



ACTS | The End of Church As We Know It

Philip and the E-Word

June 30th, 2024

[Worship Music Playlist](#)

Prelude – Where You Go I Go by Jesus Culture

Welcome (Jeremy)

CALL TO WORSHIP | from Isaiah 55

“Come, all you who are thirsty,
come to the waters;
and you who have no money,
come, buy and eat!
Come, buy wine and milk
without money and without cost.
Why spend money on what is not bread,
and your labor on what does not satisfy?
Listen, listen to me, and eat what is good,
and you will delight in the richest of fare.
Give ear and come to me;
listen, that you may live.
Surely you will summon nations you know not,
and nations you do not know will come running to you,
because of the Lord your God,
the Holy One of Israel,
for he has endowed you with splendor.
For my thoughts are not your thoughts,
neither are your ways my ways,”
declares the Lord.

“As the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts.
As the rain and the snow
come down from heaven,
and do not return to it
without watering the earth
and making it bud and flourish,
so that it yields seed for the sower and bread for the eater,
so is my word that goes out from my mouth:
It will not return to me empty,
but will accomplish what I desire
and achieve the purpose for which I sent it.
You will go out in joy
and be led forth in peace;
This will be for the Lord’s renown,
for an everlasting sign,
that will endure forever.”

Song #1 – Holy Ghost Anthem by Jimmy Cheo

Song #2 – Where You Go I Go by Jesus Culture

Dismiss Kids

SERMON | Acts 8:1-40

Why do you church? What is it for? Is it first and foremost for you? Is it for community and fellowship, a social club? Is it for learning y and self-improvement? Is it for benevolence? Is it a personalized refuge from the world for you and your kids? What is the church primarily for? We are trying to answer this question this summer as we walk through the Book of Acts together. We have called your attention, several times, to the series sub title, “the end of the church as you know it.” But what does this mean? It has a double meaning: First, what is the end or *telos* of the church, what does Jesus intend for His church and why does it exists? And, secondly, it challenges us to consider what practices and misunderstandings we currently have about church that, perhaps, should be ended. One scholar and commentator, says it well:

"The Book of Acts...[is]... a call to Christians to be open to the action of the Spirit, not only leading them to confront values and practices in society that may need to be subverted, but perhaps even leading them to subvert or question practices and values within the Church itself." (Justo Gonzalez)

So, today we come to Acts Chapter 8 and we encounter another important moment in salvation history, with two stories involving Philip the Evangelist.

I'd like to begin with a series of questions.

Do you believe, do we believe, that Christianity is fundamentally revolutionary? That the Gospel that Jesus preached and teaches, that the Good News proclaimed by the New Testament authors and still proclaimed by us today is, at its core, not a conservative message—meant to sustain and uphold the status quo—but meant to disrupt and overthrow the corrupt and oppressive structures of sin and systems of hate? Do you believe that? Do you believe that the heart of Jesus wants to eradicate oppression, and corruption? Greed and tyranny, abuse and violence? Hate and division? Do you believe that by sharing the Good News of Jesus, that you actually participate and find yourself caught up in God's redemptive plan of salvation? That yes, acts of service, works of mercy, that being a light in the world, that tangible acts of goodness, beauty, and kindness also manifest the Kingdom of God, but that the proclamation of the Jesus story, the announcing of the good news, the telling your friends and family and anyone else who will listen, that this, perhaps unique and like no other means, that this act, of sharing the good news about Jesus, that this brings the Kingdom of God like nothing else can...? Do you believe that this morning?

Warning: I'm going to use the word “evangelize” a lot this morning. Unfortunately, it simply can't be helped. I know some of us find this word outdated and even a bit off-putting. I'm sorry. I apologize in advance. I know the word has a ton of baggage, but maybe we need to stop letting baggage weigh us down so we can get on with the work God has called us to.

Let's begin in Acts 8, verse 1.

... And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. ² Devout men buried Stephen and made great lamentation over him. ³ But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison. ⁴ Now those who were scattered went about preaching the word.

We notice first of all, that evangelism and the church spreading, *begins with persecution*: which means that difficulty and hardship is not an excuse for us to sit on the sidelines. Historically, the church tends to grow most when it is under pressure.

Notice too, that “all” are scattered—not a few paid staff/clergy. It was not only the professional evangelists, or those with select skills who began to spread the news of Jesus. It was, in fact, everyone *except the apostles*. Does this surprise you? It surprises me. But, I think the point is plain to see: The charge to share the Gospel is *for everyone*, all of us.

⁵ Philip went down to the city of Samaria and proclaimed to them the Christ. ⁶ And the crowds with one accord paid attention to what was being said by Philip, when they heard him and saw the signs that he did. ⁷ For unclean spirits, crying out with a loud voice, came out of many who had them, and many who were paralyzed or lame were healed. ⁸ So there was much joy in that city.

Philip: who is Phillip? Don't confuse this Philip with Philip the apostle, one of the original twelve disciples. The Philip we meet here is actually one of the seven men chosen back in Chapter 6 to serve as “deacons.” Steven and Philip were both set aside as servants and deacons and financial stewards and yet, both go about preaching the word and serve as some of the earliest examples of Christian witness. Philip was initially to serve tables so the apostles could preach the word! But, here he is, preaching the message of Jesus. Did he ignore his job description or what? It is perhaps, no surprise that Philip is later given the title “The Evangelist.”

Philip was most likely a Hellenistic Jew; which means he was raised in a mostly Greek culture, yet followed the Hebrew religion—meaning he kept Torah and worshipped in the synagogue with the rest of the Jewish community. Philip turns out to be a bit player in the bigger story. He is only mentioned one other time, in Acts 21. But, this should encourage us: *you don't have to be a major figure for God to use you in a major way*. Considering the order of events as Luke portrays them here in Acts, the argument could be made that Phillip is the Church's very first Missionary.

Notice: *Philip goes on his own*. I know it sounds silly, but sometimes I think we actually think we need some kind of official approval to ‘do God's work’ or something. (We at least act like we do.) But, as Philip's story demonstrates *you don't need permission*. You don't have to wait for your community to catch up or join you. You don't need everyone in your GC on board... just go do it. Of course, this does not mean we are to be mercenaries or rogue agents, doing whatever we want whenever we want. (More on this in a bit).

By the way—and we don't really have time to go into it here—but the very fact that Philip goes to Samaria of all places is a big deal. Lets just say the Hebrews and the Samaritans did not get along very well. So, you would actually expect Philip to get permission.

Philip has a specific message: Philip proclaims Christ. But, this is not all that he brings with him. Don't miss this: He also goes about casting out demons, and healing the sick and the lame. The point? The Gospel is not merely information, it is not simply an intellectual position that you encourage others to adopt. It is not merely informational, but *transformational*. The Gospel message is most often accompanied by some kind of change. So, Philip stands against what opposes the Kingdom of God and sets to the work of healing, extending compassion, and loving those in need. You might say he reverts back to his original diaconal task of serving others. The text tells us that this is why the crowds paid attention to Philip: They saw the signs. And they received his message with joy. Joy, it turns out, is a litmus test of true Gospel reception. Where the Gospel message goes, so too joy soon follows.

But there was a man named Simon, who had previously practiced magic in the city and amazed the people of Samaria, saying that he himself was somebody great.¹⁰ They all paid attention to him, from the least to the greatest, saying, "This man is the power of God that is called Great."¹¹ And they paid attention to him because for a long time he had amazed them with his magic.

Most commentators agree that Simon is meant to contrast with Philip. We are supposed to consider how these two men differ in their interaction and impact on the Samaritans. We, perhaps, read about Simon and his magic and think it does not apply to our time and place. We no longer believe in things like magic or sorcery. We are modern Americans, we live in the digital age. We don't buy all that stuff anymore. However, I'd like to submit to you the following: this kind of thing still happens all the time. It may look different but we still buy into magic and sorcery all the time. Here's what I mean.

On the one hand, who among us has not been 'amazed' by the latest technologies? Who has not sat, hanging on every word that comes from some tech mogul, or famous podcast host, or social media influencer. The packaging looks a bit different to be sure, but we still have plenty of Simon's and sorcerers today, who promise to fix all our problems, cure all our diseases, or simply wow and distract us with their tricks.

On the other hand, Simon strikes me as eerily similar to a recent political figure from our own day. Remember what he said? Simon said that "he himself was somebody great" and the people agreed saying "This man is the power of God that is called Great." To put it bluntly: Simon was promising to "Make Samaria Great Again." But notice the contrast: Simon proclaims himself, *Philip proclaims Jesus*.

But, why do we still place our hope and our trust in magicians and tricksters? Why do some of us put our trust in science and technology, while others of us put our trust in political figures and personalities? Because, we are indoctrinated with American pragmatism, we are addicted to results, and we have a very hard time stepping away from the safety and the comfort of "technique."

Jaques Ellul, a Christian philosopher from the previous century, in his book *The Technological Society* writes that behind all of our science, technology, engineering and medicine, even beneath our psychological, social, and religious practices, lies something more fundamental and primordial: *that of technique*. And he equates technique with a kind of magic.

"It may seem questionable; nevertheless, magic is a technique in the strictest sense of the word. Magic... developed as an expression of man's will to obtain certain results of a spiritual order. To attain them, man made use of an aggregate of rites, formulas, and procedures which, once established, do not vary. Strict adherence to form is one of the characteristics of magic: forms and rituals... the same ingredients for mystical drugs, for formulae for divination, and so on."¹

Tell me, does this not sound a lot like the world we live in still today? Results, efficiency, predictability, form and function, rule the day in almost every aspect of our lives: from mental health to making our morning coffee, from prescription drugs to parenting our children, we live by technique. Even spiritual disciplines like prayer and Sabbath, and yes, how we read our Bibles have all been influenced by the lure and the appeal of technique. We want a formula, just tell us what to do and how to do it, and the results are sure to follow, right? Predictability. Efficiency. Productivity. Control. The American Dream. Don't tell me we don't practice magic anymore, we do it all the time.

¹ Ellul, Jacques. *The Technological Society*. 24

In fact, we sometimes believe that to be good evangelists—how we share the gospel—is really just a matter of proper technique. That we just need to get the formula right. We say things like this all the time: “I’m just not equipped to evangelize.” “I just don’t know how.” I’ve said it, you’ve said. Its ok.

I was reading through a fairly recent book on evangelism which actually broke down evangelism in to steps like the following: Step 1) Make small talk at work. Step 2) Invite them for coffee or a beer. 3) Share your personal story. 4) Invite them to your house for dinner. 5) Ask about their personal story. 6) Invite them to church on Sunday. 7) Invite them into your community. 8) Invite them to trust Jesus as Lord and Savior.

Look, I’m being a little unfair to the book, but only a little. There’s nothing wrong with this sequence per se. I just don’t know why this has to be put into a book on evangelism, or why we have to read this in a book to do it? Isn’t this just called being a good human? Considering the other person and allowing the intimacy and depth of relationship to move at its own pace? Respecting the fact that they may have a different idea about intimacy and trust than you do? Besides, doesn’t the whole technique thing kind of contradict the meaning of friendship in the first place? Do you actually care about this person, or do you only care about ‘winning their soul’ so you can add another trophy to your cabinet of Kingdom accolades? Let me put it this way: Can love be formulaic? Is love just the result of a certain technique?

Family, Christ City Church: You don’t need more equipping, you don’t need methods and techniques, if you are a Christian, *you really do have everything you need*. You have the love of the Father, the Gospel of Jesus Christ, and the power of the Holy Spirit.

Further, when we reduce sharing our faith to technique and results, and allow such ideas to determine the rules of engagement, we are sure to be disappointed. In other words, when the Church attempts to become either magic or machine, things tend to go poorly. Jesus said His “kingdom is not of this world.” Meaning, his Kingdom operates according to radically different priorities. “His ways are not our ways...” - Isaiah 55:8

Science and magic may not be all that different... But the Spirit will not be technologized.

Besides, did Philip have a technique?

But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. ¹³ Even Simon himself believed, and after being baptized he continued with Philip. And seeing signs and great miracles performed, he was amazed.

Phillip simply shared the good news, talked about Jesus a lot, and performed signs and miracles, and even Simon is said to believe. Phillip shared the Gospel but he also continued doing what he was originally appointed as a deacon to do back in chapter 6: *he served those around him, he tried to help*. Rather than judging or avoiding those in need, he had compassion on them. Regardless of how you might feel about the miraculous, the point is the same: *We are more inclined to listen to people who can demonstrate that they actually care about us*. This is not technique, it is just human nature.

Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, ¹⁵ who came down and prayed for them that they might receive the Holy Spirit, ¹⁶ for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. ¹⁷ Then they laid their hands on them and they received the Holy Spirit.

What is the deal with the whole “the Holy Spirit had not fallen on them bit?” Is this to suggest that they weren’t fully converted? Look, it is true that scholars have come to different conclusions on this issue. But, I think it is fairly straightforward what is going on here. First, this was a significant and unique period in Salvation history. Just because things happened in a certain way then, does not mean they will always follow the same pattern. Hence, there are lots of things that happen in Acts—in all of Scripture actually—that happened a certain way only once or only very few times, *precisely because God wanted them to be peculiar and deserving of special attention*. Second, given what we have just said about technique and results, we realize that our need for a clear and predictable formula actually reveals something about us: our desire for clear and reliable results, for control.

But, notice as well that Phillip may have originally set out by himself, but he was never alone. The larger community was not far behind. As I mentioned earlier, we are not to be mercenaries. Nor are we supposed to be so dependent on our community that we are incapable of doing anything on our own or by yourself. What we see in this story is a dynamic yet united community, where mature, responsible, discerning members of the community, set themselves to the tasks they feel called to, without expecting everyone to share the same immediate conviction or sense of urgency. And still, we see the community supporting and assisting each other. It is very likely, due to the division between the Samaritans and the Hebrews, that Peter and John were *reluctant* and *skeptical* about the Samaritan revival. But, apparently, they were so invested in Philips ministry, that they made the trip anyway, in spite of their reluctance and skepticism. Do we do this for each other?

Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, ¹⁹ saying, “Give me this power also, so that anyone on whom I lay my hands may receive the Holy Spirit.” ²⁰ But Peter said to him, “May your silver perish with you, because you thought you could obtain the gift of God with money! ²¹ You have neither part nor lot in this matter, for your heart is not right before God. ²² Repent, therefore, of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you. ²³ For I see that you are in the gall of bitterness and in the bond of iniquity.” ²⁴ And Simon answered, “Pray for me to the Lord, that nothing of what you have said may come upon me.”

Some of us have a hard time sharing our faith because we still don’t fully understand the Gospel as “the gift of God.” We are sometimes like Simon and still think it can be earned or bought. Which results in a further misunderstanding related to evangelism. That is, that even without our being aware of it, we think we have to “sell” something, and this makes some of us uncomfortable. We either refuse to do it altogether or we get really weird trying to hock the message of Jesus like a travelling salesman selling vacuum’s or knife sets. But, because the Gospel is the free Gift of God, you don’t have to sell anything.

Sadly, some of us have a hard time sharing the Gospel, because “our heart’s are not right.” This does not mean that only perfect, put together people, can share the Gospel. God often uses broken people to fix broken people. But, remember the context of Peter’s comment: Simon had just asked to buy the power to dispense the Spirit at will. He was asking for more power, not more Jesus. He revealed his desire to manipulate and control. Bitter people who are bound up by impure and self-centered motivations often just want power over other people. Simon may have believed and been baptized, but there were deep rooted patterns of sin in him that showed up in his question. Peter simply called his attention to it and specifically mentions that it was an issue relating to ministry and evangelism.

Did Simon believe for real? We don't really know. Biblical scholars differ widely on this question. Again, I will say that this relates to our need for predictable results. We need to know what happened. But, perhaps the point of the story is this: Philip played his part. He shared the message of Jesus. Some believed, some didn't. Maybe Simon was one of them, maybe he wasn't. But Philip was faithful to the message and to His Lord. It is like this for you and I too. We will rarely, if ever, know who truly believes and receives a saving faith, and who believes falsely. We are simply called to proclaim the Word of Jesus and leave the results up to God. Which brings us to the next story, where Philip meets an Ethiopian eunuch.

Now an angel of the Lord said to Philip, "Rise and go toward the south to the road that goes down from Jerusalem to Gaza." This is a desert place. 27 And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship 28 and was returning, seated in his chariot, and he was reading the prophet Isaiah. 29 And the Spirit said to Philip, "Go over and join this chariot." So Phillip ran to him...

Perhaps, many of us have a hard time sharing the gospel from a simple lack of obedience. We sometimes feel the nudge, the small tug at our heart and conscience that we should probably go and talk to this or that person. Other times, at some important moment during a conversation, we sense that Jesus needs to be spoken of. But, for whatever reason, we don't. We simply ignore the nudge, resist the tug, and refuse to do or say the uncomfortable thing.

Other times, we do a cost benefit analysis and consider the ROI. Much like our dependence on technique and method, we employ strategy: We determine in advance who deserves our time, who is most likely to accept the message of Jesus by asking pragmatic questions about our use of time and resources, weighing effort and depth of relationship. We consider who is more influential, who will have a greater impact on the Kingdom. We run the numbers. But here's the thing: according to this metric the eunuch would not have been worth Philip's time! The Samaritan story reached an entire city but this is just one guy. Moreover, Phillip has no way to follow up with this guy, for all Philip knew the eunuch would return home and convert no one else. And yet, Philip, *led by the Spirit*, ran after the eunuch. Philip was simply obedient.

Or, maybe, we don't share the gospel as often as we might like because we are judgmental and fearful. Most of us probably don't recognize how scandalous of a figure the eunuch is in this story. Even though it says that the eunuch had come to Jerusalem to worship, we need to understand that by first century Jewish standards, this figure simply *does not belong*. As an Ethiopian, this guy is something of a unicorn. He almost literally represents "the ends of the earth." Which, if you remember, is where Jesus told the Apostles to take the Gospel in Acts 1. As a eunuch thought, he would be considered unclean, and Phillip would have been told his whole life to stay away from such a man. To help you better understand what is happening here: imagine one day, as you were walking down the sidewalk, and you looked across the road and saw a trans person, and suddenly you sensed the Holy Spirit saying, "Hey, go share the Gospel with that person." How would *you* react?

We have already seen Phillip demonstrate a radical openness and willingness to share the Gospel across tenuous cultural and social barriers, and the encounter with the eunuch is no different. Just like in Samaria, Phillip steps over the cultural expectation, ignores the social taboo, and is obedient to the leading of the Spirit. Are we? Just think for a moment: Who do you see as untouchable? Who are the kinds of people you avoid? Where are the lines of discrimination drawn in your heart? Does the love of Christ compel you to cross them? Why or why not?

30 So Philip ran to him and heard him reading Isaiah the prophet and asked, “Do you understand what you are reading?” 31 And he said, “How can I, unless someone guides me?” And he invited Philip to come up and sit with him. 32 Now the passage of the Scripture that he was reading was this:

“Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth. 33 In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.”

34 And the eunuch said to Philip, “About whom, I ask you, does the prophet say this, about himself or about someone else?” 35 Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus. 36 And as they were going along the road they came to some water, and the eunuch said, “See, here is water! What prevents me from being baptized?” 38 And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. 39 And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing. 40 But Philip found himself at Azotus, and as he passed through he preached the gospel to all the towns until he came to Caesarea.

Now, I said earlier that you have everything you need to share the Gospel. And I’m sure a few of you were wondering about that. I know some of us are worried that we don’t know the Bible well enough and so we worry that we can’t do what Philip did here. Now, no doubt, some of us could benefit from more knowledge of the Scriptures. But I don’t think that is the main issue here. Sharing the Gospel and becoming a good evangelist, as we have already said, *is not simply a matter of getting the information right*. Do you need to know your Bible inside and out, backwards and forwards to share the Gospel? I know this may rub a few of you the wrong way but, honestly, probably not. Do you need to be able to cite chapter and verse, all the messianic prophecies from the OT and how Jesus fulfills them in the NT? Probably not. Do you need to have personal knowledge of who Jesus is, and what He has done? *Most definitely*. (Can I get a witness?)

I think what we can learn from Philip here is simply this: “Philip opened his mouth, and beginning with this Scripture he told him ***the good news about Jesus***.” There is a common sentiment in the Christian world which suggests that in order to be a good evangelist we simply need to tell ‘our story,’ or *my* story. What helps people meet Jesus, so the thinking goes, is to tell them how we became Christians—we call this our “testimony.” We need to share how God saved *me*, what Jesus did for *me*, how *my* life has changed, what *my* life was like before and what it is like now, how much God has done for *me*... me, me, me, me, me. Look, there is certainly a place for telling your story. (Again, I thought this was just normal relationship stuff.) But, here’s the rub: when we center the story on ourselves, we only confuse the Message. We obscure the grace of God in Jesus Christ and play into the radical individualism of our age. In both of these stories though, Philip does not confuse the Gospel, the “Good News about Jesus,” *with his own experience of that Good News*. Simon preached himself, while Philip preached Christ. Instead of his personal story, Philip shares *The Story*. When we speak about matters of faith, who is the hero? Who is the main character? Of course, you and I are caught up in this story, it certainly includes us, but we/me are not the main character. *Jesus is*. Family, this is how the Gospel goes forth. *We must be willing stopping talking about ourselves and to start talking about Jesus*.

As Paul will tell the Corinthian church a bit later:

“Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you

believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day... (1 Cor. 15:1-5)

Remember when I said that you have everything you need? Paul's words should encourage us: You did not only receive the Gospel 'back then,' somewhere in your past, but you are currently—*at this very moment*—standing within the love of Jesus. Standing *here*, in the love of Jesus, you are still being saved and cared for. The Gospel you received, is the same Gospel you carry with you now, and it is the same Gospel that you are invited to share with others—it has not changed: It is all that Jesus has done, is doing, and will continue to do—this is the Word we are to hold fast to! The saving, redeeming, restoring, rescuing love of Jesus—the Word, the Christ, our Savior. By trusting [holding-fast-to] this word—the Gospel—we learn to see other people differently, we learn to see evangelism differently. And resting in the Good News of Jesus, we are free to share it with others without fear, without condemnation, without judgement, and instead, with sincerity, compassion, and love. And by trusting, resting, standing in the love of Jesus, we can say with the utmost honesty and humility: That we are not ashamed of the Gospel for it is the power of God for salvation to everyone who believes! (Romans 1:16)

REFLECTION |

- Who in your life hasn't heard *you* speak about Jesus?
- What keeps *you* from proclaiming the Good News of Jesus?
- Do you believe that *you have everything you need* in order to do so?

COMMUNION² |

As we remember the birth of the church and reflect on the end of church as we know it, let us take a moment to be honest with God and ourselves about our failings, our struggles, and our longings, knowing that our prayers are met with God's love, Jesus' life given for us, and His Spirit poured out upon us, and so let us confess our sins together.

Jesus, you make atonement for me, a sinner.
And so we say...
Holy Spirit, guide and strengthen us,
that in our daily living, and in all things,
we may participate in our Father's desire and purposes
in service of the Kingdom of his Jesus.
Almighty God, look with favor upon us, your children,
who have now reaffirmed our commitment to follow Jesus
and to serve his name.
Give us courage, patience, and vision;
and strengthen us all in our vocations
as witnesses to the world of life with You
and to service to others;
through Jesus Christ our Lord.
Amen

Song #3 – Missionary Anthem by YWAM Kona Music

Song #4 – His Name is Jesus by Jeremy Riddle

BENEDICTION |

As we rest in the day made for us, we prepare to enter into the work for which we are made **[LIGHT THE CANDLE]**, remembering what Paul wrote to Timothy:

For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline. So do not be ashamed of the testimony about our Lord... Rather, join with me in suffering for the gospel, by the power of God. He has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel. (2 Timothy 1:6-10)

DISMISS

² Adapted from Luke 18:13 & The Book of Common Prayer,