

Prayer for a Teachable Spirit

Anthony Kim

Before I start this message, I want to share just kind of open my life to you. When it comes to my personal devotion time and you might have experienced this yourself, but when I'm in the presence of the Lord and I have the word of God before me and my heart has been prepared to pray as I'm reading scripture, there are many things that are happening. It's not just something mechanically done by no means when the spirit is operating upon a believer's heart. And it is this a heart of worship cannot be manufactured. Meaning that you can be reading portions of scripture and you can be rejoicing and suddenly you're weeping in the same moment. And another instance you are worshipping the Lord in all praise songs and spiritual songs and then you're weeping again. And then you are in a place where you feel anchored and then you are off your anchor as it were. But not really. What I'm trying to get at is when you are experiencing God's presence, you're dealing with the spiritual world before you. We know that. But how many times do we open up scripture in our times of devotion and realize all the things that are happening in the spiritual realm around you? That it's not just you, but there are cosmic beings from good to evil that are trying to either compel you into the Lord's presence or trying to pull you away from the Lord's presence. This is what happens in a real devotion with the Lord.

And so with that said, I want you to open to Psalm 119:33. And we're going to look at verses 33-40. And in this section, we're going to see what it looks like to have an intimate relationship with the Lord in his word and in prayer and what goes on in that time of reading his word and in your prayer life. Each verse that we're going to examine tonight is a heartfelt plea demonstrating that we are completely dependent on the Lord and his word. Completely dependent on him and his word. So, out of respect for God's word, would you please stand? Please follow along in your Bible and read silently as I read from it aloud. Verse 33, Psalm 119. Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding, and I shall keep thy law. Yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments, for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity, and quicken thou me in thy way. Establish thy word unto thy servant who is devoted to thy fear. Turn away my reproach which I fear, for thy judgments are good. Behold, I have longed after thy precepts. Quicken me in thy righteousness. This is God's word. You may be seated.

Verse 33 in the opening stanza, he starts off with teach me and then he goes into a prayer. Oh Lord. Every time you see this phrase of Oh Lord, he is praying. And he's praying for the way of thy statutes that would keep him until the end. Not halfway through. Not 75%. No, all the way to the end. That is the desire of the psalmist and that is of every believer here that is in Christ this evening. He wants us to be directly before the Lord for asking him for instructions. That is the idea of teach me, oh Lord. He wants instructions and he wants the instructions from directly from the Lord. He realized that he doesn't just need it halfway through. He wants him to teach him all the way until the end. And he realizes in order to remain faithful that must be the case throughout the entirety of his life. In Hebrew the word for teach used here is to point out or indicate coming from the root word in the Hebrew yah which means to show direction. And we see that in the text where he says the way not a way the way. And so furthermore we see in this verse begins the Hebrew letter hey which is the stanza we are reading from tonight. The ancient pictograph of this word hey is a window. Imagine with you if you will a window before you. What does a window do? It allows light to flood in to the room. So the word of God allows God's light to shine directly into our hearts because therein lies darkness, doesn't it? And if it wasn't for the word of God to illuminate the darkness of our hearts, we would never know how dark it really is. You see according to the Bible where represents the heart of the man or the woman is where we think where we feel and where we form our intentions. It's all within the word heart. And so God reveals his word through our thinking capacity our feelings our forms and our intentions of what we are wanting to do. So the psalmist is asking for specifically direction because he sees many paths leading down to death. He doesn't want to start off on this walk without first recognizing there are multiple paths. And so he's asking teach me Lord which of the paths the path it is I'm supposed to go down. Because he knows that there's only one path with the word the way that leads to life. And he wants the Lord to point out the right way to him at the very onset of his prayers. And this is not mere head knowledge. Like I said, it's all-encompassing our thinking capacity, our feeling and our intentions. And so it is him that wants to walk in obedience. Not just his first step, but all his steps throughout his entire life.

Let me just illustrate this by an experienced tracker. A tracker is a person who is following after someone else's trail. The tracker has been trained to have an eye that watches every tiny deviation in the person's footsteps ahead of him. And so when the psalmist cries teach me, he is asking the Holy Spirit to point his finger at the trail ahead of him and showing him this is the path to follow. For us, it is the Holy Spirit. And this plea of humility echoes the invitation from the Lord Jesus to everyone to learn from him. We see this highlighted in the text from Matthew 11:29. He says, Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest unto your souls. You see, that's what ultimately we want at the end. That we have rest. That we're not

going towards a path of destruction, but rather of rest, meaning peace. And so, demonstrating a clear connection between the psalmist deep desire for the Lord's instructions, he is actually here also calling for discipleship. After all, discipleship is a learner. And a learner is to be taught and to be taught primarily as a disciple of Christ from the words of Christ. So learning to know God's statutes, statutes simply means how to live never ceases as long as we live. As long as you have breath in your lungs, you are to have a teachable spirit. We can never reach a point where we say we can stop learning because we know everything that will lead to a fall. It's like saying I want to stop being a disciple of Christ. It would be a foolish thing to say that. But that's what it means. You see, this requires humility. Humility requires again that ability to say, I don't know even the direction of where I'm supposed to go. You see, we don't know clearly the spiritual life that we're living. We don't know what kind of obstacles are being put in our lives spiritually. We cannot see them and so we need God's Holy Spirit to instruct us and navigate our hearts, our whole being to go in the right direction. Our problem is often that we are so convinced of our rightness that we can no longer be corrected by the Lord, which is a very dangerous place to be. And furthermore, it's dangerous when another brother and sister in Christ, a sincere brother and sister in Christ that corrects you that you no longer want to receive that correction. And so this word, he cries out, Teach me. Help me to keep on growing.

And so he goes right into verse 34. We look at this is that he says, Give me understanding and I shall keep thy law. Yea, I shall observe it with my whole heart. Here the psalmist moves from asking for outward direction and now he is going inward. He's going, I need to comprehend this at the heart level. And so he prays, give me understanding. This is a request for spiritual discernment that enables a believer to pass earthly ration and rather grasp God's ultimate viewpoint. See, we need to see it from his perspective all the time to get on the right path. He is not content with just a head knowledge to follow a bunch of rules. He knows that without true spiritual understanding, we cannot comprehend what God truly requires of us. Think of the Berean believers in Acts 17:11. These were of noble sort. And noble simply means that they wanted spiritual maturity. They wanted to grow in their discipleship. And he says in Acts 17:11 or rather the word of God says this in that they received the word with all readiness of mind meaning they wanted to be taught and then they searched the scriptures daily not weekly daily whether those things were. The context of this verse is to see if what Paul is saying is true and believing that the Bible was ultimate standard of truth to discern from truth and error. And so if you're not reading the word of God daily, you cannot be able to have that kind of discernment. And so they were prepared in humility to as it were open the windows as the word of God into their hearts and they were taught the scriptures daily and they understood truth from error and that's why Paul directly said these are the kind of people that we ought to model because we don't want to rely on our own preconceived notions we want to trust in the

infallible word of God and what he has displayed as what is true truly truth and error. See true spiritual understanding is not a matter of possessing a high intellectual understanding of scripture but having a renewed willing heart as you see in the psalmist and how he wants to understand truth. He wants it to be applicable if you could see it as the word heart. It's the idea that I want to apply this in my life. I want to understand it to the practical level here. And we know the Lord Jesus said in John 7:17, If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself. This text is imperative to this passage because the Lord Jesus explains to a crowd, to anyone willing to obey God's will to recognize that his teachings, the Lord's teachings, his doctrine comes directly from God rather than from his human authority. So everything is to be pointed back to God's word and his authority. See, the outer senses must first see the way. We see that in verse 33. But that's not enough. It's not enough just to see the way, but we have to also in our hearts must understand. And finally, the heart must guard wholeheartedly. Look at the text where it says there in verse 34. He says, I shall observe it with my whole heart. That word observe literally means guard or to be like a watchman to guard your own heart because if you don't the human heart is naturally inclined towards earthly and sinful pursuits meaning that the Lord's immediate intervention must also be sought to counteract this tendency. It's not enough to just know the right things but also to know the wrong things. And so he points us to observe our hearts and what are our inclinations and that we must always above everything else go back to his instructions in how to live.

And then if you look at verse 35 he says make me to go in the path of thy commandments for therein do I delight. The focus shifts directly to our physical walk. He's got it understood. Now he wants to practically live this out. In the Hebrew word that means the word make me to go comes from this meaning to walk in a specified way with his feet. A specified way with his feet. So there's a shift here in the language. Here we see in verse 35 he uses a word which never denotes an open wide road but always refers to a narrow footpath. See when our feet actually tread the way of truth we find it is a narrow path. The Lord Jesus taught in connection to the same theme found in Matthew 7:13 and 14. He said, Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Here the Lord Jesus is warning that the broad way, and what is that broad way? Following the cultural norms, following your own self-reliance which leads to sin. It is the easy way to walk. It is easy but the end is destruction which is spiritual death and separation from God. Whereas the narrow path requires personal surrender to God through the Lord Jesus Christ. And life according to the psalmist is delight in the Lord Jesus Christ. He is the one that brings us genuine joy. We have words like joy in the Lord and the spiritual light that he gives us. You see, and to all believers in Christ who truly trust in him like the psalmist

would understand this. It is delight to walk down the narrow path. You don't have all these options. Oftentimes options is what brings anxiety, doesn't it? It brings a lot of worry to the soul. And so it's good to know that I'm making this singular focused looking at the Lord Jesus Christ and just following what he says when it comes to life. And that's what the psalmist cries out. The psalmist is asking for God's active power. Active power, meaning continual power, not from himself, but from him, to make him literally walk. In the words of the Apostle Paul, Philippians 2:13, For it is God which worketh in you, both to will and to do of his good pleasure. God does not demand this kind of cold, rigid discipline from us. No, he desires a joyful obedience which is born out of his love. For God is love. He wants us to have joy in the path that he has laid out for us. You see, true delight and eternal life which can be lived as soon as you have trust in the Lord Jesus Christ as your personal savior and lord are found exclusively in walking this narrow path. When we do something with genuine pleasure, we love to do it. And walking this footpath with Christ ensures that our path grows brighter, meaning living more according to God's will and continually growing in the Lord until the moment of death or return to the Lord Jesus Christ. You see the path that he has laid out for us to lead in completely away from the dangers of the destructive life of following the cultural norms trusting in your own strength and living a sinful life. That's a good thing not to live that way. It should bring you delight as a believer in Christ. You're no longer self-directed in your living, but you are directed by Christ himself. Proverbs 4:18 says this, The path of the just is as the shining light that shineth more and more unto the perfect day. That's talking about our perfect salvation. When we're glorified, that's when perfect salvation will occur. And so, we're looking forward to that day. And it gets brighter and brighter because we're closer to the end than the beginning.

And so if you look down at verse 36, then he says, Incline my heart unto thy testimonies and not to covetousness. The psalmist turns completely more deeper inward. And he's saying and he's acknowledging that the dangerous inclinations of the human heart is where he needs help. The heart is deceitful above all things. Who can know it but the Lord? He recognizes that even believers face a constant earthly tendency to tilt toward self-serving motives and dishonest gain which we see in that word covetousness. You see our hearts desire material wealth, the material things of fame and wanting a name for ourselves. And so he asks the Lord to actively bend or slope his heart toward his testimonies. Not to make himself of a reputation, not his testimonies. No, he wants to share his God's testimonies. That's at the heart of every believer in Christ. We want to glorify him, not us. So he actively asked, Continue bend my will. Continually mold my heart after the heart of yours. And so Romans 12:2 says this, Be not conformed to this world, which means literally stop adopting the pattern of this world, but be transformed by the renewing of your mind. And only that can be done by the Holy Spirit and the word of God. And then he says in that verse two of Romans 12 that he may prove or discern

what is that good and acceptable and perfect will of God that connects with this verse here. He wants to make God's testimony known because his will is perfect. He is susceptible. He is all good. But let me just illustrate a few people in the Bible where they missed the mark here. Think of Lot's wife who looked back because her heart was still tied to the wealth of Sodom. Think of Ananias and Sapphira in the early church who were overcome by the dangerous lust of honor, prestige, and praise from man. The Lord Jesus warned us in the parable of the sower in Matthew 13:22 that the care of this world, the deceitfulness of riches is like weeds choking out the seed of the word. That word choke literally means to suffocate. And what is it that's being suffocated? Spiritual life in the word of God. Weeds can have incredibly deep roots. If you let it continue, this is what happens. They can grow up to half a meter to a full meter deep, twisting tightly between the underground rocks. Because of these deep roots, they grow at lightning speed and are almost impossible to completely tear out. I can imagine the Lord Jesus pointing at a specific weed in Israel because there are a lot of them in Israel. And that is exactly how the word being choked, suffocated by the love of riches and worldly advantage can be to our spiritual life. And it's just right before bearing fruit. It's right before bearing fruit when Jesus talks about the good soil. So we got to be very careful with choking out spiritual life by focusing on the riches and the world conformity. And so it is not enough for our eyes to see our minds to understand or even our feet to walk. We have gone through all of that. But if our hearts are not inclined to love the path, it means nothing. So here's a thought to think about. If you're not finding joy in the Lord, if you're not finding love in Christ, that's a dangerous place to be. It is a dangerous place to be because then you will go and find it somewhere else. That's why the Lord Jesus says this is extremely important. Don't allow your heart to be inclined to these things of the world. To be without love is to be completely empty. Another way of putting it, we must actively put the workings of our flesh to death. As Paul admonishes in Colossians 3:5, he literally says, Mortify, put to death, therefore your members which are upon the earth. And he names them out. The specific sins of fornication, uncleanness, inordinate or excessive affections, evil concupiscence, which means wrong sexual desires and covetousness. And he says all of this is idolatry. Is any of this going on in your life? Call it what it is. It is idolatry. Because these things you can again see and you can manipulate. Never treat the things of God that you can manipulate. We must be constantly inclined of our hearts mean bent by God. When we pray for God to tilt our hearts towards him, what do we do then? By the same response, we are saying no to the world. The cross before me, the world behind me. No turning back. No turning back.

Verse 37. Turn away mine eyes. There it is. Turn mine eyes from beholding vanity and quicken thou me in thy way. Having prayed for his heart, the psalmist now begs God to guard his eyes from specifically vanity, which represents anything that is of empty and a void and can be also deceptive and will ultimately lead to spiritual worthlessness. You see

this area of vanity, especially here. When I came to this text, there was like red flags. We live in so much vanity today and it's just increasingly getting worse and it's getting easily more accepted even amongst Christians. This is a very if I can say it's like a stealth killer. It's very deceptive. It comes in your blind spots. And so the psalmist recognizes he has blind spots in this area. So do we. Understand that this is a weakness and to suffocate again that living joyful loving life in the Lord that we have in Christ. And so the literal Hebrew plea here is make mine eyes to pass from seeing the vanity. Let me just pass. Let me not look at it. Not a second look, not a third look. Just let me just pass. Do you have that plea in your own heart this evening? Because it perfectly mirrors our Lord's prayer. Lead us not into temptation. Lead us not into temptation. Let me just pass this over. This is an incredibly urgent prayer here in the text. For as believers in Christ today, we live in an age dominated by wave after wave of visual stimuli via all sorts of smart devices. Interesting. Everything has to become smart. Why do they use that word smart? I don't understand. All to get our eyes to fixate on the things of this world. Everything. The smart device for everything. Often we encounter this useless living completely unintentionally. But let me just be serious for a moment. They can not only just be things of that what I just shared, but unclean things and useless pictures that are being constantly poured into your own device by ads and through your social feeds if you have them. Here, note this. This is what one person told me. First glance may be an accident, but the second look now dangerously leads to fixation and sin. The second look is a conscious choice of the heart. As a reminder, when I became the senior pastor of this church, I wanted to immediately get off of the communication to social media. And I'm saying that that's, you know, a hard set rule. Your life is going to be completely changed. But I wanted to make that as a priority for myself. I try not to stay on social media unless somebody messages me and they want to speak to me and there's a communication a real communication with a real person. But what I did was I wanted to get ourselves off of the social media platforms where we communicate to a church app so that we can look at it without getting an ad popped up every so often or having something that is unclean that we shouldn't be looking at but that our community at least we're trying to show that this is an important part of how we are to communicate. It's not to have bunch of filters, but to live a life where we want to live holy lives. And sometimes we got to take radical steps. And I want to do that for our church. Because if you look at two contrasting biblical examples, I gave you some bad examples. Look at what Job did. Job made a strict covenant with his own eyes not to gaze lustfully upon a young woman. And that word of strict covenant, it's if you ever seen horses, they have flaps so that they don't go and do wild things. That's what he literally says like put blinders on me. So I won't look to the left or to my right, but I just look to you. But there are two examples that went the wrong way. We got King David on the other hand who didn't take the warning. He refused to turn his eyes away. It wasn't just a first glance by accident. No, it was that second look. And unfortunately then he committed sin. What about Demas? Paul chose him as a close associate. We see this in

the New Testament. He stands as a warning sign that he entirely forsook the ministry that God had gave to him because he loved this present world. He loved this present world. It literally says that in the text. So that's a danger for us as ministry leaders that we don't get so sidetracked that we start thinking about getting impressed by the world, but that we find our joy again and our love in the Lord. That's going to protect you from a lot of dangerous situations. So I ask you, what are your priorities? Like I said this morning, where's your ordering of your loves? Because in Philippians 3:8, Paul considered all the privileges of this earthly life as mere garbage compared to the excellency of knowing Christ Jesus. Is that you right now? You find everything excellent in the Lord Jesus Christ. That means everything well. I love that song. It is well with your soul. All throughout that song is about Christ. See, true revival requires an active turning away from meaningless visual pursuits so that we can be quickened and re-energized by the Holy Spirit to live in the lifegiving way that he has originally designed us to be like. Lord Jesus stated in Matthew 6:22, If your eye is single and clear, your whole body will be full of light. So your eyes are important to the Lord.

So then we go into Psalm 119:38. He says, Stablish thy word unto thy servant who is devoted to thy fear. The psalmist now asks for the fulfillment and confirmation of God's promises of his life. Spurgeon points out here in the text to connect this with the rest of the text is saying that he says that this verse is rendered as hold up thy word before thy servant. In other words, he is praying in this moment and he's asking, Lord, hold up your word to mine eyes, to my mind, to my steps, to my heart, and let everything else pass away unseen. But let your word stand as an immovable anchor before my entire being. He wants to settle it in his whole heart where his anchor is not in this world but in the Lord. Clearly we see the connection in reading the word and praying the word here. This lines up perfectly with Jesus's teaching in Matthew 7:24. Those who hear his word and act upon them, they are like a wise man who builds his house upon a solid and immovable rock. When God establishes his word in our lives, it creates a holy reverence. You see that word thy fear and awed respect for who God is. Walking in this holy fear purifies our inner motives and sustains us to have faithful devotion to the Lord which ensures us to stand secure regardless of what is happening on the external. So he goes and shares his heart. Lord, I need I want a kind of respect for you, kind of holy fear so that when it comes to the fear of this world, I won't get detached from your holy fear. You see, fear is a great motivation to take action, doesn't it? And so he realized that fear is part of that and acting upon our steps whether it's into our minds or to our hearts or to our steps it must all be anchored in this holy fear. And then out of this fear in verse 39 he says turn away my reproach which I fear. Now he's directing his fear for thy judgments are good. The psalmist vulnerably admits that he dreads shame, disgrace, and reproach or disapproval of worldly people who mock him for being a believer. You know, that's all of us, isn't it? Nobody wants to be shamed. Nobody wants to be disgraced. Nobody wants to

be disapproved. But you know what? If you fall into that trap, I'm going to show you the danger what that does and why the psalmist puts this as a prayer. You see, the proud had treated God's judgments with utter contempt, bringing reproach, disapproval upon themselves. And so, the psalmist, however, wants to stand firmly on the truth that God's judgments are good. And he wants this to be known in his life. In other words, don't twist God's word. You don't have to because the temptation is if you fall into disgrace and shame, your temptation is, Oh, maybe I can just change this word so that they can approve it. Or the worst yet is to rob the power of the cross. 1 Corinthians 1:17, the Apostle Paul emphasizing that the proclamation of Christ is the primary way for salvation. He says this, For Christ sent me not to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect. I don't think any of us wants to diminish the power of the cross. So we want to be very careful of trying to use wise words but just to be straightforward and the word of God is straightforward. Just preach the word just preach the text and let them deal with God. Don't put yourself in that situation. Don't take it personally.

Then verse 40, the last part of this stanza, he says, Behold, I have longed after thy precepts. Quicken me in thy righteousness. This is the climax of this stanza. The verse starts with the word behold, which in the Hebrew word ties to the stanza Hey, meaning see. See, while most people only long for God's blessings, meaning just left to I just want to receive gifts from God. But the truly righteous, the one the psalmist and every true mature Christian in this room right now intensely longs for beyond the blessings. Longs for God's precepts, longs for his instructions, longs for continual guidance in his or her life. That is the best place to be. And that's what your heart should constantly long for. Lord, I just want to hear clearly your instructions. It's the most important thing. The gifts won't last. They're temporal, but your instructions will help me to live this life all the way to the end. Like he says in the beginning of the verse, unto the end. Those instructions are for the end. And so he cries out, Quicken me. Quicken me. I love this expression because if you're not quickened, you will revert to your own self. So he says, Quicken me to you and your instructions. Let me not fall back to my default, to my reliance. Quicken me by your spirit for the believer. Give me more in a sense. Give me more spiritual life. Give me more maturity in the Lord. Help me to have more fear of you and less fear of this world. More of treasuring what you have for me in heaven than treasuring the things of this world. Help me to love you more than love this world. This is what he's saying in a sense. Quicken me. Quicken me in this moment. Give me more spiritual life. Give me more power to overcome this world because the flesh and the devil will constantly also attack. He asked for this revival for his own soul, not as a personal reward, but for God's judgment, for his goodness. That's what he ends with in God's righteousness. You see that? Quickening and thy righteousness. True spiritual revival then is entirely trusting in God's righteousness. God's righteousness means he always acts in accordance with his

holy standard and his promises. See, he turns and shifts. Lord, you are perfectly righteous. Lord, you perfectly do what you say. You perfectly keep to your promise. In other words, and ultimately this righteousness was perfectly fulfilled when the Lord Jesus Christ met all the holy requirements by his divine justice on the cross. 2 Corinthians 5:21 says this, For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. When we thirst for his precepts, his instructions, he opens the windows of heaven and revives our souls. And so when we have this kind of focus, brothers and sisters in Christ, it changes the whole direction and how you think and how you feel and how your priorities are and your loves and how you walk this course that we call life. Your eyes, your mind, your feet, your heart is all oriented to his will. And so I call to everyone here that calls himself a Christian, let's leave this place tonight resolved to interact more in the word of God and in prayer like this, like the psalmist. This book is the living word. There is no other book like this. There's no other book called holy. This book is directly connected to this holy book connects our souls to the living God. So throw yourself down in your prayer life. Be taught more of God than where you are now. Open your Bibles more frequently like the Berean believers daily. And yea, even like the psalmist to meditate day and night. Make a covenant with your own eyes. Ask the Lord to do that for you and to give you the ability to not look at your devices other than for communication to have a covenant with your own eyes. Close your eyes to the things of this world more. Spend more times opening your eyes to the word more. Take these eight verses. Don't read it verbatim, but make it a prayer in your life. Use it as a model. Use it as a model. Asking God to open the windows of your heart even wider with his light to shed more upon your heart to clear away the worldly distractions. He will show you clearly in his word and he will revive you as well. He will revive that joy that maybe you once had in your life. That love that you had that one time when hours can go by and nothing will pull your mind distractions of this world. You can have that time again. Don't lose hope. That's what the psalmist gives for us. To be revived again, but to be perfectly righteous, not by our own, but by Christ. Christ will give you this ability. He has given it to you. Now live it. Just live it according to his word. Amen.

Let us pray. Oh, Father, it is a burden for me as a pastor to constantly show your people how good you are, how loving you are, how much delight is in you. Father, I pray that whatever distractions that's pulling them to these holy desires that you would work in each one of our hearts tonight. Work in a way, Father, that more of our attention will be on you and your word that our prayers will grow deeper like this psalmist.

That we're not just give up just to have a head knowledge, not just to have a heart knowledge, not just walking the path one step, two steps, three steps, and falling back four steps, but a continual step by step direction according to your word until the very end. Lord, we know as Christians, we can never turn fully 180 back, but we can get sidetracked. We can lose where the path was. And so, I pray for my brothers and sisters in

Christ that you would point them back at all these places, Lord. Their heart, their mind, their soul, their spirit, their strength, their loves, all of it. Lord, may they be entirely directed to what you have for them that you will give them the strength like it says in your word that it is your will and good pleasure to work out these things in our lives. Father blessed to that end that we become more like Bereans that we can see in the book of Acts so that we can be a greater witness to the lost and dying world because we know when we are right with you Lord we will have a greater burden for the lost to be saved. We'll have a greater burden for not only our spiritual growth in the Lord but other brothers and sisters spiritual growth in the Lord in discipleship. Thank you for those that come on Wednesday evenings.

Pray for them for their continual growth and their discipleship. But I also pray for the lost that are amongst us, Lord, or they're hearing me later on. Lord, I pray that you would work in their hearts that they would be opened to understanding that, Father, the reason why they live an empty life of meaninglessness is because they're constantly consumed by the vanities of this world. I pray that they would not be satisfied living this way. That you would convince them by your Holy Spirit to repent, to turn from their reliance and to trust in this world instead to wholly trust in you by trusting in the Lord Jesus Christ for salvation. Point them to the cross, Lord. And I pray that they will find, Father, everything that you have for them all at the point of the cross. That their life is no longer their own, but that they now have eternal life with the creator of this world and can know that their life is totally secure, that they are loved and they will never be left or forsaken and that they would always be living in truth and they will be living for you forever and ever. God, please work in their heart in this way. And we'll thank you for all the blessings that you give to us here and now in Jesus precious name. Amen.