

## “Jehoshaphat: The Courageous King”

*Who's the Boss? – A series on the Kings*

*2 Chronicles 17-19*

**Introduction:** Take your Bible and turn to 2 Chronicles 17, 2 Chronicles 17.

The theme that we stated at the beginning of our corporate worship was that we are gathered this morning to worship the God who blesses His people when they seek Him. This is what we will see in the life of Jehoshaphat this morning. He is a man who sought after God and because he did he was greatly blessed by God. It is right of us as God's people to long for God's blessing, and we will see what I mean by that throughout our study of this courageous king – King Jehoshaphat. What we know about this king is found in chapters 17-20 of 2 Chronicles. He is also mentioned in 1 Kings, but all that is in that passage is also included here. So, as we jump into the life of Jehoshaphat this morning the author of the Chronicles makes very clear what kind of heart this man had, and in fact in the text we can see a progression in the heart and life of this courageous king.

### I. The Progression of the Courageous King – 17:1-19

#### a. His Context – vs. 1-2

- i. In verses 1-2 we learn of his context. He was the son of Asa, the king of Judah. Jehoshaphat was the great-great grandson of Solomon and 63 years had passed from Solomon until Jehoshaphat. You will remember that the reign of Solomon had ended with idolatry and evil practices of worship, and that these were continued by the next two kings of Judah – Rehoboam and Abijam. But then Asa had come along as a wholly true hearted king and had sought to return the nation to the one true God. During Asa's reign the 10 northern tribes, known as Israel, went through several kings until the near the end of his reign Ahab ascended to the throne. You will remember that Ahab was described as the wickedest of the kings in that no one had abandoned the Lord or done more to provoke the righteous wrath of the Lord than Ahab had done.
- ii. So, I say all of this to lay the groundwork of the historical context that Jehoshaphat faces as he takes the throne. His father, Asa, has left him with a godly heritage of seeking to reform the land, but the nation of Israel continues to be ruled by wicked king Ahab. So Jehoshaphat has seen a good pattern of singular commitment to the Lord in his father Asa, and then in Ahab, just to his north, he is confronted with the exact opposite in one who thinks nothing of seeking after the Lord but has gone completely after the god Baal. So, in verses 1-2 we read of how Jehoshaphat strengthened himself against the northern tribes of Israel. In other words, he specifically made sure that the northernmost cities that were closest to the border between Judah and Israel were secure and well-protected. You see Jehoshaphat understood the tension that existed between the nation and he knew that they were diametrically opposed and so he treated Israel as the enemy that it actually was by securing his border. So, it is in this context of a godly heritage and tension with the nation of Israel that Jehoshaphat begins to reign over Judah. And what does the text say about Jehoshaphat? Well, we are told in verses 3-4 that the Lord was with Jehoshaphat because he walked with God.

#### b. His walk with God – vs. 3-4

- i. *Read verses 3-4.* This statement at the beginning of the verse that the Lord was with Jehoshaphat is a significant statement. Of the kings of Israel and Judah there are only 3 other kings that this is said about – David, Solomon, and Hezekiah. Jehoshaphat is in good company with this description of God being with him. But what does this mean

that God was with Jehoshaphat? It doesn't simply mean that He was present with Jehoshaphat or that he tagged along with Jehoshaphat throughout his reign, but rather it means that Jehoshaphat was in a special class of Kings. He was a king who had the unique experience of having God's special care and working on his behalf. God paid special attention to Jehoshaphat's reign and lavished upon him unique mercies. He held a privileged status with God in comparison to other kings. God was with Jehoshaphat. But why Jehoshaphat? Well, because of the same thing that invoked the special work of God in David's life and Solomon's life and Hezekiah's life. They walked before God in fear of Him. They did not seek after other gods, but rather sought after the one true God. This seeking after God is at the heart of the message for the Chronicler. This author is concerned to make explicitly clear that how a king's life was oriented towards or away from God made all the difference for the nation. And so the crux of the issue for every king that is described in this book is whether or not they sought God. This idea of seeking God is well described in the ESV Study Bible notes where it says:

1. To *seek God* means to orient one's life toward him in active faith and obedience, to be diligent in fulfilling the commands of the Mosaic Law, to oppose idolatry, and especially to support and participate in the authorized worship of the temple. Those who seek God experience his blessing, typically in the form of large families, building projects, riches and honor, military strength and success, and peace for the land.
  2. The converse is to *forsake God*, which includes apostasy and idolatry, the neglect and abuse of the temple and its institutions, despising the word of prophets, and egregious violence. God's punishment for forsaking him and his law includes defeat and despoiling by foreign enemies, sickness and death for disobedient individuals, and, finally, forfeiture of the land and exile for the people.
- ii. So, this idea of seeking God or forsaking God has major ramifications for God's king who is to reign over God's people. Jehoshaphat was a king who sought after God and therefore the Lord was with him in a unique way.
  - iii. Now before we go any further with this we need to make some things clear here. We are not talking about a matter of salvation when we say that Jehoshaphat sought after God. Rather, the text is describing a man who knows God and who is seeking to walk in faith and obedience to God. We can't get this from the text because the text doesn't tell us anything specific about when Jehoshaphat came to saving faith in God, but we do know from considering the testimony of the rest of Scripture that no man seeks after God for salvation of his own volition. Psalm 14 and Romans 3 make this explicitly clear. We also know from Ephesians 2 that man is dead in trespasses and sin and that God must make a man alive through regenerating grace to save that soul from sin. So, our conversion from sinful rebellion against God to trusting faith in God's power to save us through the finished work of Christ is a conversion that happens because God seeks us, not because we seek Him. We love Him because he first loved us. In fact, this is what the incarnation of Jesus Christ is all about – the Shepherd seeking his lost sheep. So this seeking after God that Jehoshaphat does is not a work that merits saving grace, for no work can merit saving grace.
  - iv. Rather, what we are talking about in the life of Jehoshaphat is more in the realm of sanctification and walking by faith. He knows God and so he seeks after God. So, to

prove this, look at how the text describes his life. It says that the Lord was with him because he walked in the earlier ways of David his father. In other words, that early life of David, before he erred in egregious sin with the wife of Uriah, is the kind of life that Jehoshaphat is living in verse 3. He is seeking to be a man with a heart like the Lord's heart, just like David had. But we are told more. He also did not seek the Baals, but rather sought the God of his father and walked in his commandments and not according to the practices of Israel. In other words, this seeking after the Lord was not a mystical seeking after a spiritual experience of God, but rather it was a seeking after a faith filled obedience to God. Jehoshaphat knew who the wrong god was, the Baals that dominated the nation of Israel, and he knew who the right God was, Jehovah God. And so he set his life to seek God by walking in his commandments. He did not want to walk in the popular religious rituals of his day that claimed an experience with a deity, but rather he sought after God by believing His Word and seeking to order his life according to that Word. Now this brought an experience of God, but it was not an emotional or ill-defined religious and mystical event, but rather, because of his seeking after God he experienced the blessing of God in the sense that God was with Jehoshaphat.

c. His Blessing from God – vs. 5

- i. The experience of God that Jehoshaphat had is further described in verse 5 where it says that the Lord established the kingdom in his hand and all Judah brought tribute to Jehoshaphat, and he had great riches and honor. In other words, this experience of God was not some emotional or charismatic high that left him wondering what had happened, but rather it was marked by clear indications of God's blessing upon him. God established him as a leader of the nation and solidified the nation under his rule, so much so that the whole nation brought him tribute and this resulted in great wealth and great honor. So the fact that the Lord was with Jehoshaphat is seen in tangible ways in his kingdom. His power is established and his people honor him.
- ii. This is consistent with the rest of the book of Chronicles. The kings who seek God are the kings who experience this kind of blessing from the Lord. He shines his favor upon them and lavishes upon them these physical blessings. Now, let me remind you that the kings of Judah are in a special class when it comes to the people of God throughout the ages. They are a unique subset of the larger whole. The people of the 12 tribes of Israel are God's people in the Old Testament and through covenant promise God had selected one family – the family of David, the son of Jesse – to be the royal family for all of eternity. With this Davidic Covenant came unique promises of physical blessing for those kings who would follow after God and seek Him. Remember these words from 2 Samuel:
  1. Moreover, the LORD declares to you that the LORD will make you a house.<sup>12</sup> When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. (2 Sam. 7:11b-12 ESV)
- iii. You see there was a specific promise of blessing so that the kingdom would be established under the hand of David's descendants. But there was also a promise of judgment if these descendants went their own way and forsook God. So, for us today, there is a general principle here, but not a specific promise. In other words we can be assured that in our walk with God we will be blessed if we seek Him by forsaking idols, orienting all of life to God, and obeying Him as we live according to His Word. We can also be quite sure that forsaking God by pursuing idols and disregarding His Word and going our own way through life will bring certain misery and judgment from God. But it would be a severe misapplication of Scripture to use the life of Jehoshaphat as proof that God just wants to lavish physical blessings on his people when they live in obedience to

Him. Sometimes obedience to God in this life of faith produces the exact opposite. It produced physical blessing in the life of Jehoshaphat because he was a king of Judah in the Davidic line and therefore under the Davidic Covenant. In other words, what we see in verse 5 is God keeping His promise that he made in 2 Samuel 7. We have no such promise from God. We are also a part of a unique subset of God's people. We are a part of the Church. We have the same God as these Old Testament saints had and we know the same salvation that comes by grace through faith. However, we are different than Israel. We are not promised physical blessings for faith based obedience to God. In other words our seeking after God like Jehoshaphat sought after God will not invoke the same result. We will not have people randomly stopping by our door to drop off \$1000 checks in the name of showing us honor. We will know the general blessing of doing things God's way in that it generally works better because that is how God designed life, but we will not normally know this prosperous blessing like Jehoshaphat knew. For in fact, we have been promised by our Savior that in the world we will have tribulation. In other words, we are operating as the Church in a hostile world that will often produce physical difficulty for us as we seek after God. So Jehoshaphat is unique in the kind of blessing he receives for seeking after God.

d. His Courageous Heart – vs. 6a

- i. This blessing from God also progresses the heart of Jehoshaphat to the level of having a courageous heart that is willing to take drastic steps in following the Lord. The phrase in the first part of verse 6 is literally that his heart was lifted high in following the Lord. So, think through the progression here. He starts out as king in the context of godly reforms under his father while combating the wicked ways of Israel to the north. He determines to follow the Lord and to be a king who seeks after God by seeking to obey his commandments. He wants nothing to do with the false gods of the northern tribes and he seeks after the one true God alone. This seeking after God is met by the unique blessing of God upon him and his kingdom in that the Lord is with him and brings him honor and riches. You can imagine then that his heart would be lifted high in the ways of the Lord. He saw the direct result of obedience to God as he sought the Lord. Therefore he is all the more courageous in the fact that this Yahweh God is real and that His Word is to be obeyed as the authority over all of life.

e. His Reforming Ways – vs. 6b-9

- i. This courage propels him to make sweeping and drastic reforms to the land. And so we read that he took the high places and the Asherim out of Judah. You see, Asa his father had made sweeping reforms too, but his reforms had not progressed as far as they should have and so Jehoshaphat brings more reform. He also sends out men to teach throughout the cities of Judah. In verse 9 we read that they taught according to the book of the Law of the Lord. In other words, Jehoshaphat knew that simply removing the high places and the Asherim poles was not enough. He needed not only drastic amputation of idolatrous ways but he also needed to fill the vacuum with the one true God as he is seen in His Word.
- ii. We have seen in other parts of the narrative dealing with the Kings of Israel that education is not the solution. So there have been plenty of times when people knew better and still abandoned God and did their own thing. Rebellion is a heart problem. But as we see in the life of this king, education, or in this case, re-education, is a part of the solution. Yes, the people had a heart problem in that they were rebelling against the one true God by worshiping at the idols of false gods. This heart problem of rebellion needed radical amputation, but it also needed education. And so Jehoshaphat saw to it that the people would be rightly educated according to the Word of the Lord. So, as you

examine your own life and see that you have a heart problem, the solution is not found simply in removal of the idol, but also in a reorientation to the truth. As Jesus said, the truth will set you free.

f. His Further Blessing from God – vs. 10-19

- i. The progression of this courageous king Jehoshaphat who brings these drastic reforms brings even more blessing from God. In verses 10-19 we read of how the kingdoms around Judah are struck with a fear of the Lord and so they made no war against Jehoshaphat. In other words, they heard that he sought after Yahweh God and no other, and they too saw that the Lord was with him as he enjoyed such great blessing, and so they were struck with a healthy fear of this God and they committed to not make war with this king. This is also interesting in that it comes right after the men are sent throughout the land of Judah to teach the Word of God. So the suggested conclusion is that this fear of the Lord that seized the surrounding nations was at least a partial result from the itinerant teaching of the Word throughout the land.
- ii. God's Word has great power to change a heart, instruct the righteous, and strike fear in the wicked. The text goes on to detail how the Philistines brought him tribute, and the Arabians too. And in verse 12 we are told that Jehoshaphat grew steadily greater. He went on a building campaign and built fortresses and storehouses and amassed a large army. Though no nations were making war against him, he was well supplied if they ever did. So, do you see the progression of this courageous king? He comes to the throne and makes the choice to seek after God and follow the ways of David and of his father Asa rather than the wicked and idolatrous ways of Ahab. This seeking after God is met with the unique blessing of God upon his life which lifted high his heart to courageous reforms which then brought even greater blessing from God. Jehoshaphat is experiencing Solomon like blessing from God as he amasses great wealth and honor and peace with other lands. Really, all is right in Israel. The worship is finally purged, the people are at peace with the lands around them, the king is mighty and full of honor, and the nation has amassed great supplies and built great fortresses and storehouses. And then we come to chapter 18. In verse 1 we read about Jehoshaphat's alliance with Ahab.

II. The Power of the Courageous King – 18:1-3

- a. As you are reading along in the text you have one of those "Princess Bride" moments where you want to interrupt and say "now wait a second Grandpa." And indeed we can hardly believe our eyes. What is Jehoshaphat doing engaging in an alliance with Ahab? So in verse one we have at the beginning of the verse a disjunctive connector in the word "now." In other words, the narrator is going along telling the story and he says, "now, even though all of this is happening in Judah, I have to tell you about this alliance he had at this point with Ahab." It is interesting too that the narrator links Jehoshaphat's vast wealth and honor to the making of the marriage alliance. And by the way, when the text says in the ESV that he made a marriage alliance with Ahab, literally it says in the Hebrew that he caused to become the son in law of Ahab. In other words, this happened at the volition of Jehoshaphat. This was his doing. But why? Why does he link himself with the vilest king that has ever ruled over God's people? Well, I think the text tells us. Because he had great wealth and honor.
- b. Remember that all is right in Judah. Jehoshaphat is very courageous in the ways of the Lord and this has worked out well for him and for his people. But there is still one glaring problem in the land. The 12 tribes are still split into two nations – Israel in the North and Judah in the South. As Jehoshaphat amasses Solomon like wealth and honor and peace he must have thought that he could re-unite the nation. No king since Solomon had known a united nation and no king since Solomon had known the honor and wealth that Jehoshaphat knew either. And so he assumes

that he can have great sway and be the king that brings the nation back together. And so he causes his son to marry the daughter of Ahab and Jezebel to form a marriage alliance between the two nations.

- c. This doesn't quite work how Jehoshaphat had hoped though as we see in the rest of chapter 18. We have already dealt with this account from Ahab's perspective, but 2 Chronicles deals with it from Jehoshaphat's perspective. The account in 2 Chronicles is virtually identical with the account in 1 Kings 22 except for these first three verses at the beginning and then the end of the story at the end of chapter 18. We are told in verses 2-3 that after some years after Jehoshaphat had made this marriage alliance with Ahab he went down from Jerusalem to Samaria and was induced, or deceived, into going into battle with Ahab. This courageous king who had strengthened his hand in the ways of the Lord and had seen it bring wonderful results to his people and his land was now found partnering with the wickedest of kings in a battle that did not have the Lord's blessing. Why is he here? He is here because of his power. His courage in the Lord strengthened his power as king and he assumed that he had the power to fix the last thing that was broken in Israel. And so he made a marriage alliance and he went into battle with wicked Ahab for the sake of restoring unity to the land once again.

### III. The Rebuke of the Courageous King – 19:1-3

- a. But what does God think about this? Well, the course of the narrative in chapter 18 tells us that Ahab's prophets were all prophesying that the battle would be won, but then Jehoshaphat insists that they find another man of God to give them a word from God and so Micaiah is brought in. He tells them the truth that Ahab will die in battle and the people will go home in peace. And in fact, this is just how it happened. You will remember that Ahab connived to have Jehoshaphat go into battle in his royal attire so that everyone would know he is the king, and Ahab would only go geared up as a normal soldier. Verse 31 tells us that the Syrians saw Jehoshaphat and thought that it was Ahab and so they started to pursue him, but he cried out to tell them who he was and the text says that the Lord helped him, and then it gets even more explicit when it says that God drew them away from him. In other words, even though Jehoshaphat had no business being there, and deserved to die in battle because of his own foolish choice, God intervened and spared him. God then intervened with his word.
- b. Instead of being told how the death of Ahab fulfilled God's prophetic word, like we were told in 1 Kings 22, the story in 2 Chronicles focuses on Jehoshaphat. This is because 1 and 2 Chronicles are intended as a supplement to the account of 1 and 2 Kings. So, much of the material is the same, but where it is different it is adding important details. So we are told that Jehoshaphat returns in peace to Jerusalem but that this peace is interrupted by a word from the Lord through the mouth of Jehu the prophet. He confronts Jehu with the words that are on all of our minds. What in the world are you doing? "Should you help the wicked and love those who hate the Lord?" What a fascinating statement. Should you love those who hate the Lord? This tells us what God thought of Jehoshaphat's alliance with Ahab and his going into battle with Ahab. God was so angered by it that the next phrase tells us that God's wrath has gone out against King Jehoshaphat, which we will encounter in chapter 20 next week.
- c. God viewed Jehoshaphat's actions as loving Ahab rather than loving the Lord. Doesn't your mind immediately run to the New Testament and to the words of James where it says that "Friendship with the world is enmity with God? Therefore who ever wishes to be a friend of the world makes himself an enemy of God." And also the words in 1 John where we are told to not love the world, neither the things that are in the world. You see, Jehoshaphat's desire for unity forced him to compromise in his love for God. And by love for God, the text is not talking about some warm fuzzy feeling toward God, but rather obedience, faithfulness, and fidelity to God. By

his works you will know if he loves me, and what Jehoshaphat did in creating this alliance and going into battle did not display loving faithfulness and obedience to God.

- d. But Jehoshaphat's motives were right. He wanted reunification. His efforts were directed toward the ultimate glory of God. But it is not simply the end that matters, it is also the method. We must be principled and not just pragmatic. The end cannot justify the means when it comes to who we align ourselves with as the people of God and for what we align ourselves with them. We must love the world in the sense that we sacrificially serve them the Gospel of Jesus Christ, but we must not love the world in ways that would compromise our loving fidelity to the one true God. In other words, if our "love" for the world endangers our love for God by seeking to bring unity through compromise on the truth, then actually our love for the world makes us an enemy of God.
- e. Jehoshaphat assumed that he was powerful enough to accomplish unity in the nation through his powerful influence, but the Lord was sure to tell him differently. There is no hope of turning evil hearts to God through compromise. There is no hope of unity when it is sought through a reduction of the truth. We must be friendly and gracious and kind and loving to those who oppose God. And we must engage them in the context of relationships for the sake of pointing them to Jesus Christ, but we cannot set aside truth in the hopes of greater unity. Jehoshaphat tried that and it backfired. In fact, it backfired so badly that he actually incurred the wrath of God. The King of Kings rebuked the courageous king.

#### IV. The Response of the Courageous King – 19:4-11

- a. But how did Jehoshaphat respond to this rebuke? This courageous king who got caught up in compromise found himself seeking reform. He was humbled by rebuke but he was not incapacitated by it. Rather he was compelled by God's gracious rebuke to renew his efforts to reform the very people under his care.
- b. Repentance Based Reform – 19:4
  - i. And so in verse 4 we read about this national "return to God" tour where Jehoshaphat goes throughout all the land and brings them back to the Lord, the God of their fathers. He had been the one who had led the way in compromising their commitment to the Lord, so he took responsibility to call them back to true fidelity to God.
  - ii. This time Jehoshaphat sought reform the right way. He sought this reform through repentance rather than through compromise. He understood through the failure of his ways in chapter 18 that the only hope for true unity in the land was found in a return to the Lord. And so he led the charge. He went out himself and called all the people to fidelity to the one true God.
- c. Realistic Reform – 19:5-11
  - i. But his efforts at reform were also very realistic. At the beginning of chapter 18 he tries to shoot the moon in his reform efforts by seeking to re-unite a nation that had been splintered for over 60 years through a marriage alliance and a joint effort in battle. But here in chapter 19 he takes a more realistic approach by appointing judges in all the land. In verses 5-11 you have two cycles of appointment and instruction by Jehoshaphat. In verses 5-7 he appoints judges throughout the land and then instructs them about how they are to judge. Then in verses 8-11 he appoints judges in Jerusalem and then he instructs them about how they are to judge.
  - ii. What this shows us is that Jehoshaphat now understood the reality of the problem. He now knew that the problem ran deeper than broken unity. It ran as deep as the heart of each individual in the nation. This also shows that Jehoshaphat had a realistic expectation about reform. He realized that the remedy for the human heart problem was found in the Lord. It was not to be found in political alliances or human ingenuity.

Rather, he knew that the Lord must do a work in His people through His Word. And so he set judges over all the land to rule over the affairs of the people. And he instructed them to be God-saturated in how they viewed their position and in how they operated as judges. They were to judge for the Lord. They were not to take bribes or pollute justice in any way. They were to fear God and not man. They were to do God's will among the people as they instructed the people according to the Law of God.

- iii. This is how reform happens in the human heart. The heart is confronted with sin through the Word and the heart is changed by the powerful transforming work of God. This does not happen quickly through some manipulative scheme, but rather this comes throughout the course of a life as God is at work through the judgment of His Word and His Spirit to change the heart.
- iv. What is most fascinating to me about this account of Jehoshaphat and the reforms that he sought in Judah is that this account was most likely written by Ezra, or at least someone from his time period. You remember Ezra don't you? He was a man who lived over 300 years after Jehoshaphat and he lived in a time when God's people had finally been exiled from the land because of the wrath of God. But Ezra is used by God to lead the way back into the land and to reestablishing the people there. The crucial thing about Ezra as a leader of God's people is his understanding of the centrality of the Word to true reform. In Ezra's day the people desperately needed reform and restoration – not only to God, but to God's Promised Land. They needed God's work among them to give them back the land that they had been exiled from and to know how to live once again as God's people in God's land. And in the life of Ezra the book of the Law takes center stage. Ezra knew that the path to reform and restoration was a path that had to be shaped by the Word of the Lord. And so, as he compiles the story of the Kings of Israel in 1 and 2 Chronicles for a people who desperately need the work of God among them, he shows them a king who had brought this reform in the beginning through the ministry of the Word and who then tried to bring this unity and restoration through political alliances and failed, and how he then turned to the Word for realistic reform and proved to be courageous in the ways of the Lord.

**Conclusion:** This is the fundamental message of Jehoshaphat's life. True reform comes through the working of God through His Word in the hearts of his people. So, be courageous in the ways of the Lord. Have a high heart on God's Word. It truly does work. God's way works in life so therefore be courageous in God's way! This requires for you to seek true and realistic reform. Understand that your heart problem runs deep and therefore needs the deep work of God to produce change. This is a lifelong pursuit as we live courageously immersed in the Word. So, courageously fight the good fight of faith Christian. Don't grow lax only to find your heart compromising with evil. Rather, by the grace of God strive to attain the transformed life that is ever being changed by God's Word. Let's pray.

### **The Lord's Table:**

Explanation of Jesus as the only King who can bring true unity and restoration of His kingdom.

This was won through the incarnation, death, and resurrection of Jesus.

We now stand between the securing of this unity with God and the full realization of it in his Eternal Kingdom. And so, while we anticipate Christ's immanent return we are instructed to regularly remember His work for us through a physical means. And so we gather around one table to partake of one bread and one cup. In this we are expressing our shared belief in Jesus Christ, and we are expressing our one hope in Jesus Christ. These physical symbols have no power to save, but they point to the One who alone can save.

These physical symbols are not means to salvation, but declaration of salvation. By partaking of these elements of bread and cup you are publicly declaring that you have no other hope for salvation but Jesus broken body and shed blood.

Paul instructs us about our participation in this one bread and one cup in 1 Corinthians 11.

- Silent Appraisal and prayer
- Prayer of thanksgiving for Bread – Jerry McClenahan
- Passing of Bread
- Read 1 Corinthians 11:24b
- Prayer of thanksgiving for Blood – Bob Snyder
- Passing of Juice
- Read 1 Corinthians 11:25b
- “There Is a Redeemer” – Acapella

**Prayer of Fervent Expectation – Pastor Matt**

**Congregational Song – “Rise Up, O Church of God” – Hymn #433**

**Closing Benediction – Pastor Matt**

Romans 8:1 – “There is therefore now no condemnation for those who are in Christ Jesus.”

Romans 16:25-27 – “Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages<sup>26</sup> but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith--<sup>27</sup> to the only wise God be glory forevermore through Jesus Christ! Amen.”