



JESUS OF NAZARETH

THE PASSOVER LAMB – ANOINTED FOR DEATH

MATTHEW 23:1-29

10-18-20

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

Jesus showed us how to be courageous and sacrificial while we die for our beliefs, not while we kill for them. Frederica Mathewes-Green (remember that Jesus said we can kill with our words too)

Welcome

Good Morning! How was your week? Reflect on your experiences. What was a highlight of the week and what was a lowlight of the week? How are you at the moment? Bring all of yourself to God this morning (and every day). Walk the journey of faith with him through the presence of the Holy Spirit in you. Know that you are loved because of Jesus so remember your baptism!

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 24 -- A PSALM OF DAVID.

The earth is the LORD's and the fullness thereof, the world and those who dwell therein, for he has founded it upon the seas and established it upon the rivers. Who shall ascend the hill of the LORD? And who shall stand in his holy place?

He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully. He will receive blessing from the LORD and righteousness from the God of his salvation. Such is the generation of those who seek him, who seek the face of the God of Jacob.

Lift up your heads, O gates! And be lifted up, O ancient doors, that the King of glory may come in. Who is this King of glory? The LORD, strong and mighty, the LORD, mighty in battle!

Lift up your heads, O gates! And lift them up, O ancient doors, that the King of glory may come in. Who is this King of glory? The LORD of hosts, he is the King of glory!

Reflect on the fact that the earth, its "fullness" and all that dwell there are God's. He is the rightful Creator and "Owner" of all things. How does that reflect in the title King David addresses him by, "King of Glory?" How consistent and passionately are you seeking the "face of the God of Jacob?"

Christ Candle – Nigeria

Suffering is a part of life. However, some suffer far more than others. There are places in this world that are darker and harbor and facilitate evil more than others; where waking up is a dangerous thing. While life is more challenging in America these days, it is nothing compared to other places. While there is more unrest, polarization and hostility, we still have freedom and our persecution in minimal.

The 12th most difficult place to live as a disciple of Jesus of Nazareth is Nigeria. Of the 200 million



people in Nigeria, almost half are Christian! However, they face difficulties from political extremist attacks and religious oppression. Christians in the northern region and in the Middle Belt suffer from violence perpetrated by Islamic extremist groups such as Hausa-Fulani militant herdsmen and Boko Haram. Such violence often results in loss of life, physical injury, as well as loss of property. As a result of violence, Christians are also being disposed of their land and means of livelihood – and Christians with a Muslim background also face rejection from their own families.

Prayer Points: Pray for Christians who live in constant threat of attacks by Islamic extremists. Ask God to protect them and give them hope and peace. Pray for Fulani militants and other extremist groups like Boko Haram. Pray that God will touch their hearts with the truth of the gospel. Pray for pastors and church leaders who are helping rebuild communities and restore their churches after violent attacks.

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

Song – Holy, Holy, Holy -- <https://www.youtube.com/watch?v=AgHrNNM23p8>

*Holy, holy, holy!
Lord God Almighty
Early in the morning our song shall rise to Thee
Holy, holy, holy! Merciful and mighty
God in three persons blessed Trinity!*

*Holy, holy, holy!
Though the darkness hide thee
Though the eye of sinful man Thy glory may not see
Only Thou art holy. There is none beside Thee
Perfect in power, in love and purity*

*Holy, holy, holy!
Lord God Almighty
All thy works shall praise
Thy name in earth and sky and sea
Holy, holy, holy! Merciful and mighty
God in three persons blessed Trinity*

Responsive Reading – Why Forgive? (Adapted from Johann Christoph Arnold)

Forgiveness is a door to peace and happiness. It is a small, narrow door and cannot be entered without stooping. It is also hard to find. But no matter how long the search, it can be found...

When we forgive someone for a mistake or a deliberate hurt, we still recognize it as such, but instead of lashing out or biting back; we attempt to see beyond it, so as to restore our relationship with the person responsible for it.

Our forgiveness may not take away our pain – it may not even be acknowledged or accepted – yet the act of offering it will keep us from being sucked into the downward spiral of resentment. It will also guard us against the temptation of taking out our anger or hurt on someone else.

Forgiveness does not mean ignoring what has been done or putting a false label on an evil act; it means, rather, that the evil act no longer remains as a barrier to the relationship. Forgiveness is a catalyst creating the atmosphere necessary for a fresh start and a new beginning.



Song – How Deep The Father’s Love For Us -- <https://www.youtube.com/watch?v=iw01L-gfmN4>

*How deep the Father's love for us
How vast beyond all measure
That He should give His only Son
To make a wretch His treasure
How great the pain of searing loss
The Father turns His face away
As wounds which mar the Chosen One
Bring many sons to glory
Behold the man upon a cross
My sin upon His shoulders
Ashamed, I hear my mocking voice
Call out among the scoffers
It was my sin that held Him there
Until it was accomplished
His dying breath has brought me life
I know that it is finished
I will not boast in anything
No gifts, no power, no wisdom
But I will boast in Jesus Christ
His death and resurrection
Why should I gain from His reward?
I cannot give an answer
But this I know with all my heart
His wounds have paid my ransom*

Song – There Is A Fountain -- <https://www.youtube.com/watch?v=QBYKVLclq0>

*There is a fountain filled with blood, drawn from Immanuel's veins
And sinners plunged beneath that flood; lose all their guilty stains
Lose all their guilty stains; lose all their guilty stains
And sinners plunged beneath that flood; lose all their guilty stains.
Dear dying Lamb, Thy precious blood shall never lose its pow’r,
And there may I, till all the ransomed Church of God be saved to sin no more
Be saved to sin no more, Be saved to sin no more
Till all the ransomed Church of God, Be saved to sin no more.
E'er since by faith I saw the stream, Thy flowing wounds supply,
Redeeming love has been my theme, And shall be till I die;
And shall be till I die, And shall be till I die;
Redeeming love shall be my theme, And shall be till I die.*

Prayer

Offering - Oakdale Rescue Mission



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 – Prayer

Almighty God, we pray for our youth. We pray for an encounter with You, the One who can change everything. Grant them understanding and revelation of insight into the life-changing and loving experience of your grace. Open eyes, hearts, and ears as only You can do through your Holy Spirit. May all know and understand the calling You've placed upon them, the inheritance You've given them, and what You, Father, have positioned them for and their purpose in this time and hour in Jesus Christ.

We pray specifically for those who are far away from You; meet those who are wandering aimlessly. Meet them with Your grace and mercy through the person and power of the Holy Spirit. May they experience Your presence and be drawn to You and your kingdom. We pray for those who are wondering whether You care about them, if You know their names, if You heal, what their destinies are, and if they can have an effect on this world. We pray for each person who is wondering about You and pray that wonder would be answered in You. May they know your love, your forgiveness, your acceptance and that they belong to you because of Jesus Christ who is Lord and Savior. It's in his name we pray, Amen.

Scripture Reading – Matthew 26:1-29

We continue our series, Jesus of Nazareth with today's passage from Matthew 26. We have skipped two chapters for now since we will navigate them for Advent as they speak to Jesus' second coming. Today's passage is located time-wise from Tuesday to Thursday of Holy Week. In other words, Jesus of Nazareth will be crucified and killed shortly. There are two main scenes we will learn from; the scene of Jesus being anointed for death by "a woman" (Mary) and then the institution of the Lord's Super (Communion, Eucharist) in the midst of the Passover celebration meal. These two scenes together are quite remarkable, noting Jesus' full awareness of what was about to transpire and his faithfulness to finish the good work that the Father had sent him to do. One note – Matthew and Mark place this anointing thematically between the chief priests and elders of the people's plot to murder him and the Passover meal to fit the emerging image of Jesus as the one who would be crucified and killed as the Passover Lamb. Chronologically however, the gospel according to John places this anointing on the Saturday prior to his triumphal entry.

Please read Matthew 26:1-29 at this time.

Gospel Message – Anointed For Death–The Passover Lamb

Jesus and his disciples, along with Lazarus and his sisters Mary and Martha are guests at Simon the Leper's house, enjoying a meal together on Saturday evening after the sun had gone down and Sabbath was over. Note the guests: Simon the leper was probably healed from leprosy by Jesus; Lazarus was raised from the dead by Jesus and Mary and Martha were two of Jesus' closest friends. Then there are the twelve disciples, including Judas Iscariot enjoying fellowship with Jesus of Nazareth. It's quite the group of folks together! It is during this casual reclining that Mary approaches Jesus with a flask of pure nard oil, derived from the roots of a plant in India. It was not common and used predominately for solemn acts of highest devotion (like weddings and funerals). It had a pleasant aroma and in its more common use a little would be put on the head of guests for a meal so that there would be a pleasant



aroma in the air while they visited (yes, kind of like air freshener!). But Mary “pours it” on Jesus’ head and the other gospels say she broke the top of the flask which meant she was using a large amount if not all of it. When Matthew says, “very expensive” he means it. Mark notes that it could have been sold for over 300 denarii. Remember that a denarius is one day’s wage so think of your annual salary (300+ days of work) and that’s what this flask of pure nard was worth. The disciples are not impressed. Indeed, they are indignant at Mary for this extravagant “waste.” Especially Judas who was their treasurer and who realized that a very large amount of money was just lost (he was also the one who stole from the financial resources so he is especially indignant at the lost opportunity for a lot of money in his pockets).

He and the rest still don’t get it. They still don’t fully realize who Jesus is. They are still living in a smaller story that does not include a suffering Savior who would die for their sins even though Jesus has now told them plainly four times that he would die and be raised again to life. Death and resurrection for the Messiah was so far out of their plausibility structure that it doesn’t even compute for them. But it has for Mary! She gets it! Remember she is the one who chose to sit at Jesus’ feet while Martha was busy preparing the food and Jesus commends her for choosing the right thing. Mary listened and learned. Mary understood by faith and now she was expressing this faith with an extravagant act of love and honor. And Jesus is impressed! He gets it. Mary gets it. It is a beautiful thing in Jesus’ eyes. He rebukes the disciples for missing the magnitude of the moment. This, he says, is a burial preparation act. This, is fitting for who I am and what is about to happen to me. For recognizing and acting, the beauty and the magnitude of the moment is preserved for all of history and all of the world to enter into and remember. In fact, Jesus connects this act with the gospel, or good news story of Jesus of Nazareth. Wherever the story of Jesus is told, this story of Mary’s anointing of Jesus will also be told. Judas is fuming. He will have nothing to do with it. He leaves.

Judas can’t believe what just took place. He can’t believe that Jesus allowed this to happen. He is appalled at his support of Mary and her validation. He goes to the very ones who are plotting to have Jesus murdered – the chief priests. Notice his question to them, “What will you give me...?” His heart is a greedy one; a heart that was never captured nor renewed in Christ. Money was more important to Judas than Jesus Christ, the Messiah, the Son of God and Son of Man. “...to deliver him to you...” Judas knew what this meant, Jesus’ death. Judas knew that handing Jesus over to the chief priests would get him executed. Judas willingly sold Jesus of Nazareth to his murderers for 30 pieces of silver. While Mary poured out a years’ worth of perfume on Jesus as a beautiful act of faith and love to him, Judas was receiving a couple months’ worth of income to betray Jesus and have him killed. Mary and Judas could not have been more polar opposite. They give Judas the 30 pieces of silver and “from that moment he sought an opportunity to betray him.” Of course, we know that betrayal as a kiss while in the garden of gethsemane; a kiss that gets Jesus arrested and leads to his execution on the cross. Mary anoints Jesus for death; Judas betrays Jesus to his death. Mary is belief. Judas is betrayal.

Two days pass and it is now the beginning of Passover. The disciples ask Jesus where they are to prepare for it. Jesus tells them to go to a certain man in Jerusalem and tell him that the 13 of them would be celebrating Passover at his house. They do and they prepare the meal. Matthew is not interested in the details of this preparation like the other gospels and spends little time on it. Instead, he focuses on Judas and his betrayal. The scene abruptly shifts to the Passover meal where they are reclining at table with



one another. Jesus, in the midst of the meal and celebration, says that one of them would betray him. Image what you might be thinking or feeling at that moment.... yes, so did the disciples! "Is it I?" We would all want to know who was going to be the one to turn their back on Jesus. They were all imperfect and would all have justifiable reasons to conclude that it could be them. Jesus responds to the "Is it I" questions with a more narrowing statement... that it is the one who dipped his hand into the bowl with Jesus. But before revealing who this is, Matthew quotes Jesus saying it would be better off for this person to never have been born than to betray Jesus of Nazareth. Think about that for a moment... "woe to that man." While the others at the table refer to Jesus as "Lord," Judas is still calling him "teacher." This is telling. Judas doesn't see or believe or want Jesus to be Lord if he isn't going to overthrow the Roman empire and establish the Jewish empire in its place. Judas is a nationalist to the core. He can't fathom nor accept a suffering and serving Savior, a Messiah that would allow himself to be killed. In Judas' mind, Jesus is not worth following anymore. In fact, he must die. And, now Judas knows that Jesus knows. His secret is no secret. In an act of self-condemnation in which he full well knows the answer, "Is it I" Jesus affirms his guilty inquiry. "You have said so", Jesus replies. The bomb has been dropped and it will explode in less than a few hours.

Matthew returns again to the meal at hand, and it's an important one - The Passover. The Jewish holiday of Passover (in Hebrew, Pesach) commemorates the exodus of the Jews from slavery in Egypt. It is the Old Testament salvation story par excellence. The holiday originated in the Torah (Old Testament Law), where the word pesach refers to the ancient Passover sacrifice (known as the Paschal Lamb); it is also said to refer to the idea that God "passed over" (pasach) the houses of the Jews during the 10th plague on the Egyptians, the slaying of the first born. The holiday is ultimately a celebration of freedom, and the story of the exodus from Egypt is a powerful metaphor that is appreciated not only by Jews, but by people of other faiths as well. The celebration is commemorated through a meal and the use of symbolic foods to give a tangible expression and experience to the telling of the story. The meal itself lasts several hours and alternates between readings, eating and drinking. The meal itself is called the seder meal. Symbolic foods eaten at the seder are: maror (bitter herbs, usually horseradish, a reminder of the bitterness of slavery), salt water (symbolizing the tears of the slaves), charoset (sweet paste made of fruit and nuts, symbolizing the mortar the slaves used to build for the Egyptians), zeroah (Lamb shank bone, representing the Passover sacrifice), beitzah (hard-boiled egg, symbolic of life and birth associated with the spring season), and karpas (a leafy green vegetable, usually a piece of lettuce, symbolizing hope and redemption). It is required to drink four cups of wine throughout the seder.

Micahel J. Wilkins summarizes Jesus memorializing and actualizing the Passover meal with himself:

Jesus gives it (the Passover meal) a wholly new significance—he identifies himself with the Passover sacrifice. The Old Testament prescribed that the paschal sacrifice should be consumed by a company previously invited (Ex. 12:4), so Jewish practice always focused on the corporate character of the Seder. The corporate nature of the Lord's Supper is also a primary characteristic, pointing ahead to the church that collectively proclaims the Lord's death until he comes again (cf. 1 Cor. 11:23–33).

Jesus' twofold injunction with the explanation ("Take and eat; this is my body") demonstrates that his body will be the fulfillment of the ceremonies surrounding the Passover lamb, as he



becomes the sacrificial atonement for the “passing over” of the sins of the people. It is significant that Jesus uses bread, not the paschal lamb, to initiate the commemoration. Because of his death, the killing of a lamb will no longer be necessary. To emphasize the once-for-all nature of his forthcoming sacrifice, Jesus focuses on the bread, which also had redemptive significance within the Seder and could be eaten as a continuing memorial while upholding the cessation of animal sacrifice. The later theological debates about the meaning of “body” and its relation to the presence of Jesus in the bread would not have even entered the minds of those hearing Jesus’ words. They are having difficulty enough understanding the symbolism. But once the events of the cross transpire, they will, like Paul, recognize that the bread and the cup are profound memorials of the single most important event in history.

The cup (26:27–28). Continuing the symbolism, Jesus takes a cup, gives thanks, and asks all of them to join in drinking from it. Of the four cups of wine consumed at a Passover celebration (the cup of benediction, the cup just before the meal, the third cup [of blessing] after the meal, and the cup following the singing of the Hallel), this is most likely the third cup, which Jesus takes and says, “This is my blood of the covenant, which is poured out for many for the forgiveness of sins.”

This third cup was often called the cup of redemption, corresponding to God’s third promise in Exodus 6:6, “*I will redeem you* with an outstretched arm and with mighty acts of judgment.” The death of the Passover lamb and the smearing of its blood opened the way for the redemption of God’s people from Egypt, but the shedding of Jesus’ blood, which this cup foreshadows, opens the way for the redemption of all humanity to enter into a new covenant relationship with God. With this statement Jesus indicates that he is fulfilling the new covenant promised to the people of Israel (see esp. Jer. 31:31, 34; Ezek. 36:26–27).

Throughout his ministry Jesus based his invitation to the kingdom of God and the attendant forgiveness of sins and promise of regeneration upon the initiation of the new covenant (cf. 5:17–20). The time has come for its inauguration with the cross and the coming of the Spirit at Pentecost. Those who receive Jesus’ gracious invitation to partake of his sacrificial death live in the blessing of the new covenant. We experience forgiveness of sins and the beginnings of transformation into the image of Christ that accompanies our regeneration through the Holy Spirit (cf. Titus 3:4–7; 2 Cor. 3:18). On the expression “for many,” see comments on 20:28.¹

It's important for us to remember the history of the Eucharist as being deeply connected with and arising from the Passover meal. It not only connects Jesus with the Old Testament narrative and drama of salvation but elevates it to find its ultimate fulfillment in him. He is the once-and-for-all sacrifice that ends all animal sacrifices forever. He is the satisfactory atonement that animals could never achieve but only symbolize. Jesus is the object upon which the sins of the people were laid and upon whom the wrath of God against sin was poured out. He is the one slain on our behalf. He is the one who pays the ultimate wage for sin – death. Jesus is our sacrificial and substitutionary Lamb for our redemption and for our salvation. Jesus is anointed to death by Mary; betrayed to death by Judas and now offers himself to death by himself. He sees himself as the epicenter of the cataclysmic fulfillment of the promises of the Messiah that would save his people, not from other people but from their sins by his

¹ Michael J. Wilkins, [Matthew](#), The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 2004), 836–837.



blood being the efficacious “blood of the covenant” that washes away our sins and guilt and condemnation. In him we receive forgiveness and righteousness and pardon.

From the beginning this meal has been understood and engaged with as a “subversive” meal in that it was seen as being an act that was counter the empires of the world (Caesar and Rome at that time). A common form of dining together during the Roman times of the early Church that Christians engaged with was called the Banquet. The banquet was a gathering of a small group of family and friends and other guests involving food and drink and “entertainment” that lasted from two to three hours. The first hour was called the *deipnon* and it consisted of the main meal. This was followed by a longer period of time called the symposium where the host would arrange for “entertainment” for the guests. This would often times include speakers and teachers. Between the two events of the banquet was the libation event in which the host would make a toast to Caesar as Lord and all would drink. It is believed that the Christians co-opted this banquet and turned it into a Christian event in which the Communion meal was integrated into the *deipnon* and the libation. It was during the libation that the host and guests would take the cup, after the meal and raise it to Jesus Christ as his blood of a new covenant and for the forgiveness of sins. This was obviously counter Caesar and therefore subversive to the Roman empire. While the Romans sought to use that time to socially form people under the Lordship of Caesar, the early Christians utilized it as a social gathering of the Church to form people under the Lordship of Jesus of Nazareth. And its structure was built on and within the Lord’s Supper that had been adapted from the Passover. So, now you had the Passover, Jesus’ reinterpretation and fulfillment of it with Communion and the engaging it in a formative way that was subversive to the empire and subservient to the kingdom of God! Furthermore, the early Christians would use the time of “entertainment” to preach and teach the gospel of Jesus Christ. In other words, the breaking of bread, the apostles teaching and prayer that we find descriptive in Acts chapter 2.

So what? Well, for one thing, is the Lord’s Supper a formative and subversive event each week for you that shapes you as a disciple of Jesus and forms you as a citizen of the kingdom of God? In other words, does the massive magnitude of what Jesus has done impact you today? Does the gospel of Jesus continue to form you as his disciple contra the empires of this world, including the American empire? When Jesus says that the bread “is” his body and the wine “is” his blood he is speaking in both a symbolic but also participative manner. No, Jesus is not actually physically present in the elements because he is physically at the right hand of the Father in Heaven. However, as Calvin strongly taught, he is present through the divine power and presence of the Holy Spirit. This is the Lord’s Supper as a “means of grace.” It is the active and shaping power of the Communion that utilizes the spoken gospel narrative to shape our identities and subsequent actions that are consistent with that identity as the Father’s beloved children and as disciples of Jesus of Nazareth. When we take the bread and wine, are we consciously and intentionally and subversively saying yes to Jesus and his kingdom and no to the empires of the world? Does his loving, sacrificial, merciful and gracious life shape ours to be the same as we seek to image Christ and be in his likeness? Jesus was anointed for death so that we might be anointed to life in him. Mary got it. Judas did not. Mary listened and learned. Judas did not. Judas was blinded by greed and a need for a powerful political leader. Jesus would not shape his identity to the needs of Judas and he will not shape his identity to yours or mine as well. May we listen and learn like Mary and not be blinded by our own misconceived ideas and beliefs about Jesus. He does not wear any



political color. He is for all skin colors. He is Jesus of Nazareth for us, but on his terms and not ours. How might we more fully follow Jesus in today's highly political and polarizing climate? How might we learn from the Eucharist about how we engage with others, engage with this culture, engage with those against us? How well are we displaying the Fruit of the Spirit: Love? Joy? Peace? Patience? Kindness? Goodness? Faithfulness? Gentleness? Self-Control?

Pray that we might be conformed more into the image and likeness of Jesus of Nazareth and not a Jesus of our own making. Pray that Communion might come alive to us in a way that is formative as disciples of Jesus and brothers and sisters in him that build each other up in love instead of devouring one another through selfish and anti-gospel beliefs.

Communion Meditation

As we prepare for communion this morning, remember the Passover story; remember the early church and her subversive understanding of what Communion testifies too – the life-changing faith in the gospel of Jesus Christ and his kingdom here on earth.

Disciples of Jesus are one in him – one faith, one baptism, one Lord. The faith we hold to is summarized in the Credal saying (Nicene, Apostles and Athanasian Creeds). While certainly not covering everything important, they cover the core. This week we will read the Nicene Creed as a declaration of our faith and a statement of our unity in Christ Jesus.

Professing: (Nicene Creed)

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets. And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

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 – Lord I Need You -- <https://www.youtube.com/watch?v=LuvfMDhTyMA>

Lord, I come, I confess



*Bowing here I find my rest
Without You I fall apart
You're the One that guides my heart
Lord, I need You, oh, I need You
Every hour I need You
My one defense, my righteousness
Oh God, how I need You*

*Where sin runs deep Your grace is more
Where grace is found is where You are
Where You are, Lord, I am free
Holiness is Christ in me*

*Lord, I need You, oh, I need You
Every hour I need You
My one defense, my righteousness
Oh God, how I need You*

*So teach my song to rise to You
When temptation comes my way
When I cannot stand I'll fall on You
Jesus, You're my hope and stay*

*Lord, I need You, oh, I need You
Every hour I need You
My one defense, my righteousness
Oh God, how I need You
You're my one defense, my righteousness
Oh God, how I need You
You're my one defense, my righteousness
Oh God, how I need You*

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

Yes, we need Jesus of Nazareth! We need him every hour! Without Jesus, we fall apart and drift into dangerous and dark waters. May Jesu be our anchor of hope. May Jesus be the one that holds us together. May Jesus be our truth, our way and our life for the glory of God the Father and our joy as disciples of Jesus, destined for something for greater than we can even imagine and part of something far superior to anything this world has to offer – life with Jesus in the kingdom of God apart from all evil, suffering and pain.

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!