

Coronation and Vindication

October 7, 2018

If you are a guest, it is good to have you at CrossWinds. We began studying the Gospel of Mark last week, so you came at a good time to be part of CrossWinds. Last week, we studied the first eight verses of the book. The first verse of the Gospel of Mark is the heading of the book. It is the title. Essentially it is the purpose statement. Mark says, "This book is the beginning of the gospel of Jesus Christ, the Son of God."

Last week, we unpacked that title. We learned the word gospel is very significant. While many of us who have been around the church know the word gospel means good news, it means more than general good news, like your mother is serving pizza for dinner. In the first century, the word gospel had a narrow definition. The word gospel meant the good news that a new king arrived. It was the good news announcement that a king arrived who would bring a time era of peace, happiness and salvation for his people. Last week, we saw that Caesar Augustus's reign was originally described as a gospel message. It was the good news that Caesar Augustus, brought the pax romana, the peace of Rome brought to the earth.

Of course, Mark's Gospel is about Jesus, who is a king much greater than Caesar Augustus was. Jesus is a king who reigns over a much greater kingdom than Rome. King Jesus' reign doesn't last just a few short years but it extends into eternity. Jesus won't bring just a little earthly peace by defeating an earthly ruler but he came to defeat the greatest adversary of all, Satan, who is the

source of sin and death. The good news is the announcement of a coming king that is the best news of all!

Last week, after telling us the good news of Jesus' identity, Mark introduced us to Jesus' forerunner named John the Baptist in verses 2-8. Every legitimate king in the ancient world had a forerunner to prepare the way for their arrival. An ancient forerunner smoothed roads for the king's coming and prepared people to anticipate his visit. Last week, we saw John the Baptist did this for Jesus. The difference is John didn't prepare physical roads for King Jesus' arrival, John prepared hard-hearted sinners to hear Jesus by calling them to confession their sin, repent of their sin, and anticipate Jesus' arrival.

So far in Mark, we learned Mark has structured his Gospel like the announcement of the arrival of a great king. This morning, as we continue our study in Mark, Mark continues to emphasize Jesus' kingship, but the focus shifts from the anticipation of Jesus' arrival to Jesus' arrival and the coronation ceremony that took place at his baptism. He will also tell us of the vindication of Jesus' kingship at his temptation.

Read Mark 1:9-13.

Jesus was crowned as king at his baptism.

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. Mark 1:9 (ESV)

It was probably a summer day in the year AD 26 when to John's surprise Jesus was among the crowds who came to be baptized. At that time, John the Baptist's ministry was underway for approximately six months. According to Luke

3:23, Jesus was about 30 years old when he came from Nazareth in Galilee to be baptized.

On this day, Jesus was in the baptismal line. It appears John at first didn't recognize Jesus. At least that is what John the Baptist tells us in John 1:33.

I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' John 1:33 (ESV)

The word know means to know one's eyes. This means John had not seen Jesus before or at least in a very long time. When he met Jesus, he didn't recognize him.

Once John recognized Jesus and realized it was Jesus that came to be baptized, everything his parents taught him about Jesus and Jesus' identity as the Son of God came to mind. Remember that John the Baptist's mother, Elizabeth, and Jesus' mother, Mary, were relatives. Mary conceived Jesus as a virgin, and Elizabeth conceived John in her old age. They spent time together when they were pregnant. Elizabeth knew Mary's son was the Messiah, and she taught her son, John the Baptist, all about him. This is why John the Baptist refused to baptize Jesus. John the Baptist realized Jesus didn't need confession and repentance. Why was he coming to be baptized? If anything, John should be baptized by Jesus, not Jesus baptized by John.

John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" Matthew 3:14 (ESV)

The word prevent is in the imperfect tense which means John continually tried to dissuade Jesus from being baptized by him. They had a little argument. I

think John the Baptist had a good point. Why did Jesus want to be baptized when he didn't need to confess and repent of sin?

Why did Jesus want to be baptized?

The Bible tells us there are two reasons Jesus insisted on being baptized.

Jesus wanted to be baptized because submitting to John the Baptist's baptism demonstrated he was living a life that is right before God.

But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented. Matthew 3:15 (ESV)

Jesus gave John a rather cryptic answer on why he wanted to be baptized. "It is fitting for us to fulfill all righteousness." In other words Jesus said getting baptized would be the right thing for him to do. Why was John's baptism right for Jesus?

Think of it this way: God commanded everyone to repent, confess and be baptized. For Jesus to live a life perfectly fulfilling all God's commands, he didn't need to confess and repent of sin but he could be baptized.

What would have happened if Jesus had refused to be baptized? People would have started following Jesus' bad example. Instead of obeying God's command through John the Baptist for people to confess, repent and be baptized, they would look at Jesus and say, "He didn't have to obey God's command to be baptized. Why should I obey God's command to be baptized?" Jesus wanted to live right before God in every circumstance, including obeying his father's command to be baptized.

Jesus wanted to be baptized so he could fully identify with the sinners he came to save. Jesus identified with us not just through submitting to

death on the cross designed for sinners, but he even identified with us by submitting to a baptism designed for sinners. Identifying with us in baptism foreshadows that he would later identify with us by dying in our places for our sin on the cross suffering the death we deserved to die.

So baptism is the way Christ identified with the sinners he came to save just as the cross was identifying with us by taking our places in the death we deserve.

And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove. And a voice came from heaven, "You are my beloved Son; with you I am well pleased." Mark 1:10–11 (ESV)

Jesus' baptism was his coronation ceremony where he was recognized as the Son of God by the rest of the Trinity.

While only two verses, Christ's baptism is packed with significance.

The baptism of Jesus echoes the Genesis 1 and 2 creation story.

Notice this scene echoes the creation story in Genesis 1 and 2. In Genesis, God the Father spoke, Jesus the Word of God carried out his father's command and created the universe. The Holy Spirit was also involved in the original creation story. Genesis 1:2 says the Holy Spirit was moving over the waters.

At Jesus' baptism, God the Father spoke what was a declaration of a new creation story. Jesus, God the Son, was making a new, redeemed creation. The Holy Spirit also descended and moved over Jesus' baptismal waters.

Just as the Father, Son and Holy Spirit were all involved in the creation story of this current world in Genesis, the Father, Son and Holy Spirit were all

involved in undertaking a new creation that was happening through Jesus as he created and saved a people for himself.

The baptism of Jesus was public, not private.

In Mark, it tells us John saw heaven being torn open and the Spirit descending on Jesus. While John saw this happen, it almost sounds like he was the only one who saw this happen. Was Jesus' baptism, with the God the Father and the Holy Spirit showing up in a supernatural way, only something Jesus and John experienced?

No, it wasn't. This happened publicly in front of many people.

And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him. I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God." John 1:32–34 (ESV)

John the Baptist and many other people saw this supernatural coronation event. This visually and audibly supernatural scene and the news about what happened traveled through the countryside making everyone interested in Jesus.

This was a visibly impressive scene. It talks about the heavens being torn open. The word torn is the Greek word *schizo*. This is the same word used to describe the tearing in half of the temple curtain that separated the holy of holies after Jesus' death. That curtain was as thick as a man's hand. It was a violent tearing. Don't picture this as a puffy cloud scene. This is God tearing into the fabric of the universe to speak words of affirmation to Jesus as his son and the Holy Spirit coming to visibly rest on him.

What may have come to mind for some people as they later reflected on Jesus' baptism is how this fulfilled prophecy from the Old Testament.

Oh that you would rend the heavens and come down, that the mountains might quake at your presence... Isaiah 64:1 (ESV)

This is exactly what happened at Jesus' baptism. God the Father tore into the fabric of the universe and the mountains shook as he spoke.

Let's look at how Jesus' baptism unfolded. At Jesus' baptism, the Holy Spirit visibly presented himself and God the Father audibly presented himself.

At Jesus' baptism, the Holy Spirit authenticated Jesus as the Son of God visibly.

In Genesis 1:2, it talks about the Holy Spirit hovering over the waters in the creation story. The Jewish Targums were an Aramaic translation of the Old Testament Scriptures that many Jews read in Mark's time because Aramaic was a common language and they were rusty in Hebrew. The translators of the Targums struggled with how to accurately capture the translation of the Hebrew word hover in Aramaic which describes the Holy Spirit over the water of creation in Genesis 1:2. The Hebrew in Genesis 1:2 means to gently flutter like a bird. To capture this in Aramaic, they added a few words to Genesis 1:2 in Aramaic to capture this meaning. Let's read a translation of Genesis 1:2 from the Aramaic Targums.

“and the Spirit of God fluttered over the face of the waters *like a dove*.” Genesis 1:2 in the Hebrew Targums.

They added the phrase, “like a dove.” This was not because the Holy Spirit looked like a dove but it was intended to describe the gentle fluttering of the Holy

Spirit hovering over the waters in creation. The Holy Spirit hovered like a gentle dove, fluttering and softly landing on its perch.

The reason they described the Holy Spirit as a dove was not because the Holy Spirit looks like a bird but because the Hebrew says he hovered with such gentleness over the creation waters that he was like a dove.

With the background of this translation of the Jewish Targums in mind, this was how Mark described the descent of the Holy Spirit on Jesus. The Holy Spirit came gently upon him like a dove. Mark was not saying the Holy Spirit descended on Jesus looking like a dove but gentle as a dove. Mark's Jewish audience which were familiar with the Aramaic translation of Genesis 1:2 and would have instantly connected Genesis 1:2 and the baptism of Jesus.

I point this out to simply encourage us to not take this idea that the Holy Spirit is a dove too far. People have Bible covers with a dove on it. I don't want you thinking the third person of the Trinity is a bird god. The Holy Spirit descended gently like a dove. He doesn't look like a dove.

This descent of the Holy Spirit on Jesus was prophesied in the Old Testament.

And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord. Isaiah 11:2 (ESV)

Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. Isaiah 42:1 (ESV)

In Isaiah, we see that the Holy Spirit would rest on Jesus in a special way and empower Jesus in a special way for his daily life.

God the Father presented himself audibly.

The visible descent of the Holy Spirit on Jesus was accompanied by the verbal affirmation of the Father. What did God the Father say about Jesus?

And a voice came from heaven, “You are my beloved Son; with you I am well pleased.” Mark 1:11 (ESV)

No prophet in the past was called God’s son. Prophets were called friends of God. They were called servants of God. Only Jesus is called the Son of God. The words God the Father spoke at Jesus’ baptism were actually a combination of two Old Testament prophecies about the coming Messiah. They are a combination of Psalm 2:7 and Isaiah 42:1.

Psalm 2 is a coronation Psalm. It was sung at the enthronement of kings of Israel that were in David’s line. The second half of Psalm 2 prophetically leaps beyond normal earthly kings and talks about a coming king in the line of David that God would put on the throne. He would be like no other king. God would give him rulership of the earth, and nobody would be able to question his power. Who was this king? This king was called the Son of God.

“As for me, I have set my King on Zion, my holy hill.” I will tell of the decree: The Lord said to me, “You are my Son; today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. Psalm 2:6–8 (ESV)

God the Father took a phrase out of the second half of Psalm 2, which is about Jesus — the rightful ruler of the earth, who is the Son of God. God the Father identified Jesus as the fulfillment of Psalm 2, the rightful ruler of the earth.

The second half of God the Father’s declaration over Jesus came from Isaiah 42.

Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. Isaiah 42:1 (ESV)

Psalm 42 also talked prophetically about Jesus, who is God's chosen servant who will bring justice to the nations. This servant of the Lord who brings justice to the nations is the one in whom God delights. Another way of translating that is the one in whom God is well-pleased. God the Father is saying this prophecy is fulfilled in Jesus.

What makes this especially interesting is where this verse comes from in the flow of the book of Isaiah. In this part of the book of Isaiah, we are introduced to the one who is God's servant. As we keep reading Isaiah, we learn more about God's servant and what God's servant will do. By the time we get to Isaiah 52 and 53, we find this servant is the one who will die as a sacrifice for the sins of God's people. That is exactly what Jesus came to do.

So this statement by God the Father, "You are my son. With you I am well-pleased" is a combination of Psalm 2:7 and Isaiah 42:1. Psalm 2 talks about Jesus being the Son of God and the rightful ruler of the earth. Isaiah 42 talks about God's chosen servant whom the Father loves that will die for the sins of the people.

What can we learn from this?

As I studied, I wondered how to apply this to our lives. I realized that from this point forward, we see Jesus carrying out his mission to die for us and live a life pleasing God by relying on the Holy Spirit in his humanity, not leaning on the power of his divinity. While Jesus is fully God and fully man, the Bible tells us in Philippians 2 that Jesus set aside the use of his godhood to live life in his

manhood. Jesus lived his earthly life in full reliance on the leading and empowerment of the Holy Spirit. Jesus in his humanity provides us an example to follow. Just as he lived in full reliance on the Holy Spirit to please God, we also must live in full reliance on the Holy Spirit to please God.

If Jesus in his humanity needed to depend on the Holy Spirit to live every day pleasing to God, how much more do we need to live every day in dependence on the Holy Spirit to live pleasing to God?

The Bible tells us to live relying on the power of the Holy Spirit every day.

...in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. Romans 8:4 (ESV)

For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. Romans 8:13 (ESV)

As Christians, we have a choice to follow the promptings of the Holy Spirit in our lives or the promptings of the fleshly side of our lives. As Christians, we are to try and be filled with the Holy Spirit so we are completely controlled by the Holy Spirit like Jesus. Just as alcohol controls a drunk in a bad way, we should seek to have the Holy Spirit control our lives in a good way.

And do not get drunk with wine, for that is debauchery, but be filled with the Spirit... Ephesians 5:18 (ESV)

How do we live filled with the Holy Spirit?

The Bible tells us that when we become Christians, the Holy Spirit comes to reside in our hearts. He gives us new desires. Every day we need to choose to live in step with what the right desires the Holy Spirit puts into our hearts or live in step with what our old fleshly desires surface in our lives.

What then? Are we to sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient

slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification. For when you were slaves of sin, you were free in regard to righteousness. Romans 6:15–20 (ESV)

The Bible says that when we ask Jesus to save us of our sin the Holy Spirit comes into our lives. In that moment, we are no longer slaves to sin. We no longer need to give in to our sinful desires. As Paul said, we are set free from sin and we are free to obey the righteous and good desires the Holy Spirit places in our hearts. Each day we need to choose to follow the good desires the Holy Spirit places in our hearts or the worldly desires that still remain in our hearts. If we follow the desires the Holy Spirit is cultivating and nurture them through Bible reading, prayer and fellowship with other Christians, we become more and more like Jesus. If we choose to obey our fleshly desires, we begin to re-enslave ourselves to sin and find ourselves being led away from becoming like Jesus.

As Christians, to walk in step with the Holy Spirit is to live by the new pattern of life the Holy Spirit placed in our hearts, not the old fleshly pattern of life that remains in our hearts.

Just as Jesus lived depending on the Holy Spirit, we are to live in dependence on the Holy Spirit every day to please God.

Jesus' kingship was tested against Satan in the wilderness.

The Spirit immediately drove him out into the wilderness. And he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him. Mark 1:12–13 (ESV)

After Christ's coronation, Mark quickly moved to Jesus' temptation in the wilderness which verified his royal credentials as the Son of God who came to overthrow Satan. In that day, when a new king took his throne, it was customary for him to demonstrate his right to rule by taking on his enemies. In a similar fashion, Jesus followed that pattern by taking on his enemy and demonstrating his right to rule.

We learn that Jesus's enemy was not the Roman legions. Jesus came to overthrow the devil and to set free those held captive by Satan, sin and death. That is the one with whom he battled. Having enjoyed the applause of heaven, he immediately faced the assaults of hell as the Holy Spirit drove him into the wilderness.

The temptation of Jesus echoed the fall of Adam in Genesis 3.

In Genesis, what happened immediately after the creation of the universe in Genesis 1 and 2? Satan tempted Adam and Eve in the Garden, and they fell into sin.

In a similar way, the temptation of Jesus took place immediately after the beginning of the new creation story which took place through Jesus. Mark said the Spirit drove Jesus into the wilderness. That means the Spirit strongly directed Jesus into the wilderness to battle Satan.

Incidentally, Mark didn't treat Satan and demons as some kind of mythical idea that people dress up to look like at Halloween with a pitchfork and a tail. Mark treated Satan and his demons as real and powerful.

Notice the parallels between Genesis and the first creation with Jesus and this new creation moment. In Genesis, Adam and Eve were in paradise. They enjoyed perfect community with one another. They also had all the food they wanted. Their stomachs were full. They had the animals around them as their companions and friends. Having experienced a new creation moment like Genesis 2, Jesus then faced a similar temptation moment like Genesis 3, but this temptation test was much more rigorous than anything Adam and Eve faced in the Garden of Eden. Instead of Jesus battling Satan in the comforts of a garden paradise, he battled Satan in the barrenness of a desert. Instead of enjoying community and support, Jesus did battle with Satan in utter isolation. Instead of having a full stomach and the benefit of physical strength, Jesus was at his absolute weakest, being commanded by the Spirit to fast for 40 days. After six weeks without food, Jesus' physical life was on the brink of death. Instead of being surrounded by friendly animals to support him, he was surrounded by vicious animals that want to kill him. Instead of being commanded to not eat of one tree, Jesus knew God the Father's command was for him to die on a tree.

In this state of starvation, isolation, and weakness, would Jesus be able to turn away from the most alluring temptations the devil could devise? Jesus was at his weakest, while Satan was at his strongest. While Adam only had to turn away from one temptation, the tense of the Greek tells us that for 40 days Jesus was constantly assaulted with the most alluring temptations the devil could devise. Matthew and Luke tell us three of the temptations Jesus faced.

Remember these were not all the temptations Jesus faced but just a sample of the temptations he faced for 40 days.

Satan's primary attacked was to tempt Jesus to rely on his divinity instead of living in complete dependence on the Holy Spirit in his humanity.

In Matthew and Luke, we see that Satan primarily attacked Jesus as the suffering servant of God and to have Jesus rely on his divinity in his weakness rather than live in complete humanity and depend on the Holy Spirit in his time of weakness.

For example, when Jesus was hungry after 40 days, the devil tempted him to turn stones into bread. To do that would be turning away from the Holy Spirit's direction for his life, which was to be tempted in the wilderness while facing starvation. It would be to use his godhood to alleviate the pain of suffering in his manhood. The devil tempted Jesus to jump from the top of the temple and have angels catch him to demonstrate his identity as God. Jesus turned away from that temptation to spectacularly reveal his divinity to save himself from certain death in his humanity. Each time Jesus battled with the devil he did it by quoting a verse of Scripture from Deuteronomy. This is a reminder to us that in our battles with temptation, it is essential to have important Bible verses memorized so the Holy Spirit can bring them to mind when we are tempted. All of these temptations were to stop relying on the leading of the Holy Spirit.

It was only at the end of the 40 days, when Satan had put before Jesus every conceivable temptation, that we read the devil left him for a more opportune time.

Jesus continued his battle against Satan in his humanity while relying on the power of the Holy Spirit for strength for the rest of his ministry until it ramped up to a fever pitch in the Garden of Gethsemane and at the cross, where the devil tempted him to give up his role as the suffering servant and die for our sin.

How does this apply to us?

Sometimes God guides us into trials and temptation to prove that our faith is genuine.

Who directed Jesus to face this vicious assault from Satan? The Holy Spirit directed Jesus into the wilderness to face these most severe temptations the devil could devise. If it was God's will to direct Jesus into a time of trials, why wouldn't it also occasionally be God's will to direct us into a time of trials as well?

The Holy Spirit led Jesus to face Satan's temptations not to destroy Jesus but to provide an opportunity to show his true identity as the Son of God. In the same way, God's Spirit sometimes leads us into trials and temptations in our lives, not to destroy us but to prove our identity as children of God, to provide an opportunity for our relationship with God to be seen by others when they see us relying on the strength and leading of the Holy Spirit to make it through our trials. Peter talked about this.

...so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ. 1 Peter 1:7 (ESV)

Peter said our faith in Jesus will be tested not to destroy it but to show to the world that our relationship with God is genuine. Just as the Holy Spirit led Jesus to face trials by Satan to prove he is the genuine Son of God who can take

on the devil, God occasionally leads us into times where we face Satan's trials to prove our genuineness as the children of God.

How do we make it through those times of trials? We rely on the Holy Spirit and walk in step with him, just like Jesus did. The tested genuineness of our faith results in us giving more glory honor and praise to Jesus who carried us through those times. Have you had that happen to you? Have you faced a hard season in life when you came to the end of yourself and you had to rely on God in prayer? You constantly called out to God for strength to carry you through and to turn away from sin. When you get to the other side of those times, aren't you bursting with more love for and worship to God than ever before? This is what Peter was talking about when he said our trials prove the genuineness of our faith.

Sometimes God guides us into trials and temptation to improve our faith.

Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing. James 1:2-4 (ESV)

The Bible tells us that God sends trials our way not just for the purpose of proving our faith but also for the purpose of improving our faith. You and I know the biggest steps of spiritual growth take place in life's toughest times. In God's wisdom, he sends us into times of adversity as a way of bringing about spiritual maturity. While none of us like hard times, we thank God for the spiritual maturity from those hard times. The honest truth is unless we go through difficult seasons, we won't mature like we should.

Even Jesus, matured when he faced these temptations from Satan. Why did Jesus need to face these trials and temptations. He needed to face these 40 days of trials so he could learn obedience in the face of sin. As the Son of God, he had never needed to learn that before.

Although he was a son, he learned obedience through what he suffered.
Hebrews 5:8 (ESV)

Conclusion

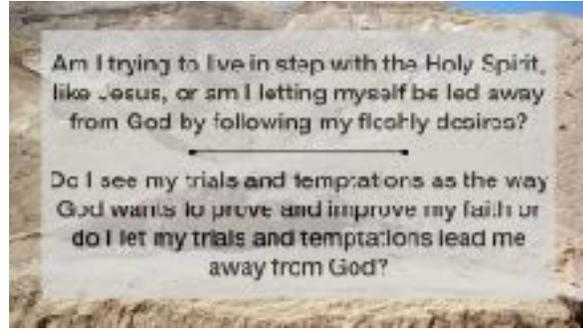
Let's sum up what we learned this morning.

1. The coronation of Jesus at his baptism visibly demonstrated Jesus as the Son of God. The testing of Jesus by Satan in the wilderness, when Satan was at his best and Jesus was at his worst, vindicated that Jesus is the Son of God. This is the major theme Mark developed. Jesus is the king who is the Son of God who is capable of taking on Satan and defeating him.
2. To live a life pleasing to God in a world filled with temptation, we need to live every day relying on the power of the Holy Spirit, just like Jesus. Each day we need to consciously follow the promptings of the Holy Spirit so we are so controlled by the Holy Spirit in a good way that it reminds us how a drunk is controlled by alcoholic spirits in a bad way.
3. There are seasons in life when God steers us into trials and temptations. He never does that to destroy our faith but to prove and improve our faith.

This morning, we are closing with communion.

- Am I trying to live in step with the Holy Spirit, like Jesus, or am I letting myself be led away from God by following my fleshly desires?

- Do I see my trials and temptations as the way God wants to prove and improve my faith or do I let my trials and temptations lead me away from God?



I will put those questions on the screen and ask you to ponder them as the bread and the cup are passed. If the Lord convicts you in any of these areas, ask God for forgiveness. He is glad to offer it. With a heart of gratitude take the bread and the cup then let us leave from here walking in greater obedience to Jesus, our king.



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