

Christ for Us - Spirit in Us

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[0 : 00] Good morning. All right, a little bit of loudness in the quietness of it all without kids, I guess, we'll blame it on. Please turn in your Bibles. I want you to look at two passages with me. The first one is put your finger in Philippians 2, and the other one is going to be in Colossians 1.

Colossians 1. If you are new or visiting, welcome. My name is BK. I have the pleasure of serving as one of the pastors here. And we're kind of in this summer series, which is based on some of the deep yet simple essential truths of the Christian faith. I've entitled the series God's Way to Holiness. The idea for this sermon series came last year during the summer when I was on vacation and I was reading some older Puritan books, and I was struck by the repetition of over and over and over of how they always talk about some of what we might call, if you're mature, you've been a Christian for a while, what we call the mature things of the faith. But they're also the simple things of the faith, the things that we need to be continually reminded of in our Christian walk. Last week, we focused on what is called the new life. What does it mean to be born again by the Spirit of God?

If you remember, we turned to the Gospel of John, and we met this very interesting man by the name of Nicodemus, and he approaches Jesus in the night, for he doesn't want anybody to know that he's coming and going to see Jesus because he is one of the foremost, if not the foremost teacher in all of Israel. And he rightly concludes that for Jesus to teach and the things that he says, and to do the things that he does, the word used by John is signs, which means the clear works of God, that Nicodemus concludes correctly that only one who is sent by God could say and do these things.

And in Nicodemus, we meet this man, he wants to know what he can do. He wants to understand, and I would argue he wants to believe, but he doesn't quite know how to get there. How do I get what you've got? How do I know these things that you know Jesus? And Jesus simply says, truly, truly, and if you have been around your Bibles enough, when Jesus or when they say truly, truly, it means code word for listen very clearly for what I'm about to tell you is very important. Unless you are born again, one cannot see the kingdom of God. So what you're after, Nicodemus, to be a part of something that God is working, where the teachings of God are, unless you are born again, not only can you not enter this kingdom, but you can't even see this kingdom. You see, what God calls the new life is not just a better version of ourselves. It is indeed a new life. It is a life rooted in the profound love and sacrifice of Jesus Christ, who died to bring us from death to life. It's not about learning new showy moralities or some new Christian routines. In fact, this week I was speaking to this Irish historian and an old friend of mine, we just kind of crossed paths on messenger, which led to a two-hour phone call just to see how things are. He writes these books and he has this ministry to Kenya, but within that, he was just saying that so many times they see these people in the fundamentalist churches get saved and they're taught to act a certain way. Just do the things that I do and act the way that I act and everything will be okay. But after a while, it's a work of the flesh that is going on and it becomes a show for man rather than God. And he was just sharing how this one woman who had come from a very bad background who had now left the faith because she started to understand that it was all for show.

[4 : 56] For that is what that false gospel offered them. It's just showing moralities, just new religious routines. But the old 18th century Presbyterian pastor Horatius Bonar says the Christian life, it's something deeper.

It's truer. This new life begins when our affinities are with the things above.

That its sympathies are divine. It sides with God in everything. And this new life comes at the cost of a life. The life of Jesus Christ.

And this new life that we receive is meant to reflect God's holiness and righteousness in everything we do. It's about being transformed from the inside out and to live in a way that honors God and

draws others to him.

It's not just a Sunday event. It is a lifetime act. Bonar continues. He says this holiness or consecration extends to every part of our persons.

[6 : 20] It fills up our being. It spreads over our life. It influences everything we are, everything we do, everything we think, everything we speak or plan, whether it be small or great, whether it's outward or inward, negative or positive, our loving, our hating, our sorrowing, our rejoicing, our recreations, our businesses, friendships, relationships, our silence, our speech, our reading, our writing, our going out and our going in.

Our whole man in every movement of spirit, soul and body. In the house, the sanctuary, the chamber, the market, the shop, the desk, the highway, and I would add if he existed today in social media, it must be seen that the life that we live is a consecrated life.

So what often happens is now that I have received this new life, now what? What comes next? What do I do? What can I do?

This is the question that I would like to answer for you this morning. What happens in this new life? And I want you to see that there is a tension that exists so clearly in the Christian life, and it exists whether we want to acknowledge it or not.

[8 : 01] It's there. We know it. But Carl read for us Philippians 2. And it's a letter that he's writing to encourage these new believers.

And I wanted him to read the whole chapter, because if you were paying attention from verses 1 to 18, he's kind of talking spiritually, but as soon as he gets to verse 19, he starts to get very real. So, one or two of probably the most confusing verses in the New Testament are found in Philippians 2 verse 12. Just take a look at it with me.

Paul just simply says, Therefore, my beloved, as you have always obeyed, so now, not only as in my presence, but much more in my absence.

So, you are obeying me before when I am here. Keep obeying while I'm not here. Now, work out your salvation with fear and trembling.

[9 : 20] Right? That's kind of a scary statement. To work out your salvation. It gives her this idea that I have this salvation that I'm working for, or there's these works attached to it.

But then he drops, for it is God who works in you, both to will and to work for his good pleasure. Has anybody ever heard or seen that tension in the Christian life?

Yeah, let's be honest, right? We don't live as robots. We live as people with free beings, free choice.

But, let's look at, I want you to look at, probably, if I made this, the slogan of our church.

Philippians 2, verses 30. This is the slogan of this church. Remember, Paul's given them this spiritual insight, but then he's talking about the work of Timothy, and the work in the church.

[10 : 31] And he goes, and he's talking about, and I'm going to start in 29. I don't have my glasses on, so bear with me. So he's talking about, I'm going to go back to verse 28. I am the more eager to send him, therefore, that you may rejoice at seeing him again, and that I may be less anxious.

Right? And he's sending his fellow soldiers to be with them. So receive him in the Lord, with all joy, and honor such men.

So get this. For he recently died, for the work of Christ, risking his life, to complete what was lacking, in your service, to me.

Think about that. Do you guys get the impact of that statement? Our brother almost died, because he was doing the work, that you were called to do.

So there's this tension, because we read earlier in Philippians, like, so if there is any encouragement in Christ, any conflict from love, any participation in the Spirit, any affection and sympathy, complete my joy, by being all the same mind, having the same love.

[12 : 02] It sounds very wonderful and flowery. He's speaking of these high spiritual ideas, but at the same time, someone almost died, doing the work that you should have done.

I don't know about you, but that hit me like, 20 ton sledgehammer to the head, as I was going over this passage.

What, complete, paradox that exists. But it's, true in our lives. We know this.

But why? How does it happen? Why is it sometimes we know what to do, but sometimes we don't do what we do? Then the question is, how do we answer this?

Well, old time theologians call this, the Christ for us, the Spirit in us, dilemma. And what it really means, is essentially, that within every Christian person, there are two divine, spiritual sources, working in us, and for us.

[13 : 15] us. You with me on this? There is Jesus Christ, there's the work of Jesus Christ, and there is the work of the Holy Spirit.

So turn with me now, to Colossians 1. Colossians 1. We could probably spend about five Sundays, just exegeting, this great text, but there's really only one, element from this text, I want you to see. So we look at Colossians 1, starting in verse 24. He says, now I rejoice in my sufferings, for your sake. So here's this other, another church, there's more suffering, for their sake, and in my flesh, I am filling up, what is lacking in Christ's afflictions, for the sake of his body, that is the church, of which I became a minister, according to the stewardship from God, that was given to me for you, to make the word of God fully known.

Now remember before this, Jesus Christ calls Paul, on this road to Emmaus. He is a Pharisee, he tortures Christians, God pulls them out, and says, you know what, you are now, going to be used, to reach Gentiles.

That is your job, that is what, your main purpose, is going to be, that's how you're going to, serve me. So that's who Paul is, that's what he has.

[14 : 46] But at that time, they really didn't understand, what's the church? Because what they just saw, is these new Jews, starting to worship Jesus. This idea of a church, wasn't known to them.

So there's five aspects, I'm going to go over very quickly, from this verse. So now it says, notice how it says in verse, we're all looking at, man I must have, I didn't even finish the reading, 17.

So anyhow it says, now it says, God chose to make known. What that means is, yeah this is verse 25, is that God is the one, who initiates revealing, the ministry of the church.

No one would have figured out, that there was going to be a church. And what he meant by churches, Gentiles would be able, to come into salvation, not the Jews. You with me on that? We got that. There was these Gentiles.

Beforehand, Gentiles had to worship, with the Jews, before they became, not Judaizers, but proselytites, to that faith. Notice though it says, how great among the Gentiles.

[15 : 55] What Paul highlights here, is that this revelation, is not just, the revelation of Jesus Christ, is not just revealed to Gentiles, or I'm sorry, to Jewish people, but Gentiles as well.

And he says, the riches of the glory, of this ministry. The term riches here, and I'm reading for a commentary, it says, implies abundance of wealth.

It's not like the Gentiles, came in eating the crumbs, of the table. That the salvation, that they had, was rich. It implies abundance, wealth, while glory, points to the divine majesty, and splendor.

The mystery, refers to, what was once hitting, but now revealed, by God. And this is, the important passage, I want you to put, to mind.

It says, Christ in, you. The greatest mystery, of the church, is that Christ, dwells in, us.

[17 : 04] Christ died, for, us. It says, this indwelling, is a profound, and transformative, reality.

And it emphasizes, a personal, and intimate, relationship, with, God. And finally, that hope of glory. The hope, that it's talking about, is not just wishful thinking, but a confident, expectation, of what God, has promised.

What that means is, we have a hope of heaven. Amen? We have the exact, same hope, that as the Jews, are waiting, for God to answer, the blessings, that he gave, to their forefathers, in Abraham, Isaac, and Jacob.

God is making, this promise, to us. And that glory, refers to the future, state of believers, when they will share, in the glory, of Christ.

[18 : 09] That we will experience, the presence, of Christ, and we will be, fully transformed, into his, likeness.

But here's the thing, but before, Christ can be in us, he had to be, for us. And how was he, for us? That's what we talked, about last week. His sacrificial, death on the cross, which became, the ultimate act, of substitution. He took upon himself, the full wrath of God, which we deserve, providing the means, for our, relationship with God.

Without that death, there is no relationship. For those of you, who've been in Romans, with us, throughout this year, you know exactly, what I'm talking about. But the Christian message is, and I'm going to boil it down, to this, I can't save myself.

I need someone else, to save me. And the only person, the only thing in this universe, is Jesus Christ.

[19 : 17] He is the perfect God. But here's the problem. For some of you, you ask different questions.

Have any of you, had any thought, had any thought about, what can you do for God? It's kind of built into our DNA, right?

Is there more, than I can do? Like this gift, of Jesus Christ, is so great, I've got to pay for it. Has anybody ever thought that?

Or, and the other way is, I am too unworthy. My sin is so great, I don't deserve salvation. I have no right, BK, you don't know me, you do not know, what I was like.

I do not have any right, to deserve, this, gift of salvation. I have my mom, visiting with me, this week, and a bit.

[20 : 24] And I'm going to tell you, having a mom over, in the kitchen, is a real pain in the butt. Because you're trying to cook, and you're trying to prepare, dinner for her, and guess what she's trying to do, right?

She's trying to do, that mom DNA takes over, and she starts hustling things out, and moving things about. Next thing you know, I got the raw eggs, where the boiled eggs are, and there's a whole, mess going on in that kitchen.

Moms are like us. We want to start contributing, we want to work, right? To actually sit back, and to absolutely receive, the love of Jesus Christ, let him die for us, to serve, and receive this, just bothers us.

For some, we think it's polite. We try to give back the gift, I'll earn it, now that I know everything. Jesus, I'll live better, and then you can come into my life, when I fix myself up better.

You see, built into us, is we want our works, to count for something. Back in the day, when the western world, was dominated by Roman Catholicism, Martin Luther, struggled with this very question, right?

[21 : 53] Where do my works, fit in? Then he started to understand, that every work that he had, was just more sin, which condemned him, rather than, saved him.

And it's interesting, when you read, some of the early reformers, talking about this, so I came across this article, written in the late, or I'd say mid-1500s, and one of the guys, simply asked, when I place my faith in Jesus, is that a work?

Like, I place my faith, am I working? Is there a work there? But it says, if so, how do I do this? Right? Is my belief, a work?

Then there was this other guy, back in the day, named Augustine, if you're familiar with him, and he actually held to an understanding, that once we're saved, the Holy Spirit comes in, and that Holy Spirit, allows us to live, perfectly, before God.

Does anybody believe, that is true? No, right? Because, we've lived the Christian life, we know we still struggle, with sin. That there is not going to be, perfect holiness, here, on earth.

[23 : 09] But these were some of the things, that they're, they're kicking about, and it's interesting to read, this is at the very beginning, of the Reformation. So one guy, by the name of, Yochua, said, said, does believing in God, make us good enough for him, or do I need to do, something else?

We've all answered, asked that question. Sometimes that gift, that God offers us, seems so good, to be true. Can it really be, for me?

Can it really be, this simple? Paul. But this one man, by the name of Philip Malatnon, wrote, I see why you're confused.

You see, it's not about, how good we can be, by following rules, but about, believing in Jesus. Faith, is not something, we do, to earn God's love.

It's about, trusting in Jesus, and what he did, for us. In the analogy used, it's not like, you, I'm now, grabbing on, to Jesus.

[24 : 18] It's now, Jesus is grabbing, on to you. Are you with me, on that one? God's, got you. And people, have struggled, with this, because the problem is, what happens, when my grip, shakes?

What happens, when I am experiencing, pain in life? What happens, in those days, where I'm not sure, I believe? I'm not sure, God is real. Does that mean, my salvation, is no longer, that the work of God, which I once believed, and asked Jesus Christ, to be Lord of my life, makes no matter?

No. It's understanding, that it's God, whose God is grip on us. Amen? Luther says, don't think of faith, as something you have to do, or a rule you have to follow.

Remember, he said this in German, and I'm paraphrasing, okay? Think of Jesus himself, as the one, who makes you right, with God. It's all, about Jesus, being with you, and you, trusting him, completely.

And even, when that trust, wavers, it's knowing, that he, has, you. And that Jesus, never, ever, lets go.

[25 : 44] So this big idea, is this, that I'm getting at. Faith is not a work, or something we do, to earn God's love. It is about, trusting Jesus, and knowing, that he is the reason, God accepts us.

This trust, then, leads us, to do good things. And, and we do these, naturally, because we know, we are loved by God. And this is crucial.

So that's that, that thing, that I'm talking about. That's the work, of Christ. We understand, what Jesus Christ did. Theologically, the word is called, justification. We have been justified.

Then there's this, other half, of the work, which is called, the spirit, in us. And the spirit, is what Jesus Christ, himself promised us, the night before, he went to the cross.

In John 14, 23, Jesus says, anyone who loves me, will obey my teaching. My father, will love them, and we will come to them, and make our home, in them.

[26 : 52] Do you understand, the intimacy, of that statement? That upon that moment, of salvation, that God, the Holy Spirit, are going to reside, in us.

Verse 26, but the helper, the Holy Spirit, whom the Father, will send in my name, he will teach you, all things, and bring your, remembrance, all that I have said, to you.

He makes his home, with us. The highlights, of this intimate dwelling, are summed up, in Romans 8, 9. Paul says, you however, are not in the realm, of the flesh, but are in the realm, of the spirit, if indeed, the spirit of God, lives in you.

The reality is, the Holy Spirit, is not an optional, extra, in the Christian life. He is essential, for the Christian life. that Jesus Christ, that belief, in Jesus Christ, happens at the same time, that the spirit, that Jesus Christ, God, dwells in, us.

That's why, scripture tells us, that he guides us, into all truth, he convicts us, of our sin, and he empowers us, to live out, our faith.

[28 : 11] He is the comforter, the teacher, our advocate. But here is the key point. The work of the Holy Spirit, in us, is not a separate stage, of salvation.

It is the moment, of salvation. And this Holy Spirit, continues, to work, in us, until, the work, is done. That's why, the Holy Spirit, transforms our hearts, it renews our minds, and it produces, fruit in our lives.

Now, as you read, that passage, in Philippians, it didn't happen, overnight, did it? Right? Like, here he is, telling them, all the things, that they should do, and then he's like, saying, oh yeah, by the way, Timothy almost died, doing the work, that you should have done.

Like, should they have not, had that, Holy Spirit, telling them, empowering them, what to do? And therein lies, the tension, of this Christian, faith.

[29 : 24] It is an ongoing, process. So, how do I, so how do I differentiate, between Christ's work, and the Spirit's work, in my life?

Luther and Malachan, emphasize, that faith, justifies, not because, it has inherent value, or virtue, meaning, it's not our faith, that saves us, it's what we believe, in, that saves us.

Amen? So, it's not the strength, of my faith, but the object, of my faith. That's why, we are not saved, by the quality, of our faith, we're saved, by the quality, of our Savior.

But let's be honest, life is tough, life is disappointing, life is discouraging, life is defeating.

Does that mean, that we are any less loved? Are we forgotten? There are many things, in this world, that undermine, our faith.

[30 : 52] But he also, gives these promises, in Romans 5, 5, Paul writes, God's love, has been poured, into our hearts, through the Holy Spirit, who has, been given, to, us.

You see, Jesus's work, is the external, legal, declaration, by God, that says, we are innocent, and the Holy Spirit's work, is the internal, transformative work, that makes us, act like we're innocent.

You with me on that? That is that work, that goes on. And the biggest problem is, we need to avoid, the error, of mixing, these two things up.

So, if we understand, that the Spirit's role, is to apply, the work to us, that conforms us, into the image, of Jesus Christ, it will save us, from two, immediate dangers.

One, is legalism. which says, I must earn, my standing, with God, by my own, efforts. Then the other one, and you're probably, not as familiar, with this term, it's called, antinomianism.

[32 : 05] It says, because I am justified, it doesn't matter, how I live. That's why, when you hear, let go and let God, that sometimes, gets mistaken, in that, antinomianism, camp.

Both, are deadly, errors. True faith, results in a, transformed life, not as the, cause of our salvation, but a, necessary, fruit.

Are these questions, you guys ever asked yourself? So, this morning, I want to just, tell you, I want to answer, the million dollar question, for you is, how then, do I live out, this truth?

How do I live it now? Knowing that we fail, knowing that sometimes, we do not have the strength, knowing that we might be, in despair. Here's the first things, the first thing, we have to do, in understanding, and I give you, five ways, to live out this truth.

One, is that we need to learn, to preach the gospel, to ourselves, every single day. We need to present, the gospel, to ourselves, every single day.

[33 : 19] We need to remind ourselves, that our understanding, with God, is secure, because of God's righteousness, not my own. And I'm going to tell you, this is liberating, because this frees you, from the treadmill, of performance, and it frees you, from the burden of guilt.

And I've been at this church, long enough to know, that those, those two type of people, do exist here.

When doubts arise, or when we fall short, remember that our acceptance, before God, is based on Christ's, perfect work, not on our, imperfect efforts. So that's why, we really need to, preach the clarity, of the gospel, to ourselves.

The second thing, we need to do, is we need to cultivate, a deep dependence, on the Holy Spirit. We need to cultivate, a deep dependence, on the Holy Spirit. That means, we are to seek, his guidance.

We are to, ask for his help. We need to ask, and yield to his leading. Ephesians 5.18, commands us, to be filled, with the Spirit.

[34 : 36] You've heard me before, that Spirit filling, isn't like a glass, and that's all full, that's all the work I'm done. It's like a sail. It's a sail, on an ocean going vessel, that needs to be, continuously, empowered, by the Holy Spirit, to keep moving.

What that means, is it's not a, one time event, but it's a, continuous, continuous, daily, practice. As we submit, to the Spirit, he transforms, our desires.

He aligns, our will with God. He produces, his fruit, in our lives. To be filled, with the Spirit, means to be, under his control, to allow him, to guide our thoughts, our words, our actions.

And more importantly, it means, surrendering our will. And this requires, daily, an intentional choice, to yield to his influence, and seek his guidance, through prayer, and through the word, of God.

Third, the third, way, that we are to live, is to engage, in what theologians, call the means, of grace.

[35 : 53] You are doing them, right here, right now. You are experiencing, preaching God's word. You are coming, together. You are experiencing, fellowship. These are, methods that God uses, to bring about, his truth, so that it can be, lived out.

It also includes, prayer, reading, meditating on scripture, fellowship. Let me ask you, who was encouraged, with the baptism, last week?

We are all, encouraged, by watching, a new, visible testimony. That's why, it's a means of grace. It's a blessing, to not only, be baptized, but for even us, as a community, to experience, the baptism.

And then, obviously, communion. Prayer is our lifeline. It is through prayer, that we communicate, with our heavenly, Father.

We bring our needs, before him, and we seek, his guidance. Reading and meditating, on scriptures, how we hear his voice, and receive his truth. Fellowship with others, brings encouragement, and strengthens us, in our walk, and journey, together.

[37 : 10] And when we participate, in baptism, and communion, it reminds us, of God's promises, and the grace, that we have received, in Jesus Christ.

Christ. The fourth, means, is that we need, to be aware, of the battle within. Galatians 5, 17, tells us, that the flesh, desires, what is contrary, to the spirit.

If you believe, you're a Christian, and there's no more sin, and there's no temptation, you are being lied to. Satan, is going to be, constantly trying, to undermine, our testimony.

And that means, we will experience, ongoing conflict, as the spirit, works to conform, us to, Christ. Satan may have lost, but he does not, go easy.

See the fact, the matter is, the Christian life, is a battlefield, and the enemy, is our, our own, sinful nature. The flesh, wars against the spirit, and the spirit, wars, against the flesh.

[38 : 18] This conflict, is evident, that we belong, to Christ, and that the spirit, is at work, in us. I remember, one man, saying simply, man, I've got a perfect life, I've never, experienced, any temptation, whatsoever, in my life.

And I said, my friend, this is a warning, there's a good chance, you are not known, by God. See, victory in this battle, comes through, alliance on the spirit's power, not our own, strength.

And five, what's the fifth way, how do we, fight this, this tension, that exists, or how do we, live out this tension, between, working out our salvation, and depending on God, it's to finally, keep our eyes, fixed on the, glory of God.

Colossians 1, 27, Christ in you, the hope of, glory. If all your goals, are based on, this, world, you're missing the mark.

You see, our ultimate hope, is not in this world, but in the new creation, that Christ will bring. The spirit is the guarantee, of our inheritance, the first fruits, of what is to come.

[39 : 40] Let this future hope, fuel our, present faithfulness. Our hope is anchored, in the promise, of Christ's return, and the consummation, of his, kingdom.

It's this hope, which gives us strength, to persevere, through trials, and motivates us, us, to live through these, perilous times. So this morning, we actually get to, physically respond, to this text, through communion.

By coming together, and experiencing communion, you are saying, several things. One, you are saying, you are a child, of the great Jehovah.

That you have a personal, living relationship, with Jesus Christ. Christ. He is your, Savior. It also, states that, by being in fellowship, here, that your relationships, within this community, are good. what that means, is you do not, have a falling out, with any member, that is in here. That means, you have rightfully, gone to that person, and asked for, forgiveness, forgiveness, if you have, sinned against them, or you have gone, to sought forgiveness, and brought the offense, to that believing brother.

[41 : 12] To not do that, would undermine, our testimony. It would undermine, the precious work, that Jesus Christ, has done. The third thing, we need to understand, that this is an act, of obedience, to remember him.

There is nothing, magical, or mystical, in the bread, and the juice, that we are going, to take today. So, if someone is here, and I want to experience, this blessing, it is not that, physical act, the blessing, has already occurred, in you, because you are, a child of God, and you are, responding, in faith.

You are, responding, in obedience, to, the Father. And this communion, is what, needs to trigger, our minds, to the hope, of glory.

We do this, until Jesus Christ, comes again. Because it is so, easy to lose, our focus, in this world. So easy, to be, wrapped up, in career, athletics, our art, our hobbies, anything.

And we derive, that value, of ourselves, from those actions. But this is, the true value. That we are known, by the King.

[42 : 35] And that when he comes, we sit at his banquet table, with him, as children, of the King. singing. So what I'm going to do, is I'm going to, pray for the elements, and then we're going to sing, and then, you can walk up, during the middle aisles, and please just split off.

And at the, at the end, when everybody has, both the, bread and the juice, I will, pray again, and then we'll take it, together as one. Alright?

Let me just pray. Dear Holy, Heavenly Father, we just thank you, for your word, and we thank you, for this communion, that we enter into. It first expresses, that we are, in communion, with you, oh Father.

That we are known, by you. Your spirit, has taken up, its home, in our lives. We give you thanks, for the, transformative works, that it has done, in our life.

For some of us, it's, been a long time ago. For others, it's really recent. We remember, what it was, to be a prisoner. To be a slave, to our sin.

[44 : 02] To be lost. But now, we can speak, of the new master. We can speak, of our new desires, and they change, day by day.

And we give you, thanks for the Holy Spirit, that does that. Father, I pray, for this membership, of this community, as we come. may this, resonate, with those, who take it.

May they take, a small time, to, seek forgiveness, with you, to, be cleansed, by you, by a simple act, of, confessing, and, asking for forgiveness, which you freely, grant your own children.

Lord, let us not, come before this table, arrogantly, believing, we, deserve it.

So, Father, as we come, to this table, we ask for you, to bless it. We ask for the strength, of your presence, here within us. We ask for the strength, and spirit, in us, to encourage us, to inform us, to work in us, our own, salvation.

[45 : 23] We ask you, these things, in your most holy, holy, and gracious name. Amen.