

We are in 1 Corinthians chapter 15 right near the end of the book, getting ready to finish it up any week now. And two Sundays ago we took 1 Corinthians chapter 15 verses 1 through 11 which was all about the saving gospel of Jesus. Now personally that was a very rewarding study for me to get to deliver to you because Because I know we are talking about the gospel just about every week in here, no matter what we're studying. It's all tied into the gospel, the salvation of Christ through His death, burial and resurrection.

But to get one entire week to be able to dedicate just to that, the gospel, that's a pastor's dream right there. I enjoyed that tremendously and it did not take long for the Apostle Paul in his chapter to get to the heart of the Gospel. Right at verse 4 he begins to tell us that his main interest in sharing the Gospel with the church at Corinth was to emphasize the importance of the resurrection of Jesus in a glorified body as it relates to the Gospel. And then he devotes the rest of the chapter basically to that, you know, that aspect of the gospel, the resurrection of Jesus Christ.

And he's showing us just how indispensable the resurrection of Jesus is to the gospel. And just to be unmistakably clear here, that is what Paul is dealing with here in In chapter 15, the resurrection of Jesus, but it is the bodily glorified resurrection of Jesus. So I want to make sure you all understand that. Every time that Paul talks here about Christ being raised, or if he's referencing saints, Christians, believers being raised, in this chapter, that's what he's talking about.

He's talking about bodily glorified resurrection. is not when a person dies and their spirit separates from their body and survives the death of the body. We're not talking about the spirit living on past the death of the body. That's going to happen to every one of us, whether you're a sinner or a saint, because we are spirits in bodies.

And your spirit, God gave that to you at conception. is eternal? It is immortal? The only question is where is it going to spend eternity?

So yes, we are all definitely barring the survival to the rapture, going to have our spirits apart from our bodies one day. That's just a part of mortal life. Bodily glorified resurrection is also not when a person is raised from the dead back into a mortal body only to one day die again. I can give you a ton of examples of when that happens scripturally.

You know, this happened to Zareph's son in 1 Kings chapter 17. This happened to the Shunamite woman's son in 2 Kings chapter 4. This happened to the man, I love this story, that was thrown in the tomb of Elisha and when When that dead man's body touched the dead bones of the prophet Elisha, his body came back to life. He rose from the dead in that sense.

He came back to life in a mortal body. Then in the New Testament, you have the widow of Nain's son that was raised back to life, Jairus' daughter, Lazarus, remember him, four days, being dead, raised back to life by Jesus. You have Tabitha, Eutyclus. I love that story too.

Paul was preaching so long, Eutyclus fell out the window and died. And Paul said, uh-uh, you're not getting out of this sermon. I didn't get to my conclusion and it's good. So he was raised back to life by the Lord.

But none of those examples and then of course outside of Scripture from that time all the way forward, there have been many cases or reported cases of people dying, and then coming back to life in a mortal body. But none of that is the resurrection that Paul's talking about. None of that is bodily glorified resurrection. So here's what bodily glorified resurrection looks like.

It looks like this. Number one, you had to be dead. So the next step is you are raised back to life. And that is a different kind of life.

It is a new, eternal, immortal, imperishable, glorified body that you're in. And then the last thing of that is that you will never again experience death. You won't have to die. All those folks that were raised back to life in the Old Testament and New Testament, all that meant was they had to die twice.

To that I say, no thank you. I'm not looking forward to the first one. I don't want two of them. They were raised back to mortal bodies that would die again.

So that is the definition that Paul is defending in this chapter. So again, whether he's talking about Christ being raised or the saints of God being raised, his full definition is this, bodily glorified resurrection. And You know, I get that definition, if you're wondering, right from this chapter, just listening to Paul's defense for the kind of raising again or the kind of resurrection that he's talking about. Listen to his defense.

Listen to his arguments. It'll be very clear to you that is exactly what he's talking about. And two weeks ago, I gave you the reason why Paul is all in on this defending bodily glorified resurrection. It is because Corinth was being infected and influenced away from believing in the possibility that saints, believers, Christians would one day have for themselves this experience of bodily glorified resurrection.

They believed in the spirits separating from the body and surviving the death of the body. Of course they believed that most religious pagans believe that, you know? There's some version of that in just about any religious belief system because otherwise, what kind of religion would that be if there's no afterlife? No, thank you, just join a club or something.

A religion without an afterlife is pointless, it's futile. So yes, they believe that. They believe that the spirit would survive the body. They were just being talked out of believing that believers would one day experience this full, wonderful metamorphosis of their bodies into a resurrected, glorified body.

So here's Paul's first argument against any kind of incomplete or inadequate understanding of what resurrection really is, Biblically. He says in verse 12, now if Christ is proclaimed, so through preaching and teaching obviously, if Christ is proclaimed as raised from the dead, how on God's green earth can some of you say that there is no resurrection of the dead? You're not. This is the terrific first point of attack from the apostle Paul just to snap them back to biblical reality.

He begins with Christ and his experience post-crucifixion, and we've already got some foundation for this. The Corinthian church's faith was built upon the Gospel of Jesus, verses 1 through 11, and the Gospel wasn't the spirit of Jesus separating from his body, haunting the disciples for 40 days to freak them out, and then eventually his spirit going on to be with the Father while his body remained down here on earth. That's not what the gospel was. That's not a gospel.

The gospel is this. I witnessed accounts. We got this, verses 1 through 11. I witnessed accounts to the bodily glorified resurrection of Jesus.

This new body of Jesus out from the tomb was just different. Different than anything that any of those disciples had ever known about. Was it a substantive body? Yes, it was a substantive body.

He proved that. It was a substantive body, but was it a body that was fit for heaven as a glorified body must be. Yes it was. It had those same markers of being a spiritual glorified body that would eventually one day after 40 days ascend into heaven and then be fit for survival in heaven.

That's part of a glorified body. You need a glorified body to survive in heaven. If the Lord beamed you up right now in your fleshly body, right as you're hitting the Van Allen Belt, the radiation would just nuke you to bits and pieces. You'd be spaced out, right?

And you wouldn't even be alive at that point because somewhere up past 10,000 feet, you'd cease to be able to breathe and you would die. You'd pass out first, die, and then the Van Allen Belt would take care of the rest of you. So I mean, we're looking at some interesting markers of what that body of Christ looked like. There's no way that Jesus had his spirits separated from his body, you know, and like found a way to get some volunteers to get that body out of there, hide it somewhere behind a rock So that he could say he rose bodily and then full all of the disciples for 40 days There's no way that's possible and in fact Jesus went to to great lengths To prove that he wasn't just a spirit walking around the earth after his death But rather that he had a substantive frame about him So he did that by eating and drinking fish and bread right in front of them If he was a ghost when he did that, as soon as that went into his mouth, it hit the floor.

No substance. And he wouldn't even be able to eat, have to tell him, you know, just put it in my mouth. Because if I touch it, it's going to prove I'm not a substantive body. Well, the gig would be up, eventually.

And he went to great lengths to do that. He also told the disciples, handle me. This is John chapter 20 verses 24 through 29 and then Luke chapter 24 verses 36 through 43. It wasn't just Thomas that he said, you know, this thing too, hey, handle my body, I want you to touch me, I want you to feel my body to see that it's a substantive body.

It was Thomas but all of the disciples did that. He wanted to prove to them this was a different kind of body that they had never heard anything about before a completely new experience. So Paul is really on to something here in verse 12. Here's verse 12 in my own words, my own paraphrase.

If Christ's victory over sin and death was bodily, but not just spiritually, then the resurrection he purchased for us must also follow suit because his experience was to display the same experience that he was purchasing for us. You understand why that's important? Like if he paid the price, pulled it off, and then his experience was a full bodily glorified resurrection. But by the time that translates to us, we only get the spirit parting from the body, the leaving the body behind on earth, and then the spirit going to heaven and being with the Lord.

Do you see how we don't get the full experience that he paid for and then modeled for us? So it has to be the full bodily glorification for the believer as well because that's how Jesus did it, that's how it worked for him, and that's what he was purchasing for us his entire life from from birth to ministry to death to resurrection to ascension all of that was proxy for us so that through his sacrifice he could give it all to us he could just dump that all into our account and we could spiritually and physically get the full thing right so we did not live a a righteous life. We do not, but he did. And he'll credit that to our account by faith in Jesus.

We did not suffer for our sins. We will not suffer for our sins, but he did that for us. And so that also is given to us through our faith in Jesus. Why would we stop there with the perfect life, the forgiveness of sins?

Why would we stop there and say, oh yeah, but our resurrection is different. No, it's not different. It's the same. Now, granted, Christ came all at once.

You know, he died. He was buried for three days. He rose again into a glorified, resurrected body, and that's not exactly how it's going to go for us. The moment that we die, according to the Apostle Paul in 2 Corinthians chapter 5 verse 8, our spirit will be present with the Lord.

So the body stays down here for a while, assuming we don't survive until the rapture. When we die, our spirits will be instantly present with the Lord, and the body gets temporarily abandoned. And then Paul

tells us how this all worked. In 1 Thessalonians chapter 4 verse 16, the famous rapture passage, if you're a preacher, a rapture guy or gal, that those who are dead in Christ will rise first from their graves and then those who are alive and remain will join with them.

See, they get a one-one-hundredth of a second head start on us because they have six feet further to travel than we do. But as they come up from the grave, then we join with them. So what does that mean? They have died, it stains in faith, their spirits were with the Lord, their bodies down here may not even be much left of them by the time that this all takes place in the end.

And if the dead rise first, speaking about bodies in graves, as was also demoed for us after the resurrection of Christ, right, dead saints were walking around Jerusalem like, hey, what's up? Catch me up on the news. It's been a while. Well, obviously what's got to happen is that those spirits have to be sent down, united with whatever remains of their bodies, and then those bodies are metamorphosized, and they are changed by God's power into resurrected, glorified bodies.

Now that's not going to be told to you exactly like that in the scriptures, you're not going to find a verse that lays that out, but that has to be the way that it's going to happen. There's no other possibility there. So the deceased state separated from their body, it's temporary. They will be reunited with their body.

They'll rise first. Those of us, every single one of us here at Anchor Fellowship who survived until their rapture, Lord willing, we will then join them on the route up. And those who survived until the rapture, now our experience is quite a bit different, isn't it? Because what's most missing from that equation?

Death. Yeah. So it's not a resurrection, a full resurrection in that sense. It's just an instant metamorphosis.

And Paul even said that, you know, this is a mystery. We're not all going to die. Some of us are going to be changed, metamorphosized. That's the Greek Latin word there that makes its way to the English word metamorphosized.

Some of us are just going to be metamorphosized into our new glorified bodies. Verse 13, but if there is no resurrection of the dead, if there's no such thing at all and the saints don't rise again, then not even Christ has been raised. So with both verse 12 and verse 13 Paul's teaching us that bodily glorified resurrection of Christ and bodily glorified resurrection of saints, those two things are inseparable. They have to go together.

You can't have two different versions of that according to Paul's theology and his logic that he's going to be unfolding for us here in the passage. Christ either raised spiritually to raise us up spiritually, or He raised bodily, immortally, to raise us up bodily and immortally. That would be the point of verses 12 and 13. So if you don't believe in the resurrection of the saints, Paul is saying then you don't really believe in the bodily resurrection of Jesus either.

You can't pick and choose here because Christ's experience will be our experience. Now we don't know for sure if the Corinthians went that far in their bankrupt theory of what resurrection was all about. I honestly doubt that the majority of them would actually deny the bodily resurrection of Jesus. But Paul's saying you can't deny the bodily resurrection of this saint and still claim to believe the bodily resurrection of the Savior.

Verse 14, and if Christ has not been raised to, you know, again, an eternal, immortal, imperishable body, if Christ has not been raised in that way, then our preaching is in vain. I'm out of a job. And your faith is in vain. You're not going to be coming here anyway because it's all just a big farce.

So here's verse 14, the crux of the matter for us, that if Jesus did not raise bodily, then death defeated him. If you believe that Jesus did not raise bodily, then you have to consent to the statement that Jesus was not able to conquer death. Can you imagine believing that about Jesus? So I guess David dropped the ball there in Psalm chapter 16 verse 10 when the words of Christ came through the prophecy of David saying to the Father, Jesus making the statement, You're not going to leave my soul in Hades' shield.

You're not going to allow my body to see corruption in the grave. What happened to that prophecy? If Jesus, his body, did not get resurrected with his spirit. That's a big, biblical, doctrinal flaw, misconception, and misinterpretation of the Old Testament scriptures.

If Jesus didn't raise bodily, that would mean that He didn't do anything that we're not going to do, that He died in the same exact way that we're going to die. Body separated from spirit. I don't know about you, but that does not sound like victory to me. That sounds like the six feet defeat, right?

Six feet under. Body didn't make it. I mean, that's what we're already slated for right now, whether we're saved or not. We're going to separate spirit from body at some point.

So how is Jesus our Savior then if He can't overcome death for us? What did He save us from then? Certainly not death, if that's the case. And so you can see the implications that would have on our preaching and the spiritual system that we placed our faith in as Christians.

You know, how can we go around preaching and teaching about a Christ who lost to the graves in the same way that we're going to lose to the graves? And how can we put our faith in a Savior who took our deserved death for our sins but then couldn't beat it? get stuck right there at death. And that's Paul's assertion, not mine.

But Paul is right here. The bodily resurrection of Jesus Christ is crucial, absolutely vital to the Gospel. Without it, you don't really have a Gospel. Verse 15.

We are even found to be misrepresenting God because we testified about God that he raised Christ whom he did not raise if it is true that the dead are not raised. Verse 16, for if the dead are not raised, not even Christ has been raised. Ah, Paul, I love this guy. I love the way this guy thought.

I love how his mind worked, his gears rolling, and Paul just covering all of the bases with his logic, you know, Paul here in verses 15 and 16, he's like, you know, now that I think about it, we're in big trouble here because we apostles, we early church elders, leaders, missionary workers, evangelists, we've been running around everywhere teaching and preaching that Christ rose bodily, but if you extremely smart Corinthians are correct and Christ really did not rise bodily, then we're guilty as preachers, teachers, as sharers of the gospel of false advertising. We've been going around in public smelling snake oil that doesn't That's a problem. Verse 17, and if Christ has not been raised, your faith is futile. He already said that, but he adds to it, your faith is futile and you are still in your sins.

How do you like those apples? Believe in the bodily resurrection of Jesus, okay, except the fact that you are still in your sins. Do you see how the faulty logic spirals downwards here, how it just goes from not Not good to bad to very bad to worse and to worse and to worse. If there's no resurrection of believers, then there's no resurrection of Christ.

If there's no resurrection of Christ, our sins have not been forgiven. We're still sinners destined for the lake of fire and that's why there's no point to preaching and there's no point to believing in this spiritual system. It does nobody any good. You thought, you know, as a Christian, you were counting on it all these years, your ancestors have counted on it that when you believed in Christ by faith, your sins were separated from you as far as the east is from the west.

But in fact, if Christ is not raised, those sins are still right in your chest. They're still right in your person. You're still bearing those sins and the day is going to come when the wrath of God is going to call for you to come into account and you're going to have to face Him bearing all of those sins. And you won't escape that judgment.

As Jesus told us in Matthew chapter 5 verse 26, verily I say unto thee thou shalt by no means come out thence till thou hast paid the utmost pardoning. You'll pay for every sin if Jesus didn't pay for your sins. And that just doesn't affect your positional and eventual eternal salvation. That affects your practical salvation.

We call that sanctification as the biblical theological term for it, right? So if you're not really, truly, positionally and eternally saved because of the valid bodily resurrection of Jesus, then that means your sanctification hasn't been working either. You've been fooling yourself. You've been pretending like you've been winning the battle between flesh and spirit.

You've been pretending like there's been positive changes in your life. You've been pretending like you've been conformed into the image of Christ from glory to glory, but if there's no resurrection of Jesus bodily, then all of that is fake. You've been fooling yourself and the day is going to come when your sin is going to come calling and remind you that it's still your master. Those are the implications of failing to believe properly about the bodily resurrection of Jesus, the glorified body.

And that's good. I mean, man, you know, nail in the coffin on false resurrection doctrine, but is Paul done? We've been studying Paul for a long time. You know he's not done.

You know he's got more loaded in that rifle. So verse 18, then I think he's going for the heart here for those of us who have lost loved ones, and we have faith that they're in heaven. He says, then those who have fallen asleep, those that have died in faith in Jesus in Christ have perished. Now as you know, falling asleep or being asleep in Christ in the New Testament is the New Testament word for the death of a saint.

If you die with faith in Jesus, the New Testament writers who won't even refer to it as death. call it sleeping. And we'll do a similar thing, you know, like when we're talking about this topic or when we are delivering a funeral message or eulogy or comment. We'll say things like temporary parting.

It's the same thing as falling asleep. It's the same thing as being asleep in Christ. And if none of this is true, if the resurrection didn't happen for Christ bodily than I've man I've got some amending to do in the herald standard still up or did it go out because I need to get some some announcements in the herald standard about my false advertising in the past that as I served as an efficient for many funerals and just about all of those funerals I've read from 1 Corinthians chapter 15 I call usually I call this the funeral passage the funeral chapter you got to read it at a funeral because it promises the bodily resurrection of the death of folks whose loved ones. And I'm going to have to go and I'm going to have to amend all those statements.

If the bodily resurrection of Jesus didn't happen and our funerals are going to have to change, we're just going to get together for funerals and the efficient is going to get up there and say, well, that's your loved one. They're dead. That's the end of it, say, thank the Lord. That's not the truth.

Verse 19, if in Christ we have hope in this life only, we are of all people most to be pitied. Alright, let me give you verse 19 in my own paraphrase. Here's what verse 19 is said another way. If Christ only benefits Christians, while we are alive in the mortal body, then we are the most pitiful people on the planet.

We're insulting our own lifestyle, our own religious or spiritual lifestyle by not believing the resurrection of Jesus properly. You know, all the stuff that you have gone through in your life, all the difficulties that you have faced, the persecutions that you have faced, that were tied to your faith in Jesus, everything that you've went through, you've gone through that for nothing if Jesus did not rise bodily. We're insulting our own faith because the world does not have a problem with you believing in some religious guru that died and their spirit parted from their bodies. They're even willing to consent with you on the fact that if you believe your religious guru died, their body stayed down here, but their spirit went to some kind of fuzzy, warm, blissful place, they'll give you that.

They won't persecute you for your religion. No problem. That's not the rub for the world. The rub for the world against us Christians is that we believe in a bodily glorified resurrected Savior.

That's the rub. That's where the persecution comes from. That's where the insults come from, from the world. That's why the world, by default, hates the Christian.

It's not because we believe we had a good guru in Jesus and his spirit left his body, but it's because we believe that he rose again in his body. You can pick any guru that you want, and the world is going to be just fine with you following that guru, believing that guru, once they die, no problem. You know, Buddha, Gandhi, Muhammad, Dr. Seuss, you know, hey, whatever gets you through, That'd be the world, you know, whatever gets you through, and that's good. But no, the world has a problem with your faith because your faith is anchored to the bodily resurrection of Jesus.

And as Paul points out in verse 32, if the bodily resurrection of Jesus didn't happen, you have wasted your life. And think about what that means for me, because this is my life. Because, you know, some of you, you have a job. This is my job too, so, man, would we have just wasted everything trying to be a good moral person.

Man, would we have just wasted our entire life trying to be selfless, moral people when we could have just been going for it all along. We could have just been, hey, whatever my flesh wants, whatever I have a passion for. That's what I'm going to pursue even if I'm running over people along the way. We've been doing it all wrong as Christians and the world, they've been doing it right by being self-indulgent, self-satisfying, self-seeking.

All of that is true. That entire downward spiral of logic is Christ has not been raised from the dead to an immortal and imperishable body verse 20 but in fact I like this we're done with the hypotheticals now we're done with the faulty logic down word spiral let's let's talk about a fact but in fact Christ has been raised from the dead the first fruits of those who have fallen asleep and as that word first fruits indicates, it means that Christ was the first to resurrect. Maybe you want that in your nose. Christ was the first to resurrect, and I'll go this far and say this as well.

He is the only person that has resurrected. I gave you a lot of examples of folks who were raised from death back to life into mortal bodies, I could even give you two examples of two guys from the Bible who went straight from mortal body to glorified body and then were caught up into heaven. Who are they? Enoch and Elijah.

But there has never been a case where someone did what Jesus did to date as of this date, which is let's go on record here, February the 1st, my favorite month, my birthday month in just 10 days. I'm older, but I might get some gifts. February the 1st, 2026, 1141 AM as of this day, as of this time to date. Jesus is the only one who has ever resurrected with an immortal, imperishable, glorified body.

But he's the first fruit, which means that he started this process off, but the rest of the crop is going to fall off. He's the first fruit. The rest of the crop is going to follow and also resurrect bodily to a glorified state that is suitable for survival in the eternal state. Now that's what Paul is referencing here with this

analogy.

You guys all know how the first fruit offerings worked, right? This was just to be sure, I guess, let's cover our basis. ancient Israel under the law of Moses they were in agricultural society so they did a lot of farming a lot of animal farming a lot of crop farming just about everyone in ancient Israel farm some sort of crop and tithing was further developed in from or I should say in the law of Moses from this system of first fruits offerings but it actually predated and preceded tithing. The first fruit offering actually happened to the first two guys that were born on planet Earth, Cain and Abel.

They both brought first fruit offerings at the command of the Lord, as the New Testament would allude to. And what you would do with the first fruit offering is you'd have that first crop come in and you'd take the first small portion of that crop, and you'd bring that to the tabernacle, and you'd give that to God as an offering in the way that the Lord promised this was, that if you'll give me the first fruit of your crop, if you'll give that to me to fund what I'm doing with the tabernacle ministry here, I give you my promise that the rest of your crop is going to come in, and that the rest of your crop is going to be blessed. And that was a faith thing, you know, no one can try to tell me that tithing is easy without faith. Tithing is all about faith because it's you giving the first portion, knowing what your bills are in the Old Testament, knowing what your food needs are.

You're giving that first portion to God, and you're saying, I trust the promise of God that the rest of the crop is going to come in. I'm going to give this first portion to him, but I believe by faith in the promise of God's Word that the sun is still going to shine and the rain is still going to come and the crops are still going to come in and they're going to be blessed and there will be enough to fill my storehouse with and feed and finance my family. And that right there is the system of tithes. It would become further detailed out and regulated with the law of Moses so that this was money as well.

It's how it's supposed to work, right? You get your paycheck, the first cut of that before you start going through your bills and paying all your bills first. You might not want to do that because if you do that, you might not pay your tithes. The way it's supposed to work is we bring the first portion of our salary, that first check we cut.

It should be to God. Well, you might want to put anchor fellowship or whatever church you're attending. If you just put God, I don't think the bank's going to know what to do with that. But that first cut, that first portion goes to God by faith.

Lord, I'm not even going to think about these numbers if I do. I'm going to get stressed. I'm going to need a box of chocolates. I'm going to just give this to you because it is yours.

It's not that I'm giving you something that belongs to me. You said the tithe is yours. I'm just giving to you. I'm basically, I'm making the exchange.

This already is your portion and so I'm making sure you get it and I know you'll bless the rest of it and the Lord does that. So that's how the first fruit offering works and again the concept that Paul's tying in here is that when the first fruit happens the rest of the crop is sure to come. That's the promise of the Father and if Jesus is the first fruit of the bodily glorified resurrection what does What does that mean for the rest of the crop? Who's the rest of the crop?

It's the Christians, the church, some of us are the cream of the crop, some of us are, well, you know, never mind. The rest of the crop is going to follow. The Lord has promised us a bodily glorified resurrection. You're never going to forget that phrase, are you?

I bet I've said it about 50 times in this message, bodily, resurrected, glorified, bodily, glorified, resurrection, 51. All right, folks, next week we'll talk about our resurrection in very good detail. This

morning mostly the focus upon His resurrection, but now that we've got that straight, next week we can move on to our bodily resurrection. I'm going to have the worship team come forward and the ushers come forward as well.

We want to celebrate our observation of communion. We want to partake of the Lord's table together as believers. Partaking of the Lord's Supper. This is done outwardly to express what Christ has done for us inwardly, to express the fact that inwardly we have faith in His sacrifice.

And the only thing that qualifies you or disqualifies you from partaking in communion with us is just based on whether or not you have received his sacrifice for your sins by faith. If you have, that means you're saved. That's the terminology that we as Christians would use, you're saved, and now you can observe this to reflect what God has done in saving you. I'm going to read two passages for you, Isaiah 53, beginning at verse 3, he was despised and rejected by men, a man of sorrows and acquainted with grief, and as one from whom men hide their faces, he was despised, and we esteemed him not.

Surely, he has borne our griefs and carried our sorrows, yet we esteemed him stricken, smitten by God and afflicted. But he was pierced for our transgressions. He was crushed for our iniquities. Upon him was the chastisement that brought us peace, and with his wounds we are healed.

All we like sheep have gone astray. We have turned everyone to his own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth like a land that has led to the slaughter and like a sheep that before it shears is silent, so he opened not his mouth, yet it was the will of the Lord to crush him. He has put him to grief when his soul makes an offering for guilt.

He shall see his offspring. He shall prolong his days. The will of the Lord shall prosper in his hand." Matthew chapter 26 verses 26 through 28. 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. And he took a cup, and when he had given thanks, he gave it to them, saying, Drink of it all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. Let's pray. Father in heaven, we pray your blessing over the communion elements.

We ask that your spirit join us in this right that you would be blessed by our act of faith here, our expression of faith, that you would help us through the Holy Spirit to examine our hearts, to confess any unconfessed sins, to pray for your cleansing so that we may partake in faith. In the name of Jesus we pray. Amen. Amen.

I will bring to thee all round in cross, And exchange it some day for a crown of with the old target crossed. Stay with us, you'll be fine. How wondrous you me I see. O'er the dawn and the dawn, through the stars and light, still far and wide, and just by me, no one's hearing the all-rounding cry.

Till my drug is at last I lay down And I will cling to the old routing cross And exchange it someday for the credit of yours Who are tearing the old ragged crows Till my drug pieces last Friday night I will cling to the old ragged crows Thank you Lord, the body of our Lord Jesus Christ, given for us, let's eat the bread. Praise your name, Lord. The blood of our Lord Jesus Christ shed for the forgiveness of our sins led us strength The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all. Amen.

If you'd like to be prayed for, please meet us up here at the the prayer room. God bless. Have a great week.