

Passover Communion April 14, 2019

Rich - Greetings, opening prayer and brief timeline explanation

Good Morning all, Let's begin with Prayer!

This morning we are celebrating our salvation, which was given to us by a merciful and gracious God. We are celebrating this salvation through participation in what is often referred to as "Three-Fold Communion". As you can see this morning, we are doing things a little different than we normally do it. This morning we are simulating, as much as practical the supper that Jesus had with His disciples that is often referred to as "the Last Supper". We have arranged the tables in what is called a "Triclinium" which means three-sided table. I will explain in more detail a little later the seating arrangements and some interesting facts we can derive from that. I will explain the food on the table and what it signifies and why Jesus and the Disciples ate that particular food.

Let's Begin with some house keeping duties this morning:

Brian – Announcements, Praise and Prayer Requests, Gifts and Offering

Chuck – Opening Song Cornerstone - Hillsong

Rich - Background of Passover presented including explanation of food items on the table and why they are there

I direct you to the book of Exodus chapter 12. You should recall the events leading up to this point. Moses was dealing with Pharaoh about releasing the Hebrews from Egyptian captivity. They had grown into a large people group after they came to Egypt when Joseph was Prime Minister, 400 years earlier. God, through Moses, had brought 9 plagues to Egypt and was now warning of the final plague. Take a look at the text.

Exodus 12:7–15 (ESV)

7 “Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. 8 They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. 9 Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. 10 And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. 11 In this manner you shall eat it: with your belt fastened,

your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover. 12 For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. 13 The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

14 "This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast. 15 Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel.

To avoid the Passover Death Angel taking the firstborn they were to place blood on the doorpost. This was done by the Hebrews but not the Egyptians. The Passover death angel passed over the Hebrew homes but took the first born of the homes not protected by the blood. The Hebrews were released from captivity and began the Exodus from Egypt.

God told them that the event would be a memorial event in their future. Due to the speed at which they had to leave Egypt, they had to eat bread that had not had time to rise, so we have the feast of unleavened bread.

Exodus 12:17 (ESV)

17 And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever.

By the time of Jesus, close to 1500 years after the Exodus, the practice of the Passover meal had been modified some, particularly because of the influence of the Pharisees following the Exile in Babylon. The foods eaten during the Passover meal were significant and specific in order to teach a lesson. What we need to understand about Passover is that it was always intended to be a teaching experience for the people, especially the children. In the modern application of Passover, there are specific questions the children have to ask and specific answers the adults give in response. That practice stems from much later than the time of Jesus.

You will see arranged on the table before you several foods all with specific meaning. Of course, you know the reason for the unleavened bread. In normal practice, the Jewish household goes a week before Passover with no leaven in the house. They have

to go through the house and make sure there is no leaven, yeast or anything that has been leavened and keep it that way for a week. So imagine how Jewish Police officers take this, **no donuts for a week.**

The normal meat for the meal is lamb. The head of the family would take an unblemished lamb to the temple to be the sacrifice for himself and the family. The men would go through the mikvah purification and then present the lamb as the sacrifice. The



The leader of the family would place his hands on the head of the lamb in symbolic transference of his sins and the sins of the family unto the lamb, the throat of the lamb would be slit and the blood drained out and collected by the priest. The blood would be sprinkled on the altar and the lamb skinned and the fat removed. The fat was then taken to the altar. The skin and the animal were then given back to the leader of the family who carried it back to his family gathering place. The lamb would be roasted whole. It was typically roasted on a spit of pomegranate branches which would infuse the lamb with a hint of pomegranate. All the meat was to be eaten that night so if the family was not large enough, families would join together to ensure that all the meat were eaten. God provided for their fellowship as well as their sacrifice.

The practice of roasting the whole lamb has given way in modern times to just roasting a lamb shank bone. But at the time of Jesus the whole lamb was still roasted and eaten. None of the

bones of the lamb were broken and the entrails were not removed for roasting.



Much of the meat would have been made into a sop much like a stew. Playing the part today of the lamb sop is Dinty Moore Beef Stew.

The lamb represented to the Jews God's presence and redemption of His people. The lamb they ate for the Passover meal represented the transference of their sins to the sacrifice and the disposal of the sins. The lamb was sacrificed for the people.

Of course, for us as Christians we see the symbolism of the lamb. Jesus the Lamb of God who takes away the sin of the world. Jesus was sacrificed for us, His blood spilled, our sins transferred to Him to provide us with redemption. God designed this sacrifice and this feast to show a physical example of His redemption of His people.

But lamb was not the only food on the table which holds significance.



Bitter Herbs, which were dipped in salt water, were also on the table for Passover. Salt water was a common condiment in the time of Jesus. The bitter herbs were to remind the Jews of their history of bondage in Egypt. Rabbi Gamaliel taught that the salt water represented the tears of their ancestors in Egypt.

Wine is also on the table. Four glasses or cups of diluted wine, but with enough wine to realistically say it was still wine. These four glasses or cups represent the four phases of redemption from:



Exodus 6:6–7 (ESV)

6 Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment.

7 I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.

These glasses of wine were ceremonial and could only be consumed as part of the ceremony. They had an additional glass of wine for drinking while eating the meal.

Also found on the table during the Passover meal was Haroseth. Haroseth is made of ground apples, raisins, figs, nuts, a little wine and honey. It is meant to resemble the mortar used on the bricks made by the Hebrews in Egypt.



Baked Eggs are often taught as being an ancient near east symbol of suffering.

Parsley in Salt Water. The Rabbis after the time of Jesus taught that the parsley and salt water represented the tears of the angels over the loss of life of the Egyptians who perished in the Red Sea at the time of the Exodus.



You also see on the table grapes, raisins, dates, figs, prunes, apricots, a variety of nuts, olives, pickles, cucumbers, cheese and dried fish.

All of these foods are available to eat during our meal. I will explain in a bit what we suspect the seating arrangements were for the Last Supper and how they would have eaten.

Chuck - Second Song – Jesus Paid it All NewsBoys

Rich Explanation of seating arrangements at the Last Supper as outlined in handout

We have arranged the tables this morning in what is referred to as a triclinium. Triclinium means three sided, not in a triangle but as we have the tables setup today. They would be reclined laying on the left side on their left elbow eating with their right hand. Notice there are no knives, forks or spoons on the table. Everything is eaten by hand. The sop or the Haroseth is eaten utilizing a piece of bread to dip or scoop. You don't scoop large amounts of sop or Haroseth out of the serving bowl onto your plate you dip into the bowl each time you want some. Double dipping was not frowned upon.

23 One of his disciples, whom Jesus loved, was reclining at table at Jesus' side, (ESV)

The NASB translates it like this:

23 There was reclining on Jesus' breast one of His disciples, whom Jesus loved

Leaning against Jesus' chest means that it was John in position one laying on his left elbow.

But who was seated in position 3, on the right side of Jesus, in the seat of honor, trust and respect? We just need to read a little further in John 13 to get some clues.

John 13:24–27 (ESV)

24 so Simon Peter motioned to him to ask Jesus of whom he was speaking. 25 So that disciple, leaning back against Jesus, said to him, "Lord, who is it?" 26 Jesus answered, "It is he to whom I will give this morsel of bread when I have dipped it." So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. 27 Then after he had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly."

I will explain in a bit where I think Peter was seated to be able to signal John. John leans back onto Jesus to make it a little easier to ask a question. He asks Jesus who would betray Him. Jesus

said the one to whom I give the piece of bread after I have dipped it into the sop.

Now look around at the table. Remember that you are you left elbow. How far away from Jesus could Judas have been if Jesus took a piece of bread, dipped it in the sop and then handed it to Judas? I believe that he had to be right next to Jesus in position 3, the seat of honor and trust. Judas carried the money for the group. He was trusted and respected.

Even after Jesus had plainly told the group that Judas was the one to betray Him, no one believed it. Look at these verses:

John 13:27–29 (ESV)

27 Then after he had taken the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.” 28 Now no one at the table knew why he said this to him. 29 Some thought that, because Judas had the moneybag, Jesus was telling him, “Buy what we need for the feast,” or that he should give something to the poor.

We need to think for a moment about the Grace that Jesus had in dealing with Judas. He placed him in the seat of honor and trust next to Him, knowing that Judas was in the middle of the betrayal plot. The conflict within Jesus’ own thoughts and heart had to be overwhelming.

There is good reason to believe that Peter was all the way around the table in the least important position. We know from the foot washing passage, which we will look at in a bit that Peter had his feet washed by Jesus after several of the others at the table. Assuming Jesus worked His way around the table we are left with probability that Peter was at the end.

We also have just seen that Peter was able to get John's attention, but he had to be at least three people away from John making it difficult to get John's attention. Putting these two facts together leaves us with the probability of Peter at the end. Peter may have taken a nut from the table and threw it at John to get his attention. Or maybe an olive, fig or whatever to signal him to ask Jesus who would betray Him.

We know that when the disciples walked into the upper room there was a dispute of who should get the seat of honor.

Luke 22:24 (ESV)

24 A dispute also arose among them, as to which of them was to be regarded as the greatest.

By greatest it is meant who got the seat of honor. When Jesus placed John in position 1 and Judas in position 3 Peter may have had a little bit of a temper tantrum and said, "fine I will sit in the least important place, I will show you". Peter probably assumed that since he and John prepared the meal, they would have the position of honor and he was half-right. His feelings were hurt, and he was mad at John and certainly mad at Judas.

In a typical family setting at the triclinium, the last seat would have been occupied by a servant or the youngest daughter if there were no servants. It would have been the responsibility to serve if something was needed. In taking this position, Peter was saying “fine, I will just continue to be the servant. I already did all the work to prepare the meal, so I will just keep doing everything”.

Where the others were seated, we do not have any clues presented in the text.

Chuck **Responsive reading of Passover Hymns,**
Chuck reads light colored text, congregation
reads bold text “**Alleluia**”

Passover Hymns: Four Passover Hymns Paraphrase of Psalms 115-118

Psalm 115

Fear the Lord your help and shield	Alleluia
Salvation He has revealed	Alleluia
Bless the Lord, Oh Him adore	Alleluia
From this time, forevermore	Alleluia

Psalm 116:

You have saved my life today	Alleluia
Sacrifices could not pay	Alleluia
Now my eyes have no more tears	Alleluia
You have taken all my fears	Alleluia

Psalm 117:

All ye nations praise the Lord	Alleluia
All ye peoples Him adore	Alleluia
Grant His love, His steadfast love	Alleluia
From His faithfulness above	Alleluia

Psalm 118:

Israel must always pray	Alleluia
Let the house of Aaron say	Alleluia
Raise your voice who fear the Lord	Alleluia
Sing ye heavens with one accord	Alleluia

Chuck - Third Song – My Story Big Daddy Weave

Rich Explanation of Foot Washing prior to Dismiss for foot washing, Women to youth room, men to children's classroom

It was during the meal that Jesus got up from His position, took off his outer garments, tied a towel around His waist, took a pitcher of water and began to wash the feet of the disciples reclined around the table. Jump back to John 13.

John 13:3–17 (ESV)

3 Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, 4 rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. 5 Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. 6 He came to Simon Peter, who said to him, "Lord, do you wash my feet?" 7 Jesus answered him, "What I am doing you do not understand now, but afterward you will understand." 8 Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." 9 Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" 10 Jesus said to him, "The

one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you.” 11 For he knew who was to betray him; that was why he said, “Not all of you are clean.”

12 When he had washed their feet and put on his outer garments and resumed his place, he said to them, “Do you understand what I have done to you? 13 You call me Teacher and Lord, and you are right, for so I am. 14 If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. 15 For I have given you an example, that you also should do just as I have done to you. 16 Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. 17 If you know these things, blessed are you if you do them.

Jesus went around the table, presumably from John through to Peter washing the feet of the disciples. When He gets to Peter,



Peter rebels and tells Jesus that He shall not wash his feet. He may have been deferring to the fact that Jesus was the leader, the Rabbi, and as such, He should not be debasing Himself. Peter might also have been

responding to the fact that he had assumed the role of servant and in that role, it should have been Peter doing this if it needed

to be done. I don't like that argument much because it leaves with a fuzzy understanding of the timing of foot washing.

Typically, foot washing would have been done at the door to the house before they went upstairs to the upper room. It would have been done by servants and it never would have been done as a matter of custom at the table. Peter was rejecting Jesus doing it because of his respect for Jesus as their master and teacher and I think because it was out of normal custom. Which I think speaks to the importance of the symbol.

Jesus responded to Peter that if He does not wash him than he no part with Jesus. Well then Peter say, let me have a bath. No No No Jesus says, he that is clean has no need of a bath just to wash his feet.

Hebrew homes had no bathtub or shower. Those were communal. You would get clean and then walk home on the dusty street and only need to wash your feet. The symbolism is that believers in Jesus Christ have been cleansed by the blood of Jesus, the sacrificial Lamb of God. Our sins have been dealt with, our position in heaven secured. However, we still get dirty in this dirty world. Which requires from us daily cleansing symbolized by the foot washing. It represents the **present aspect of our salvation** process. Technically it is called sanctification. We will see the past aspect later as we partake of the bread and cup and the future aspect is seen in the meal that we share

looking forward to the Marriage supper of the Lamb. I will explain those more in a little bit.

We read in John that when Jesus was done washing the feet of the Disciples that He told them:

John 13:13–15 (ESV)

*13 You call me Teacher and Lord, and you are right, for so I am. 14 If I then, your Lord and Teacher, have washed your feet, **you also ought to wash one another's feet.** 15 For I have given you an example, that you also should do just as I have done to you.*

Jesus, the Rabbi, the Master, washed their feet. So also, **we are to wash feet.** Jesus gave us an example and tells us that we are also supposed to do it. It is a physical action, which demonstrates or teaches a spiritual truth. We have been saved by the blood of Jesus, but we still get dirty in this filthy world, only needing daily forgiveness and cleansing. Many churches teach that Jesus only meant that we are to be humble or show humility to others. But Jesus goes out of His way to tell His disciples and us that we are to wash each other's feet. Sure, it is humbling. Sure, it is an action that is difficult, but it is a command from Jesus.

That is one thing so appreciate about the Charis Fellowship, the Grace Brethren, we stick to the word of God and are willing to do what God says, even when it is hard or uncomfortable. Jesus never promised us that being His disciples will be easy,

but He did tell us it would be hard. I would expect that things Jesus commands us to do, that represent His actions, past, present and future would also be difficult.

So now, we are going to dismiss for the foot washing. Ladies in the classroom and men in the Café` fellowship area. Please remember that you may simply observe if you choose to not participate, we understand it is a lot to take in all at once.

We will continue on our lesson when you return and have been seated again.

Chuck - Forth Song Return from foot washing then lead in forth song – **Come to the Table Sidewalk Prophets**

Rich - Explanation of ancient customs including congregation participation of greeting:

Before we begin our meal, I have just a few things to go over concerning some ancient customs that the disciples would have encountered during this meal.

Greeting:

While facing each other with a slight bow of the head the greeter says Shalom Aleikhem (shah-LOHM ah-ley-KHEM) which means “Peace be unto you”. The hand motions begin at your stomach, tap your stomach, then touch your chin, then touch your lips and then present your hand palm up.

By presenting your hand palm up you display that you have no weapon and you come in peace. You are about to eat a meal with others and by custom you only eat with those who you have no fight with or with whom you have peace.

The response then by the other person is Aleikhem Shalom (ah-ley-KHEM shah-LOHM) “And unto you, Peace” with the same hand motions.



Following this while facing each other you place your right hand on the left shoulder of the other person and lean in with a cheek-to-cheek kiss on both cheeks. First from one and then from the other. This was the normal greeting of the ancient near east and for many of the societies it remains as a form of greetings.

Hand Washing:

You have heard me talk about hand washing as taught by the Pharisees. This morning as we are going to practice hand washing as it was taught by the Pharisees and practiced by Jesus and the Disciples. This is specifically the hand washing before eating bread. In Hebrew, it is called *netilat yadayim*.

Chuck and Brian will be bringing around to you pitchers/towels for you to each wash your hands. Now, this is not a scrub of your hands. This is a ceremonial washing.

The washing goes like this: a little water is dripped on the fingers and using your thumb rub down the finger with the fingers pointed up.

There was an ongoing debate between the prominent Rabbis of the day about how it was to be done. Rabbi Hillel taught that each finger was rubbed once. Rabbi Shammai taught that you rubbed each finger 7 times.

So as Chuck and Brian come around, they will have a basin, towel and pitcher. They will pour a little water unto your fingers. Go through the ritual of *netilat yadayim*. Chose for yourself if you will do it once or seven times.

Rich - Confession and Testimony

In First Corinthians we read about the issues the church in Corinth had in properly handling the communion service and their relationship with each other. The Apostle Paul said:

1 Corinthians 11:27–29 (ESV)

27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord.

28 Let a person examine himself, then, and so eat of the bread and drink of the cup. 29 For anyone who eats and drinks without discerning the body eats and drinks judgment on himself.

So this morning we have a period of time for testimony and confession.

Rich - Offer Prayer at close of Confession/Testimony

Rich - Explanation of Courtesy during meal, which is followed by the meal enjoyed by all

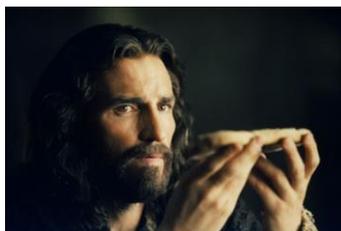
Notice there are no knives or forks on the table. The bread is your utensil. You see the sop, today, which is actually beef stew, and the Haroseth in bowls spaced throughout the table. You dip with your bread into the sop of the Haroseth. You do not scoop it out onto your plate. You dip or scoop each bite. The sop and Haroseth remain in their place. It is a lot of work to eat like this and takes some time.

So let's enjoy our meal together

Rich - Explanation of the Bread and Cup

The final thing I have to explain is the blessing of the bread & wine.

Following the hand washing, I am ceremonially clean to handle



the bread. But before I can eat the bread, I have given God thanks for the bread, which represents God's provision to us. Until the bread is blessed it can only be touched with two hands on bread at the same time. So, the bread would be picked up with two hands raised and a prayer of thanks is

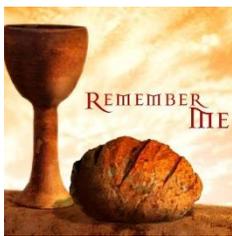
offered. Then the bread could be touched with one hand. The bread is torn and passed on or used to dip in the sop of Haroseth.

The same is true with the wine. Until blessed, two hands on glass. It is raised and a prayer of thanksgiving is offered. Then the wine is able to be consumed.



In a Jewish Passover meal, each person would have four wine glasses, which contain a diluted wine and are consumed during the questions and answers recited each year. There is no indication that this occurred during the Last Supper, so we have one glass for wine and one glass for water.

It was during the meal that Jesus raised the bread and offered thanks for it. I think that Jesus did this during the meal and was not the customary blessing or thanks for the bread.



I think Jesus did this again to draw attention to what He was doing. He raised the bread and offered thanks. Look how Paul describes it:

Matthew 26:26–29 (ESV)

26 Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” 27 And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you I will

not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

He offered thanks, tore the bread and gave it to His disciples telling them that it represents His body, which is given for you. Some manuscripts have "broken for you" but broken does not appear to be in the original manuscripts but was a scribal error later on.

Jesus was providing to His disciples a physical action, which teaches a spiritual truth.

Jesus then raised a glass of wine with both hands, blessed it and then drank from the glass and passed it on to the disciples. He said the wine represented the blood He would shed for them. The blood that would provide for them and for us eternal life.

The bread and the cup symbolize the past aspect of our salvation. What Jesus did on the cross, once for all. So this morning we have seen the past aspect of salvation in the bread and cup. We have seen the present aspect of our salvation in the foot washing symbolizing the daily cleansing. We have seen the future aspect of our salvation in the fellowship meal we share together symbolizing the yet future aspect of our salvation as seen in the marriage supper of the Lamb, which all Christians will gather into and partake of when the rapture occurs. Past Present and future all displayed in the three-fold communion service. Jesus tells us to wash feet as we saw in John 13. Jesus

tells us to share the bread and cup in the gospel accounts of the Last Supper. Both the foot washing and the Bread/Cup are done during the meal and the picture of salvation would not be complete without the meal so we also share a meal together as the disciples did. We practice what we understand God to have commanded us to practice; And what a joy and privilege it is to follow the direction of God.

I have asked Chuck and Brian to lead us in the blessing of the Bread and Cup.

Chuck - Lead in offering prayer for Bread remembering to hold bread with two hands until blessed, lead in eating of bread

Brian - Lead in offering prayer for wine/grape juice, remembering to hold glass with two hands until blessed, lead in drinking wine/grape juice

Chuck - Fifth Song – Amazing Grace (My Chains are Gone)
Chris Tomlin

Rich - Conclusion

This morning we have worked through some physical actions that were commanded by Jesus that Jesus used to teach spiritual applications. This is the definition of an ordinance, a command of Jesus of a physical action that teaches a spiritual truth that Jesus expected us to perpetuate.

The overall context of the Three-Fold Communion is the agape, the love feast, the meal. It was during the meal that Jesus commanded His disciples to wash each other's feet. We saw that the washing of feet commanded by Jesus was not simply the keeping of the local custom, as many have argued. The washing of feet symbolizes our daily or present aspect of our salvation, our progressive sanctification. The Love feast memorializes the marriage supper of the lamb and our future completion of our salvation. It was also during the meal that Jesus instituted the ceremony of the bread and cup. The Bread and cup memorialize the past aspect of our salvation when Jesus shed His own blood and died on the cross to provide a legal framework for God the father to forgive our sins, to take away the penalty of our sins, and save us.

It is when we sit to eat, wash each other's feet and partake in the Bread and Cup that we reflect on the entire salvation process, past, present and future. We act out symbols of the spiritual truth of how God saved us, continues to cleanse us and will ultimately glorify us. Jesus knew that His people needed to have illustrations and tools to make the truth come alive. That is what we do in our practice of three-fold communion.

I recognize it is not always comfortable to wash the nasty feet of each other, but Jesus never promised us it would be easy. Very few worth while things are easy. Thank you all for participating in our three-fold communion. I trust that our seating

arrangements, the seder type foods, and the explanation have made our time together more like what the church did together.

I have been speaking recently about returning to being the church. This is what they did in the early church, we believe at every group setting. My quest is to lead this church into becoming the most obedient, and authentic church, called by God to serve Him here in Ft Myers and to assist in church planting in our local and around the world. We become authentic, we return to being the church when we return to what the early church did in following the commands that Jesus gave them. We have been given the Holy Spirit, we have been given spiritual gifts and in combination with our natural gifts, God has brought us together to be church.

Let's Pray

Chuck - Closing song – Listen to Our Hearts Casting Crowns

Chuck - Closing Prayer and dismissal