



**Sunday September 01, 2019**  
**1 Corinthians 1**

## **INTRODUCTION**

We begin our study of Paul's first epistle to the Corinthian believers, with a brief background of the city of Corinth.

### **Corinth**

The city of Corinth was established as a colony of veterans on its ancient site by Julius Caesar in 44 B.C. It became the capital of the Roman province of Achaia in 27 B.C. and underwent extensive rebuilding in the 1st century A.D. which included the addition of a forum, large public baths, and an amphitheater. Corinth was most noted for luxury, vice, immorality and pleasure. Greek writers often characterized Corinth as a city of commercialized love and a "Corinthian girl" meant a prostitute.

During Paul's time the Greek city of Corinth, was a port city, served by two harbors and a booming commercial center, known as "the Ornament of Greece" with an estimated population of about 200,000 people.

### **Apollo and Aphrodite**

Corinth had the Temple of Apollo and the Temple of Aphrodite.

Apollo was the Greek god associated with many things, including: sun, light, knowledge, medicine, music, poetry, art, oracles, archery and plague. The lower city of Corinth was the location of the Temple of Apollo which originally had 38 columns 7 of which are standing today.

Aphrodite was the Greek goddess of love. The acropolis (a citadel or fortified part of an ancient Greek city, typically one built on a hill) of Corinth is known as **Acrocorinth**, and it rises about 1800 feet above the surrounding plain. At the highest summit was the Temple of Aphrodite. It is reported that this temple was staffed with 1,000 male and female temple prostitutes, although this information is not certain.



As Paul readily recognizes in 1 Corinthians many of the believers in the Corinthian church of Paul's day struggled with worldliness and sexual sin, both of which were typical of this cosmopolitan city.

### **Agora (Marketplace)**

In Corinth Paul met Aquila and Priscilla, Jews recently expelled by Emperor Claudius from Rome. The three of these were tentmakers (or leather workers) and may have had their place of business in the city's commercial marketplace (agora). This would have afforded Paul numerous occasions to speak with customers and passers-by of the resurrection of Christ. Acts notes that Paul spent each Sabbath day trying to persuade Jews and Greeks.

### **Paul's Second Missionary Journey**

During Paul's second missionary journey (A.D. 49 - A.D. 52; Acts 15:36 – Acts 18:22), he visited Corinth and spent 18 months at Corinth.

- Paul stayed at Corinth for about 18 months (Acts 18:11). **Aquila and Priscilla** were Jewish believers who had come to Corinth from Rome because of an edict issued by the Roman emperor Claudius, in A.D. 49, ordering all Jews to leave Rome (Acts 18:1-3). They worked with Paul making tents and ministering. Paul also received some support sent to him from Philippi (1 Corinthians 9:1-10, 2 Corinthians 11:6-10, Philippians 4:15-16). **Silas and Timothy** arrived from Macedonia and joined Paul, Aquila, Priscilla and **Luke** at Corinth (Acts 18:5).
- Paul initially proclaimed the gospel in the synagogue to Jews and God-fearing Gentiles. After being rejected by most of the Jews, he preached the Gospel to the Gentiles outside the synagogue.
- There was good fruit in the work at Corinth.
- It is very likely that during Paul's time of 18 months at Corinth, regions around Corinth were also evangelized including **Cenchrea**, an eastern seaport of Corinth, about seven miles from the heart of the city, and other parts of Achaia. Paul wrote about **Phoebe** a sister, who is a servant of the church in Cenchrea (Romans 16:1).
- When Paul departed from Corinth, Priscilla and Aquila went with him (Acts 18:18).
- From Paul's epistles to the Corinthians which he wrote later on, we know that a thriving Spirit-filled church had been established. While this church experienced many practical problems, they were a vibrant community where God's Spirit was moving freely.



- In early A.D. 52, Paul and his team travelled from Corinth about 12 miles to **Cenchrea** along with **Aquila and Priscilla**. From Cenchrea, Paul went to **Ephesus** and on to **Jerusalem**, leaving Aquilla and Priscilla at Ephesus. During this time a believer named **Apollos**, from Alexandria (in Egypt) came to Ephesus. Apollos was very eloquent, a gifted orator, but he had only know things up till the baptism of John.

## Enter Apollos

Acts 18:24-28

24 Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus.

25 This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John.

26 So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.

27 And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace;

28 for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ.

Aquila and Priscilla helped Apollos catch up with truth, concerning the death and resurrection of Jesus Christ and the outpouring of the Holy Spirit. They then sent him to the church at Corinth (which was in the district of Achaia). Apollos was a tremendous blessing to the church at Corinth.

## Paul's Third Missionary Journey

During Paul's third missionary journey, (A.D. 53 - A.D. 58; Acts 18:23 – Acts 21:15) he spent about 3 years at Ephesus.

- While at Ephesus Paul **wrote the epistle to the Galatians**. He also **wrote 1 Corinthians** to address the problems in the Corinthian church, which he had been informed about. Either the people who had come from Corinth or Titus could have carried this first epistle back to Corinth.
- From Ephesus Paul went to **Macedonia** (Acts 20:1), which would include the following cities (Neapolis, Philippi, Thessalonica, Berea). While at Macedonia Paul **wrote 2 Corinthians**.

The church in Corinth would have been established about A.D. 51. 1 Corinthians was written about A.D. 58, about seven years after the establishing of this local church.

With this brief background, we are ready to move into our study of 1 Corinthians.



## CHAPTER ONE

### Salutation

**1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,  
2 To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:  
3 Grace to you and peace from God our Father and the Lord Jesus Christ.**

#### vs 1:

**called to be an apostle of Jesus Christ through the will of God,**  
called (Greek '*kletos*') invited, appointed

apostle (Greek '*apostolos*') one who is sent with orders, a delegate, an ambassador, a commissioned one, a messenger, used also of those called into the office of an apostle.

Our calling is because of the will of God. God willed it. When we pursue our calling, we are pursuing the will of God. **When we fulfill our calling, we are fulfilling the will of God.** Whatever God has called you to do - a homemaker, a business person, a social worker, a pastor, a prophet, etc. - that is God's will for you. Pursue it and fulfill it.

Sosthenes, most likely the one we read of in Acts 18:17, the chief ruler of the synagogue where Paul preached. He was beaten up by the mob at that time. Seems to have become part of Paul's apostolic ministry team, and is with Paul at Ephesus at the time this epistle is written.

#### vs 2:

##### **church of God which is at Corinth**

The church (Greek '*ekklesia*') is the assembly of those called out for a purpose.

It is interesting to see two contrasts: the church and the city.

The church of God are sanctified people, saints.

The city, in this case Corinth, is a 'sin city' know for its immorality.

Even though, as is the case often, the church is in the minority (fewer in numbers), **the church of God is to influence the city**, being salt and light in the city.

##### **sanctified in Christ Jesus, called to be saints**

We are sanctified in Christ Jesus. Sanctified (Greek '*hagizo*') means to be set apart, consecrated to God. Hence we are called saints (Greek '*hagios*') people who are sacred, set apart, holy, and consecrated.



**with all who in every place call on the name of Jesus Christ our Lord**

So even though this epistle was written to the saints at Corinth, this epistle is for us today as well, since we call on the name of Jesus Christ.

**vs 3:**

Grace (Greek '*charis*') is an encompassing word and is used to refer to divine favor, divine empowering, divine virtues (character) and divine gifts, that is **favor, empowering, virtues and gifts that come from God.**

Peace (Greek '*eirēnē*') refers to tranquility, harmony, concord, security, safety, prosperity, felicity, in essence, **referring to total well-being.**

As believers grace and peace from God is ours! We can walk in this.

### **Recognizing What God Has Done**

**4 I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,  
5 that you were enriched in everything by Him in all utterance and all knowledge,  
6 even as the testimony of Christ was confirmed in you,  
7 so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,  
8 who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.  
9 God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.**

The church at Corinth is about 7 years old now, at the time the apostle Paul is writing 1 Corinthians.

**vs 4 :**

**I thank my God always concerning you**

The apostle Paul is thanking God for all the good things happening at the church at Corinth. As we progress in this epistle we realize that there were also several issues or problems that needed to be addressed, and yet the apostle first gave thanks for the good things. An important life-lesson for us. **Recognize what God has done. See the good things and give thanks, even as you address the challenges, issues and difficulties.**

**for the grace of God which was given to you by Christ Jesus**

There is the **general grace of God**, which is available to all of us as believers (Romans 5:17).

There is also the **special grace of God** which is given to each of us to fulfill God's call and assignment for our lives (Romans 12:3; Ephesians 3:3; Ephesians 4:7). We also see that



there is a special grace over a church community, a community of believers. Paul recognizes and acknowledges this special grace over the church at Corinth.

For example, there is a special grace over us at APC that enables us to be who we are and do what we do. We can grow in grace, that is, access and walk in increased measures of grace over our lives (2 Peter 3:18, James 4:6).

**vs 5:**

**5 that you were enriched in everything by Him in all utterance and all knowledge,**

Paul recognizes that they were enriched (Greek '*ploutizō*' means 'to make wealthy' used to refer to spiritual and material riches) in everything by Jesus Christ, because of the grace of God that was given to them.

This enriching is evident especially in all utterance (Greek '*logos*' meaning anything spoken) and all knowledge (Greek '*gnosis*'). This utterance and knowledge most likely refers to the vocal and revelation gifts of the Spirit, because as the sentence continues through verses 6-7, he mentions that they come short in no gift, which in the context of this epistle, would refer to the gifts of the Spirit. Vocal gifts referring to tongues, interpretation of tongues and prophecy. Revelation gifts would include word of wisdom, word of knowledge and discerning of spirits.

As believers we have been enriched in everything by Jesus Christ, because of the grace of God given to us. Let's affirm this: "*As a believer, I have been enriched in everything by Jesus Christ because of the grace of God given to me*".

His grace enriches us even in the expression of the gifts of the Spirit.

**vs 6:**

**6 even as the testimony of Christ was confirmed in you,**

Testimony (Greek '*marturion*') refers to evidence given; the testimony of a witness. Comes from the same Greek word '*martus*' translated witnesses (Luke 24:48; Acts 1:8).

The 'testimony of Christ' refers to the Gospel of Christ that came with evidence, being confirmed (Greek '*bebaioō*' meaning establish, make firm, secure) in them.

So the witness of Jesus Christ or the Gospel of Jesus Christ must be brought to people in such a manner, so that it is brought with evidence resulting in the message being firmly



established in them. As we see later in chapter 2, Paul refers to the demonstrations of the Spirit and power (2:4)

**vs 7:**

**7 so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,**

When the Gospel of Christ is brought in such manner, and because of the grace of God that enriches people in all things, Paul recognizes that the Corinthian believers lacked no expression of the gifts of the Spirit.

When we proclaim the Gospel of Jesus Christ, if we do it the way Paul did it, with demonstrations of the Spirit and power, we will birth church congregations that walk in the grace of God, expression all the gifts of the Spirit, including all the vocal gifts and all revelation gifts.

Some things to think about:

#1) As we see later in the epistle, the Corinthian church had lots of problems, and yet, in terms of spiritual gifts they had no lack. The apostle Paul does not tell them not to express spiritual gifts. He only further guides them to their proper use, while encouraging everyone to desire spiritual gifts. This teaches us, that while we as a church continue to mature, grow, overcome our weaknesses, we must continually encourage, desire and have an abundance of the manifestation of the gifts of the Spirit.

#2) The expression of the gifts of the Spirit are not to be equated to spiritual maturity. Later in chapter 3, Paul calls these Corinthian believers as 'babies' and 'carnal' and yet these very people had no lack in the expression of the gifts of the Holy Spirit.

Another important aspect of church community is to live in anticipation of the return of Christ.

So we learn here, that the apostle Paul would not only have proclaimed the Gospel of Jesus Christ, but also taught these Corinthian believers about the gifts of the Spirit and about the return or coming of Jesus Christ.

**vs 8:**

**8 who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.**



Jesus Christ will confirm (Greek '*bebaioō*' meaning establish, make firm, secure) these believers to the end, so that they will be presented blameless (without any accusation, irreproachable) in the day of our Lord.

What confidence is that! Paul is preparing to write to a local church that has several issues, and yet he is confident that the Lord will work in such a manner to keep them firm and secure till the end, and present them blameless. Sounds so much like Philippians 1:6.

As we follow this one sentence of THANKSGIVING, verses 4-8, we see grace (vs 4), enriching (vs 5), confirmation of the Gospel (vs 6), expression of the gifts of the Spirit (vs 7), anticipation of Jesus' return (vs 7), and being established to the end (vs 8). Paul is being thankful for all these things that God has done in the lives of these Corinthian believers

#### **vs 9:**

**9 God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.**

The apostle is confident that these Corinthian believers will be firm and secure to the end because God is faithful, and this faithful God is the one who called them.

As believers we have been called into fellowship (Greek '*koinonia*' meaning communion, sharing, partnership, friendship, intimacy) with Jesus Christ. The apostle John also states that we have been called into fellowship with the Father and with His Son Jesus Christ (1 John 1:3). Paul states that we are to enjoy the fellowship with the Holy Spirit (2 Corinthians 13:14).

The believer's life is one of fellowship with the God-Head, Father, Son and Holy Spirit. We are called to fellowship - communion, sharing, partnership, friendship, intimacy - with God.

### **A Call To Unity**

The apostle Paul now moves to addressing issues and concerns in the Corinthian church.

**10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.**

**11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.**





12 Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."

13 Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

14 I thank God that I baptized none of you except Crispus and Gaius,

15 lest anyone should say that I had baptized in my own name.

16 Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.

17 For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

#### **vs 10:**

10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.

The apostle Paul makes this plea with the authority of the Lord Jesus Christ.

This verse captures for us what a local community of believers should strive for and maintain.

- *speak the same thing* : we all say the same thing concerning our faith and us as people of God.
- *no divisions* : meaning schism, split, gap, tear, rend apart. Nothing that splits us apart
- *be perfectly joined together* : to be made fit, complete. Barclay on joined together: "A medical word used of knitting together bones that have been fractured, or joining together a joint that has been dislocated. The disunion is unnatural and must be cured."
- *same mind* : mind (Greek '*nous*') referring to the faculties of perceiving and understanding and those of feeling, judging, determining.
- *same judgment* : meaning same view or opinion.

It is obvious that each of us being different individuals will have differences in our perspectives, opinions, feelings, understanding we can make a choice to align ourselves to that which glorifies Jesus Christ and strengthens the body. We can as Paul states elsewhere endeavor "to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3).

#### **vs 11-17:**

contentions meaning quarrels, strife.

So what was causing divisions and quarrels among the Corinthian believers?



Believers in the local church community were taking sides with various leaders: Paul, Peter, Apollos, and some even separating themselves in the name of Christ. Paul points this out and the reason for divisions.

A very important lesson to learn for us here. We must all base our identity in Jesus Christ, without causing divisions and quarrels. God uses different ones whom He has called and raised to serve His people. While each has leader, church and ministry has their own distinctives, according to the grace given to them, as believers, we receive through them, but our identity is not from them. Our identity is not in the individual, denomination or ministry that served us.

#### **vs 17:**

**17 For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.**

Paul concludes that what really matters is the Gospel. The Gospel is the message about the cross of Christ.

While we preach the Gospel, as clearly and as simply as we can, we do not depend on the 'wisdom of words' - our intellect, our eloquence, etc.

**The power of the Gospel is inherent in the message of the cross of Christ and does not depend in any measure on human eloquence.**

#### **The Message Of The Cross**

**18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.**

**19 For it is written: "I WILL DESTROY THE WISDOM OF THE WISE, AND BRING TO NOTHING THE UNDERSTANDING OF THE PRUDENT."**

**20 Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world?**

**21 For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.**

**22 For Jews request a sign, and Greeks seek after wisdom;**

**23 but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,**

**24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.**

**25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.**



**vs 18:**

**the message of the cross... is the power of God**

The message of the cross is the power of God. God's power is delivered and administered into people's lives as we bring the message of the cross of Christ to them.

**vs 21:**

**the world through wisdom did not know God**

Man by his own wisdom cannot know, comprehend and understand God. As Paul will explain later in chapter 2, spiritual things are understood not with the natural mind, but with the help of the Holy Spirit.

**it pleased God through the foolishness of the message preached to save those who believe**

God has chosen a foolish method to bring salvation to people. He has chosen through the foolishness of preaching the message of the cross to save those who believe.

Sometimes we look like fools, when in truth, God's power is being released to bring salvation into people's lives.

**Vs 22-24:**

**22 For Jews request a sign, and Greeks seek after wisdom;**

**23 but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,**

**24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.**

The Jews were very spiritual people and were looking for supernatural manifestations (signs). The Greeks were intellectuals and were interested in things that appealed to the mind (wisdom).

But to both audiences, we have just one message, the message of the cross of Christ. We preach Christ crucified. Some Jews may view this as a sign of weakness and not power, and therefore find it difficult to accept and may stumble at it. To the Greeks, this sounds like foolishness. However, this message of the cross of Christ, is really the power of God and wisdom of God. Whether Jews or Greeks, those who believe, experience the power and see the wisdom of God in the message of the cross of Christ.

**vs 25:**

**25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.**

While the preaching of the Gospel may appear foolish and weak, the Gospel, the message of the cross of Christ, is really far greater than man's wisdom and human greatness.



This is why we can have confidence in the Gospel, the message of the cross of Christ. The Gospel is both the power of God and wisdom of God. The power of God will be administered and the wisdom of God will be revealed through the preaching of the Gospel. Hence we share the Gospel unashamedly and boldly.

## Understanding God's Calling

**26 For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.**

**27 But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;**

**28 and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,**

**29 that no flesh should glory in His presence.**

**30 But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—**

**31 that, as it is written, "HE WHO GLORIES, LET HIM GLORY IN THE LORD."**

These verses reveal how God works.

God does not call people because of their earthly accomplishments.

God works in a manner that His power and wisdom are displayed through our lives. He takes the weak, reveals His power and wisdom through them, and shocks the world. Similarly, He works with the foolish, the base, the despised, the things which are considered as nothing - and reveals His power and wisdom through them - that causes people to know that it is God who has done this.

So that no one can glory before God, as though it was done because of themselves.

**This brings great hope for each of us. God will work in each of our lives displaying His wisdom and power and He will be glorified in each of us!**

**vs 30:**

All that happens is because of what God Himself has done for us in Christ Jesus.

God has brought us to be in Christ Jesus. God has made us one with Christ. We are in union with Christ.

God has made Christ to be for us wisdom, righteousness, sanctification and redemption.

In Christ, we have God's wisdom.

In Christ, we have God's righteousness.



In Christ, we have holiness (sanctification).  
In Christ, we have redemption.  
We have all this and much more in Christ.

**vs 31:**

Hence, all we do is make our boast in God.

**In Context**

To put this in the context of the issue Paul is addressing - we therefore conclude that none of us should boast in men. Not in Paul, Peter or Apollos. Our focus must be on Jesus. Our message is the Gospel, the cross of Christ. We know this message is the power of God and the wisdom of God. God has called us not because of who we were in the natural. But takes us as we are and displays His wisdom and power through us, so that He alone is glorified. He does all this for us in Christ.

**MINISTRY TIME | SALVATION CALL**



LIFE GROUP STUDY GUIDE

**Sunday September 01, 2019**  
**1 Corinthians 1**

The is a simple guide for use in Life Group discussions. Our objective is to focus on the application of the Sunday sermon - how each one is becoming a doer of the Word and building their life on God's Holy Word. The Life Group meeting would normally last for 2 hours. Each Life Group would have up to 12-15 people.

**Preparation**

To prepare for the Life Group meeting, you can listen to the Sermon Key Points (sermon summary in five minutes) or the full length Sunday sermon. You can also review the Sunday Sermon notes. All these are available in the "All Peoples Church Bangalore" mobile App or online at [apcwo.org/sermons](http://apcwo.org/sermons) . Pray for the Life Group meeting and invite the work and ministry of the Holy Spirit.

**Welcome**

The Life Group meeting may commence with a time of prayer, worship and a fun activity.

**LISTEN to God's Word**

Read the following Scripture passages: *1 Corinthians chapter 1*

**INVESTIGATE God's Word Together**

Please discuss a few of these together, giving time for people to share their insights. We encourage each one individually to make notes of their personal learning during the Group discussion.

- 1, While we know that there may be many areas in which each of us have to grow spiritually, what are some things you can be thankful for in your spiritual life?*
  
- 2, Given that all of us are different, with diverse backgrounds, experiences and so on, is it even realistic to expect a local church to be what Paul pleads with us to be, in 1 Corinthians 1:10? How can we work towards making this happen?*
  
- 3, Discuss what Paul reveals about the Gospel, the message of the cross of Christ in vs 17-25. In what ways does this encourage you to share the Gospel?*
  
- 4, Discuss what Paul reveals in vs 27-31, about the way in which God works so that He alone is glorified in our lives. How does this encourage you?*



If time permits, each one takes a few (3 minutes max) to share one or two key learning and how they see themselves applying it into their specific life situations. Encourage each one to participate and share.

**FELLOWSHIP by sharing your life and spiritual journey**

Each one takes a few (3 minutes max) to share anything from their walk with God, something God has been teaching them, a testimony of answered prayer or a specific challenge that they would like prayer for. Encourage each one to participate and share.

**ENCOURAGE each other by praying and ministering to one another**

Get into small groups of two or three and take turns to thank God and pray for each other in the light of what was learnt today. Listen to the Holy Spirit. Expect the gifts of the Holy Spirit to flow bringing healing, releasing miracles, prophecy, etc.

Regroup and pray together for:

- 1, families to be protected and strengthened*
- 2, a mighty outpouring of God's Holy Spirit on us as a church and through us to bless many others in our city and nation. Nothing but a mighty work of God's Spirit can change our city and nation.*
- 3, for the BUILD TO IMPACT project - for God's hand to guide us through the land search and acquisition process, and for finances to be more than enough to get this project done.*

Close by thanking God together.