

John 8:48-59; "The Honor of the Son" – October 4, 2026

- I. Welcome & Review
 - A. Good morning! Ohayou gozaimasu! Welcome to Calvary Chapel Iwakuni. It's great to be here with you all as we gather to worship our Lord and Savior Jesus Christ.
 1. *Welcome any visitors and those streaming online.*
 - B. Before we continue any further in our service, let's go ahead and dismiss our elementary aged children to their Sunday School Classrooms.
 1. And as the kids make their way out, will the rest of you open up your bibles and make your way to John chapter 8?
 - C. We've been slowly making our way through John chapter 8. Looking at details of what took place the day after the conclusion of the Feast of Tabernacles there upon the temple grounds.
 1. We looked at the incident regarding the woman caught in the very act of adultery and how Jesus handled that situation; a scene the religious leaders orchestrated in order to trap Jesus. But yet He masterfully handled the situation by getting the woman's accusers to leave one by one without them even saying another word.
 2. We looked at Jesus' bold I AM declaration when He proclaimed "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life." In that study we noted the many different aspects of Jesus' testimony as the Great I AM.
 3. Then last week we looked at the reality that Jesus revealed amongst those gathered around Him that day through a series of contrasts.
 - a. How Jesus contrasted superficial believe with genuine belief; bondage to sin with freedom from sin. He contrasted the difference between being descendants of Abraham vs. being children of Abraham. And lastly we noted how the Jews were resisting truth instead of receiving truth.
 - b. In our text last week we noted how the Jews had superficial belief, they were in bondage to sin, they were merely the descendants of Abraham and how they resisted the truth.
 - c. Jesus was seeking genuine belief, He was offering them freedom from sin, and the opportunity to become children not only of Abraham, but children of God, the Father and co-heirs with Him if we would receive the truth of His Word.
 4. And that brings us to our text today as we look at Jesus' continued confrontation with the religious authorities.
 - D. Our text this morning is going to be John ch. 8 vs. 48-59 and the title of our study together is going to be "**The Honor of the Son**".
 1. Hopefully you have made your way to John ch. 8 by now. If so, I'd like to invite all who are able to rise to their feet in honor of God and His Word. I'm going to read through the entirety of our text from my Bible.

1

2. I'll be reading from the NKJV of the bible. If you are reading from a different translation, that is fine, just do your best to follow along in your Bible as I read from mine. John continues his account of what took place that day when Jesus was there within the temple teaching the people and being confronted by the religious authorities.
3. Read with me vs. 48 all the way down to the end of the chapter. (R & P)

II. Intro;

- A. Here in our text the back and forth between Jesus and the religious authorities continues.
 1. Looking back through the chapter this has been going on for some time now. The religious authorities would say something or make some sort of accusation and Jesus would respond.
 2. Jesus would make a bold proclamation and then the religious authorities would respond to that. Back and forth they go.
- B. And as we read the back and forth there is a building tension. Jesus continues to answer all their questions and continues to send the religious authorities reeling for different angles and different approaches to bring accusation against Him.
 1. Over and over again they are discovering that anything they say or accuse Jesus of, He has a response to it; He has an answer. Nothing they say or accuse Him of is able to stick and they are running thin on their patience.
- C. In our text this morning the focus is upon Jesus, upon the Son of God, and the topic of honor, or glory.
 1. In our text the word honor or a form thereof appears five different times, and the word glory is used another time. The word glory as it is used here carries the sense of the word honor; in fact the same Greek word is translated both as honor and glory in our text this morning.
 2. So, this back and forth has built up to the point where the honor and glory of Christ is being debated. Jesus has made some bold proclamations during this back and forth and saves the boldest of His declarations for here at the end of the debate.
- D. For our time together, I've taken the liberty of dividing up our text into five sections each having to do with the Son; Jesus Christ.
 1. As we make our way through the text, my hope is that we will not only understand what is being said, but also look to apply what is being said to our hearts and lives.
 2. Today, we are going to close our service with a time of communion. So I also hope that our time together will lead us into our time of communion where we look back upon what Christ did for us when He went to the cross of Calvary.
- E. But before we can get to that, let's dive into our text and our first section dealing with "**The Insults towards the Son**". Read vs. 48-50 with me.

2

III. John 8:48-50; The Insults towards the Son

A. Our text this morning opens up with a direct response to Jesus based upon what He had just been saying.

1. Previously to this, Jesus had said "He who is of God hears God's words; therefore you do not hear, because you are not of God." (**vs. 47**)
2. When the religious leaders heard Jesus say that they were not of God, that got them really upset and they turned to insults and name calling here in verse 47.
3. And I think that it is important that we note here what the Jews were forced to resort to. Previously in vs. 46 Jesus asked, "Which of you convicts Me of sin?" (**Jn. 8:46a**)
 - a. Jesus requested that they testify to any and all sins that He had committed. He wanted to know which sins He was guilty of, which things could they accuse Him of and convict Him of.
 - b. And the fact that they have been forced to resorting to name calling shows that they had no other recourse. None of them could accuse Him of any sin, of any wrong doing, and so they have to succumb to nothing more than insults and name calling.

B. They called Jesus a Samaritan and accused him of having a demon; of being demon possessed; a demoniac.

1. We've already noted a little bit of the history between the Samaritans and the Jews through our study of the book of John. The short of it is that they really didn't like each other and each of them believed that they were in the right, while the other was in the wrong.
 - a. The Samaritans were seen and looked upon as some sort of half breed by the Jews.
 - i. After the northern tribes of Israel were taken into captivity, the Assyrians sent in various people groups to intermarry and mingle with the small remnant of Jews that were left behind.
 - ii. They ended up adopting various idolatrous ways from these foreigners and came up with a religion of their own; a mixture of Judaism and some of other pagan traditions. They built their own temple and claimed that they were the true descendants of Abraham.
 - b. The Jews believed that they were the true descendants of Abraham and that they were better than the Samaritans. They even tried to deny any sort of historical connection to them, distancing themselves from them as much as possible.
 - c. For a Jew to call someone a "Samaritan", was to question their ancestry, to accuse people of being half-breeds, even less than human, and an idolator deserving of the worst of God's judgment.

2. To be accused of having a demon wasn't much worse. Now, this isn't the first time they have made this accusation, nor would it be their last. They said it before in John 7:20 and they will do so again in John 10:20.

- a. Earlier in His ministry the Pharisees claimed that He cast out demons by the power of Beelzebub, the ruler of demons" (**Mt. 12:24**)
- b. So, this is no new accusation or insult.

C. But note with me how Jesus responds. In vs. 49 Jesus does not return insult for insult, but simply and calmly denies the claim that He had a demon and states how He looks to honor His Father even though they dishonor Him.

1. And I love this response by Jesus. When they couldn't convict Him of any sin, of any wrongdoing, they resorted to name calling and insults.
2. But Jesus doesn't stoop to their level. He doesn't start firing back insults towards them. And we can learn a thing or two from Jesus' example.
 - a. Our tongues can get us into a lot of trouble. We can be tempted to respond in the flesh, to return an insult for an even greater insult and we can easily get drawn into a harmful battle of back and forth words; sharp accusations that we can't take back.
 - b. Once they leave our mouth, there's not retracting them, there's no "unsaying them". So, we need to be careful with our words; let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God" according to James. (**Jas. 1:19-20**)
 - c. The apostle Peter, writes about this example that Jesus left for us as well, saying, "For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: 'Who committed no sin, Nor was deceit found in His mouth'; who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;" (**1 Pt. 2:21-23**)
 - d. Jesus was reviled, **but did not revile back**. Instead He simply committed those things to the Lord who judges righteously. And we would do well to follow after this example.
 - e. When people say mean things about you, or make false accusations towards you, you don't need to get bent out of shape and stoop to their level. Speak the truth and simply commit it to the Lord. Let Him handle it. He sees and knows all things and He judges righteously.
 - f. We can trust the Lord to take care of us and protect us. We don't need to enter into the mud-flinging and name calling; just give it to the Lord and trust it into His hands.

D. Now, Jesus says something important here that I don't want us to miss in verse 50. It's a sincere warning of what is to come for those who dishonor Him.

1. Jesus says, "And I do not seek My own glory; there is One who seeks and judges". When Jesus says "And I do not seek My own glory" the emphasis is upon the word "I". Jesus does not see His own glory.
2. But, when He says "there is One who seeks" the inference is that there is One who seeks His glory. Jesus doesn't seek His own glory, but there is One who does seek to glorify Jesus to honor Him and He is the One who judges.
 - a. Jesus is referring to none other than the Father. Jesus may not seek His own glory, but the Father does. The Father seeks to glorify the Son. And it is the Father who judges. And His judgment will be based upon whether or not you honored the Son by believing in Him.
 - b. So, what we have here is Jesus giving these religious authorities a warning. He's making it clear that while He doesn't seek His own glory, the Father does and the Father is the One who will ultimately bring judgment against them based upon how they treated Him.
 - c. They were dishonoring Him. Calling Him a Samaritan and saying He was demon possessed. Jesus is warning them, that judgment was coming and that judgment would be based upon whether or not they honored Him as the Son.

E. Let's continue in our text to our next section in vs. 51 dealing with "**The Invitation from the Son**". Take a look at what Jesus says here.

IV. John 8:51; The Invitation from the Son

- A. Jesus just warned them about coming judgment; He warned them that the One who seeks to glorify and honor the Son is the same person who will bring judgment against a Christ rejecting world.
- B. And in response to that Jesus here gives an invitation to escape that judgment. Despite their insults and their harsh words to them, Jesus offers them something amazing.
 1. We have to understand that Jesus is speaking about eternal things here. When He references judgment, He is speaking about eternal judgment. When He speaks about death, He is speaking about eternal death.
 2. The eternal judgment that we all face is the judgment of our sin. And the wages of sin is death. So, when Jesus speaks about escaping death, He is talking about escaping the judgment of our sin.
 3. He first warned people about their impending judgment and now He offers them **an invitation to escape said judgment**.
- C. And note the specifics of this invitation.

1. First of all, as we've noted before with some of Jesus' other invitations. The invitation is to anyone. Jesus says "If anyone..." keeps My Word he shall never see death."

- a. This invitation is for any man, woman, and/or child. It is for Jews, Greeks, Samaritans, Americans, Japanese, and every other nationality out there.
- b. It is for those wrapped up in bondage to sin, for those bound by spiritual oppression, those who are lost in religion, those who are of this world, and those who the world thinks are beyond hope.
- c. This invitation Jesus offers is for anyone. There is no one that is outside of the reach of God's love and grace; no one who isn't welcome to take Jesus up on His offer.

2. Jesus said if anyone "keeps My Word". This of course speaks of following Jesus' Word, believing upon His Word and putting His Word into action. Putting faith in His Word.

- a. Jesus' teaching is that He has come to give life and life more abundantly. His teaching is that if you confess your sins, God will be faithful and just to cleanse us from our sins. His teaching is the message of the gospel; the good news of Jesus Christ; His death, burial, and resurrection. The victory He obtained made available to us by grace through faith.

3. And Jesus says if you keep his word you "shall never see death".

- a. Jesus uses the double negative again here with the subjunctive. It is the strongest possible way to say a negative in the Greek grammar.
- b. It isn't just that he shall never see death, but that he shall absolutely never ever, not even in a million years, see death. It is an utter impossibility. Jesus is offering a type of eternal security that no one else can even come close to matching.
- c. If we would keep His Word, believe upon and follow His word, the message He proclaims; we will be eternally secure and we will never ever see eternal death that comes from God's judgment. Our place in heaven will be secure in and through Jesus Christ.

4. What an amazing invitation He gives to all who are there before Him.

5. And what's even more amazing is that His invitation still stands today.

6. Jesus would call out to us, just as He did to all those who were before Him there at the temple, "If anyone keeps My Word he shall never see death." That is a promise of eternal security made by the very Son of God Himself. What an invitation; it's amazing and life-changing for those who will take Him up on it and receive His invitation.

D. Back to our text. Take a look at our next section in vs. 52-55 dealing with "**The Identity of the Son**". Follow along in your Bible as I read from mine.

V. John 8:52-55; The Identity of the Son

- A. Instead of taking Jesus up on His offer, the Jews double down again claiming that they are now certain He was demon possessed because they viewed Abraham and the prophets as being dead.
1. They misunderstood what Jesus said and instead of repenting from their sins and honoring the Son, they continued in their sin, continuing to dishonor Him with their claim that He was demon possessed.
 2. Their thinking here is flawed. They are thinking that Jesus is claiming those who follow His word will never experience physical death.
 3. They are still stuck on the physical and completely missing the spiritual truths Jesus is speaking about.
 - a. They've been doing this over and over again throughout John's gospel. People have been mistaking Jesus spiritual truths for physical truths.
 - i. In John chapter 3 when Nicodemus came to Him by night. Jesus told Him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." (Jn. 3:3)
 - ii. How did Nicodemus respond? "How can a man be born again when he is old? Can he enter a second time into his mother's womb and be born?" (Jn. 3:4)
 - iii. With the woman at the well Jesus said, "whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life." The woman said, "Sir, give me this water, that I may not thirst, nor come here to draw." (Jn. 4:14-15)
 - iv. In chapter 6 when Jesus spoke of Himself as being the bread of life, the bread from heaven, He said, "My Father gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world." How did the people respond? "Lord, give us this bread always." (Jn. 6:32b-34)
 - v. When Jesus said "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. (Jn. 6:53)
 - vi. This offended the people. They said it was a hard saying and many turned back from Him and walked with Him no more.
 - b. They didn't get it. They thought He was talking about physical bread. The woman thought He was talking about physical water. Nicodemus thought He was speaking about physical birth. But Jesus was speaking about spiritual matters, and they were all missing it.
 4. Because they think He is speaking about physical death, they erroneously conclude that Jesus is claiming that all who have tasted death weren't spiritual enough. That such people as Father Abraham and all the prophets, people who were known as friends of God and messengers of God, were somehow inferior because they tasted death.

- a. But that isn't what Jesus is saying at all. Jesus is speaking spiritually. He is speaking of escaping eternal death.
 - b. And this is something that Abraham and the prophets had in fact done. Their whole premise is based upon their belief that Abraham and the prophets were physically dead and they were completely ignorant to the fact that they were still alive spiritually.
 - c. Jesus addressed this matter when speaking about the resurrection of the dead. He said, "But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living." (Mt. 22:31-32)
 - d. So their entire thought process is flawed and not based upon what Jesus is actually talking about.
- B. They think that Jesus is claiming to be superior to Abraham and the prophets (which He is, but that isn't the point Jesus is making) and they ask "Who do you make Yourself out to be?" Essentially asking, "Who do you think you are?" And look at how Jesus responds.
- C. He basically says, *"I'm not here to honor myself. If I honor Myself, My honor is nothing. It is My Father who honors Me. The same guy that you claim to be your God, is the One who honors Me."*
1. Jesus says that they claim God as their own, but the implication is that they are lying. He really isn't their God because if He was, they would be doing the same things He does, they would be following His lead. The Father honors the Son, but they don't. Instead they continue to dishonor Him and bring accusations against Him.
 2. What the Jews **have is religion, not relationship**. They have made up a god of their own making and choosing. But it isn't the Lord.
 3. Jesus said, "you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His Word."
 4. It's interesting that in the Greek Jesus used two different words for the Greek words translated into the English words "know".
 - a. When Jesus said, "you have not known Him" the verb is "ginosko" which speaks of experiential knowledge. Something that is gained through observations and experiences. They had no experience with the Father, they had no relationship with Him.
 - b. When Jesus says, "but I know Him" He uses a different Greek word. It is the word "oida" which speaks of knowledge that comes from a state of being; intuitive knowledge; fullness of knowledge.
 - c. Jesus doesn't just know the Father experientially, but He knows Him intuitively, fully, which comes from Him being one with the Father.

5. The Jews didn't have that kind of knowledge. They didn't even have experiential knowledge of God, let alone this intimate fullness of knowledge.
 6. They had religion, they had works, they had rituals, and regulations. But they didn't have a relationship with God. They did not know Him. They knew about Him, but they didn't know Him personally.
 7. This is the difference between religion and relationship. Religion is man's attempt to reach God through rituals, rules, and regulations, and that's not Christianity. Christianity is about a relationship. It's not us reaching up for God, but Him reaching down to us, and inviting us into relationship with Him.
 8. Here the Jews are claiming to know God, but rejecting God's Son.
- D. Let's continue to our next section dealing with "**The Insight into the Son**" from vs. 56 & 57. Take a look with me.

VI. John 8:56-57; The Insight into the Son

- A. The Jews brought Abraham up and Jesus makes a bold claim about Abraham here in vs. 56. That their "father Abraham rejoiced to see His day, and he saw it and was glad." Which begs the question when?
1. When did Abraham see the day of Jesus, or the timing of Jesus, the coming of Jesus is the idea? That is basically what the Jews' response is in vs. 57. How was it possible that Jesus who isn't even 50 years old could have had interaction with Abraham who lived nearly 2,000 years prior to this?
 2. Well, there are a couple ways to look at this.
 - a. One way is that we could say that Abraham saw Jesus and His coming through the promises that were given to Him. Back in Genesis God gave certain promises to Abraham that looked into the future. Promises that His seed would bless the whole earth, promises of a future home with the Lord. Promises of the seed that would come through Him.
 - i. Hebrews tells us that [Abraham and others like him in the "Hall of Faith"] all died in faith, not having received the promises, but having *seen them afar off* were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth." (**Heb. 11:13**)
 - ii. So, it could be that when Jesus says Abraham saw His day, it could be speaking about how Abraham by faith saw His coming, saw the promises that were still yet to come and were assured of them, and embraced them and confessed their longing to be with Him in heaven.
 - b. Another way this could be understood is perhaps through some of the types and shadows Abraham experienced that spoke of and looked forward to the coming of Jesus.

- i. Specifically I'm thinking of Genesis 22 where Abraham went up Mount Moriah and offered his one and only son up as a sacrifice to honor and please God.
 - ii. As he and Isaac made their way up the mountain, Isaac asked his father, "My father!" And [Abraham] said 'Here I am, my son.' Then [Isaac] said, 'Look, the fire and the wood, but where is the lamb for a burnt offering?' Abraham responded 'My son, God will provide for Himself the lamb for a burnt offering.'" (**Gen. 22:7-8**)
 - iii. Abraham would bind his son and place him upon the altar and raise his knife to plunge it into his son before the Angel of the Lord called out to him telling him to stop.
 - iv. Perhaps it was in that moment that God revealed to Abraham a foretaste of what was to come. How God would offer Himself as a lamb for our sins.
- c. Speaking of the angel of the Lord, Jesus could be speaking about the various interactions Abraham had with "the angel of the Lord" in Genesis 18.
- i. You may recall that Abraham was visited by two angels and a third person referred to as "the angel of the Lord". Many people believe that this was what is referred to as a Christophany, a pre-incarnate appearing of Jesus Christ.
 - ii. It is clear from that account that Abraham is speaking with a man who is the Lord; God in human flesh. Maybe this is what Jesus was speaking about.
- d. Then there is also Melchizedek from Genesis 14 whose title was King of Salem or King of Peace. He met Abraham with bread and wine and he received a tithe from Abraham. Some think He may have been a pre-incarnate appearance of Christ as well.
- e. One other possibility is that it is speaking about Abraham at that time. In Luke 16 we are given the account of Lazarus and the rich man. And in this account both Lazarus and rich man die and go to the underworld.
- i. Lazarus goes to a place commonly referred to as "paradise" or "Abraham's bosom"; a place of comfort and rest.
 - ii. The rich man went to Hades where he was tormented. And he lifted up his eyes and saw Abraham and the poor beggar afar off, in a separate place.
 - iii. The rich man cried out to Abraham asking the beggar to be sent to dip the tip of his finger in some water and cool his tongue. But Abraham said, "Son, remember that in your lifetime you receive your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to

pass from here to you cannot, nor can those from there pass to us.” (Lk. 16:25-26)

- iv. So, Abraham was alive during the days of Jesus and cognitive of what was going on upon the earth at that time. He was in a place called “Abraham’s bosom” awaiting the fulfillment of the promises.

- v. It’s possible that this is what Jesus is referring to as well.

- 3. The truth is, we can’t say with certainty when it was Abraham saw Jesus’ day, but that really isn’t the main point. The main point was that Abraham did see Jesus’ day and He rejoiced over it.
 - a. The word “rejoiced” is a word in the Greek that speaks of great excitement and enthusiasm. It is used to describe leaping and jumping for joy. Abraham was filled with excessive, ecstatic joy and delight at the appearing of Jesus Christ.
 - b. Abraham was given special insight into Jesus’ day and was glad. He loved Jesus and was over the moon at His coming.
- 4. And therein lies the great contrast. Here these Jews are descendants of Abraham, and they hate Christ and want to kill Him, and yet **Abraham loved Christ and celebrated Him**.
- 5. The more we see Jesus for who He is and place our faith in Him, the more we ought to celebrate and rejoice over His day.
 - a. Don’t we have so much to be thankful for? Don’t we have so much to rejoice over, knowing the love of Christ and the forgiveness of sins He has offered us. Our names are written in the book of Life. We are eternally secure in and through Christ and that ought to cause us all to rejoice just like Abraham. To leap for joy and to be overjoyed knowing what Christ has done for us.

B. Let’s look at this final section where Jesus makes an incredibly bold statement in vs. 58 & 59; **“The Insistence by the Son”**.

VII. John 8:58-59; The Insistence by the Son

- A. The Jews asked, “Who do You think You are”, or “Who do You make Yourself out to be?” at the end of vs. 53 and here Jesus lays it all out and doesn’t hold back, insisting that He is the Great I AM.
- B. When Jesus says “before Abraham was, I AM”, He is insisting that **He is God Almighty**. That before Abraham came into existence, Jesus exists. Not that He existed, but that He exists, He is and always has been.
 - 1. Abraham was a created being. But Jesus is the eternal God who always was, is, and forever will be. He has no beginning and no end. He exists in eternally.
 - 2. This is a reference to the name that God gave to Moses when Moses asked for the name of God. God said to Moses, “I AM WHO I AM”...“Thus you shall say to the children of Israel, ‘I AM has sent me to you.’” (Ex. 3:14)

- 3. That voice that spoke to Moses from the burning bush was the voice of God Almighty and His name is “I AM”. Jesus says that He is “I AM”. There is not a more definitive claim to deity that this statement Jesus makes right here at the end of chapter 8.

C. And the Jews knew exactly what He meant when He said it. That is why they picked up stones and wanted to stone Him.

- 1. Leviticus 24 states that the punishment for blasphemy was that a person was to be put to death by stoning. All who blaspheme the name of the Lord were to be stoned to death according to (Lev. 24:16).
- 2. The Jews wanted to stone Him right then and there for making such a bold statement; a blasphemous statement from their perspective.

D. But Jesus wasn’t speaking blasphemously. He was speaking truthfully. He had made plenty veiled statements to His deity and His divine nature before, but none as straightforward and candid as this one.

- 1. Jesus didn’t want there to be any mistaking what He was saying. He made it as simple and direct as possible. He said “before Abraham was, I AM”; identifying Himself as God Almighty in the flesh.

VIII. Conclusion / Communion;

A. Throughout our text we have seen different responses to Jesus. The Jews insulted Him. Abraham rejoiced in Him. The Father honored and glorified Him. The question for us to consider today is how we have responded.

- 1. Have we honored the Son by placing our faith in Him. Have we honored Him by rejoicing in Him. Honored Him by building upon our relationship with Him? Honored Him by loving Him unashamedly.
- 2. Maybe you are here today and you have to confess that you haven’t done much to honor Him in your life lately, or at all. If so, the invitation remains available still today. Today you can honor Him by keeping His Word, by putting your faith and trust in His Word.

B. At this time, we’re going to transition to a time of communion. And communion is something that Christ commanded us to do. We honor Him by observing communion and remembering what He did for us.

- 1. If you are here this morning and you need to confess and repent of your sin, I invite you to do so as we partake of communion. Know that Jesus’ body was broken for you, His blood was shed for you.
- 2. As we partake of the bread and the cup that is what we are remembering. We’re remembering Christ’s work upon the cross, the price He paid for us with His very life; to redeem us, to wash us and cleanse us and call us His own.
- 3. My hope is that our time of communion will be sweet. That it will be intimate. That you will take these next few minutes just to spend with the Lord; to commune with Him and rejoice over the grace that has been poured out over us.

- C. The worship team is going to come up here and the ushers are going to begin to pass out the elements. And here is what I'd like for us to do today.
1. Spend the next few minutes with the Lord. As the ushers pass out the communion elements go ahead and hold on to them.
 2. The worship team is going to lead us in song; feel free to join in with them if you'd like or just continue to pray and spend time with the Lord.
 3. After the conclusion of the song, I'll come back up and lead us in participating in the elements together. Let's commune with the Lord.
- D. *(Come back up and read from 1 Corinthians 11:23-26, partaking of the elements in order and then close in prayer) (1 Co. 11:23-26)*