

1Corinthians 18-01-07b

Let's resume our study now in 1 Corinthians chapter 2. We're looking at the Apostle Paul writing a letter back to this church that we've seen the founding of and the roots of back in Acts chapter 18. And Paul begins by testifying to the Jews and the Greeks and there is a response and he continues there quite some time, but when he focuses exclusively on the Jews, it seems to lose traction and lose momentum and start getting embroiled in controversy and bitter confrontation. And because of this, if you continue the story there in Acts chapter 18, there is an encouragement that comes to Paul right after we saw Crispus, the ruler of the synagogue.

Once Paul goes back to talking primarily to the Gentiles, then the synagogue ruler and his family come to the Lord with all their household and many of the Corinthians hearing believe and are baptized. And when Paul is aiming the power of the Holy Spirit at his mission, his very emphatically and carefully described opportunity, God blesses it with fruit and with results. And once he does this, I would think that if I'm going in the wrong way, Lord, stop me.

Why wouldn't Jesus appear to Paul when he's starting to mess up? And there are times when we will get a clue or we'll get a warning, but it's interesting that we have verse 10, verse 9 actually, after that, now the Lord spoke to Paul in the night by a vision. He starts out talking to everybody, Silas and Timothy show up, he focuses on the Jews, that doesn't go well, he gets kicked out of the synagogue, he shakes off his clothes, there's bad feeling, he's kind of shaking the dust off his sandals, as it were, when it says he shakes out his clothes, it's like just being in your presence is contaminating me. I feel like a Pharisee that needs to go wash the outside of the dish, so to speak.

And he says, I'm going to the Gentiles. Well, that's what he was supposed to do all along. So he's sort of, by a long route, getting to where he had started out and where he should have been to begin with.

And then Crispus comes to faith, and it is at that point, Paul can see trouble brewing because now, because of the animosity that he has stirred up in the Jewish community by trying to convert them so emphatically in the synagogue, and now, as he has left, but now the ruler of the synagogue has come to faith, well, this just makes everybody irate. They're mad at Crispus, they're mad at Paul, they're just mad, mad, mad. It's one thing if this guy is preaching some sort of heresy, and a lot of the Corinthians are buying it, and a few defector Jews are going there.

But when Paul seems to be attacking the stronghold and the fortress of the synagogue itself, and then he co-opts, in their view, the ruler of the synagogue, this creates deep-seated threat. And because of that, the Lord comes to Paul in a vision and says, do not be afraid. This is your phobos in Greek, do not fear, phobeo, but speak and do not keep silent.

Now, why would the Lord come and say this? Why would that need arise? Would Jesus come

and say this superfluously? In my Bible, it's in red ink. Would He just come and say, you know, I'm in your cheering section, keep up the good work. Why would the Lord Himself appear? When's the last time Paul saw Jesus and heard Him speak? At His conversion.

This is quite a while later. And the Lord comes to him and says, do not be afraid, but speak and do not keep silent. So what is the threat here? What's the problem? Paul is deeply afraid and he is considering quitting.

It's no small thing. There's a reason why these details are in here. There's a reason why we're told Silas and Timothy return.

There's a reason we're told in verse 8 that Crispus and his whole household convert. Now, something is afoot and the Lord has to come to Paul and say, don't be afraid. Don't keep silent.

Keep on teaching. You're doing the right thing, even though the consequences are turning out really badly. Now, he didn't say that when he was concentrating on the Jews and the Jews were getting all irate and he shook out his clothes.

He didn't have a problem at that point. At the point that he's got a problem, he's doing what he's supposed to do. Now, Jesus comes and says, don't be afraid.

Don't keep silent. Keep on speaking for I am with you. What did Jesus tell His 11 other apostles? Lo, I am with you, right? I am with you.

Jesus didn't come and say that when He was going down to the synagogue and trying to pound the Jews into submission. He says it when He is next door to the synagogue converting the Gentiles and the Jews are seeing the power of God in the lives of the Gentiles and coming to faith by the silent witness of that power's manifest evident effect. That's what converts them.

It isn't Paul's words and it isn't even Paul's signs. It is the demonstration of the Spirit's power where? In the Gentiles. Look at these Corinthians.

It's one thing if a righteous Jew turns to a righteous Messiah and sees the unfolding of the righteous God. It's something else for these perverted, remember when they, a few chapters back in Acts when they said the Gentiles are getting converted and God seems to be giving them the same Holy Spirit He's given us. So, what should we do? They need to be circumcised.

They need to be circumcised. It was the party of the circumcision and James finally to his credit says, we can't do that. Because Paul stood up and said, look, we've had this burden for 1400 years and we couldn't bear it.

Now you're going to lay it on the Gentiles? And so they instead, they have a different little legalistic document that says, well, tell them that they've got to not eat meat offered to idols, stay away from blood and things strangled, and don't be sexually immoral. And so this is the, I'm thinking, are any of those on the tablets of the law, any of those in the, you know, God's

priority, biggest things, you know, love the Lord your God, don't covet, no. These were the things that shocked the Jews about the Gentiles is eating blood.

They could have never survived Britain with their blood pudding and that. I guess they would strangle animals before they would eat them and they say, that's just grotesque. You can't eat strangled things.

Don't be perverts. And sexual immorality in the Roman Empire, in the Greek world was grotesque beyond anything I'm going to even talk about. And meat offered to idols, they didn't say don't go to idol worship services or don't keep idols in your home or don't keep company with people.

The meat that is laid in front of an idol, don't eat that. So three of these are dietary. Don't eat blood, things strangled, and meat that's sat in front of an idol, and oh, by the way, don't be a pervert.

That's what the Jerusalem church sends back to the Gentiles. We place on you no other burden. Well, why are you placing that burden? Why any burden at all? But that's what they did.

But the shocking lifestyle of the Gentiles in general and the Corinthians in particular to Corinthianize was kind of a word like sodomize, where the name of the town became a synonym for something heinous. And Corinthianizing was a gerund. It was used to describe bad things.

So unconvinced by all of Paul's harangues, when they saw the change in the lives of Gentiles, who didn't need a letter from James to tell them not to do stuff, the presence and power of God's Holy Spirit in their homes and in their lives was more powerful testimony than anything Paul was able to say. All Paul did was rile up controversy. There's nothing controversial about looking at somebody and seeing them establish a whole new direction.

It's wholesome. It's productive. It's fruitful.

It's peaceable. What's our memory verse, Galatians 6, 7, and 8? The fruit of the Spirit is what? Don't eat the things offered to idols. Stay away from... Oh, wait.

No. Sorry. Got that confused.

The fruit of the Spirit is what? Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, or self-control, and what's the end? Against such there is no law. You can't argue when those things are fruitful and in evidence. What is the... Paul is so well-intentioned and has such a heart for his own people, but every time he tries to preach Christ directly at them, they push back.

When he preaches to the Gentiles and God the Holy Spirit's power is evident in their lives, what are the Jews going to argue? Wait a minute. You can't have these people stop being perverts

and stop worshiping idols and become wholesome and productive and have peace and patience and self-control. Oh, somebody call the governor.

Somebody put this guy in jail. Paul, the wisdom of God is wiser than man. The power of God is more powerful than man.

We have to heed the Word of God even when it runs counter to our desires, even when it seems counterintuitive to what we think ought to happen. And Paul the Apostle teaches this in so many places under the inspired ministry of God's Holy Spirit. He's the one that largely tells us this, but it's like David writing these wonderful psalms and yet in his own life sometimes he is a spectacular illustration of failure.

Believe me, anybody who teaches the Word of God feels this way. Point things out in the Word of God and, you know, I can't afford to really stop and think about how many times I have failed in these areas or I would be silent. The Lord Jesus comes to Paul and he says, now you're doing it.

Don't let anything stop you. Don't be afraid. Don't remain silent.

Speak. Now it's happening. Look at Crispus and his whole household.

Now keep going. The Lord comes and affirms, confirms, and encourages him in that regard. So he continues there a year and six months and he takes that encouragement on board and he does exactly what he's supposed to do for another year and a half, a long time.

Now turn back to 1 Corinthians 2. I determined to know everything among you. I've got enough pharisaical knowledge. I've got enough Old Testament.

I can surely do for you what Jesus did. And he is just so emphatically testifying. I had a really good question over the break.

My sister Denise is here and she was asking me about something on my screen. And I said, you know, the computer is great because when you see a word in Greek, with a click you can see other places in Scripture where it's used. I used to carry around a big bag of books and I would have to get my concordance and go painstakingly down.

Now you click and it's there. And I just happened to use that word diamatero where it says Paul was earnestly testifying. And I said, look, I can show you other places where earnestly testifying is used.

And so when I clicked it, the first example where it shows up is Luke chapter 16 that I mentioned in the first session where the rich man says, send Lazarus back to my brothers that he may diamatero to them so they won't come to this place. So that he can earnestly testify. Send him and don't let him stop talking until they believe.

And it's the same thing. The diamatero will not work. Abraham tells him it won't work.

God can raise him from the dead and send him back there like Jacob Marley. They will not believe. Something else has to get into their hearts and into their souls.

Diamatero ain't going to cut it. And if it did, where would some of the glory and some of the boasting be? You know, I talked him over the fence every day. I just kept making those points.

I kept knocking the legs out from under his objections and his arguments. I quoted scripture. I did this, I did that.

And I've had people come up long years ago. Nobody in present company. But long years ago, I would be somewhere and somebody would come up and say, here's the guy that got me saved.

I so appreciate this guy because he led me to the Lord. It's great if somebody leads you to the Lord. But it's the Lord that saves.

We tread near a border to say, I really, my hat is off to this person for leading me to the Lord. We just have to be careful and sensitive to say, my face is bowed before the Lord for sending this person so I could be saved. It's just a subtle difference in emphasis.

But the glory goes to God. You can't say this guy's testimony just knocks people into the aisles and brings them down to the front and gets them saved. This guy's preaching.

They used to say that about Jonathan Edwards and some of the guys a few hundred years ago. Oh, people are weeping. Well, it's all about Jonathan Edwards and his effectiveness and his, you know, *dia martireo*.

The gospel of Christ is the power of God for salvation. You can deliver that message with meekness, weakness, fear, and trembling. It doesn't matter how weak you are.

The message has the power. Not the delivery. Not the eloquence.

Not the adducing of so many other, you know, persuasive arguments. And so Paul says now in, I was with you, verse 3, I determined not to know anything among you except Jesus Christ and Him crucified. I didn't bring out my, my pharisaical library.

I didn't know anything. I talked to you about Jesus crucified. I was with you in weakness and fear and in much trembling.

And they know this because Jesus Christ had to come to him in that fear and in that weakness and in that trembling and say, Paul, you got to keep going. It was a bigger challenge. Sometimes it is easier to do the thing that we like.

Paul wanted to talk to the Jews. And he was down there in the synagogue haranguing them day in and day out. When he shook off his clothing and went back to the Gentiles like he was supposed to, and circumstances started evolving, and Crispus and his family got saved, doing what he was supposed to created a greater, an even greater threat.

Now part of that threat is Paul's own fault. If he hadn't been haranguing the Jews, they wouldn't have gotten so upset. Who knows what would have happened when Crispus and his family came to the Lord.

But regardless, it is, it requires more faith, more strength, and a greater opportunity for God's glory when we do what we're supposed to do. And we may have a lot of trepidation. The Apostle Paul, you remember later on, I think in 2 Corinthians, where he gives the list of all of his tortures and beatings and things, and stoned and left for dead and shipwrecked and imprisoned and all of that.

Different times he got the 40 stripes save one. But look at him here, and he's afraid. And the Lord Jesus has to come.

Paul is the Paul that said, I will be all things to all men in order that all means I may save some. He's chained between Roman soldiers and he's still testifying. But here, he's afraid and in danger of quitting.

And the Lord Jesus comes and says, don't do that. And that's when the Lord is with us. When it is a time of trial, a time of testing, a time of weakness, a time of trembling.

The Lord Jesus will assure us and strengthen us and encourage us as he does Paul here. So he says, I was with you in weakness, in fear, and in much trembling. And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power.

Now, what is this weakness and fear? Turn back to Acts chapter 9. Because this goes back to the very beginning of Paul's experience. Acts chapter 9 begins with Paul still breathing out threats and murder against the disciples of the Lord, right? And then he encounters the Lord on the road. And he's converted and he goes to Ananias.

And verse 19, you know that story. When he had received food, he was strengthened. Saul spent some days with the disciples at Damascus.

Verse 20, immediately he preached Christ in the synagogues that he is the Son of God. All who heard were amazed and said, Isn't this the guy who destroyed those who called on this name in Jerusalem and has come here for that purpose that he can bring them bound to the chief priest? But Saul increased all the more in strength and confounded the Jews who dwelt in Damascus, proving that this is the Christ. So what happened? After many days were passed, the Jews plotted to kill him.

What had Jesus just said back in verse 15? The Lord said to him, Go, he is a chosen vessel of mine. He's talking to Ananias here. Ananias, go.

Paul is a chosen vessel of mine to bear my name before Gentiles, kings, and the children of Israel. Gentiles and kings, the children of Israel, are a tertiary target. They're going to get

sucked into the draft here.

I will show him how many things he must suffer for my name's sake. And so already, he hasn't even gotten out of Damascus yet, and the Jews are plotting to kill him. I had forgotten that detail, even though we went through Acts, that he just got his sight back.

He's gone to the synagogue a couple of times, and they're already plotting to kill him. And look down just six verses later in verse 29. Paul was with them at Jerusalem, coming in and going out.

So now he's gone back to Jerusalem, which he had left to go to Damascus to persecute, got saved. They're plotting to kill him, so he goes back to Jerusalem. In verse 29, he spoke boldly in the name of the Lord Jesus and disputed against the Hellenists.

These are the Greek-speaking Jews. But they attempted to kill him. Wonderful revival took place there with the wonderful mighty Saul and his emphatic pharisaical preaching.

Everywhere he preaches, they're ready to kill him. So the brethren found out and brought him down to Caesarea and sent him out to Tarsus. Go home, Paul.

You're causing a lot of hate and discontent. Turn over a few pages to Acts chapter 13. He's now in Pisidian Antioch.

And when you get toward the end of that chapter, verse 48, Acts 13, 48, when the Gentiles heard this, which his sermon is largely the content of chapter 13, he's preaching Christ. When the Gentiles heard this, they were glad and glorified the word of the Lord, and as many as had been appointed to eternal life believed. And we saw this when we went through Acts.

We spent some time on that appointed to eternal life. It's a favorite Calvinist verse. But we saw that it was as many as had an appointment with eternal life.

God ensured, because Paul is just passing through, he made sure they were there and that they could hear and that they had the opportunity to express faith at that point. There aren't very many opportunities to hear the gospel of Christ. And so they happen to be in Pisidian Antioch as he comes through.

And there's abundant scripture elsewhere that attests this. So the word of the Lord was being spread, verse 49, throughout all the region, but the Jews, but the Jews, verse 50, stirred up devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas and expelled them from the region. Paul is a hit with the Gentiles.

They respond to the gospel of Christ, but he just ticks off the Jews everywhere he goes. They just, his, he's like a turncoat. He's a traitor.

And the more qualified he is as a Jew, the bigger traitor they consider him to be. And so in Jewish circles, he is just virtually anathema. Turn over another page to chapter 14, verse 5. Paul

goes to Iconium and went to the synagogue and spoke, and a multitude of Jews and Greeks believed, but the unbelieving Jews, verse 2, stirred up the Gentiles and poisoned their minds against the brethren.

They stayed there a long time, speaking boldly in the Lord, bearing witness to the word of his grace, signs and wonders done by their hand, but the multitude of the city was divided, part with the Jews, part with the apostles. Violent attempt was made by both the Gentiles and Jews with their rulers to abuse and stone them. So they fled to Lystra and Derbe, cities of Lyconia, and to the surrounding region, and they preached the gospel there.

Then in verse 8, and in Lystra, and you may remember Lystra somewhat famously, skip down to verse 19, Jews from Antioch and Iconium came there. Having persuaded the multitudes, they stoned Paul, dragged him out of the city, supposing him to be dead. Flip over a few pages to chapter 17, verse 5. But the Jews, who were not persuaded, became envious, took some of the evil men from the marketplace, gathering a mob, set all the city in an uproar, attacked the house of Jason, and sought to bring them out to the people.

That's in Thessalonica. Go down to chapter 13. He's now in Berea.

In verse 10, he has sailed away. Paul and Silas have gone to Berea. Verse 13, when the Jews from Thessalonica learned that the word of God was preached by Paul at Berea, they came there and stirred up the crowds.

So the more contact he has with the Jews, the more opposition it stirs up, and it drives him from place to place. He has to flee. So all of that, by the way, precedes being in Corinth.

So when the Jews get angry in Corinth, what is Paul thinking? Here we go again. He has already been stoned and thought to be dead in Lystra. Not that long ago.

And he has been harassed. There are Sicarii taking out vows and saying they're going to kill him at one point in his career. And it wears him down.

And he's afraid. And so the Lord Jesus says, no, you keep doing what you're doing. He says, you're not going to be harmed here.

And Paul takes that word, that promise, all testimony to the contrary, all past experience to the contrary. He says, Lord, as it were, every other time the Jews have gotten mad at me, really bad things happened. I've still got the scars from Lystra.

And the Lord says, you will not be harmed. You'll be opposed, but you won't be harmed. And this gives Paul the strength to continue there for nearly two years.

But that's why he says, I was with you in weakness and in fear and in trembling. Who knows how much he's still healing up. That stoning is no light matter.

Bones are broken. Faces are disfigured. They're trying to kill you by smashing your head,

smashing your face with its sensitive parts.

It's speculated this may have been part of what messed up Paul's eyesight so that later on he says, see with what large letters I write to you with my own hand. You would have given, if possible, your own eyes to me, he says to one group. And this could have all been a result of his many beatings and persecutions.

So it's no light thing. And he is at great hazard for delivering this message of the cross. So when it says, he wasn't just putting on.

He wasn't putting on a humble act to persuade them. He says, I was genuinely afraid, but it is the message of the cross that persuades. And the power, the other word I want to look at real quick here before we finish is demonstrations of the spirit.

Look again in our passage. 1 Corinthians chapter 2. He says, not with persuasive words of wisdom, but in demonstration of the spirit and of power. This word demonstration is a hot box.

It's a noun and it only occurs here in the New Testament. Demonstration of the spirit. Because when you first read this, what do you think? Watch me light this lamp with no match.

Watch me turn this water to wine. Watch me part this river. Watch me raise the dead or heal this man blind from birth.

A demonstration of the spirit, right? That's what you would expect. That it's going to be a sign. Hasn't he just got through saying that people are looking for a sign? Jews seek a sign.

And it is the foolishness of preaching that is going to actually accomplish the job. So wouldn't this be somewhat contradictory if the demonstrations of the spirit were sign miracles? So I was curious. Well, he just got through saying, it's not going to be signs and wisdom that gets it done.

But he says, I was there in fear and trembling and demonstrations of the spirit. Well, sounds like a miracle to me. You know, those early authenticating signs.

But I looked up this word and it is a noun only used here from a verb that's used elsewhere in Scripture, apodiknumi. And apodiknumi means to attest. To give credible evidence for something.

Credible evidence. Let's just look at it here in Acts. It's actually only used about four places in the New Testament.

But that's better than a noun that's only used here. But turn back to Acts 2.22. You can imagine in Acts 2, that's Pentecost at the beginning, remember? The spirit coming down like tongues of fire on those who were assembled. They speak in tongues and all of that.

But then you have Peter standing up and preaching. Men of Israel, right? This is what

happened, prophesied by the prophet Joel. And in verse 22, Men of Israel, hear these words.

Notice, the sign gift, the tongues of flame descending and everybody hearing it in his own language, that's in the past now. Now Peter is preaching. This is the message of the cross that Peter is delivering.

Men of Israel, hear these words. He doesn't say, watch these signs. Hear these words.

Jesus of Nazareth, a man attested by God to you by miracles, wonders, and signs, which God did through him in your midst, as you yourselves know. He was Apodike Numid. The credible evidence, you well know.

These people all have Jesus in their living memory. That's only been last month, right? Two months ago. Jesus has been making appearances for 40 days after his resurrection, but two or three months ago, these people are... Jesus is ministering.

So, God attested the Lord Jesus by miracles, wonders, and signs. But what does John say in John 1.12? He came unto his own with these attestations, miracles, signs, and wonders, and what did his own do? Received him not as a whole. Turn a few pages over in Acts to... Well, several pages.

Over to Acts chapter 25. We're going to be looking at 25.7. Festus comes into the province, goes to Jerusalem. High priest and chief of the Jews inform him against Paul, and they petition him asking a favor.

Festus answered that Paul should be kept at Caesarea, and he himself was going there shortly. Therefore, he said, let those who have authority among you go down with me and accuse this man to see if there is any fault in him. When he had remained among them more than ten days, he went down to Caesarea.

Next day, sitting on the judgment seat, commanded Paul to be brought. When he had come, the Jews who came down from Jerusalem stood about and laid many serious complaints against Paul, which they could not apodiknumi. They could not prove.

They could not attest. They could not make convincing. They couldn't provide any convincing proof, persuasive evidence.

They brought the charges, but they couldn't convince. That's apodiknumi. It's also used in 1 Corinthians chapter 4. We're going to see it just ahead of us.

Verse 19. Verse 17. Paul says, I've sent Timothy to you, my beloved and faithful son in the Lord.

Remember, Timothy came while he was at Corinth, and he's going to send Timothy back to remind you of my ways in Christ as I teach everywhere in every church. Some are puffed up as though I were not coming to you, but I will come to you shortly, if the Lord wills, and I will know not the word of those who are puffed up, but the power. Not the word, but the power.

I'm looking for verse 9, not verse 19. I think that God has displayed us, the apostles, last as men condemned to death, for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake.

God has displayed us. God has apodiknumi us. He has provided us as a testimony and as a witness.

We look like fools, but God has put us on display. The apostles, their lives, are the equivalent of the miracles and the signs that Jesus did to his generation. God says, what God, Paul says, what God did with miracles and signs and wonders to attest Jesus, He is attesting the message of the gospel by putting us apostles on display as fools.

It's a different kind of manifestation of power. Because it isn't going to be words, it is going to be power. The kingdom of God is not in word, verse 20, but in power.

Not in word, but in power. Paul has learned his lesson from being in Corinth. He tried to convince the Jews with words and he recognized that the power of the Holy Spirit in the lives of the Gentiles, that's what convinced people.

In our day, our witness, our light that shines for the Lord Jesus Christ, is not nearly so much in our words, except as it reflects the power of God in our lives. It is the fruit of the Spirit that convicts and convinces, that apodiknumis, that provides testimony. And, you know, the more you engage in debates with people who have got an alternate view, whether it's of God, the gospel, or theology, you can expend a lot of words.

You can shoot your word cannon all day long, but what is convincing is your ironic spirit, your manifest peace, your obvious hope. Be ready always to give an answer to every man who hears your arguments and is the target of your debate points. It's not what it says.

Be ready to respond when someone asks you about the manifest hope they see in you, the fruit of the Spirit that is in your life. And we need to look at that as well, because Paul the Apostle gets off mission, off target, when he himself loses sight of where the fruit of the Spirit is. When it is debate, when it is contention.

Why do you think he's writing to the Corinthians about divisions and contentions in their midst? He himself got in the midst of controversy and debate and division, and it was not productive. He said we unite around the power of God, which is the message of the cross, and when that message is received and believed, look at what it does. That's the demonstration of the Spirit and power.

So, we want to watch for our own human tendency to put effort into things where it's time for us to enter into that rest that remains for the people of God, where God sustains, God provides, God leads and directs, God does things in His time and in His way, and it may seem very counterintuitive to not argue, to not speak, to not confront, to not throw ourselves into the fray. We may think, but how shall they hear without a preacher? I've got to invest some effort into

this when we have to watch for the quiet voice of the Holy Spirit, the power of the Holy Spirit in our own lives, and we will get assurance when we're on the right track. The Lord Himself will speak through His word and tell us, you don't need to be afraid, stay on this tack, you're doing the right thing.

So, it's a wonderful example to us from the life of the Apostle Paul, even as he preaches, it is the witness of his life that provides as powerful an argument for what he's saying as the words of the text. You go back to Acts and see, he's lived through this, he knows what he's talking about, and he knows how easy it is, even as an Apostle, to be diverted from the path and what we need to do to get back on track. Go back to the word of God, that's when the power of the Holy Spirit is going to be directed and focused to bear fruit in ways that we can't even anticipate.

Let's close here in a word of prayer. Father, thank You for the truth of Your word. Thank You for the gift of the presence and power of Your Holy Spirit in our lives.

We pray that we can be reminded to be sensitive and to cultivate that presence and that power, to be guided by Your word through that ministry, so that we can indeed shine as lights in the midst of a crooked and perverse generation, that others will see Christ in us and will be drawn to the light of the glory of Your throne, that they will find Him as the way, the truth, and the life, that our fellowship will grow closer and stronger as we encourage one another unto love and those works that spring from that settled presence and manifest power that comes only from You. We pray these things in Jesus' name. Amen.