



Community CRC

Oakdale

**JESUS OF NAZARETH**  
**GOSPEL LOVE & CONFLICT**  
**MATTHEW 22:17-46**  
**10-04-20**

**All = bold sections – read together**

Leader = regular font – leader reads (choose or rotate leaders)

*Sung together = italics*

NOTE: Please have a white candle ready to light.

**Reflect**

Our collective worship is a space in which we can work to bridge division and heal the rifts in Christ's body.

**Welcome**

Boker Tov! That's "Good Morning" in Hebrew. Welcome to our time of worship this morning. Worship is not just something that we do; it is something that we are. God created humans to worship. We must worship. That is why if we do not worship the Living God of the Bible, we will worship other things. We can worship sports or an athlete. We can worship success or a business. We can worship money or material possessions. We can worship other people and ourself. We can worship health and comfort and security and any number of things. But we worship, everyone. May we seek to lead and live in a way that worships the one true God – Father, Son and Holy Spirit. May we this morning give our all to Him; all our heart and soul and mind and strength as we seek to become more like Jesus of Nazareth; the perfect image of God in the flesh.

**May the love and joy of the Father, the grace and peace of the Son and the courage and comfort of the Holy Spirit be ours in abundance!**

**Call to Worship Psalm 22:1-24**

This is the Psalm that Jesus went to when he was being crucified for us. Jesus embraced the pain and suffering of the Psalmist as his own. Yet, in the midst of suffering and lament there was faith and hope – a sure confidence in God. Also note well how the Psalm ends. In the midst of lament there is not only faith and hope but a call to praise. We can have many different emotions abiding within us simultaneously! Our emotional lives are complex!

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My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning? O my God, I cry by day, but you do not answer, and by night, but I find no rest.

**Yet you are holy, enthroned on the praises of Israel. In you our fathers trusted; they trusted, and you delivered them. To you they cried and were rescued; in you they trusted and were not put to shame.**

But I am a worm and not a man, scorned by mankind and despised by the people. All who see me mock me; they make mouths at me; they wag their heads; "He trusts in the LORD; let him deliver him; let him rescue him, for he delights in him!"

**Yet you are he who took me from the womb; you made me trust you at my mother's breasts. On you was I cast from my birth, and from my mother's womb you have been my God. Be not far from me, for trouble is near, and there is none to help.**



Many bulls encompass me; strong bulls of Bashan surround me; they open wide their mouths at me, like a ravening and roaring lion. I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death.

**For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet— I can count all my bones— they stare and gloat over me; they divide my garments among them, and for my clothing they cast lots.**

But you, O LORD, do not be far off! O you my help, come quickly to my aid! Deliver my soul from the sword, my precious life from the power of the dog! Save me from the mouth of the lion! You have rescued me from the horns of the wild oxen! I will tell of your name to my brothers; in the midst of the congregation I will praise you:

**You who fear the LORD, praise him! All you offspring of Jacob, glorify him, and stand in awe of him, all you offspring of Israel! For he has not despised or abhorred the affliction of the afflicted, and he has not hidden his face from him, but has heard, when he cried to him.**

#### **Christ Candle** – India – Tara’s Story – From Open Doors, 220 World Watch List

Suffering is a part of life. However, some suffer far more than others. There are places in this world that are darker and harbor and facilitate evil more than others; where waking up is a dangerous thing. While life is more challenging in America these days, it is nothing compared to other places. While there is more unrest, polarization and hostility, we still have freedom and our persecution is minimal.

Tara is a 15-year-old and lives in the same house as her family – but she has been rejected by them because of her faith in Jesus. Nobody in the house talks to her or even allows her to go into the kitchen in case she pollutes the food and water with her “unclean faith.” She’s forced to work as a day laborer, just to make ends meet. She became a Christian after she was healed from an illness. She found a peace she hadn’t known before – but it also put her life in upheaval. “My parents told me, ‘You are a shame to the family. Our community detests us because you go to church. Either leave Jesus or forget the relationship you have with us,’” Tara remembers. “Today I still live in my home with my parents and rest of my siblings, but I am totally rejected,” she continues. “I am confined to a small room. I have been warned not to talk to the rest of the people in the house. “Nobody speaks to me. I am a stranger in my own home.” She reflects on her journey since accepting Jesus. “Because of persecution, I once tried leaving Jesus, but I felt empty,” she says. There is a void in life which I can never fill without Him; I cannot leave Him.” Tara is tearful as she shares more about her brother and siblings. Local Open Doors partners hope to help her get admission to a better school with hostel provisions, and to supply some of her basic needs. “Please pray for my family, that they may know the Lord soon, and accept me. I really miss them,” she says. Though she can be saddened, she clearly has a faith that sustains her.

India is the ninth most challenging place to live as a Christian. Of the 1.4 billion people who make up their population, 66 million are Christian (5.5%). Since the current ruling party took power in 2014, incidents against Christians have increased, and Hindu radicals often attack Christians with little to no consequences. The view of the Hindu nationalists is that to be Indian is to be Hindu, so any other faith – including Christianity – is viewed as non-Indian. Also, converts to Christianity from Hindu backgrounds or tribal religions are often extremely persecuted by their family members and communities.



Prayer Points: Pray for Christian converts from Hinduism and tribal religions who are forcefully pressured to return to their former religion. Pray for God's power and protection over Christians as they preach the gospel in places with anti-conversion laws. Pray for the government leaders of India, that they would change their perspective and create ore room for religious freedom.

**Jesus is the Light. We are a light. Shine His light!**

**Song** Praise To The Lord The Almighty -- <https://www.youtube.com/watch?v=BNqOWtMSmIY>

*Praise to the Lord, the Almighty, the King of creation  
O my soul, praise Him for He is thy health and salvation  
All ye who hear, now to His temple draw near  
Praise Him in glad adoration*

*Praise to the Lord, Who o'er all things so wonderfully reigneth  
Shelters thee under His wings yea, so gently sustaineth  
Hast thou not seen how thy desires e'er have been  
Granted in what He ordaineth*

*Praise to the Lord, O let all that is in me adore Him  
All that hath life and breath come now with praises before Him  
Let the 'amen' sound from His people again  
Gladly for aye we adore Him*

**Responsive Reading** Matthew 22:17-46

**Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?" But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites? Show me the coin for the tax." And they brought him a denarius.**

And Jesus said to them, "Whose likeness and inscription is this?" They said, "Caesar's." Then he said to them, "Therefore render to Caesar the things that are Caesar's, and to God the things that are God's." When they heard it, they marveled. And they left him and went away.

**The same day Sadducees came to him, who say that there is no resurrection, and they asked him a question, saying, "Teacher, Moses said, 'If a man dies having no children, his brother must marry the widow and raise up offspring for his brother.'**

Now there were seven brothers among us. The first married and died, and having no offspring left his wife to his brother. So too the second and third, down to the seventh. After them all, the woman died. In the resurrection, therefore, of the seven, whose wife will she be? For they all had her."

**But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.**

And as for the resurrection of the dead, have you not read what was said to you by God: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living." And when the crowd heard it, they were astonished at his teaching.

**But when the Pharisees heard that he had silenced the Sadducees, they gathered together. And one of them, a lawyer, asked him a question to test him. "Teacher, which is the great commandment in the Law?"**



And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.”

**Now while the Pharisees were gathered together, Jesus asked them a question, saying, “What do you think about the Christ? Whose son is he?” They said to him, “The son of David.”**

He said to them, “How is it then that David, in the Spirit, calls him Lord, saying, “ ‘The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet” ’? If then David calls him Lord, how is he his son?” And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.

**Song** He Will Hold Me Fast -- <https://www.youtube.com/watch?v=936BapRFHaQ>

*When I fear my faith will fail, Christ will hold me fast;  
When the tempter would prevail, He will hold me fast.  
I could never keep my hold through life's fearful path;  
For my love is often cold; He must hold me fast.  
He will hold me fast, He will hold me fast;  
For my Savior loves me so, He will hold me fast.  
Those He saves are His delight, Christ will hold me fast;  
Precious in his holy sight, He will hold me fast.  
He'll not let my soul be lost; His promises shall last;  
Bought by Him at such a cost, He will hold me fast.  
He will hold me fast, He will hold me fast;  
For my Savior loves me so, He will hold me fast.  
For my life He bled and died, Christ will hold me fast;  
Justice has been satisfied; He will hold me fast.  
Raised with Him to endless life, He will hold me fast  
'Till our faith is turned to sight, When He comes at last!  
He will hold me fast, He will hold me fast;  
For my Savior loves me so, He will hold me fast.*

**Song** My Jesus I Love Thee -- <https://www.youtube.com/watch?v=tlZrrKs8yr4>

*My Jesus I love Thee, I know Thou art mine  
For Thee all the follies of sin I resign  
My gracious Redeemer, my Savior art Thou  
If ever I loved Thee my Jesus 'tis now  
I love Thee because Thou has first loved me  
And purchased my pardon on Calvary's tree  
I love Thee for wearing the thorns on Thy brow  
If ever I loved Thee my Jesus 'tis now  
I'll love Thee in life and I'll love Thee in death  
And praise Thee as long as Thou lendest me breath  
And say when the death dew lies cold on my brow*



*If ever I loved Thee my Jesus 'tis now  
In mansions of glory and endless delight  
I'll ever adore Thee in heaven so bright  
I'll sing with the glittering crown on my brow  
If ever I loved Thee my Jesus 'tis now*

### **Prayer**

Where is there conflict in your life or around you? What are the various ways that you have handled it? How would you like to handle it more often? Take a few moments to reflect on these questions and then pray to God with your heart and mind, emotions and thoughts, feelings and beliefs.

### **Offering**

**We remember that giving is an act of faith, a practice of hope and an expression of love.**

(You can give by sending your offering to the church, P.O. Box 217, Oakdale Ca 95361 or consider giving online through your bank. Our deacons can help you with this if necessary.)

### **Gospel Message: Gospel Love & Conflict**

We are continuing our series, Jesus of Nazareth. Hopefully, your faith, understanding and experience of Jesus has grown and developed over the past 9 months as we have navigated 21 chapters of the Gospel according to Matthew. Jesus is in Jerusalem navigating the last days before his crucifixion and resurrection. He is being increasingly pursued with ill intent by the Jewish leadership, both the Pharisees and the Sadducees. If you recall, the Pharisees are the more legalistic and “lost elder brother” like and the Sadducees are the more licentious and “lost younger brother” like. As you recall too, the corrective to legalistic living is not to become more licentious and “free” and the corrective to licentious living is not to become more lawful and “obedient.” The corrective is the gospel of the kingdom of God. Both need Jesus of Nazareth. However, as you recall from last week, only the elect will receive Jesus for who he is and for what he has done and for what he has said. Many are called but only a few are chosen. Jesus continues to give witness to the kingdom of God on earth as the Messiah, God’s answer to sin, evil and death. And, he will continue to face opposition and conflict as a normative aspect of his earthly salvific ministry. This morning we will see four confrontations; 2 initiated by the increasingly hostile Pharisees, 1 by the Sadducees, one by the Pharisees and Herodians and 1 by Jesus himself. How does Jesus respond to these confrontations? What truths does Jesus clarify? And, what tactic or strategy does he utilize in the confrontations that might help us out when we find ourselves being confronted with someone hostile to the gospel of Jesus Christ?

In the first encounter, Jesus finds himself facing a group (probably crowd) of disciples of the Pharisees “along with the Herodians.” We know who the disciples of the Pharisees would be – a group of lost, legalistic elder brothers – but who are the Herodians? The Herodians, as the name suggests, are followers of king Herod. Now what’s important about this is that the followers of King Herod were like him, sympathetic to the Roman State. That is, these are Jewish folks who are loyal to Caesar and the Roman state far more than any other of the Jews, whether Pharisees or Sadducees. They believed that it was the duty of the Jew to pay taxes to Caesar. The Pharisees were just the opposite. They opposed paying taxes to Caesar and the Roman Empire. So, what you have are two opposing views on taxes. Thus, the question that is posed is a “no-win” scenario for Jesus. That are trying to set him up and trap



him, How? If he says, “yes” they ought to pay taxes to Caesar, then the disciples of the Pharisees will be against him and condemn him for supporting the pagan empire (the subjects taxed were taxed heavily and much of it went to the military, building projects and to support the lavish lifestyles of the Roman leaders). If he says, “no” then the Herodians will have cause to condemn him and arrest him for tax evasion. How does Jesus respond? First, he calls them “hypocrites.” Why does he do this? Well, he is making sure they know that the flattery they just gave him by saying “we know that you are true and teach the way of God truthfully, and you do not care about anyone’s opinion, for you are not swayed by appearances” is not something they really believe. They are just buttering him up. Yes, it is all true but neither the Herodians nor the disciples of the Pharisees really believe any of it. How do we know this? Because Matthew makes sure we know their intentions by saying they were “plotting to entangle him in his words” and letting us know that Jesus was aware of their “malice.” They were not looking for the truth. They were hostile, malicious and confronting him with ill intent. Thus, people can say good and even truthful things about Jesus, and still be haters of him and his gospel.

Second, Jesus tells them to get a denarius and to identify who face is on the coin – it is Caesar Augustus. He then tells them his answer to their question of whether the Jews should pay taxes or not. “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.” It’s a both/and!! Jesus does not fall for the “either/or” trap. He knows that while there is a great distinction between the empires of the world and the kingdom of God, he also knows that the kingdom of God will operate within the empires of the world and not as a political system over the empires of the world. Thus, the famous summarizing phrase of John 17 and 1 John 2, that we are to “be in the world but not of the world” is given light. Yes, render your taxes to Caesar as an inhabitant of the empire but render your highest allegiance and love to God as a citizen of the Kingdom of Heaven. You can do both. And we do that by serving the empire in a way that honors God. We the empire forces disciples to do immoral or unjust things, they refuse. But giving money to the empire to be used for the betterment of the empire is not a problem – even when it is misused by the authorities. The authorities are responsible for what is done with it as civic leaders.

Who do the Herodians and the Pharisees represent? The Herodians represent “Christians” who over-identify with their nation, with their culture, with their political party to such a degree that they are almost indistinguishable from folks who do not identify as a Christian and are pagan or secular. That is, they have been influenced more by pagan culture than being influencers of culture for Christ. The word of the empire has become more important than the Word of the Bible. Political and national affiliation are more important than affiliation with Jesus of Nazareth as the Way, Truth and Life. Jesus is saying to them to render to God the things of God. The Pharisees represent people who over-identify with the Law. It is to the Pharisees Jesus is saying to render to Caesar the things of Caesar by being kind, loving and generous people. In other words, be more in this world without being more of it. Interpret the scriptures correctly, recognizing the Messiah was prophesied as being a crucified Messiah that came to serve and not be served. There is more to life than law and doctrine. Live out your calling to love by actually loving others instead of being mean, divisive, malicious and self-righteous. Their response was “marveling” because he was exactly as they said he was, the dispenser of God Truth and they could not respond without further exposing their hypocrisy.



The second scene involves the Sadducees who were not part of the first confrontation. They decide on the same day that it is their turn to take a shot at Jesus of Nazareth. They were known most famously for denying the doctrine of the resurrection and indeed, are identified here as such. They derived their doctrines only from the first five books of the Bible called the Pentateuch (Genesis, Exodus, Leviticus, Numbers and Deuteronomy). The doctrine of resurrection if developed in the latter part of the Old Testament. They think the afterlife will be just like this life and if she is married to all 8 of them, then she would be committing incest. So, they are mocking those who hold, in their minds, the silly and illogical doctrine of the resurrection, including Jesus. They are trying to show that he is theologically unfit to challenge their authority and power. The Sadducees cite the Levirate marriage laws that were meant to protect the widow and preserve the deceased brother's genealogical line. If a married brother dies without having any children, it was the law that his other brothers, from oldest to youngest were to marry her (which was legal since death is the only thing that can break a marriage in God's eyes). If she is married to all eight, then in their eyes a ridiculous and absurd situation happens in heaven so it must not be true. How does Jesus respond?

Jesus says they are wrong and that they do not know scripture nor the power of God! Okay, no beating around the bush! He exposes their problem – not holding to all of scripture but only a part of it. If they truly held to all of the Old Testament they would see and know the real teaching of heaven and the resurrection and the power of God. Jesus explains to them that there will be no marrying in heaven but that we will become like the angels (not an angel but like an angel in this respect). It is within God's power to create a place where it is possible to be in relationship with one another in a way that supersedes the human marriage relationship. And of course, that relationship is our perfected relationship and union with God through the Holy Spirit with our perfected resurrected bodies and our perfected relationship with one another in and through Jesus Christ. Then, he cites a verse from the Pentateuch, Exodus 3:6 that they should be aware of and to which it would be doctrinally instructing. He says, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." He doesn't say that he *was* the God of Abraham and Isaac and Jacob but that he *is* their God. It is present tense, not past. Thus, God is the God of the living and not the dead!

The Sadducees problem is that they lacked Biblical knowledge and underestimate the power of God. They represent "Christians" today who have taken a lax view of scripture or have held to only certain parts of it that fit their narrative and reject the parts that do not. Those who hold abortion or same sex marriages as something that God not simply condones but upholds as honorable, right and something to defend as eternal truth fit this category. Both doctrines are rather clearly taught in scripture as being against God's ways and so scripture must be ignored, twisted or understood out of context from the rest of scripture to be made to fit their understanding. Instead of letting scripture, all of it shape their understanding, they let culture shape it and then make the Bible fit into that shape. Jesus says, you are wrong because you do not know the Bible nor the power of God. These are the younger brothers masquerading as disciples of Jesus. The corrective is not to become more obedient to the doctrinal laws but to become more obedient to Jesus of Nazareth and the biblical and gospel story that reveals him to us.

The third encounter is again with the Pharisees who come back for another try. They heard that the



Sadducees had been “silenced” by Jesus. Thus, he was being unchallenged at the moment. They have licked their wounds from the first encounter and give it another go; this time with an “expert of the law.” However, this expert asks what seems like at first glance a pretty straightforward question: What is the greatest commandment? However, the Pharisees had identified every law in the Old Testament which came to 613. There were 248 “positive” laws (thou shall) and 365 “negative” laws (thou shall not). Furthermore, these laws were divided into “heavy” and light” laws, that is, those that carried more serious consequences and those with less serious consequences. They believed that if all of Israel would not break them for one day, the Messiah would come. Every law was important but the 10 commandments given to Moses was considered, “top tier” laws from which all the other commandments were derived. To the Pharisee, there was no “one law” that was superior to the rest. So Jesus surprises the expert in the Law by utilizing two of the “you shalls” and making them the “one greatest commandment.” This one greatest commandment is love – gospel love. That is, love centered on and in Jesus of Nazareth. And it is precisely this law that the Pharisee’s lack. They are self-righteous and judge and look down on others as inferior and not worth loving (the Gentiles, the Samaritans). This is the heart of this chapter, love and it is the heart of God, the Gospel and the disciple of Jesus of Nazareth.

The final scene is Jesus initiating a Q & A with the Pharisees; I believe to silence the malicious question asking by showing they were never going to be successful at trapping him. And to once again reveal who he is. Jesus asks them a simple question, “Whose son is the Messiah?” Every good Jew would immediately say, “He is the son of David.” Yes, you got it. But if that is true then why does King David call his son, “Lord?” Jesus then quotes Psalm 110:1 where David had said this. Now its very important to know that the Hebrew word for “Lord” is referencing God. Thus, Jesus is putting these two truths together and creating a not so simple question for the Pharisees. Basically, it goes like this. If David’s son is the Messiah then how can David call him God? How can a human descendant be David’s God? They are stumped. We are not. Jesus is both fully human and fully God. That is the doctrine of the incarnation. As such, he can be both the physical descendant of King David, his son and he can be God, King David’s God. The Messiah is both the Son of David and the Son of God. Jesus is the Messiah. This is what the Pharisees and Sadducees and Herodians were all rejecting. Matthew includes it here to show that Jesus was openly portraying himself as the Messiah and addressing their greatest need.

So what? What does this have to do with me today? Two major ways. First, we are to regularly evaluate ourselves to make sure we have not slidden or drifted into being like a Herodian or Pharisee or Sadducee. That is, that we have not slid back onto the pendulum of lostness and stopped walking according to the truths of the gospel of Jesus Christ. Second, we are to engage with other always from a gospel perspective, inside and outside the Church. The Sadducees and Herodians downplayed the Biblical narrative and loving Jesus as the WAY, TRUTH and LIFE. They are like the lost younger brother who are more in line with the ways of culture than of the kingdom of God. The Pharisees overplayed the laws to such a degree that they lost love as the highest law of all. Only the gospel of Jesus of Nazareth can keep us from acting like Herodians, Pharisees or Sadducees today. The Church in America is occupied by both lost younger and elder brothers. A large evangelism field is within the Church walls! May we respond to one another with the gospel of Jesus of Nazareth to help keep one another off the pendulum of lostness. Of course an even greater evangelism field is outside the Church. May we





respond to those who do not know the Biblical Jesus but think that their own “goodness” will save them or that a culturally made Jesus is just as good as the Biblical Jesus with patience, with grace, with compassion and with truth.

### **Communion Meditation**

Ravi Zacharias once said, “Death is either a full stop or a comma. In the Christian worldview, it is a comma. There is for the Christian both the passing of all things and the abiding in Christ’s provision. The resurrection makes the difference. Jesus’s triumph over death captures my defeat and takes me into his victory.”

Because of Jesus, death is no longer the enemy to be feared or as having the last word. Because of Jesus, death is a comma, not a period; because of Jesus, death is a doorway and not a barrier; because of Jesus, death is a beginning and not an end; because of Jesus, death is an opportunity and not an obstacle; because of Jesus, love has the final word and not death; because of Jesus, there is victory and not defeat. Because of Jesus, God is for us and not against us.

As we meditate on the act of communion that we miss out on because of the quarantine, may we recognize that because of Jesus, everything is different; including death itself.

### **Professing:** (Apostles Creed)

**We believe in God, the Father almighty,  
Creator of heaven and earth.  
We believe in Jesus Christ, God’s only Son, our Lord,  
Who was conceived by the Holy Spirit,  
Born of the virgin Mary, Suffered under Pontius Pilate,  
Was crucified, died, and was buried. He descended to the dead.  
On the third day he rose and ascended to heaven  
Where he is seated at the right hand of the Father.  
He will come to judge the living and the dead.  
We believe in the Holy Spirit, the holy catholic Church,  
The communion of saints, the forgiveness of sins,  
The resurrection of the body, and the life everlasting.**

### **Proclaiming:** 1 Corinthians 11:23b-25 (Paraphrased)

On the night of his betrayal, Jesus took bread, gave thanks and broke it saying, “this is my body given for you. Do this in remembrance of me.” After the meal he took the cup of wine and pouring it out said, “this wine is my blood, a new covenant of grace poured out for the forgiveness of sins.”

We often speak of communion in regards to the presence *of* and participation *in* Christ. Why is this important if we are to experience communion as a means of grace?

May our closing song be a declaration of our belief that Jesus is our strength and fortress that causes our faith to arise in obedience to his call on our lives as laborers in the mission fields both locally and globally. Let us focus on being credible witnesses and remember that God determines the harvest amount. Let faith arise!

**Remember and believe that the body & blood of Jesus was given & shed for the forgiveness of sins.**

**Song** Build My Life -- [https://www.youtube.com/watch?time\\_continue=9&v=QZW4\\_8\\_zCBE&feature=emb\\_title](https://www.youtube.com/watch?time_continue=9&v=QZW4_8_zCBE&feature=emb_title)



*Worthy of every song we could ever sing  
Worthy of all the praise we could ever bring  
Worthy of every breath we could ever breathe  
We live for You, we live for You*

*Jesus, the Name above every other name  
Jesus, the only One who could ever save  
Worthy of every breath we could ever breathe  
We live for You, we live for You*

*Holy, there is no one like You, there is none beside You  
Open up my eyes in wonder and  
Show me who You are and fill me with Your heart  
And lead me in Your love to those around me*

*Jesus, the name above every other name  
Jesus, the only One who could ever save  
You're worthy of every breath we could ever breathe  
We live for You, Oh we live for You*

*Holy, there is no one like You, there is none beside You  
Open up my eyes in wonder and  
Show me who You are and fill me with Your heart  
And lead me in Your love to those around me*

*And I will build my life upon Your love, i  
It is a firm foundation  
And I will put my trust in You alone  
And I will not be shaken  
And I will build my life upon Your love,  
It is a firm foundation  
And I will put my trust in You alone  
And I will not be shaken*

*Holy, there is no one like You, there is none beside You  
Open up my eyes in wonder and  
Show me who You are and fill me with Your heart  
And lead me in Your love to those around me*

*And I will build my life upon Your love,  
It is a firm foundation  
And I will put my trust in You alone  
And I will not be shaken*

**Sending as Disciples of Jesus:** Matthew 28:18-20 (Paraphrased)

**All authority in heaven and on earth has been given to Jesus. Therefore, as we are sent into the world by him, let us make disciples of all, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that Jesus has commanded us. And let us remember and treasure that Jesus is with us always, even to the end of the age. Amen!**