

# Walking Worthy of the Lord: Knowledge of His Will, Strengthened, Fruitful, and Thankful

## Finding Strength and Joy in Colossians 1:9-14

By Anthony Kim

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This morning, I would like for all of you to turn with me in your Bible. We're going to be looking at Colossians chapter 1, beginning with verse 9. This section is Paul's report in his summary fashion of how he prays for the Colossians on a daily basis. What we find as he prays for them is that he would want them to know God's will and that God will give them the power to live out His will. The prayer concludes with his expression of thanksgiving for God's mighty act of deliverance and redemption that God came through time and time again because what He has said, He will complete it. Amen.

I would like for you to look down with me at verse 9 as we start reading this prayer. It reads, "For this cause we also, since the day we heard it, do not cease to pray for you, and desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding." Let's just take the first part where he says, "for this cause." This cause is Paul and Timothy praying for what they have heard. What did they hear about them? Well, some of the things I won't go into all the details, but number one, that they believe in the Lord Jesus Christ as their Savior and Lord. Then it is shown by their experience of their salvation that they show genuine love for God and for His people, that there is this brotherly love amongst this church that's thriving, and there's a heartbeat for the cause of Christ. Next, the hope, a renewed hope of the sense of the glory of God, that something in the future awaits, which is the inheritance that God has given to all believers. Lastly, that all of this is brought forth by the fruit of the Spirit.

He goes on: "Do not cease to pray for you, church." Then he says, "to desire." This is so important that when we are praying, that we would want the sense, I'm speaking from a pastor's perspective, that the desire will come from you, that it will not be forced upon you in any sort of way that this is what you must do, that it would just come from God directly, that the desire will come from Him and Him alone. "What is it, Lord, that you want me to do? Give me that desire." That is what Paul is praying for, that it's not this manufactured approach: "Here, let me give you this and then this and then this and just go about." No, it is that there is individual-by-individual desire that comes from God directly. Many of you have experienced that; you're doing certain ministries that you know God has put in your heart. Amen. That desire came from the Lord. If it

comes from the Lord, He will accomplish it. He will not make you give up. He will help you through all the trials that you're going through because He started it. That's my great desire as a pastor, that you might have this. This is what he prays for in a constant, persistent way. That's what "cease" means: "do not cease to pray." I have a list of prayers that I pray for this church, and I constantly pray for them. I don't just pray for myself. I pray for every one that's a member of this church, to constantly pray, and that it will be persistent, an unwavering commitment to you that I will be praying for you every day. That's what Paul shows us as a man that is healthy. A healthy pastor will pray for his people on a daily basis. That's what I want to commit myself to you, church.

Then the other thing is that he does it in a loving way. This word "without ceasing" is the idea that I love you as God loves you, and I want the best for you from what God wants for you. You see, he's a channel of God's blessing when he's praying. In the mix of praying without ceasing and desiring to see what God wants for you individually, he prays and makes requests. That is the starting point for anything that we're praying. Amen. That we have a desire to pray.

Let's go into what specifically they are. In verse 9, he says, "that ye might be filled with the knowledge of His will." Let's just focus on that: the knowledge of His will. I was just telling you that you would know from Him what His will is for you in your life. In the church of Colosse, there were a lot of false teachers, and they were saying, "Hey, why are you waiting so long? Look, I got something for you that will solve your problem." You'll see that in chapter 2, beginning in verse 4 and verse 8 and 16 to 23. I won't go into it, but the idea was to short-circuit the will of God in your life. How many times have we been drawn away because, "Oh, God took too long," you might say in your heart. In many ways, this is what Paul says: avoid such false teachers who want instant gratification. You see, God is in the business of delayed gratification. If you look at Scripture time and time again, He wants us to wait upon Him. He doesn't want us to go about doing it in the flesh like we used to, right? In our flesh, we want to do it because we were self-centered back then. The only god we had was ourselves. We're no longer of ourselves. Amen. That's the main thrust of this idea that you will know His will, the knowledge of His will. It's not just a feeling. That's the idea that He will give you clarity in your mind and in your heart of what His will is for you.

Then he says that it will be in all wisdom and understanding. Let's just take those words and break that apart. The idea is that these things were once hidden from us. If you look at Matthew 11:25, you can turn there if you like, but this is what the Lord Jesus said to those that were not recipients of His wisdom and His understanding: "Thou hast hid these things from the wise and prudent." The idea again is that it was people who would just try to figure out what is the meaning of life, that you would do it even in a prudent, somewhat wise way, but it all starts with you. That's the idea that Jesus is saying: "No, I see you, you're doing this on your own will, you're not waiting for me." He says, "I'm going to hide those real wisdom, the real spiritual understanding from you." Again, you see that waiting patiently aspect of even Jesus in His words.

More on this, the idea of being filled with this wisdom and understanding. This kind of knowledge is from God first and foremost. It's not just that we would know His nature, which is good, that we would know His majesty, His kingship, which is good, His perfections, yes, and

His works, of course, but it is beyond all of that. You must see in this text is His knowledge of His will. That is the ultimate purpose, that you would know His will, not just at the surface level, as it were, but what He says to you, not what you observe, but what He says to you. That's the idea of being filled with His knowledge. The idea is that it is implied that you have possessed some knowledge from God, some knowledge of God, but now the Apostle prays that you may be deeper and clear and increasing in strength within you. Brethren, we still have a lot more to know of His will as long as we're on this side of the earth. Amen. There is still so much that He has for us and has yet to know more of His knowledge.

Going back to Matthew 11:25 for a moment, because Jesus thanks God the Father in this part of the text that He will give spiritual truths to who? To babes. Babes are infants. What are infants? Well, they're humble, aren't they? They know that they cannot just go about and live their lives. Amen. There's a sense of, "I depend upon someone for my nourishment every day." That's what an infant is. It needs things every day. Do you have that? Every day you're going, "I just need from you, Lord. I will wait upon you. I will read your Word. I will pray, and I will wait upon you for more and more knowledge to be filled in me." That's what Paul is praying for them. A one that is self-proclaimed and thinks he's intelligent, it shows a sign of arrogance, the exact opposite of an infant in his humility. We must recognize the thrust of Jesus when He is speaking about what true wisdom looks like. Of course, "spiritual" means that it is given by the Holy Spirit. Without His presence, the operation in our soul to receive the knowledge is cut off because His divine will, God's divine will, is used by the instrument of the person, the Holy Spirit. He will help us to discern what from the false to the truth. He will help us to understand the carnal and the spiritual and help us discern from the human and the divine. There's a clear contrast in how God operates. He will help us to see clearly what the difference is between the two. There'll be no confusion about it. That's what the Holy Spirit does. He comes with purity and all truth.

Let's go now into verse 10: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." That "ye" is referring to the previous verse, that ye may with all wisdom and all spiritual understanding would lead to what? A changed life to enable you as a Christian to walk in a manner worthy of the Lord, which Paul repeats this in also in Ephesians 4:1 and Thessalonians 2:12. This was very important to Paul when he was speaking to all the churches that he planted. Walking in worthy, what does that mean? Our life is to be worthy of the Lord primarily. We must find worth in Him and Him alone, not in anything else. That's the essence of that word "worthy" to walk in the Lord. What is that? It's our spirit, the Holy Spirit working in us, our very motives. What motivates us to do things, an active outgoing to doing things like ministry to reach out to the lost who once we were, is for our own development to walk in the Lord. It has a singular aim, a singular purpose. What is that? It refers back to the previous verse: the filling of the knowledge of God and His will. The end of all knowledge, in essence, the Apostle would say, is to conduct. Knowledge should hit the point of conduct. We see the theory in verse 9, and then we see the application in verse 10. It's not all theory to Paul. Amen. There's application to our walk. What we know is how we are to live, and there's a direct correlation to it. That's what Christianity is.

Let me just bring out a little bit more nuance to this that you might not know because not all of us here have a Jewish heritage. This word "might walk" actually comes from a Jewish metaphor. It's the idea that you might conduct yourself or behave oneself accordingly. It corresponds to this

Hebrew term called “halak.” What the rabbis would do is they would speak orally. It would not be a text, as it were, but they would speak orally in the tradition, and it would be later written down in the Talmud called the “haka,” and that would guide them in their behavior. It would be passed down from one generation to another in the Jewish tradition. Why did I bring that out? Because Paul was previously a rabbi. He came from the Jewish sect. As Paul, he calls his believers to walk. He uses this word that Jewish people are familiar with, that you would walk not according to oral traditions, of course, but what? In the way that’s fully pleasing, not to your rabbi, but to the Lord Jesus Christ. It’s the same sense, but the ultimate goal, the aim, is to please the Lord Jesus Christ. That is what it means to “unto all pleasing” to Him and to Him alone.

With that, that’s the ultimate purpose, but along the way, you are to also please others; otherwise, we will just be held by our own selves, and there’ll be no church. He understands that. The idea is, yes, the ultimate object of life is conducting ourselves pleasing unto the Lord, but it doesn’t mean that we are not to please others. We must strive in all things to please God, and as we’re doing so, we would please others. You see, that’s the order that God has for us in our walk with the Lord. What do we receive when we please someone? It’s their approval, right? The pleasing the Lord should have the end of, “I’m being approved by God,” and because in 1 Thessalonians 4:1, it says, “being fruitful and increasing.” The idea is that there is an end goal to all of this, that God will be pleased with our steps and that they will be increasing in our walk. There’s a progression to our walk.

Although Christians, we are completely justified, let me just put in there, by initial saving faith—it’s a one-time event—we’re not fully sanctified at all. That’s why he puts this here. This is another way of saying our sanctification is another way of saying to be “walk worthy of the Lord.” We can do this by either pleasing the Lord or displeasing Him each day. There is that part of accountability. He emphasizes, how are you going to please Him? Again, this is to others. He’s saying, look at the text: “being fruitful in every good work.” God doesn’t need our fruit. He’s the one that gives us the life, the everlasting life, to bear fruit for others. That’s another way this text means, as I mentioned, about pleasing others. In order to be fruitful, that must start with life, of course, and then the productiveness of the Christian’s walk is to be consistent on a daily basis. He says, “every good work” in view is that is the fruit of our salvation in the life of a Christian. There is fruit born when you have been saved. He saved you to now live for Him and for His purposes. Just to add a note here, it’s not a prerequisite for entering into a relationship with Christ. There is no prerequisite in a relationship with Christ. This is for believers. Paul references to bearing fruit that it’ll be increasing. Does this not bring to mind in Mark 4:19, where Jesus gives a parable of the sower, and in that, the seed is sown, and it’s brought about by which kind of soil? That’s the one that’s good soil, that’s a believer that’s been humbled and responded to the life-giving work of Christ in our salvation, and then now we can bear the fruit where Jesus says thirtyfold, sixtyfold, and hundredfold.

God’s discipline—so that’s fruit-bearing when we’re pleasing the Lord. But what are times when we displease the Lord? What does God do when we displease the Lord? I think that’s important to get a grasp on. When we displease the Lord, He disciplines us. How does He discipline us? Well, the goal when He disciplines us is that we will be fruitful, that we will be abundant. He wants to bring us back into bearing fruit to pleasing Him. But it’s painful. Being disciplined is painful. If you are a parent and you discipline your child, you can see that they’re in pain. Or if

you are a recipient of that, you know it hurts. It's the same idea. It is going to hurt because you're going astray. The idea is that God wants to providentially exercise His power in your life to recourse you back to His will. That process is what, in John 15:2, is the pruning process. Every believer here has been through the pruning process because we're not perfected yet. We are still being sanctified. That pruning process is part of our sanctification because we will displease God. I just want to acknowledge it to you: yes, it does happen. That's why this text is there for us to give us comfort to know that, yes, I'm displeasing God, but there is an opportunity to change for us, and He gives it out very clearly.

What are some of the things that He prunes us from? Well, if the life is bearing fruit and it's good, then displeasing God is bad works. Yes, there can be bad works. Think of some of the things that you are doing habitually. Are you doing things where you're just being lazy? You don't even want to do anything for God. That's one thing that He's going to chasten you to. What about your attitude? Just a bad attitude: "Man, the world is falling apart. You know what? I'm not going to do anything because, you know what, it's just going to all fall apart." That's a bad attitude for a Christian. What about living an ungodly relationship? God's telling you, "No, you shouldn't go this direction." He says, "No, that's the wrong course," and He stops you from committing to that. It's all for good. All of this is for good. It's for us to wake up. He prevents us from living according to our ways always but to live according to His ways and His plan. He removes things that will hinder our growth. He says, "If you're not growing in this area, I am going to prune you." He allows the pruning process so you can grow later. That takes patience. That takes time, doesn't it? When something is pruned, it doesn't just grow all of a sudden. There's a waiting period to now wait upon Him, and then making more, and He wants to make you a fruitful Christian that will bear good fruit.

Let's go back to the increasing in the knowledge of God because here we heard about it already about the filling in the knowledge of God's will. But here, he talks about increasing in the knowledge of God—not just focusing on His will here, but just knowledge of God, just Him, just focusing on Him and who He is. There's so much more to just know about Him. Amen. We can reach this stage of life where our experience in Him, not only in practice, not only in doing the good works, but while this is going on, there is an increase, not only in your fruit but also in your knowledge of Him, and it's important. That's why Paul prays for this specifically, and this activity is to actually sharpen us, that our ability to know things would be increased by a storing of wisdom because knowledge in and of itself is not just to be used and make us all puffed up. We will see that that's not the goal, but it's the idea that it's stored up for other purposes. You have no idea what the knowledge of God you have that you're being stored up may be used for greater ministry, a greater witness to somebody that is lost in your life. Always know that every increase in the knowledge of God has a specific purpose. It doesn't go to waste with God. Everything is accountable to Him. Knowing that we're given this awesome privilege to know and increase in Him, knowledge of Him, is for our own soul's benefit and, again, for our goodness and our growth in our life. That should be constantly in our minds as we're listening to this prayer of Paul.

Let's continue in verse 11: "Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness." This part of the text, I want us to focus now on His power. Paul now goes from knowledge to His power. We are strengthened with all might,

and it's His might, His power. We have been, in a way, morally bankrupt because of sin. We must start with that. Nothing in us, no strength in us, can remove us from the slavery of sin because it's death. With death, there is no power, is there? But He saved us with this power, and He continues to sanctify us with this power. That's what this part of the text is: there is a continual strength in your life that you did not have. We did not have. Amen. But He gives us His power. What is it for? Look at Romans. This part of the text, it's a very familiar text, it's Romans 5:6. It says this: "For when we were yet without strength," there it is, "in due time, Christ died for the ungodly." We realize we're dead in trespasses and sins. He gave us life with His strength. That strength continues with us in our walk with the Lord. This power counteracts sin in our life. It's not anything of us. It's His power that counteracts all the sin in our life, which ultimately will lead to His defeat in our glorification. That is the end goal. We will be completely removed from sin. Whenever you are seeing strength to counteract sin, that's Christ's strength in you, where you can praise Him and thank Him for His work in you.

We're given strength to overcome sin because, you know what? We've got a lot of enemies once we became believers. Amen. We have a lot of enemies, and they're tough, and they're not going to easily give up on us. We also have a lot of our own weaknesses. We need strength to defeat our enemies. We need strength in our weaknesses. We can get it from the Lord Jesus Christ that comes from Him, and He's the one that ultimately beats all the foes. He's the one that ultimately pulls us away from evil. Amen. Spiritual power is given to us.

Here's an interesting thing, a little background of the Colossians: this is during the Greek-Roman world, and during this time, it's not an unusual time because this is, I believe, still in our time, but people wanted some sort of spiritual power. That's what they were really attracted to. They were people that sought power through connection with various gods; there were many, many gods that they worshipped. Pagan rituals were in all order to protect them from evil, they thought, and to help them also to acquire wealth and influence. Does that not sound like our time today? Where the focus is on building greater and greater wealth, greater and greater influence in the world for what? Attracting yourself, or is it for the Lord? We know as believers, our main attraction is to point people to the Lord Jesus Christ and for His glory. We will use our wealth. We will use our influence to point people to the Lord Jesus Christ.

According to His glorious power, again mentioning that it's not from any of the world's powers that they're trying to obtain, but Paul wants the Colossians to know it's His glorious power. He puts that emphasis, "glorious." It's something unique, only which is given by God. Another way of putting it, another translation puts it, is it's the power of His glory. It's not for our glory. It's for His glory that He's going to endow us with strength, and it's all sourced from Him, and the aim is not going to be for ourselves but it's going to be to live in a worthy manner unto the Lord.

Another aspect of this is, as we see in the text, that it will be "unto all patience and longsuffering with joyfulness." The purpose is that this power will be given to provide strength for the believer to attain this virtue that He wants us to have, which is patience, number one. What is that? That we don't easily give up when hardship comes in our lives because there will be many in the course of our lives. Secondly, it's the idea of the other part, "longsuffering," which is self-control, another way of putting it, that doesn't quickly retaliate against a wrong, which that will happen many times. We will be accused and slandered of all types of wrongs as Christians. He

gives us the ability to have longsuffering. Patience deals with the severity of the affliction, and longsuffering addresses the duration. The former is related to God. God's giving us, doing things in our lives, trials, so that we will be able to even grow into greater understanding of what He wants in our lives. That's between God; that patience is worked out. The longsuffering is towards people. The longsuffering in relation to people is that we would forbear when faced with all types of wrongs. He'll give us that ability to suffer long with people. That's a great witness, isn't it? Your ability to have patience when you're in trials that God is putting in your life. People are going to say to you, "Why don't you just give up? Who's God anyways? I can't see Him." But you know Him, and you know that these trials are going to make you be more perfected in His will. You know that there is a promise, possibly, for that trial that you're experiencing. There is an ultimate purpose to our patience with God. There's an ultimate purpose when we exercise longsuffering with people because it will help us that they will see that it's not our love. It is Christ's love for them. Isn't that what Jesus did when people were flogging Him or they were beating Him, and He didn't even open His mouth? We will not probably obtain to that perfection, but that's the idea: when we are wronged, we don't just lash out from our flesh, but there is this ability to suffer long with people.

Then he puts at the end of that clause, "with joyfulness." Yeah, I recall in James where when we are given temptations, that we will do it with all joy. The idea is we would do both the patient work of God working in us and the work that we're doing with other people, that we will do with all joyfulness, with gladness of heart, that all of this has a purpose. They, the world, may think, "Oh, this has no purpose whatsoever," but you know deep down in your soul that both of those things have a purpose in your life. You can live with joy. "God's doing this in my life. God's allowing this to happen in my life. God is pricking these people in my life so I can witness to them for the Lord Jesus Christ." That is what should be resonating deep within our souls, within our spirit, so that we can suffer long with joy.

During this time, there's a group of people called Stoics. Just a little bit about them is they had the ability to endure. That was one of their characteristics: "Man, these people are able to endure a lot of tough situations." But the thing is that it all stemmed from their own pride and their own insensibility. They were very harsh people. There was a clear distinction right there: "Oh yeah, they can endure, but man, they are insensible. They are just cold people." That's the idea. May that never be called out of us being Stoics, that we are enduring it with joy, with love, and peace towards others. Despite being aware of all the pain that we are going to experience on this side of earth, we are empowered by the Holy Spirit to find joy. Isn't that one of the fruit of the Spirit? Joy. We know for certain that His presence will be with us when we are enduring patience, that His presence will be with us when we are enduring all sorts of longsuffering. Another reason to find joy: He will be with us. He will assure us of victory for whatever we're enduring because the promise of our future and our present is secure.

Now we're going to go on to verse 12: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Here, right off verse 12, marks a true believer that he gives thanks for the patience. He gives thanks to the longsuffering. He gives thanks to the Father. It confirms we are dependent creatures. We are dependent on God the Father. We are dependent on His Son and His Holy Spirit in our lives. We are to be marked with thankfulness. Then it says, "which hath made us meet." This word "meet" means to equip one

with adequate power that is appropriate for a particular purpose or situation and is ultimately aligned to God's will in our lives. We are equipped, another way of saying qualified. We are qualified to meet these situations that we're involved in. If it comes from God, He will help us to complete it. Amen.

The next thing is that this word "to be partakers" is the idea that we're assigned a certain portion in our lives. Each one of us are partakers in different ways. We can see in varying areas in our lives how God is assigning a part in our lives, a certain portion to experience in this life. That's from God. You give thanks. Give thanks. He's the one that's giving you that portion to partake in what? Of His inheritance. That's what it says in the passage: "inheritance." Another way of putting it, another illustration that was really put well, was the idea that if you look at competence in any profession, let's just take two types of examples: a man that's qualified to be a practitioner, doctor, or an attorney for the law. You have to be qualified to be a doctor. You have to be qualified to be an attorney. It's the same sense, that word "partaker," that you are qualified to receive His inheritance. You are qualified to receive this portion in your life. The Colossians recognized that they were fit, and they were going to be properly fit to participate in God's kingdom work. All of us are assigned a specific role, specific responsibility, and we're all qualified. As soon as we became believers, God had something for us individually to fulfill for His will and His purpose.

Our trajectory has changed from our selfish will to His will. We are to know more about this and not to be bothered by the cares of this world because, you know, that's one of the hindrances in our qualification: that we worry. We worry, "Am I qualified for this? Am I qualified to do that?" That's one of our weaknesses: not to worry. Paul in Philippians says right to not be anxious for anything. The idea is we shouldn't be anxious or worried when it comes to the things that God has given us. We're not going to be perfect at it, but just to let you know, those are some of the things that stumble us often: our worrying about in this life for our lot. The other thing is, the tough parts of our lives is the joy. When you worry, joy tends to be sucked up. You ever notice that? That's another big part. It's not only for what you do in your life, but even just the way your heart's set: is your joy being sapped? Go back and see, are you worrying about these things, or are you just certain and confident what God has given you is enough for you to handle? He will always give what we can handle.

Continuing on in the text, it says that we are "saints in light." This is a remarkable passage as well. We must look at the past: Paul, in this language, would normally be reserved for the Jewish people under the Old Covenant, and now it's applied to the Gentiles under the New Covenant, and that's where we are as a New Testament church and on this side of the covenant. Now we have equal access to God the Father, and we are now heirs to the inheritance, such as to His promised people in the Old Testament. We have been grafted in, as it were, another way that another passage puts it. He has given us this title "saints" as Gentiles' church, which is another way of putting it, "holy ones" or "consecrated people." We are set aside for His task, for His work, and it was brought about by the redemption that we have obtained through His Son, Jesus Christ.

It's God the Father who helps us to live this life as new creatures in the Lord. He sets up our inheritance. He gives us the right to the inheritance. He gives us the ability to be ready at all



times and to be willing to do it with joy, whatever thing that He's asking us to be patient on or longsuffering at. Only God is the source of all holiness, all goodness, all power that is given to us, and He is willing and able to do it, and He is wanting us, the Father, teaching us what we don't know, teaching us when we need to be corrected, comforting us and strengthening us when we're in trouble. He's always there in all situations. That's the idea of "light." It's security. It's protection. It's purity. Those are the connotations of this word "light."

I will wrap up with verse 13 and 14 combined. If you would please read along with me: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins." He helps us to remember where we came from, that He delivered us from the power of darkness. He delivered us out of the bondage, the tyranny of Satan, which is darkness, and hath translated us. Another way of putting it, "translated us," is that He removed us from one place and brought us into another. We're no longer in two places. We're in just one place. That's the way of putting it. It is in the kingdom of His dear Son. We see this in 1 Peter chapter 2. Here, Paul repeats the kind of same vein of who we are in the Lord Jesus Christ, that He has done this in us. He has delivered us. It's the idea of, again, an Old Testament reference of the Jewish people being delivered out of Egypt. It was God that did it. He did the miracle work, parting the sea. He did all of that, and He provided all of their needs as well in their walk. Right? They were being fed on a daily basis. We are as well, in many ways, provided by the Lord.

In whom we have redemption through His blood, even the forgiveness of sins. Another reminder that we are bought with a price, that we had to be ransomed out. We couldn't take ourselves out of slavery. Somebody had to pay the price, and we couldn't pay it. Jesus paid it all on the cross with His own blood. That's how we were redeemed from darkness unto light, into His dear Son. This is the work of God again. It was His blood. It was true payment. Someone had to die, and He came in front of us, and He paid it for us, the wrath that we deserved, the judgment for our sins that we deserved. He gave us mercy through His blood. We are offered forgiveness of sins. Let us always remember that we are offered forgiveness of sins because that is a great and most important part of our salvation work, and He continues to do this work of working out our sins in our sanctification walk as well. It was done, a one-time event, settled in heaven, and we are to now see it performed as we walk worthy unto the Lord.

May that promise etch deeper and deeper into your knowledge of Him and give you more joy as you're going through this life through all the patience and longsuffering. As you do so, God is glorified, and Christ is exalted. I pray that those that are here that don't know Jesus, that have not experienced all this life-giving work that is due to us as believers, I pray that you would experience the same hope of salvation, this new life that we have in the Lord Jesus Christ. It starts with knowing Jesus Christ and what He has done for you. It starts with Him. He has paid for your sins with His blood. All of it paid in full. He has redeemed you from the marketplace of sin. Do you sense that in your life right now? Is God calling you to that? Well, if you want, you can speak with me at the end. We'll spend some time in my office. We'll talk about it. I'll talk about what's going on in your life, and I will pray for you. I will pray for you. You can counsel with me. If you are a believer here, you can also speak with me. I will be here as well for you. I'm available. I want to continue to pray for you, and may God continue to bless you where you are, where God has called you to, and may He be glorified in our church. Amen.

Let's pray. Father, thank You so much for this time. I thank You that we have Your precious truths revealed in Your Word. Lord, it's so clear. I pray, Father, that God, all these things will be just more and more clear in our lives, and that we would sense these things in our lives more and more, which Paul in his writings has shown us how he has prayed for the church in Colosse. I pray that I would pray the same way, Lord, to this church, Calvary Road Baptist Church. Father, I pray that You would bless the prayers and that You will answer, Father, in Your timing because Your timing is always perfect. Help us, Lord, to depend upon You, to trust in You, and that we would follow what You have for us in our lives. We'll thank You for all these things in Jesus' name. Amen.