

Romans 12:6-8

by Doc Greenway

The sermon emphasizes the importance of understanding the power of God in our lives and being willing to fulfill the ministry God has appointed for us, which originates from the supernatural gifts of the Holy Spirit.

Duration: 43:59

Scripture: Romans 12:6

Topics: "Romans"

Description

In this sermon, the speaker addresses the issue of living in a fast-paced world and losing the art of meditation and waiting on God. The focus is on understanding what God requires of us and being willing to fulfill our role in the body of Christ. The speaker emphasizes the importance of being faithful in our ministry, even if it is unseen or unknown by others, as God never forgets or loses sight of our efforts. The sermon also highlights the significance of spiritual consecration and giving ourselves unreservedly to God in order to experience His power and fulfill His will.

Transcript

My brother was a little bit out in this prophecy. We're not going to look at verses 6 to 9, but at verses 6 to 8 of Romans chapter 12. So you weren't far out.

We'll excuse you that little extra. Having then gifts differing according to the grace that is given to us, where the prophecy let us prophesy according to the proportion of faith and so on and so on. I've often said it, and I believe it with all my heart, that Christianity is not a philosophy that needs to be explained so much as it is a power that needs to be experienced.

We can learn all about Christianity and we can have all the answers, and yet have our lives as denuded of spiritual power, and as empty of the presence of God as last year's nest. It seems to me that God wants us as his children to understand personally and individually that there is a power in the gospel of Jesus Christ that God longs to see liberated in the lives of his people. That indeed when Paul talks about the gospel, he talks about it in terms of dynamite.

And he says the gospel is the power, the dynamite of God unto salvation to everyone that believes it. But the point is this, that not one of us can ever experience the power of God in our lives as believers until and unless we give ourselves unreservedly to God. And this is the whole emphasis in this chapter, that spiritual victory and spiritual ministry, where we are concerned, must flow from spiritual consecration, from

the giving of ourselves unreservedly and without qualification to God.

That's why this chapter commences as it does. And as you'll know by heart by now, sure, I beseech you therefore brethren by the mercies of God, that he present your bodies a living sacrifice, wholly acceptable unto God which is your logical worship. Be not conformed to this world, but be transformed by the renewing of your mind that he may prove what is the good and acceptable and perfect will of God.

Last Sunday evening we saw that arising out of this knowledge of God's will, which itself flows from our wholehearted consecration, there is a sense of ministry which belongs to the members of the Church of Jesus Christ. And that the Church is presented to us in three main figures of speech. The Church is shown as a building, as a body and as a bride.

And in this threefold prefiguration of the Church, there is a different emphasis in relationship. If you're thinking of the Church as a building, you're thinking of the submissiveness of the material to the builder. But if you're thinking of the Church as a body, you're thinking of the responsiveness of the members to the head.

And if you're thinking of the Church as a bride, you are then thinking of the attractiveness of the bride to the bridegroom. In other words, the Church must have the solidity of a well-founded building, the activity of a well-formed body and the beauty of a well-favored bride. And this full-on vision of the Church is necessary if we are to comprehend and to understand for ourselves where we fit into ministry in the Church, which is the Church of Jesus Christ.

Where our ministry really can be fulfilled. There are so many of God's dear people who are serving God in places that he never intended and in positions which he never appointed. And the result is they are terribly busy doing nothing.

It's a sad state of affairs. When I say doing nothing, they are doing plenty, but nothing so far as eternity is concerned. Because as we mentioned last Sunday evening, when we were talking a little bit about Elijah and his situation, when God said to him, first, hide thyself, and then said, show thyself, that you can do more for God out of sight in his will than inside, out of his will.

God says, hide yourself. It's no use pushing yourself forward by patting yourself on the back. It doesn't work in God's Church.

And yet there are so many little men that think that it does. It never does work. To be where God wants you to be and to do what God wants you to do, this is the important thing.

And so it does seem to me that it is of vital importance to us that we should understand what it is the Lord requires of us and then do it with all our might. Do it with all our heart. And don't worry about the other fellow.

It's a very simple arrangement, you know, this unconditional surrender to God. What God requires, I yield. What I yield, God accepts.

What God accepts, he sanctifies. What God sanctifies, he fills. What God fills, he uses.

And what he uses, God blesses. It's a simple process. And you can never reverse anything in this process.

It's God's method, it's God's standard, it's God's way for his people. And we have to accept it and believe it is the best way. It's not a bit of use coming to God with all our plans prepared, settled, so far as we are concerned, to pray his blessing upon what we have prepared.

Not at all. We must come to him for his plan, and his purpose, and his will, and then we'll get his blessing. You know, it took me a long time to learn that.

It really did. And I found that I was so busy doing things, you know, that weren't really productive, that I was wearing myself out, until I began to understand that God has a plan for each one of us. He had a plan for my life.

And when at last I was able to pray, and pray earnestly, and see the purpose of God, and discern something of the pattern of God for my life, well then I set out to fulfill that pattern, according to God's grace and mercy to me. And the result was that I was no longer wandering around and about, doing so many things, and yet nothing really productive. But I was willing to wait to God's time.

And you know, when God says, stand still, there's no use talking for marching orders. Not a bit of use. This is where we lose the battle very often.

We are not prepared, in these days of rushing and speeding, to take time to wait upon God. To take time to be holy, as the old hymn says. Every day seems to come to a crashing climax, doesn't it? And you wish there were more hours in the day.

This is the speed at which we are living. And we are fast losing the divine art of meditation and waiting on God. And because of this, so many of us are disturbed and confused.

And we're in conflict about what it is the Lord requires of us. For I believe that in Paul's day, there was the same problem. And that is why he writes, under inspiration, this marvelous twelfth chapter of Romans.

Which I wish we could go into far more deeply than we are doing at the moment. But there's something here, it seems to me, that can help us. If we desire, if we have a longing to know what it is God requires of us.

And if we are prepared, once we know, to do the thing that he asks us to do. Now, as I said, there are two factors that emerge, it seems to me, from these verses six to eight. Concerning our mutual ministry as members of the body of Christ.

Two factors in particular. Very simply stated they are, the font of this ministry which we have as members of the church of Christ. And then the flow of this ministry into the body of Christ.

That it might become productive and effective. Now once again I would say that I know that it's a hot sort of a Sunday evening. Not quite so hot as last Sunday evening, I don't think so anyway.

And that this time of the day and this sort of atmosphere is not the best in which to attempt to teach God's word. But we are going to do it just the same. And if you're going to find it hard, well God bless you, but you're going to do it.

Do you understand? I'd like to be absolutely clear before we begin. Because, you know, it's not fair, is it, to take you along by surprise. All right.

If you're prepared to think along with me. And if what the Spirit of God is doing is making us think, well that's something at least. We're not being spoon-fed, but we are thinking for ourselves in the light of what God's word itself teaches us.

Now in the first part of verse six you have the fount of the ministry which we have as members of the body of Christ revealed. Having then gifts differing according to the grace that is given to us. Right, we look at these words.

The gifts. The word charismata is used. And this word has become quite familiar in these days.

The charismatic renewal that we hear so much about. It's the outpouring of God's Spirit all over the world, all over the church, and deep in our hearts and so on. This is happening in a marvelous way.

That God by His Spirit, by resurgence of His Spirit's gifts, is finding in every place, in every sort of denomination, a nucleus of His people who are desirous that He should manifest Himself in these last days before Jesus comes again in a mighty outpouring of the power and the Spirit of God. Now I believe that He's coming to New Zealand. And I believe that these are days of preparation.

And so when we talk about the word charismata here, used for gifts, you should understand quite clearly it is the same word as is used in 1 Corinthians chapter 12 and 1 Corinthians chapter 14. These gifts are not natural talents laid hold of by the Spirit of God and sanctified to a divine use. But they are supernatural impartations of the Spirit of God.

Every one of them. And so while you do have a long list in 1 Corinthians 12 of nine of these spiritual gifts, you have a supplementary list here, and the gifts mentioned, while perhaps not so demonstrative in some instances, are equally charismata as the gifts mentioned in 1 Corinthians 12 and 14. Now many people don't seem to understand this, but I'm going to try to show it to you very clearly tonight.

That's the first thing. Gifts, charismata. Supernatural impartations of the Holy Spirit.

Gifts differing, says the Apostle. Here the word is diaphora. Dia, which means through, and phora, from pharaoh to carry, to bear.

So to bear in different ways. God is the God of variety. And it's a marvelous thing that it is so.

Wouldn't it be a monotonous kind of world if everybody looked like you? Well, it would, wouldn't it? You must admit that's right. But God is the God of variety as well as the God of unity. And it's an amazing thing that every time God sends a little baby into the world, he seems to break the mold.

Marvelous, isn't it, that God can do this. But he does it. And so in the realm of spiritual gifts, he is the God of variety.

And so gifts differing, gifts bearing through different ways, in different directions, if you like, to fulfill different functions, to bring about different ministries, to produce different results, but always under the control of the one over-mastering Holy Spirit. Always under his divine control. Gifts differing according to the grace which is given.

Now the words according to translate the preposition kappa. And the root meaning of this preposition is bearing down upon with the idea of supervising or controlling. Governing.

So the standard then, which God himself applies in the impartation of these spiritual gifts which bear through different ways, is the grace of God. The word grace is *charis*. From it comes this word *charismata*.

All right? According to the grace that is given to us. And so whatever category these ministries fall into, one thing is true of them all. They all originate in the grace of God.

They all are given by the instrumentality and the agency of the same blessed Holy Spirit. If tonight you are concerned because you don't have the gift of prophecy or some other of the supernatural gifts in evidence in a demonstrative way, well please don't lose heart because every one of the gifts mentioned in the list we are going to look at briefly tonight is equally derived from the same Spirit of God and the same grace of God. So what does it matter whether you ever prophesy? If God desires you to fulfill a ministry in some other realm of service, from his standpoint it's equally important as any one of the gifts or ministries may be in the estimation of men.

God makes no difference. For he has a pattern. He has a plan.

And remember there are no afterthoughts with God but only forethoughts. And therefore he never introduces anything at all into your life, into your circumstances, into his planning concerning you because of some unforeseen contingency. There are no emergency acts with God.

None. He sees the end from the beginning. He knows the way that you and I take.

And so he plans for us accordingly. And the ministry which he wants us to fulfill is something unique and blessed because it is according to his loving heart and it is measured out according to the grace of God. I'm saying that at this point to encourage you because I know there are so many who become discouraged if they feel they don't have anything they can do for the Lord or they don't have any gift that can be used for God.

Nonsense! God hasn't forgotten you at all. Maybe it's you who've forgotten God. And so you've got this very clearly stated.

Having them gifts differing according to the grace that is given to us. In Ephesians 4 and verse 7 you read, But to every one of us is given grace according to the measure of the gift of Christ. Here's a lovely thing to think about.

For every God-imparted gift there is God-measured and Spirit-imparted grace. If God asks you to do anything he'll give you the measurement of grace that enables you to do that thing if you're willing. He imparts the gift.

He makes a demand. He measures out the grace. What a wonderful arrangement.

And so ultimately it does not depend upon your ability or inability. It depends upon your availability and your willingness to do what he wants you to do. So if God has laid something upon your heart that you know should be done by you and by you alone don't waste time arguing with him how it is and why it is you can't do it.

Just report for duty. You'll find his grace is sufficient to meet your need. In other words, if you're willing to function in the ministry that God has appointed to you then he will give you the necessary grace that will meet the demand, whatever it may be.

The fount of this ministry is supernatural. It belongs to the realm of the charismata, the Spirit-created gifts and ministries of God. Don't forget, you're not left out.

There's something here for you as a Christian. And so I want you to open your eyes and open your hearts wide that you might receive what God has for you, for you in particular. Why am I so sure about this? Well, you see, if some other sort of gift or ministry had been intended, something on a natural or human plane, a different word would have been used.

For instance, the word *doria* is used for gifts. But this is for any kind of free gift that we may have, naturally or otherwise. Or he may have used the word *dona*, which denotes simply the character of a natural gift.

As Jesus said, if ye being evil know how to give good gifts. That's the word used. But when this word *charismata* is used, then we know for sure it is something supernatural.

Not the cultivation of any human talent, nor the application of any human ability, but the impartation of a creative power by and through the agency of the Holy Spirit measured out to you by the grace of God to meet a particular demand that he makes upon your life. And if you are ready to receive, he is certainly ready to use and to bless and to make you a blessing. Well, there's the fount of this glorious ministry.

Now, what about the flow of it? As for the flow of this ministry, you have this mentioned in the latter part of verse 6 and then in verse 7 and down to the end of verse 8. Now, I can only touch very lightly upon these things because I've got to look at my enemy up there all the time. And it's certainly moving very quickly tonight. All right, what about the flow of this ministry? Now, this I think is the test of spiritual fidelity.

To be willing for God to use us, whatever the character of our ministry may be, and you know, it may be largely unknown and perhaps wholly unseen by people, but God never forgets. And God never loses sight. If it is a ministry without prominence and without praise of men, don't be worried about that.

It's recorded before God. And the blessing is not to the good and successful servant, but to the good and faithful servant. So even though according to man's computations and reckonings, you may never be successful if you are faithful to God in the thing which he calls you to do.

That's all that he requires. And that's a lovely thing to contemplate, isn't it? All right, there is the gift of prophesying. Where the prophecy, let us prophesy according to the proportion of faith.

What is prophecy? What is not preaching? Prophecy is inspired by the Spirit of God in a way that preaching is not. I know there are times when a man is preaching if he is filled with the Spirit, then he will be literally prophesying, and I have had that experience time and time again, and could have said very humbly and yet very positively, Thus saith the Lord, equally as much as if someone bowed his head and prophesied and said, Thus saith the Lord. So I know it's possible.

I know when that Spirit of prophecy alights upon me, I know when it lives from me. And there are many servants of God who have this experience when they are standing in the pulpit. But preaching is not prophecy.

Prophecy is not merely foretelling the future. Prophecy is foretelling, telling forth for God. And in this gift of prophecy, the channel becomes a mouthpiece for God, so that God can speak through that person in an unhindered sort of way, under divine inspiration.

So where is prophecy? Let us prophesy, now listen, according to the proportion of faith. What does this mean? Does it mean if you've got faith to prophesy, well God bless you brother, prophesy. Not at all it doesn't.

That isn't it. Proportion of faith, analogia. Let him prophesy with due regard for the symmetrical presentation of the faith.

In other words, let him not be taken up with one aspect of truth only, but wait on God, wait before God, so that he may have the experience that is mentioned in the Old Testament, while I mused, the fires burned, then spake I with my mouth. But not along one line only. Directive prophecy only.

For instance, that some people seem to think is the only important thing. But with due regard for the symmetrical, the harmonious presentation of the teachings of the Christian faith. This, says the apostle, is how we are to prophesy.

Now, but doesn't it say earlier on in this chapter about a man having a measure of faith? Yes it does, but it's a different word altogether. That's the word metron. And it means having an insight into his particular ministry.

That's not the word used here according to the proportion of faith. Here it is a different word altogether which means with a vision of the balanced presentation, the symmetrical presentation of the faith, the complete, comprehensive Christian body of teaching. I wish I had time to get into this more deeply, but I haven't.

Just thought to leave it there. Anyway, this is what it means. All right? There is the gift of ministering.

Now we know that prophecy is for edification, exhortation, and comfort. This is its effect in the Christian church. What about this other gift? The gift of ministering, or ministry.

Let us wait on our ministry. What is this word? It's the same word as the word deepen. Diaponia.

And there are some interpreters who believe it means taking the word literally, dia and ponis, dia through and ponis thus. It presents the deacon as being in such a hurry to get on with his work that he creates a dust through his hurrying. That's the way to deke, isn't it? Good to God we had more deacons like that.

Very often you find them making a dust in trying to rush away from what's got to be done. Well, that may be unkind. But it's very truthful just to say I've had some experience in my long life as a servant of God of deacons that won't deke.

But the word diaponia, you see, cannot be limited simply to one office of a deacon. But it means any kind of loving service. Now isn't that lovely? Any kind of loving service which is practical.

Now this is an enlarging, surely, of your vision of what the charismata really means. For this belongs to the same category as the supernatural gifts. What the apostle is saying is simply that there are some who have this as their ministry.

This ability to render any kind of loving service in the interest of the body of Christ and of the people of God. This gift of ministering may be something very small in the estimation of men. But you remember what Jesus said, even to the giving of a cup of cold water in the name of a disciple, they shall not be without its reward.

And I believe that although it may be prayer, it may be testimony, it may be visitation, it may be personal evangelism, it's always involvement in the needs of other people. And surely a ministry like this is important. When Wilhelmina, the Queen of Holland, was a little girl, she stood one day watching the people who had come because they knew that she was there, crowds upon crowds of them, and she turned to one of her elders really, one of the elderly people standing nearby, a relative of hers, and she said, looking up into the face of the elderly lady, Do all these people really belong to me? And the answer she got was, No, you belong to them.

And that's how we should think of our fellow members in the body of Christ. There is the gift of teaching or he that teacheth on teaching. Ho didaskon is the word.

He whose gift is exposition let him function in that calling. Well, that's what I'm trying to do tonight. Because I know, after many years of experience, that this, if I have any ministry at all, is where my ministry lies.

You see, the gospel needs explanation as well as proclamation. And therefore, the teaching ministry and gift in the church is important. Now, I know there are some who read Ephesians 4, 11, and he gave some apostles and some prophets and some evangelists and some pastors and teachers, and they make the pastors and teachers one and the same thing.

But you must interpret Scripture with Scripture. 1 Corinthians 12, 28 says, And God hath set some in the church first apostles, secondary prophets, thirdly teachers. So it makes it a distinct gift in the body of Christ.

So if a person's gift or ministry is teaching, well then, let him wait on that ministry of exposition. And remember, it is an important gift. You may think that your gift is so small and insignificant, you don't want to bother about it.

What happened to the man, you remember, who had the one talent, didn't he? Do you remember what happened? He said, What's the use of this? I can't do anything with this one talent. It's too small. I'll wrap it up and bury it.

Now, what can I wrap it up in? Well, he looked around and he found the thing that was hanging on his belt, the sudarium, the sweat rag. That's what it was, the liberal sweat rag, which he used to wipe his brow in the heat of the day. But this man was so lazy, he would never raise a sweat, and so he decided he could wrap his talent in his sweat rag and bury it.

He'd never need it. And that's the whole story behind what we are told. But he wouldn't know that if there weren't teachers in the body of Christ, would he? He would simply read it, and that's it.

But here it is. There's a ministry of teaching, and that ministry is important in God's sight. There is the gift of exhorting, or he that exhorteth on exhortation.

This is the word parakalom, para alongside paleotical. There is no suggestion of force in this word at all. And yet I've heard it interpreted as though it was something very forceful indeed, to exhort others to do this, and exhort somebody to do something else.

That isn't it. Parakalom. I call you to my sign.

That's the picture. He said this at the very beginning of our study of this chapter. Put my arm across your shoulder.

I speak to you lovingly, kindly. I plead with you, please. I beg of you, I beseech you.

This is the word, exhort. I can remember an elder in the church when I was a young Christian, a wonderful man of God, Owen Roberts. Owen took me for a little walk one day.

I used to like Owen's walks because they were very productive. He said to me, Well, you're getting on well with your preaching now, aren't you? I started to preach, you know, and Spurgeon wasn't in it. I tell you, it was marvelous.

So I thought, You're getting on well with your preaching now, aren't you? I said, Well, you know, I tried to be humble. I said, I'm not doing so badly, really. No, that's right.

He said, You're doing very well. Then he put his arm over my shoulder. I remember it so well.

He said, When are you going to start praying in the prayer meetings? And that was something else again, you know. Strangely, I could stand up and I could preach to the people and enjoy it. But I felt that prayer was something so personal and so intimate I couldn't bear the thought of opening my mouth in public in prayer.

With his arm across my shoulder, he walked with me for about a half a mile, I remember. And during that time, he just explained to me what prayer really meant. And I can thank God tonight for that dear man and what he did to help me.

Because it set the pattern for me and I saw how impossible it was ever to develop a Christian life without prayer. And the very next prayer meeting I began, I started off, I made a hopeless mess of it, I remember. I got all my sentences jumbled up together and I didn't know whether I was talking to the Father or to Jesus or to the Holy Spirit.

It was awful. But I kept on. You know, this was the kind of exhortation I could accept and understand.

And truly, it is a ministry in the body of Christ. And God wants those who can exhort others in this loving, gracious, and compassionate sort of way. There is the gift of sharing.

He that giveth, let him do it with simplicity. Here the word simplicity is haplotes, and it means simple kindness. He who has wealth to distribute must do it with a single eye to God's glory.

This is literally what it means. Not with a double motive, not that others might see what a wonderful person you are because of the amount that you give. It's like a Church of England man that I know of.

He stood one day at the entrance to his church as the people were leaving, a lady of great repute. She came along and seeing him standing there, she walked across with a big offering box, you know, and she put in a golden sovereign. Looking across, she smiled and said, The widow's mite.

Yes, she said, but the widow put in two mites. He wasn't Scottish either. Must have been Welsh.

So she, you know, she blushed a bit and opened her purse again and took out the other sovereign and put that in. All right, she said, the widow's two mites. He said, the widow gave her all.

Everything. She couldn't stand that, so she went off in a huff. The grace of giving.

Let him do it with simplicity, with simple kindness, not with a double motive, not to be seen of people, but as unto the Lord. Because you see, you can never out-give God. You can't do it.

It's impossible. If you give in the interest of the Church of Christ, if you give to help the people of God, if your giving is really what it should be in God's sight, then you will discover that as fast as you are giving out, He is pouring in. This is always God's way.

It's a marvelous thing to be living a hand-to-mouth experience so long as it's your mouth and God's hand. God knows how to give. And there is the gift of leading.

He that ruleth with diligence, *prohistanonos* is the word here, and it means he who takes the rule or the leadership in the Church as a gift of the Holy Spirit, certainly. Let him do it with diligence, *spoudazo*. Let him do it by making haste.

It's a picture word, really. Let's put it this way. He who directs the labors of others must stimulate them by his own enthusiasm for the work.

Controlled enthusiasm is faith on fire. And when God calls men into leadership, I believe He gives them the enthusiasm for the work they need. Otherwise they could never keep going.

They could never do it. True leadership in the Church of Jesus Christ is a gift of the Holy Spirit. And I'm sure we need to pray very much that God would raise up leaders in His world.

There are plenty of followers, but not enough leaders. Leadership always involves responsibility. And I'm conscious of this.

And it used to worry me until one day I realized what responsibility is. What is responsibility? It's my response to His ability. And then it's easy.

So there is the gift of leading. And there is the gift of sympathizing. He that showeth mercy with cheerfulness.

Let me put it as A. S. Way translates it. And I think this is a beautiful picture. It preserves the picture word behind the Greek.

He that showeth mercy with cheerfulness. He who comes with sympathy to sorrow must bring God sunlight in His face. Isn't that lovely? And isn't this a marvelous ministry? You see, in some circumstances the expression of sympathy may demand the showing of the mercy of forgiveness.

How can we do this? This forgiveness of others is linked with the Savior's forgiveness of ourselves. Ephesians 4, 32. And be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Colossians 3, 13. Forbearing one another and forgiving one another. If any man hath a quarrel against any, even as Christ forgave you, so do he.

I was talking this morning at the Christian Fellowship Center on forgiveness and what it means. And how we pray, forgive us our trespasses as we forgive those who trespass against us. And how awful it would

be if sometime God were to take us literally and do what we ask Him to do.

Oh yes, I forgive you, sister, but things can never be the same again, you know. What if God forgave you like that? All right, I'll forgive, but I can never forget. What if God did that to you and to me? As I had one case to deal with in Melbourne in Australia where two sisters had fallen out and one had confessed very humbly with deep repentance that she had been guilty of saying something about this other person's daughter and said, will you please forgive me? Well I said to her, as a Christian, surely you must forgive.

You know what she said? All right, I'll forgive you, but I want a written confession of what you've done so that if at any time in the future anything suspicious occurs, I can wave it in your face. What if God forgave us like that? When it comes to a question of forgiveness and coming with mercy in our hearts to help those who are in sorrow, let us not forget the standard which is set in the Lord's Prayer which we pray with great enthusiasm and I'm sure with great faith too. But if we want God to forgive us, let it be in the way that we forgive others.

And then if we keep this standard before us, we will understand something of this gift of sympathizing and what is involved here. Well, each person has a ministry to fulfill. Each one of us, without exception, has a service to render for God.

And the kind of ministry to be given and the kind of service to be rendered, no one else can do this but you. It is peculiarly, personally, and uniquely your ministry. Think of that.

And therefore how important it is in the sight of God. Now the main thing is, having given yourself to Him unreservedly, to seek and to find His will for you. Because you see, you are always vitally important in the will of God, but you're hopelessly impotent out of the will of God.

May God bless this world. Let us pray. O God, our Father, we are conscious again tonight that the Spirit of God has been in the midst of us and is still here speaking to our hearts and to our minds.

There is so much within the compass of the Word that we have tried to deal with tonight. We know, baffles our understanding. Yet we praise You that faith is not called to understand.

Faith is called to stand upon the teaching of Thy Word. And if we stand, some day we shall understand. Now Lord, whatever has been born of Thy Holy Spirit, rather it may be instilled deeper and ever deeper into our heart and into our consciousness.

Whatever is born of the flesh, blotted out, we ask it for Jesus' sake. Amen.

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