



## PART 2: WHO IS JESUS?

Colossians | 8.24.25

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(The following text is automatically generated and has not been edited)

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I don't know about you, but there have been moments, if you're like me, where my opinion about something was dead wrong. Why is your like nudging your husband? Yeah, that's he talking about you. We can have really strongly held opinions, and then we realize, man, my opinion was wrong. Like I thought learning Golf was gonna be easy, and then I realized, oh, man, I was so wrong about that growing up, I was so wrapped up in the world of wrestling that kind of you watch on TV. And I thought this was 100% authentic, like my world was wrapped up in the long, drawn out drama of people on their Nemesis and just kept me up at night. Then I realized, man, these tables are pre cut. They're made of chip boards and fin boards, and my world shattered more than those tables when I realized my opinion was not all that right. For a long time, people had the opinion that the Earth was flat or that all the planets revolved around the Earth, and it was opinions that we arrived at with the best information available, not ill intent, but just doing the best we could. But somewhere along the line, we realized there's something true that disagrees with my opinion, and so I'm going to change my opinion. And what happens is that along the journey, opinions are overtaken by revelation. Now you can have an opinion, but when something is revealed, when truth is revealed, your opinions change, and we adjust to Revelation. So in the 16th century, people discovered, oh, okay, the planets revolve around the sun, not the earth, and hopefully you've changed your mind on that, if not, we've got some other conversation to have. Okay, opinions change in view of Revelation. An opinion is when you stand inside your house in Texas in August and you are convinced that it's only 65 degrees outside. But a revelation happens the moment you step outside and you are confronted with the reality that you are just about 40 degrees off, and it's 105 and you quickly feel the change from opinion to Revelation. Well, here's the deal. Everybody's got an opinion on who Jesus is. You ask 100 people who is Jesus, and everyone's got an opinion on him. So some of the religious opinions about Jesus could be, he's just a good prophet. He was a good rabbi. He was a good role model or a moral teacher. Some of the social opinions about Jesus could be, he was a myth, an exaggerated legend, or that, at best, he was just a martyr who died for a good cause. People have political opinions about Jesus. He was an activist, he was a pacifist, he was a conservative, a progressive, a nationalist, that he was this or that everyone's got opinions. But I'm here to tell you what matters at the end of the day is not our opinions about Jesus, what matters is a revelation of who Jesus is. At the end of the day, my opinion, or your opinion, about Jesus isn't what matters. What matters is how God has revealed his son to us, and there's a revelation of Jesus, as attested by the scriptures, enlightened by the Holy Spirit, and that, my friends, changes everything. I don't want to be a church running after opinions. I want to be a church holding on to the revelation of who Jesus is, amen, because that's unchanging. That's the truth. And we hold on not to opinions, but to a revelation in our journey through Colossians, we've come to chapter one, verse 15 onwards, where Paul gives us not an opinion about Jesus or a rumor about him, but perhaps one of the clearest revelation of who Jesus is. I'm a little nervous to preach this text, because I've heard from many of you this is this is your all time favorite passage in all of the Bible, and I hope I don't mess it up, okay, but this is a vibrant, essential eternal truth of who Jesus is. What's amazing is chapter one, verse 15 to 20. It's actually a hymn in the early church. It's a song. And we know it's a hymn because in the Greek language, the words flow like a poem. There are stanzas we see separated in the text. It has images and words that were unusual in just conversation, but true to a song. It's a hymn of the early church. We don't know if Paul wrote this hymn, or if he's just reciting and saying to us, recording for us an early church hymn, but it represents the heart of worship and singing in the early church. This hymn in Revelation. One, I mean Colossians. 115, to 20. It's got two verses or two stanzas. The first stanza, okay, that's Caleb singing the first. Stanza that's not Paul singing. The first stanza is verse 15 to 17. Stanza number 115, to 17. And this stanza reveals Jesus as Lord of Creation. So the first couple of verses, this first stanza, it shows us how Jesus relates to the cosmos, to the universe, and how everything in the world finds its origin and purpose in Jesus. He is God of the universe. He is so Lord of Creation. But then

there's a second stanza, and the second stanza is verse 18 to 20. And this stanza goes from not just Jesus as Lord of Creation, but Jesus is Lord of new creation. This whole song is the story of creation and redemption, and as Jesus Lord of the new creation, we're brought into the story of how Jesus reconciles the world to Himself. He didn't just create the world. He recreated the world. He recreated us for himself. And most specifically, Jesus is Lord of the new creation. He is head over the church his people that he's ransom, purchased back for himself. Oh, it's an incredible, beautiful hymn, creation, redemption, Lord of Creation, Lord of new creation, the Reconciler of all things. So let's jump into stanza number one, verse 15, where Paul says about Jesus. Who is Jesus? That's the most important question. And if you're new to faith, let me tell you, friend, that's the most important question you've got to answer. Not just who is Jesus for who he is to you? Who is Jesus to you? And here's how Paul begins in verse 15, Jesus is the say that with me, image of the invisible God, the firstborn over all creation. He is the image of the invisible God. In the Greek the word image is actually the word icon, and it's from where we get the word icon. Greeks not that complicated. Y'all icon, icon. Okay. Image is icon. And in the Greek language, the word image could mean or icon could mean one of two meanings. One image could mean a matter of representation. So think about a coin with someone's picture engraved on it, or a seal imprinted on it. Well, that's representing a person or an empire. So image as just representation speaks of something symbolizing an object that it's engraved on, or a picture. So it's about representation. But the second definition of the word icon goes from not just representation, but manifestation. You follow me, not representation but manifestation, which means that this is more than a symbol. This is actually the very presence of what it is showing us. It's not a symbol that points to something. It is the full manifestation, the full expression of that which it is revealing. So when Paul says Jesus is the image of the invisible God, Paul does not mean representation. What he means is manifestation that Jesus was not a mere symbol that pointed to God. Jesus actually was the full expression of who God is. He made the invisible God visible to us. He didn't just have qualities about God. He didn't just show us what God was like. No, no, he was all God in himself, not just an expression, not just a representation, but a manifestation of God on earth. This is what the writer of Hebrews says in chapter one, verse three, The Son is the radiance of God's glory. And guess what? The exact expression not kind of like him, not almost like him. No, no, he is the exact expression of his nature, sustaining all things by his powerful word. John agrees in chapter one of John, verse 18, John was saved. No one has ever seen God, the one and only son who is Himself God. So if you're wondering, Where does Jesus? He is Himself God, and he is at the father's side. He has revealed him. He's peeled back the curtain, and God has made himself fully manifest in his son, but revealing Jesus to us by showing us what he is. It's

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amazing that in the Old Testament, God had forbid the Israelites from making an image, an idol of God, an icon of God, because God knew that the best we could do with our metal or wood, however we try to form a carve. Or a graving or an idol of God, it would fall desperately short of who he is. Whatever image we could construct in our human mind of who God is will be inadequate, and he did not want us looking at an image made by man, thinking that's what God's like, because God knew that it wasn't going to be good for you or for me to have anything lower than the highest possible thoughts about God. It would be a disservice to the human soul to think of God less than who he is. So God says no man made image of me. Rather, what I want to do is reveal myself in my son. So we don't have a man made image of God. We have God making himself visible in the image of His Son. The Son is the perfect, exact image of God, the Father. This is Jesus, Lord of Creation. Now, Paul goes on and remember back in verse 15, he says he is the image of the invisible God. Say this with me, the firstborn over all creation. The firstborn over all creation. Now, the earliest church controversy happened over this word firstborn, where, in the fourth century, a man by the name of Arius would say, look, Paul said it that Jesus is just the first born over all creation, which means he was first to be born. So he can be fully God. Because he's born, he's the first to be born, so he's a created being one of creation. So sure, there's a time when Jesus was not, and if there's a time when Jesus was not, he can't be God. Why? Because he's first born, first to be born. Sometimes, in the human language, taking a word apart hurts the definition of the word, like splitting a word like this apart to try to get to his meaning gets you further from truth, not closer to it. And I learned this when I learned English for the first time, by the way, which is a really, really difficult language to learn. Okay? I tell my staff when I have a slip up on stage, like, at least English is my second language. What's your excuse? Like, I had to learn this new language, right? I'm just kidding. So I realized okay to have a sandwich has nothing to do with sand or witches, no relation at all, that a driveway is not actually where you drive, it's where you park, but a parkway is not where you park, it's where you drive, that hot dogs don't actually have to do anything with puppies that have been heated up like this is weird. It's confusing, right? Pulling a word apart actually hurts the meaning. And so the bishops of the early church in four centuries said, Okay, let's there's gotta be something off. Let's get together and think about what this means. So they gathered in their first council, and they began to explore, what does it mean for Jesus to be first born? So they looked at Old Testament phrases like it, and they realized, oh, wait, it means something different than that. Jesus

was first to be born. They saw in Exodus four that God referred to the nation of Israel as the first born among all nations. Well, Israel wasn't the first nation on the earth, but they were the chosen people of God in the Old Testament, they were favored by God. They came across Psalm 89 where the psalmist talks about how God chose David to be first born among all the kings. Well, David wasn't even the first king in Israel, surely not in the nation. So what does it mean to be first born? It means preeminence. It means favor. It means being chosen. It means inheritance. And so what this word first born means, even in the first century Greek language, is not that he is first to be born, or first in the order of siblings and his family, but it is speaking of the majesty and the uniqueness and the authority and the preeminence Jesus has in all of creation, that he has full, total authority in his in the universe, that he has all power. He is the most favored among all that he has influence and inheritance that uniquely belongs to Jesus. He is the firstborn, meaning he is preeminent and supreme over all as Paul goes on in this hymn, it's almost like he knew there was a controversy that would brew up. And he explained why Jesus is first born. He said in verse 16, for everything was created by Him, in heaven and on earth, the visible and the invisible, whether thrones or dominions or rulers or authorities, all things, all things, have been created through him and for him. Everything. You see in the seen world and in the unseen world was created by Jesus, created through Jesus, and created for Jesus. He is the architect. He is the creative agent. And everything exists for him. All things have been created by Him, through Him, and for him, ancient world had a, I think, sometimes, a better understanding of the unseen world than even we do. They knew there was life beyond what you could see and experience and touch and feel. There were unseen dominions and thrones and powers out there you couldn't see, but ancient cities, like Colossae, people would beg all of the invisible gods they thought were out there in order to please them. And they had a God for everything, a god for war and a god for peace and a god of fertility and a God of fruitfulness and a God of peace. There were even names of gods that were unknown. So they said, hey, we'll just make up unknown gods. In case we missed one, we don't want to take him off, so we're going to just have altars set up for unknown gods. So they strived and strived, and they paid homage and offered sacrifices, because they didn't want the invisible throne to be flared up and then some God to be mad at them and bring destruction. So they lived in this tyranny of trying to please, not just the visible rulers and empires, but the invisible realities they knew might have been out there. And this style began to surface into the church. The Christians are thinking, Okay, we know Jesus came on earth, but maybe there are things beyond Jesus we need to worship. Maybe there are powers beyond him, we need to sacrifice too. So let's have Jesus, but let's also add in Angel worship. Let's have Jesus, but let's also observe these different festivals to different gods. Let's have Jesus, but let's also add in our good work, whether it be circumcision or Jewish traditions, whatever it is, they're thinking, Yes, Jesus is good, but we need to grow beyond Jesus and add to that all the other things. And here Paul corrects that line of thinking, and he is saying to this church, you cannot grow beyond Jesus. Why? Because there's nothing above him. There's nothing above him. You don't need to look for anything beyond Jesus. You just need to go deeper into Jesus. There is no dominion in the seen world or in the unseen world that is not subject to him. There are no authorities of which Jesus does not have control. Of there is nothing in the seen world or in the unseen world that does not bow its knee to Jesus. He is ruler. He is Creator of all things. Amen. That's who Jesus is. I know in our day, people are afraid of UFOs and aliens and Meteor all the stuff, and people turn to crystals and manifestations and all kinds of other things to try to find life outside of Jesus. And I'm just here to tell you that's a counterfeit. Many times it's demonic. It is a downgrade of the authority that Jesus alone possesses over the universe. You don't need to go beyond Jesus. Look to Him. See the meaning of life, see the purpose of life, see the security of your past, present and future in Jesus, because every knee bows and everything confesses he is Lord. So when Jesus walked on the earth, the storms obeyed him. The fig tree listen to what he said. Demons fled in his presence because they realized he's Lord, He's master, he's creator. And everything bows Earth. Earthly powers, unseen powers, every dominion, every ruler, every throne, subject to the name and power of Jesus. Paul goes on and says in verse 17, He is before all things. And by Him, all things hold together. Jesus didn't just create the world and wish you good luck and move on. Creates the world, and He sustains the world. He holds the world together. From his very molecular level to the macro level, big

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things, small things, they're held together because Jesus holds them together. What this means that he doesn't just hold the world together. He holds you together. Don't just keep the Earth, just keep the world spinning. He holds your heart beating every. Cell and your body held together by the unseen hand of Jesus. Your soul glued together, kept together because of him. That's why you are breathing right now. It's because he's holding your life together. That breath you just had is Jesus saying, I want you to breathe one more time and another time, it is a gift of grace, because he's holding you together. That's why you don't have to come unglued. You don't have to come just disheveled, because you have a God who holds you together. That's why there's always hope, because as long as Jesus is on the throne, he's able to hold you together. He's before all things and in Him, all things hold together. I've got a weekly kind of a ritual in my life, tradition where every week I

take out the garbage bins out. It's not the most exciting thing to look forward to, but it has become exciting for me, not just to get away from the kids, but it really, it is. It's a good thing. I roll out the bins, and before I come inside, I just stay there for a few minutes, and I just look up at the sky, and I think about how big it is, how massive, how endless, how vast it is. Think about look at the stars and know that there's galaxies that I can't even see and fathom, even if I try to. And yet, the Jesus I worship made all of it. Not a single thing was made apart from him. He put that in place. He put it together. Then I think to myself, how crazy is that billions of people across human history have seen the same sky that I'm looking at. It's been there for a long time, and billions of people have seen it like Abraham looked up at these stars and he believed in God, Jesus, when He walked the earth, he looked at these exact same stars. He slept under the sky that I'm looking at, I'm reminded man, God has been at work for a long time. It's a good way to feel small. Also, you think about it, Who am I that you would consider me, use me, even love me, and yet you do any stress I carry from life or family or work, I look at the greatness of God as revealed in creation. Let me tell you what happens. It feels a little lighter because I'm reminding my soul that the God you worship is in charge of it all. And if he can hold this world together, he can hold your church together. He can hold your family together. He can hold your health together. He can hold your finances. He can hold you together. He's trustworthy. He is great and he's gracious. He is mighty and he's merciful, He is transcendent, and yet he is so near. This is who God is. See for us to truly experience the sufficiency of Jesus, we have to believe in the supremacy of Jesus. You can't experience him as being enough and sufficient, unless you anchor your soul in the truth that He is Supreme all above all, in control of all and Lord of all. And this is what Paul wants to do for this church. It's not Jesus plus anything. It's Jesus plus nothing that equals everything. So look to Jesus. Find awe and wonder in the supremacy and the greatness of who your Jesus is. He is Lord of Creation. Now we move into stanza number two, not just as Jesus Lord of creation. He is Lord of new creation, not just is he creator, but he is reconciler and Redeemer. Look with me at verse 18, where Paul says it like this, he is also the head of the body the church. He is the beginning, the firstborn from the dead, so that he might come to have first place in everything. Notice this. Paul begins with a macro view of Jesus, God of creation, all things created by him, unseen, seen, dominions, ruler, all of it created by Jesus and for Jesus. But now he goes from this macro view of Jesus to this intimate view of Jesus as Jesus being head over the church, his body. It's pretty amazing, if you ask me, because everything that Paul has just described is amazing. It's big, it's grand. But now he's saying, but what Jesus is? Most intimately connected to. It's not the stars or the galaxies. It's you, it's me, it's the church that he looks at us and he says, this is where I am most intimately, inseparably united to the phrase the head of the church. Yes, he can speak of authority, as it says here, he has first place in everything. But primarily it speaks Jesus, head of the church. It speaks of His intimate union with the church, his inseparable connection with the body. Just like your head and your body are really connected. It'll be problem, if problematic, if it weren't, Jesus is that intimately one with the church. You can't sever the head from the body. He's one with the church. And this is how Jesus is Lord, not just of creation, but of new creation. My role as lead pastor here, I have a relationship of spiritual influence and leadership in the lives of 1000s here at I'm thankful for that. I'm blessed by that. It is an honor and a privilege, but my relationship with all of you is so different than my relationship with my three kids and my wife, Stacy, right? Like, this is awesome. I'm so thankful for it. And you call me your pastor, but my kids get to call me dad, and Stacy calls me her charming, funny, good looking husband, the husband. Part of that is true. Oh, this is phenomenal, and I'm thankful for it. I enjoy it. What I look forward to the most is the intimate circle of my kids, my wife, this intimacy of family, not the auditorium, but the living room, to being together. So Paul says, Look, God made the galaxies. He made the universe. He created all things. But where does he get most joy? Where does he find his greatest delight? It's in the church. It's in the group of redeemed people, men and women, purchased. We look at that, and I look at that, I say, Wow, man, I look at the universe and I say, Wow, that's amazing. But Jesus looks at the church and he says, Wow, that's amazing. That's who I was willing to die for. That's what I wanted to newly create. He finds his joy and delight in the people of God, reconciled to himself, purchased it back to him. And Paul says in verse 19, For God was pleased to have all his fullness, not partial, not temporary, no all his fullness dwell in him, dwell in Jesus and through Him. Verse 20, to reconcile everything, to reconcile everything to himself, whether things on earth or things in heaven, by making peace through his blood shed on the cross. So now we go from Jesus, Creator of all things, to Jesus, reconciler of all things. And you got to think about it when you read these two stanzas side by side, so much has happened from verse 17 to 18. If the first stanza is about Jesus ruling and reigning as Lord of Creation, and the second stanza is about him dying, reconciling all things to himself. You got to ask yourself, what happened? What happened between the two stanzas? What happened between new creation and new between creation and new creation that the giver of life had to die, the creator of the universe, had to reconcile all things himself, that the God who made it all would have to make peace by shedding His blood on the Cross. And what happened between stanza one and stanza two is sin. What happened between creation and new creation, creation and redemption? So we broke faith with God in the Garden of Eden, and when humanity broke faith with God, everything broke

all of creation felt the consequence of our sin. It wasn't just the human race that was fallen. It was all of creation fallen. So Paul would say in Romans, man, even the created being, Mother Earth, is craving, yearning for the redemption of all things like in childbirth, they know things. Are broken because of sin, yet they long for it to be whole and to be made new. Everything was broken, not just the human race, but all things. So just think about it, even the sunset and the sunrise that is so beautiful you've never seen it in its perfect state. You've only seen it in its fallen state, makes you wonder how beautiful it will be in the redeemed state, when it's perfected again and fully reconciled and newly created humanity went away from God, and we chose something outside of God. The Bible says we have all strayed, fallen short of the glory of God. And what we did in the garden, what our first parents did, and what every generation since then did, was choose our own evil desires. And we thought we could be better Gods over our life. So we said, enough with you, God. We'll do it our way. We'll be Lord of the universe. We'll be Lord of our world. And we chose to go away from him and apart from him, and it has led to generations of descending hurt and brokenness and pain and grief. The world has just kept unraveling because outside of a creator in loving relationship with creation. Everything is dislocated, it's broken. But the wonder of the Gospel, the reason we have the second stanza, is as God watched the unraveling of the universe due to sin, He did not quarantine himself away from us. He did not think to himself, you know what? I'm just going to start over. Let's try again. He did not exclude himself from the human story. Rather, he step right into it. What you have in Jesus is God who made all things wrapping his holy arms around an unholy people, wrapping his perfect, majestic hands around a broken creation. Because God was committed to you and I to the world, not perishing aside from him or apart from him. He was committed to going on a journey where all things created by Him will be restored by him and newly created and reconciled by him. So God went on the journey from heaven to earth, crossed the chasm, and the creator of all things, who was bound by nothing, now took residence in the womb of a teenage girl, becoming the size of an embryo, which is less than a grain of sand or rice. And he who had all things became nothing. He walked on the earth. He created the dirt he formed. And for 33 years, he subjected himself to the sweat of the brow, to the toil of being a human, the toil that came from our sin, the thorns that the earth produced because of our sin were now shaped in the form of a crown and pierced into his head. The nails, the metal he put into the mountains now were used to forge nails to be driven through his hands. He would hang on a tree the cross to pay for the forgiveness of sins that came from humanity, partaking of the forbidden tree. Why? Because this was the only way to be reconciled, to be bought back, and Paul says here, the only way to have peace with God is through blood shed on the cross. It's that serious. Why? Because on the cross, God wasn't going to just turn away his eyes from our sin. No, no. He took it. He didn't just ignore our brokenness. He took it all and he poured out his blood. It's a price of ransom and redemption for you and I. But the good news of the gospel is that Paul says he wasn't just first born over creation, but he was first born from the dead. Why? Because death couldn't hold him, the grave couldn't stop him. He overcame our sin, and now he is first born from the dead, meaning that his resurrection life has been given to you and I that we don't have to be limited in the existence of brokenness and of sin. We have risen life with him, and right now you are risen spiritually, but one day we will be risen with him physically, and this mortal body will take on immortality, and then nothing is broken. Everything experiences Shalom, and we will experience life with Jesus face to face others. Aren't you glad for that? That's the good news of reconciliation. Everything touched by sin saved by grace because of the goodness of our reconciliation. Tyler Paul, as he comes to the end of this hymn, speaks to this church in Colossae, I think, passionately and pastorally. And he says in verse 21 to them and to us, Once you were alienated and hostile in your minds, as expressed in your full actions or evil actions. Rather, this is our BC, days before Jesus alienated and hostile, but now, because of him, because what happens in the second stanza, because of our reconciler, he has reconciled you by his physical body, through His death, to present you holy, faultless and blameless before him. That's what we said last week, because of what Jesus has done, because the work worked, you no longer presented as sinners to the Father. You're presented as saints to the Father, no longer as enemies of God, but as holy, blameless and faultless, every sin forgiven, every act of evil hostility against God, redeemed and cleansed. And now you are presented to the Father without blemish, just as his son is. That's how good the gospel of grace is. And the only thing he asked from us is faith, faith. So Paul says he presents you this way, how, if indeed, you remain grounded and steadfast in the faith and are not shifted away from the hope of the gospel that you heard. How is it that we are presented by faith in Jesus alone, through grace, alone, through faith alone, you can't have a reconciliation in any relationship without trust and without faith. The same way to receive this gift of reconciliation, the invitation is to trust Him, to have faith that he is enough, that you don't need anything outside of Jesus. It is to anchor your hope in Jesus alone, not Jesus plus anything else, but in him alone. And so today, if your faith is weary, if your hope has shifted, return to Jesus, the Lord of creation and the Lord of new creation. Would you stand with me today, we'll invite you to grab the elements of communion. Because what this table says is, this is who Jesus is. What communion says this, it's not just a prophet, not just a rabbi, not just an activist, not just a martyr. He is the full expression of God. Jesus made the invisible God visible to us. And in no other place do you

see the wonder of the grace of God than the cross of Jesus. I believe that communion is more than just a symbol. I believe something supernatural happens, not necessarily in the elements, but something supernatural in us, that as we partake in communion, hope is restored, faith is renewed, we are brought back to the wonder, how could it be the God of creation would leave it all to save me, to rescue me, that he would bleed to death and the Creator would actually physically die. That's what communion is. It is a proclamation. This is who Jesus is. There's some of you today. If you're exploring Jesus, you're curious about him, I'm inviting you to cross that line of faith and trust in Him,

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hope in Him alone. And your confession today could be God as I take this communion. I receive you as Lord. I receive you as Savior. I believe that you are God who came in the flesh. You lived a perfect life. You died the death that I was owed, buried in a grave, and the father raised you to life. And therefore you have been given name above all names. You were exalted above all things on earth and in heaven, and I bow my knee to Jesus as Lord of all that's your confession. Put it in Jesus. And for all of us, let's return our heart and our soul to the beauty and wonder. Of who Jesus is. So on the night on which Jesus was to be betrayed, he took the bread and he broke it and he said, This is my body given for you. So, Father, we thank you for the body of Christ pierced, beaten, humiliated, put to death, so that through your broken body, we may have life eternal. So friends and family must take the bread together you

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the same way he took the cup. He said, This is the blood of the new covenant shed for you. Here's where life is. It's in the blood of Jesus. Here's where hope is. It's in the blood of Jesus. You cannot have peace apart from the shed blood of Jesus. There's nowhere else. So if you feel turmoil today, the blood of Jesus is the answer. If you feel broken, if you feel sinful today, let the blood wash you. Let it cleanse you. Let's lift the cup up. Thank you Jesus for the blood of Christ shed for us. Thank you for the forgiveness we have in Jesus, the restoration and wholeness because we are reconciled, made at peace with God. Let's take the cup together.

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Father, we thank you for hope. May faith be restored today, a life we experience today. Wanna invite our prayer team upward, up in the front, and we're gonna jump into a time of worship and singing. And if you're crossing that line of faith, we would love to meet you and pray with you. And if you're experiencing something less than peace. If you're experiencing brokenness in your soul or relationship or in your body, come pray and take the hand of a prayer leader. Let us just usher you together into the throne of God and let us pray for you and friends. I just gotta remind you. The Philippians says, because Jesus was obedient to the point of death, now he has been exalted above all in the heavens and on the earth, Name above all names, every knee bows that He is Lord. So our response is we worship with thanksgiving and praise because of what he did to reconcile us. Let's worship. Let's pray together. You.