

Only A Holy God

Who else commands all the hosts of heaven
Who else could make every king bow down
Who else can whisper and darkness trembles
Only a Holy God

What other beauty demands such praises
What other splendor outshines the sun
What other majesty rules with justice
Only a Holy God

CHORUS:

Come and behold Him, the One and the Only
Cry out sing holy, forever a Holy God
Come and worship the Holy God

What other glory consumes like fire
What other power can raise the dead
What other name remains undefeated
Only a Holy God

Who else could rescue me from my failing
Who else would offer His only Son
Who else invites me to call Him Father
Only a Holy God
Only my Holy God

Dustin Smith | Jonny Robinson | Michael Farren | Rich Thompson
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There Is A Fountain

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

The dying thief rejoiced to see that fountain in his day
And there may I though vile as he, wash all my sins away
Wash all my sins away, wash all my sins away
And there may I though vile as he, wash all my sins away

Dear dying Lamb Thy precious blood shall never lose its pow'r
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 has been my theme and shall be till I die

When this poor lisp'ing stamm'ring tongue lies silent in the grave
Then in a nobler sweeter song I'll sing Thy pow'r to save
I'll sing Thy pow'r to save, I'll sing Thy pow'r to save
Then in a nobler sweeter song I'll sing Thy pow'r to save

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GRACE AND PEACE

COMMUNITY CHURCH

The following are questions that can be used for personal reflection or group discussion on Pastor Jonathan's March 21st audio sermon:

1. Why do we want to spend time with certain kinds of people and not spend time with other kinds of people? If the Gospel says that you are an invalid man before God, and that Jesus came for you, what difference should the Gospel of Jesus make in us?
2. What seems impossible for God to you? In your life, or in the lives of other people?
3. "Sin no more so that nothing worse may happen to you." How has your relationship to sin changed as a Christian? Are you identifying sin for what it really is, and rather than running to it, running from it, and running to Jesus?
4. What people and what situations are you tempted to look at through the lens of the self-righteous rules that you have developed? Do you readily celebrate what God does in others, or do you first judge others in your own eyes?
5. In what ways may God be calling you today to care for the souls of others who need Jesus?

GRACE AND PEACE

COMMUNITY CHURCH

March 21, 2020

“Do You Really Care?”

John 15:1-17

Hi everyone, it's Pastor Jonathan. Although I can't see you and I can't hear your voice, I want to tell you that I love you, and I'm glad that we live in an age where we can connect around God's Word electronically. As we continue to persevere in this season of a worldwide health pandemic because of the coronavirus, I want to remind you that (as you are able) to try to stay home, and stay sanitized, and stay informed with any updates concerning the coronavirus. And also please let your needs be known to others. We're in this together, and we want to care for one another and remember that others may need you as well. Maybe it's another Christian who needs your help. Or maybe it's a neighbor or someone else that you know that's not yet a Christian, and as you're meeting their tangible needs, I encourage you to take the opportunity to share the gospel of grace with them. Many folks are more sensitive to spiritual things in this time when we are keenly aware of how out of control we are and how unpredictable our lives are. I also want to remind you to rest in what God says of Himself and all things - He is on his throne, He is in control and He is working in all things after the council of his will, even when it's hard to understand.

As we now approach God's Word to us today, as we continue our sermon series in the gospel of John, let's ask him for his blessing upon us. Let's pray.

Heavenly Father, we give glory and honor and praise to you, and join the angels and say “Hallelujah” to our God, who was, and is, and is to come. And we thank You our God that Your Spirit is always with Your people. We believe in you Holy Spirit, and we ask You now to minister to us as we read the Word of God. And we ask that you administer that very word of God that we will read to our hearts, and we pray that You would challenge us from Your Word, and You would stretch us from Your word, and that You would encourage us from Your word. And we pray that You would do these things so that the name of Jesus Christ would be seen and magnified and celebrated in Your people. And even now Lord Jesus, we pray that for all who hear this word today, that you would draw all of them - all men women and children - to yourself. In Jesus’ name we pray, Amen.

Hear now the living Word of God as it comes to us from John 5:1-15. This is the Word of God:

After this there was a feast of the Jews, and Jesus went up to Jerusalem.

² Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades. ³ In these lay a multitude of invalids—blind, lame, and paralyzed. ⁵ One man was there who had been an invalid for thirty-eight years. ⁶ When Jesus saw him lying there and knew that he had already been there a long time, he said to him, “Do you want to be healed?” ⁷ The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me.” ⁸ Jesus said to him, “Get up, take up your bed, and walk.” ⁹ And at once the man was healed, and he took up his bed and walked.

Now that day was the Sabbath. ¹⁰ So the Jews said to the man who had been healed, “It is the Sabbath, and it is not lawful for you to take up your bed.” ¹¹ But he answered them, “The man who healed me, that man said to me, ‘Take up your bed, and walk.’” ¹² They asked him, “Who is the man who said to you, ‘Take up your bed and walk?’” ¹³ Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. ¹⁴ Afterward Jesus found him in the temple and said to him, “See, you are well! Sin no more, that nothing worse may happen to you.” ¹⁵ The man went away and told the Jews that it was Jesus who had healed him. ¹⁶ And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. ¹⁷ But Jesus answered them, “My Father is working until now, and I am working.”

The grass withers, the flower fades, but the Word of our God will stand forever. Praise God from whom all blessings flow.

Do you really care? I'm sure many of us have asked this before - maybe to a spouse or a parent or a child or a sibling or coworker or a friend or a neighbor. We can all think of times when we might ask this, or even have it asked of us. Do you really care? Do you say you care and not really mean it? Do you say you care but your actions don't display it? Or is it obvious that you or another doesn't care when one should? Do you just don't care?

Well today we see in this text that we just read that Jesus heals a man a man who is disabled and distressed for some 38 years but the Jews just don't care. I'd like to provide an outline for us:

- (1) Verses 1-9, the PLACE of healing
- (2) Verses 9b-13, the DAY of healing
- (3) Verses 14 and 15, the MAN of healing

I. The PLACE of Healing

Now we've been learning from the gospel John that Jesus is the eternal son of God. He is one with God the father and God the Holy Spirit. One God in three persons. And we've learned that Jesus has been sent from heaven in order to accomplish the great mission of God: to rescue a people for Himself - the only way that people can be restored back to the true God because of our sins against him. And the way in which we are restored is by believing in the good news, or the Gospel of Jesus Christ, that He as God left heaven and assumed a true humanity without compromising being God as well, and as a human being His life was lived in accordance to the Word of God in perfect obedience, so that when He went to a Roman cross where He died, His life was fully innocent and could be accepted as the righteous human life - the only righteous human life that there ever was and that righteous human life was offered to the sacrifice of death, receiving the anger and judgment of God upon sinners for all who will trust in him. And He was buried. And He was raised from the grave as evidence that His life sacrificed in his death on a cross was acceptable in the sight of God to redeem any who will trust in His life and in His death and in His resurrection for the forgiveness of their sins and their eternal salvation.

And Jesus has been showing off who He is in His public ministry before His death and resurrection, both in His works and in His words. Jesus turned water into fine wine at a wedding. He had talked about the necessity of being born again from God. And he talked about Himself having living water to quench the thirst of people's souls. We've learned of Jesus who engaged a promiscuous woman from Samaria, ultimately working in her and her town faith in him by his grace to them. Then in our last study in the gospel of John, we saw that Jesus healed a boy who was on the brink of death.

And now we encounter more of His grace that reveals who He is, as He heals a man who was an invalid for almost four decades.

Let's read our verses again:

² Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades. ³ In these lay a multitude of invalids—blind, lame, and paralyzed. ⁵ One man was there who had been an invalid for thirty-eight years. ⁶ When Jesus saw him lying there and knew that he had already been there a long time, he said to him, “Do you want to be healed?” ⁷ The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me.” ⁸ Jesus said to him, “Get up, take up your bed, and walk.” ⁹ And at once the man was healed, and he took up his bed and walked.

Well now here in Chapter five we begin a new section of John's gospel that will carry us through Chapter 7, and in this section, we see that the Jews actively oppose Jesus.

Jerusalem was the center of Jewishness (much like Mecca is the center of Islam, and Rome is the center of Roman Catholicism). Jerusalem was about 65 miles away from Cana and Jesus went there. In Jerusalem was a sheep gate in the North wall of the city that you would go through in order to buy sheep. And by it was a pool where the superstitious thought that there was power to heal the weak, sick, and invalid. (If you're reading the English Standard Version of the Bible, you'll see that there's no verse 4. Most scholars rightly think that verse 4 is not in the original Greek text, and so it's actually taken out from some Bible versions. But it doesn't impact any doctrine whatsoever).

Now the superstition surrounding the pool here is that it had powerful water which when stirred up, had power to heal. It's kind of like a superstition that you and I might have when we say, "Hey don't say anything or you're going to jinx it!" I can't tell you how many times I'm trying to strike up a conversation with someone at a grocery store, and I'll comment, "Man it's not very busy in here today, is it?" And they'll say, "Well don't jinx it! Don't say that! People are going to start coming in!" And I often say, "Well I wish I had that kind of power to just speak things into being. I don't have that."

That superstition about the pool's power wasn't real, but it does reveal that we believe that there is a power outside of us, or maybe even a power within us to do the impossible. But that's a hoax. That's a hoax whether it's us thinking that, or whether it's the superstition surrounding this pool in Jerusalem. It's a hoax much like healing ministries in our day sometimes can be. Jesus heals; magic can't. And many "healing ministries" in our day prey on the weak for fame and for financial gain. And many believe that's actually what happened around this pool in Jerusalem.

The pool's name in Aramaic (Aramaic was a language very similar to Hebrew and it was spoken by 1st century Jews of Judea) was Bethesda. Bethesda means "house of outpouring," like house of the outpouring of blessing. And at the pool were five colonnades (rows of columns to support the roof over the pool). And there we find the weak and the unwelcomed and the unloved of society hiding underneath that roof. The invalid. The blind. The paralyzed. Much like in our days we would think of the poor, the homeless, and those who are alone and unwanted by society.

Jesus didn't hang out with the glamorous. Jesus didn't hang out with the popular. He didn't hang out with the uncomplicated. No. He hung out with the weak and the helpless and the hopeless - those who have nothing to offer him. And really that's who each one of us is. Sometimes we can hide it with education or sophistication. But that's really who we are because of our sin against God as well. And the weak in the helpless and the hopeless are those who need Jesus just like everyone else. You know, when we see Jesus spending time with people like this (really people like us), it's a challenge for us to think about who we will and do want to spend time with and why. Why do we want to spend time with certain kinds of people, and not spend time with other kinds of people? It's a good question to ask ourselves. Do we long for time with the glamorous and the

popular and the uncomplicated? Or, like Jesus, do we long to spend time with the weak and the helpless and the hopeless, knowing that we really are no different?

What Jesus does here is, he hones in on one man - someone who had been an invalid for 38 years. And we need to note that this guy did not seek Jesus out; Jesus went to him. Jesus wanted him. Now we don't exactly know why Jesus chose him. We certainly know what he did in choosing him. But we don't know why he chose to hone in on this one man. But this is exactly how God's electing and choosing grace works. It is His sovereign, mysterious, gracious will to choose. John 15:16 says,

You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.

Jesus chooses people, not so we can boast about it, but so that we can bear lasting fruit in light of it. Bearing the fruit of belonging to him - fruit for others to see.

I was recently talking with a friend, and he and I were talking about why in the world would Jesus choose us? We were reflecting upon the darkness of our pasts and how we're so undeserving of God's love for us in Jesus Christ. "We are an absolute mess!" we kept saying over and over and over again, recalling one piece of evidence after another of why we shouldn't be chosen for God's love in Jesus Christ.

But that's exactly the point! Just as this man, so my friend and I have absolutely **nothing** to offer Jesus. And Jesus loves to turn that which is a royal mess into royal beauty. Because Jesus is the true Bethesda of God. He is the House of the outpouring of the blessing of God. And we see this as he was willing to offer his life on a cross - his perfectly innocent human life, free of sin in every single way - dying, taking the eternal wrath of His Father upon Himself, so that anyone who will believe in Him and accept Him as their personal Lord and Savior would NEVER have that judgment and that wrath placed on them. They are freed because Jesus is alive from death, so they too, if they trust in him, are alive from eternal death and judgment. It was put on Jesus in full so it would never be placed on you if you believe in him. Jesus is the Bethesda of God. He loves to turn that which is a royal mess into eternal royal beauty.

Do you believe in this? Do you believe that you are like this invalid before God, and there's nothing you can do to crawl your way to Jesus, but that Jesus has come for you? Let right now be the very time that you turn from the filth of your sin and turn to the glorious One - that Bethesda of God - Jesus Christ. He will be faithful to you if you will turn from your sin and trust in him.

Now we don't know if this man was born an invalid and therefore the only life you ever knew was the life that we see here in John chapter 5, or if at some point he became an invalid and therefore

he was actually older than 38. We don't know, but either way, for four decades this man could not get around... he could not bathe... could not go to the bathroom without help. He was a prisoner held captive in his body. That's a picture of our souls, which are because of our sin trapped without the grace of God and Jesus Christ.

Jesus knew every detail of this man's life (much like he does ours) and so he asked this man if he wants to be healed, think about how this man would process this. "Is this stranger messing with me?" He sadly likely would have been made fun of before, so "Is this guy just messing with me? What does he mean? Of course I want to be healed! Why is he asking me this?"

Well the man answers. His answer implies "yes" but it's qualified by his isolation - of being without family and friends to get help in this magical pool where he thinks the healing will take place. He tries to go there (probably by squirming somehow) but others race by him and get in and so he's thinking, "Well of course I want to be healed, but I don't have anyone to take me to the place of healing."

So Jesus says to him in verses 8-9, "Get up take up your bed and walk." And at once the man was healed! Jesus speaks irresistible power into this man's body - into this man's life! - and changed him at once. The very word of Jesus had healed this man. For 38 years he was an invalid, and immediately after Jesus spoke, he took up his bed - his mat that he would lay on - and walked.

Think of how he would process Jesus' question now. He couldn't get to the pool which couldn't heal him, so Jesus, who could heal him, came to him. He did for this man what was impossible for him or anyone else to do.

Do you believe that Jesus can do the impossible? The seemingly unthinkable? Do you believe that? just because you believe it doesn't mean he **will**. But do you believe that He **can**? Think about one of those extraordinary circumstances of your life that really, it does seem like it would be impossible to be reversed. Ask yourself if you believe Jesus can. And ask him for faith to believe that He can. Again, not because he necessarily will. But do you have strong faith that your God is able?

Sadly this healing is less important to the Jews than the **day** of the healing and that's what we get to next.

II. The Day of Healing

Now that day was the Sabbath. ¹⁰ So the Jew^l said to the man who had been healed, "It is the Sabbath, and it is not lawful for you to take up your bed." ¹¹ But he answered them, "The man who healed me, that man said to me, 'Take up your bed, and

walk.’”¹² They asked him, “Who is the man who said to you, ‘Take up your bed and walk?’”¹³ Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place.

Now the Jews here see that this man was healed, but instead of rejoicing, they condemned his newfound ability to walk and carry his bed mat. Why? Because it's Saturday. Let me say that again. Instead of rejoicing this man had been healed they condemn him for getting up and walking and carrying his mat because it's Saturday. and they said that you couldn't do such things on the Sabbath day (Saturday, the Jewish holy day which we will study more of next week and in weeks to come).

Now the Jews had many rules for how to apply God's word - rules of application that they themselves had developed, and they elevated those rules to a place of **necessary obedience**. It made them feel righteous and good about themselves and about others who kept their rules of application that they have developed, and they condemned those who did not keep those rules. To carry things on Saturday was one of those rules because it was considered work. They cared more about their application of the word, rather than the power of Jesus' miraculous grace in the life of this man.

I want you to listen carefully because what's going on here is legalism at best, and a self-righteous impulse to look at the negative and wrong in others at worst. For us it could be how people dress or don't dress for church. Or how one educates their children. Or parents their children. Again, with specific applications, and judging those applications. Or how Christians spend their Sunday or exactly how one does their devotional life.

If we elevate our own personal application of the Bible to necessary obedience, then what we are functionally saying is that God's word is insufficient, and we need more. We need OUR wisdom and OUR rules of application that we have developed. If we see others with our own self-righteous lens, then we will not have the space to celebrate what God is doing in others nor what He's doing in his people... much like we see here with the Jews as they look at this man who had been miraculously healed. 38 years as an invalid! And they can't celebrate God's work in his life. They just judge him, sizing him up, much like we often do, to see if things are right or wrong according to us, and in our eyes.

How might this be true for you? What people in your life, and what situations in your life are you tempted to look at through the lens of the rules of application of God's word that you have developed? With the lens of a self-righteous impulse to look at the negative and wrong in them first? How do you really look at other Christians? Praise God that if you can identify people and situations where you're tempted to do this, or you give in to doing, that He's allowing you to see that. Confess it as sin to God. Repent. Turn from it. Run from it. Release yourself from selfrighteousness. Return to resting in the righteousness that is yours in Jesus Christ.

The Apostle Paul (an early church leader) wrote these words of himself in Philippians 3:9 –

not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith

We have no righteousness of our own. Jesus alone is the righteousness of the believer. Because he alone is the only one who kept the law perfectly. His life alone is righteous. If you've trusted in his life and death and burial and resurrection for the pardon of your sin and restoration with God, then that perfect righteousness of Jesus Christ is **your** righteousness right now. You don't have to seek a self-righteousness through the rules of applying God's law that you have developed; you have the righteousness of **God!** The righteousness of Jesus Christ is your own clothing before God, now and forever. Glory to Jesus!

Now the man says to the Jews in verse 11 after they say “Well look you can't do this on Saturday,” he says “Well the one who healed me, he said to take up my bed and to walk.” Many people think that he is actually throwing Jesus under the bus here, because he doesn't want any trouble with the Jews, who want to shut down the one who they thought is basically teaching “Don't obey the Jewish laws.” But the man couldn't identify Jesus because Jesus had departed and now there was a crowd. And so lastly, we see in verses 14 and 15, the man of healing.

III. The MAN of Healing

Afterward Jesus found him in the temple and said to him, “See, you are well! Sin no more, that nothing worse may happen to you.”¹⁵ The man went away and told the Jews that it was Jesus who had healed him.

Jesus later engaged the man in the temple, who is now able to offer prayer and worship because Jesus had healed him - and that's the only way that any of us can offer acceptable prayer and worship to God. If Jesus has healed you of your sin... if He has cleansed you by His blood... if He has forgiven you... if He has pronounced pardon for you because you've rested in what He's done. Then and **ONLY** then, you can offer acceptable worship and prayer and praise for all eternity, not because you do it well, but because you have a perfect Savior who you rest in.

This man was now able to go into the temple and offer prayer and worship in Jesus finds him there and he says to him, “Sin no more so nothing worse may happen to you.” Now it is possible that sin might have caused this man to be an invalid. But maybe not. Either way, it is still true what Jesus says here and we need to take it to heart: Only worse things come if we continue in sin. to put it simply, if we continue to play with fire we will be burned. And only worse things come our way if we continue in sin. It may be some kind of specific consequence, or some kind of painful

consequences, or some kind of lasting consequence, or sadly even some kind of fatal consequence. And this is God's grace through Jesus that he would warn this man - and warn us - with these words - sin no more so that nothing worse may happen to you.

Encountering Jesus means that our lives - specifically our relationship to sin - must change. Is your life, your relationship to sin changing? Are we identifying sin for what it really is, and rather than running to it, we're running from it, and running to Jesus?

The last time we were together in the gospel of John we mentioned that all of us die because of sin. That's why we're going to die. Many of us will die in different ways but we will all die because of sin. Sickness (like the coronavirus)... lack of body wholeness... it's all evidence of the broken world we live in because of sin. Science can describe sickness and death, but sin is the cause of sickness and death – the first cause. Sickness and death are **not** the final word for the believer in Jesus Christ. In 2 Corinthians 5:1-5,

For we know that if the tent that is our earthly home (our body) is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. ² For in this tent (our body) we groan, longing to put on our heavenly dwelling, ³ if indeed by putting it on we may not be found naked. ⁴ For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. ⁵ He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

Praise God that for all who trust and the son of God Jesus Christ for salvation, your broken body will not accompany you to heaven. Mortality will be swallowed up by eternal life.

Any temporal healing is ultimately a reflection of the eternal healing that God promises all who trust in Jesus - a healing that's meant to induce a new way of life now. That's true for this man Jesus healing him was intended to induce a new way of life of glorifying God.

But this man went away, left the temple, and went and told the Jews who had healed him – Jesus. It's probably some kind of plea bargain to avoid trouble with the Jews. And yet, Jesus is still being acknowledged as the one who healed this man. Attention was being drawn to Jesus, even if this man's motives were not pure. In Philippians 1:15-18, we read:

Some indeed preach Christ from envy and rivalry, but others from good will. ¹⁶ The latter do it out of love, knowing that I am put here for the defense of the gospel. ¹⁷ The former proclaim Christ out of selfish ambition, not sincerely but thinking to afflict me in my imprisonment. ¹⁸ What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice.

Jesus' name was getting out, even through this man who feared the Jews. It's amazing how quickly we can forget, even forsake the blessings of Jesus in our lives, and run back to the fear of man like this man. You know, every one of us - **every** one of us - is blind, paralyzed, and are invalids in our souls, without faith in Jesus Christ. We don't - and we can't - seek him out. But we praise Jesus that this is why he came. Luke 19:10 reads –

For the Son of Man came to seek and to save the lost.”

We see that here in this story as Jesus went to this invalid, to seek and to rescue him. And we see this in Jesus' life and the sacrifice of his death and in the glory of his resurrection. He came to seek and save the lost - you and me - if we will trust in him.

Do you really care? Do you really care about your own soul? The way to care about your own soul is to cast it upon Jesus Christ. Maybe you're already a follower of Jesus Christ - the way to care for your soul is to recast it upon Christ, to find Him again and again in His holy Word. To allow His Word to fill you. To run to Him in prayer. To identify self-righteousness and run from it and re-cling your soul to his cross and his empty tomb, pleading with Him for the grace of new obedience.

And do you really care about the souls of others? You know this time when people were very spiritually sensitive and people are very scared, we want to meet the tangible needs of people. We want to be a comfort and a balm to them. And the way that we can do that besides meeting tangible needs is to bring the comfort and the balm that **every** soul needs to hear - the ultimate good news. It doesn't necessarily alleviate every fear in this life, but it speaks about life and the life to come. It says there is a place where you can find the life to come. It is through trusting in Jesus who has come to seek and to save the lost - **any** who will trust in him. Do you? And will you share it if you do?

Let's pray.

Heavenly Father we thank you for Your grace to us, and for Your son Jesus Christ. We thank you Lord Jesus that you were willing to come and rescue people like this man, who was an invalid for 38 years, and people like us who are just as lame and blind and paralyzed. We thank you for your grace - your grace to rescue, your grace which holds us even though our hearts continue to rebel, your grace which exposes our sin, confronts us in light of our sin, and then reminds us that your grace is greater than our sin. Our God we pray that you would make us a people who have strong faith in this season - strong faith that You are who You say You are, doing all things according to the council of Your will and that You're working out everything for the good of those who love You and have been called by Your name. Lord would you make Your people bold in faith, and in obedience,

and in love. Would you help us to do these things, so that Jesus is seen in the church? And we pray in Jesus' mighty and matchless name, Amen.

Well we didn't meet together today in person so I'm not going to invite you to go get your children from childcare. And sadly we're not going to have Holy Communion today because we're not meeting in person. but the Lord our God loves us, and He is faithful to us and I'm thankful that we could spend this time together in His Word. I love you. God bless you in every way that you need it.