



JESUS OF NAZARETH

LEARNING AND UNLEARNING AND RELEARNING

MATTHEW 19

9-13-20

All = bold sections – read together

Leader = regular font – leader reads (choose or rotate leaders)

Sung together = italics

NOTE: Please have a white candle ready to light.

Reflect:

Alvin Toffler: The illiterate of the 21st century will not be those who cannot read and write, but those who cannot learn, unlearn, and relearn.

Welcome

Good Morning – It is good for us to worship (even if apart) the Living God – Father, Son and Holy Spirit. Let us come authentically. Let us come wholly. Let us come expectantly. Let us come humbly.

May the love and joy of the Father, the grace and peace of the Son and the courage and comfort of the Holy Spirit be ours in abundance!

Call to Worship: Psalm 16 - A MIKTAM OF DAVID.

Preserve me, O God, for in you I take refuge. I say to the LORD, “You are my Lord; I have no good apart from you.” As for the saints in the land, they are the excellent ones, in whom is all my delight.

The sorrows of those who run after another god shall multiply; their drink offerings of blood I will not pour out or take their names on my lips. The LORD is my chosen portion and my cup; you hold my lot. The lines have fallen for me in pleasant places; indeed, I have a beautiful inheritance.

I bless the LORD who gives me counsel; in the night also my heart instructs me. I have set the LORD always before me; because he is at my right hand, I shall not be shaken.

Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure. For you will not abandon my soul to Sheol, or let your holy one see corruption. You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.

Christ Candle – Sudan

We live in a dark world. A significant portion of that darkness resides in the persecution of Christians around the world for their faith in Jesus of Nazareth. In America, in general, this persecution is minimal. We are free to be disciples of Jesus as individuals, as families and as congregations. We have it easy. That is not true for millions of Christians around the world where there are extreme consequences to being a disciple of Jesus from your family, others and the government. In many countries, it is illegal to be a Christian and punishable by imprisonment or death. For the foreseeable future, we will look at some of these countries as ranked by Open Doors USA to keep us aware of our brothers and sisters in Christ who need our prayers and help and to remind us to be grateful for how good we have it here.

Sudan is the seventh most difficult place to live as a Christian today. There are about 2 million Christians in Sudan (population of 42.5 million). Sudan’s current political chaos has left Christians in limbo. The secession of South Sudan in 2011 has also made Christians more vulnerable as Islamic



conservatives in Sudan push for a Shariah state. Recently, the government has arrested or intimidated man Christian leaders, and numerous churches have been demolished. Extremists have attacked Christians, especially in the Nuba Mountain region, where thousands of Christians have been killed or displaced.

Prayer Points: Pray for peace and expanded religious freedom in Sudan as negotiations continue between the military council and opposing forces. Pray for Christians to have the opportunity to worship together freely without fear of violence. Pray for new converts to Christianity, that they would be able to stand strong and have access to Bibles and discipleship training.

Jesus is the Light. We are a light. Shine His light!

Song: Behold Our God -- <https://www.youtube.com/watch?v=Gqrli3Lkf58>

*Who has held the oceans in his hands?
Who has numbered every grain of sand?
Kings and nations tremble at his voice
All creation rises to rejoice
Behold our God, seated on his throne
Come, let us adore him
Behold our king, nothing can compare
Come, let us adore him
Who has given counsel to the Lord?
Who can question any of his words?
Who can teach, the one who knows all things?
Who can fathom all his wondrous deeds?
Behold our God, seated on his throne
Come, let us adore him
Behold our king, nothing can compare
Come, let us adore him
Who has felt the nails upon his hands?
Bearing all the guilt of sinful man
God eternal, humbled to the grave
Jesus, Savior, risen now to reign
Behold our God, seated on his throne
Come, let us adore him
Behold our king, nothing can compare
Come, let us adore him
You will reign forever (let Your glory fill the Earth) X's 4
Behold our God, seated on his throne
Come, let us adore him
Behold our king, nothing can compare
Come, let us adore*

Love and Law: Matthew 22:36–40



Teacher, which is the great commandment in the Law? And he said to him,

“You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.”

Prayer

Take a few minutes to reflect on the responsive reading. What are you being challenged with the learn, re-learn or unlearn? What posture must we be in to learn well? Close this time in sharing with God in prayer your current thoughts and feelings – all of them. Remember that the essence of prayer is responding to what God is already doing in and around you. May this time create a deep sense of awe and love and respect for God so that you might praise His name from a heart that has been renewed, re-created and made alive in Christ by grace and through faith.

Song: O Praise The Name (Anastasis) -- <https://www.youtube.com/watch?v=Gqrli3Lkf58>

*I cast my mind to Calvary
Where Jesus bled and died for me.
I see His wounds, His hands, His feet.
My Savior on that cursed tree
His body bound and drenched in tears
They laid Him down in Joseph's tomb.
The entrance sealed by heavy stone
Messiah still and all alone
O praise the name of the Lord our God
O praise His name forever more
For endless days we will sing Your praise
Oh Lord, oh Lord our God
Then on the third at break of dawn,
The Son of heaven rose again.
O trampled death where is your sting?
The angels roar for Christ the King
O praise the name of the Lord our God
O praise His name forever more
For endless days we will sing Your praise
Oh Lord, oh Lord our God
He shall return in robes of white,
The blazing Son shall pierce the night.
And I will rise among the saints,
My gaze transfixed on Jesus' face
O praise the name of the Lord our God
O praise His name forever more
For endless days we will sing Your praise
Oh Lord, oh Lord our God
Oh Lord, oh Lord our God*



Offering

We remember that giving is an act of faith, a practice of hope and an expression of love.

(You can give by sending your offering to the church, P.O. Box 217, Oakdale Ca 95361 or consider giving online through your bank. Our deacons can help you with this if necessary.)

Youth Celebration

Discuss amongst yourselves the value of the presence and participation of youth at Community CRC and then pray for their flourishing as young disciples of Jesus, learning to live and love like he did.

Next Week - Baptism: Jameson and Paisley Loyd, children of Colin and Lindsey Loyd

Scripture Reading: Matthew 19

After a wonderful two-week Old Testament detour to Haggai and Exodus courtesy of Pastor Dave and Josiah, we re-engage with the gospel according to Matthew in chapter 19. A couple of points to keep in mind as we read God's Holy Word this morning: (1) Matthew is showing us what it takes to be a disciple of Jesus and it involves not simply knowing the right things (this is vastly important in and of itself) but also to live them out on a daily basis. Matthew is showing us what faith in Jesus of Nazareth looks like; he is showing us that it requires effort, intentionality, focus and humility. Humility because, like Peter, we can mess things up by saying the wrong thing and/or doing the wrong thing. We have to be willing to unlearn false understandings that we learned from parents, teachers, friends, media and even the church. We must value a consistent work ethic of being re-educated in the kingdom of God as a vitally different way of seeing and engaging life than the empires of the world. In fact, to repent literally means to turn from one way of thinking and doing and to turn towards another way of thinking and doing. Disciples of Jesus repent all the time. (2) Matthew is showing Jesus as THE Prophet, THE Priest and THE King. Jesus is the Truth. Jesus is our only means of salvation and Jesus of Nazareth is the one we submit to, bend the knee to, turn our lives over to, re-orient towards and re-learn from. Today's passage will be challenging. It was for the disciples then and it will be for us today. They were shocked, astounded, befuddled, flabbergasted, stunned, surprised and bewildered. Why? Because the teachings of Jesus went counter to their understanding. We like exceptions. We like our possessions. We like our adult pride. Jesus undoes our thinking and shows us the mysterious and deep sanctity of marriage, the value and importance of childlike humility and the danger and disaster of being possessed by our possessions.

Please read Matthew 19 in its entirety now.

Gospel Message: Learning and Unlearning and Relearning

Life does not operate the same way in the kingdom of heaven as it does in the empires of the world. If this is true, as I believe it is, then to live in the kingdom of God requires learning. Not only that, it will require unlearning certain things that are not true or are inappropriate for kingdom living. This unlearning creates the space for learning (or relearning) kingdom truths and kingdom ways. Thus, learning is a normative aspect of life in the kingdom of God. Furthermore, this learning is lifelong. That is, we never fully arrive at a complete understanding or experience of the kingdom of God. Because of the influence of our sinful nature, defeated but still dangerous, and the sinful culture of the empires



we live in, we are constantly battling or fighting the good fight of faith to maintain and grow in our understanding and experience of kingdom life.

Learning and unlearning is not just a kingdom activity. We do this all the time and in various scenarios from school to work to marriage to just about anything we think about or can engage with. This is because over time, things can change that alter our understanding or experiences. Some may expand them; others may cause us to rethink or unlearn certain things in order to navigate the new environment truthfully. Covid-19 had caused us all to unlearn old ways and learn new ways to do things. Social distancing, masks, personal hygiene and more are now a regular part of our lifestyle. We have unlearned hugging and handshakes; that hugs and handshakes may not be the best thing in the midst of a viral pandemic. However, we also see these things as temporary. Yet, it still requires us to unlearn and learn new things and new practices or to do old things in different ways. While we all practice personal hygiene (hopefully!), we now likely are doing it a bit more consistently and probably a little better than we did in the past. We learned to manage longer hair or learn a new skill (cutting hair) or allowed another person we never would have allowed before to cut our hair. We go shopping at different times and for shorter periods of time. We eat at home or outdoors at restaurants. The list goes on and on to the learning and unlearning we have done and are doing. What are some things you have had to unlearn and/or relearn? You can think of things prior to Covid-19 as well. For example, I had to unlearn poor typing practices that I picked up in High School when computers became more mainstream and required more of my time typing and relearn to type more proficiently and effectively. Another small example is my unlearning to pronounce a certain word wrong in sentences and relearning to pronounce it correctly (I would say “acrossed” instead of across as in “He went acrossed the road”). There are literally thousands upon thousands of things we have learned and unlearned and relearned. It is a normative way to grow and develop.

The disciples of Jesus of Nazareth in Matthew are learning and unlearning and relearning life from the perspective of the kingdom of God as taught and demonstrated and led by Jesus himself. Jesus is expanding their knowledge and experience of him by teaching and showing them how to live as faithful followers of God amidst the empires of the world. Peter has been the posterchild for this learning and unlearning process. He unlearned that it is impossible to walk on water and learned that if Jesus of Nazareth calls you out of the boat and onto the storming sea, you can walk on water. He (and the rest of the disciples) unlearned that diseases and demons and death do not have the final word but that Jesus did; that Jesus could miraculously heal by touch or thought; that Jesus could still a raging sea; that Jesus could cast out a demon by his authoritative power and superiority and supremacy. In Matthew 19, the disciples continue to learn and unlearn about life in the kingdom. In this passage, they learn and unlearn about the sacredness and holiness of marriage, that belonging to the kingdom is for those who are like children and the danger of riches. We will take a look at each one of these this morning, spending the least amount on the middle one as we spent an entire sermon talking about the



image of greatness was a child and their childlike faith in their parents. Jesus is reiterating this point here because what they were hearing would challenge their current thinking and understanding of life and require them to unlearn old ways and embrace the new teachings of Jesus.

In the first section, Jesus is confronted by the Pharisees who are there for one purpose, to find fault with Jesus of Nazareth by testing (the Greek word is the same word used for tempting) him with theological and doctrinal issues. On this occasion, it is marriage and divorce. The question is, "Is it lawful to divorce one's wife for any cause?" At the time, there were two schools of Jewish thought that roughly corresponds to right and left or legalist and licentious or elder brother and younger brother polarities. One was Shammai who taught divorce was justified only for a couple reasons that allowed for remarriage. The other was Hillel who taught that you could get a divorce and remarry for any reason. Which do you think was the more popular one? Yep, Hillel. The more licentious rendering. Jesus' answer rejects.... Both! And the disciples are stunned, shocked and taken aback to such a degree that they think if Jesus is correct, then it would be better not to marry!! Clearly, they were going to have to unlearn and relearn their understanding and experience of marriage, divorce and remarriage if they were to be in line with Jesus of Nazareth. So, what does Jesus say?

Jesus goes all the way back to Genesis, to R1 (Reigning) to teach them (again) from the Book they were supposed to know and learn from (the Old Testament). He takes them back to the way it was supposed to be, the way it was in God's original design; to what was supposed to be normative if R2 (Rebelling) and sin did not ruin, distort, minimize and change everything. Jesus quotes Genesis 2:24 saying that a man and a woman were to leave their families, hold fast to one another and become one together. Jesus then restates the last portion to make sure they understand – "So they are no longer two but one flesh." He then concludes that what God has put together as one, no one is to break apart into two. They ask if divorce can be for any reason. Jesus responds that it can be for no reason. And they hear this answer clearly for they push back with Moses allowing divorce in Deuteronomy 24:1-4. Jesus' response doesn't soften anything. He says Moses did that because of their "hardness of heart." That is not a good thing nor a justifiable reason. Why not? Because Jesus says this is not the way it is supposed to be since this is contrary to the way God designed marriage in the beginning. Then Jesus concludes, "Whoever divorces his wife, except for sexual immorality, and marries another, commits adultery." So, does Jesus give in and provide an exception that allows divorce to be justifiable so that the innocent party may marry again? I don't think so. And neither did the disciples. They are flabbergasted at Jesus' response to the Pharisees. They did not hear any exception being made. They simple are shocked and can only respond by concluding that it is better not to marry than to risk being stuck in a bad marriage for life or if the partner leaves, remain single for life. Jesus again responds to their hearts saying that it is possible to remain single for life. He gives the example of the eunuch. What is a eunuch? A eunuch in the most general sense is a person who refrains from marriage and sexual intercourse. In this sense, it is similar to the act of remaining celibate. In the more particular sense, it refers to a male who has



been castrated so that they cannot have sexual intercourse. Jesus states some men have been made this way by others and some have done this to themselves for the sake of the kingdom of heaven. He says others were born as a eunuch, that is, not desiring sexual intercourse and can remain single without the “burning of the flesh” that the Apostle Paul talks about as a reason to get married (he actually challenges them to not get married as it detracts from a persons focus of kingdom living, conceding marriage only if a person cannot control their sexual passions).

Okay, what about the so-called “exception clause”? Does Jesus give in? Again, I don’t think so. There are 11 reasons that contribute to why I lean this way.

(1) Only Matthew contains the exception clause. Mark, Luke and Paul never mention it or even hint at it. Why? Matthew finds himself in a theological conundrum. He knows that divorce is not an option. Jesus’ teaching is clear (I’ll show that shortly). However, he has already shared the story of Joseph who was declared justified in “divorcing” Mary because she was pregnant and he assumed this was because of sexual immorality (not adultery). If there are no exceptions, then how can Joseph be justified in divorcing Mary? First, note that Joseph and Mary are betrothed to each other and not technically married. They are engaged in our language. However, the Jewish betrothal was vastly more legal than our engagement. So much so that it required a certificate of divorce to break the betrothal. One could not just end it. It required legal action – even though the couple has not spent a night with each other yet. After and predetermined time of betrothal, the couple would have another ceremony to consummate the marriage, move in together and become “one flesh.” So, Matthew is making clear that Joseph is justified to divorce Mary in the betrothal stage but would not be justified in the fully consummated marriage state. Mark, Luke and Paul do not mention Joseph divorcing marry and so do not have to deal with it. Matthew did and does. That is why I believe the so-called exception clause is not for marriage, but for the engagement or betrothal. Furthermore, Matthew uses as different word than the common Greek word for adultery. He uses the more general word pornea that refers to sexual immorality before marriage. If he wanted it to be clear that Jesus was teaching adultery is a legitimate reason for divorce and remarriage, then he could have (and would have) used the word for adultery to make this clear. He would not use another word to make it confusing. However, he is not justifying adultery but sexual immorality before marriage, in the betrothal, the engagement period.

(2) Matthew 5:32 does not teach that remarriage is lawful in some cases. Rather, it reaffirms that marriage after divorce is adultery, even for those who have been divorced innocently, and that a man who divorces his wife is guilty of the adultery of her second marriage unless she had already become an adulteress before the divorce.

(3) Matthew is written for Jews. The Gentiles did not have the betrothal as part of their marriage customs. Thus, only Matthew had to deal with this issue. Mark and Luke were written for a Gentile audience for which this custom would have been largely foreign.



(4) Luke 16:18 calls all remarriage after divorce adultery. “Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery.”

(5) Mark 10:11-12 calls all remarriage after divorce adultery whether it is the husband or the wife who does the divorce. “And he said to them, 'Whoever divorces his wife and marries another commits adultery against her; ¹² and if she divorces her husband and marries another, she commits adultery.'”

(6) Mark 10:2-9 and Matthew 19:3-8 teach that Jesus rejected the Pharisees' justification of divorce from Deuteronomy 24:1 and reasserted the purpose of God in creation that no human being separate what God has joined together.

(7) 1 Corinthians 7:10-11 teaches that divorce is wrong but that if it is inevitable the person who divorces should not remarry. “To the married I give charge, not I but the Lord, that the wife should not separate from her husband ¹¹ (but if she does, let her remain single or else be reconciled to her husband)—and that the husband should not divorce his wife.”

(8) 1 Corinthians 7:39 and Romans 7:1-3 teach that remarriage is legitimate only after the death of a spouse. “A wife is bound to her husband as long as he lives. If the husband dies, she is free to be married to whom she wishes, only in the Lord.”

Romans 7:1-3, Do you not know, brethren—for I am speaking to those who know the law—that the law is binding on a person only during his life? ² Thus a married woman is bound by law to her husband as long as he lives; but if her husband dies she is discharged from the law concerning her husband. ³ Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies she is free from that law, if she marries another man she is not an adulteress.

(9) Matthew 19:10-12 teaches that special Christian grace is given by God to Christ's disciples to sustain them in singleness when they renounce remarriage according to the law of Christ. “The disciples said to him, 'If such is the case of a man with his wife, it is not expedient to marry.' ¹¹ But he said to them, 'Not all men can receive this precept, but only those to whom it is given. ¹² For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive this, let him receive it.’”

(10) 1 Corinthians 7:15 does not mean that when a Christian is deserted by an unbelieving spouse he or she is free to remarry. It means that the Christian is not bound to fight in order to preserve togetherness. Separation is permissible if the unbelieving partner insists on it. “If the unbelieving partner desires to separate, let it be so; in such a case the brother or sister is not bound. For God has called us to peace.”

(11) 1 Corinthians 7:27-28 does not teach the right of divorced persons to remarry. It teaches that betrothed virgins should seriously consider the life of singleness, but do not sin if they marry. “Are you



bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek marriage. ²⁸ But if you marry, you do not sin, and if a virgin marries, she does not sin.”

I have not included all the reasoning with each of the points but they are available is anyone wants to see them. There are others far godlier than I who hold different interpretations than this. This is not a dividing issue. However, whatever you believe in your heart may it come from a thorough understanding of the mind of the various passages, contexts and scriptural themes that speak into it. I offer this as a summary: In the New Testament the question about remarriage after divorce is not determined by:

1. The guilt or innocence of either spouse,
2. Nor by whether either spouse is a believer or not,
3. Nor by whether the divorce happened before or after either spouse's conversion,
4. Nor by the ease or difficulty of living as a single parent for the rest of life on earth,
5. Nor by whether there is adultery or desertion involved,
6. Nor by the on-going reality of the hardness of the human heart,
7. Nor by the cultural permissiveness of the surrounding society.

Rather it is determined by the fact that:

1. Marriage is a "one-flesh" relationship of divine establishment and extraordinary significance in the eyes of God (Genesis 2:24; Matthew 19:5; Mark 10:8),
2. Only God, not man, can end this one-flesh relationship (Matthew 19:6; Mark 10:9—this is why remarriage is called adultery by Jesus: he assumes that the first marriage is still binding, Matthew 5:32; Luke 16:18; Mark 10:11),
3. God ends the one-flesh relationship of marriage only through the death of one of the spouses (Romans 7:1-3; 1 Corinthians 7:39),
4. The grace and power of God are promised and sufficient to enable a trusting, divorced Christian to be single all this earthly life if necessary (Matthew 19:10-12,26; 1 Corinthians 10:13),
5. Temporal frustrations and disadvantages are much to be preferred over the disobedience of remarriage, and will yield deep and lasting joy both in this life and the life to come (Matt. 5:29-30).

Those who are already remarried:

- A. Should acknowledge that the choice to remarry and the act of entering a second marriage was sin, and confess it as such and seek forgiveness
- B. Should not attempt to return to the first partner after entering a second union
- C. Should not separate and live as single people thinking that this would result in less sin because all their sexual relations are acts of adultery. The Bible does not give prescriptions for this particular case, but it does treat second marriages as having significant standing in God's eyes. That is, there were promises made and there has been a union formed. It should not have been formed, but it was. It is not to be taken lightly. Promises are to be kept, and the union is to be sanctified to God. While not the ideal state, staying in a second marriage is God's will for a couple and their ongoing relations should not be looked on as adulterous.



Okay, Matthew next includes another scene of Jesus with the children saying that to such belongs the kingdom of heaven. Why does he put that here? I think because Jesus' teaching on divorce and remarriage was a hard one and that it would take childlike faith in Jesus to unlearn prior understandings and relearn the sanctity of marriage and its image of our relationship as the church with Jesus Christ. Jesus was turning their world upside down again (really right side up) by using a child to illustrate how a disciple is to live faithfully. It wasn't the lofty religious leaders, but the lowly Jewish children that Jesus pointed them to! And, they would need that same kind of faith the unlearn and learn/relearn what it means to be blessed and what their relationship to possessions was to be like.

The final scene will again challenge the disciples current understanding of life, reorienting it to the kingdom of heaven. Again, they will have to unlearn and relearn how to view and engage with wealth and riches. A young rich guy comes to Jesus, presumably because Jesus' reputation as a pretty smart and wise man is spreading, to ask him a very serious question, "What good deed must I do to be saved?" He is asking about salvation and eternity. Jesus tells him to obey the commandments to not murder, commit adultery, steal, bear false witness and to honor his mom and dad. He says he has done this (and I'm thinking Jesus either chuckled or just shook his head in dismay). So, Jesus goes straight to this guy's issue – riches. He has a lot of cool stuff. The most tricked out camel; the latest papyrus social media, the coolest new imported zebra skin designer clothes and more. Jesus says to sell it all and give the money to the poor, then you will have treasure in heaven and to come, follow him. He leaves. Sorrowful. Head down. What will he do? We don't know and it really isn't the point. The point is what will you do with your riches? Now, Jesus isn't saying we all have to sell everything we have and give it to the poor. The point he is making is that if your possessions possess you, get rid of them. And if you have a difficult time imagining selling them and living without them, you probably need to re-evaluate your relationship with them. Are they replacing God? Are they your primary means of delight, comfort, security, status, belonging, acceptance, self-esteem, identity? If so, unlearning is in order and relearning that our dependence and delight and security and hope and belonging and acceptance and identity and self-esteem is all found in Jesus of Nazareth.

Jesus pushes the issue even further by telling his disciples that it is very difficult for someone with riches to enter the kingdom of heaven to which they were "astonished" and asked, "Who then can be saved?" The disciples erroneously believed that riches meant blessings from God. No, Jesus already has told them the you can be poor in spirit and be blessed because yours is the kingdom of heaven. You can be poor and blessed in Christ in this life. Our best life is not now but, in the life to come. They cannot believe rich people would have any trouble getting into heaven. Jesus replies that it is actually impossible for anyone to be saved on their own. It is only possible through God. And Peter gets it. He says they have left everything (unlike the rich young guy) and are following Jesus. They have nothing. Peter wants to know if heaven is going to be like that, having nothing or will it be something else? It will be something else. You will have authority and a 100 x's whatever you gave up to follow Jesus. In other words, there will be abundance. How attached are you to your things? What have you given up for the kingdom of God and to follow Jesus? How might you this week untether yourself from your possessions so that they don't possess you? Pray that you might be generous with what God has entrusted you with. The more you have, the more you are expected to give (not more to buy stuff). We are to live modest lives and seek to be generous with our resources, especially towards the poor. And,



above all, we are to follow Jesus and be possessed by him and not the things of this world.

Communion Meditation

Professing: (Apostles Creed)

**We believe in God, the Father almighty, Creator of heaven and earth.
We believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit,
Born of the virgin Mary, Suffered under Pontius Pilate,
Was crucified, died, and was buried. He descended to the dead.
On the third day he rose and ascended to heaven
Where he is seated at the right hand of the Father.
He will come to judge the living and the dead.
We believe in the Holy Spirit, the holy catholic Church,
The communion of saints, the forgiveness of sins,
The resurrection of the body, and the life everlasting.**

Proclaiming: 1 Corinthians 11:23b-25 (Paraphrased)

On the night of his betrayal, Jesus took bread, gave thanks and broke it saying, "this is my body given for you. Do this in remembrance of me." After the meal he took the cup of wine and pouring it out said, "this wine is my blood, a new covenant of grace poured out for the forgiveness of sins."

Remember and believe that the body & blood of Jesus was given & shed for the forgiveness of sins.

Song: Blessed Assurance -- <https://www.youtube.com/watch?v=Xpjo5sAO9OA>

*Blessed assurance, Jesus is mine
O, what a foretaste of glory divine
Heir of salvation, purchase of God
Born of His Spirit, washed in His blood

This is my story, this is my song
Praising my Savior all the day long
This is my story, this is my song
Praising my Savior all the day long

Perfect submission, all is at rest
I in my Savior am happy and blessed
Watching and waiting, looking above
Filled with His goodness, lost in His love

This is my story, this is my song
Praising my Savior all the day long
This is my story, this is my song
Praising my Savior all the day long*

Sending as Disciples of Jesus: Matthew 28:18-20 (Paraphrased)

All authority in heaven and on earth has been given to Jesus. Therefore, as we are sent into the world by him, let us make disciples of all, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that Jesus has commanded us. And let us remember and treasure that Jesus is with us always, even to the end of the age. Amen!