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Grace Unleashed

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13

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Walk In A Manner Worthy

SCRIPTURE

Ephesians 4:1-6



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Good morning to you Providence. Everybody awake, warm? Yes. A little cold out there. My brother texted me this morning. He's a pastor in Virginia, north of Charlottesville. He says negative three this morning there, so be encouraged. It wasn't that bad here. Right? Well, if you have your bible, take 'em out and let's go to Ephesians chapter four. Ephesian chapter four, you can turn 'em on, you can open 'em up. If you don't have a bible, we wanna encourage you. There should be one in the seat maybe in front of you, you can grab. We'll be on page 977 in that particular bible. So 977 in that particular bible.

If you're a guest with us this morning, we wanna say a special welcome to you. My name's Dave, one of the pastors here. And we are just so grateful that you've come. It's a new year, so happy new year to you. And I'm just really encouraged to see you, and grateful to God for all that He has done. Hopefully, you had a good Christmas holiday, and back to it this week. Ephesians chapter four, let me give you some context really quick. There's a man named Paul. Again, if you're maybe new to Bible Study, maybe you're new to the Christian faith. But it's an encouraging book that we studied last semester. We took about three or four weeks off over the Christmas holiday. And then, we're picking it back up with chapter four today. But you've got a man named Paul who persecuted Christians. And then God radically changed his life through The Gospel, through Jesus Christ. This man, Jesus, changed his life.

And he ended up preaching this gospel to many places, some places where it was against the law to preach it. He was arrested, put in prison. And then he would write from prison back to some churches that he had helped plant and help establish. And this what we have today in our hands and in the letter of Ephesians. There's a city, a modern, a day city called Izmir, which is in Turkey. I've been there two or three times. And right outside of this city, just down the road, is the ancient city of Ephesus. And so, Izmir, there's an Ikea, Starbucks, it's an incredible city, 5 million people.

Right down the street, you have these ancient ruins of the city Ephesus, which was at the time a thriving city of commerce and many gods and goddesses were worshiped there. And Paul goes in and plants, helps plant a church, and gets established some leaders. And then he writes this letter back to them. So that's what you have. And so again, we live in America and we're called Americans. Those that lived in this city of Ephesus are called Ephesians. So that's how he's writing that back to them.

If I wrote you a letter this afternoon, I wouldn't put numbers in it. But in the reformation period, those numbers that you see, the large ones are the chapters, the small ones are the verses. They were inserted for the public reading of The Word so that you could follow along. 'Cause if I told you to try to find the word "thee" in the middle of the book, it might be hard to find. Right? So what we do here at Providence ... again, if you're new to Providence, you're new to Christianity, you're exploring Christianity, we just open this book called The Bible. We read through it. And then this is what happens. It actually reads us.

And then, we're able to see maybe what God's purpose is for life, and how He would design it for us to live. And so chapters one through three, we studied last semester, are really heavy on some amazing truth doctrine. Matter of fact, there's only one imperative. There's only one command in the first three chapters. It's the word "remember". And then you go chapters four, five, and six, which we'll do this semester leading up to Easter. You've got close to 40 plus commands. And so the idea of what God does, and you'll see this in Romans and Colossians and many books, what God does is He tells you what He has done. And then, we live out of that.

He's not telling us of all these things to do and then He's gonna say, "Because you've done all these things well, I love you." That's not how it works. That's how world religions work. All world religions ... and some of their books and writings say they're gonna tell you what you need to do and then God may accept you. Christianity is the opposite. He's gonna tell you what He's done in Christ. We were dead in our sins. He made us alive in Christ. Now from that place, God's done all this to us as believers, as followers of Christ. Now He's gonna tell us how to live. Right? Not in order to be accepted, but because we have been accepted.

He has shown us favor, not to gain favor. And so that's what's coming in four, five and six. And so, let me pray and we'll read this incredible word. Father, thank you for your grace and mercy. Thank you for your kindness. Thank you for your spirit. And thank you for this good word God, which you use this word to speak today to us. We pray in Christ's name, Amen.

Ephesians chapter four, if you would, would you stand with me as we just honor this book in the start of 2018 in this new year? We sit under this book. We submit our lives to this book. And so, Ephesians chapter four, verse one. I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the spirit in the bond of peace. There is one body and one spirit. Just as you were called to one hope that belongs to your call; one Lord, one faith, one baptism, one God and father of all, who is overall and through all and in all.

You can be seated. This is God's great great word. Well, we know in our time, in our culture, even in history past, that there is a certain unity comes when victory has been won. And you think about this picture in May of 1945 when news came that the second world war was over and done. There was massive celebration. This is New York city and the main streets, folks flooding the streets to rejoice over all that had happened in the sense of the war coming to an end. There was, yes, diversity not there, but yet there was great unity around this because of the victory. Right? It was contagious. It wasn't contentious.

And the beauty of this is that God desires for us to cultivate unity and celebrate because of the victory that He's won in Christ. Right? I mean, you think about victory always motivates unity. Victory leads to celebration. Right? Some of us, last night for our college students, y'all were celebrating. Some of you probably hadn't gone to bed yet, you still celebrating. Right? This incredible victory last night. When that victory comes, you're not in the middle of the floor and starting to complain about maybe a better way that you could have won.

You don't do that. That's what they're doing in Durham this morning. It's quite in Durham this morning. Their many critics are weighing in on what could have been done, what should have been done, but not downtown Raleigh, it's just celebration. It's just massive celebration. It's no contemplation, no reflectional, maybe a few of the turnovers, they won, they got the W. And Paul is saying in a sense, "We got the W." When our founder, in a sense, and our God, Christ, comes back from the dead and you follow him, you get the W. And so, Pauls like, "In light of that." Let's look at these three truths this morning from our text that really shows, I believe, the effects of grace unleashed through us and then what that motivates. So three motivations this morning.

Number one, God's grace motivates us to practice what we believe. God's grace motivates us to practice what we believe. Notice the first word. He says, "Therefore, a prisoner of the Lord." So he's looking back, right? The "therefore" in verse one is looking back in light of everything in chapters one, two and three, in light of the fact that we've been predestined by God. We've been made alive in Christ by his great mercy. It's by His grace that we are saved through faith, not of ourselves. Therefore, in light of that, as a prisoner of the Lord ... now he's in prison but he's not complaining about the prison cell. He's actually saying, as a prisoner of the Lord, the adventure and the journey with God, following God. Although I'm captive in a cell in Rome, I'm actually captivated by the glory of God and The Gospel of God.

He says so, in light of that, he's urging us. Paul lived in such a way, he would write ... Luke would write [inaudible 00:10:07], Paul addressing some of the Ephesian elders. He says, "I do not count my life of any value, nor is precious to myself. If only I may finish my course in the ministry that I received from the Lord Jesus to testify to the Gospel of the grace of God." God's grace is motivating Paul to live a certain way. And so Paul comes. And then he says, in verse one, "I therefore, prisoner of the Lord, urge you to walk."

Now, this word "urge", it's a fascinating word study because it's a word that Paul is not addressing the Ephesians head on. He's not getting, in a sense, in their face. He's coming alongside of their face. It's a picture of Paul coming and putting his arm around, and cheek to cheek, eyes forward, urging us to walk toward Christ. He's not face to face preaching or pointing fingers. No, Paul, the apostle Paul this morning, to the church at Ephesus, to the church at Providence, he's putting his arm around us and encouraging us to walk in a manner worthy of our calling.

He's urging us to walk in a way that rightly reflects what God has done for us, not what we can do for God. He's encouraging us to walk in a manner worthy of The Gospel, of the calling. This Gospel, this Word, Gospel's good news. It's the good news of God in his grace and mercy sent his son to live a life that you and I cannot live, and to die a death that you and I rightly deserve, was buried after he was crucified on a cross, and then rose victoriously from the dead to never taste death again. He said, "This is the good news of the Gospel, so let's walk in a manner worthy of reflecting that good news."

This calling that God has on us as followers of Jesus, we were dead in our sin, but He's made us alive. We've witnessed in our culture many that have been removed or resigned because they didn't live up to the weight and the worth of the office or the position. And this is what Paul is saying to the church. He's like, "Let's live up to the weight and the worth, because of what He's done." We're not living up to the weight and the worth in order to be loved, it's because we have been loved so well in Christ. While we were yet sinners, Christ died for us. And so because of that, that's what's motivate ... grace is motivating this.

There is a way to live in a sin stricken world, where you have resources in The Gospel and in God's grace to say no to sin. Titus chapter two. Listen to this. Listen to how this is book end with The Gospel and grace. For the grace of God has appeared. How has God's grace appeared? It appeared in Christ. He's come. The Son of God has come bringing ... oh, he brought something with him when he appeared ... bringing salvation for all people, training us, training us because we've been saved. He trains us to renounce unGodliness and worldly passion, and to live self controlled, upright, Godly lives in the present age, waiting, anticipating, our blessed hope, the appearing.

He's appeared once. He's gonna appear again. And we're living in between those. Appearing of the glory of our great God and savior Jesus Christ, who gave himself for us, to redeem us from all lawlessness and to purify for himself a people of his own possession who are zealous for good works. What we say with our lips, we believe in our hearts should match how we live. This word "worthy" is a fascinating word study as well. It's a word, axios, in the Greek we actually get we actually get from the Latin to the English, our word "axle".

And you think about this word "axle" we're familiar with, with an axle on a car. I'm gonna show you this picture where it shows of an axle with two tires on each end, and they hold the weight of the car and the worth of the car, and it helps the car advance. It helps the care to move, to roll, to walk in a sense. And I think what God is saying is this, and Paul, through this word. The idea of it is on one side of the axle is a tire of belief, of what we say we believe about God, what we hold to of the truths of God. And the other side of the tire is then how we live. And for the car to move forward, both have to have the right amount of air pressure. They have to be functioning. They have to be working, in a sense.

In the cold weather, my air tire pressure light's been going off a lot lately. So I need to go get some air in the tire. And if one of these tires go flat, it's gonna pull the car. Matter of fact, it will pull it all the way off 'til you might wreck if you don't fix it and are aware of it. And this is what I think he's saying. I think he's saying what we say we believe about God needs to match up the way we live before God, our walk with him and the beauty of The Gospel. Watch this real quick. The beauty of the Gospel is that if you're tire is flat this morning, if one side is flat, your walk's flat, it's been a tough week maybe fighting sin, you still believe these truths about God, but the tire is leaking, somewhere you got a nail in the tire, you don't have to set an appointment up Wednesday at the Exxon garage and go do that, you can instantaneously receive forgiveness by asking for it, to God, praying to Him, calling on His name at any moment.

We have full access to the throne of grace because of the Son of God this morning. That is incredibly good news. So listen, God's grace, it motivates us, it motivates us to practice what we believe. This is what Paul is stressing. And so listen, in application, let's revere and reflect the worth of our calling as followers of Christ. Let's revere. Let's hold this calling with a sense of awe, almost, that God would reveal Himself to us and that He would remove the blinders from us, and He would save us, He would accomplish all of these things. It's a reverence of that moment in history what God did through His son of crushing his son instead of crushing us, and Jesus absorbing God's wrath.

It gives us a sense of awe of what God's done. And then, let's reflect the worth of our calling as followers of Jesus. And listen this morning, real quick. Let me speak to you. If you're not a Christian, if you're hear this morning and you're not a Christian, a lot of times folks who aren't Christians say they aren't Christians because they've seen Christians live, and it doesn't match up. And I know that happens, hypocrisy. I know the church is marked by that. And unfortunately ... oh what a day it will be when the church is marked by holiness and joy and gratitude. But if you're not a believer and you're here visiting Providence this morning, please please know that we ask you for forgiveness as Christians 'cause we haven't always lived the way we say we believe. And we need you to forgive us for that.

But also know we're striving, we're striving forward to try to live in such a way that would honor God with everything we got. The second truth is this, is that God's grace, God's grace motivates us to pursue unity for the sake of peace. God's grace motivates us to practice what we believe but God's grace motivates us to pursue unity for the sake of peace. Now think about of all the things Paul could write, of all the things after these incredible three chapters of doctrine and incredible theological implications, of the things that he could write ... certainly he would wanna right on eschatology, the end times, how it's gonna all end, how it's gonna all wrap up. Certainly he would write about more doctrines.

No, what does he do? He writes about unity among God's people. How fascinating is this? To think that there's ... Paul is urging us to walk in a manner and he's telling us in verse three that we should be eager, write this word, "eager" means to keep an eye on things, to watch intently, to watch intently, to be eager to a maintain unity, to maintain the unity of the spirit. One of our church planters, who has written on Ephesians, who lives in Central Asia, writes this about this particular verse.

He says, "We were agents of disunity living in a warring lifestyle that opposed God. Now how do we live worthy of our new identity?" He says, "Keep the peace. Preserve the unity. A life of loving unity with those whom Christ has conquered demonstrates our calling. Robust church unity unleashes the mystery of The Gospel into the world with a resting clarity. Disunity confuses the message of the mystery of The Gospel. The war is over, so let us keep the peace."

I was in England years ago studying and working with some pastors. And I'll never forget. It was in the city of London. And as we were having a meal around a table, they were telling us the story of these multiple members of parliament that were visiting their particular church because of the unity that they saw among such diversity was fascinating. They could not figure out how this was working. And so they ended up meeting with them to see. Okay, what type of program do we as parliament need to implement in our city to create this type of unity?

And the pastors were quick to say, "Listen, there's no program that can produce this type of unity. It's a person. And His name is Christ. And it's through the spirit of Christ that changes the heart and melts it and takes preferences and puts 'em aside and brings us together." That's the unity that you see as these pastors shared with these government officials. And notice also, there's not only this eagerness to maintain the unity, but it's the unity of the what? It's the unity of the Spirit. It's the Holy Spirit of God, one who doesn't get enough credit in our churches these days, the third person of the trinity that's working these things in your heart to unite us together.

Notice how He unites us. It's in the bond of peace. And so The Spirit is bonding the body of Christ in unity to keep peace. This word "bond", it's a fascinating word. It actually could carry with it the idea of ligament. And so, when you think of ligaments. I think of 'em a lot 'cause I've had three or four knee surgeries. But when you think about this picture with the knee, you think about the way God's made our body. We've got these bones. This is the knee and the knee cap. And you've got these incredible ligaments; the pcl, the acl's a major one, the interior ligament that a lot of athletes end up tearing, and sometimes it's a year recovery.

You've got these lateral ligaments, the medial ligaments on the outside. You've got the meniscus on the inside. That's what I've torn unfortunately multiple times. But the ligaments are, in a sense, bonding the knee together so that the knee could walk in a manner that's worthy of the way it's designed. And this is what I think God is doing and saying through Paul, that there's a bond. There's ligaments that work itself out in the church, that cultivate incredible unity. He lays out four of 'em. Let me walk you through these. Notice what he says in verse two.

With all humility, gentleness, patience, and in bearing with one another, a forbearance. So let's look at these sort of ligaments that bond the body of Christ together in unity. The first one is humility. It's a humility that you and I should be in awe of that we should seek and cultivate because of what Jesus has demonstrated in his humility. Jesus is the one who did not consider himself, Philippians chapter two, equal with God, but humbled himself and took on the nature of a servant. This is the Son of God and how he worked. There's a humility that you and I practice with one another because of what has been shown to us in The Gospel.

Romans 12 says, "Don't think of yourselves more highly than you ought to think of yourself." And I live how Tim Keller helps us with this thought. He says, "It's not thinking less of yourself, it's thinking of yourself less." So I remember our first year of marriage for Jules and I. We just celebrated 20 years. And we reflected back over those 20 years and we began to identify certain words and sometimes we'll have a one word focus for our marriage. We'll have a verse for our family. And we just kind of went back to year one of thinking through one of the things that was a pillar in our marriage that served us and continues to serve us, and it was the word, "out serve"

Our first year, we tried to just live in such a way that we out serve one nother. Matter of fact, we were encouraged by some friends that when we would have an argument, and those come in that first year. When you have an argument, that instead of going to opposite rooms and praying for your spouse to be changed, go to opposite rooms and pray for yourself to be changed, to volunteer yourself to be changed. And it began to work miracles. And this idea of out serving each other, we would just look for intentional ways to try to out serve. And so I remember one particular day I was coming home from the office, and Jules was coming home. And we were taking two different roads but we both knew that we needed milk in the fridge.

And so I stopped at Harris Teeter, I go in. I'm going to get a gallon of milk. And I grew up in Southern Virginia, as many of you know that that know my story. And back in Southern Virginia, we drink this milk that's whole milk. I think it's God's milk. And you can identify it real quick because it's a red cap. Well, my wife being the self conscious of just working out and healthy and wanting us to eat healthy, she would drink the milk with the blue, the light blue cap. The light blue cap is skim milk. This is water with white food coloring in it. That's what that is. It's nasty. So I've come in to the milk station and I'm getting ready to grab the red cap 'cause that's all we've ever known in my family. And the spirit of God begins to work in my heart and say, "Now, here's a practical way you can out serve and serve your wife and buy the skim milk."

And I'm like, "I've never bought skim milk in my life. Now I'm having a conversation with God at Harris Teeter over milk." And so, I decided. I said, "Let's go with this." And so, I get it. I get home. I'm excited to share with her how the Lord's working in my heart. Well she walks in. She walks in. She's like, "Well hey baby." And we give a little hug. And she's like, "I got something to tell you." I'm like, "All right. What you got?" And she's like, "Well, on the way home, I knew we needed some milk. And so I stopped by Kroger."

And I was like, "Man, God was working in Kroger and Harris Teeter at the same time." And she's like, "Yeah, and I know how much you love whole milk. And so I bought you some whole milk." I know you didn't! I said, "Baby you won't believe what happened. I got you some skim milk." So we in there with two gallons in the fridge. I got to drink my whole milk and server her at the same time. This is the way the Lord works though isn't it? See, the Lord will do these little things. He'll do these little things in you and through you and among you.

As we, not only in our marriage but in our families and in our church, out serve one another. Think about this word gentleness. This word gentleness. We are to be gentle because Jesus is the gentle one. He is the one who came not to crush us but was crushed for us. Jesus, he even says in Matthew 11, "I am gentle. Come to me all who are weary and heavy laden and I'll give you rest, for I am gentle." And this is what, as we know his gentleness we extend it. I think of gentleness like this. It's like the airbag in the car when you wreck, it absorbs the blow. This is what gentleness does. Gentleness will absorb the blow and soften the impact of all relational wrecks.

And to practice that, I had to confess even this week, there were moments I was not gentle, had to apologize to the kids. You're going, you're trying to get something done, you lose count of all the kids you have. And you're just, "We gotta get this done." There was no gentleness there. Jonathan Edwards says this about gentleness. He says, "The cross transforms our posture from defensiveness to gentleness. The issue at hand can be addressed without animosity and resentment. Apologies abound. In the grip of grace, we hold on to one another in gentleness." Let's practice humility and gentleness. Patience right? Oh God is slow to anger. Thank God, He is slow to anger. He has been so patient with us. How can you and I not be patient with one another?

In a grace filled church, we assume the best, not the worst. And in the void of information we often times assume the worst. What would that look like to be long suffering with one another, and labor with one another, to walk worthy of his calling, urging one another to walk this walk? The last is forbearance. This bearing with one another. Oh, he has bore God's wrath and so how could you and I not forbear with one another? Meaning, there's some things that we're probably not gonna like about each other. But grace, you know what grace does? Grace motivates us to pursue unity for the sake of peace.

Listen, first Philippians chapter one, [inaudible 00:30:57] says, “Whatever happens, conduct yourselves in a manner worthy of The Gospel. Make my joy complete by being like minded, having the same love, being of one spirit of purpose, do nothing out of selfish ambition or vain conceit. But in humility, consider others better than yourselves. Each of you should look not only to your own interest but to the interest of others [inaudible 00:31:18].”

Listen, let's look for practical ways, let's look for practical ways to out serve others, build unity, and keep the peace. Let's look for practical ways to out serve others, build unity, and keep the peace. Grace, grace creates peacemaking activity, not peace assuming passivity. And then the third one's this, and we'll land the plane. Grace, grace, God's grace, it motivates us. It motivates us to pursue yes this unity, and to practice yes what we believe, but also motivates us to protect unity for the sake of his mission. Now stay with me, this is fascinating. God's grace motivates us to protect unity for the sake of the mission.

Our mission is to introduce all people to Jesus. We want everybody in this city that doesn't know Jesus to know Jesus. We want everybody in this North America country to know Jesus. We want everybody in the world, especially in certain parts of the world where there's two to three billion people who have no access to The Gospel, to know Jesus. So our unity, now I'm gonna connect this, our unity here, how we love each other, affects going there. And so, it's trinitarian, it's fascinating. You have seven times the word “one” is used. What is God doing?

I think ultimately what He's doing is that He is showing us His heart for unity and oneness. He wants us to be a people of one and unify. He doesn't want us to fight with each other but to fight for each other, in a sense. And notice the word “one spirit”. This is the Holy Spirit of God, who comes in and dwells us, takes up residency in us, and he makes us one body. And then he grants us eyes to see hope. There's one hope. It's a glorious hope of being with God, knowing God, knowing that we're gonna be brought to God either at His return or our going home through death.

There's one Lord, I think this is Jesus the Son of God. It's one Lord and it's faith, it's trust in him, he didn't give us multiple ways, he gave us one way to know him. And it's one faith in him. It's one baptism. This baptism is an outward celebration, an outward declaration of all that God has done. It's letting the world know you're a follower of Christ and being unashamed of that. It's one God and father. He's ordained this plan of redemption, the Son accomplished it, and the Spirit seals it. John 13:35, Jesus will say, “By this, all people will know that you're my disciples, if you have a love for one another.”

So the world, people will know who we are if we're marked not by hypocrisy, but gratitude and grace and holiness and love. And John 17, think about this, Jesus ... the night before he's going to go to the cross and take God's wrath for humanity's sin, for those who trust in him and believe in him. And he prays. He's praying this prayer. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me. Listen, unity in Christ ushers others to Christ to know him. They look at us and they say, "Hey, why do you love each other so much?"

Listen Providence, don't take this for granted what God's doing at Providence. In a season of being in multiple rooms, we prayed like crazy, God protect you and us from complaining and grumbling and being disunited, God's doing it. So much so in His kindness in this season where we're out of having to travel from room to room, there has not been one Sunday since June when we started this where it's rained on us. It'll rain next Sunday, certainly it will. Oh, but listen, don't take this for granted. Don't take singing these songs and the fellowship among the saints, don't take this for granted. This is a gift of God's grace.

He's unified us. Listen, unity in Christ uniquely testifies to the power of Christ. Unity in Christ ultimately brings glory to God and The Gospel to people. It unleashes grace through us to others. We're not trying to conform people to look like us. We're trying to convince people to look at Jesus and who He is. A.W. Tozer, I'll close with this, says it like this, "Has it ever occurred to you that 100 pianos all tuned to the same fork are automatically tuned to each other? They are of one accord by being tuned, not to each other, but to another standard to which each must individually bow."

So 100 worshipers meet together. Each one looking to Christ are in heart nearer to each other than they could possibly be were they to become unity conscious and turn their eyes away from Christ to strive for closer fellowship. Listen, the war's over. Let's keep the peace. Listen, let's protect our unity so it will propel the gospel to all people. If we love each other here, we're gonna love going there. When we encourage each other here, we're gonna encourage each other to go there, to the place where people have never heard His name, millions upon millions don't have this kind of love.

It's war. It's strife, constantly, every single day. Let's celebrate. Let's celebrate our unity. And today we get to celebrate it in a unique way, with the Lord's supper. And so if our team would make their way to the back, we wanna prepare our hearts to take this Lord's supper. What is the Lord's supper? It's an incredible opportunity to remember really what God has done for us. It's an incredible opportunity to reflect on all that God has done. It was the night they were selling the passover. And the passover, as they're celebrating, is that night that they celebrate the Death Angel coming into Egypt while the Israelites were in bondage. And if there was blood over the door, the Death Angel would pass over that door.

And so for years and centuries, they've celebrated this passover, this incredible deliverance by God. And it was on this night, where they were celebrating that as a Jewish people, that Christ comes to them and says, "Listen. I am the passover lamb. It's my blood that's going to be spilled on a cross for your sins. And I'm not gonna deliver you out of Egypt physically. I'm gonna deliver you from sin for eternity." And so, to be able to come and remember this, it helps us to reflect on what he has done, but to anticipate his coming again for his second appearing, for he will return. And so on that night he gave thanks.

And so I'm gonna give thanks as before our brothers pass these out. Okay? Let's pray. Father, thank you for the bread that we are about to take as it points our eyes to the body of Christ that was broken for us, that was given up for us. And God, thank you for this cup, this cup that was poured out for us for our sin. And so God, thank you for the opportunity to celebrate and to remember both the body and the blood of Christ that was broken and spilled for our sin. And so we rejoice and take this with great great tremble, in one sense, and yet also with great joy. In Jesus' name. Amen.



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