing in others, whose theology is not better yet.

Sometimes. Yeah, sometimes i think some of you think that i'm joking, when i refer to Spurgeon being presbyterian now, or sprawl having, you know, come to better, apply or better understand the regulative, principal or or other men who are, you know, lie on eyes, but are an error and one thing or another in this life.

But it is good for us to know. That. God's use of the truth. God's the reality of god's work in us is always better than our understanding of it. Mine and yours include it. As we grow in our understanding of doctrine, we are growing in the understanding of the god, who is from everlasting to everlasting.

The god, who has come into this world in jesus christ to say, sinners the god who is now, indwelling christians, who he has made alive as the holy spirit. And so we have these evidences of renewing grace, this fervency and spirit. And what is A rarer. Uh, Or maybe just different.

And another indication of renewing grace the humility. The humility that god gave up all us. And, This is. This brings us to if you're following along the the way that he was matured. Look at all that goes into his being matured Aquila and Priscilla apparently Are not preaching in the synagogue.

You remember, when they had come to Ephesus. With paul, from corinth paul had left them. They, they had separated and it was paul who had gone into the synagogue and paul had preached and he was well received they said come back, he said can't go into jerusalem. So that's how things were left.

Uh, earlier in the chapter and Priscilla and Aquila now, are we? Assume tent making in ephesus, and Apollos comes an Apollos is Is going to synagogue and he is speaking boldly in the synagogue. And who's there? Who's Uh, who's attending on the jewish sabbath at the synagogue equivalent priscilla?

And they hear a guy saying, jesus christ is the son of david, the anointed king who was to come and we must all repent and live righteously according to the law of god for he is the king who will who will lead the repentant people. They hear him accurate speaking accurately.

Right way to live. Accurately, they identity of jesus as the christ. But they don't hear. About god, the holy spirit. And they don't hear. About jesus being the son of god. God, the son. What do they do? They don't rise up and denounce in publicly. They have wisdom, don't they?

They see. That which is lacking that, which is imperfect. And they have wisdom, not only to see it. And to know. What the solution is for it, but they also have that combination of wisdom and kindness. To give the man to be able to save face. They are leather workers.

And he is a Jew from alexandria. Who is? Educated and eloquent, and mighty in the scriptures. Maybe probably not since they got to, you know, do their day job with paul for an extended period of time, but maybe able to bible circles around. Aquila and priscilla. And yet, god, the holy spirit has given this man.

The humility to learn from the leather workers. That's something that's sorely needed, isn't it? For those who have an academic education, You know, the idea of the tyranny of the academic or the reality of the tyranny of the academic, it's not a new thing in the church. It still isn't a thing.

In the church. But a great antidote. Is when god gives not just knowledge of abstraction but the work of the holy spirit and the heart to conform the mind and the heart to jesus. Who though? Being god himself, not considering equality with god, something to be grasped. He humbled himself.

He took the form of a bond slave. He was gentle. And lowly. And so god gives God gives a palace, the humility that he needs, and then The holy spirit is not just worked wisdom and equivalent priscilla, and And kindness. And Aquila and priscilla, which By which a polices ministry is safeguarded, right?

They take him aside privately, it doesn't diminish. The ability of others to hear what he says, he hasn't been reduced in their eyes. But then also, there is The diligence. He in his diligence wants to go to court today. In their diligence. And other brethren with them, right? And tell the disciples to receive him.

When he gets there, he helped greatly helps. Those who had what? Believed through. Grace. Grace, first grace gives faith. Yeah, so often we come to ephesians 2. Eight to nine, to try to talk to someone about where saving faith comes from. It's not something you could be manipulated into.

It's not something you can work up. In yourself, it has to be a gift that god gives that cannot come from a dead person, and it cannot be given to a dead person by even an alive person. But here you have. Three words at the end. Towards the end of acts 18, that also settle the doctrine.

They'd believed through grace. And that is, isn't it a very succinct way of highlighting? One of the things that a polish needed instruction in? That it is the pouring out of god, the holy spirit that gives faith. It is the gracious god giving from his power from his righteousness, from his goodness, from his life.

To bring someone to faith. In jesus christ. The work of salvation is a work of the triune god from start to finish. And so, So he he comes and the the people in in Corinth. Now, the believers in, Corinth are all the more precious to him, why? Because they're not just guys who have agreed with the same ideas that he has and who are committed to the same.

Obedience that he has you know, kind of like a social media post in which people are commenting and you're going to trying to identify which ones in the comment thread. You know, agree with you and do things your way and you're like, they're my guys, you know, and we're gonna back each other up and, you know, yeah.

You know, facebook creep him and then you hit the friend button, No, it's much more precious to say. These who are believing. The reason they believe. Is because the triune god has set his love upon them. From before the world began. And god the sun. Laid down his life for them.

And then he has rose again from the dead and he ascended it to heaven, and he's poured out his spirit and the holy spirit gave them life. The greatness of the fellowship that comes from recognizing one another as objects of sovereign saving grace. That's what produces the real fellowship.

To the extent that we love each other. Well, That is what is now? We agree on. Lots of things, theologically and morally and politically and all those things. But the great thing. That makes us are ought to drive us to want to be used of god to greatly help one another.

Is to get to participate in the work of the triune. God of sovereign grace in one another's, life and see each other as having been treasured by the living god. From before the world began.

Believed. Through grace, but even after believing through grace, we need help. They still needed help. They were believers but the lord had not produced in them all that he had produced in a palace, so he helps them in vigorously refuting. The Jews publicly showing from the scriptures that jesus is the christ.

And he's he's preaching that jesus is the christ, the same way, paul had also showed from the scriptures that jesus is the christ are testified to the jews that jesus is the christ. Remember, back in verse five, And the and the response in verse 6, they opposed him and what Blasphemed, why?

Because this preaching of jesus as the christ in verse 5 was that jesus is god, who has become a man to be the christ. And so if you speak against the jesus, who is being preached in verse 5, you're you're not just making feelological error methological, mistake. You're blaspheming You're saying that god is not god, but jesus is god.

And so, we have that parallel. Now, in verse 28 to, to show by the parallel on the language, he's preaching the same gospel. Now, Is preaching the same gospel now, but he's in Corinth. What is he left behind? He's left behind. Some men who have sat under the preaching of early.

Apollos. And so these men are missing. The main thing. The christianity is not merely a religion, that gives you a philosophy or a theology and a coat of conduct. Christianity is a religion that gives you god himself. Christianity is religion in which the triune got, all three persons of the godhead.

The trion god has given himself to you. So that, you know, the father as your father And you call him your abba. And you know that he has loved you not just with with creatorly love as his creature. But even from before the world began adopting love, that's what it's talking about in remains eight.

When it says, those whom he four knew, he predestined, how do we know? Because of what he protested them to be those whom he four knew he predestined to be conformed to the image of his son. So that jesus would be the firstborn among many brethren Christianity is not merely a religion that gives us a philosophy and a coat of conduct.

It gives us god as our father, and jesus, as our redeemer and our elder brother, our life, the one to whom we are united by faith. For which the union of marriage was given to man as a type. An example that comes ahead of time or a copy of an example that is going to come later.

That's what paul says, at the end of Ephesians 5. He's saying marriage is always been about christ in the church. He created them one man and one woman to be joined in this unbreakable

exclusive covenant, of marriage, because when he came to save those, sinners, whom he would adopt as his children, and conformed, to his son.

He was going to do it by uniting the church. To his son, through faith. That is the marriage capital t, capital n. Which is the purpose for all the rest of our marriages. That's, that's why we're married. This is why it's So impossible to be married? Well, To an unbeliever.

Because we can't even know what marriage is. Unless we know christ and his church, Christianity gives us the the father as our father, the lord jesus as our elder brother and our redeemer. The one in whom we have our life, the one to whom the church is united as a bride.

And the spirit. As our helper, the one who dwells in us and is with us, and in fellowship with whom We live. The theology is important because it's his And he, Is the gospel. The morality is important because it's his And it displays not only, not only does it obey him properly.

But it displays what he has done and conforming us. To himself. So, that is Uh, Early Apollos and laid a palace.

It's very early compared to usual. But there's a lot to do here. And, Really like to. Not get to all the passages that we need to touch and start skipping over them. Christianity is a religion. In which we receive not a philosophy. And a coat of conduct. But the triune god himself.

Having given himself to us. Which is what changes our minds. And what changes our hearts? Is that what you have? Or do you just have? Your catechism. Yes, one thing to memorize your catechism it's one thing to it's another thing altogether. To experience and live out of the realities.

That your catechism teaches you about. Me ask you what your family worship and your private worship our life. Is it a collection of activities? An order that you follow. You know, we nothing wrong with order. We know for, You know, probably at least 20 years as long as custody can talk.

Of started family worship. You know, it's this. Antifenal version of psalm 124 verse 8, the Calvin's called to worship in geneva. Our help is in the name of the lord who made the heavens in the earth. And so dad says god made and the whole family says everything. Dad says God helps the whole family, says us.

And that's a. So let's worship and the whole family says, god, our help is in the law, in the name of the lord who made the heavens and the earth, Not criticizing order here. Yeah. If you had family worship with us, you'd say, oh, this is hyper structured. Yeah, i actually watched Well, i won't tell you who because you might have steam him too much and follow his Uh, advice he said Uh, don't make it look like a worship service.

It's okay. If it looks like a worship service. You should have a family worship service in the morning and a family worship service in the evening and your children should learn to conduct themselves in the public worship by how they learn to conduct themselves in the family worship. But is it just a collection of the exercises?

Where you read a passage and maybe you discuss it theologically Maybe even discuss it applicationally. Here's the stuff we should do now because of what we read in this passage, And then you say a prayer because that's a christians. You Maybe even you sing because you've been well instructed.

Or is it? Gathering to the god who has given himself to you. By the help of his spirit. Through union with his son. In which you come again and know him as the one who has given you everything good since the last time you worshiped and from whom alone can come everything good, until the next time you worship.

So that as you and your family and at the same applies to private worship, And just for you yourself. That you are being renewed again enjoy over the fact you're safe with this god through the blood of jesus christ. And he counts you righteous and he's responding to you as if you have been as obedient as jesus.

And so you can come confessing all of your sin. And, The way you're actually going to do, better is by his help. And so, you're coming to him who has given himself for you and given himself to you. That you may have the rest of your life from him.

That's devotions. Devotions is not. A. A checklist of things that you do so that you can check off the box that you did the checklist today. It's actually living independence upon and devotion to It's something that flows out of delight. If it's not going to be worshiped, then stop calling it that Because it's early a polish christianity.

If it's just Bible discussion time and religious exercises time. It is not better instructed. Triune god, having given himself to us and sustaining our lives, by the sovereign grace out of which we live. Christianity. If it's not. Worship. And so, let your private worship be private worship and let your family worship be family worship.

And when you forget, Remember. You didn't receive the baptism of john. Which was unto repentance. You've received a baptism of water. From the one who baptizes with his spirit. And we'll just have to come back. And learn more about what that means. Next. Lord's day. God, sparing us and helping us.

Let's pray.

Our father in heaven. We bless you for the riches of your word. And we bless you. We praise you. We thank you. That your word is so rich. Because it is the word of your grace. And we commit ourselves into your care. The care of your spirit. And to the word of your grace, which your spirit uses.

And we pray that you would continue growing us. We thank you. That the solution. For. A lifeless triune godless graceless approach to the christian life. Is not merely the addition of another doctrine, or another habit. But that it is, you yourself and so, we pray that you would come.

Come and help us by your spirit. Give us renewed life. Free refreshment in jesus, as living water. Your spirit. From him in us. Applying the life of christ to us until living water even flows out of us. We are filled to overflowing. We pray o, god that you would make us.

To worship you in spirit and in truth in our worship times. Until obey. You and walk with you. In spirit, and in truth. Even in the times that are not. Times have stated worship. We pray. Lord for our children. That they would grow up, not merely with a form of religion.

That you would come by your spirit whom you pour. Even according to the mark that you have given us to put up on them. And that you would give them not the form of the religion, merely, but it's power. Through resurrection of their souls and faith into jesus christ, union with him.

The indwelling of your spirit who made them alive. We asked us for them. We asked us for us, we ask this for all whom you would be willing to bring in. We ask this for all to whom you would give us the opportunity when we go out. To tell.

Of the ways of god, the father, son, and holy spirit. Which we ask in the name of the sun. Our lord jesus. Amen.