



REDEEMER

WINTER HAVEN

To all who are weary and desire rest, to all who mourn and long for comfort, to all who sin and need a Savior, Redeemer opens wide her doors with a welcome from King Jesus the mighty Friend of sinners, the Ally of his enemies, the Defender of the indefensible.



September 18, 2022 – Fifteenth Sunday after Pentecost

Season of the Cross: Green for Ordinary Time

Ordinary Time is the long season that takes up three quarters of the church year. This portion of Ordinary Time runs between Pentecost and Advent. Ordinary Time has traditionally been devoted to seeking our Lord in the simple, ordinary day-in and day-out rhythms of life. It is a time in which we are all invited to order our lives around Christ's life and teaching.

Call to Worship: Psalm 145

We read God's Word, the Bible, together. It reminds us of who God is and what He expects from us.

Leader: Great is the Lord, and greatly to be praised. His greatness is unsearchable.

Congregation: The Lord satisfies those who fear Him.

Leader: The Lord is righteous in all his ways and kind in all his works. He is near to those who call upon Him.

Congregation: The Lord preserves those who love him.

Song of Ascent

The first song we sing together guides us as we "go up" or approach the presence of God to worship Him. This song is meant to rouse us to worship and awaken our hearts.

All I Have Is Christ

Reading of the Law: Luke 1:68-75

While the law cannot justify us or make us righteous; it is a teacher given to lead us to Christ, the fulfiller of the law.

"Blessed be the Lord God of Israel, for he has visited and redeemed his people and has raised up a horn of salvation for us in the house of his servant David, as he spoke by the mouth of his holy prophets from of old, that we should be saved from our enemies and from the hand of all who hate us; to show the mercy promised to our fathers and to remember his holy covenant, the oath that he swore to our father Abraham, to grant us that we, being delivered from the hand of our enemies, might serve him without fear, in holiness and righteousness before him all our days."

Prayer of Adoration and Confession

We pray together, praising God for who He really is (Adoration) and admitting our inability to live up to what He expects of us (Confession).

Song of Repentance

In this song of repentance we acknowledge our sin and our need of a Savior.

He Will Hold Me Fast

Assurance of Pardon: 1 John 4:16-19

We read God's Word together and are reminded that grace and mercy are freely given to all who have faith in Jesus Christ.

So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world. There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love. We love because he first loved us.

Greeting

In Jesus, we have not only been reconciled to God, we have also been reconciled to one another. Therefore, we greet one another as brothers and sisters.

Song of Praise and Celebration

Our response to God's free grace is celebratory worship. We express our praise to God for who He is and what He has done to save us

The Love of God
All Must Be Well

Sacrament of Baptism

The ritual of baptism is a sign and seal of the grace we have in Jesus. That is, it symbolizes the cleansing all people need before they are acceptable to God (sign), and it marks, tangibly to our senses, how real God's promise is for all who will trust in Him (seal).

Roman Lawrence Albrecht, Ivey Leanne Albrecht

Confession of Faith: First Catechism 33-37

As an expression of our faith in Jesus Christ in solidarity with his people, we declare the substance of what we believe..

Q33. What was the sin of our first parents?

A. Eating the forbidden fruit.

Q34. Who tempted Adam and Eve to this sin?

A. Satan tempted Eve first, and then he used her to tempt Adam.

Q35. How did Adam and Eve change when they sinned?

A. Instead of being holy and happy, they became sinful and miserable.

Q36. Did Adam act for himself alone in the covenant of life?

A. No. He represented the whole human race.

Q37. What effect did the sin of Adam have on all people?

A. We are all born guilty and sinful.

Worship Through Giving: Give Online at redeemerwh.org/give

We respond to the good news of God's mercy and grace for us in Jesus by giving generously to the work of this church and the kingdom of God.

Announcements & Kids' Worship Dismissal

Children **through fifth grade** are dismissed for kids' worship.

Prayer of Thanksgiving & Intercession

We again express in prayer our gratitude to God for what he has done and ask him to continue to act for our good and the good of others in our community and the world.

Proclamation of God's Word: Mark 4:26-32

A small portion of God's Word is explained to us and applied to our own lives.

Song of Response & Sending

We respond to the good news of God's mercy and grace by singing again of His goodness and greatness.

Isaiah 43 (Do Not Fear)

Benediction

Because the hand of God's wrath was raised against Jesus, we now receive the hand of God's blessing as we are sent out to live our lives to the glory of God.

May the LORD bless you and keep you;
May the LORD make His face to shine upon you and be gracious to you;
May the LORD turn His face toward you and give you His peace,
Both now and forevermore. Amen.



THE GOSPEL IN

Joshua

A Story of Grace

From the beginning to the end of the book of Joshua, the formula is repeated: God *gives* and Israel *inherits*. The spotlight is not on Joshua's moral example or on timeless principles of conduct but on Yahweh's fulfillment of a historical promise. Even Joshua's name ("Yahweh Saves!") points away from himself to the real hero of the story. Joshua is a story of grace.

God's gracious covenant with Abraham in Genesis 15 involved key promises, including a temporal land and nation (the "type," or beginning of a pattern) and an everlasting inheritance for all nations through his descendant—Jesus Christ (the reality to which the type pointed; see Gal. 3:16). Though *entering* land is a gracious gift (Deut. 7:6–9; 9:4–8), *remaining* God's holy nation did depend on Israel's obedience to the covenant. This echoes Adam's testing in Eden, with the consequent promise of life or death, blessing or curse, enjoyment of God or exile (Ex. 19:4–8; 24:3, 8; Deut. 11:17, 26; 28:1–68). Even after heeding the voice of the serpent, Adam and Eve received God's gracious promise of a Savior, the seed (or "off-spring") of the woman, who would crush the serpent's head (Gen. 3:15). Would this seed be Israel? Was Israel the fulfillment of God's promise? In spite of much genuine faith and obedience under Joshua, already this book hints at the tragic verdict: "But like Adam they [Israel] transgressed the covenant" (Hos. 6:7). The nation of Israel was not the ultimate seed of God's promise but rather was God's instrument for providing it (that is, for providing *him*).

The Seed of Promise

Jesus Christ, the true Seed of promise descending from Israel, secured the everlasting promise through an obedience and triumph not displayed in the nation of Israel. God's people remain secure from the consequences of all their transgressions and Satan's power by trust in this righteous Seed alone. Jesus is the final conqueror of Satan; he does what Adam and then Israel failed to do (Col. 2:15). This is the point of Paul's contrast in Galatians 3–4 between "two covenants"—the law and the promise, the earthly Jerusalem and the heavenly Jerusalem. It is also a familiar contrast throughout the book of Hebrews (e.g., Heb. 11:16; 12:18–24). With Christ as the faithful servant and mediator, the new covenant "is enacted on better promises" (Heb. 8:6).

Overlooking these distinctions of Christ's role in contrast to Israel, the conquest recounted in Joshua has been mistakenly invoked by Christian empires and nations to justify Christian holy war. Others, in reaction to these errors, have criticized this portion of God's Word as being incompatible with the God of peace whom we meet in Jesus Christ. How do we respond to such misunderstandings?

First, we should recognize that the accounts of Joshua are not the whole story of God's covenant purposes. There is a progression in God's plan that we can perceive only this side of the cross. In fulfillment of the Abrahamic promise of a worldwide family in Christ, the new covenant church is distinct from all geopolitical states. God is not now funneling his redemptive activity through a single nation such as was needed during the time of Old Testament Israel. God's common grace (not saving grace) is now more apparent in its encompassing of believers and unbelievers alike (Matt. 5:43–48), and the nation of Israel is no longer uniquely designed to exhibit the sole rule of God. Even Jesus affirms Caesar's political authority over Judea (Mark 12:17; cf. Rom. 13:1–7). In this New Testament phase of his kingdom, Christ conquers the earth (not just a small territory like Canaan) in saving grace by his Word and Spirit, rather than in military exploit (Eph. 6:12–17). Thus, in this era, reflecting our Savior before us, believers spread the gospel not by violence but through faithful witness that involves enduring the opposition—and perhaps even violence—of the world.

God's Authority

Like the spies Joshua sent into Jericho, the apostles were an advance force for the conquering purposes of God. But the means of their conquest were quite different. Jesus rebuked James and John for wanting to execute holy war on Samaritans that had rejected the gospel (Luke 9:51–56). Their mission was to preach the gospel of Christ's kingdom. Jesus similarly instructed the 72 to fulfill their mission not by force but by preaching (Luke 10–12), giving them "authority to tread on serpents" (Luke 10:19). However, it is Satan—the real Enemy behind the earthly enemies—whose head is finally being crushed (Luke 10:17–20; cf. Rom. 16:20).

Our God yet retains the physical and spiritual authority to do as he wishes for the whole world. When Christ returns, he will judge the whole earth, together with his saints (1 Cor. 6:2). His victory will be more powerful and forceful than anything that we read about in the book of Joshua; it will mark the final destruction of evil and the establishment of everlasting righteousness and peace. Through Joshua's conquest we discern the power of God's might through an incredibly flawed nation, but only in the Seed that would come through Joshua's people do we see the true purpose and end of God's conquering promises. Unlike the wars of old that led only to more bloodshed and misery, Christ's global judgment and victory when he comes again will truly be the war to end all wars (Matt. 3:11–12; 24:27–25:46; Rev. 17:1–20:15).

Proclamation of God's Word

A small portion of God's Word is explained to us and applied to our own lives.

35 On that day, when evening had come, he said to them, "Let us go across to the other side." 36 And leaving the crowd, they took him with them in the boat, just as he was. And other boats were with him. 37 And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling. 38 But he was in the stern, asleep on the cushion. And they woke him and said to him, "Teacher, do you not care that we are perishing?" 39 And he awoke and rebuked the wind and said to the sea, "Peace! Be still!" And the wind ceased, and there was a great calm. 40 He said to them, "Why are you so afraid? Have you still no faith?" 41 And they were filled with great fear and said to one another, "Who then is this, that even the wind and the sea obey him?"

36 But overhearing what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe."

Pg. 839 (Mark 4:35-41; 5:36 ESV)

Resources

John Bunyan, ***A Treatise on the Fear of God***

Martyn Lloyd-Jones, ***Spiritual Depression***

Michael Reeves, ***Rejoice and Tremble***

Charles Spurgeon, ***"Jesus Asleep on a Pillow"***

Family Worship/Group Discussion Questions

1. Prayerfully reflect on your heart, circumstances, relationships, etc. How did you "come" into worship today?
2. Where did the gospel "dwell in you richly" in the service today? In the prayers? In the singing? In the sermon?
3. Specifically, how were you led to turn from sin and trust in Jesus?
4. What is the one thing from the sermon this morning that you would most want to pass on to someone else?

Sermon Series: Mark: Walk In His Ways
Sermon Title: Do Not Fear; Only Believe
Date: September 18, 2022

I. THE PICTURE OF FEAR

"Anxiety grows best in the soil of unbelief." - John Flavel

II. THE PICTURE OF FAITH

"To doubt God is irrational." - Charles Spurgeon

III. FROM FEAR TO FAITH

"The Fear of God is the soul of godliness." - John Owen

Announcements

Two Services: Due to our growth this year we are transitioning to **2 Sunday worship services on October 9th. The identical services will be at 9 & 10:30am.** In order to do so, we need more volunteers for Kids' Worship, contact Tammy Henderson for more info at tammy@redeemerwinterhaven.org.

BUILD Fall 2022: Runs weekly on **Wednesday nights from 6:30-7:30pm through October 12.** We have classes for all ages:

- Infants – PreK | Catechism
- K – 5th | Catechism
- 6th – 12th | Youth Group
- Adults | Faithful Presence

Church Plant Interest Gathering: If you are interested in hearing more about the Elswick's upcoming church plant please join us on **Sunday afternoon, September 25 at 6:00pm in Covenant Hall.** We'll be eating dessert and talking about the vision the Lord has laid on their hearts. Childcare will be provided and it would be helpful if you could let us know ahead of time if you are able to attend by emailing **Amber Elswick at redbug100@aol.com.**

Get Connected: The best way to stay up-to-date with what's happening at Redeemer is through our online newsletter (redeemerwh.org/newsletter) and our mobile app (redeemerwh.org/app).



MISSION
FUND

GOAL: \$50,000
RECEIVED: \$36,725

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