

Matthew 26:17-30

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[0:00] The Gospel of Matthew, Matthew chapter 26, Matthew chapter 26. We've been making our way through the Gospel of Matthew, and we have come to this point in Matthew chapter 26, verse 17.

That's where we're at. If you remember, the Gospel of Matthew is the Gospel. If you don't get anything else, by the time we finish this Gospel, you will understand this, that Matthew is writing of the King of kings and Lord of lords, right?

That he is writing a very Jewish, messianic Gospel, intentionally to the Jewish people. And that is, he is writing of the reality that Jesus Christ is the King of kings and Lord of lords.

He is the long-anticipated Messiah. He is the one who was set up on the throne of David forever. He will reign eternally. All those promises that we find captured for us in the Old Testament, in particular in the book of Isaiah, find their fulfillment in Jesus Christ.

Matthew is the one writing to his own countrymen, and he is exalting Christ and lifting him up. The days of validation are over. The days of inspection are over.

[1:01] The Passion Week is drawing to a close. We are in about Thursday, the beginning of Thursday here. And the time of, really, examination is over. Jesus has presented himself.

He has testified through his words. He has testified through his works. And he has testified through his sinless, perfect life. He has come in in the, what we call Palm Sunday.

He has come in in triumphal entry and presented himself openly and publicly for all to see. We have seen in the reality of that is because when you drew near to the Passover and you pulled that lamb out, and which was going to be your sacrificial lamb, you would bring that lamb close, often into your own home.

And when you brought that lamb into your own home, it wasn't just so that you would have an attachment to it. It's so that you would be able to spend time with that lamb. And you would know for certain that that lamb was absolutely perfect.

And knowing that it was perfect, you would know that what you presented to the Lord your God in place of your sins was an absolute perfect sacrifice.

[2:05] If there was any fault, defect, or abnormality in it, you would replace it. Jesus has presented himself. This had been a time of questioning, examination. In the end, we know he's perfect.

He is without fault, he's without blemish, and he's without sin. He is absolutely perfect. And all of that to come up to this day. If you remember, we have come into Matthew chapter 26, and the plotting and scheming has already started.

That though the religious leaders wanted to wait and do it after the feast, Jesus knew that it would take place during the feast because it was fitting to be so. There's so much there. We don't have really time to get back into it.

But we know this is the time, as the Gospel of John tells us, Jesus was often ridiculed. He was often mocked. And often they attempted to kill him.

But John tells us that it was not his time. It was not his time. Here we know we have come, as John 13 says, to the proper time. This is the time.

[3:08] Namely, this is Passover. And that's where we're at. We find ourselves in really the best title we can give it, at the Last Supper. Not a painting, but at the event of the Last Supper.

So if you're physically able and desire to do so, would you join with me as we stand together and we read Matthew chapter 26, starting in verse 17. And I'm going to read us down to verse 30. Matthew chapter 26, starting in verse 17, going down to verse 30. Now on the first day of the unleavened bread, the disciples came to Jesus and asked, Where do you want us to prepare for you to eat the Passover?

And he said, Go into the city to a certain man and say to him, The teacher says my time is near. I am to keep the Passover at your house with my disciples. The disciples did as Jesus had directed them, and they prepared the Passover.

Now when evening came, Jesus was reclining at the table with the twelve disciples. And as they were eating, he said, Truly I say to you that one of you will betray me. Being deeply grieved, they each one began to say to him, Surely not I, Lord.

[4 : 13] And he answered, He who dipped his hand with me in the bowl is the one who will betray me. The Son of Man is to go, just as it is written of him. But woe to that man by whom the Son of Man is betrayed.

It would have been good for that man if he had not been born. And Judas, who was betraying him, said, Surely it is not I, Rabbi. And Jesus said to him, You have said it yourself.

While they were eating, Then Jesus took some bread, and after a blessing, he broke it and gave it to the disciples, and said, Take, eat, this is my body. And when he had taken a cup and given thanks, he gave it to them, saying, Drink from it, all of you.

For this is my blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until the day when I drink it new with you in my Father's kingdom.

After singing a hymn, they went out to the Mount of Olives. Let's pray. Lord, we thank you for this day. We thank you for the opportunity we have had together together. We thank you for the chance we've had to lift our voices up in song for the opportunity of fellowship.

[5 : 17] But Lord, now as we come to the reading of your word, we pray that your word will be that which captivates our attention and draws us closer to you. Lord, may every distraction, every hindrance, and every obstacle be removed.

Lord, would you speak to us now? Would you speak to our hearts? Would you speak to our minds? And would you show us who you are and who we are in light of you? And we ask it all in Jesus' name. Amen.

You may be seated. We have come to the Last Supper. We have come to the time when Christ is really in his final moment. There is so much more recorded in these days throughout the four Gospels than what Matthew in particular records for us here.

If we were to put all four Gospels together, we would understand exactly the series of events or how they take place. We'll try to put some of that in here because Matthew does not tell us when Judas leaves, but we can ascertain from other texts exactly when he does.

We know that this is also the setting that we find in John 13, following John 13, 14, 15, 16, and 17, that when they leave after singing this hymn is when Jesus gives them this great teaching of preparation, this final really intimate conversation with his, at that time, 11 disciples which remained.

[6 : 27] But yet we're at the Last Supper. We're in literally the final hours of Christ's life. Now it is the first day of unleavened bread. We need to know that according to the Jewish calendar, the day started when sun set.

So as soon as the sun set, right now a little bit before 5 p.m. this time of year for us. So tonight at 5 p.m. the sun set, that was the beginning of Monday.

That's how Jews counted their calendar. So it went from sunset to sunset. So this is the first day because I know inevitably the question is going to be, how did he eat the Passover and how was he also slain on the Passover?

Because it is absolutely in fulfillment that he is the Passover lamb, so that is the day of his slaying and the day of his preparation. Well, the reason we get that is sunset to sunset. I know this is a lot of technical information, but I'll address this first and then we'll go on from there.

They have it the night when the sun sets. They have it that evening. Throughout the night, he's betrayed, handed over, arrested, put on trial. This is why the religious leaders cannot go before because it is the day of preparation.

[7 : 27] It is the day of the meal and Jesus is slain on that day before the sun sets also that day. So this is a busy day. This is a big day. This is the day that Jesus has come for.

The Bible tells us that God sent forth his son in the fullness of time at a particular time in the point in history in which he would pay the ultimate price for the sin of man. We've come to that day.

And the day starts with a meal, this last supper. And we see three things that take place here. Number one, we see there is a revelation. There's a revelation at this meal. It says, Now on the first day of unleavened bread, the disciples came to Jesus and asked, Where do you want us to prepare for you to eat the Passover?

He tells them, Go into the city and find a certain man. We don't know who this man is and we really don't know much about this man. We know from the other gospels that it tells us that when they go into the city, they will find a man carrying a pitcher of water on his head.

Now that would stand out to them because normally men did not carry pitchers of water on their head. Women did that. I'm not trying to be any kind of feminist or sexist here or anything. That was just what happened, right?

[8 : 31] So for a man to be carrying a pitcher of water on his head would have stood out. We don't know if Christ here is exercising his omniscient ability and knowing in advance or if this is something he had prearranged in advance of him telling them to do so.

All that we know is that there was a place. And he sends his disciples and they prepare the place and he makes this statement for my time draws near. Never lose this fact. Never lose this reality because if we miss this leading up to this point then what takes place in the Garden of Gethsemane just a few hours from now what transpires there will seem to us as if Jesus is caught off guard.

It will seem to us as if man got the best of him. It would be as if one individual told me even Jesus lost one battle. He never lost a battle because you cannot lose the battle you know is coming, right? Because all along Jesus is absolutely in control. And here he states for my time draws near. He who created time he is the beginning of time he who completely understands time now emphatically declares it's about to happen.

Everybody else is operating kind of in response to and yet he is dictating it outside of time. Here we see this reality Jesus is in complete control.

[9 : 51] Now never lose that because I know as much as we hear it as much as we think about it as much as we dwell on it I don't think we ever capture this because Jesus says this no greater love has one man than another than he give his life for one another.

He gave no one took his life. no one killed Christ. The age old question is who killed Jesus? Well no one because you cannot kill the eternal son of God.

He gave his life in absolute control. From beginning to end knowing what's happening he says for my time is near I am to keep the Passover at your house.

So they go and they prepare the meal. It's a very important meal it's a very important meal to the Jewish people because each part of the meal is representative of the Passover event. Remember we don't really understand our salvation until we get a comprehension of the Passover event itself. What is the Passover? It is the fact that there were a group of people who were born into slavery they did not choose. Right? They were enslaved. They were born slaves. They were the Jewish people were enslaved in Egypt for 400 years.

[11 : 03] When God gave them the Passover no one was alive when Joseph went down to Egypt for there arose another generation not only in Egypt but also in Israel who did not know Joseph. Right? They saw some bones of the man who went there first.

Joseph's bones were there but no one was alive who was there when Joseph brought his family down to Egypt. These people were born into slavery so they were slaves by birth. So the Passover shows us here's some people who were slaves against their will.

They were enslaved to something they were born into and yet they could not break free from that yet God intervened in their situation and set them free through the blood of a lamb.

See they were born slaves unable to set themselves free yet they cried out and God heard them and he delivered them. It's a great picture.

Man is born into sin he did not choose. You don't have to teach man to be a sinner we're born that way each and every one of us. Each and every one of us we're born into a slavery we did not choose.

[12 : 04] We weren't there when Adam and Eve chose to disobey God and to take from the tree of the knowledge of good and evil when Adam set by and let Eve make the decision when Adam should have been leading but Adam set by passively because the wording says he was with her right?

And he let his wife be tempted by the serpent and he watched her be tempted yet he did not have the backbone to stand up and say this is not right. We weren't there but yet the slavery that was bestowed upon them is now ours because we are born into slavery called sin but the reality is is that those who call out God hears their cry remember that in the book of Exodus but God heard their cry and God intervenes into slavery we did not choose to set us free through a lamb and here we meet this lamb Jesus Christ.

See the Passover meal was so important because of the types and the fulfillments and the pictures that it had for this time but even at this meal there's a great revelation because it says that while they were eating they were lounging at the table don't let the picture of the Last Supper ever try to persuade you that that's what it looked like okay?

They didn't have tables they would sit on couches or actually they would kind of lean on their left arms and put their feet out behind them this is how John would lean upon the bosom or the chest when we read in the Gospel of John because they were kind of leaned together right?

It was very intimate it was very close intimate in a good way right? Table fellowship meant something table fellowship was solid they'd only maybe eat one meal a day but this meal this was an important meal so you'd have this U-shaped table and the head of the table would be right in the center of the U and everybody else would be kind of lounging around they didn't have this big long drawn out table they didn't have everybody sitting in seats everybody would just kind of really all up in one another's space it was a very close time of fellowship because table fellowship meant something and they were there and they were reclining around the table you'd sit at the table and you'd stay a while right?

[14:04] You'd rest your feet and you'd stay a while it was important by the way we still read that today you know anybody read the Baptist and Reflector this week Baptist and Reflector came in some of your mailboxes and you probably had an article in there maybe you didn't read it maybe you did and it says you know is the table important do you understand that I'm thankful for this that secular scientists and studies are finally lining up with scripture the University of Michigan did a study that said that families that eat meals together at least three times a week which blows my mind away we have to put such a small number on there there's a lot of opportunities but three times a week if you do it three times a week did it decrease childhood obesity and mental illnesses in the lives of your kids three times a week just three times a week the Bible says table fellowship is important because it's there where we pour into the lives of one another it's where we minister to one another it's where we sit around it's a place of revelation and here where Jesus is gathered with them and he's gathered together and he's there and he's eating he makes this profound statement up to this point

Jesus has been saying I'm going to die I'm going to die I'm going to die up to this point Jesus has been telling them I'm about to be handed over and betrayed and up to this point I'm sure they're thinking who in the world is going to do this and now Jesus drops this truly I say to you that one of you will betray me wow what a revelation because he's gathered with his disciples his twelve closest friends in this upper room having this great meal together and he tells them one of you he says truly the word there is amen let it be one of you will betray me he says and they were all distressed and broken now pay attention to this because words are important and they all began to say to him at least that's the wording each one that was one by one is how it says it they began to say to him surely not I Lord and the wording in the original language is given like they expect a no and answer so surely it's not I it can't be me can it Lord it can't be me can it Lord it can't be me can it Lord so let's stop right here for just a moment whenever we hear something that shocks us the very first thing we should do is called personal inspection right

Paul says to work out your own salvation with fear and trembling to go as David did in the book of Psalms search me oh Lord try me and know my wicked thoughts know my heart instead of pointing a finger when Jesus says one of you will betray me instead of them going I bet it's that person over there each one of them said can it be me it can't be me but natural tendency is to say oh I can tell you who's going to betray him I know I've been that guy I've been keeping my eye on him all along no it's not that see in the presence of the Savior the proper response is to say is it me Peter's thinking I'm going to cut somebody's ear off for you later but is it me notice that but then we get down to this twelfth one Judas says this Judas says surely it is not I Rabbi Rabbi do you notice the difference here by the way in your table talk questions you can pay attention to this if you take those and you go through this is one of them what's the big difference everyone else says surely it's not I

Lord Judas says surely it's not I Rabbi notice how Judas is introduced here Judas the one who is going to betray him you know when Judas walks up to him in the garden of Gethsemane he'd given the people that he brings we'll get to it later he'd given them a sign that the one he kissed would be the one that they should arrest because it's dark out there now you know it's custom even Paul tells us to greet one another with a holy kiss now I don't mind giving you men hugs I don't mind giving you handshakes don't you come to that door and want me to give you a holy kiss I may give you a holy kick that's just not our culture right I mean it's okay I know people say well pastor you something wrong with it well I just can't do it yet all right I'm not there yet Lord hadn't brought me he had to soften me up a little bit where I can give you guys some hugs and I have no problem no qualms in the world giving a man a hug and saying I love you brother and I mean it to the depth of my being right and I have no problem whatsoever

I remember as God was maturing me in that and I would be on the phone with a brother in Christ and I'd hang up and say I love you man and my kids be like dad did you just tell another guy you love yeah and I mean it with all sincerity it's okay you know it's just you gotta get over this image of masculinity it doesn't mean you have to surrender your masculinity it just means you have to get over the image of it I'm not greeting you with a holy kiss I'm just telling you that right now I just need to get that straight but Judas is gonna do that but do you know when he gets to the garden he calls him rabbi there as well because see it's one thing for Jesus to be your teacher it's a whole other thing for him to be your lord there's a lot of people that look at Christ as a great rabbi a great teacher a teacher that we should listen to and if it possible maybe model and even follow his example because he is the greatest of all teachers to ever live and that is a true statement he is the greatest of all rabbis who's ever existed and he's the greatest of all rabbis who's ever taught a single individual but he is not just rabbi he is not just teacher right because there is a world of difference between seeing him as teacher and seeing him as lord because teacher means

[19:39] I'm going to learn something from you lord means you're going to rule over me big difference and there's a lot of people who want to draw close to him to learn from him but they're not really so keen on drawing close to him to allow him teacher relationship I can pick and choose what it is I want to listen to when there is a lordship I don't get to pick and choose I have surrendered may we be ever so close to how we see our relationship with Christ Judas says surely it's not I rabbi you're a good teacher but you're not my lord and Jesus says you have said it now we know if we put this together with the other gospel accounts this is when Judas leaves this is when he leaves because this is when Christ looks at him and says what you do do quickly and the others thought that he was going to go out and buy some things they needed for the meal which is odd because they were eating the meal but maybe they forgot something but he says what you do do!

quickly and he leaves! there's the revelation someone close to him is going to betray him why is it that we so desperately need the Holy Spirit in our lives it's because we need to realize that we are fallible we fail we mess up and we need him to look at us and to examine us and we need to ask these questions surely it's not I but we need to pay close attention where do we close that is it it's not I Lord or it's not I Rabbi there's the revelation second event that takes place at the Passover there's a revelation and then there's a reminder Christ institutes this great reminder after Judas leaves they're having a meal now at the Passover!

supper you need to understand in the traditional Passover supper and I'd love to do this one time I saw an individual Jew from the Messianic Jewish Fellowship in Chattanooga came and set up a whole table Passover table and he walked through each element of the Passover meal for us maybe as we get closer to Easter I'd love to see if we could line that up someone who would take you through each and every element and what it meant and why they ate the herbs and why the lamb was cooked this way but he is going to give them something else now the Passover meal is full of types and symbolisms and pictures and it's all representative of something that happened in the past Jesus here is going to introduce something that represents something that's about to happen and something that we still do today one of the two ordinances the church has been given it says and while they were eating!

Jesus took the bread and he broke it and he gave it to each one of them and told them to take and eat for this was his body it says and then after taking the bread he took the cup and after taking the cup he blessed it and he gave them the cup and he said take from it all of you which each and every one of you drink from it drink all completely new but a fulfillment of that which has already been talked about throughout the rest of scripture here Jesus gives a great reminder he institutes

what we call the Lord's Supper he brings them to this place and this is the night of his betrayal this is the night that he will be falsely arrested he'll be accused he'll be put on trial six times in the course of a few hours he'll eventually be condemned he'll be beaten mocked ridiculed stripped naked hung on a cross crucified suffocate and die before all those things take place in the darkest of moments these are the darkest of hours right can you imagine being one of his closest friends and you sit around the table and he's just told you one of you are going to betray me tonight tonight I'm going to die later on he tells Peter that Satan has this ordeal but he says I prayed for you but right in the midst of that moment he gives them this picture that we still do today this reminder to show them something and he takes the things that are before them and he gives them he takes the bread and he gives it to them and says this is my body we know from the other gospels and as Paul puts it my body that is broken the that we are to take it with inspection

[25 : 00] Paul says you're not to come to the Lord's table as you would any other table Paul says some people took it in an unholy manner Paul said that there were people at Corinth that would take it in such an unholy manner that they would come wanting to be fed they were hungry so they wanted as much bread as they could get to remind themselves and Paul says for this reason at the church of Corinth that a lot of believers fell asleep now that's a good way of saying they died because sleep in the Bible is always how you describe death of the believer so he's talking about really saved born again believers literally dying because they approached the table in an unholy manner because what Christ is doing is giving us a reminder of the price that he's about to pay we find from other portions in scripture where it says that as often as you do this doesn't prescribe for us how often we should we have the great privilege we do it throughout the year we do it every time we have someone following the

Lord in believers baptism we will schedule to do it at other points throughout the year as a church body but the reality is the reason Jesus gave it is to remind his people of the great price that he is about to pay here in this setting but from our perspective the price he has already paid that is a literal body that is ripped to shreds through the cat of nine tails in the hands of the Roman soldiers that is a literal body that is laid out and stretched out across the cross that is a literal body that has its nails drove through his hands that is a literal body that is pain and is suffering and there are great sweat drops of blood coming out of that body that is broken for our sins that is real blood that pours forth from his skin that is blood that comes out of his side it is blood and water when his side is pierced as a testimony to the reality that this is what it takes for man to be forgiven this see there's the reminder when you took that

Passover lamb and you went to the priest you were carrying a lamb that was making noise right most haven't been around a lot of sheep I've been around enough sheep in my life I grew up with them I had some for a time not too long ago I've yet to pick up a lamb that did not cry out the only ones I've ever picked that did not cry out were the ones that were already dead but when you went to the priest you took him a live one and they would wiggle and fight and when you handed that to the priest that was a real lamb a real body right and when he gave you that back you had the meat from it that had been roasted but he also gave you a cup and when he gave you it was a little bowl when he gave you the bowl what was in that bowl was the blood from that lamb to remind you that that blood was shed for your sins and you would take that blood home put it over your door sprinkle it around to remind you that it was the blood what Jesus is reminding us here is it's not the blood of a lamb that's shed for us it's the blood of God's son the price of our redemption was his own life and we're giving this as an ongoing reminder of this is what it takes we have a revelation we have a reminder number three there's a reassurance

Charles Spurgeon dealt with Charles Spurgeon the prince of preachers in the 1800s he dealt with great amounts of depression Charles Spurgeon used to always say that his darkest moments came right before the dawning of the brightest day he would counsel pastors and say right before God uses you the greatest you're usually going to walk through the darkest of valleys and it is true we have seen it in our own lives right the darkest hours shine forth the greatest lights if you want to truly see the stars in the heavens on a clear night you got to get outside the city and get somewhere where there's not as many lights to distract you you need to get out to the dark where you can look up to the heavens because the stars in the sky are much brighter than any light we can turn on down here but the problem is our temporary lights have drowned out the eternal lights that shine above us and you have to separate yourself so that you can see how the heavens declare the handiwork of God and you have to stand in the dark before you can see the light he created

because if you're not standing in the dark too often you're standing in a man's created light and a man's created light is never as wondrous never once have I looked at a street lamp and go oh man that's amazing maybe you have but I haven't but I have stood in the middle of a dark field and looked up to heaven and saw the stars in the sky and been speechless because I see what he created but before you can see it you gotta be in the dark see before God does the greatest work in our lives he often brings us into dark moments he uses those dark moments to draw us to woo us and persuade us that we need something greater than us in this last supper that took place after sunset because the day has just begun in Jewish calendar they are gathered together and they have heard some tragic news he's about to die not only is he about to die one of their close friends is going to betray him and he's going to die death of crucifixion his body is going to be broken and his blood is going to be poured out times couldn't get any worse everybody that was in the room had been hoping and waiting and counting on the fact that Jesus is God's son and knowing the Old Testament that the son would come to be the Messiah they could not factor in how a betrayal and death and burial would even fit into the picture he has just told them things that would have knocked them off their feet we wonder not Judas betrayed them but don't lose the fact that all the others also forsook him that in the garden when he's handed over they all leave they follow at a distance one of them is naked when he's following because he comes and they rip his cloak off of him and he runs around naked we don't know who that is but this is a time of humiliation and this is a time of darkness but as is true when you read the Old Testament you know there's this great saying there's a great verse that people love to say and you even see it on the side it says for his loving kindnesses are new every morning his mercies never end his loving kindness is new every morning and his mercies never end you know where that is found it's in the book of Lamentations Lamentations isn't a feel good book it is a dark book about cannibalism and about the fall of Jerusalem but yet that bright light shines right in the middle of that dark book because when God brings us into a dark moment he often speaks to us in the greatest of ways and if we are not careful we will miss it because sometimes it's a focus light which might not cast a large beam but it has great strength look at what Jesus says after giving them this reminder he says in verse 29 but I say to you this is the eleven gathered around him but I say to you I will not drink of this fruit of the vine from now on until the day now look at this when I drink it there's an emphatic statement there right there is certainty he says I will not drink it from this day forward until the day when [33 : 07] I drink it new with you in my father's kingdom there's a word of reassurance what does he tell them think about this friend dead men don't drink wine Jesus says I'm about to die but there's coming a day where I'm going to drink this wine with you again and I'm going to drink it with you in a new way in a new place in a new heaven in a new earth in my father's kingdom there's the reassurance that though it is dark it's not always going to be dark I believe it's the book of proverbs that says or the book of psalms correction that the darkness and the weeping at night brings joy in the morning he says it's going to be dark for a time and I'm not going to drink it from now on until the day there's a emphatic statement that it's going to happen he says I'm going to drink the wine with you again it's going to be some time but there will be a day when I do it and I will do it with you in a new way he says

I will not drink it until the day when I drink it new with you in my father's kingdom in this dark moment when everything was about to fall apart he gives them this great nugget of reality this reassurance that we'll be together again someday and when we're together again we'll be in my father's kingdom we won't be in Satan's kingdom we won't be in this world's kingdom we'll be in my father's kingdom and there we will sit down and we will fellowship around a table again he says the day is coming and it says there and after singing a hymn more than likely this is the halal psalm 115 to psalm 118 you can go read psalm 115 to psalm 118 this was the hymn they would sing at the passover meal go read it sometime this week psalm 115 to 118 is all about the suffering psalm 115 to 118 is all about man's redemption psalm 115 to 118 is all about the price it pays for man to be forgiven can you think of this that the lamb that was slain before the foundation of the world is leading his disciples and singing what he's about to do and they go across the Kidron Valley up to the garden of Gethsemane and his hour has come friend I don't know where you're at today I don't know where you're at but I do know at that last supper Jesus says he knows all things there's a revelation Jesus said I want you to remember what I've done for you there's a reminder but he also gives a reassurance that what you see now is not all that you get there's a day coming for those who know him as Lord more than as teacher there's a great day coming there's a

new day and he gives this reassurance even in the darkest moments in the darkest moments of our life there is the light of the gospel of Christ there's the reality that what he's done on the cross is sufficient for me and for you and there's the hope that is found in him in him alone let us pray Lord we thank you for this day we thank you for all that you've done and for all that your word contains for us

Lord we pray now as we come to this time of invitation that you would search our hearts and our minds Lord help us in self-examination to know where we stand with you may it be for your glory and your honor and yours alone we ask it all in Jesus name amen so Thank you.

Thank you.

[38 : 18] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.