

Matthew 22-11-13b

We are in 1 Corinthians chapter 10. We have attempted a very careful preparation and investigation of context so that we can rightly divide the word of truth as it comes to the contents of chapter 11. And you remember last time we covered chapter 10.

We looked at the idolatry illustration that Paul uses in verses 14 through 22. He focuses on the meat offered to idols and how to treat that depending on whether someone makes an issue of its origins in verses 23 through 33. And that our conscience is in the horizontal direction condition on what benefits others.

He has talked about the importance of trusting in a faithful creator in the first part of chapter 10. And that desire to please God and to reflect His grace and His love toward others is reflected in the application in the latter half of that chapter. So then when we come to chapter 11, I praise you for some things, but there are other things for which I am not going to praise you.

And so we're going to find this out in verse 17. But we saw this last time, the illustration, the example of covering the head. I'm not going to re-cover that because I think we went into a fair amount of depth last time, except to review one word.

Verse four, every man praying or prophesying having his head covered dishonors his head. Dishonors his head. This is a verb that reflects shame.

And it is so translated in our central context that we are aiming for in the latter part of chapter 11. The verse 22, do you not have houses to eat and drink in, or do you despise the church of God and shame those who have nothing? It's the exact same word that is translated dishonor up above. That's why context is so important.

It's not a matter of pointing out someone's poverty. It's not a matter of making them feel ashamed. It is dishonoring them, failing to appreciate what they represent.

That's the word that is used in verse four and verse five of chapter 11. Every man praying or prophesying having his head covered dishonors his head. And we talked some about prayer shawls and there was a Jewish tradition.

You can see this, I think, in The Chosen and some other recent cinematic efforts to depict the times of Christ that someone will take their shawl and put it over their head when they are praying. And it's a little bit counterintuitive when Paul says, well, if a man prays with his head covered, he's dishonoring his head, Christ. Well, does it mean that this changed from the Jewish days where people were praying to the Father with their head covered and somehow by doing that same thing you're dishonoring Christ? Should you be praying to Christ? What does it mean? I did some work on this this past week.

And if you remember in 2 Corinthians chapter three, just keep your finger here in 1

Corinthians 11 and turn to 2 Corinthians chapter three, verse seven, if the ministry of death written and engraved on stones was glorious so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away. This is a use of the word katargeo. And the argeo means for something to be idle, to be still, to not be active and functional.

Argeo is to be at rest. And kata is put in front of it. Katargeo is to make something idle, to make it nonfunctional, to make it not active and not pertinent.

Kata plus argeo. So this glory was katargeoing. And he goes on to say that, how will the ministry of the spirit not be more glorious? 3 9 of 2 Corinthians, for if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory.

For even what was made glorious had no glory in this respect because of the glory that excels. This is so glorious that any previous glory just diminishes to nothingness. Even what was made glorious had no glory in this respect because of the glory that excels.

For if what was passing away was glorious, what remains is much more glorious. Therefore, since we have such hope, we use great boldness of speech, unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was katargeoing, what was passing away, what was being caused to pass away. Put a veil over his face.

This kataluma is the word for veil. And the verb form of this is what we have in our passage. And so talking about the head being covered is actually, and I think it's more understandable to us, recognizing that this is talking about a veil on the face.

Paul doesn't use prosopon, which is the Greek word, it's all Os, and you can fill in the consonants, prosopon, the face, you know, pros means face to face with, and you basically have the face in view. Paul changes the word to head because he's tying this idea to the head, the kephale, or rosh in Hebrew, as authority. But to cover the head, what he's really talking about is covering the face.

And it's the same idea you have when he's talking to these same people about the veil that Moses had to put over his face. And their minds were blinded. Verse 14, for until this day, the same veil, the same kataluma remains unlifted in the reading of the Old Testament, because it is taken away in Christ.

To this day, when Moses is read, there is a veil on their heart. Nevertheless, when one turns to the Lord, the veil is taken away. He has a lot to say about the veil here.

So, the kaluma, I think I said kata, it's kaluma, K-A-L-U-M-A. This is the word for veil, kaluma. And this is the noun that comes from the verb kalupto.

You remember apakalupto, apakalupsis, the apocalypse, the revelation. Apa is to take off

the kaluma. Apakalupto is to remove the veil, to uncover the future, to uncover the forward progress of God's plan, and so on.

So, kalupto is the verb, kaluma is the noun, and apa is to take it away. Kata is to put it in place, to cause something to be veiled. So, you put kata on it, just like a katargeo, you cause something to become idle.

Kata means, I'm going to make it according to being veiled, or according to being idled. Kata means according to. So, that's the verb that we're going to have, and you can dwell on that veil as it applies in 2 Corinthians 3, but we're back to 1 Corinthians 11.

Every man praying or prophesying, having his head covered, kata kalupto, this is a veil over his face, dishonors his head. Now, remember, men, and part of the angst over trying to understand what this means is that it was only a Jewish custom for women to wear the veil, kind of like only do you see mostly Middle Eastern women who wear a veil today. On other than formal occasions, a bride will wear a veil for a wedding ceremony, but in common concourse, and especially in worship, it was a Jewish custom for women to be veiled in public.

Married women and widows were to be veiled. Unmarried women didn't wear the veil because they're wanting to attract a man, among other things. But Paul, instead of talking about the face, you can't say the face of every man is Christ, and the face of the woman is the man, and the face of Christ is God.

That doesn't play, but head does, because it's the double entendre that is in view. But I believe what Paul is really talking about here isn't the prayer shawl, as I suggested previously. The more I studied this and looked at it, and especially in the light of 2 Corinthians 3, I think he's referring to the part of the head that is the face.

And this makes sense even in modern day, and it applies to Greeks as well as Jews. Corinth is a Greek city. The Corinthians are largely Greeks.

There is a mixture of Jews in there, but to say that the churches had to adopt some sort of head covering cultural practice that was specific only to the Jews is to say that Paul was trying to teach the Gentiles that they needed to adopt Jewish customs, and we have Paul not doing that anywhere else. But the veil was common across cultures. So read it that way.

Every man praying or prophesying having his head covered, i.e. his face veiled, dishonors his head. Why? Because does not nature itself teach you that a man shouldn't appear to be a woman? Do you not have in the Old Testament law that a man shouldn't wear women's clothing? That he shouldn't act like a woman? He shouldn't come across as subordinate in that way? A man wearing a veil in church is introducing weird issues about himself when the focus in the assembly ought to be God, the faithful God that is

worthy of our trust and our worship. This is why a man praying with a veil on or prophesying with a veil on is taking honor away from Christ.

The purpose of the assembly where two or three are gathered, there am I in the midst, and you're ignoring the presence of Christ and the mind of Christ, the words of Christ that lead us to the Father, and instead you're making an issue of yourself. You're causing confusion, consternation, and distraction. A man wearing a veil would be dishonoring Christ.

That makes a lot of sense to me. But every woman who prays or prophesies with her head uncovered, with her face unveiled, when she's a married woman, and veiling the face is a sign that I'm no longer on the market. I have a husband and I honor him, right? Married women in Gentile cultures as well as Jewish culture and widows honoring their departed husband would wear a veil.

I'm not cruising looking for another husband. I'm not looking for... I have a husband. I have subordinated myself voluntarily to my husband and my veil.

It's like in the modern day when someone wears a ring on the third finger of the left hand that is obviously not costume jewelry. They're saying, look, I'm married. Don't flirt with me.

Don't treat me as someone who is available for intimate concourse because I'm not. Do you see this? This means I'm taken. I'm spoken for.

If a woman prayed or prophesied with her face unveiled, she's making an issue of herself and confusing people who say, why isn't your husband speaking for your household? You're shaming your husband. She dishonors. And this word dishonor is the same one that is used later on for the poor when people are elbowing each other out of the way at the meal.

It's one and the same as if her head were shaved. If her head is shaved, what does that mean? She has been publicly marked as a dishonorable woman. This is typically what would happen to prostitutes who cross a certain line.

Prostitutes were tolerated as long as they stayed out of sight, plied their trade in the alleys and out of sight. But if somebody boldly walked around marketing their wares, they could be arrested and convicted and their head would be shaved so that everybody knows this woman is a prostitute and she shouldn't be treated otherwise. If a woman is not veiled, let her also be shorn and so on.

Well, we covered this last time. I just wanted to make that little clarification, but we come now to verse 17. In giving these instructions, I do not praise you since you come together, not for the better, but for the worse.

Notice the introduction to Paul's discussion of the Lord's supper. I do not praise you because your assembly is a problem, not your individual conduct, not the thoughts that go through your mind and heart as you drink a cup or eat a piece of bread. Your assembly is not for the better, but for the worse.

Your assembly works harm, not good. Now we could stop right here and there are any number of ways in which not only individuals should examine themselves to see if they are in the faith, but an assembly of believers should examine its assembly, its coming together and look for ways to improve it being for the better and diminish those ways that it can be for the worse. If someone comes to the assembly and feels dishonored, unrecognized, uncared for, unappreciated, that is an assembly that is coming together for the worse.

This is what Paul introduces the discussion with. Your assembly is making it worse for some people in the assembly. Do you see that having started with the vertical and appreciating a faithful God and Christ as the head who needs to be honored, now we are back to the horizontal.

Your assembly should reflect faith in God, honoring God, putting God first, looking beyond self, looking out not only for your own interests, but also the interests of others. First of all, when you come together as a church, verse 18, I hear there are divisions among you, and in part I believe it, for there must also be factions among you, that those who are approved may be recognized among you. You are splitting into factions because some of you are operating in character and grace and love, and others are not.

And it will be manifest to anybody looking for it, which groups are approved and which groups are not. Those cliques and those factions that are dishonoring others in the church are not approved. Those who are looking out for the interests of others will typically be associated with one another.

They will sit together, they will fellowship together, they will try to do things together to benefit the group, and there are others who are in it for what they can get out of it. And it will be obvious who is approved and who is not if you apply the standard of love. Therefore, verse 20, when you come together in one place, it is not to eat the Lord's supper.

You think, oh, they're coming together because they're going to have a communion ritual. Not at all. Paul says, every meal you have ought to be a meal like the Lord's meal that I'm going to remind you of.

And this word supper is dipnon, D-E-I-P-N-O-N. And I only share that because it's the same word in verse 21. When you come together in one place, it is not to eat the Lord's supper.

In eating, each one takes his own supper, his own dipnon. And Paul is not, you know, you have it capitalized here, the Lord's supper in your New King James. It's not capitalized in the Greek.

There's no such thing as this kind of capitalization in Greek. Paul says, you're eating your own supper and not the Lord's supper. And he's talking about the entire meal.

He's not talking about just one cup or one piece of bread. He says, when you come together in one place, it is not to eat the dipnon of the Lord. It is to eat your own dipnon.

Each one takes his own supper. Ahead, one is hungry and another is drunk. People can't get hungry or drunk based on one broken piece of bread shared with a group or one cup shared with a group.

You don't satisfy hunger or fail to satisfy hunger with that one piece of bread or with that one cup. This is the entire meal. It is the dipnon.

It is the common way word used for supper, for a large gathering meal. Do you not have houses to eat and drink in, or do you despise the church of God and dishonor those who have nothing? The woman is to honor her husband. The husband and father is to honor Christ.

Christ honors our Father in heaven, His Father. And Paul says, that honor that goes up the vertical change because of God through Christ and the system of authority that God has instituted, that honor versus dishonor, ought to also be reflected in the horizontal realm. You are dishonoring the body of Christ, your fellow believers, united by the new covenant that Jesus expressly taught in the upper room using elements of the supper as an example.

But he's not talking about the bread and the cup in a material sense any more than the veil or the head covering is the issue in the preceding section. Is it a holy veil if it's properly used? Is it an unholy veil if a man uses it when he shouldn't? It's not about the veil, right? The calf made out of gold isn't really the issue. It's what's going on in the hearts of people who make the calf, worship the calf, sit down to eat and rise up to play in its shadow.

It wasn't the meal that they ate or the kind of food that they ate in the shadow of the golden calf. It was the truth. It's not about the cup and it's not about the bread.

It is about the body of Christ that comes together and it is a symbolic time to talk about the treatment of people in the group because you have assembled as a group. You have come together. It doesn't mean that it fails to apply when you encounter someone in the group and it's one-on-one or a few with a few but it's not an actual ecclesia meeting.

The principle is true not just when you're in the assembly but the assembly is a

convenient place to talk about it because there is such a vivid illustration of your insensitivity and your lack of honoring those who belong to Christ in that context. It is put for every occasion where we are insensitive and fail to appreciate and fail to remember that we as believers are united to each other in Christ under the new covenant that is created and ratified in the blood of Christ in the same way the old covenant was created and ratified with the blood of sacrifices. Everything was sprinkled with blood.

Read Hebrews 9.22 without the shedding of blood there's no remission. Moses sprinkled the book, he sprinkled the people, he sprinkled Aaron and the priest, the altar, everything is sprinkled with blood. It is the inception of a covenant.

Jesus says my blood is going to sanctify and ratify and characterize this new covenant and it is the blood of sacrifice and when we are with other believers we should be sacrificial. It is a covenant of denying self and benefiting others, sacrificing self in the interest of others. The blood is symbolic, it's not about the blood, transubstantiation, you just want to tear your hair out.

How can you miss this? It's about the of Christ, i.e. your fellow believers. It can be one, it can be two, it can be ten, it can be the whole church when it comes together. Paul has already talked for ten chapters about what they do on other occasions.

They're not saying I'm of Paul and I'm of Apollos at the meal, that happens at other times, that happens in small groups. People cross to the other side of the street because well I disagree with that person, they only listen to Peter and I listen to Paul, or I listen to Apollos, or well I'm only going to listen to the words of Christ, I only want the red ink and the gospels, I am of Christ. Paul says in these first ten chapters you're splitting up when you shouldn't.

This is an illustration and it's convenient because he can compare their supper to the Lord's supper on the night that he was betrayed. It's convenient, but it's not about the elements. To get all involved it's like, oh I feel so sorry for Brer Rabbit when he got thrown into the briar patch.

It's not about the briar patch and the rabbit, it is about what you're at home with. There are truths in Aesop's fables, there are truths in the little nursery rhyme stories that we tell children, there are truths there that transcend the story. The story is a vehicle to carry them.

It's the content of the cup, not the cup itself. So, shall I praise you? I do not praise you when you are dishonoring. Scratch out shame and put dishonor.

Because you can say, well as long as I don't make them feel ashamed, I just won't mention their shabby clothes, or I won't mention their old car, or I won't mention their

misbehaving children, or I won't mention the fact that they're divorced, or they're single, or they lost their job. It's not about shame, it is dishonoring them. It isn't about how they feel, it is about how you feel when you view them and when you interact with them and how you treat them.

Do you consider them or not? Shame, we say, oh, I don't want to make them feel ashamed. Sorry, no. I don't want to view them in a way that dishonors them.

I don't want to treat them in a way that dishonors them. It is about me. They are an occasion to express what is in my heart.

I received from the Lord, verse 23, that which I also delivered to you, that the Lord Jesus, on the same night in which he was betrayed, took bread. When he had given thanks, he broke it and said, take, eat. Eat is really not there.

Take, this is my body, which is for you. Eat and broken. You can see your text notes and you can scratch them out.

It doesn't materially change the sense, but I like to start with as close to the best text as we can get. So take, this is my body, which is for you. And what that does is focus on Jesus saying, I am giving this to you.

Take it. This is for you. Jesus looked at his impending work on the cross, the way he is treating his disciples in the upper room.

I am breaking this. I want you to take it. It's for you.

This reflects the thinking of the Lord Jesus. On the night he was betrayed, he's not centering on himself, bemoaning himself. It has a place.

He's certainly looking out for his own interest when he prays to his father, when he anticipates what's going to happen to him. He's not without concern for himself, but he is looking out for the interest of others. Philippians chapter two just shines such a clear light on this.

Take, this is my body. It's for you. My body is for you.

Take it. I'm looking at you. I want to benefit you.

Look at the contrast between somebody who comes to a gathering in Corinth and is looking for so-and-so's cooking because it's the best. And, oh, this is some great wine. Let me guzzle this down.

And being insensitive to others who have less, for whom this meal might be the one good meal they get all week, and dishonoring them by being insensitive and oblivious and indifferent to them. Jesus was the opposite of that to his disciples in the upper room,

and Paul is drawing this contrast. Look at your fellowship meals and how some of you are treating others, self-indulgent to the point of excess, and dishonoring others.

What did Jesus do for his disciples? Paul could have expanded this and said, do you remember when he washed their feet? It's not about the towel, and it's not about the basin, and it's not about the feet. It is about the consideration that the Lord Jesus gave to his disciples, and what I have done for you, you should do for one another. I am considering your needs, your sanctification, your forgiveness in particular.

It's a picture of forgiveness, not salvation. This is the dialogue between the Lord and Peter. Wash me all over.

You don't need to be washed all over, but your feet do need it, and I am washing that away. When I look at your feet, I see clean feet because of something I did. I forgive.

I no longer hold you accountable for dirty feet because I have washed them. What I have done for you, Jesus says, you should do for one another. It is about the honoring, the forgiveness, the up-building, coming together for better and not for worse.

This is what this is all about. We don't measure ourselves by how grave and somber and self-afflicting and sorrowful was I when I ate a cracker and drank some Kool-Aid. Every time I'm around other believers, what is my heart attitude? Do I honor them or do I dishonor them? Do I respect the structure that God has put in place? And as a result of my honoring of God, my worship of a faithful creator, my dependence in faith on a faithful God, that drives how I treat others.

I'm not worried about looking out for myself because God will look out for me because I'm His child, and I honor Him as my Father. I honor His Son as my Savior, and I honor His people as fellow members of the body of Christ under the same covenant that sanctifies and reconciles me. I'm not worried about their poverty or lack thereof.

I'm not worried about their race or lack thereof. I'm not worried about their politics or lack thereof. I view them through the lens of the covenant.

The Lord Jesus Christ has been merciful and gracious to me, has incorporated me into His body. The very least I can do is be merciful and gracious to fellow members of the body who have been redeemed with the same price, entered into the same covenant, related to God in the same way. That's my calling.

You want to talk about eating and drinking in an unworthy manner? That's what He says. After reviewing the body and the cup, as often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes. What part of the Lord's death do you proclaim redemption? Do you proclaim reconciliation? What part of the Lord's death do you proclaim? If we wanted to proclaim the Lord's death, we could put up crosses.

We could do something that's in a cross shape, or we could do some kind of self-affliction or whatever. When you proclaim the Lord's death, what part of the Lord's death are we proclaiming? It is the selflessness. It is the love.

Greater love hath no man than laying his life down for others, for those who are related. It wasn't the crowds. Jesus didn't do the bread and the cup at the feeding of the 5,000 or the feeding of the 4,000.

He didn't even do it with a group of 70. He did it with those 12 in the upper room. You proclaim the Lord's death until He comes.

Therefore, verse 27, and this is our destination, whoever eats bread, scratch out this, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body of the Lord. Blood is not there, and it's important. This is a text change that really matters when it says, and blood, cross it out.

It's not there. Paul didn't write it. It's not a part of the message.

Whoever eats bread or drinks the cup in an unworthy manner is guilty of the body of the Lord. Our fellow believers are not a part of the blood of Christ. We are not the blood of Christ.

We are the body of Christ, and it's only the body that is in view here. Let a man examine himself, and so let him eat of the bread and drink of the cup. Notice how the and the in verse 28 match the and the in verse 27.

This cup sounds like it's some special mystical cup, transubstantiated cup, or whatever. It's not. It's the cup and the bread.

When you come together, they are a picture. They're a metaphor. If you are self-interested, you're going to be guilty of the body of the Lord because you are disrespecting the body.

It would be all the same as if Jesus had broken this bread, and Judas had taken the piece that Jesus handed to him and thrown it on the floor, right? He who eats and drinks, see where it says in verse 29, in an unworthy manner, cross it out. Look at your text note. It's not there.

Somebody was trying to justify the ritual of communion when they added this in. One of the canons of textual criticism is what's easier to explain, something being left out or something being added. If this was in the original, nobody would ever take out in an unworthy manner.

Once somebody adds it, nobody's going to take that out because, oh, I like that. In an unworthy manner isn't there. So read the verse without it.

Start in verse 28. Let a man examine himself, and so let him eat of bread and drink of cup, the bread of a communal meal, examine myself. Notice, let him examine the surrounding people and see who's worthy and who's not, who's in my clique and who's not, who's in my faction and division and who's not.

Let him examine himself. When I come into the presence of another believer, and in this day and age, this can be social media, this can be a phone call, this can be anything. When I am in concourse with other believers, I need to examine myself because they are body of Christ.

If I'm coming together in a fellowship meal, am I taking for myself what ought to be shared with them? The beverage and the food, the cup and the bread, these are things that ought to be equally available and equally shared. It doesn't mean I fail to partake, but I want to be sure others are able to partake. Let a man examine himself.

He doesn't say, let a man examine the work of Christ. Let a man examine what the blood flowing down the wooden splinters of the cross must have looked like. Let a man examine himself.

What is my attitude toward the body of Christ? He who eats and drinks, eats and drinks judgment to himself if he is not discerning the body. You need to rewrite verse 29 exactly as I'm telling you. He who eats and drinks, eats and drinks judgment to himself, you have to add, if he is not discerning the body.

If you eat and drink for your own pleasure, you're eating and drinking judgment to yourself if you are not discerning the body. If you are consuming, if you are coming for what you can get, you are going to be judged if you are not discerning the body in doing so. Eat and drink judgment on yourself if he is not discerning the body.

Coming together, being in contact with the body, you need to be looking out for their interest and not your own. It's the entire message of this chapter. This is the reason many are weak and sick among you and many sleep.

This is a double-edged sword here. For this reason, there are many weak and sick among you and many sleep. You say, well, you're drinking judgment to yourself and the judgment of failing to discern the body is that you're going to be weak and sick and possibly die the sin unto death.

Let me offer you an alternative understanding. For this reason, there are many weak and sick among you who are still weak and sick and there are some who have passed away because of your insensitivity to their needs. What is the criteria of the sheep and goats judgment? When I was naked, you clothed me.

When I was sick, you visited me. When I was hungry, you fed me. When I was thirsty, you gave me to drink.

How can there be weak and sick and people that are dying in your midst? How can there be weak and sick? Why aren't they being strengthened? Why isn't somebody strengthening the feeble knees and lifting up the hands that hang down? Why are you not feeding the hungry? How can there be weak and sick among you that are unattended? Because you are not discerning the body. The judgment is not going to be in this life. You're not going to get weak and sick and die because you didn't do the Lord's supper correctly.

There are weak and sick among you because you are not discerning the Lord's body. You're coming in and getting drunk and eating all the food and dishonoring others. Why aren't you looking out for them? They shouldn't be weak and they shouldn't be sick and they shouldn't be dying through neglect.

Think about the sheep and goats judgment. Read it. Why is there judgment at the end? It is how you treated people in life.

Why is the rich man in torment and Lazarus is in Abraham's bosom? It doesn't say the rich man became weak and sick and died because he didn't treat Lazarus right. Why was Lazarus weak and sick at his gate? Because the rich man was insensitive. I would argue verse 30 is talking about what is happening to those who are neglected in church.

Then verse 31, if we would judge ourselves, we would not be judged. If we straighten it out now, if we treat the body of the Lord in an honorable and worthy manner, we will not be goats at the judgment as it were. If we judge ourselves, we won't be judged in the future.

When we are judged, we are chastened by the Lord that we may not be condemned with the world. The world is going to be condemned at the sheep and goats judgment because of its insensitivity to those in need in the millennial kingdom. Therefore, my brethren, when you come together and it says, wait for one another, scratch it out.

That word means receive and welcome. Receive with welcome. This is the therefore.

He doesn't say afflict your conscience and be sure you appreciate the suffering of the Lord Jesus on the cross. His whole therefore, look at what the purpose of this illustration is. Therefore, my brethren, when you come together to eat, receive and welcome one another.

Look out for one another. That's the point. If anyone is hungry, let them eat at home.

This meal is not about satisfying your own hunger. Lest you come together for judgment. You come together and you're lining yourself up for problems at the final judgment.

The rest I will set in order when I come. Something to think about, far more meaningful, far more applicable on a moment by moment, hour by hour, day by day basis, which is

the case with so much of scripture. It's not occasional.

It's not once in a while. It's not, well, we have communion once a quarter or once a month, or we do it every week. It has nothing to do with the substance of the symbols.

It has everything to do with judging ourselves, examining ourselves. How am I honoring or dishonoring the body of Christ? Every day, every hour, every time I have interaction, that's the truth. That's what the Holy Spirit will use to truly advance us and give us strength and make us a source of blessing to others and give us opportunities for service and function now and in the ages to come.

Let's close here in a word of prayer. Father, thank you for the truth of your word. Thank you for its convicting power in the hands of your Holy Spirit.

We pray that as we reflect on what we have seen from your word this morning, that your Holy Spirit will illuminate the corners of our lives that are dark and unexamined, that we can improve, that we can grow in grace as we grow in knowledge of our Lord and Savior Jesus Christ, that we can follow in his footsteps, that we can take up our cross as he took up his and follow him in benefit and service to others because we honor our head and through him we honor you. We pray it in Jesus' name. Amen.