

Luke 9:1-9 – “Ministry Truths”, Jan. 02, 2022

I. Welcome and Review

A. Good morning and Happy New Year. I’m so glad you have decided to start your year out with the Lord and taking time to meet with Him, to hear from Him, to worship Him and to seek His heart for the year to come.

1. *Welcome any new people and those who may be streaming content.*
2. I understand that we may have some streaming with us who would rather be here in person. Unfortunately, Covid has once again reared it’s ugly head and has put a damper on some of our best intentions.
3. We will make it through this time and our prayers are with those that can’t make it here in person.
4. Hopefully this will soon pass, and people will be on the mend, and we will all be able to get together again as a church family in person.
5. But until then, we are grateful for God’s provision and technology that allows us to stream our content to those who can’t make it.

B. Before we continue any further, let’s go ahead and dismiss our elementary aged children to their Sunday School class.

C. Alright! This morning we are going to get back into our verse by verse study of the gospel of Luke.

1. This last month we took a break from our study of Luke in order to take a look at Christmas through the eyes of different people and people groups.
 - a. We looked at Christmas through the eyes of the prophet Isaiah, through the eyes of the shepherds, through the eyes of Joseph and the believer, and then finally through the eyes of the magi.

- b. I hope that you were blessed throughout our special Christmas series as we focused in upon the celebration of Christ's coming.
 - c. I know I was. I was blessed during my own studies and preparations, but equally blessed to have Keegan and Perry step up and fill the pulpit in my absence. They did a great job and I am thankful for them.
2. But I'll be honest, I'm glad to be getting back into our regular verse by verse study of the gospel of Luke. I love the simplicity of just going through the bible verse by verse, chapter by chapter, and allowing the Lord to lead the way.
 3. Also, I am excited to set aside some time at the conclusion of our service to participate in observing the Lord's Supper here on the first Sunday of the month, the first Sunday of the year, in fact. What a great way to start the year, by reminding ourselves of Christ's sacrifice for us.
- D. So, let's get going in our study and all that the Lord has for us today. This morning we will be beginning a new section in the gospel of Luke.
1. As of late, if you recall, the overall context of what we have been studying in Luke's gospel has covered Jesus' ministry in the region of Galilee.
 - a. Remember that Jesus' primary base of operations was out of the city of Capernaum. He would often launch out from there and go throughout the land ministering to the individuals and to the masses.
 2. Up until this point, we've seen Jesus complete two different tours throughout the region, going around preaching and teaching to the masses and healing the sick and the demon possessed.

- a. His first tour through the area was covered in chapters 5 & 6. And his second tour was covered primarily in chapters 7 & 8.
3. In chapter 9 of the gospel of Luke we will begin *and end*, what most consider to be Jesus' third and final tour through the region of Galilee.
 - a. As we look at the events and details surrounding Jesus' 3rd tour through the area, my hope is that we would be encouraged, and challenged, and stirred by what we read.
 - b. That we would glean wonderful truths about our Lord and His heart for ministry, and look to put those truths into action in our own lives.
- E. So, if you have your Bibles with you this morning, go ahead and open up to Luke chapter 9. Our text this morning is going to be Luke chapter 9 verses 1-9 in a message I've entitled "**Ministry Truths**"
 1. Once you are there, I'd like to invite you all to rise to your feet in honor of the Lord and His Word. I'm going to read through our text this morning in my Bible, do your best to follow along in your own.
 2. Luke writes the following in chapter 9 verse 1... (*R & P*)

II. Review and Intro

- A. In our text this morning we have two sections that we are going to be covering.
 1. The first of which will deal with details regarding the sending out of the 12 by Jesus in verses 1-6.
 2. The second will deal with details regarding the seeking of Jesus by Herod the tetrarch in verses 7-9.
- B. As we go through each section, we will note various truths about ministry that I hope we will be encouraged

and challenged by. And that we will look to apply these truths to our own lives. Let's dive in to this first section dealing with "The Sending by Jesus".

III. Luke 9:1-2; The Sending by Jesus

A. Our text begins with Jesus calling His disciples together for a meeting of sorts.

1. Jesus was about to send out His 12 hand-selected disciples to go out and do that which He had showed them and exemplified for them during the first two tours of Galilee.
2. These disciples of Jesus have been following Him around, listening to Him preach about the Kingdom of God and the gospel message, watching Him heal the sick and cast out demons.
3. Now it was time for them to step up and to step out in faith, and follow in the footsteps of their Lord, continuing in the ministry He had begun.

B. I want you to notice the first of many observations regarding the work of the ministry here in our opening verse. The first thing I want to highlight has to do with the fact that Jesus called these men to meet with Him prior to them being sent out.

1. When it comes to ministry and our calling, **Jesus calls us to Himself first and foremost.**
2. God has called each of us. If you are a son or daughter of the Lord, it is because God has called you to Himself. We all have a calling upon our lives.
3. Paul talks about this calling often:
 - a. In his second letter to Timothy Paul writes, "Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, who has saved us and called us with

a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began.” (2 **Tim. 1:8-9**)

- b. In 2 Thessalonians Paul writes to them about their calling, stating, “But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.” (2 **Thes. 2:13-14**)
 - c. God has a calling upon our lives that is according to His grace and something that was set before time even began. Paul tells us that “the gifts and calling of God are irrevocable”. (**Rom. 11:29**)
4. So, we all have a general calling to come to Jesus first, to come to salvation. But we also have a special calling and gifting that is from the Lord as well. A holy calling for each of us to walk in. A call to fulfill the works He has planned and purposed for each of us.
- a. Some of you have been called by God to serve your country through the military. Some of you have been called as educators, some of you have been called to raise up future generations of leaders.
 - b. We all have a different specific calling God upon our lives that will lead us in different directions and to different ambitions.
5. But remember that our calling is always to Jesus first. You cannot fulfill your calling in life, without first coming to Jesus.
- a. If you find yourself wondering about your purpose in life, what God has for you, what He has called you

to, know and understand that it will always begin with simply coming to Jesus and being with Him.

C. Let me highlight another observation here in our first verse that is worth noting. Verse 1 states that Jesus called His 12 disciples and then gave them power and authority over all demons and to cure diseases.

1. Jesus called them and then empowered them.

- a. Often times, I think we limit ourselves and believe the Lord can't use us because we don't have certain talents or abilities.
- b. This verse shows us that when it comes to ministry **God does not call the able but enables the called.**
- c. God isn't limited to using only those who are extremely gifted. He calls whom He wants and after calling them He enables them to do what He asks.
- d. We can be confident that if God is asking us to do something that He will empower us with the strength to do so.
- e. And I don't know about you, but for me, this truth brings to me great peace. I may not be the most gifted pastor or most eloquent preacher, but I am confident that God, by His grace, has called me to this work and as such, I can be confident that He will equip me for this calling and make up for anything I lack.
- f. My pastor, Pastor Rick Barnett in Okinawa, used to always say, "God supplies the batteries". He would tell the story of how excited he got when going through Christmas stocking and he would find batteries.

g. You know what it means when you get batteries in your Christmas stocking, right? It means something under the tree needs batteries.

h. Isn't it the worst, when you get a Christmas gift or maybe a birthday gift that requires batteries, but don't get the batteries to go along with it? I hope none of you guys did that to your kids or loved ones this Christmas season.

2. When it comes to Jesus and His gifting and calling upon our lives, He always gives us the power to accomplish that which He has called us to. In ministry, God enables those whom He calls.

D. In verse 2 we read of Jesus sending His disciples out. And while this is a simple observation, I still think it is worth noting.

1. The word "sent" here in the Greek is distinct. In English we have one word that we use for send. But in the Greek there are two different words that are translated into English as send.

2. There is the Greek word, "pempo", which simply means to send. That is NOT the Greek word used here. Instead, the Greek word used here is the word "apostello". It is where we get our English word "apostle" from.

3. The Greek word "apostello" does not mean simply to send, but rather to send forth on a certain mission. It carries the idea of one who has been dispatched toward a designated goal or purpose.

a. Very simply, an apostle is someone who has been sent on a specific mission, one who has been sent with a purpose or with a certain goal in mind.

b. While I think the specific office of apostle is something that was for those who lived and saw the

earthly ministry of Jesus, the function of the apostle carries on today throughout the church.

c. Today's missionaries of the church are basically apostles who have been sent out on a specific mission for the Lord.

4. Listen, when it comes to ministry, **we all have a mission field that we have been sent to**. God has us strategically placed to accomplish a mission for Him. To spread His gospel message to the world around us.

5. You don't need to travel half-way around the world to be a missionary for the Lord. Sometimes the mission is a local one. Sometimes God wants to send you to your community, to your neighbor, to your co-worker, to your family member, to your friend, or even to that person you keep on bumping into at the store and throughout the community.

6. I trust that as we are sensitive to the Holy Spirit's leading and guiding in our lives that He will show us our mission field. He will show us what He has sent us for.

E. I want to make another observation here, that isn't necessarily explicitly told to us in Luke's gospel, but is seen in the parallel account of Mark.

1. In Mark's gospel we are told that when Jesus sent the disciples out, He sent them out two by two (**Mk. 6:7**)

2. None of the disciples were sent out alone. None of them were left to do ministry alone. They were sent out in pairs.

a. Though Mark doesn't specifically tell us why Jesus sent them in pairs of two, there are a number of good reasons to support why He would do so.

i. Perhaps for fellowship and encouragement as they would go from place to place and perhaps

didn't see the same results they witnessed from Jesus' ministry. If they were together they could encourage one another to push on and to persevere.

ii. Perhaps Jesus paired them up in such a way as to complement each other's own personalities and giftings. Where one lacked the other could make up for it with a strength of their own.

iii. Perhaps for accountability. Any sort of accusation can be brought against you if you are all alone and don't have anyone to back you up and support you.

b. Jesus could have sent them in pairs for any number of reasons. The thing we want to take special note of is that Jesus sent them out together and expected them to work together.

c. In ministry, none of us are called to be lone rangers; we aren't called to do things on our own. **God wants us to partner together with other brothers and sisters** in fulfilling God's calling upon our lives.

d. This is one of the beauties of the church. People coming together serving one another, partnering together with one another to accomplish God's will.

e. God has given us one another that we may be able to assist one another and serve one another in completing the mission God has for each of us.

f. We need each other. May I encourage you, exhort you even, get plugged in. Don't be aloof, don't distance yourself. Jump in and get involved.

Ministry is meant to be done together. We all have a part to play.

F. Jesus sent them out to preach the kingdom of God.

1. The word preach means to announce publicly, to proclaim with the goal to persuade or urge; it's most basic meaning is to herald.
2. As the disciples went out they were to be bold and persuasive with their presentation of the message.
3. And the message was simple. The message was a message about the kingdom of God; that it was near, that God was on the move, that He was doing something special, and people needed to be ready for it.
4. The message that Jesus told His disciples to preach is the same message that God told John the Baptist to preach. And it is the same message that Jesus preached Himself.
5. The message they were to preach and proclaim wasn't any different than what had already been previously proclaimed.
6. And I see in this a very important principle when it comes to ministry. **God has given to us a message.** The message hasn't changed in nearly 2,000 years; it's the same. And the message is simple; it's the gospel the good news of God's kingdom. God sent His Son Jesus to pay the penalty for our sins so that we may dwell with Him in heaven.
 - a. Too many people think they have to jazz up the gospel, they have to change the gospel to make it better relate to modern society.
 - b. Or they make the gospel out to be so difficult that you have to have a Master's of Divinity to understand it. The gospel isn't suppose to be like that.
 - c. Listen church family, the message is the same it's always been and it is very simple. God loves you

and sent His Son for you, so that you can be with Him. It's that simple. No need to change it. I believe there is beauty and power in the simplicity of the gospel message.

- i. I understand people may have questions we should be ready to provide answers to questions people may have. But get the simple message out there first and then deal with the questions as they come.

G. Let's continue on in our text and make a few more observations. Read with me verses 3-6.

IV. Luke 9:3-6; The Sending by Jesus

A. Here in verse 3 Jesus tells the disciples how to back for this mission He was sending them on. He tells them not to take anything for the journey; to pack extremely light and not to bring any extra stuff with them.

1. "*Why did Jesus sent them out like this?*", you may be wondering. Did he want them to starve? To go cold? To be left on the streets without any money to provide lodging?
2. No, of course not. Jesus sent them out in this manner so that they would learn to trust in the Lord. He was going to provide for them, He was going to lead them and guide them and make sure their needs were taken care of.
3. Jesus didn't want them trusting in their own provisions, in their own efforts. He wanted them to trust in the Lord completely for their needs.
 - a. **Proverbs 3:5-6** states, "Trust in the Lord with all your heart, and lean not on your own understanding; In all your ways acknowledge Him, and He shall direct your paths."

4. Pastor Chuck Smith the longtime pastor of Calvary Chapel Costa Mesa and the founder of the Calvary Chapel movement used to always say, “Where God guides, God provides”. And you know what, it’s true.
 5. I’ve seen it happen over and over in my life, too many times to be considered a coincidence or happenstance. **God is faithful to provide for His people all of their needs** as they serve Him and trust in Him and are being obedient towards Him.
 6. **Philippians 4:19** attests, “And my God shall supply all your need according to His riches in glory by Christ Jesus.”
 7. We must trust in the Lord completely for all of our provision. We must remember that God takes care of His own and He will provide for our need as we are obedient to His calling.
 8. If God is leading you to take a step of faith or asking you to do something for Him, be confident that He will provide for you as you are obedient to Him.
- B. Jesus also told His disciples to stay at the first place that welcomed them in and to remain there throughout their time in that area.
1. Basically, they weren’t to try and play favorites, or they weren’t to try and find a better situation. If someone took them in, then they needed to stay with that person as long as they would have them.
 2. Jesus was teaching His disciples to be content with what God provided. They weren’t to look to better their situation based upon what more they could possibly gain by going to a different place.
 3. Being content is something Christ desires for all of us. In ministry, **we must learn to be content** with whatever the Lord brings our way.

4. Paul knew and understood how to live with contentment. He wrote to the church in Philippi, “I have learned in whatever state I am, to be content: I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me.” (**Phil. 4:11-13**)
5. Paul was able to remain content in whatever situation He was in, because He trusted that Christ was with Him everywhere He went and that through Christ He would be able to do whatever was needed of him.
6. We need to have that same type of mentality. Our satisfaction must come from a deep-rooted understanding that Christ is with us and will see us through each circumstance of life.
7. That really is what it boils down to when it comes to contentment. Do we find our satisfaction in the presence of Christ, or do we search for it in something else?
 - a. When we are not content, when we are not satisfied, we are basically saying, “Christ, You’re not enough. What you have provided is not enough. I need more.”
 - b. And that applies to more than just materialistic goods. It applies to who we are, where we are, and what we have.
 - c. Some people are not satisfied with who they are. They think their status needs to change. They are looking for satisfaction in a spouse. They don’t like being single. They are looking for satisfaction in children, they want to become parents.

- i. Of course those things aren't bad. But they are if we think that those things will bring us the satisfaction that only Christ can bring.
 - d. Some people are not satisfied with where they are. They don't want to be where they are right now. They wish they were stationed somewhere Stateside, or they wish they could be closer to more friends and to more family.
 - i. Again, those things aren't necessarily bad, unless of course we are not being content with where God has us now.
 - ii. It's ok to look forward to a change, to a move. But if it hinders your ability to be content now, in the place where God has you, then it is something that needs to change.
- 8. Our satisfaction will only come through a deep rooted relationship with Jesus Christ. He satisfies and He wants us to be content in whatever situation He has us. Knowing that He is with us and that is good enough for us.

C. Well, Jesus also gave instructions to the disciples in case they were not welcomed. He instructed them to shake off the dust under their feet as a testimony against those who would not receive them nor their message.

- 1. The act of shaking the dust from one's feet was symbolic of freeing yourself from any connection you may have with that place as well as any responsibility for the guilt of their rejecting the message of God. This type of act was common in those days.
 - a. It's similar to how Pilate washed his hands before the multitude trying to rid himself of any responsibility associated with the outcome of Jesus.

- b. This was something many of the Jews would do whenever they would exit from Gentile territory.
 - c. It was a means of them symbolizing they didn't want to have any part of the Gentiles to travel with them into the holy land.
 - i. It was a means of symbolizing the fact that they were ridding themselves of something that was unclean and unholy.
2. For a Jew to do this to another Jew would be shocking.
- a. The insinuation is that the disciples were cleansing themselves from the filth and unbelief of those people.
 - b. It would serve as a testimony of their disbelief and their rejection of Jesus and His gospel message.
3. An important thing to note here is that it wasn't the responsibility of the disciples to make people receive the message they shared.
- a. Their responsibility was to share the message and that was it.
 - b. If people chose not to believe or rejected the message they were to move on and bring the message to a new place.
4. I think there is a good principle here for us to be reminded of. In ministry, **we are not responsible for making people follow Christ.**
5. Though we are hopefully operating under the power and influence of the Holy Spirit, ultimately, we are not the Holy Spirit.
- a. It is the work of the Holy Spirit to convict and show a person their need for a Savior.
 - b. We cannot try and replace the Holy Spirit and do His work for Him.

- c. We are to be faithful in preaching the message, and using the gifts He's given to us, but we can't make people believe. We need to be faithful with what God has given us and leave the results to Him.

D. Verse 6 concludes this section by telling us of how the disciples went out and preached the gospel and healed people everywhere they went.

1. They were obedient to what Christ had called them to do; they did the works God had empowered them to do.
 - a. Mark's gospel tells us that they preached a message of repentance. **(Mk. 6:12)**
 - b. Repentance is not a message that gets shared so much now of days.
 - c. Many churches today preach a different gospel. A gospel that is free of the need for repentance. They'll invite you to come as you are and that you don't need to change a thing. That you can have Jesus in your life and continue to live the life you were living before Christ.
 - d. That's not the gospel message we find in the pages of Scripture. However, it is a description of a time that would come that was described by Paul to young Timothy.
 - e. Paul exhorted Timothy to "Preach the Word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth and be turned aside to fables."
(2 Tim. 4:2-4)

- i. A gospel that does not contain the message of repentance is nothing more than a fable; a myth. It doesn't really exist. And it can't save anyone.
- ii. The whole gospel message, the good news of Jesus Christ also has as part of it the bad news of our sin and the penalty of our sin.
 - That we all have sinned and fallen short of the glory of God. (**Ro. 3:23**)
 - That the wages of our sin is death, but the gift of God is eternal life in Christ Jesus our Lord. (**Rom. 6:23**)
- f. In ministry we must be willing **to share the whole gospel**. We have a responsibility to do so. For in the gospel message is contained the power of God to salvation, according to **Romans 1:16**.
- g. If we don't share the whole gospel message all we are doing is sharing fables and stories that won't do anyone, any good, when they stand before the Lord.

E. Well, let's take a look at this second small section in verses 7-9 that deal with the seeking of Jesus.

V. Luke 9:7-9; The Seeking of Jesus

A. As Jesus was going out and teaching and preaching and performing all sorts of miracles throughout the region it gained the attention of a lot of people. And here in verses 7-9 we read about how word of what Jesus was doing had reached Herod the tetrarch.

1. Now this isn't the first time we've read about Herod the tetrarch in our study of the gospel of Luke. Recall if you will that this is Herod Antipas, the son of Herod the Great.
 - a. Herod Antipas really wasn't a king; he had no kingdom. When Herod the Great died, the land he ruled over was divided amongst his offspring.

- b. Herod Antipas was given a fourth of the kingdom. That is what the title “tetrarch” means, it means you are the ruler of a fourth of a particular kingdom. In this case, it is referring to the kingdom Herod the Great left behind. Herod Antipas was given the area of Galilee and Perea to rule over
 - c. As Jesus ministered throughout this area, word spread and eventually came to Herod’s attention.
2. Now you may recall from our earlier study of the gospel of Luke how Herod Antipas reacted to the preaching of John the Baptist.
- a. John was bold in his declaration for needed repentance and even called out Herod Antipas for his relationship with his wife Herodias, who happened to be his sister-in-law and niece.
 - b. John called out Herod for this relationship and Herod had John imprisoned for it and then eventually beheaded.
3. When word came to Herod about a guy preaching the same message John had preached and performing miracles, he was perplexed.
- a. The wording here is very strong. Herod was utterly perplexed, thoroughly perplexed. He was filled with great doubt and fear.
 - b. We get the sense from the other gospel accounts that Herod was extremely paranoid, and guilt ridden over what he had done to John the Baptist in beheading him and was convinced that the messenger he was hearing about was in fact John the Baptist come back to life.
 - i. Matthew’s account tells us that Herod responded stating, ‘This is John the Baptist; he is risen from

the dead, and therefore these powers are at work in him.” (**Mt. 14:2**)

ii. Mark’s gospel depicts Herod stating similarly. There the words are written in the imperfect tense suggesting that Herod kept on saying it over and over again. *“It’s John the Baptist, it’s John the Baptist, it’s John the Baptist. He’s come back from the dead; it’s him, I know it is.”*

iii. Mark’s gospel states the following, “Now King Herod heard of Him, for His name had become well known. And he said, ‘John the Baptist is risen from the dead, and therefore these powers are at work in him.’ Others said, ‘It is Elijah.’ And others said, ‘It is the Prophet, or like one of the prophets.’ But when Herod heard, he said, ‘This is John, whom I beheaded; he has been raised from the dead!’” (**Mk. 6:14-16**)

c. Though there were conflicting reports coming in about the identity of Jesus, it would seem that Herod was convinced that it was John the Baptist come back to life. It was messing with his head. And he didn’t know what to think. And so he sought for opportunity to see Jesus that He may be able to settle his heart and mind regarding who this man was.

B. From this section I see a few things worth noting. First of all I think it important to note the overall impact of the ministry of John the Baptist and his testimony, his legacy if you will.

1. John’s work and ministry was so closely related to that of Jesus’ that it caused Herod to believe they could be one in the same person.

2. What an incredible testimony to have. That the life you lived was like that of Jesus. What if that were said about you, or better yet, could that be said of you?
3. If Jesus showed up and started ministering in your community would people hear about it and actually think it was you and not Jesus?
4. Do our lives resemble that kind of devotion and commitment to Christ?
5. In ministry, we are called to follow in the footsteps of our Lord and Savior, to live the kind of life that He lived. To be filled with compassion, to seek to help the hurting and the lost, to bring healing and restoration, to preach the message of the coming kingdom of God.
6. John the Baptist's life looked like and resembled the life of Jesus, and that is what we all should want for ourselves as well.
7. I'm not saying that people should think we are God or that we are Jesus. But our life ought to look *something* like that of Christ.
 - a. **2 Corinthians 3:18** speaks of how you and I are being transformed into the image of Christ and **Romans 8:29** tells us that we are predestined to be conformed to the image of Christ.
 - b. Transformed speaks of the ongoing work of being molded and shaped into the image of Christ, while conformed speaks of the finished product.
 - c. **Our lives ought to point people to Christ** as we are continually being transformed into the image of Christ. As we continue to walk with the Lord day by day, week by week, month by month and year by year, our life should look more and more like that of Christ.

d. We're not conformed into His image completely just yet, God's still working on us. But the hope is that each day we look more and more like Him.

C. And the other thing I believe we must note is regarding the true identity of Jesus. The question Herod asks, "who is this of whom I hear such things?" is the most important question. "Who is Jesus?" is a question we must all ponder and come up with the correct answer.

1. Properly identifying who Jesus is, is directly connected to how you will spend all of eternity. We all must properly identify who Jesus is.

2. And just like in Herod's day there are all sorts of varying views and opinions out there being circulated. There are many today who think they know who Jesus is, they think they've properly identified Him, but they are mistaken.

a. The Mormons say Jesus is the spirit brother of Lucifer the Devil

b. The Jehovah's Witness say Jesus is Michael the archangel.

c. The Muslims believe, like some in our text this morning, that Jesus was just a prophet, but not the Son of God.

d. Christian Science teaches that Jesus was simply a good man.

e. The Hindus acknowledge Jesus to be a holy man and a saint and view him as some sort of avatar of their own false god.

3. All these groups are wrong in their assessment, or incomplete.

a. Jesus is not the spirit brother of the devil, He is not an angel, He is more than a prophet, more than a

good man, more than a holy man and more than a saint.

- b. He is the one and only begotten Son of God. He is the second person in the holy trinity. He is 100% man and at the same time 100% God. He is the only one capable of saving us from our sins and granting us entry into eternity with the Father. **He is Lord of lords, and He is our only Redeemer and Savior.**
- c. If Jesus isn't both Lord and Savior of your life, you've got the wrong Jesus. You haven't properly identified Him. And you are at risk of spending eternity separated from Him in a place called hell. Don't make the same mistake these others have in not properly identifying Jesus as both Lord and Savior of your life.
- d. Before you do anything else this year, make sure you have properly identified Jesus and that you have responded to the gospel message by receiving Christ as your personal Lord and Savior.

4. Let's pray.

VI. Conclusion / Communion

- A. At this time, I'd like to invite the worship team back up here to help lead us in our time of communion.
- B. Communion is a time for us to remember and to reflect upon the work of Jesus upon the cross of Calvary. To be reminded of His broken body and His shed blood that paid the price for the sins of all humanity.
- C. Jesus took our place upon the cross. Because of our sin, we are deserving of death, but Jesus took the punishment for our sins when He willingly laid down His life on the cross and died for us.

- D. But praise God the story doesn't end there. For three days later Christ would rise from the dead, defeating sin and death and becoming for us the firstfruits of those who will be resurrected to everlasting life.
- E. As we partake of the communion that is what we are remembering and focusing upon. Because of Jesus' work on the cross, our eternity is set and secure. Just as Christ rose to everlasting life, so too will all those who have placed their faith in Jesus.
- F. As the ushers pass out the communion elements, I want you to take some time to reflect upon the work of the cross, but also to consider some of these ministry truths we highlighted today. I think it would be appropriate for us to pray and consider how we may apply these truths to our lives.
- G. As the Lord leads, go ahead and partake of the bread and the cup and then Pastor Nick will close us out with one final song and dismiss us. God bless you all and I pray this year will be one marked by God's overwhelming presence throughout each of our lives. Let's spend some time with the Lord.