

**Romans**  
**The Lord's Gospel and Our Mission**  
**Romans 10:14-21**

Listen as I read God's Word to you from Romans 10:14-21.

<sup>14</sup> How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard?<sup>[a]</sup> And how are they to hear without someone preaching? <sup>15</sup> And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" <sup>16</sup> But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" <sup>17</sup> So faith comes from hearing, and hearing through the word of Christ.

<sup>18</sup> But I ask, have they not heard? Indeed they have, for

"Their voice has gone out to all the earth,  
and their words to the ends of the world."

<sup>19</sup> But I ask, did Israel not understand? First Moses says,

"I will make you jealous of those who are not a nation;  
with a foolish nation I will make you angry."

<sup>20</sup> Then Isaiah is so bold as to say,

"I have been found by those who did not seek me;  
I have shown myself to those who did not ask for me."

<sup>21</sup> But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."

Let's pray for one more moment.

Lord, may we have ears to hear what you're saying to us about your gospel, familiar and yet ever needed. And amazingly diverse in its statements and applications, we pray that you would grant us your presence and your voice. We ask it in Jesus name. Amen.

I'm going to focus on the first couple verses of our passage today more than others, and maybe particularly how beautiful the feet of those who preach the good news or proclaim the good news. There are many ways to do that. And when I was in the city of Saint Louis, pastoring a church fairly much like this one, we were not located on a hill, but on a very busy street and in the most secular part of town, near a secular university. And we had unbelievers who had come in numbers every Sunday, and we decided to reach out to them with something we called

agnostics. Lunch rules are very simple. I got that the first five minutes in the last five minutes, and the rest of the time was free game for anybody to say or ask or object in any way they wanted to the Christian faith, as long as it was their objection not, you know, something they got from Christians are all idiots.com. It had to be, you know, your question, your thought. And a lot of people came to faith. Not everybody did, but many did.

One time a man came after much prayer, had several invitations, and as he left he said, this was more serious than I expected. If I come again, I'm going to have to examine my life, and I'm not sure I want to do that. And he never came again. And I'll that's the end of our passage. All day long I've held out my hands to a disobedient and contradictory or contrary people. I mentioned this because our passage rightly comes into our mind as we begin a week of missions for proclamation of the gospel, beautiful feet going everywhere to proclaim what Christ has done here in our neighborhoods, in our city, and throughout the world. But it also brings grief because some people want no part of it. Even Paul, quoting Isaiah, says, many Jews not only didn't believe, but were even angry that the gospel went to Gentiles. Now the context we have to remember is Romans chapter ten. Earlier portions of the passage, and especially a couple of verses, verses nine and ten and 13, which say crucial things like if you confess with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you'll be saved.

And then also everyone who calls on him will never be put to shame. Turn it around. All who call on him will be honored by God as his children, his family, his sons and daughters. Now, this is all very familiar to us, and this is a church that has been founded on the gospel for 65 years. Praise God and been missional for a long time.

And because we also are in the South, we can forget how very many people actually are far away from the gospel and don't have ready access. Millions of people, if not in fact, billions of people today have very little contact or almost no contact with the gospel. That was even more the case in Paul's day when the church was tiny. Started with, you know, 12 apostles, 100 and believers. And then Paul and Barnabas and others gathered small clusters that went to the big cities of the ancient world. But so very many did not hear. And Paul's saying, the work of Christ is in a way vain if no one hears about it. Everyone who calls in the name of the Lord will be saved. But you got to hear about the Lord and what he's done. How will people call to him? That's what our passage says. How then will they call on him in whom they have not believed? How are they to believe in him of whom they have not heard? And how are they to hear without someone preaching? And how will someone preach unless they're sent?

This is to say we don't just volunteer, we're sent by God. Now, Paul's reasoning is impeccable. To call on Christ, you have to hear about Christ and hear about Christ. Truly, you have to hear from a representative who's been sent by him. In other words, when Jesus looked at the crowds early in his ministry and huge crowds were following because, you know, he was the happening thing, the happening guy, miracles, prophecy for the first time in hundreds of years.

And, you know, their belief was shallow at best. But everybody wanted to be near Jesus. He was the teacher. He would spend time with outcasts and kill all kinds of people, even lepers. And so everyone was drawn and he saw a huge crowd. And he said, they're like sheep without a shepherd. And then he said, pray therefore, that the Lord will send.

He did not say any volunteers. He said, pray that the Lord sends his people into the harvest. Now in Missions Week, we're going to pay attention to those who were sent full time to other countries. But of course, our pastors doesn't simply say, let's talk about missionaries. It says, how beautiful are the feet of everyone who proclaims the gospel?

Now there are things we can do to get in the right spot. First of all, if we care about missions and about the gospel, we can pray that God would raise people up. We can pray, in fact, over unborn children or little babies. Pray. Lord, give people, even from the earliest days, capacities to learn, to speak, to be bold, to learn languages.

We can pray for families as families and schools and teachers help people come to an awareness that maybe I'm called upon to serve God, perhaps even a full time on a field of service far from here. But of course, for that to happen first, that young boy or girl has to call upon the name of the Lord. And as people grow into early adulthood and mature years, we hope that they have mentors who bring them along in the faith.

And then and then we give them opportunities to test what seem to be their gifts. And we recognize, we evaluate, we take them further. That's how we get leaders. Now, I may be describing some people here who are sensing a call from God to do his work, to proclaim the gospel throughout the world. But I'm also speaking. I'm speaking to them, but I'm also speaking to everybody because anybody can proclaim the gospel. You can do it different ways.

When I was, oh, 25 years ago, brand new dean at Covenant Seminary, we hired for admissions purposes a very heavy adjunct Professor named is Sam Ling. He was a Chinese American who lived in China about 10 or 15 years and lived in America about 20 years. So he's totally comfortable in both cultures, and I enjoyed him very much. And I talked to him about his work, and he sensed my interest. And he said to me one day, Dan, you know, if you want to help missions in China, you can come with me for a week or ten days sometime if you want to. But he said, if you really want to serve China, what you should do is write books that are universal, not written for Americans, books that have a universal cast to them and write them in language that's easily translated, that's how you can do missions.

I never went to China, but I did try to write books that were not too American because of his charge. Now, I say this because we all have our roles, even if we don't go into a mission field at any point. But of course, to do this, you have to have this process that Jesus described or lived and that Paul describes to us. You have to believe, you have to call. You have to call truly, if to trust in Christ. We all know I reused it a couple of weeks ago. The image of a chair. Now you look at a chair. You know what a chair is. The chair is meant to hold people who are tired or need to sit down before they stand up. For some reason we look at this, we say, this is a chair. This will

support my weight. But it's not enough to say this is a chair. It's not enough to know about Jesus. You have to actually believe that what you heard is true, and you have to trust it enough to sit in the chair to rest or recline upon Christ.

That's what it means to call on him. You call him as He is. He is the judge. He's the wise teacher. He's the king. He's a prophet. It teaches the truth with boldness. He's the priest who offers the final sacrifice for sin. That's who he is. And we believe that as you believe that, then you confess it.

You confess it to your mind. You confess it with your mouth. You ask Christ to forgive your sins. You say, I want to follow you. I believe your Savior. I believe your Lord. That's what it means to hear and respond to the gospel. But of course, how are they going to hear unless someone proclaimed him specifically? Verse 14, the second half gets translated properly two different ways.

It goes like this sometimes. How are they to believe in him of whom they have never heard? It also be translated how can they hear? How can they believe unless they hear him? Do you hear about him? This is the question translations raise. Do you hear about him or do you hear him? Now? The reason why it's a debate is because the Greek is ambiguous and they both make sense.

Because the truth is, you do need you need to hear about him. People need to hear about Jesus, what he did, why he did it. The effect is death and resurrection. You need to hear about him, but you also need to hear him. So it's one thing to hear a talk, conversation, a sermon, whatever it might be, a podcast about Jesus.

It's another thing to sense that is you hear that you're actually hearing Jesus speaking to you. Now, that's not a novel idea. For centuries, people have been saying that there's a need to hear about Jesus and a need to hear Jesus. In true Christian proclamation, one of our great theologians of the last century, John Murray, said, in true Christian preaching, Christ himself speaks.

The spirit authorizes and commissions people, and God. As the Bible says in one place, God make. God makes his appeal through us. We speak, but God is appealing through our imperfect words, we proclaim this now. The word that's used for preaching the gospel here is not the ordinary word. If you've been in Bible studies, you know it's the ordinary word for preaching.

The gospel is one of my, which means to preach the good news. That's not the word used here. The word used here is Caruso, which means to make a proclamation, a very familiar idea in the Roman Empire. Of course, you know, there were no electronic means of communication. And so if there was big news, if the general won a great battle or the emperor had a son that reached, let's say, the age of 18, they would send heralds walking and running throughout the Empire, slowly disseminating the news, and they were called announcers or heralds of good news. That's the word that Paul's using. It's one that people would have immediately understood.

Important news proclaim publicly, so all will hear it. And of course, we hopefully believe it. That's what this church has been doing for 65 years through Pastors Barker and Reeder and all the other pastors. And we hope, pray, our next pastor. And we send people out, as the church did in the very beginning.

In the book of Acts, chapter 13, Antioch, the leaders of the church prayed and prayed and prayed. And then they laid aside two men, put hands on them and sent them out. Paul and Barnabas and others. And that's part of what we should do to this day. I'm going to suggest there's going to be something on the screen here.

Five things we want to do to discover heralds of the gospel that could be heralds that we support full time. It could be people that we nourish and empower even as they go about their business here. But this is what we look for. We look number one to pray. We pray. That the Lord will raise up present and future leaders.

And then, having prayed, we watch. We keep our eyes open. It's kind of like praying you'll have a chance to share the gospel. But first you pray for people you and then you see the opportunity. So we pray for leaders. Then we look for leaders. But we don't just look for people who are talented. We look for people who have character or because skill. Without character often leads to destruction. So we assess their character, nurture their character, and then we test them and give people opportunities. If you think you're called some way to some kind of missional work, then you try things out and you see how it goes. See what happens when you teach or when you share. And then we observe the fruit and see what our gifts might in fact be. It can be full time. Probably not. Probably you'll serve God where you are and wherever you are. How beautiful the feet of those who proclaim the good News heralds of the gospel. And I find it interesting that Paul says how beautiful the feet. I don't know how many of you would raise your hand if I said, raise your hand if you think you have beautiful feet and want to take their shoes off and bring their feet up here and let us look at them, maybe a few people, probably not very many as we get older, are our feet have little blood vessels that burst. You know, you turn too fast and then there's a discoloration and your feet for the rest of your life because of one thing that happened. And when you get really old, you know, there's weird skin color changes occur. Very few feet are beautiful, even if you're 25. Too many veins, too many bones doesn't look all that great. And in Bible times I would say even more because people walked on just strips of leather tied to their shoes. Their feet were dirty and they had calluses. They just weren't pretty. But God says, how beautiful are the feet of those who travel to present the gospel? Because they're speaking God's Word wherever the word is needed. Let's just say the word. The word beautiful actually often means timely. It reminds me that that it's not just good to proclaim the word. It's good to proclaim the word beautifully in a timely manner. The right moment when people are ready to listen. You have to try to sense that this reference to Beautiful Feet.

It reminds me of a story I've just read 30 years ago that sticks in my mind. It's from 40 years or 50 years before that, about a missionary doctor who was living in West Africa. And missionary

doctors treat people come as come their way and a man with elephantiasis came elephantiasis as a painful condition that leads to swelling and bruising and bleeding in the feet. And this man came to the missionary doctor, and the doctor tended to his illness, but also shared the gospel. And the man came to have a radiant faith in Christ. He loved to talk about Jesus and what he'd done for him. And so he went all throughout his village on his feet, talking to people one by one about Jesus and who he is and what he's done. And then when he covered his entire village, he started to go to nearby villages 2 or 3 miles away, a part of the world with lots of nearby villages connected by little dirt roads. And he covered all those villages, going probably farther than he should have, because elephantiasis makes it hard to walk far. And then he went to the next village, which was ten miles away. The doctor said, don't go there, it's too far for you. But he went. He arrived at noon, and he preached the gospel and shared the gospel all day long. And then he headed home, and he headed home at sunset, ten miles his swollen feet. He made it to the doctor's house and collapsed at his door. The doctor heard him around midnight and went out and tended to his feet, which were bruised and bleeding and swollen, and kept thinking of himself as he tended the man. How beautiful are the feet? These were feet. It would be objectively as ugly as could be. But to God, these are beautiful feet because they have shared the gospel through the mouth of the man who had such passion.

Now, of course, we don't need passports. We don't need to be missionary doctors to present the gospel people around us. We do need to be ready to speak. And I say pray. So you're ready to see the opportunities.

One of the richest experiences of my life was like this pastor again with the agnostics' gospel lunch period of time. And there was a man in my church named Justin. Not his actual name, but we'll call him Justin, who reconnected with one of his high school friends who had left town and moved back, went through a horrible divorce troubles in his career, came back, bruised and a very unhappy man. And, Justin's a believer. And Bill, the man to come back to town was not. In fact, Bill was one of those people who doesn't believe in God exists and is very angry at him for that. You don't exist, but you should. And if you do exist, you should do more. You should not have allowed these terrible things to happen to me. I hate you even though you don't exist. That was his attitude. And Justin said to Bill, so you're an atheist? I'm an atheist. Well, you know what's interesting, Bill? He was a very athletic guy. I know you play basketball and tennis. You run and cycle and so forth. My pastor likes to play tennis and he likes to talk to atheists. So once you go, talk to him. Well, he didn't go to church much, but one day he went to church just so he could be the last one in the building. And, you know, the building not quite as big as this, but a big building is completely empty. Everyone's gone and I'm seeing one person at the back door and I know he's waiting for me. I don't know what's coming. And Bill walked up to me and said, so I hear you like to play tennis and you like to talk to atheists? I said, right on both counts. He said, when do you want to play? Okay, we're going to play Thursday. We played for an hour. He crushed me. And then we talked about his questions.

He dumped a bag full of questions on the table, just one after another. Cascade of objections to Christianity. The last two full hours, I could barely start answering one. When he unloaded another, I thought, I've just wasted three hours. But I said to him, Bill, come to our agnostics lunch. He came for two years. Two years, objecting, objecting, objecting. And then it changed. And when a new unbeliever agnostic would say Christianity makes no sense because Bill, who was very intelligent, would say, no, no, no, you got it all wrong. It works like this. This is what it means to be a Christian. You've misunderstood the faith. And we looked at each other and said God changed him. Bill is one of us. Sometimes it takes a long time. Sometimes it just takes someone saying, go talk to that guy. That's all Justin did.

Now, I need to tell you that while on the one hand, it's kind of easy to proclaim Christ in the Bible Belt, there's also a sense in which everyone but you think everybody's heard it. And so there's a little resistance to speaking the gospel because, yeah, I've heard that you can still proclaim the gospel here. And even the places in America that seem least open to the gospel. Do you know that in Manhattan, the number of Christians going to church has increased by 1,000% in the last 30 years? 1,000%. And in Silicon Valley, San Francisco, one of the most godless cities in America. It's not pejorative. It's just a record of the fact there is right now enough of a movement toward Christianity that secular sources like New York Times and Atlantic Monthly are reporting on what's happening on the interest in Christ in Silicon Valley, in part because one man, very prominent, brilliant, very successful entrepreneur gathered 250 or 225 of his friends about two years ago and said, y'all need to know I'm a Christian. You can say he came out as a Christian because it wasn't very popular to do that. And since then, there's been a surge. If this man is interested in Christ, if this man believes in Christ, I should look into this. Now. Paul says it's not enough to listen. You have to hear. You have to obey the gospel. That's the word he uses. Obey the gospel. What does it mean to obey the gospel? It means you have to obey, first of all, God's description of the human condition, which includes your condition. And Romans earlier in chapter one says things that are not very flattering about us. For example, it says that we're unjust if we don't treat people the way we should.

You have to agree with that. I'm often unjust. It says that unbelievers sometimes show malice. Malice is doing evil because you just feel like doing evil. That's a strong word. But the truth is. There's malice in the human heart. There's depravity, which is perversion, rebellion against God's order. There's rebellion itself saying, I want nothing. So I want nothing to do with you. If you exist, I want nothing to do with you. I don't think you exist. If you do, you're weak, you're feckless, you're unimportant. But if you do exist, I'm angry at you. I want nothing to do with you. That's rebellion. Those are the words the Bible uses to describe the human condition. Occasionally not as frequent, but occasionally the Bible says sin is a stain upon us. Now we're going to celebrate the Lord's Supper. And you know, we have juice that could stain a white shirt. And if you get the wrong kinds of juice or blood or something else in the garment, it's ruined permanently. It is stained. And the Bible says, sin stains us. Let me explain what that means.

It means that we would like to think that we can commit a sin and then say, I'm sorry, or undo it a little bit and it goes away. That's a very human perspective. That's not what the Bible says. Bible says sin stains us. That's in Jeremiah and it's in the book of James. It stains its meaning that when you commit a sin, it leaves a mark.

For example, if you're cruel to somebody because they have freckles and make fun of them, or because they have a funny name, or because they're their feet or a little bit together, you know what? Christ. Walk right a little bit pigeon toed. They used to say, or we just are a social misfit. It's easy to make fun of you or say harsh or cutting things, or a coach or a teacher likes to run people down.

You can say to yourself, I'm sorry, and it's covered, or say a nice word about that person a day later. It's not true. If you're cruel, it leaves a stain. You can't just undo it by saying one nice word. Sin stains us. And the only way to get the stain out is for the washed white in the blood of the lamb.

As the Bible says in one place, pointing, of course, to Jesus. Isaiah says that many people don't believe. Isaiah 53 says, who has believed our report? Paul's quoting Isaiah in this passage, who's believed our message? And the answer is many people do not. The voice goes out to all the world and many people don't hear it. Now, one of the objections people raised to Christianity is this how can God hold people accountable for not believing when they haven't heard?

There is an answer to this. The answer is there's corporate responsibility. You know, in Acts 2, there are people from every nation under the world that heard the gospel, and they went home and they preach the gospel. And if leaders suppressed the gospel or crushed those who came to bring the gospel, there nations don't get to hear it. They're held accountable for what they've done. But the gospel is going out. Many, many people, not everybody heard. But there was a chance for the gospel to go to all the world represented a proclamation. Peter says the gospel is gone in one place. He says to Pontius Galatia, Cappadocia, Asia, Bithynia. It's a lot of places, a lot of people. Paul says in our passage that I God says, I was I was found by those who didn't seek me. People weren't even looking found me. Meanwhile, many of the Jews. This is not anti-Semitism, it's just a fact. Many of the Jews believe. But those who didn't believe or sometimes angry with God. Now, when you're angry with God, they were angry with God for bringing the Gentiles to himself. When you're angry about something, it means you've understood it right?

Do you ever read a book and get so angry at it you threw it across the room? That proves that you understood the book? Probably. I can't stand with this guy saying there were people among the Jews who were angry at God.

It's simply a fact. Paul says, call on the Lord if you hear it. Let your anger go somewhere. In fact, if you objective Christianity right now, let me tell you that the concerns you have as a secular person are actually answered well in the gospel. If you think Christians don't care about the environment, I tell you we do.



We call it creation care, and we have a better and deeper and more abiding motivation. Take care of this world because we believe God made it, and therefore everything in it has a purpose and is beautiful as God originally made it. And if you think everything arose by accident, I'm not. I'm sorry, but I'm not sure why you think it's so important to save accidents.

Justice. If people to Christianity, they say, you know, we got to have world justice. And Christianity hasn't always helped us find justice. I tell you this. I tell you this. The biggest complaint among people who dispute justice being lived out well in the world is that people bend the rules to their own purposes, and they use the law to accomplish what they want to accomplish in place, after place after place.

I say good point. We need a justice that transcends all cultures, the sense outside the cultures and judges or appraisers and redirects all cultures. Christianity answers your deepest concern and people say, well, you know, Christians don't pay attention to life in this world. They're so heavenly minded. They're no earthly good. People used to say, we need to have a wellness culture.

I believe in wellness. We all do. But wellness culture, if you think about it, is often busy denying death. And no matter how well you are, how long you live, you're going to die one day. And Christianity has a better solution to the problem of death than the wellness culture does. Our deepest questions are found in the Bible and of course, the problem of sin, the problem of guilt, the problem of anxiety in a culture.

Why are we anxious? Because we live in a culture of achievement and we don't achieve enough. We don't measure to standards. And Christianity has an answer for that. To a system. That's right. You don't meet the standards. Correct? But you are still forgiven. You're still loved. You still stand before God. You're still members of his family. All of our deepest concerns are answered by the Christian faith.

Now, that doesn't tell us exactly what we're supposed to do as we try to live it. And I want to tell you a story about one more person who illustrates the diversity of ways in which you serve God with the gospel in this life. His name is William Carey. He lived, if memory serves, from 1764 to 1831. Let me just see if I'm right or wrong. 1761 to 1834 are years. And he wanted to serve the Lord. He became a Christian with passion at an early age, and he decided he wanted to become a minister in the Church of England. He went to seminary and then it came time to be tested for ministry. The problem was that he was so inarticulate, late, so stumbling and bumbling in his speech that they said, I'm sorry we can't ordain you because you can't, preacher, teach, he said, good point. And he went back and worked on it for a year or two, and he came back and was appraised again. And they said, you still can't, preacher teach. You can't be a minister of the gospel. He had a strange lack of ability in the English language. He was a shoemaker, so he didn't have a lot of practice, but he was strangely inept in the English language. It was really strange is that by this time he had already taught himself Greek, Hebrew, Dutch and French, the age of 24-25. So he had some abilities. He was convinced that he should proclaim the gospel,

and he went to India, to a part of India that had some Christians, but not very many, at the age of 20 something.

And when he got there, he still wasn't a good preacher. But his gift for languages allowed him to translate the whole Bible in a relatively short span of time into six languages unconnected with each other Bengali, Araya, Marathi, Hindi, Acehnese and Sanskrit, which is supposed to be one of the toughest languages in the world. And when he got done doing that, he translated the New Testament into 29 more languages. He never became a preacher. He was a translator, and he would locate people who could preach, people in India who could preach and teach and start churches and bring people along and came to advocate what we still say to this day, churches should be self-supporting all over the world, self-governing, self propagating.

Now I see all this because we're a church and we're at the beginning of a time of missions. And the call, if I may repeat, first of all, is to believe we're going to celebrate the Lord's Supper today. The first step is to believe that Jesus came prophet, king, priest. The sacrifice for our sins set us right with God and to begin to set this world right, which he will finally do one day in perfection. And we celebrate that. And if you're an unbeliever, I ask you simply today, first of all, don't partake in the Lord's Supper as if you believe. When you don't, it's bad for you. It's not honest. Search him out. Study the gospel. Believe, I hope. Talk to your Christian friends who can work through with you the idea that Christianity actually does answer your concerns, your concerns for the environment which we call creation care. Your concern for justice because God gives his justice to us and does justice in the world and is just even as he justifies sinners. All of your concerns are can be answered. Believe the gospel. Trust the Lord as the one prophet, priest, king, teacher, wise man, friend, big brother, the one who calls us to himself and sends us out into this big beautiful world.

Let's pray together. Heavenly father, I ask that you would.

Keep us a missional church, a gospel centered church that from this church would go into our region, into our city, into the world. Men and women in all sorts of roles translators, teachers, leaders, and front behind the scenes. Lord, that you would send proclaimers of the gospel, the Lord. Even now we pray that we who have called upon you wherever we are, whatever our life situation, whatever our whatever, a call from you that we would first of all, trust in you, that our faith will be strong. It would be convinced, deep in our hearts that we have something indeed to share with the people around us. We do so with joy and with conviction. And your spirit would take our feeble words and do great things by them. So we pray in Jesus name. Amen.

And we're going to sing in just a moment. But let me do what we call fencing the table for a moment, but also invitation to the table. Please understand. I'll say it again. If you're an unbeliever here today, or a seeker, a skeptic, or a doubt, or somebody like my friend Bill. Keep searching for Christ. Take the elements when you believe. When you profess the faith. I will say that for everyone to take these elements is a statement of faith. It's a proclamation of faith. If you're part of that, you're part of the Church of Christ. Because you believed in Christ and

trusted in him. It is not for the strongest and best believers. It's not for people who have made it or think they're holy or good enough for God, or fulfilled all their missions. For those who want to commune with Christ, who want his strength, who want his encouragement, who want to pray to him, even as we receive these elements, as we hear music in the later part and want to meditate on who he is, what he's done and what it means, what his call might be in this life. Even if we know we've been running from parts of his call. Because this juice represents and presents to us the blood of Christ, which is shed for us. And the bread represents the bread of life. That is to say, Jesus, who sustains us after giving himself for us. So partake in these elements as you have faith and let them pass.

If you need to meditate on who Jesus is and what he has done. And let me pray one more moment and then we'll sing.

Heavenly Father, may we meditate well, not gloomily worrying about our sins, but thankful even as we sit. Thankful for all that you've done, all that you are for speaking to us in and through your work, your death, your resurrection.

And we pray in Jesus name. Amen.