



**Sunday October 06, 2019**  
**1 Corinthians chapter 7**

In this chapter, Paul addresses questions that were sent in writing to him by the church at Corinth. These questions had to do with sexual fulfillment within marriage, singleness, staying in a marriage where a spouse may not be a believer in Christ, etc. For the purposes of our study we divide this chapter into the following sections:

- The Importance Of Sex Within Marriage (7:1-6)
- The Gift Of Singleness (7:7-9)
- Staying In Your Marriage (7:10-16)
- Stay Where You Were Called (7:17-24)
- Paul's Primary Objective-Serve God With Focus (7:25-35)
- The Higher Happiness Of Singlehood Dedicated To God (7:36-40)

**The Importance Of Sex Within Marriage (7:1-6)**

- 1 Now concerning the things of which you wrote to me: It is good for a man not to touch a woman.**
- 2 Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.**
- 3 Let the husband render to his wife the affection due her, and likewise also the wife to her husband.**
- 4 The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does.**
- 5 Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.**
- 6 But I say this as a concession, not as a commandment.**

**vs 1:**

**Now concerning the things of which you wrote to me: It is good for a man not to touch a woman.**

"touch" used in the sense of implying sexual relationship

**vs 2:**

**Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.**

sexual immorality (Greek '*porneia*' refers to all forms of sexual impurity)

To put it succinctly, in order to avoid sexual immorality, get married.

However, this does NOT mean that sex is the only reason to get married.

Remember that the Bible presents greater insights on marriage in other chapters as well: Ephesians 5:21-33; Colossians 3:18-19; 1 Peter 3:6-11



**vs 3:**

**Let the husband render to his wife the affection due her, and likewise also the wife to her husband.**

*"...render..the affection due her.."*

There is mutual sexual responsibility within marriage.

Some refer to this as 'conjugal duty' or 'conjugal obligation', although the word 'duty' or 'obligation' seems inappropriate.

Three important words: render, affection, due

render Greek '*apodidōmi*' is used in two senses:

- 1, to give away for one's own profit what is one's own - you give away something, but you benefit from your giving
- 2, to pay off a debt - you a paying off what you owe the other person

affection Greek '*eunoia*' goodwill, kindness

Sex is an act of affection, goodwill and kindness toward your spouse.

due Greek '*opheilo*', what is owed, a debt to be paid

In marriage we owe affection to each other. It is something you keep giving to your spouse every day. One of the ways (not the only way) this affection is expressed to your spouse is through sex.

An important perspective about sex in marriage is to look at it as *"I owe you and am giving you what I owe and I will be blessed as I bless you"* rather than *"you owe me and I am demanding you to pay me now"*. We must see it as our 'conjugal privilege'.

There may be situations in marriage, where for certain reasons (physical, etc.) the husband and wife are unable to have sexual relationship. However they can still express affection in many other ways, and 'render the affection due' to the other.

**vs 4:**

**The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does.**

In this process of expressing affection through sex, each (the husband, the wife) must see their own body as belonging to (under the authority of) the other. This of course is done willingly, in response to affection, and not out of compulsion. This is an act of great joy to willingly bring your body under the authority of just one, and only one other human person (i.e. your spouse) on the whole earth. The husband does not abuse this authority over the wife's body, but treats her body with reverence and honor, just as he



handles his own body. The same applies for the wife. Remember, the apostle Paul taught us that *"that each of you should know how to possess his own vessel in sanctification and honor"* (1 Thessalonians 4:4).

**vs 5-6:**

**5 Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.**

**6 But I say this as a concession, not as a commandment.**

These verses bring in another perspective on the importance of sexual relationship within marriage. The husband-wife are not to "deprive one another" of affection expressed through sex.

**verse 6, Message Bible:**

**I'm not, understand, commanding these periods of abstinence—only providing my best counsel if you should choose them.**

So these periods of abstaining from sex is not a command, but a choice that the husband-wife make as they see fit.

The husband-wife may abstain from sex for a period of time to fast and pray. But they are to come together again, lest satan use this point of need as a way to tempt either one and draw them into sexual sin.

If a husband or wife is deprived of affection or of sex within the marriage, satan is sure to use this as a point of temptation.

When a husband or wife withholds affection and sex from their spouse, using it as a weapon to get their demands, they are engaging in self-destructive behavior. Their marriage is likely to self-destruct. Satan will tempt and take advantage of this behavior, but satan is not to blame. The spouse who withheld affection and sex, using it as a weapon, is responsible.

**Stating this in a positive manner, a husband and wife who have strong affection and good sexual relationship within their marriage are actually protecting their own marriage against satan's temptations and allurements to sexual sin.**

A wrong religious idea that we need to debunk is the notion that it is more spiritual to abstain from sex within a marriage. In fact, in doing so you are making your marriage vulnerable and are setting your marriage up for satan's temptations.



## The Gift Of Singleness (7:7-9)

**7 For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that.**

**8 But I say to the unmarried and to the widows: It is good for them if they remain even as I am;**

**9 but if they cannot exercise self-control, let them marry. For it is better to marry than to burn with passion.**

The apostle Paul was single and he wishes (recommends) that all other singles and widows would choose to be single like himself. He will explain later on why he says this. Just to provide some context, in ancient Jewish tradition, it was considered a sin for a man to be unmarried. He was not carrying out the intent of God to be fruitful and to multiply. So Paul is definitely breaking away from tradition here, and his reason, as explained later is because of his desire to focus on the Lord Jesus and His service.

In vs 7: gift Greek '*charisma*' meaning gift of grace  
Same word used later for gifts of the Spirit

The apostle Paul also recognizes that each person has his own gift from God. Both marriage and singleness are gifts from God and there is grace for each one in either of these situations. Neither one is "greater" than the other in terms of our spiritual standing before God.

From a practical standpoint, both singleness and being married, has its advantages as well as its challenges.

**vs 9:**

**but if they cannot exercise self-control, let them marry. For it is better to marry than to burn with passion.**

Paul addresses a practical matter in vs 9. If the person who is single cannot exercise self restraint or self control in the area of sexual purity, it is better to marry, than to burn (be inflamed, to be on fire) with sexual desire without the means to satisfy this in a godly legitimate manner.

However we must not misinterpret or misapply this verse of Scripture. Here are some examples of misapplication of this verse:

(A) We must not use this text to condone lust, sexual sins and uncleanness. For example, a single person should not make excuses saying '*I cannot exercise self-control, I am burning with sexual desires, I am not married, therefore....I indulge in such and such to fulfill my sexual desires*'.



(B) A person who is in bondage to sexual sins should not think that getting married will make their bondages go away.

### **Staying In Your Marriage (7:10-16)**

**10 Now to the married I command, yet not I but the Lord: A wife is not to depart from her husband.**

**11 But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife.**

**12 But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her.**

**13 And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him.**

**14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy.**

**15 But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But God has called us to peace.**

**16 For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?**

#### **vs 10-11:**

**10 Now to the married I command, yet not I but the Lord: A wife is not to depart from her husband.**

**11 But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife.**

#### **"Now to the married..."**

We know that this is specifically referring to believers, where the husband and wife are both believers, because, later on in verse 13, Paul says "*But to the rest...*" where he refers to marriages where either one (husband or wife) is not a believer. So verses 10-11 refer specifically to marriage between two believers.

These instructions apply equally to both husband and wife. These are commands from the Lord Himself.

Separation and divorce are not what God intends or desires for any Christian marriage.

If a married couple separates on any grounds other than what is Biblically permitted for divorce, they are to remain unmarried or be reconciled.

reconciled Greek '*katallasso*' talks about mutual change. Has the picture of exchanging coins for other coins of equivalent value. Reconciliation in marriage happens when both parties are willing to change.

**"a husband is not to divorce his wife."**



Putting this in the context of the Jewish custom of that day, the popular opinion was the interpretation of Deuteronomy 24:1, where a man would divorce his wife for just any reason (see Matthew 19:3). The Lord is reiterating through the apostle Paul, the same things He said when He was questioned by the Pharisees in Matthew 19:3-11.

In Matthew 19:3-11, The Lord Jesus called us to live by God's original intent of marriage, as it was "*from the beginning*": God has joined us together and nothing should separate us. Under Mosaic law, divorce was permitted "*because of the hardness of your hearts*", but not because it was God's best for them.

It is very clear here that a husband or wife cannot/should not divorce their spouse under any frivolous pretext e.g. "*We cannot get along together*", "*This was a big mistake*", "*I have found someone else who makes me happy*", etc.

#### Side Note:

We see in Scripture that divorce is permitted (not commanded) under certain situations. We highlight the word "permitted", to indicate, that even in such situations, God's desire is for the marriage to be restored. The husband and wife can choose to forgive and be reconciled. However, either the husband or wife, have the freedom to make their choice to divorce under such situations. Divorce is permitted, if there is a **violation** of the marriage covenant or an **abandonment** of the marriage covenant. Violation of the marriage covenant happens through sexual immorality (e.g. adultery). Abandonment of the marriage covenant happens through willful desertion, as Paul explains this later on in verse 15.

#### **vs 12-13:**

**12 But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her.**

**13 And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him.**

"**But to the rest,...**"

Paul is addressing married couples where one of them is not a believer.

"**...I, not the Lord, say...**"

So the apostle Paul is making this recommendation, based on the wisdom and understanding of the ways and purposes of God. We still live by this, because, Paul knows the heart and mind of the Lord out of his own walk with God. Note the humility and responsibility with which Paul is communicating - making it clear that this is his recommendation, and not a specific word from God. Which also means that all the other things he has been and will write are really what the Lord Himself is saying to His people.



Even in situations where one of the spouse is not a believer, the goal is to keep the marriage together and ensure the marriage does not end up in separation or divorce. Here again, the believing spouse cannot/should not use the pretext that the spouse is not a believer, and therefore desires to separate or divorce.

**vs 14-16:**

**14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy.**

**15 But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But God has called us to peace.**

**16 For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?**

sanctified Greek '*hagiazō*' = to consecrate, made holy unto God  
holy Greek '*hagios*' = made sacred, pure, a saint

This is an amazing truth. The presence of the believing spouse in the family consecrates all the others, i.e. the non-believing spouse and the children before God. This does not mean they receive salvation automatically, but God will look upon them as special into Himself because of the presence of the believer in that marriage/family.

Please note carefully, that these verses refer to a believer who is already married to a non-believer. Please do not use these Scriptures to enter into a marriage to an unbeliever saying that the unbeliever once married will get sanctified anyway. The Bible is very clear that a believer should not be unequally yoked with a non-believer (2 Corinthians 6:14).

If the unbelieving spouse chooses to abandon the marriage through willful desertion, then the believing spouse is no longer required to hold on to the marriage. The marriage may be legally absolved.

As far as salvation is concerned, the unbelieving husband or wife will have to make their own decision and cannot be saved on the basis of the faith of the believing spouse. As Peter instructs in 1 Peter 3:1-6, the believing wife through her life and conduct can lead the non-believing husband to faith in the Lord.

**Stay Where You Were Called (7:17-24)**

**17 But as God has distributed to each one, as the Lord has called each one, so let him walk. And so I ordain in all the churches.**



**18 Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised.**

**19 Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters.**

**20 Let each one remain in the same calling in which he was called.**

**21 Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it.**

**22 For he who is called in the Lord while a slave is the Lord's freedman. Likewise he who is called while free is Christ's slave.**

**23 You were bought at a price; do not become slaves of men.**

**24 Brethren, let each one remain with God in that state in which he was called.**

The truth that Paul presents in these verses is that a believer can live for God, serve and glorify God where ever they are, and in whatever station or situation they are in life at the moment. In the context of what is being written - whether you are single, married, separated, divorced, remarried, circumcised, uncircumcised, a slave or free - honor God right there.

If you are single, don't say "if only I was married, I could be useful to God". If you are married don't say "if only I was single, I could serve God". This also goes for your background or your social standing.

**17 But as God has distributed to each one, as the Lord has called each one, so let him walk. And so I ordain in all the churches.**

God has distributed (allotted, bestowed) to you what you have.

The Lord has called you in the midst of what you have and where you are.

Walk, accepting what you have been bestowed with and as you have been called.

**20 Let each one remain in the same calling in which he was called.**

**24 Brethren, let each one remain with God in that state in which he was called.**

Applying this to our context, all of us must learn to remain with God, honor God, walk with God right where we are, in our present station in life. If you are a working professional, then serve God right there. If you are a business man, serve God right there. Don't think that only if you get into "full time ministry" that you can serve God.

Just to clarify, the context has to do with our marital and social station in life. Now of course, if we are in sin, we need to get out of it. Don't use this Scripture to continue in a sinful lifestyle or behavior.

**21 Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it.**





If you can see betterment of your situation, moving from a slave to a free person, then go ahead and do so.

**23 You were bought at a price; do not become slaves of men.**

In all things, remember that you belong to Jesus Christ. You were bought by His blood. You belong to Him. (Remember Paul mentioning this in 1 Corinthians 6:20 in the context of living free from sexual immorality). Paul brings this up again here in the context of not being controlled in life by other men. An important truth - we live our lives under the Lordship of Christ. We do honor those in leadership and in authority over us. However, we must not permit ourselves to be wrongly controlled by people. This could happen by how they influence or dictate things in our lives.

### **Paul's Primary Objective-Serve God With Focus (7:25-35)**

**25 Now concerning virgins: I have no commandment from the Lord; yet I give judgment as one whom the Lord in His mercy has made trustworthy.**

**26 I suppose therefore that this is good because of the present distress—that it is good for a man to remain as he is:**

**27 Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.**

**28 But even if you do marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the flesh, but I would spare you.**

**29 But this I say, brethren, the time is short, so that from now on even those who have wives should be as though they had none,**

**30 those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess,**

**31 and those who use this world as not misusing it. For the form of this world is passing away.**

**32 But I want you to be without care. He who is unmarried cares for the things of the Lord—how he may please the Lord.**

**33 But he who is married cares about the things of the world—how he may please his wife.**

**34 There is a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world—how she may please her husband.**

**35 And this I say for your own profit, not that I may put a leash on you, but for what is proper, and that you may serve the Lord without distraction.**

**vs 25:**

**Now concerning virgins: I have no commandment from the Lord; yet I give judgment as one whom the Lord in His mercy has made trustworthy.**

Paul is speaking to the unmarried. He is presenting his recommendation, his understanding of the mind of the Lord, based on the mercy of God by which he has been entrusted with the work of God.



26 I suppose therefore that this is good because of the present distress—that it is good for a man to remain as he is:

27 Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.

28 But even if you do marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the flesh, but I would spare you.

If possible remain as you are, single or married because of "the present distress", referring to the troubles (persecutions against Christians) at those times. However, even if you do get married, you are not doing anything wrong. Just that you have to be prepared to face the challenges and pressures of daily married life, which you may be spared of, if you remain single.

29 But this I say, brethren, the time is short, so that from now on even those who have wives should be as though they had none,

30 those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess,

31 and those who use this world as not misusing it. For the form of this world is passing away.

32 But I want you to be without care. He who is unmarried cares for the things of the Lord—how he may please the Lord.

33 But he who is married cares about the things of the world—how he may please his wife.

34 There is a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world—how she may please her husband.

35 And this I say for your own profit, not that I may put a leash on you, but for what is proper, and that you may serve the Lord without distraction.

So the primary objective that Paul is driving at is for us to be able to focus on the Lord and serve Him without distraction. So each of us whether single or married, we engage with the world in our day to day responsibilities, and yet we do not get engrossed with the world, because "*the form (fashions and external things) of this world is passing away*". We make our primary focus and passion to please the Lord and serve Him, according to what He has called us to do.

#### Side Note:

In drawing up this comparison between singleness and being married, and encouraging focus on the Lord without distraction, the apostle Paul is **not** forbidding us to marry. No not at all. He is simply presenting to us the real life challenges that come with marriage, having already addressed the blessing of sexual fulfillment within marriage earlier in this chapter. Keep in mind that in 1 Timothy 4:1-3 Paul wrote that **forbidding to marry** was a doctrine of demons.

### **The Higher Happiness Of Singlehood Dedicated To God (7:36-40)**



**36** But if any man thinks he is behaving improperly toward his virgin, if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not sin; let them marry.

**37** Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his virgin, does well.

**38** So then he who gives her in marriage does well, but he who does not give her in marriage does better.

**39** A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord.

**40** But she is happier if she remains as she is, according to my judgment—and I think I also have the Spirit of God.

### **vs 36-38:**

**36** But if any man thinks he is behaving improperly toward his virgin, if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not sin; let them marry.

**37** Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his virgin, does well.

**38** So then he who gives her in marriage does well, but he who does not give her in marriage does better.

These verse have been challenging to understand and interpret. The main question is who is the apostle Paul speaking of (A) a young man who has a young lady engaged to him to be married, or (B) a father who is considering whether to get his young daughter married or not. Keep in mind that in traditional custom, the father decided whether or not he would get his daughter married and hence had the final say.

Some translations (GNB, CEV, ERV, NIV, etc.) present this as scenario (A). Other translations (ASV, AMP, NASB, etc.) present it as scenario (B) by introducing the word *daughter*. The word *daughter* is not in the original Greek text, but was introduced by the translators, because they felt it best communicates the meaning. Then some translations as KJV, NKJV, HCSB, present the literal translation and leave it to you to interpret.

Please keep in mind that there is nothing wrong or erroneous in the original Greek text that Paul wrote. What we have trouble with is in determining the context (specific situation) that the apostle Paul was addressing when it was originally written.

Interestingly the NIV presents both. The NIV text has scenario (A) and in the footnote the NIV presents scenario (B).

### **NIV (text)**

**36** If anyone is worried that he might not be acting honorably toward the virgin he is engaged to, and if his passions are too strong and he feels he ought to marry, he should do as he wants. He is not sinning. They should get married.



**37 But the man who has settled the matter in his own mind, who is under no compulsion but has control over his own will, and who has made up his mind not to marry the virgin—this man also does the right thing.**

**38 So then, he who marries the virgin does right, but he who does not marry her does better.**

NIV (footnote)

**36 If anyone thinks he is not treating his daughter properly, and if she is getting along in years (or if her passions are too strong), and he feels she ought to marry, he should do as he wants. He is not sinning. He should let her get married.**

**37 But the man who has settled the matter in his own mind, who is under no compulsion but has control over his own will, and who has made up his mind to keep the virgin unmarried—this man also does the right thing.**

**38 So then, he who gives his virgin in marriage does right, but he who does not give her in marriage does better.**

In either of the scenarios, the important thing is for us to understand that it is perfectly right to get married, and if someone chooses not to get married (or to let his daughter remain single) it is a better choice, given what Paul stated earlier, that the individual would have more time to focus on the Lord and serve the Lord without the responsibilities of daily married life.

**vs 39-40:**

**39 A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord.**

**40 But she is happier if she remains as she is, according to my judgment—and I think I also have the Spirit of God.**

Paul concludes with a final word to a wife whose husband dies. While this woman is free to marry someone else in the Lord, she would be happier to remain as she is and serve the Lord freely. This is also what the Spirit of God says. (See also 1 Timothy 5:5,14).

**MINISTRY TIME | SALVATION CALL**



LIFE GROUP STUDY GUIDE

**Sunday October 06, 2019**  
**1 Corinthians chapter 7**

There 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 7*

**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, What reasons does the apostle Paul point to for a married couple to maintain affection and healthy sexual relationship?*

*2, In what ways does a believing spouse sanctify the non-believing spouse and children? Try to examine how this affects God's dealings with the family spiritually.*

*3, When the apostle Paul teaches each of us to remain with God in whatever state we have been bestowed and called in, how do we translate this practically to our present day? What does this mean to you?*

*4, Discuss the pros and cons of being married and being single based on what is presented in this chapter.*



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.