

Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you (ESV).

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you (KJV).

Compare the Westminster Larger Catechism , Qs 123-130 on the spirit of the fifth commandment

Introduction

The last text we covered in Matthew included within its scope the subject of grief (17.23). I made the point that the Lord brings us into the schoolhouse of grief (it does come from His hand) as part of the process of training us in discipleship. The grief we face may be more intense one time than at another time, but we all face it in the course of our lives. I know that you face hard times emotionally just as you know that I face hard times emotionally as well. In this light, before we move on to Matthew 18, I want to back up and take a closer look at the schoolhouse of grief. I want to do so with two personally shaped questions in view. They are actually the same question with two emphases. The question is, “How do I find my way in the emotional struggles I face as a Christian who is a pastor?” It becomes two questions: “How do I find my way in the emotional struggles I face as a *Christian* who is a pastor? How do I find my way in the emotional struggles I face as a *Christian who is a pastor*?” I will give most of my time to the second question, where it will become evident that I need your help; my need in this regard is critical, emphatic, and vital. There are lessons here for all of us.

1A. How do I find my way in the emotional struggles I face as a *Christian* who is a pastor?

I take comfort in knowing that I am a child of the king. I find my way by resting in the providence of God (Rom 8.28). I am confident that the Lord works all things for good for His church that He is building across the centuries and across the face of this fallen evil world. From the midst of the turmoil, war, and man’s inhumanity to man, Christ is calling out His people and He will see each one of them, each one of us, safely home to glory.

Furthermore, I know that my emotions are the caboose and not the engine pulling the train of my life. Taking up my duties is the way of strength. When I do not feel up to the task before me (and this happens to me like I am sure it happens to you time and again), I know that neglecting my work, neglecting prayer, neglecting fellowship with the Lord and His church is only going to make matters worse. Sometimes, I have to delay the work for a short season so that I can simply get sufficient rest, regroup, and come back, so to speak, to the land of the living. My prayer as a pastor is that those times will not impede my weekly work in the word for your nourishment and good. Bottom line: I must take up God-appointed means diligently and wait on the Lord to renew my strength. This brings us to the second way of asking the question.

2A. How do I find my way in the emotional struggles that I face as a *Christian who is a pastor*?

Hebrews 13.17 speaks of relationships in the church between pastor and people. **Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.** This passage speaks about the pastor’s duty to oversee your souls. It speaks about your duty as church members to submit yourselves to those that have rule over you. You are to submit in such a way that it frees the pastor to watch for your souls with joy and not with grief. There is a pitfall of grief. Pastors must be ready for it as they perform their work. This text makes it clear that that side of ministry is a reality. Pastors must expect it; they must submit to God’s providence when it happens.

The Lord tells church members to avoid bringing this experience on their pastors by taking the hardened position of refusing to submit to them. The text uses the strong language “obey” with submit, and it does not give any qualifications. Coming in this unqualified way, the command of the Lord could easily cause us to cringe, bristle, and react with resistance in our hearts (per the fall all have a built in bias against authority to overcome). Of course, we must first consider that this is something good because it is the Lord’s command: submitting to your pastor pleases your Lord. We also know that the Lord does not mean by this that church members would do things that are sinful because the pastor told them to do it. Church members must obey God rather than men if the pastor is asking them to do something sinful. Nonetheless, the Lord commands submission to the pastor in an unqualified way in this text and other similar texts (cf. texts about giving honor, double honor, and respect to your pastor). Simply put, submission involves respectful courtesies that help the pastor do his work. Central in respectful courtesy is to respond to the pastor when he brings up a matter of concern by asking you questions and seeking your input. This is a small courtesy with large, let us say, gigantic implications and benefits.

The Hebrews text (13.17) puts submission to your pastor in relation to the schoolhouse of grief that he may have to enter. What this means can be fleshed out by making some comparisons with other authority structures to which the Scriptures point us. Accordingly, I want to spend the remaining time today on analogous cases and relevant principles.

1) Consider the analogous situation of the wife’s submission to her husband

We can take any unqualified command to submit (children to parents, wives to husbands, members to pastors) and violate the spirit of the command by finding loopholes by which to avoid the responsibility to submit. With that caution in mind, consider the following example.

A wife may think she knows biblical teaching that her husband does not know. They may have discussed the issue; perhaps they have not discussed it. Perhaps, she knows her husband’s view by listening to him discuss it with other people. She may not only think she is correct in her knowledge, actually, she may be correct and her husband may be in fact wrong. Husbands: that may happen, maybe more often than we expect!

Nevertheless, if a husband wants to discuss such a topic with his wife, what should she do under the command of Christ? She is to submit to her husband as something that pleases the Lord (**Wives, submit to your husbands, as is fitting in the Lord, Col 3.18**)? Without question, she should submit to discussion of the topic with her husband. Even if she thinks she is right and he is wrong, she should submit to study of the subject with him. She should make it easy for him and encourage the study, even if she is sure that in the end he will never change her mind on the subject. Otherwise, she will cause him frustration and discouragement.

What she needs to do (even with the confidence that she has in her own understanding) is to *encourage this study*, and she should *do so with an open heart* to learn all she can from it. She is sure of herself, but she should not be cocksure. As a godly wife in submission to Christ, she will submit to conversation on this topic with open-minded humility. That means that she is willing to open up and put “all her cards on the table” in fairness to her husband. She is willing to expose her thinking to his evaluation, and she is willing to receive his efforts to teach her what he thinks. Truly, the duty of submission to those who have care of us becomes most relevant when there are differences.

Wives: consider what I have to say to you in this connection (at this point picture my wife with her fingers in her ears, tongue wagging as she voiced “lah, lah, lah”; she did this to illustrate what a wife is *not* to do). If you want to encourage your husbands as the spiritual leaders of your homes, then a major way to do so is to talk to them. Talk to them about things they want to talk to you about. Do all in your power to create a kitchen table where all things are on the table and nothing is in some kind of “hands off” category. If your husband wants to teach you something, (even if it is something you know about and you are sure that he is wrong), then in submission to Christ, expose your thoughts and listen carefully to his. He may want to revisit the subject repeatedly. You will encourage him. In other words, dialogue on the subject with

him. Along the way, you may have to say something to this effect to him, “I am willing to discuss anything with you and to look for all the good that I can find in what you say and I am willing to do so repeatedly, but there has to be reasonable limits.” If the subject is something that calls for a decision, you will say, “husband, my thinking is on the table and so is your thinking, now we have to make a decision, and it is your decision to make; I will abide by your decision, even though I disagree with you, you know I disagree, and you know why.” The spirit of this submission to the discussion and to the decision of the husband does not make you a slave to your husband’s thinking, to his fallible thinking. However, it does make you a slave because it makes you a slave to Christ, to obedience to Him, and to His order regarding authority structures in human relationships.

Without this kind of slavery to Christ driving submission, wives will bring frustration and grief to their husbands. Similarly, without this kind of slavery to Christ driving submission, members will bring frustration and grief to pastors.

2) Consider the analogy of the submission of children to their parents

It causes great grief to a parent when their children go their own way in their thinking *and will not talk about specific things*. The older teen says, “Mom, I know your view, so I do not need to talk to you about this. Why should I give you my reasons and talk about how I see things, when I know already what you will say?” All parents face this at one time or another and it may be the case that the maturing teen has it right. What eats at the heart of any caring parent is the refusal of their son or daughter to talk about the issue openly and candidly. Perhaps, the teen is wrong and perhaps the teen has a valid point, but what brings tears to parents is the unwillingness of the teen to join in conversation on the subject. From the teens view, he or she has heard the parent’s on the matter sufficiently and the teen is convinced that Mom and Dad are wrong. So why bother to go over the subject any further? The parents, of course, love their children and want to be part of their lives and when they realize how the children are maturing, they want to hear specifics of how their children take in the things they have tried to teach them growing up under their care.

If you want to cause your Mom, Dad, husband, or pastor grief, then a biting way to do it is to refuse to study things out with them, things that they are concerned about, things that matter to them. However, as a son or daughter, if you want to encourage your parents, then a major way to do so is to talk to them. You bring joy if you talk about things they want to talk to you about. You encourage if you help create an open table where all things are on the table and nothing stands in a “hands off” category.

Granted, as children and wives, you can come up with a slough of reasons that allow you to excuse yourself from submission. Some of them may be on the following list.

Mom, Dad, Husband, and Pastor are human, fallible sinful humans.

I do not want anyone to get hurt (of course, the withdrawing hurts terribly)

There is no promise of any good outcome.

No one will change.

It will lead to divisiveness.

If we talk over differences, we will end up farther apart.

Children often raise such rationalizations when they refuse to talk to us and go off on their own. They may simply refuse to talk to us about specific things. Certain areas are hands off. Perhaps, they will talk to us about anything and everything except the gospel of Christ. It is painful to a parent when they want to make some particular application of the gospel with an adult son or daughter and the response (spoken or unspoken) is “I do not want to talk to you about this. I know what you are going to say. I have heard all this before. I know that you come at this from a certain grid, a God-grid. Some things, like this subject, are things I want to keep off the table of discussion between us. After all, what is going to change, I have my view and you have your view?” Such a response is deeply and profoundly heart breaking for a Christian parent. However, joy results when our children welcome and encourage conversation and expose

their thinking to our review! When the willingness is present, we sometimes find out that we were overly concerned. Other times, we are able to help. Most importantly, we engage the process that Christ commands, and that is a joy in itself, while at the same time promising only good going forward.

Perhaps, our children embrace the gospel but there are areas of difference we have between us such as a difference in styles of worship or even something as deep as a difference over the doctrines of grace. What will hurt in this context is the posture that we cannot discuss this subject or that doctrine. We have to walk on eggshells if conversation gets close to some particular subject. What exists between us is an uneasy silence. Typically, the unwillingness to engage open conversation on one area results in the lack of open conversation in any area. Eggshells and uneasy silences affect all parties at the table making it difficult to have a free exchange of ideas in any area because free exchange itself is stifled. It is difficult to open up because free exchange itself is put under a cloud of suspicion, distrust, silence, and the proverbial eggshell syndrome.

What would help all parties in this scenario? We have to turn our backs on the closed posture. Open discussion of all things in a reasonable way with open-minded humility will help for four reasons. a) It pleases Christ that we so interact with one another if we claim to be His brothers and sisters. b) It will build mutual understanding and respect, even if the differences themselves are never resolved this side of glory. c) Because of the command of Christ, we can be sure that by obedience in striving toward the goal of likemindedness (leaving nothing off the table) we will in fact make progress in the right direction. d) The rationalization of futility leaves no room for hope. To relate to other family members in Christ without hope is un-loving (1 Cor 13.7, love hopes all things). Without hope, there is emptiness and discouragement. We ought to hope (expect) that the Holy Spirit will be our teacher. However, we have no hope and no promise of any kind if we do not follow the means that He has appointed. We only have disadvantages (Heb 13.17), and we miss opportunities (Eph 5.18-21).

3) The testing of a cluster of graces

In the course of things, the graces of open-minded humility will come under testing, especially if we take the biblical teaching on authority and submission seriously. Perhaps, that is the most important test in the context of major differences between believers over the centuries and across the face of the earth today. Therefore, we should summarize open-minded humility. In this summary, as far as my experience goes, we have the graces that represent the best of the reformed mindset for living under the solas of the Reformation.

a) Humility

Here are some ingredients in the pie of open-minded *humility*.

1) It begins with the “hidden man” principle. Per this principle, I say of myself “I am a mask wearer, and I do not want to face my true self with respect to this issue or that issue.” Particular issues have a way of bringing out our pride. Everything may be fine until someone touches the nerve of something specific. This is the case for all of us because we are sinners on the way and our sanctification comes in stages.

2) Another ingredient is risk. Here we each say, “I am willing to risk being wrong. I can put my view on the table for examination and evaluation by others. I am willing to face the light of exposure that may come in the process. I do it because it is in my heart, however feebly, to humble myself under the teaching of Christ through the means He has ordained. I know that the best way to arrive at truth is by being part of a larger conversation on all issues with my pastor and other Christians in the communion of the saints.” This is community and family under one Father.

3) A third ingredient is distrust. It means I can, I do engage issues with an element of distrust *in myself*. I may be wrong on this or that, but I trust the Lord in it; He is my rock and shield. I pray for the Lord’s help to the end that I do not trust in my own understanding but in all my ways, I acknowledge Him. Therefore, I can enter into discussion with my brothers and sisters

and with my pastor on any area without hesitation or fear. I can say to myself, “perhaps there is something I have missed on this area before, perhaps there is more here for me than I originally thought.” If it turns out that I receive correction, then I must say, “Thank you Lord, this can only be a good thing.”

4) Finally, there is the charity component in open-minded humility. Charity factors in here because humility is an aspect of love. The humble way to engage with others will be without arrogance (my view is better than all other views; other views are not worth considering; I have heard it before, so I do not need to hear it again). Humility means that we communicate without scorn (looking down the nose at others; making them feel uncomfortable). If we exercise humble love, what we will do, even in uncomfortable circumstances, is try to put the other person at ease by communicating. We will keep the lines of communication always open on all things. We will not be rude (1 Cor 13.5), but we will show great courtesy and respect, especially to those that have authority by the command of Christ (Rom 13.7). We will engage discussion without a leveling spirit, which means giving merely destructive criticism. If I must criticize, I will start with myself and be hard on myself in the sense that I must hold myself to any standard that I expect from others. If I must criticize I must do so tenderly (taking a speck from someone’s eye) with compounding love as Romans 12.9-13 and 15.5-7 call for.

Let love be genuine. Abhor what is evil; hold fast to what is good. ¹⁰ Love one another with brotherly affection. Outdo one another in showing honor. ¹¹ Do not be slothful in zeal, be fervent in spirit, serve the Lord. ¹² Rejoice in hope, be patient in tribulation, be constant in prayer. ¹³ Contribute to the needs of the saints and seek to show hospitality (Rom 12.9-13). May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, ⁶ that together you may with one voice glorify the God and Father of our Lord Jesus Christ. ⁷ Therefore welcome one another as Christ has welcomed you, for the glory of God (Rom 15.5-7).

It is an encouragement to me when members of the church display the cluster of Christian graces I like to summarize under the heading of open-minded humility. If you want to obey the Lord in your submission to your pastor, if you want to encourage him, then one good solid way to do it is to practice open-minded humility in relation to the pastor in his efforts to teach you publicly and from house to house (cf. Acts 20.20).

In a very fundamental and foundational way, love is more important than doctrine. Love for one another in the body of Christ should drive us to seek the truth (love rejoices in the truth, 1 Cor 13.6). Truth is extremely important and love demands that we strive after truth. However, love sets the proper tone of truth seeking. The graces of love are the most important aspect of the process of learning through open, frank, and charitable discussion.

b) *Open-minded* humility (openmindedness)

We can outline at least four ingredients in the openmindedness pie. You are a closed-minded person if these ingredients are not all present.

(1) First, there is the requirement of comparison

To be open-minded you must be willing to compare what you think with what others think. An open-minded person will not hesitate to “put his cards on the table.”

(2) Second, you must engage empathetically

With this quality, you are willing to compare not to destroy, but to look for the good.

(3) Third is dialogue

Now you are willing to compare repeatedly knowing that discipleship is a school of life long learning, and the dialogue is good for all.

(4) Fourth, you take on an objective posture

This means that in the discussion of differences (that should be on the table) you do not emphasize what you believe. You are not conclusions oriented where you emphasize what you believe over against what so and so believes. You do not polarize and keep others at arms length with a stiff arm. Instead, you take on a reasons oriented posture. You are most interested in the premises, the foundations, and the important contexts of Scripture. Most of all, you want the Scriptures to be on the table; you want an open Bible that you come to with others with an open

heart. You are willing to engage arguments without quarreling. You open yourself up to others and address things wisely per the need of the moment with due consideration, respect, trust, and hope. Here you can say, “I may be wrong, but here is why I hold to x, what do you think about it?” “Correct me if I am wrong, but my basis is this.” An objective posture means that you do not run away from dialogue but you invite it, not to quarrel, but to sharpen iron with iron for mutual up building. We take some things up knowing that closed-mindedness can be a fault of both those who have the truth as well as those that do not have it.

Thus, if you think you have the truth about something, then it is important to remember that humility means two fundamental things. a) If I have the truth about something, I have it as God’s gift and not by my superior intellect, and b) if I think I have the truth, I must be alert in my heart to the very real pitfall of closed-mindedness. In other words, pointedly, I must remember the real pitfall of closed-minded pride *in me, in my heart*, and in how I relate to those who differ with me.

All of the principles of open-minded humility apply to the relationship between pastors and church members. These principles apply to both the pastor and the church member. They apply to me as a pastor. I must be willing to enter conversation with you on any topic. I must put my views out in front of you in clear view *for you to evaluate*. I give an accounting of my faith every time I speak and crystallize my confession in a written sermon. I cannot refuse to discuss any issue with you. I find that when I listen to your challenges and questions I learn from you. This fact heightens my desire to cultivate this kind of openness in the church family. The same applies to you *mutatis mutandis* (with the necessary adjustments from the pastor’s duty to your duty).

To practice this cluster of Christian graces, to be open and not close-minded, you must be willing to enter conversation with me on any topic. If you are open, then, where necessary, you will put your position out in front of me in clear view for me to evaluate. You must give an accounting of your faith by speaking up and confessing the best confession you can articulate. If you practice heartfelt submission to your pastor, you cannot refuse to discuss any issue with him. Then, on this pathway, you will find much profit; even if differences remain between you and the pastor; submission to the pastor that brings him joy is profitable for you (Heb 13.17, KJV).

4) Try the Sabbath example (to get a feel for the spirit of submission not just the letter)

Let us begin with this scenario: you have heard me preach many different messages on the Sabbath. Say, you disagree with me on Christian Sabbath keeping as a duty that you have to Christ. How could you encourage me, be in submission to me as your pastor, and hold the view that you hold? Importantly, this is possible. It is possible to differ with your pastor and at the same time be in submission to Him receiving his teaching, *and receiving even his correction*. What would this submission look like and how would it encourage the pastor rather than discourage him? How could this be the case and you still cause the pastor to have joy by your submission (with promise for your good)?

In general, two things immediately apply. First, you can be a member in good standing in the church without subscribing to a Christian Sabbath, even though that is the teaching of the WCF, and the teaching of your pastor. This is so because we covenant with one another to study the historic confessions as *good teaching guides subject to Scripture*, and members commit to give an *empathetic hearing to the pastor’s diet* on the word of God recognizing that the slant of the pastor’s teaching is in the direction of reformed theology. In a nutshell, that means that the pastor subscribes to the doctrines of grace as defined by the Canons of Dort, even though subscription to these things is not a requirement of membership. Membership requires a willingness to receive the pastor’s instruction that you know has its roots in his commitment to reformed theology, especially, the historic definition of the grace of God in the gospel.

Second, you encourage the pastor in doing his job as a pastor-teacher when you expose your thinking about the Sabbath (or any area of difference) and allow the pastor to probe your thinking and evaluate it. Of course, you have to trust him to be rightly motivated and skillful in

the word of God before you can do this wholeheartedly. You have to believe that this is his job according to Scripture. This is a key in seeking church membership: most important is finding a pastor to whom you can expose your thinking with confidence. Of course, to expose yourself like this, you must be humble because the pastor is just a weak and puny man. You submit to him because you submit to Christ. You must respect the pastor and view him as one who looks out for your soul (Heb 13.17). If you think he has your best interest and good at heart, then you can submit to his probing even on a touchy matter where you know you differ with him. Doing this, you are submitting to Christ by allowing the pastor to do his job of instructing, correcting, and refuting in matters of the whole counsel of God, with nothing in a “hands off” position.

If after some conversations, there are still differences of outlook on the Sabbath between you and the pastor that should come as no surprise. In fact, some of you have discussed differences about this doctrine with me and our differences are an ongoing discussion. Some of you have talked with me as to why you do not agree with me on audible family prayer and the fact that you have opened up in this way with me encourages me. There is no polarization between us on these subjects, and polarization is not necessary on these or any subjects of Scripture. We can have differences without polarizing; we ought to oppose distance and breakdowns of communion between the saints. God’s precious word should unite us; an open Bible should rally us toward the constant goal of likemindedness.

There are delicate aspects to these subjects (Sabbath and audible prayer) and yet you tell me what you think and listen to my efforts to correct your thinking. This is heart-warming. The fact that we do not agree is so secondary to the process that, in a practical sense, the disagreements do not matter. They have to take on a secondary character. What matters is the process that we engage in according to the command of Christ for the giving and receiving of pastoral care. Thus, at the same time that I would be concerned about your growth in regard to commandment keeping, I can say unequivocally that if you questioned the idea of a Christian Sabbath, and if you openly talked over the matter with me, then I would find that encouraging and not grievous.

Concluding application

We can conclude by reviewing with comments, implications, and applications.

1) It is not that the husband in relation to his wife is necessarily right that causes grief and disorder. It is not that the children are necessarily wrong that causes grief and disorder in relation to their parents. What causes grief and disorder? Lack of submission to the process causes grief and disorder. Regardless of who is right or wrong on the issue in question, it is wrong to abort the process by the refusal to engage conversation on the subject of concern to the husband and parents. It is likewise the case in pastoral care.

2) In this light, my two cents on the main cause of burn out and pastoral flights from the churches is the grief that can overwhelm pastors. I refer to grief that arises from the unwillingness of church members to receive his teaching both publicly and from house to house. He has a job to do for which he must give an accounting. His job of ministering the word covers the whole counsel of God. He must be relentless in his efforts to understand what is true and to promote it in the thinking and living of the flock. He must do this because He is under orders from the great Shepherd of the sheep. When he detects error, he must seek to correct. When he detects unrighteousness, he must call to repentance. A difficulty in doing his work is the frank acknowledgement that he must make of himself: “I am a sinner saved by grace, and I do my work fallibly.” Still, under orders from Christ, he must take up his work of pastoral care.

3) Therefore, the pastor must seek to refute that which contradicts the truth. He must do so humbly, gently, patiently, and always with a teachable spirit in his own heart. He must practice open-minded humility. Whatever the difficulties, he must not neglect doing his work. Instead of neglect, he must pursue his work with clarity and boldness. For that, he needs the help of the prayers of the saints.

When it comes to the difficult task of eyeball-to-eyeball correction of sheep that go astray, he can do this task with joy and not grief when the sheep help him try to help them. The sheep may be sure that they are on the right path and do not need the shepherd's rod and staff. The good shepherd must look out for the sheep where he sees danger, even if they see no danger. Otherwise, he would not be a good and faithful shepherd. The difficult work he does for the lambs of Christ becomes extremely difficult when they refuse his help. By analogy, lambs that the pastor is trying to help may use their hooves to kick him in the teeth; it may be unintentional and it may be intentional. To change the imagery, by their stubborn refusal to take on a spirit of submission, they stab the pastor-shepherd through the heart and put him to grief. Pastors grieve trying to exercise pastoral care because they care. What kind of shepherd is it that does not strive to nourish, protect, and keep the sheep of his flock within the safety of the fold?

4) The tone of giving and receiving pastoral care is simply this: Arguing is good; people quarrel when they do not know how to argue.

5) The goal in giving and receiving pastoral care is to please our Lord who exhorts us to strive after likemindedness in striving after the faith of the gospel: **My desire is to depart and be with Christ, for that is far better.** ²⁴ **But to remain in the flesh is more necessary on your account.** ²⁵ **Convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith,** ²⁶ **so that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again.** ²⁷ **Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel** (Philip 1.23-27; cf. Rom 15.5).

As Christ's local church, we have the opportunity to show this kind of love. It is a challenge, but what better challenge is there in life, then to walk worthy of the gospel of Christ? What better challenge is there then to strive for likemindedness, to strife "side by side for the faith of the gospel"? As you do this with me, I can only rejoice. In this way, we walk worthy of the gospel of Christ, and on this path, we prove that we are disciples of the risen Lord by the love that we show in how we go about learning from one another (cf. Jn 13.35).

**May we fall down before the majesty of our great God and Jesus Christ our risen Lord.
May we experience the communion of the Spirit and the communion of the saints by His
blessing that enables us to see our sins and turn away from them to the honor of the Holy
Spirit, amen.**