

Miracles of Jesus 12-04-29b

Let's pick up our study now. We're in Mark chapter one, verse 21, and we have a second passage in Luke chapter four, verse 31 and following. These are the two passages that recount this third miracle we're looking at.

And we spent our first session setting a little bit of background and context because the upshot of all of this is that there is an unfolding revelation. You see this throughout the scripture. It's a theological thing.

They teach it in seminaries. It's called the progress of revelation, the unfolding. There are things that are not revealed in earlier times.

In the garden, God simply says that the seed of the woman is going to overcome the seed of the serpent, that there will be enmity between them. And it is left to later days to unfold and flesh out that promise of deliverance. In the law, there is a revelation for the nation of Israel, for the people of God in that time.

It is ritual based. It is taught and reinforced through repetition and through physical representations that have heavenly and spiritual connotations. But the church is not revealed in the Old Testament.

This is a subject and a revelation for a later time. It is the same in miniature in the ministry of the Lord Jesus. At the beginning, you have John calling people to repentance.

It is a baptism of water. It is a baptism for change of mind. And you have this particularly spelled out in Matthew's gospel, the details of what John taught and called people to, to prepare the way of the Lord, to prepare their hearts.

That's where his way actually lies, is in the hearts of his people. And following that, there is the revelation of Jesus. John doesn't even know who the Messiah is until God marks him out with that sign of the Holy Spirit and the voice from heaven.

This is my beloved son. There is a time you would think, well, couldn't God have told John before he ever started that Jesus is the Messiah? Perhaps his cousin Jesus is the Messiah. No, it is revealed to John.

He says, I did not know him until I saw the Spirit descend on him, meaning I didn't know he was the one, capital O. So we have to recognize, and this is our third principle. I gave two principles in the beginning, and this is the third one. There is a plan, there is timing in God's program, both for history, for his people, and for us as individuals, his people groups, his Old Testament people, his New Testament people, and for us as individuals, there is a right time for things.

We say sometimes, oh, I wish I had awakened to the importance of God's word sooner. I

wish I had done things sooner. Well, it would always be nice if we could get an earlier start, but in many ways, God uses circumstances to bring us to a place, to a capacity through experience, and many times through hardships and problems, to recognize his truth and to have an appreciation for it.

And we need our pain. We need our past experiences sometimes as a background and as a context for what God later reveals. You think about Saul of Tarsus, and he could imagine, oh, why didn't I go find John down at the Jordan? Why didn't I find Jesus? Why didn't I join Peter and Andrew and James and John when they were following the Lord Jesus in his earthly ministry? And why was I blind? Why did I spend all that time at the feet of Gamaliel? Why did I become a Pharisee? Why did I learn all this? Why did I persecute the church? Well, God works these things together for good, doesn't he? The Apostle Paul would not have been the Apostle Paul if he had not first been a Pharisee, if he had not first been a persecutor of the church.

He had an appreciation. He had a recognition. He had a frame of reference that God wove together.

Now, as he says, shall we sin so that grace may abound? God forbid, but we don't have to regret the past. We don't have to regret what has gone before. We start today and say, I want to take maximum advantage.

I want to make maximum use of what has come in my life, whether it's through my own mistakes, through circumstances that are inflicted on me by others, whatever it may be, I am the product of things that God has allowed, that God foreknew, and that God has the power to work together for good. God has the power to work them together for good. It is a waste of time to agonize, to beat ourselves up, to go back and dig up old bones.

God has separated some of these things as far as the East is from the West, but we want to drag them back. We want to say, oh, wasted days and wasted nights, and it's not productive. The only use that we have of those things is to see the way God has transformed them into capacity, into appreciation, into love for God, and what his power is able to do in transforming us, taking us out of darkness and bringing us into light.

So we don't have to live a life of regrets. We can certainly not be proud of things that are in the past, but it's the past. We live in the present and we look to the future.

What do we do today? How are we hoping to live tomorrow? You can't fix the past, so don't waste your time slowing yourself down, burning up valuable time and brain cycles, rehashing, reiterating, whether it's us or other people. This is why the Bible says, don't bear a grudge. Don't judge people for what they've done in the past.

Let it go. Let it go. Start in the present and move into the future.

Faith, hope, and love look forward, not backward. The only backward glance we ever

need is the cross. In the example of the Lord Jesus Christ and the things in scripture that inform us, that's the only history we need.

So, this unfolding revelation and that we come to knowledge in God's time is very important to remember. Now notice in Mark chapter one, verse 14, after John was put in prison, Jesus came to Galilee preaching what? Preaching the fact that he was the Messiah and about to die on the cross? What is the gospel that Jesus preaches? The time is fulfilled and the kingdom of God is at hand. Change your mind and believe this good news.

What is the gospel here? What is the euangelion here? The evangel, what is it? What is the good news? Is it that your sins can all be forgiven because Christ has, well, he hasn't gone to the cross yet. There's no mention of the cross. There's no mention of redemption.

John has somewhat cryptically identified him as the lamb of God that takes away the sin of the world, but that's not Jesus' gospel here. What is Jesus proclaiming? The kingdom of God is at hand. Get yourself ready for the kingdom of God.

Change your mind. Why do they need to repent? Because they're not ready for the kingdom of God. If they change their mind, if they respond to this exhortation and this message, which is almost a warning, what will they discover? If they pursue and say, I do want to change my mind.

If the kingdom of God is coming, I want to get ready. What do I need to do? They will then enter into the lamb ship of Jesus, the identity as redeemer, as well as Messiah. But they can't get to that point if they haven't first had a change of mind about the kingdom of God itself, right? You can't get to that knowledge.

But you can't avail yourself of that knowledge if you don't first have a change of mind about this first thing. Now, this is really important. This point three is really important in understanding this next miracle that we're going to look at.

Notice in verse 16 through 20, Jesus walks by the Sea of Galilee. He saw Simon and Andrew casting nets. Follow me, I will make you fishers of men.

Notice this isn't a miraculous call. It's not being struck dumb and blind and okay, I'm going to drop my net and robotically follow the Lord Jesus. They know him, right? They saw him down at the Jordan.

They conversed with John and with Jesus and have already been to the wedding feast at Cana. They've already seen the healing of the nobleman's son. And in this intervening time until John is arrested, they are not constant companions and followers of the Lord Jesus.

There came a parting of the ways. One could argue that the testing of Jesus in the wilderness took place after Cana, after the nobleman's son, when Jesus returns down south and before the Jerusalem signs and miracles. And then he has come back to Galilee.

Now he calls them and he can tell them what has happened. But the chronology is not as important as the principle we see in this account. And once again, we're seeing this from Peter's perspective.

The testing in the wilderness and the next time Peter sees Jesus is when he comes to the lake and says, follow me. Well, they know who he is. This isn't an effectual call where they are just suddenly propelled in Jesus' direction.

They know who he is and they are ready to follow him. And they do. James and John do the same.

They left the boat with the hired servants and went after him. Then verse 21, they went into Capernaum and immediately on the Sabbath, he entered the synagogue and taught. It's a great, there's a whole chapter in Ildersheim's book three, I think it is, on the life and times of Jesus the Messiah.

On the details, we know a lot about the synagogue ritual and about how the prayers were conducted and even what the prayers were and what the order of service was. And there was a lot of ritual. There was a lot of recitation and almost incantation of Old Testament things and elaborate prayers.

And then there would finally come a point where someone could stand up and teach. And this is where Jesus stood up and taught. By the way, some of these participants in worship, their place would be determined by whether or not they were a son of Aaron.

And the sons of Aaron could stand up and do a certain thing in a synagogue service that nobody else could do. And then there were Levites who could stand up and do a certain part of the worship that nobody else could do. And this is one of the ways the synagogue worship was almost an inadvertent way that the Aaronic priests and the Levites in general kept track of their tribe.

Because in every generation, fathers had stood up in synagogue services, said, well, I'm a son of Aaron. I'm gonna do this Shema portion. I'm a Levite and I'm gonna do this priestly benediction.

And the fathers did that. Well, when they had a son, the son would do it. They said, well, we need a descendant of Aaron who you know is just a part of the Levites.

We need him to do this part and we need a Levite to do this part. Well, generation by generation, everybody knew who the sons of Aaron were and who the sons of Levi were

because of this tradition and this ritual in synagogue worship. But Jesus comes to teach.

This is the teaching portion. And they are astonished. They marvel.

They are impressed to a high degree with his teaching because he taught them as one having authority and not as the scribes. The scribes, and if you ever go into some of this rabbinic teaching, it's recorded in Mishnah and Talmud and different tractates and commentaries and targums. It just rambles and picks little tattered bits and does allegories and goes hither and yon.

It's just very tedious to read. I've never been able to get through very much of it because it just bores you to tears. And you think, what you're just, there's no thread through this.

You're just picking, it's like 52 pickups. Scatter the cards on the floor and just pick one up and say, well, you know, this is a Jack and a Jack has got a, you know, he's a one-eyed Jack. And you pick up another, well, this is a two of diamonds.

And well, this Jack is a diamond and this is a diamond and to the number two and a Jack, and there's two faces and there's a two. I mean, it just, there's no connection. There's no rhyme or reason to it.

It doesn't digest. It does not distill. It doesn't bring the import and the power of God's word into being.

It's just shallow and disconnected. So when Jesus stood up and taught, opened the Old Testament scriptures and talked about the kingdom of God and wove together the fulfillment of these covenant promises and how necessary it was and what it meant in the plan and purpose of God, the authority of it and the common sense that it made and how interesting it was, just struck them and said, wow, who knew that that was in the scriptures? We've never heard anything like this. And this guy, he's not quoting other rabbis.

It's like my, I've told you many times, my seminary papers, you can't turn anything in without quoting all your sources. And what book did you get this out of? You can't have an original idea. So you've got to just weave together and comment on everybody else.

And well, Rabbi Ben Ezra says this and Rabbi Ben Uziah says that and Gamaliel says this and the Rambam says that and commenting and citing for authority predecessors. Jesus didn't cite anybody. He went straight to the scriptures and he said, look, this is the plan and purpose of God.

And it just dumbfounded them. We've never heard anything like this. He teaches like he knows what he's talking about.

He has authority. We already saw that Jesus' authority was an issue in those first two

sign miracles recorded by John, right? And here it is again, but this is authority in communicating the word of God and presenting the message of the gospel of the kingdom specifically. Now, there was a man in their synagogue and this is where we really finally pick up in our miracle.

Mark 1.23, now there was a man in their synagogue with an unclean spirit. And he cried out saying, let us alone. What have we to do with you, Jesus of Nazareth? Did you come to destroy us? I know who you are, the Holy One of God.

But Jesus rebuked him saying, be quiet and come out of him. And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him. Then they were all amazed so that they questioned among themselves saying, what is this? What new doctrine is this? For with authority, he commands even the unclean spirits and they obey him.

And immediately his fame spread through all the region around Galilee. Once again, his teaching has authority. The rebuke of the demon has authority, authority, authority.

This man is different. Now, what was our third point? There is a time in God's plan for the unfolding of revelation. Who knows that Jesus is the Lamb of God? Where was that proclaimed? Way off in the boonies at the Jordan with a few seekers like Peter, Andrew, James, John, Philip, and Nathaniel, right? That's who knows that.

When the gospel is going to be proclaimed in public, what is the content of that gospel? Not what was revealed to those seekers. The public is confronted with the onset of the kingdom of God. That's all they can handle right now.

The kingdom of God is at hand. You need to change your mind and get ready for that. That's as far as it goes.

Jesus does not proclaim himself as Lamb of God, does not proclaim himself as Son of God, does not proclaim himself as Messiah. He takes on a prophetic role, much as he would appear much as John did. The kingdom is at hand and his presentation has authority.

Now, what happens? And remember the first two signs were largely hidden. Word of mouth, but how many witnesses were there to the healing of the nobleman's son? How many witnesses were there to the turning of water into wine? People could pooh-pooh and dismiss it and say, coincidence, you know, there's confusion. Somebody must've got the story garbled.

It's not common knowledge. Those things are not even in the synoptics. So this is really one of the first public miracles.

Now, there have been signs down in Jerusalem. Jerusalem is the religious capital.

Jerusalem is where the scribes and the Pharisees, the high priest, the Sanhedrin, the people who ought to know and ought to be responding and saying, wow, we can help get this gospel out that the kingdom of God is coming.

Here is a prophet who is obviously bringing God's message because look at these signs. But of course, it doesn't start there. They reject it, they refuse it.

They don't want to believe it. So Jesus leaves Jerusalem and goes back to Galilee and says, let me proclaim the message up here. So what's the problem? He goes to the synagogue.

He doesn't go to the Jordan. He doesn't go to the shore of the Sea of Galilee and wait for people to assemble. He goes to the synagogue.

Why? Where would seekers be located? If anybody has an interest in the things of God, where would they be? They would be at the synagogue. We see the Apostle Paul doing this later. So he goes to the synagogue.

If anybody is going to be looking and listening, it's going to be at the synagogue. And people are astonished, but it doesn't say, and many believed his message. Many believed his report.

Many turned to God and praised, glorified God. They're just, they say, wow, this guy is really some kind of teacher. Now there is a man in their synagogue with an unclean spirit.

Why is this? How did this guy get there? If somebody popped up in our assembly here with an unclean spirit, this would be a happening. This would be an occasion, wouldn't it? How did this guy get there? It has to be one of two things. Either the man came of his own accord to the synagogue.

He's a demon-possessed man, but like the Gadarene, the Gerasene demoniac, he is stumbling in the direction of God and comes in despite the demons. The demons cannot keep him from coming to synagogue. That's one explanation.

The other is, the demons, the demon went there on purpose. Is there any clue that will tell us how this guy got there? You don't typically have your demons wanting to go to synagogue. It's just not a common place.

Men love darkness rather than light, so do the demons. But there's a man in their synagogue with an unclean spirit. Now, we know whose idea it was for this man to be there from the details.

Because the man cries out saying, let us alone. Did Jesus single this man out? Did the man fall at Jesus' feet? Prostrate like the Gerasene fellow? When Jesus gets out of the

boat, the man with the legion runs and falls at his feet. Who initiates this conversation? Who initiates this episode? It isn't Jesus, and it isn't the man.

It's the demon. Jesus hasn't said, boo on the demons. When the kingdom comes, we're gonna kick all these demons out of Israel.

We'll show those demons by golly. Anybody got a demon? Jesus didn't say any such thing, did he? The demon makes an issue of himself. Nobody knew.

Apparently, there was a demon-possessed man in their midst. Fellow had kept quiet. They didn't call the ushers and have him carried off.

Call security. We got a demon-possessed man in pew six. He's just there.

He's quiet. Jesus finishes his entire sermon, and there's nothing demonic going on. Then, out of row six back there, this guy says, let us alone.

Stop persecuting us. What are you doing? He makes an issue of himself. Whose idea was it for this man to be here? The demon.

The demon wanted to be at the synagogue. Why? Why? Well, let's see what he says. Let us alone.

And the us, there is a plural idea there. He's, as it were, speaking. It isn't necessarily that there are multiple demons in the man, but he's a spokesman for demons in general.

And he's saying, let us alone. What have we to do with you, Jesus of Nazareth? What have we to do with you? Have you come to destroy us? Well, who said anything about destroying demons? A, this demon knows that ultimately he is going to be destroyed. And that, by the way, has implications for your eternal state.

He doesn't say, have you come to eternally torture us? Have you come to cast us into the ever-burning, conscious torment of the lake of fire? He says, have you come to obliterate us? Have you come to wipe us out? But he says, I know who you are, the Holy One of God. This is not information that Jesus gave. This isn't information that the disciples gave.

This isn't a part of the gospel message that Jesus is proclaiming. What is the demon doing? He's there on purpose because by giving this information, he will distract. He wants to put things out of order.

He wants to cause a ruckus. He wants to get people into subjective thinking. Objectively, the kingdom of God is at hand.

You, oh listener, need to change your mind. But now the demon pops up and everybody's thinking, wow, demons, demons are gonna be destroyed. This guy is the

Holy One of God.

Who's the Holy One of God? Relieves all of the listeners of any responsibility for a personal decision. I'm dazzled by the unseen world of the demonic. This unclean spirit is now the focus.

He seeks to wipe out the import and the content of Jesus' sermon. Nobody's thinking about the sermon anymore. Everybody's starting to be impressed with the authority.

They say, wow, he teaches as one that really knows the scripture. And just as they're about to start thinking about that message, this demon pops up. Nobody can even remember the passage Jesus was in anymore.

All they can think about is, whoa, the unseen world of unclean spirits. And the spirit knows his name and is saying that he's the Holy One of God. Well, who and what is the Holy One of God? That's not the message for the time, is it? That is a revelation for a later time.

That is a revelation for those who have already demonstrated that they are asking and seeking and knocking, like the disciples, like Mary, his mother, like Anna and Simeon, like the shepherds. There are those for whom that information is valid because they can handle it. They have been seeking it and God will affirm it.

Not this general public. They're at a much earlier stage. This is like saying, you know, $16 + X = 24$ to a fourth grade class.

X? What's X? I don't know what X is. I know 16, I know 24. What is X? Not ready for algebra.

We don't teach algebra to fourth graders. At least we didn't used to. You got to learn your times tables.

You've got to get a grounding. You've got to have a basis. You've got to have a frame of reference.

Let's just start with the basics. Do you know what numbers are? Do you know what they mean? Let's work with addition and subtraction and multiplication and division and the associative property and the distributive property. And let's learn how to balance both sides of the equal sign.

And let's learn some things. Before we get into algebra, $2 + 2 = 4$. That's great.

$16 + 8 = 24$. That's great. But X is something for a later time.

And I'm only going to put that out in front of people that have already got the basics of

mathematics down. This demon wants to confuse and obfuscate and create an issue of subjective thinking in the minds of the hearers. And he is largely successful because these people are not really seekers to begin with.

Just as in Nazareth, remember Jesus says, I'm proclaiming the year of Jubilee. I'm proclaiming the acceptable year of the Lord. And they take him up to the cliff and try to destroy him.

By the way, if you ever read about this and there's all these naysayers that say, oh, you know, Nazareth isn't built on a cliff and there's no place they could have thrown him off. And they wouldn't do that anyway. It was against the law on this.

Idersheim has a really great coverage of that. And there is a 40 foot drop right above what is today a Maronite church. Maronite Christians, by the way, were the ones that were all through Lebanon when I was there.

And they would not stone him. And the reason they let him walk away is they did not have the legal right to execute him. He had not committed any blasphemy.

And so I think Idersheim's construction is correct. What they wanted to do was put him up there and create an accident. They were just going to crowd him off the bluff.

But there was a fork in the road and he just moved over onto the fork and they did not pursue him. They didn't tackle him. They didn't try to stone him because they were hoping to fool him and create an accident where, oh, sorry about that.

Oh, look, he's down at the bottom. How did that happen? And it would be explained away as an accident. Well, he wasn't fooled and he just walked through their midst and took the other road and headed off to Capernaum.

And by the way, he then made Capernaum, this town, his home and his base. And you've got later passages that say Jesus crossed the Sea of Galilee and went back to his own city and it's Capernaum. But what have we to do with you, Jesus of Nazareth? Did you come to destroy us? I know who you are, the Holy One of God.

Big distraction, wipe out the import of the sermon, forget talking about the kingdom of God. Let's make an issue out of this man. Let's make an issue out of Jesus and who he is or who this man claims that he is.

And let's obfuscate. This is why Jesus rebukes him in verse 25 and says, be quiet. Is it untrue that Jesus is the Holy One of God? Is it untrue that he's Jesus of Nazareth? Is it untrue that the demons are ultimately gonna be destroyed? It's all true, but this truth is not for that place, not for those people, not at that time.

And it's a reminder to us that just because we have learned a lot of things, just because

we understand a lot of things, whether it is biblical truth or any other kind of truth, doesn't necessarily mean that it is the right time and the right place to tell everything we know. We have to have discernment about when to speak and about what to speak. The man who bridles his tongue has got control of his whole body.

And this isn't just stopping a sin of the tongue or a mental attitude sin, it's also knowing what to say and what not to say. There is a time and a place, and we want to be sensitive to God's Holy Spirit. We want to be sensitive to the plan and purpose of God and not talk out of turn, not distract from the issue that is pertinent at the moment.

And for these people, the issue that is pertinent is not the unseen world of demons. It is not that Jesus is the Holy One of God. And it is not that demons are going to be destroyed.

It isn't even that Jesus is from Nazareth. The issue is the kingdom of God is at hand. Change your mind and prepare the way of the Lord.

That's the message. Well, the people have all been totally thrown off from that. So Jesus tells him, be quiet and come out of him.

And just like a rebellious child, this demon is going to only do the very bare minimum of obedience. Jesus says, be quiet. So the unclean spirit convulses him and cries out with a loud voice.

Jesus says, be quiet. Well, he screams. He says, well, I can't call you the Holy One of God and talk about destruction anymore, but I can still scream.

And so he lets out with this loud voice. This is why they're fallen. They're disobedient.

God has to use force on these spirits because they are disobedient. They are rebellious. Jesus tells them to do a thing.

They don't do it. Be quiet. He convulses him and cries, be quiet and come out of him.

So the demon causes him to cry out and convulses him. Then he comes out. They were all amazed and they questioned among themselves saying, what is this? What new doctrine is this? With authority he commands even the unclean spirits and they obey him.

Notice, they're now saying, who is this guy? What kind of authority does he have? Unclean spirits are commanded by him and they obey him. And immediately his fame spread throughout all the region around Galilee. This is going to feed the need for signs.

Oh, Jesus is here. Do something. Do that trick you do.

Heal somebody. We wanna see a miracle. We wanna see the amazing.

His fame. Jesus' desire was not for his fame to spread throughout Galilee. This is why time and again when he heals or performs a beneficial act for someone, he says, don't tell anyone.

It's in the scripture. Why would he say don't tell anyone if it's recorded in scripture and we're being told about it? Timing, audience, what are they ready for? Start with the basic things. Start with getting your mind right.

Start with making the right kind of decisions and you will grow to the place where you are ready for bigger and grander things. Jesus knows what they need and that's what he presents. The demon tries to mess that up and to some extent succeeds.

So this is the observation that we draw from this. We want to be sensitive not only to the word of God and to the authority of God, but also to the timing of God. We would like problems resolved right away.

We would like prayers answered right away. We would like to know things right now. Jesus tells the disciples, it is not for you to know the times and the seasons.

There are some things even Jesus himself does not know. God the Father knows when the timing will be of his return. He says, no man knows, not even the son of man knows when the age will end and these things will culminate.

And why is that? Because there is a time to know things. So if we don't know, what do we do? We concentrate on what we do know. We concentrate on what we are challenged with.

If I don't know the answer to a question, if I don't know when or how or if God is going to answer a prayer or solve a problem, well, what do I know? Concentrate on what we know. Concentrate on the decisions we can make, on the responses we can give to the challenges of God's word. That's our responsibility.

And that's the example in the scriptures. Change your mind in the light of the immanency of the kingdom. The immanency of the return of the Lord Jesus is a well-known church age doctrine and we should change our minds, get ourselves ready.

We may not know a lot of things. One thing we do know is that we are to grow in grace and knowledge of the Savior. We are to walk by faith and not by sight.

We are to love one another. We are to come to know, learn how to possess our own vessel in sanctification and honor, as we've seen in Thessalonians. So we concentrate on these things.

We think on these things and the peace of God will stabilize us. We don't become chaotic. We don't become questioning.

We don't let our amazement carry us off. So this is really a remedial miracle. It's not given as a sign.

It is given in an effort to quell the efforts of Satan to throw the timing of the plan and purpose of God off. And this demon is in their midst because he's able to be in their midst. His presence is tolerated.

We tolerate the presence of evil when we shouldn't. And if we allow it to remain, if we allow it to fellowship with us, if we allow it into our homes, it will distract us. It will deflect us.

It will keep us from digesting and processing and applying faith to the message of God. So as you think about this first casting out of a demon, the first time we see a demon, we saw Satan testing the Lord Jesus. Now we see our first demon and the first casting out of a demon.

What is the issue? It is more than just Jesus' authority. It's more than what the demon says where he recognizes Jesus and knows that he will someday be destroyed. It is the effect on the people.

It is the distraction and a manifestation of their lack of faith and lack of obedience that they let this turn their attention away from the message of the word of God and the identity of the messenger. And they're never really gonna get that because they're just not ready. They haven't responded to the first message to get their heart right and get their mind right in the light of the kingdom of God.

Well, we'll pick up here in Mark 1.29 with the fever that afflicts Peter's mother-in-law and the nature of that miracle next time. We'll close here in a word of prayer. Father, thank you for the truth of your word.

Thank you for how graphically and vividly it instructs us and illustrates for us the truths that define our lives and reflect our calling and our opportunities. We thank you for the Lord Jesus and his work on our behalf and our standing in him, our security, our potential through the righteousness and peace and sanctification that he has made available to us. We pray that God, the Holy Spirit will convict us, illuminate us and enable us to see the pertinency and the applicability of these things for us as individuals so that we can grow in grace and we can respond to your time and your place and your purpose and your power in ways that will vindicate the sacrifice of the Lord Jesus on our behalf and manifest your power and your glory both now and in the ages to come.

We pray these things in Jesus' name, amen.