

Series: Ancient Faith

One Church

Sermon by Lead Pastor Billy Lloyd

Matthew 16, John 17, Acts 2, Romans 12, First Corinthians 12, Colossians 1

Waterstone Community Church, Littleton, Colorado

Sunday morning, June 15, 2025

Good morning, Waterstone. How are you guys doing today? I do not know where that came from or who even said it, but hey, welcome. We are glad you are here today. Fathers in the room, we are happy for you. We love you. Happy Father's Day to all of you. Raise your hands if you are a father. Raise your hands if you want to be a father. Raise your hands if you have a father. I don't know. We are glad. Hey, we have a gift for you today as you leave. It is Dad's Root Beer. Yeah, Dad's Root Beer, as you leave. We are so happy for you. As I talk about Father's Day, life is so weird. Last night I walked up, and suddenly I got choked up and started crying. I thought about, "I am going to do it again." I just thought about my family, thought about my kids, thought about how much I love them and how much I love being a father, and I was just overwhelmed, was overcome, and then I thought about, this is my first Father's Day as a grandfather, and by the way, here you go. If you can open it, you can drink it, but it is so cool. Some of you know this. Our granddaughter was born really early, three months early. She is still in the incubator, but she is doing really, really well. She is hoping to come home very soon, and so they let me know that already, but hey, we are glad you are here today.

Today we are continuing our series on the Nicene Creed called Ancient Faith, and today we turn our attention to the part in the Creed that is the church. The church, it is one holy, catholic and apostolic church. I was making a joke with Paul Joslin earlier that he gets a paragraph to preach, and I get a sentence to preach. Actually, it is a really short sentence to preach, but actually there is a lot in there. We are going to get into that really soon, but before we do that, would you just pray with me this morning as we start?

God, we love you. We thank you. We are so happy, Lord, and so honored that you have allowed us to be part of a community of people that is bigger than ourselves, God, a community of people who urge us on, spur us on to follow you more closely, God. We see you and others around us, and we are very thankful for that opportunity. God, would you be with us today as we dive in and learn more about what you have called us to? In Jesus' name we pray, amen.

So, most of you know, some of you know, I grew up in a pretty small town in rural Georgia. I lived there most of my life. When I was a kid, and I want to say this, just being honest, I was probably in church a couple days after I was born. I mean, I was the kid who had been in church my entire life. I am a church kid. I love the church. I have been a part of it forever. I have served the church vocationally for almost thirty years, and I absolutely love the church, and so when I was a kid in a small town, we had a tradition. Every fifth Sunday we had in our community what we called the fifth Sunday night singing, and so what happened was not all, but a bunch of the churches in the area would gather in one church for the fifth Sunday night. There were probably four or five of them a year, and all the churches would bring their choirs or their singers or their soloists or whatever music team they had, and we would all sing for each other and experience what it means, what it is, what it feels like to be part of a different church culture, to know what was going on in our community. It was a very unifying experience. It was a great time. We all

knew each other anyway, a pretty small town, but it was a great time, but in that experience, I feel like I learned a lot and know everything about what those churches are about, just from the fifth Sunday night singing, so here is an example.

What we found out through that was the Methodists were actually the rich people in the town, rich because their church was beautiful. It was gleaming, white marble everywhere. They actually owned the softball field that all the churches played softball on together, so I mean, we knew that they had all the money to do what they wanted to do. We learned that the Presbyterian church, that was all the old people, and this is why. First of all, their singers were usually older, but their church was small and dank, and it smelled a little bit, and so that was what we learned about the Presbyterian church. We learned the Assemblies of God church, they were weird, and that was just all we knew. They were just different than we were, but this was funny. There was a Catholic church in our town, and then the Catholics, they would bring their group, and it was always, I am not kidding, there were about three or four guys with long hair and guitars, and they would sing folk songs, and we thought, I grew up honestly thinking that Catholics were hippies. I did not know any better. There were a lot, in the midst of Georgia, there were probably seven Baptist churches in the town, like the First Baptist Church. They always showed up, and they were the biggest church. They brought their choir in robes, and all their people still had their suits and ties on from Sunday morning. There was the idea of hoity toity, like that. They were a little better and that sort of thing.

Our church that I grew up in, we were on the outskirts of town, outside the city limits. We were in a town of rednecks. We were from the sticks. We were way out there, and this is what I gleaned from all this, and you guys get the joke, but my point today is that all of us have our experiences with church. All of us see a little bit of what the church is, but I am talking about the capital C global church. We see it, and we see glimpses of it. We see pieces of it, and we think that we have it pegged of what that group of people or what that denomination is all about, and honestly, my point today is there is a bigger picture out there, the capital C church that God calls us to, that we need to know more about. Some of you came in today, and maybe you have been to every church in the Denver area, and you know exactly what is going on in the church world. Some of you, this may be the first day you have ever set foot in a church. We all have a view of what church is, and today I hope to expand that view, the capital C church, and we are going to talk about that from the Creed.

Now, a couple of qualifiers before we get into that. Number one is, there is actually quite a bit today. It is one synod, but there is a lot going on, so I am going to be moving fairly quickly, and then there is a lot of scripture to read, so I am going to ask you, I will do my best to keep us going, but please do your best to hang in there. Number two, what we are going to learn as we go through this is a lot of these ideas from the Creed, from scripture, are a bit aspirational. They are a bit of a picture of how in God's perfect world, how the church should be, how we would love for the church to be, and we realize that it is not all perfect in the church world, and we are going to go there today. So thank you for being here today, and we are going to go right into it, and so today, the Creed, the phrase from the Creed is this, that we are one holy, catholic and apostolic church, and to get there today, we are going to pick this sentence apart, and we are going to start with the word "one," so as we look at the word "one," what we are talking

about here is unity, that the capital C church across the board should be unified, and that is what Christ intended for our church.

In fact, that is what Christ prayed for us. At the end of his ministry, He has this really long prayer that He is praying for his disciples, and He is praying all these things, and we have this glimpse of Christ's prayer, his hope for what the future of the church will be like, and this is in John 17. If you would read along with me, He says, "My prayer is not for them alone," so the "them alone," He is talking about are his disciples, his followers right then and there. "My prayer is not for them alone. I pray also for those who will believe in me through their message." We are those. We are the ones who have believed in Jesus through the message passed down from the apostles. We are those, "that all of them may be one, Father. Just as you are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one, I in them and you and me, so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me." So, Christ prayed. His intention was for his global church, his capital C church to be unified and one, and yet we all have lived and experienced this idea that maybe we are not all as unified as we might want to be, but that is what Christ wanted.

I was thinking about how to illustrate this idea of unity. I am going to ask the question, how many of you know what a rowing team or a crew team is? You have seen it in the Olympics, maybe in college, on movies. I am curious. I cannot see everyone. Is there anyone who has actually been on a rowing team or crew? Oh, we have one, two. All right, you guys, do not listen for a minute, because I do not know what I am talking about. Actually, I know a little bit of what I am talking about, because a few times in the gym I would get on the rowing machine and row for a while, so I think I know what I am talking about, but what the picture is up here is I love the boats that have eight people. Usually there is one person somewhere in the front that is yelling at them and telling them what the tempo should be and to go faster and all those things, and the rest of them are working in unity. They are working completely together. The more unified they are, the more exactly the same with strength, the better they are together, the stronger they are in that unity, the faster they go. It is an incredibly efficient way to get from point A to point B in a straight line over a lake or a river or whatever they are growing on. It is a picture of unity and a great picture. It is really cool. I love it when all the oars hit the water at the same time and the splashes are identical on the side. It is just a really cool picture of unity, but I want to contrast that with another picture of unity.

I know even less about this one, but how many of you seen a yacht race, an America's Cup or anything like that, where they are just all on board, and it is really hard to even know what is going on? However, the picture is, what I have seen is that they really have a crew full of people, probably more than eight, and you do not quite know what they are all doing. They all have something different going on. You have some that are taking care of the sails. You have some that are giving strategy to the captain. They are keeping their eyes on the other yachts around and how to beat them. You get, it is always funny to me, but there is always a guy cranking something around. I do not know what he is cranking, but he is cranking something, and then usually there is someone hanging off the side. They are strapped in, hanging off the side, and they are trying to, I do not know. They are trying to keep it balanced. My point there is it is another picture of unity. It is the whole crew doing something very, very different, and yet their goal is still the same, and that is to get across the finish line as fast as you can.

I think those two pictures give us a little bit of difference in unity. I think the first one is a bit more about uniformity. They are all doing the same thing over and over and doing it as well as they can, and I think the picture of the yacht gives us the picture of unity. They are all doing different things. They are all doing the things that they are gifted at, what they are very good at, but they are not all doing the same thing, and I think that gives us a little closer picture of what the church looks like. It is unity. It is not uniformity. All the churches are different. All the people are different, and in First Corinthians 12 there is a description of this idea. It is a very famous description, and read along with me, if you will: “Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit, so as to form one body. Whether Jews or Gentile, slave or free, we were all given the one Spirit to drink. Even so, the body is not made up of one part, but of many parts.”

That gives us that picture. This passage has been used for a long time to describe what we are doing right now. We are an individual congregation, and you may be good at teaching, and you may be good at finances, and you may be good at keeping the building maintained, and you may be good at leadership, and we all bring our individual gifts together to help this congregation to thrive and to see God’s kingdom go, and that is a great picture of what this is saying, but I will present to you this morning, this is also a picture of the capital C church. The different congregations, different groups of people from around the world are differently gifted. There are places in Central Asia that I have been to, that are such different cultures that this church could not do anything to reach those people. There are places, and I was thinking this morning of a time when I was in Jamaica traveling with the ministry, and this church could do nothing or very little to reach that community. There are people differently gifted around the world. There are congregations, and that is what makes up this beautiful picture of the capital C church.

I believe that is what unity is. Even though there are different congregations and denominations, and they are all good at doing these different things, and they have different expressions, we can still be unified through the mission, the purpose of what Christ calls his church to do. That picture of the yacht is really an example of what this idea means. We are all in this task together moving forward, and I would leave us with this idea on this picture. We come together in unity in the capital C church, because we are on mission together, and we are going to get there in just a few minutes of really what this mission is, but the first word is “one.” It is about unity.

The second word that we are going to look at today is “holy,” one holy church. Now the definition of “holy” is this. It means set apart or unique, and I would present to you that the church, the capital C church of Christ, should be unique. It should be set apart from what is going on around us in the world, so that if the church is operating as it should operate, then people would notice, and they would see, “Man, look what is happening with the people of God. Look what good is happening because of how these people love Jesus and know Jesus.” That is how the church, the capital C church, should be.

I was thinking about how to illustrate this idea, and I came up with this way, and I hope this idea works. I think it is great, but I was reading through my favorite passage about what it means to be a Christ follower, and it comes from Romans 12. The first eleven chapters of Romans have to do with who Christ is and why we should follow Him, but then starting in chapter 12, we get this word. It says “therefore,” and then moving on from there, it is all this picture of what it means to follow Christ and in essence what it means to be his church, so what I want to do for this time is to read Romans 12.

It is easier to do this and to preach all this, because you are going to get this, I promise. Romans 12, I am going to read the entire chapter. I want you to follow along with me as I read this, and as you read it, I want you to take notice of what are those things that he is bringing out that would make the church unique and set apart? What things would be noticed by those around us? Are you with me? Hang in there. Here we go. Starting in verse one of Romans 12, “Therefore I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God. This is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is, his good, pleasing, and perfect will. For by the grace given me, I say to every one of you, do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed in each of you. For just as each of us has one body with many members, and these members do not all have the same function, so in Christ, we, though many, form one body, and each member belongs to all the other members. We have different gifts according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith. If it is serving, then serve. If it is teaching, then teach. If it is to encourage, then give encouragement. If it is giving, then give generously. If it is to lead, do it diligently. If it is to show mercy, do it cheerfully. Love must be sincere. Hate what is evil. Cling to what is good. Be devoted to one another in love. Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with the Lord’s people who are in need. Practice hospitality. Bless those who persecute you. Bless, and do not curse. Rejoice with those who rejoice. Mourn with those who mourn. Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited. Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everyone. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my dear friends, but leave room for God’s wrath, for it is written, “It is mine to avenge. I will repay,” says the Lord.’ On the contrary, if your enemy is hungry, feed him. If he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head. Do not be overcome by evil, but overcome evil with good.”

I know that is long, and I hope you were with me, but I have to tell you, that church, that description is the church that I want to be a part of. That is what it means to follow Jesus. A church like that would be noticed. A church like that would be different than what is going on around it. People would see, and by the way, they would follow Jesus and trust in God because of the faith and the actions of that church. This is one of those parts that is very aspirational. This is something we aspire to be. We are not there yet, but that is where we want to be, the capital C church. So, we have “one.” We have, “holy.” We have unified, and we have holy.

The third word today is “catholic,” and I just want to be clear, catholic in this sentence is not the Roman Catholic church. The Roman church that we know today has been gone from its origins for centuries. No, “catholic” here refers to the phrase, it is really more about global. It is really more about the two terms that we have used. The two words that we have used are “global” and “historic.” It means the church across the world, and it means the church throughout time. It really is again a unified church. I talked a little bit about my church experience in some other places. I am extremely thankful for how God has allowed me to see what is going on around the world.

I do not say this next piece to brag or anything like that, but there was a season in my life many years ago, over thirty years ago, when I was a part of a traveling music ministry all over the world, and you take a few people out, and then you go for three months at a time. So, over the course of four-and-a-half, almost five years of traveling with this ministry, and I counted it up at one time, God allowed me to be a part and go to over nine hundred to a thousand churches in about four to five years, and it is a lot. If you want to know more about it, I will be happy to tell you. I do not have time right now, but what I was very pleased about, first of all, the first thing you did was bring this group of people together from all over the United States, and so the first thing is your group was a picture of what Christ is doing around the country, and I was a Baptist boy. I did not know what the Assemblies of God in Seattle, Washington was doing, but I remember specifically a girl on our tour from there, and it was an eye-opening experience to experience that, and yet we also visited a ton of churches every week and did concerts.

You would see these churches, and what you would find out is that first, we are all different. We all do very, very different things, but the next thing you would find out was there is something that unifies us together, and that something is Jesus. Jesus unifies us, and when believers come together from different countries, different parts of the world, you may not speak the same language, you may not know anything about how they experience worship in church, but what you feel is a commonality. What you do feel is we are in this together, and we love each other because Christ loves us, and that is what we talk about with this global church, but as we talk about the global church, I think there is a question that we need to embrace. So, does that mean that every institution, every group of people across the world who call themselves a church, does that mean that they are part of the global, the capital C church? I will say this. I am not here to be a judge. I am not here to say in any way who is in the club or who is out of the club. That is not my thing to say. What I will say is this, I believe there is a distinction. I believe there is something that really makes the statement of who is part of the global church, the capital C church.

To illustrate this idea, I want to start with Matthew 16, so in Matthew 16, Jesus is talking to his disciples, and He is really giving them the picture of what the future looks like. “What is the church?” He is asking. I will read this, and I will come back, so, “When Jesus came to the region of Caesarea Philippi, He asked his disciples, ‘Who do people say the Son of Man is?’ They replied, ‘Some say John the Baptist, others say Elijah, still others, Jeremiah or one of the prophets.’ ‘But what about you?’ He asked. ‘Who do you say I am?’ and Simon Peter,” the bold one, “Simon Peter answered, ‘You are the Messiah, the Son of the living God,’ and Jesus replied, ‘Blessed are you, Simon, son of Jonah, for this was not revealed to you by flesh and blood, but my Father in heaven, and I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.’” What Jesus is saying in this piece is, “Who do people say I am?” and people think He is a great guy. He is a great guy. He is a great teacher. He is a good man, but then Jesus looks at Peter and says, “Who do you say I am?” and Peter says, “You are the Messiah, the Son of the living God.” He is saying, “You are God.” He is saying, “You are the one that we have been waiting for. You are the perfect Son of God,” and Jesus says, “Yes, you are right, and on that foundation, on the foundation that I am not just a man, that I am God,” on that foundation. Jesus says He will build his church. The one distinctive of the capital C church, the global church, is Jesus. It is Jesus. We have to believe in Jesus.

There are so many passages around who Jesus is, and I love this one, Colossians one. It is one of my favorites, and I love this picture of Jesus, and it says this: the Son, Jesus, “is the image of the invisible God, the first-born over all creation. For in Him all things were created, things in heaven and on Earth, visible and invisible, whether thrones or powers or rulers or authorities. All things have been created through Him and for Him. He is before all things, and in Him all things hold together, and He is the head of the body, the church. He is the beginning and the first-born from among the dead, so that in everything He might have all the supremacy, for God was pleased to have all his fullness dwell in Him, and through Him to reconcile to Himself all things, whether things on Earth or things in heaven, by making peace through his blood, shed on the cross.”

So, what does that mean? That means that Jesus is God, that He was conceived by the Holy Spirit, that He was born of the Virgin Mary, that He lived a perfect and sinless life, that He died on a cross and was resurrected in three days in order that we can be saved. It is all the things that we just said together in the Creed, and the capital C church, the church of Jesus, has to believe and follow Jesus, and so I pause here just for a second and ask you here today, this Jesus is the one that is worth following, and if you have not made the choice, the decision to give Him your heart, to give Him your life, to follow Him the rest of your days, we invite you to do that, and we want to talk to you after this service today. Come talk to us. Come talk to me. I will be down here.

So, the church, the capital C church, as it should be, is unified. It’s all about unity, working together. It is set apart. It is something different. It is doing such great work that the people around notice us, and it is centered on Jesus as the head, the leader, the one that we aspire to be as the leader of the church, and we have a fourth word. This word is apostolic. I think I am running out of time, but this is going to keep moving here. The fourth word is, “apostolic.” What “apostolic” means is following in the teachings and traditions of the apostles. Last week, as Paul was teaching on the Holy Spirit, he was preaching a little from Acts 2, and in Acts 2 we have the picture of Pentecost. As a matter of fact, last Sunday was Pentecost Sunday, when we celebrate this day. Pentecost is the day when the Holy Spirit comes in power and initiates the church. It is the birth of the church, and in that day alone over five-thousand people came to faith in Jesus and followed Him. It is really where all of this started from, and then right after this picture in Acts 2, still in Acts 2, we have these statements. It is really the idea of what happens to these people who have chosen to follow Christ. Acts 2:42 says this, “They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread, and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God, and enjoying the favor of all the people, and the Lord added to their number daily those who were being saved.”

Again, what a beautiful picture it is. I want to be part of that church too, but at the beginning of that chapter is the phrase, “they devoted themselves to the apostles’ teaching,” and that is what it means to be an apostolic church. So, first question, what is an apostle? We use the term, “apostle,” to define, really it is those very first disciples of Jesus. There were twelve disciples that followed Jesus for three years. Judas betrayed Jesus and died, and there were eleven left. Those were the original eleven apostles.

What does the term “apostle” mean? It means, “one who is sent,” so these eleven apostles were sent by Jesus to start the church and grow his message around the known world at the time, so those are the eleven apostles. Then we have a couple more, the apostle Paul, who wrote half of the New Testament. He is called an apostle. He was after Jesus, but Jesus appeared to him miraculously and gave him his mission and vision to go. So that is why the apostle Paul is an apostle, and then there is one more, Barnabas, who may have been around Jesus a lot when He was on Earth but was also sent out along with Paul to spread the message. So those are the ones that we see in scripture as apostles, and we want to follow the apostles’ teaching.

Now there is a problem with that idea. If you lived at the time, two-thousand or so years ago, if you wanted to know what the apostles were teaching, you could just go out your door, walk down the street, knock on their door, and ask them, “What are you teaching?” I mean they lived at the time. They could follow the apostles’ teaching. It is a bit harder for us today to know what the apostles were teaching. I was thinking about this, so my father passed away a couple of years ago. He would be ninety right now, but my father was born in rural North Carolina, up in the mountains of North Carolina, and I think 1934 was the year that he was born, and for the first eight or ten years of his life living there, he had no running water, no electricity, lived miles up in the mountains, away from anyone, and I think about the life that he lived and how much I cannot comprehend that life. He was my father. I heard the stories from day one. It was only eighty or ninety years ago, and I still have no context for how my father lived in his early years, and it is not that far away. How much more do we not understand the context of scripture based on how far removed we are from the process and the concepts of the apostles?

I would present to you today that because of that, the best way that we know of how the apostles taught and what they taught is through scripture. Scripture is the primary way of knowing the teachings of the apostles, and that is why the capital C church has such a high view of scripture. We believe that scripture, that the Bible is the inspired word of God, that even though it was written from many hands across thousands of years, that God through the work of the Holy Spirit inspired every word, and it is true, and that is what we believe about scripture, and that is pretty much true across the capital C church, but at the same time, this is key. It requires proper interpretation, so just like I need something to interpret how my father lived eighty years ago in the hills with no electricity, no running water, I do not get that, we need interpretation of what scripture is, of how to do that, and we can do that ourselves. We do not need people who are smart enough, because we can study. We can know. There are ways to do this, but that is the high view of scripture and how we hold it, and so I would present to you now as we close this section, this idea that there are a couple of ways that we should approach scripture.

Number one, I believe we approach it very confidently, with a lot of confidence, knowing that the God of the universe, who created everything around us, breathed every word, and it is true. We also hold it with a ton of humility, knowing that our interpretation may not be exactly correct. There are so many people who are really smart, who spend their lives interpreting scripture, and they can come up with different interpretations, and we hold those loosely. So that is how we approach scripture, and I want to tell you this and leave this section, and know this, that Waterstone has a high view of scripture, and if you want to know where we stand, it is in our doctrinal statement, and it is online, and you can find out what

we believe, but I think a lot of fights happen because we are so sure of our interpretations, and there are lots of things that we can hold loosely on that. So that is where we are today.

So those are the things, those are the aspirations that we live for. We want to be unified as a church. We want to be set apart. We want people to see us and know that something is different. We want to know that Jesus is Lord and head of everything we do, and I believe we want to know the teachings and traditions of the apostles, and a primary way of that is through how we engage scripture and trust that scripture is true, but all of those things lead to this capital C church. The church is not a club. It is not a community group. Church is not just a place where we come hang out with our friends and have a good time. Church is not a place where we engage based on our consumeristic tendencies. Oh man, it is so easy to come to church and like what we like, but we do not go here because we like X, Y, or Z. In the church there's always something that we can disagree with, whether we like the sermon or hate the sermon, whether we like the songs or hate the songs. I spent about twenty years as a worship pastor, and a lot of people do not like the songs we sing. It just happens, but whether we love the student programming or hate it, it is not about that. What makes the capital C church into the church is the fact that I said at the beginning. It is that we are on mission.

Back to Matthew 16. This is Jesus telling him, "I tell you that you are Peter, and on this rock, I will build my church, and the gates of Hades will not overcome it." You understand this, that Jesus is saying that He will build his church. The church is based on his building, and the next phrase, "and the gates of Hades will not overcome it," and we have talked about this before, the gates of Hades, the idea there is that they are gates. Gates are defensive positions. Gates are what keep people out. Gates are what protect the city from those coming, and so if we are going against the gates, we are not the ones on defense. The church of Jesus Christ, the capital C church is on offense. We are moving forward. The church is the primary force of God's will here on Earth, and here is the trick. It is Jesus' church, and He chooses to use us. He chooses to use you. He invites you into his work. Does He need you? No, He does not need you. He invites you in to do his work, to be a part of something bigger, something bigger than this building, something bigger than Littleton, something bigger than Colorado. It is what Jesus is doing in the capital C church around the world.

He invites you to that, and in our context, in our really small corner of the world, we describe it like this. We say it in our mission statement. It is we feel like God has called us to become like Jesus and live for others, and how we have said that is becoming like Jesus is a lot more than just studying. It is a lot more than just going to seminary and learning everything we can learn. Becoming like Jesus is living our lives in submission to Him, submission to the king, of knowing that He is our Lord, our king, and we follow Him. Living for others means exactly that, of living our lives knowing that we are here for other people. People need to know Jesus, and it is our job to tell them. People need us to help them. They need help, and we serve them in that way. That is what it means to become like Jesus and live for others, and I believe that is what keeps us on mission. When we live that way, it is unified. We are not unified because we are all doing the same thing. We are unified because we are all on mission for the king.

I invite you to stand up now as we close our time. Would you please stand? We are going to sing a song about what it means to take the kingdom of God throughout our community, throughout the world,

what it means to live under the king, and I would invite you to take stock of your life, take stock of where you are, take stock of knowing how you are living on mission for Christ. Let's pray together.

God, we love you. God, we are thankful for who you are. God, we are thankful for this small expression of your church that you allow us to be part of, but God, may we never become a country club who just come here for our own selves. God, may we always know that we are about something bigger. God, we are about living our lives for you, Jesus. We love you, and we thank you, and in your name we pray, amen.

41:42 minutes

Edited by Tom Kenaston

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