

1Corinthians 18-06-24b

We return to our chapter now, 1st Corinthians chapter 10, moreover brethren, I do not want you to be agnostic, agnoeo, agnoe, gnosis being knowledge, a, the alpha privative, lacking knowledge. Not that they don't know it, but they aren't thinking of it in a practical and meaningful way. So he reminds them of a story they know well, so that Paul is able to go directly to using it as an illustration in a metaphorical sense.

All our fathers were under the cloud, all passed through the sea. It's important to note the word all because he's going to revert to using some down in verse 5. With most of them, not all. Doesn't say with all of them God was not well pleased, but while they all have a common experience in one sense, the outcome is not the same for all, in the same way that all run in a race, but not all receive the prize.

Right? So he's hooking back to chapter 9. We're now in verse 2. All were baptized into Moses in the cloud and in the sea. Now, this verse needs a close look. Baptized into Moses in the cloud and in the sea.

Let's just step back for a moment and think. We know that Paul is using this as a means of talking about the present situation for the Corinthians. Yes? He's going to say, look at this situation back here.

Here are similarities that apply to you here. All of the Israelites were baptized into Moses. All of you Corinthians were baptized into what? Into what? Into Christ, right? Do you not know that as many of you were baptized were baptized into his body? You have been entered into union with Christ.

You are body of Christ. You are united with fellow believers by baptism. So let's just set those two side by side, shall we? Israelites baptized into, Corinthians baptized into.

Baptized into what over here for the Israelites? Moshe Baptized into who over here? Yeshua. So in the analogy, that's why he says baptized into Moses. What does baptism into Moses represent? He is the leader.

He is the conduit. He is the bridge between God and them. He's the one that goes to Sinai and gets the word.

He is the one whose face glows with divine glory, right? How many ways does Moses anticipate and reflect, if I can use that word, the Lord Jesus? They were baptized into Moses and notice how baptized is used here. It's not some literal entering into. It's not everybody come up and touch Moses.

Everybody come and Moses is going to wave his hand over your head or Moses is going to sprinkle you with water from the Red Sea. Right? So, hold that thought now. We've said Moses

being baptized into has the the analog, the corresponding.

And see I should do this backward for you all because and I can think in Hebrew. So here's the Israelites on my right hand as you look at me and here later in time are the Corinthians in general and Christians in particular in the church age on my left hand. Baptized into Moses, baptized into Christ, right? That's what you're in.

Now, are you baptized into the Holy Spirit? Are you baptized into God the Father? No, you're baptized into the Lord Jesus Christ. Over here, the Israelites in this experience of deliverance. Now, how were they baptized into Moses? They were obedient when Moses said, what I'm pointing to here is the way, the truth, and the life.

You're not going to enter except by me. How did Moses get this thing done? It's by the hand of Moses, right? We read that in Numbers. They got up and they moved and all the rest of it.

Moses is in charge. Moses is the leader. Moses is the head.

The law is going to be named after him. The law of Moses is really the law of God, but it's through Moses and it bears his name. So the church is connected to God, but it's the Lord's body.

It's the body of Christ, right? So that close association with the name. And you have it in another place where Paul is talking about it. He says, as Moses was faithful in his house, Christ was faithful in his house.

Remember that? So we've got that close correspondence. Now, how did this baptism that he is alluding to here take place? If you go back to Exodus, what happens? And you remember this just like the Corinthians remembered it. I don't have to have you turn back there.

What did Moses do? They got the waters parted. Did he say, hello there, see? Part. How did he do it? You saw the cartoon where, you know, it's one of those witty things where young Moses is sitting at the breakfast table and his mother is, you know, doing the dishes.

And he's got a glass of milk and he's using his hands like this and the milk is parting and it's young Moses. But did he wave his hands to part the water? How did Moses part the water? Do you remember? Maybe we do need to turn back there. What did he use? Stretch out your rod.

What does a rod represent? Judgment. It's authority. It is authority to adjudicate, to decide.

It is a rod of judgment. Now, how does Moses bring about at God's behest and according to God's command and God's provision, how is Moses the instrument of deliverance for the Israelites? He stretches out a rod made of stone, brass, iron, rigid snake. What's the rod made of? Wood.

What is the wooden implement of judgment associated with Christ? The cross, right? Judgment. Judgment associated with Moses, the rod in prospect, the Lord Jesus. So through judgment, a

picture of judgment, a foreshadowing of judgment, it's no accident that God told Moses, stretch out the rod.

If Moses had disobeyed like he did, remember when he struck the rock? The first time, what did he strike it with? That very same rod. When he was told to speak to the rock the second time they needed water and he went over to the rock and what did he do? Struck it with what? The rod. It's a rod of judgment.

So Moses with an instrument associated with judgment provides a way of escape. There is deliverance and salvation from death in Egypt. And remember they are in Egypt when they are going to be slaughtered.

They would have died in Egypt. But they are delivered and they pass through. And so that's what Paul is referring to here.

All were baptized into Moses. Then he puts this very curious last half of the sentence on. And into Moses.

Now we have two instances of the preposition en. En which is in, by, or with in Greek. In the cloud and in the sea.

In the cloud and in the sea. All were baptized into Moses in the cloud and in the sea. Now in by or with.

En is the translation here. Let's try by. They were baptized into Moses by the cloud and by the sea.

That doesn't really seem to work. With the cloud and with the sea. The cloud and the sea were somehow agents of baptizing them into Moses.

En seems to be a good translation choice here because they are in the presence of the cloud and they are in the presence of the sea, right? Now, I want you to think about what those two things represent. What is the cloud? Is it just a special form of condensed water organized into a pillar shape changes into fire at night, right? Cloud by day, fire by night. Who speaks out of the cloud? Where is the cloud during the 40 years? It's right over the tabernacle.

And why is it over the tabernacle? What's in the tabernacle? In the Holy of Holies? The throne of God between the cherubim, the lid of the Ark of the Covenant, right? The mercy seat is the lid and the cloud is over it. So, let me put this another way. Of your three members of the Trinity, who is the cloud most closely associated with? God the Father, God the Son, or God the Holy Spirit? I'll give you a clue, into Moses, into Moses, into Christ.

So, let's take him off the table as an available choice. Is the cloud going to be associated with the Spirit or with the Father? Who is enthroned between the cherubim? The Holy Spirit? No, it's the Father. So, I want you to think Trinitarily now.

Trinitarianism mystically. Trinity wise. God in three persons wise.

If Moses, if Moses on my right hand is representing the Lord Jesus Christ in this picture, if the cloud is the presence of God, God the Father, God the Lord in the Old Testament, then you have the sea. Where is the first association with the Spirit of God in the Bible, and what is he associated with? In the beginning God created the heavens and the earth, and the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters. And when God says, let there be life, it swims in the seas.

When God says, let the sea bring forth the dry land, let the dry land bring forth life, all of it originates in the sea that is originally imbued with the presence of God's Holy Spirit. Now, if you were going to loosely think of being baptized with crossing the Red Sea, what would loosely speaking the thing that you're baptized in be? Paul changes it and says they were baptized into Moses, but what would you think? Well, the Red Sea was the waters of baptism that they passed through. They were dry, but they went down on one side, came out on the other, and they were then baptized in that sense, right? What did John the Baptist say he baptized with? You can say it out loud.

What did John the Baptist baptize with? Water from what source? The Jordan River. It wasn't a pond. It wasn't a swimming pool.

It was living water. It was flowing water. It was the water of a river.

Now, what did John say the Lord Jesus would baptize with? The Holy Spirit, right? And fire. In the church, in acts and subsequent books, we don't really have references to, do you not know that you were all entered into Christ by fire or by baptism with fire? The fire is coming at the judgment seat. Wood, hay, and stubble will leave.

Gold, silver, and precious stones will remain. That will be the baptismal experience when we transition out of the Egypt of this life into the promised land of the eternal future, right? There will be a baptism, a transition where something is removed and something is preserved. We will be changed in that sense.

Like Dale talked about, we read that quote in the first, that there is an association and a contact that changes and imparts something to the object that partakes of its character in nature and changes its state and condition. And in the presence of God, what do you have? The seraphim, the burning ones? What does the Lord Jesus look like in his glory? John sees him in Revelation chapter 1. What are his eyes like? Burning fire. His feet are burnished bronze, reflecting this fiery, purified presence.

And we will be purified by fire to enter into those realms. So that's a future baptism. What have we already been baptized with? What are you baptized with? The Holy Spirit.

Whether or not you've had any water experiences in your past, and some of us have had one, two, or even three, what do you all share? What entered you into union with Christ and into the

body of Christ? It is baptism with the Holy Spirit, by the Holy Spirit. The Lord Jesus baptizes with the Spirit. So look at this now and ask yourself the question, do you think Paul is making an allusion here when he says, baptized into Moses in the cloud the Father and in the sea the Spirit? Right? What did Jesus say in Matthew 28, 19? As you go, make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit.

But of those three, the one in the center, at the center of that divine chiasm, if you will, is body of Christ. We're not baptized into the body of the Father or the body of the Holy Spirit, but at the center of the Trinity is God the Son. At the center, between the sea and the cloud, is Moses.

Right? The command, the order of March, the authority for all things that Moses is fully obedient to, is the cloud. The cloud determines the order of March. The cloud has the plan.

The cloud has the geographical will. Moses implements that and communicates it and makes sure that all of the people do it. The sea is subject.

The sea is parted when it needs to be parted. The Jordan is going to be parted when it needs to be parted. So you get the idea here.

All were baptized into Moses in the cloud and in the sea. It couldn't have happened. You couldn't have had the baptism into Moses without the cloud and without the sea.

All of those are necessary, but the central figure is Moses, and that's why he gets ace and the other two get N. So that's a thought. Now that is a one-time episode for all. Only happens once.

From then on, they belong to God in a unique way, and they are in Moses, led by Moses, for this entire journey. When they enter the promised land, who is their leader? Yeshua, Joshua. There's a reason why Moses is limited to the sojourn.

Now verse 4. All drank the same I'm sorry, verse 3. All ate the same spiritual food. Verse 4. All drank the same spiritual drink. All ate the same spiritual food.

Now, they all ate the same food. What kind of food was it? What sustained the Israelites for 40 years in the wilderness? Tasted like coriander seed. How do you say what is it in Hebrew? Mana.

What is that? Is its name? What is it? Mana. So was the mana natural or supernatural? Any mana in the Middle East today? Any mana before the 40 years of wandering? Any mana after the 40 years of wandering? Moses had never seen it before. The people had never seen it before.

They had to follow the commands of God because it would last twice as long if you gathered it on a Friday than any other day of the week. It was not some naturally occurring secretion of insects on plants. It wasn't some special sap that only grew in that region.

It was spiritual food. It was supernaturally provided just for the occasion. They ate that, you can almost translate spiritual here, as supernatural, extra-natural.

They ate the same. All ate it. Everybody ate it.

Everybody partook of the mana, right? And verse 4 says they all drank the same spiritual drink. Now, this is not talking about your standard coming up to a wadi in the spring and finding fresh water. What is the spiritual drink that he's talking about? Well, we don't have to guess because he goes on to tell us.

What supernatural water did they drink? They drank the same spiritual drink because they drank of that spiritual rock that followed them. Akol Lutheo followed them. If you follow something, you come after it, right? John said, there is one following me.

There's one coming after me. Chronologically rather than physically. He didn't say, look behind me.

There's a guy right back there. You want to see the Christ? Look behind me. He's following me.

He's coming after me. It's chronologically following. They drank of that spiritual rock that came after them.

Came after time-wise. There wasn't a rock rolling along behind the camp of Israel spewing water every time they camped. That would have been handy.

They would have never had to say, you've left us out here to die of thirst. You've led us in the wilderness and we're going to perish. And on two different occasions, water came forth from a rock.

Two different times when they were about to perish, water came forth from the rock. Supernaturally. Rocks are not a source of water.

He didn't say a well. He didn't say a fountain. He didn't say a geyser.

He didn't say a spring suddenly appeared. It came out of a rock. A completely impossible source.

They drank of that spiritual rock that came after them or would come long years after. And he says that rock that provided supernatural water in the desert for them on two different occasions was in prospect a picture of Christ. Got it? So they were baptized into Moses, who is a picture of Christ.

They drank of that rock and that rock was Christ. They ate the same spiritual food and drank the same spiritual drink. But all of them did this.

So metaphorically speaking, illustration wise speaking, how many of them are saved? All of them. How many of them have access to manna and drinking water? All of them. But, verse 5, with most of them God was not well pleased.

Why? Why were they scattered in the wilderness? Because passing through the waters and being delivered, being baptized into Moses in the presence of the cloud and in the presence of the sea, learning about the cloud, learning about the sea, was not sufficient to make them pleasing to God. What did they lack? I'll give you a clue. This is like good testmanship.

You know, a lot of times the answer to a question will be found elsewhere in the text if you stop and look. What did we say was the theme of chapter 9? What is the last in the list of the fruit of the Spirit? Self-control. What does Paul go on to say? Their bodies were scattered in the wilderness.

These things became our examples to the intent that we should not crave evil things as they also craved them. Lust after things after which they also lusted. Now, lust is a form of temptation.

An attraction toward a thing, a desire for a thing, a wish to indulge in some particular thing is a potential. It's an idea that comes into our mind and into our heart and we say that would be fun. That would be enjoyable.

I would be gratified by that. Now, the temptation to a thing is not itself a sin. What does the Bible say about lust? When lust has conceived, when something unites with lust, an egg doesn't get fertilized until something else unites with it.

Egg by itself isn't going to produce anything. Lust in and of itself, recognizing that there is a potential thing that in your estimation would be gratifying, enjoyable, or fun, that recognition is not itself a sin. And there are people who think it is.

Oh, I had an evil thought cross my mind. No, you've recognized that there is a potential to go down a path. When you decide you will go down that path, that's when lust conceives and brings forth sin.

It doesn't bring forth sin if it doesn't conceive. In the same way that you can recognize that there is a beautiful piece of fruit on a platter, but you easily get glycemic spikes, and you say, if I eat that fruit, something bad will happen. It doesn't change the fact that you appreciate that that's a wonderful piece of fruit potentially, or that it might taste delicious.

You might be inclined to want to eat it. What stops you? What quality of character stops you from indulging a lust, from indulging a desire, or a craving? Self-control. Self-control prevents a lust from becoming sin.

I could give you a more graphic memory aid for that, but I think you get the picture. Something that prevents conception prevents conception. Self-control prevents lust conceiving sin.

That's the scriptural picture. So, these things became our examples, verse 6, to the intent that we should not lust after evil things as they also lusted. Now, how did they lust? They not only saw that there was a potential to sit down and eat and rise up to play, but they did it.

Not only is there potential to create an idol and worship it, but they did it. They recruited Aaron to make the golden calf, and they said, this is the God that brought us out of Egypt. It's a substitute God, recognizing the act of God, but ascribing it to something else.

Something I made, something I choose is responsible for my salvation. My work is what saves me, or what saved me. You know, by the works of the law shall no flesh be justified.

Salvation is not of works, lest any man should boast. What's the very first thing these people that passed through the sea did? They ascribed their deliverance to something made essentially with their own hands, through the agency of Aaron. So, these things became our examples.

Now, when you think about the emphasis on water baptism, nothing wrong with water baptism. It was practiced by John. The Lord Jesus underwent it.

We have no knowledge or evidence that the disciples were baptized. I wouldn't question whether they were or weren't. I don't know.

The Bible doesn't say that when Jesus called His disciples to recruit them for active duty, that He took them down to the Jordan and baptized them, or that they were, I would assume if some of them were hanging around John at the Jordan, maybe they got baptized by John. It says all Jerusalem and Judea went out and got baptized. So, it would be consistent that at least Peter, James, John, and Andrew, the four that we know were, and Philip, were by the river and perhaps got baptized, but the Bible doesn't say.

And if they did get baptized, what baptism was it? What does Paul run into later in Acts? What baptism did you receive? Baptism of John. Well, that wasn't a church age baptism, was it? They, when they hear the words preached by Paul, then they're baptized with the Spirit. So, what did Jesus say about baptism? He said to the eleven apostles alone.

I've seen so many preachers try to stretch this and tell congregations that Jesus said this to the upward of 200 that He appeared to in one place, or that He said it on the Mount of Olives right before He ascended into heaven. Not so. He said it to the eleven.

Read the context of Matthew 28. The eleven and only eleven. He said, as you go, make disciples, baptizing them, ace, ta'anamah.

O-n-o-m-a. Ace, into the name. Baptizing them into the name of the Father, and the Son, and the Holy Spirit.

Teaching them. Baptizing and teaching are parallel. Teaching them to observe all things whatsoever I have commanded you.

And you get the idea that, like in the Psalms, when we see a parallel distich, the first line and the second line say the same thing in two different ways. When they are put in parallel, they are often a restating of the same concept. So, baptizing them into the name, and teaching them

everything I've commanded you, and how to observe it, is parallel.

Baptizing. These people are baptized into Moses. They are given the Word of God by Moses, and exhorted to obey it.

Do this, and you will live. Jesus sums up the whole law in the New Testament that way. These things are our examples, to the intent that we should not lack self-control.

Because just being baptized into Christ, just being in the presence of the cloud, I am the way, you come to the Father by me, Jesus says, John 14 6, right? Just being able to pass through the troubled sea by the power of the Holy Spirit, who preserves, and sustains, and gives life in the midst of the sea, is not enough to keep your body from falling in the wilderness. All of these people had those things. What is Paul's case to the Corinthians? Just because you're saved.

Just because you've heard Apollos, and Peter, and the words of the Lord Jesus. Just because you eat the same spiritual food, which is the teaching of the Word of God. Just because you drink the same spiritual drink, which is the life-giving water.

Remember the the transition that comes with the Lord Jesus. They drank from that spiritual rock that would come after, and that rock was Christ. The rock breaks, as it were, and water comes forth.

When Jesus was stabbed in the side by the Roman spear, there came forth blood and water. It's a harking back to the rock, and the price that the rock has to pay for that water to come forth, right? Now stay with me. What does Jesus say on the last great day of the feast? The one who comes to me out of his belly will flow rivers of living water.

Rivers of living water. By the way, you're going to practice water baptism, it ought to be in living water. If you're going to do it in a baptistry inside a building, you need to find a way to get that water to circulate and flow, because it's supposed to be a living river of water.

That's what John baptized in. That's what early New Testament baptism, that's what early America, they take you down to the creek, hot, cold, shivering, or whatever, you got dunked in the creek. They didn't do it in stagnant ponds.

It's not a very good picture. Living water. Rivers of living water.

So where water came out of the rock to sustain people in the Old Testament, who is the body of Christ now? Us. You're looking at it. It's us.

So where should the living water be flowing from now? Body of Christ. Out of his belly will flow. Out of the collective group of believers.

We should be representing the Lord Jesus and life should be flowing forth from us. But with most of them, God was not well-pleased. Corinthians, don't think, don't sit there and think that because you're in the church, and because you're saved, and because you are associated with

other believers, and you are partaking of the manna, what does manna represent in the New Testament church? A cracker on a plate? Is that going to sustain you for any kind of Christian life and ministry and function? Are you going to be able to be a river of living water for anybody? From the cracker? What does the manna correspond to in the New Testament church? What does Jesus say as a reward to the overcomers to partake of the hidden manna? Is that just going to be a really good piece of cake? It's truth.

It is the truth of the Word of God. It is the living and abiding, supernaturally inspired Word of God that comes from heaven to us and is sustaining and life-sustaining. That's the manna, eating that spiritual food.

What is drinking the spiritual drink? This is the life that comes directly from contact and proximity to the Lord Jesus Christ. The rock's got to be there. The rock can't be 19 miles away.

You've got to be at the rock. Remember, it created a river, and they're down there dipping their skins and their containers and getting water for their flocks. It comes out of this rock, but you've got to be at the rock.

Even three miles away, you're not going to be getting that water. It is proximity to the rock Himself, the rock of our salvation. These are examples to the intent that we should not lust and not become idolaters, not commit sexual immorality, not tempt Christ, question His leadership, question His direction, question His priorities, question the path.

Remember how they questioned Moses? Well, you've brought us out here to die. Well, questioning Moses in the Old Testament got some of them killed. Questioning the leadership and direction of the Lord Jesus in our lives today can have a spiritual effect that is much the same.

Do not complain, as some of them complained and were destroyed by the destroyer. So, what has He been talking about in earlier chapters of Corinthians? You need to be chaste. You need to be self-controlled when it comes to marriage and not indulge in fornication, not indulge in having yourself burn and lacking self-control.

You need self-control inside of marriage. You need self-control anticipating marriage. You need self-control if you are engaged.

You need self-control if you are single. Self-control all the way through this. And it is illustrated by the experience of the Israelites.

Don't think that because you are delivered through baptism into Christ that you can just do whatever you want. There will be consequences. All of them experienced that and nearly all of them dropped in the wilderness.

Two out of two million is a poor average. Run so that you win the prize. To win the prize requires self-discipline, self-control.

There is no greater gift, I have said it many times, that you can give a child when you are training them or teaching them than the gift of self-control, self-discipline. I will reprioritize and just because I want a thing doesn't mean it's the top priority. Lost value in our current society to a great extent.

Now if you want a thing or if you think a thing ought to be a certain way, that's the priority. What about other factors? What about other considerations? What about maybe you don't know everything? I would not have you ignorant, brethren. But you are ignorant, brethren, and so you jump to conclusions and jump on bandwagons and join Twitter storms and social media frenzies over things about which you basically know nothing, that do not directly impinge on your life, that don't have any connection to you, right? We have our hands full making sure we are on the narrow road headed to the straight gate.

Do not complain as some of them complained. Again in verse 11, all these things happened to them as examples and they were written for our admonition. Just because you know the Bible stories isn't enough.

Just because you know them it's not going to keep you from failing and spiritually dropping in the wilderness. It is how you process that truth. It is like Paul, I bring my body into subjection.

The boxing word is used twice. He says I don't beat the air, I beat my body and bring it into subjection. I use that energy for self-control.

Upon whom the ends of the ages have come. That's a new and interesting phrase that we'll need to look at next time. But, two sides of this coin.

The first and the one that Paul intends here, he's not giving a treatise on what is and isn't baptism. You can certainly make a case here that baptism in the New Testament is primarily the baptism of the Spirit that John the Baptist predicted, that the Lord Jesus anticipates and that is found expressed here in Paul's application of the Old Testament. But, the primary purpose here is to illustrate the necessity introduced in chapter 9 and alluded to even previously of self-control.

It is the crowning fruit of the Spirit. You need patience. You need love.

You need joy. You need peace. You need endurance.

You need gentleness. You need to know what is and isn't good. You need faith.

You need humility in order to exercise self-control. Having self-control, having a life characterized by self-control is the expression and the fulfillment and the ultimate proof that all of those other fruits of the Spirit exist. They build on one another.

And, you need every other virtue to be self-controlled because your self-control itself has a purpose and it is to not cause fellow believers to stumble, to not inhibit them in their faith, to

not disappoint the Lord, to present our bodies a living sacrifice. We need all of that fruit and, in summary, self-control. It is critically important and that's why Paul is spending these 13 verses talking about it.

When there is temptation, which he's going to talk about in verse 13, temptation is where lust can conceive and throw us off. And, we like to think that it is the fruit desirable to make us wise, to elevate us. Notice the original temptation in the garden to Eve from the serpent was, you will rise, you will be better than you are, you will have more and be more and know more if you indulge this desire.

She looked at the fruit and what does it say? She saw that it was desirable to make one wise. And, acting on that desire was when lust conceived. So, this is very illustrative for us.

We see a picture of the Trinity in the Old Testament at the point of salvation for the Israelites. You have the cloud as the father, you have Moses as the son and the agent of deliverance through stretching out the rod representing judgment. And, you have the Holy Spirit parting the sea, His action in the sea, dominating the sea, just as He does in the first three verses of Genesis.

Two or three verses. Same thing in spirit baptism. The baptism in the church.

The Lord Jesus Christ is our mediator. There is one mediator between God and men, the man Christ Jesus. He connects us to God the Father in the cloud and He sends to us the Holy Spirit.

I will send you another comforter. He will lead you into all truth. He will give you power over temptation.

He will strengthen you. Jesus told Peter, Satan has asked for you that he can sift you, he can grind you like wheat. I have prayed for you that your faith does not fail.

What sustains our faith? How does the power of God come into our life? It's the Spirit of God ministering to us that manna and that water of life that come from the Lord Jesus. So, Jesus tells the crowd there in John chapter 7, my word is food indeed. Manna, supernatural food.

Well, we'll pick up at this point next time. Let's close here in a word of prayer. Father, we thank you for the powerful ways that your word penetrates our soul and in the hands of your Holy Spirit can make us into what we are not by nature.

Acceptable and useful in your plan and purpose unto all well-pleasing and contributors to the work of the Lord Jesus in this earth. Being members of his body, carrying out the functions that he himself accomplished when he was on this earth in the flesh. We pray that your Holy Spirit will help us see the pertinence and the applicability of what we have seen this morning in our own lives and in our own particular circumstances and assignments so that we too can put to death the deeds of the flesh and the lust of the flesh and operate with that fruit of the Spirit that reflects the glory of the Lord Jesus and your own glory, preparing us for the day when we

can observe them both at first hand.

We pray these things in Jesus' name. Amen.