

1Corinthians 18-08-26a

Good morning. Welcome to the Sunday morning services at Grace and Truth Bible Church. It is always an experience that is uniquely mine to gaze out into your faces and be encouraged and uplifted.

I'm excited about the passage that we're going to be looking at this morning, because we're starting a new chapter in 1 Corinthians. This will be 1 Corinthians chapter 13. I'm also pleased with our progress through the book.

We've been able to move relatively quickly. I say relatively, relative to some of the books we've covered in the past where, due to my curiosity, we've taken a fair amount of time. But, we're going to be taking a look at the final verse of chapter 12 for just a moment, as the threshold and the entrance point into the chapter that is the love chapter, if you will.

And, without further ado, we will get right to it. The important thing to remember is, as Paul is talking about the influence and the presence of the Holy Spirit in the local assembly, it is equally important for us, at this point and at this time, to remember how critical it is that the Holy Spirit be active in our fellowship in all aspects and in all of our interactions, and nowhere more importantly than when we're focusing on God's Word and trying to understand it and make sure that we can live in its light. That is impossible without the Holy Spirit being involved in the delivery of the message, the reception of the message, the retention of the message, the recollection of the message, and then the application of the message.

So, His ministry is so important, and we appreciate it. And we're going to go to the Lord in prayer and thank Him for that and ask His blessing on our study. Father, we are thankful for all of the provisions that You make for us through the Lord Jesus Christ.

He is the door. He is the key. He's both the foundation and the capstone of everything that You have granted to us in Your grace and in Your love.

We thank You for Him and for His faithfulness and His example. We thank You for His words and for His works and for our identity uniquely in Him. We're appreciative of all of the different ways that You've worked through the patriarchs and the Old Testament saints, the nation of Israel, but we are so privileged to be the body of Christ and to be Your special gift to Your Son, the Lord Jesus.

And we pray that as we look at this portion of Your Word that is so directly pertinent for our place in Your plan and our time in Your plan, that Your Holy Spirit will minister it to each heart and be with the presentation and the receiving of it so that we can benefit and be strengthened and motivated and directed in the straight path that leads through the gate of life. And we pray that we can use each of the gifts that You have given to us to be a blessing to others and to fulfill our part in the body of Christ. We pray these things in Jesus' name.

Amen. Well, as I said, we want to begin this morning, which is the 26th of August, 2018, in chapter 12, verse 31. You remember in, I'm sure, clarity of detail our coverage of chapter 12 where the Apostle Paul, talking to the Corinthians, has emphasized that there are a diversity of gifts but the same Spirit.

And to judge the pertinence or the worth or the value or the impact of one gift over another is a grievous mistake. And I gave you the example of that little tiny linking part in my Volkswagen without which the entire bus is worthless. Somebody could look at that part on the shelf and say, well, that \$4 part can't be very important, and yet without it, the rest of it doesn't function at all.

One seal that failed on the space shuttle destroyed the ship and everyone in it. So it is not for us to judge how important or how impactful our gift may be. Yes, I know, that makes even me wince.

But think about it. God is coordinating. God is judging.

You could say that in the armies of Israel, one or two men wouldn't make a difference. But you think about Jonathan and his armor-bearer, as I mentioned on Thursday night. Those two men, because they were faithful and because they were in the right place at the right time with the right attitude, God used them to achieve a historic, memorable victory.

And you never know when you are going to be Jonathan in the gap, or even better, the armor-bearer. That's the guy I would want to be. Jonathan would thump him and pass him back.

He would finish him off. And to be that person is equally great. So Paul is emphasizing that.

And that's what we want to remember is don't think that you are insignificant, unimportant, that your day has passed or your day has never come. This is a reminder that God knows why He put us in the exact place we are in the body. And He equipped us.

And what makes us function, what activates us. Have you ever had a credit card and you try to go use it and it doesn't work? And you go to check and find out why. Well, you have to activate it.

You're supposed to call a number and punch in a code or something and then the card will work. It's the same piece of plastic with the same magnetic stripe, same information, same code, same little three-digit secret key on the back. But if it's not activated, if it hasn't been blessed up at the headquarters of Visa or whoever it is, it doesn't work.

Well, no matter how talented, how well-positioned, well-connected or whatever else we are, we are divinely appointed. We are divinely enabled. We are divinely activated.

And that activation comes from God the Father through the Lord Jesus Christ in the power of the Holy Spirit. And when God incorporated, activates you, you are well and truly ready to

function. Then it just depends on our faith and on our observation of what God's word teaches us.

So Paul has encapsulated all of that in these past couple of chapters and now he is going to give us the motivating, guiding, defining feature of that function because it's not functioning just for the sake of functioning. I'm really captivated by windmills and I keep thinking I want a windmill. I just think it's a great piece of retro technology and it's free.

Once you set the thing up, the wind power is free. The wind blows whether you take advantage of it or not. And as much of it as you could capture the power there and convert it into charging batteries or whatever, it's kind of like solar.

You get some solar panels and let the sun. The sun is going to shine whether you're flying a panel out there or not. But you could capture that and then use it and wouldn't that be great? Well, I was driving yesterday and I looked over in somebody's yard and there was a windmill.

And I thought, wow, look at that. That's a great looking windmill. But I looked closer and it's a decorative windmill.

It looks great but there's got to be a little crankshaft with a rod and it's turning a generator that does something or activating a pump that pulls your water out of the well or whatever. And I thought it's a wonderful looking windmill but it does nothing except look good. And I don't want a good looking windmill.

I want a functional. Well, it would be nice if it looked good but I want one that will do its function. I want the work to be done.

The key here is work getting done. I am actually going somewhere with this. But I was just thinking about that windmill for quite a few minutes after I passed it and I thought, can you take one like that? Well, anyway.

So if you look at the end now of chapter 12, we'll start in verse 28. God has appointed these in the church first, apostles, prophets, teachers, miracles, then gifts of healing, helps, administrations, varieties of tongues. Of course, tongues he puts last in the list again and it was the featured sought after spectacular gift in Corinth.

Everybody was impressed. And this is something we have to kind of watch for. You can be blessed.

You can be benefited. You can appreciate. You can look at someone and say, wow, that is really effective.

That is admirable. I appreciate that. I want to be or do that.

I see that windmill. I want that windmill. And we may have been assigned something different.

We don't have enough wind for a windmill, honestly. I wish we did. I've been trying to figure out how I could get up to the ridge where there is more wind.

And how do you pipe all of that? It's just not practical. But I appreciate windmills, but it's not practical for me. We're up in the trees.

We have a nice cool breeze, which I appreciate, honestly, even more than the wind. The windmill would just be cool, but the breeze is actually cool. And I prefer the gentle breeze coming through the trees and keeping our temperature 5 to 10 degrees cooler than it is in the valley, than having a stiff breeze like blows out in the desert that would run a windmill, but you get grit in your teeth every time you smile because it's just a different kind of wind.

But the reason I bring that up is because it's easy to look at someone or something and say, that's what I want. I appreciate that. Therefore, I want it for me.

And it's not always for us. That person has hit the mark. The Holy Spirit is active.

God is using that effectively. It's appreciated. And what happened in Corinth is some people stood up and spoke in tongues, and it was spectacular.

Foreign visitors came and heard the Word of God in their own language. And people talked about it for days. Here's some quiet, unassuming person that suddenly stood up and spoke strange syllables.

And people over here are talking back and perhaps asking questions and getting information. And people were extremely impressed by that. So then everybody wanted to speak in tongues.

And anytime you want to do a thing, you can sort of force it. You can make gibbering noises and say you were speaking in tongues. Who can prove you wrong if it's the angels and so on? So they got distracted because they were impressed by a thing.

They began to focus on the thing instead of the source, the function, the purpose, the means, and all the rest of what defines it and makes it truly useful. So Paul is purposely listing tongues last in chapter 12, twice. He gives the list as he does here.

Apostles, prophets, pastors, teachers, miracles, healings, helps, administrations, then varieties of tongues. And notice that there are kinds of tongues. The word in Greek means types.

We're going to find out this morning that there were two distinct types of tongues, at least. Paul is going to mention two types. And so he doesn't just say tongues, he says varieties of tongues.

And people had really gotten into this thing, and they knew that there was more than one kind of tongues. Are all apostles, are all prophets, are all teachers, are all workers of miracles? No, they're not. You can appreciate the prophets.

You can appreciate the miracle workers. You can appreciate the pastors. You can appreciate the

teachers.

But that doesn't mean you need to strive to be one or that you should be jealous of it or think, well, mine doesn't compare. Look how effective. Look how memorable.

Everybody's talking about that one. Paul says, step back. Stop and think.

God is in His heaven, and sometimes there is a reason for a thing to be impressive and talked about, and there's a reason for other things to be below the radar. We were talking about that before. We were talking yesterday about the idea that you don't necessarily want to be so rich that people know you're rich.

You don't want to be so well-off that you become a target because people say, he's got stuff and I want it. And it's nice to not be visible for some purposes. And it's true in the body of Christ.

There are some gifts that need to be not known about. People, if you're well-known for the gift of, maybe you've got the gift of helping someone see the error of their ways. Well, if that was a really well-known gift and, well, that's the error of the ways person, well, then they show up and start talking to you.

You think, whoa, wait a minute. Are you saying that I've got the error of my ways? I don't know that there is such a gift. I'm trying to use something innocuous.

But you can see where it would be distracting if the well-known correction person comes to your doorstep. It's just like if a policeman knocks on your door, you immediately think, did I park wrong? Is there criminal hiding? What's up? And some gifts don't have names and they're not well-known because they're not supposed to be. They function invisibly.

They function more effectively when they're not an issue in and of themselves. God knows what He's doing and we just have to trust Him. So all are not apostles, visible speakers and communicators of new divine truth for the church age.

Not all are workers of miracles. You've got to be able to handle that gift of miracles. Can you imagine if you could work miracles? To me it's like in the modern day, what if you were insanely rich? I don't want to be insanely rich for a number of reasons, not the least of which is I would be constantly racking my brain trying to figure out what does God want me to do with this.

Everybody in the world is needy. There's nobody that wouldn't appreciate money coming in. So who do I give it to? How much? For how long? How much do I keep? Is it all for others? Do I spend any on myself? Do I build a bigger house? Do I get a nicer car? Am I guilty because I'm only a steward? And that would just finish me.

I couldn't get anything done. I'd be too worried about it. You've got to be built for that.

God has to also give you insight and judgment and a level of skepticism when people come to

you and say, boy, have I got a great piece of land for you to buy or whatever. And it's in Florida. And if you go and visit it, you have to get there by boat.

So we want to remember that God figures all of this out. And so he says, do all speak with tongues, do all interpret. Now verse 31, this is our beginning point this morning, but earnestly desire the best gifts.

And yet I show you a more excellent way. And if you have a new King James there, you'll notice that there's a little text note. Mine has a little superscript three, and you go down to the bottom and it says, and you text reads greater.

Well, usually the Nestle Alland UBS text is better. Not always, but usually it's been very carefully worked on and appraised and the factors that determine when you have a variant, which one to prefer. Most of the time, I'd say 75, 80% of the time, the NU, the Nestle Alland UBS text winds up being superior.

And there are good reasons for that, the choices that they make. And that is true here. And what I want to focus on here is the word best, the word best.

This is the Greek word chryton. I used to watch a weird, humorous science fiction deal on PBS called Red Dwarf. And they had a robot guy on there and his name was chryton.

And you think, they just make these things up. They don't. It comes from this Greek word.

And this is chryton, but it's K-R-E-I-T-T-O-N, K-R-E-I-T-T-O-N, chryton. This is a comparative. If you remember your high school English, you've got adjectives that describe a thing, but then you have those that are comparative and you have those that are superlative.

So if you say good, better, and best, good is your adjective. The comparative is better. This one is better than compared to that one.

And then you have your superlative, best, this is the top of the heap. This is the one you want. Good, better, and best.

Chryton is a comparative. It's not a superlative, which is how the New King James has translated it here, and it's screwed up. It's not best, it's better.

But don't write that down yet, because it's not really better either. What is the root of the word chryton? Well, you go up a few lines in the lexicon, and it is from kratos, K-R-A-T-O-S, which you may begin to recognize. That's the noun that comes from the verb krato.

I was thinking about nouns that come from verbs, which is why I said what I said earlier, which I'm not going to say again. It's too painful. But kratos comes from krato.

You remember we've got six words for power in Greek. There is dunamis, there is iskuos, different kinds of strength, different kinds of power. Dunamis is in its potential.

Iskuos is strength in the sense of you've got the muscle. You've got a bigger bulldozer for a bigger pile of dirt. Krateo is dynamic power.

This is power in action. This is the getting done of work. Tractors krateo all day long.

They pull loads. You get a log chain, and you drag logs. You operate brush hogs.

You push, you pull. You've got a fork, and you move hay, whatever it might be. But krateo is force in action.

It is work getting done. Well, kraton is the comparative from the noun that comes from krateo. So it doesn't mean better in the sense of quality.

And this is the most important thing. You say, well, you're wanting tongues, but there are better gifts. There's a better gift than tongues, better in quality.

Being a pastor is better than being a teacher. Being a teacher is better than being a miracle worker. Being a miracle worker is better than being, you know, you look at the order and say, well, he's listed them in order of desirability because they are better in some qualitative way.

No. Krateo is effective application of force. Earnestly desire the more effectual gifts, the ones that move dirt around in God's plan, the ones that get the lumber into the right place so that it can be used for construction, that lifts it into place, that fastens it into place.

Earnestly desire the gifts that get things done, that make a difference. It makes a difference, not even necessarily from human observation, but God is getting his work done through these gifts. God's getting his objectives accomplished.

He's getting his stuff built. Earnestly desire the more effective gifts. Not most, because Paul says, I don't want you stacking them up and saying, well, there's one at the top.

You know, the best form of power is wind power. The best form of power is solar power. The best form of power is nuclear power.

The best form of power is coal-generated power. No. Each of them has a right place and a right time and a right application, but the better ones are the ones that get more done in terms of God's plan, the more effective gifts.

And some of them are at pivotal places. I love having this one inch of my forearm right here. I could probably get by without it.

I might have a shorter arm or whatever, but if everything else worked, I would just have to reach a little further to get my cup of coffee. But this one inch of bone here and, you know, your ulna and radius, people break them, and sometimes when they splice them back together, you've got to replace it with metal or whatever. But this is one thing.

But when you think about your elbow and your shoulder and how critical they are, and you know if you've ever had one injured, how limited all the rest of your arm is, if the joints aren't fully functional and strong, or if you've messed one up, you've sprained it, or you've torn a rotator cuff or something, the whole arm is diminished in its effectiveness. Earnestly desire the effective, the more effective gifts. And in some cases, a pastor can determine the entire direction of everybody else in the church because of his unique pivotal role.

And it's an effective gift for good or for ill. If it fails, it's effectively leading everybody else down a bad path. If you're the foot and you're trying to walk the path, the narrow road through the straight gate, and your ankle, you're the ankle, and you turn, you roll, you let go, you don't maintain, the whole body can tumble and fall over.

Its effectiveness is important to the rest of the body. And there's some things you can get by without, and there's other things you really can't. And so the effectiveness is what's in view here.

Criton, it's a really important word for what's coming up because there is an element that makes all of the gifts effective, and that is love. And so Paul is kind of bluffing the Corinthians. He's using their desire to have a spectacular gift and a well-known function in the church.

And he says, here's a list of gifts, but I'm going to show you a more excellent way, and I'm going to show you a more effective gift. And so they're leaning forward like, oh, wow, we're going to get a new gift. But what he's really going to do is turn the corner and say, whatever gift you have is going to be more effective when it is defined by this motivation of love.

And that's the introduction to chapter 13. So let's read this. It's familiar, but it doesn't hurt to refresh our minds.

Earnestly desire the better gifts. And I put an asterisk by better and say more effective. Best is just right out.

It's wrong. It's not best. Criton is a comparative.

Earnestly desire the more effective, the better gifts. And yet I show you a more excellent way. This is not Bill and Ted, most excellent.

It's more excellent. More excellent. And the word excellent here is from Huperbole, H-U-P-E-R-B-O-L-E.

And anytime you see Huper, there's a convention, which I don't particularly like, but they turn a U into a Y when it comes across, so it's hyper. You have hypo, which is under, and you have hyper, which is over. If you're hyperventilating, you're overbreathing, right? If you have a hypodermic, it's going under your dermis, under your skin.

That's how I remember hyper and hypo. But it comes from hupo and huper. Well, this is

hyperbole, which bole comes from ballo.

It's where we get the word ball, and it means to throw. So to throw over, that which sails over a thing, right? I show you something according to, this is kata. Kata is according to hyperbole.

We get the word hyperbole from this. If I speak in hyperbole, what am I doing? I'm exaggerating. I'm sailing my rhetoric higher than it needs to be, really, or I'm exaggerating for the purpose of effect.

Hyperbole, this is the word. I show you an according to hyperbole way. Now, this is important because Paul's sense is that of the word hyperbole as we have it in English.

And he says, look, I'm going to show you by way of hyperbole what I'm talking about. I'm going to push my argument to the maximum here, okay? So earnestly desire the more effective gifts. And what we're going to find out by the time he's finished, I'll just tell you now, is that any gift you have is the more effective gift when it is motivated by and conditioned on love.

Any gift you have is the more excellent gift, the better gift, because love turns them all into the more effective way. So I show you a better way, a hyperbolic way. You have a parabola and you have a hyperbola.

This is going to be the hyperbola. Chapter 13, verse 1, though I speak with the tongues of men and of angels. Notice anything harking back to what we read earlier? Diversities of tongues.

I see two types listed right here, don't I? Types of tongues. Some are tongues of men, some are tongues of angels. Paul doesn't say one's bad and one's good, one's real, one's false.

He says there's different kinds. Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. Though I have prophecy, notice the gift of is in italics, though I have prophecy and understand all mysteries and all knowledge, and though I have all faith so that I can remove mountains.

I think he's heard the words of the Lord Jesus talking about how you move a mountain. Faith to move mountains, but have not love, I am nothing. Though I bestow all my goods to feed the poor, though I give my body to be burned, but have not love, it profits me nothing.

Then he goes on to the description of love. Well, we'll have our hands full with these first three verses this morning. Let's begin at chapter 13, verse 1. Though I speak with the tongues of men and of angels, but have not love.

Now, if you think back when the Corinthians first, somebody stood up to read this letter to the church. They didn't know that this section was going to be the love section, that it would be called 1 Corinthians 13, that it was going to be the love chapter. So the word love coming in is something of a surprise.

He didn't really talk about love in the preceding few verses, not directly. He's been talking about

consideration, sensitivity, and a lot of things. But agape kind of blows up like a bomb here in verse 1, because they're all leaning forward.

He says, though I speak with the tongues of men and angels, and they say, yeah, that's what I want, but if I have not love, I am what? Utterly ineffective. If he had set a trumpet, you can use a trumpet blast to sound the troops for battle, signal things, and nothing against drummers and percussion. But the clanging brass and the tinkling cymbals don't communicate anything.

You don't typically have a solo on the cymbals. I mean, even drum soloists use the kit, and they'll hit the cymbal from time to time. But you've got the one-note samba, and you've got a lot of other things you can do with music and with notes, but brass doesn't sound a note.

And nobody in the world has ever, to my knowledge, recorded and published a song where it's nothing but a guy tapping on the cymbal, hitting the hi-hat, all the way through. It's just not helpful. Not interesting.

Not entertaining. It would just be weird. There's been a lot of weird stuff recorded, but I don't think even the weird people have tried this.

Clanging brass and tinkling cymbals just aren't music in and of themselves. They can compliment. They can undergird.

They can emphasize. They can do a lot of things, but they don't stand alone. It's useless by itself, as is most drumming.

You don't typically have a whole cut on an album that's nothing but drums. You might stop and listen to the drums for a little bit. He might have a little, you know, take it.

He does the drums. Buddy Rich did that a few times. And Gene Krupa.

Gene Krupa of the big band era. Gene Krupa is my favorite drummer. The guy just could almost make the drums talk.

But my dad met Buddy Rich and didn't like him, so I have to put Buddy down the ladder a little bit. Anyway, though I speak with the tongues of men and angels, but have not love. So let me read you a few things.

I was trying to find a summary. Love, as soon as you say that word, I mean, you're just adrift in the Atlantic Ocean of talking about love and what is it, what isn't it. Let me give you a few summaries that I found that I think are good.

The Bible's simplest description of God, and therefore God's own description of himself, is God is love. Of course, that's 1 John 4.16, right? God is love. Love is the most blessed manifestation of the character of God.

John continues in 1 John 4.16, and the one who abides in love abides in God, and God abides in

him. That's a good starting place, I think, in trying to narrow down and get this thing into some kind of a box that we can put under our arm and take away. If I have not love, is this a gooey predisposition? What is it? Well, God is love, and the one who abides in love abides in God, and God abides in him.

That tells you a couple of things. Of course, if God is going to abide in him, he has to be a believer. This is not altruistic love.

This is not love in the abstract. This is divine love. If you have the kind of love the Bible talks about, the New Testament talks about, Paul talks about here in 1 Corinthians 13, this is love that is sourced in God, that defines God, that reflects God, and that establishes God's presence, we in him and he in us.

So sweeping aside all of the other implications and insinuations and so on of love, love is something unique to God and his interaction with us, and to partake of that love is to partake of the presence of God, to be in God and to have God in us. That's love. This is the love that God talks about.

Another, I think, good comment here is, inspired by the Holy Spirit, Paul gave the world a love letter without equal. Here is Paul writing at its best, Paul's writing at its best, on a subject that awakens everyone's interest, love. His presentation of love, however, is without sentimentality, devoid of sensuality, and free from sexuality.

The world has poured a sensual meaning into the word love that centers on sex and the sex act. Another use of this word is to equate it with a degree of fondness for either an action or an object, as I love to do it, I love it, we do this with pizza and a TV show or a car or whatever it might be, a windmill. By contrast, the love that Paul has in mind is divine in origin and transcends earthly meanings.

It is expressed in the well-known verse, for God so loved the world, John 3.16. So what I like about putting these two back-to-back is in the first one, 1 John, is character and definition. It is the nature of God, love. John 3.16 is the action that stems from that nature.

It is the agape that is produced by that love. God so loved the world that He gave. The human mind cannot fully grasp the depth of that divine love.

God commands us to love Him with heart, soul, and mind and to love our neighbor as ourselves. And of course, that's Matthew 22.37-39, where Jesus is summing up all the law and the prophets. This love is embodied in the Greek term agape, we just say agape, which means either God's love for man or man's love for God.

Also, we are to love our neighbor even if that neighbor is our enemy. In brief, agape originates with God who communicates His divine love, which He expects us to reflect and return to Him. So you can see the kra-teo idea here.

There is a power in the presence of God, us being in Him, He being in us, and then that power manifests itself. It does something. It gets something done.

I was also looking out in the field. You do a lot of looking while you're driving, and I saw this really great caterpillar bulldozer sitting out in a field. But I've passed that caterpillar bulldozer for years, and it has never moved.

And I think, you know, you could probably give the guy five bucks if you could figure out a way to haul that off. It at one time was an incredibly expensive, powerful, and useful tool, but there's something missing. And it has all of the potential but none of the activity.

Something's missing that keeps it from moving and doing and being valuable and useful and getting stuff done. So that plays into this a little bit. It is the presence of God that makes love possible.

We have to be in Him, or there is no love. I don't care how concerned you get or how invested you get or how occupied or obsessed you get. If God is not present, it's not love.

Whatever it is, it's not love in the biblical sense. And it's not going to get anything done that matters. And I think all of us feel like as long as we're on this earth and are breathing air and have come to consciousness, wouldn't it be great if your life meant something, counted for something, got something meaningful and effective done? People say, well, I know I'm going to die.

I want to leave a legacy. Maybe it's children. Maybe it's a business.

Maybe it's my name on a monument. Maybe I got my name put on a symphony center or whatever. All of that stuff perishes.

And once you're dead, who cares? But to be a part of God's eternal plan and purpose and to have His eternal presence in us and to be in Him, this of course is Jesus' high priestly prayer in John 17. You remember that? I in them, they in me, all of us in you. He's talking to His Father.

That's the definition of an effective life. It exists as a part of the eternal God and the eternal God is a part of us and it gets eternally valuable and significant things done that transcend your life, that transcend your death, that transcend human history. What's better than that? Paul says, I'm going to show you the way that arcs above everything else.

It's the hyperbolic way. Artillery is the highest, at least until missile days, but it's the highest and even missiles are really artillery. But it's the highest thing you can launch from the battlefield and get something done on the battlefield.

It arcs over everything. It goes over mountains. You can do high angle fire.

You can interdict forces that can't even see you, which is why artillery is in fact the king of battle and always has been and always will be because it sails above and gets its work done despite

intervening obstacles. You can be at a distance and still fight a good fight. So you may be visible, you may be invisible, but you get meaningful and significant and important things done.

Well, we're going to pause here and take our break, but this love is going to be the theme for the next many verses. And so understanding not just that it exists, where it comes from and what its nature is, but also the pertinence in terms of effectiveness. It is a thing.

It exists. It's like God himself. God exists and he is there, but deists say, well, there is a God, he's just not involved.

He wound up the clock and got it ticking and then he wandered off somewhere. Well, that misses the second half of the equation. You can have a valuable thing, you can be the bulldozer in the field, but can you turn the key, fire up the big Cummins diesel and go do something that matters? Both of those things are in play all through this next chapter.

And if that's what we want to be a part of, if we want our life to count and to mean something both now and forever, this is the stuff we want to have and know. So we're going to dive into it when we come back from the break.