

The Second Incarnation of Jesus

Ephesians 4:7-16

But grace was given to each one of us according to the measure of Christ's gift. Therefore it says,

*“When he ascended on high he led a host of captives,
and he gave gifts to men.”*

(In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things.) And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

Thesis: Jesus’ presence in our world continues on in a different, rather surprising way: the church. What is Jesus doing, and what should we, his body, be doing?

Introduction:

Although this is the first Sunday of Advent, and I put a sort of Christmasy title to the sermon, I’m not really bringing a Christmas message to you this morning. Next week we’ll start a little series looking at the various angelic visits around the birth of Christ, maybe we could call it “Angels We Have Heard on High.”

But this morning I want bring our attention to Ephesians 4:7-16 and look at what the Word of God says about the church, and then, because we are a church, I want to close by having a little family visit – the good kind.

So let’s read this together, pray, and dive in.

Now before we get to verse 7, look with me briefly at v.1 –

I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called... Ephesians 4:1

I just want us to note here that Paul says the Ephesians have been called to a great a noble calling, the kind of calling that deserves a certain kind of representation, people with this calling need to live in a worthy kind of way, which he goes on to describe in v.2-6.

God is the one who calls, but what is the calling?

If you look back to Ephesians 2:22, you find that Christians are being built into a dwelling place for God. Christians are called to become a place – that’s odd sounding isn’t it – called to be a place – but Christians are called to be the place where God lives. That is, wherever Christians are, God is.

To use the language of chapter 4, Christians are called to be the body of Christ.

So the calling here is a calling into the church. God calls individuals to himself, but he also calls them to each other. That’s what all the ‘unity’ talk is about in v.4-6. God’s calling someone to himself is never separate from his calling that person into the church.

So one thing we can say about the church is that the church is something God himself calls people into. American Protestants tend to think of church as a kind of optional thing – something you might be a part of if you choose, but don’t really need to be.

But that’s not the biblical view. Paul, inspired by the Holy Spirit, says all Christians have been called into the church. To stay on the outside is, quite frankly, to be disobedient to that call. To live a lifestyle unworthy of a Christian, unworthy of a church member is, quite frankly, to be disobedient to that call.

But why is the church such a big deal to Jesus? Here’s where we want to really start digging in a bit, beginning in v.7.

I. Jesus’ Plan (v.7-11)

In v.7 Paul begins to talk about Christ’s relationship to the church, and the way Jesus relates to the church is as a giver. Notice this in verse 7-8

But grace was given to each one of us according to the measure of Christ's gift. Therefore it says,

*“When he ascended on high he led a host of captives,
and he gave gifts to men.”*

Now we might ask, “Why is Jesus being so generous? Just for grins, or is there something more going on?”

The answer is coming in v.9

9 (In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth? 10 He who descended is the one who also ascended far above all the heavens, that he might fill all things.)

Here's Jesus' plan, this is what explains why Jesus does what he does: His plan is to fill all things.

Now what does that mean?

Commentator Peter O'Brien says that Jesus' plan is to "control [everything] by exercise of sovereignty."

The idea is that because Jesus is a great king, wherever Jesus is, Jesus' will is done.

And that's a really good thing. We are taught to pray, *"Thy will be done on earth as it is in heaven."* We want Jesus' rule.

Proverbs 29:2 says, *"when the wicked rule, the people groan."*

Do you ever find yourself groaning because of wicked rulers? Maybe think of the groaning of the Jews during the holocaust, or the Russians under the rule of Stalin, or the North Koreans under the rule of the Kim family. Think of a family under the leadership of a selfish, godless father. Think of a company under the leadership of a corrupt CEO, and you get the idea.

But where Jesus is, there is, and you could look back to v.2-3, there is humility, gentleness, patience, there is love, there is a wonderful sense of unity and togetherness. That's who Jesus is, and where Jesus is, that's what you find.

And don't you think the world needs more of those things? Don't you think our community needs more of those things?

That's Jesus' plan – to fill the world with himself.

And you need to always keep this at the front of your mind – this isn't some fairy tale. Jesus is real, his plans are real, and it's going to happen.

But how?

Answer, and this might shock you: through the church, strengthened and empowered by his gifts.

In fact, back in chapter 1:23 the church is called *"the fullness of him who fills all in all."* Jesus is going to fill all things, and he's going to do so through the church. Where the church is, Jesus is, because the church is comprised of people who love and obey Jesus.

The church is the body of Jesus, it's Jesus' presence in the world.

I called this sermon the second incarnation of Jesus.

The little word 'carn' means 'flesh.'

You recognize the word 'carn' from words like

'*carnivore*' which is a creature that eats meat, or

'*carnage*,' which is a destruction of flesh, or

'*carnival*,' which ends the same way 'festival' does, so it's like a festival of meat, it's a gluttonous affair celebrated on fat Tuesday – eat all the meat you can before Lent kicks in.

Or even a 'carnation,' those flowers that got their name because they're pink, flesh-colored flowers.

So the incarnation of Christ is when Christ, who is God took on flesh, when he in-fleshed himself, when he became a man, a physical being.

But there's a second incarnation of Christ, and that's when Christ united himself to the church, which is body, it's his presence in the world. What Christ does, he does through his body. Just like what you do, you do through your body.

What Jesus is doing in the world, he is doing through the church. You see, don't you, how significant the church is in Jesus' eyes? You see what a high calling it is to be part of the church, don't you? The church is where he is at work. The church is the center point of his plans in the world. Jesus' plans for the world flow through the church.

Jesus equips and strengthens the church to carry out his plans through his gifts. The gifts mentioned in v.7-8 are specified in v.11

And he gave the apostles, the prophets, the evangelists, the shepherds and teachers,

The gifts are actually people.

According to Ephesians 2:20, the apostles and prophets founded the church, they set it up, they got the thing going. None of the apostles or prophets applied for the job – Jesus called them purely by his own initiative and grace.

Evangelists were those itinerant ministers who went from place to place establishing and strengthening the churches, we might think of a Timothy or Titus or Apollos, perhaps roughly equivalent to our missionaries today. These too are Christ's gift to the church.

Shepherds lead, feed, and protect a flock of sheep. And Jesus gave the church shepherds, pastors, “pastor” just means a person who tends sheep in the pasture. Teachers teach. Perhaps pastor and teacher refers to the same person, certainly there’s a lot of overlap there.

Have you ever wondered why a church has a pastor in the first place? The answer the Bible gives is that Jesus put them there. Pastors, true pastors anyway, are Jesus’ gift to his church, given to help the church carry out Jesus’ plan to fill all things.

Here’s the next question: Shouldn’t Jesus’ goal be the church’s goal? Shouldn’t Jesus’ plan be our plan? Of course it should!

Here’s an interesting question: Who runs the church? Who is the ultimate authority in the church? Who sets the direction and purpose of the church?

Is it the pastor? No

Is it the elders? No

Is it the church Council? No

Is it the congregation? And the answer is still no.

The ultimate authority in the church, in this church and every church, is the Lord Jesus Christ. He is the head, the church is the body. The church exists by him and for him.

Now a church might be in rebellion against Christ, and many today are, and we learn from Revelation 2-3 that Jesus will abandon a church that refuses to submit to his direction.

A church’s true authority lies in Jesus alone. Jesus is the head of the church, and all things flow from him.

Now let’s look at how Jesus works through the church, the process of the unfolding of his plan, beginning in v.12-13.

II. Jesus’ Process (v.12-13)

Verse 12 tells us why Jesus gave these particular gifts, the Apostles, prophets, evangelists, pastors and teachers to the church:

“to equip the saints for the work of ministry, for the building up of the body of Christ.”

Here's the marching orders for pastors: *'to equip the saints for the work of ministry.'* And when the saints, Christians, church members, do the work of ministry, the body of Christ is built up, you see that.

Let's just unpack this a little bit... Jesus gave pastors to the church so the saints might be equipped, equipped saints do the work of ministry, and this builds up the body of Christ. That's the flow of thought.

Peter O'Brien again says that the word 'equip' here means, "making someone adequate or sufficient for something."

It's what happens on your first day or week at a new job, you go through a kind of training so you can do your job well, and when you do your job well, the company is stronger.

A pastor's task is to equip the saints. How?

Primarily by ministering the Word of God. God's Spirit works through his Word. It's the Word that does the work.

Pastors equip the saints by encouraging and even commanding people to follow Christ.

By praying for the people, that they would be dedicated and devoted to Jesus.

By leading and administering the church so that it encourages, facilitates, and inspires ministry.

And like a shepherd protects his sheep from predators, a pastor must protect the church from those forces in the world that would seek to take advantage of it and destroy it.

So if you were to ask Paul here, "Who are the primary ministers of the church?" the answer you'd get is, "the saints." Which is Paul's word for Christians – those who are called into the church.

Pastors are called primarily to equip the saints to do what God called saints to do – to minister. To minister to each other, and to minister to those who aren't yet Christians.

A minister is a helper, a servant. It's a person who works for someone else. And Christians, all of us, are servants, are ministers of Jesus. Remember, what Jesus is doing in the world, he is doing through his body, through the church, through his people.

And every Christian is to be a minister of Jesus – they are to be about the business of carrying out Jesus' plans and purposes in the world. They are to be doing ministry.

And this a broad array of ministry.

It's ministering the hope of the gospel to those crushed by guilt and enslaved to sin. It's pointing them to the cross for forgiveness and to the empty tomb for new life.

It's ministering to the poor of the church, ministry to orphans, ministry to widows. Jesus has a very compassionate heart to those in need, and he ministers to them through the church.

It's ministering the peace of Christ to those overwhelmed by anxiety, it's ministering the light of Christ to those under the dark clouds of depression, it's ministering encouragement to those suffering disappointment or frustration or failure.

It's ministering the love of Christ in friendship and care to those who are lonely.

It's ministering biblical wisdom to those who need godly direction.

It's ministering correction to those who have wandered from the path.

It's ministering a sense of belonging and purpose to people who can't – and never will – find those things outside the church.

It's even ministering a loving reminder or even stern warning to those drifting away from Christ.

There's so much ministry to do, because Jesus is doing so much in the world.

Everything that Jesus is doing in the world, he's doing through his body, through his saints. If the church isn't ministering, Jesus isn't ministering. But where a church is actively serving Christ, when his saints, when you, are ministering, the church is built up, it's strengthened.

It takes a certain amount of maturity, of training, to do ministry.

But a strong church full of ministering saints is where Jesus' rule and reign is experienced in a wonderful way as people walk worthy of their calling.

You see this in v.13 don't you? This process of pastors equipping saints to do ministry for the strengthening of the church continues, v.13, *"until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ."*

There's that word 'fullness' again. The church, built up and strengthened by pastors who equip and saints who minister, is a church that looks like Jesus does, that acts like Jesus does, is a place where Jesus is in a very real way, present on earth. It's a place where Jesus' rule and reign brings great benefit and enjoyment. It's a mature church, a strong church.

And a strong church does even more ministry, and the rule and reign of Jesus fills even more of the world. That's the process.

The Dutch theologian Herman Bavinck said so beautifully, "Christ gathers His church through the church."

So this is the process by which Jesus is working out his plans. It's really quite unexpected and remarkable that he would do it this way.

It's strange that Christ would put all his marbles in the basket of the church, and then turn the government and ministry of the church over to people. To put pastors and elders in leadership of the church, rather than, say, an angel? I mean that's shocking really, when you consider the church is made up of people like us.

But the plan is Jesus' plan, and the process to bring about that plan is His process. It's his church, he can do whatever he likes using whatever tools he chooses, right?

Calvin said something like, "You know, God could make us what we ought to be without human assistance, but, the question is not what God could do, but what God willed to do, and what Christ himself has prescribed."

Pastors and teachers equip, saints minister, the church is strengthened, and Jesus begins to fill the world. It's Jesus' plan, and it's Jesus' process.

Now let's think about Jesus' perfection. That might sound odd to you, since Jesus is already perfect. But here's what I mean: *the church* is the presence of Christ in the world. And the church is not everything she should be – yet. But she's moving in that direction, as you'll see beginning in v.14

III. Jesus' Perfection (v.14-16)

There's two dimensions of perfection. I call them Protection and Progress, but maybe you want to call them defensive and offensive.

A. Protection (v.14)

so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.

If the church is going to do her part in Jesus' plan to fill all things, she has to survive. Remember, the world and the devil do not want Jesus to rule.

Most people in our society don't want Jesus to rule over them. That's why most don't go to church – they don't care about what Jesus says, they don't want to find out what the Bible says, they're not interested in obeying Jesus. They don't want to worship Jesus. They just want Jesus to leave them alone. So they don't care to support the church, and some seek to destroy it. That's a daily reality in Muslim nations, and it's increasingly a reality here in the US.

Certainly the devil doesn't want Jesus to rule. He's a perpetual enemy of Jesus.

So the church is under assault by the world and the devil. That's just going to be the nature of things.

A strong church, then, must be protected. It has to have a good defense. That's what v.14 is all about.

Paul illustrates this with two very different but both very destructive forces:

A storm at sea, and a con-man with a smile on his face.

If you're going to sail a ship through a storm, you need good, strong, salty sailors to keep the thing afloat and on course. You can't have children manning the sails. They don't have the experience, the knowledge, or the strength to do it.

And in the church, the storms come by various 'winds of doctrine.' This is how the devil tries to destroy a church – he introduces various doctrines that pull the ship off course. I've lived long enough now to have seen many of these faddish doctrines blow through the American church.

And all those winds of doctrine have one thing in common – they're not about living under the rule and reign of Christ. They're always about me living my life in a way I want. They're not about what Jesus has done for me, they're about what I can do for me.

A church that's not well-equipped will end up chasing first this doctrine, then when it fizzles out, it'll chase after that one, then this other one, just like a ship tossed around on the waves, until it just comes apart, because it has nothing left to really hold it together.

And the other force is even worse, in my view. It's what Paul calls human cunning, craftiness in deceitful schemes. Those words – cunning, craftiness, deceitful – they're reminiscent of the work of the Devil, aren't they?

The Devil works, not by the power of an overwhelming darkness, not by brute force, but by subversive, sneaky, underhanded ways.

Paul says in 2 Cor 11:14, *"Satan disguises himself as an angel of light."*

Satan and his ministers, and he has angelic and human ministers, enter into a church through cunning, through craftiness, through deceitful schemes. They pretend to be the good guys, but they're only there to destroy.

Satan works through pride, through love of power, through love of money. He especially works through success. We assume that when good things are happening, God is doing it all, God is blessing. And sometimes he is. But Satan is so sneaky that he knows the best way to destroy a church is to fill it full of people and money, and then when the leaders are full of themselves they cease to be fully reliant on God, that's when they're really at their weakest. They're in perfect position to destroy through moral temptation, financial temptation, ego, whatever. A church might have no idea he's taken over until it all collapses.

So how does a church protect itself from these doctrinal storms and this blinding light of the devil?

A church has to be mature, to be strong, to be actively and intentionally in tune with Christ and His Word. It needs leaders strong enough to stand when the winds of faddish doctrines blow hard against it, it needs men insightful enough to see through the covert attacks of the Devil.

There's no such thing as a Christ-honoring church that doesn't have a good defense. Protection is vital. A shepherd is no shepherd if he doesn't have the courage and skill to protect his flock. A captain must be able to keep the ship afloat whether in calm waters or a storm.

But let's move on to the positive side:

B. Progress (v.15-16)

Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, 16 from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

How does the church move forward? How does it keep from falling apart in the storm? How can a church be made strong? How can the church fulfill Jesus' mission of filling all things?

Here's the answer right here in five words: *"speaking the truth in love."* That's it. This is the ministry of the church in a nutshell. Speak the truth in love.

The truth comes to us from the Word of God, and the love of God comes to us and through us by the Holy Spirit.

If we lose either truth or love, we're sunk. If we speak the truth without love, nobody will hear.

If we speak falsehood out of the deepest love, nobody will benefit. We must speak truth, and we must speak it in love.

Now we should mention that speaking the truth in love is no guarantee that what we say will be accepted and appreciated. It occurs to me that nobody spoke truth more clearly or with more love than the Lord Jesus, and they killed him. The Apostle Paul was maybe second only to Christ, and they killed him. So we have to learn to be okay with being hated for speaking the truth, no matter how loving we are.

But we must speak the truth. Truth is how the church survives. Truth protects the church. Truth strengthens the church.

Truth grows us into the image of Christ. You can't be a strong Christian without the truth of the Bible, anymore than you can be a good doctor without knowing the truth of medicine, or a good farmer without knowing the truth of cattle and crops.

There's no such thing as a strong church without truth spoken in love.

Biblical truth, spoken in Christlike love, builds the church in every way.

And it's a church that you see, v.16, is cohesive, it's unified, it's 'held together.'

There's one body of Christ. And that one body is made of many parts, many members. But if parts aren't put together, and working together, they're just useless parts.

My hand doesn't work without a forearm, which needs an elbow, a shoulder.

What sticks the parts of our bodies together? *Joints*, you see that in v.16. The joints hold the body parts together, the joints make the parts work properly.

What are the joints in a church? It's the place where the parts touch, it's where one part connects to another. It's relationships that give the church its strength. It's a connection to each other based on our shared desire to see Jesus fill all things.

And what happens when a church is connected to Christ and connected to each other? Look at the end of v.16,

“makes the body grow so that it builds itself up in love.”

Progress. A growing church that builds itself up in love. And as the church grows, the rule and reign of Christ is spread into our hearts, into our families, and into our community.

There's no higher calling than to be called into the church of Jesus Christ, the King of kings, the Lord of lords, the Savior of all kinds of people, the hope of the nations, the one with the power of life and death. This is the institution through which Jesus is at work in our world. We really are the presence of Jesus, and we need to be careful to walk worthy of that great calling.

Now before we close, I want to take a few moments to visit with you as a church family, as my church family.

Twenty years ago I took a seminary class on how to grow a church. And I learned about vision casting and vision statements and I learned about target audiences and worship styles, and I learned about models of organizing people, and all the things you should do if you want to build a big church.

But none of that sat right with me, there was something about all that that troubled my spirit greatly. So I opened my Bible and went searching for how the Bible said a church should grow, and I found Ephesians 4:7-16:

Christ gives the church pastors, pastors equip the saints, the saints do ministry, the church becomes strong, the truth is spoken in love, the church is connected together, and it grows, it builds itself up in love.

I determined then that if God ever saw fit to make a pastor out of me, I would engage in a grand experiment. I would dedicate my life and ministry to this: Speak the truth in love, equip the saints for ministry, protect the flock. And then I'd see what happens.

And you know, I come here and I found out Pastor Bob had been engaged in conducting the same experiment for thirty-five years. Preach and teach the Word, equip the saints, protect the flock, see what happens.

And wouldn't you know, the Bible knows what it's talking about? The rule of Christ is spreading across our community, one family at a time. It's remarkable. What a glorious thing when a man or a woman, or an entire family is devoted to following and obeying the Lord Jesus, to walking together in humility and patience and love. It brings such joy into that home, such purpose, so much blessing.

Progress is being made. The church, our church, is growing in love, growing in strength, and growing in size.

You've noticed this, perhaps. It's a little harder to find a seat on a Sunday morning, especially if you come a little later with a big family. It's a little more congested at the back after the service.

Isn't this what we want, to see the Word at work, to see Christ calling people to himself and to his church? It's so exciting! And what did we do? We aren't that entertaining. We aren't very novel. We're not offering anything unusual, really.

We speak the truth in love, and minister to people. Maybe that's unusual – but it shouldn't be!

We are just trying to do what Jesus told us to do, and he does what he told us he'd do. I don't know why it's surprising when it happens this way, but it's remarkable just the same.

Now as Christ builds his church, and as we grow here at Lewis Lake, I want to address some of the challenges we're facing, good challenges that you're all up for. One of them is the challenge of changing dynamics of a larger church family.

You know, when Michele and I welcomed our first child into the world, that was a hard adjustment for me. The family dynamics changed. And I had to share Michele. Her attention was divided between me and the baby. I didn't like that too much – I like her attention.

But you know, that didn't last long, because God very quickly expanded my heart to love Michele and Natalie. And he expanded Michele's heart to love Natalie and me. And then our second was born, and God expanded our hearts again to love Jojo. And then Emily came along, and Kylie, and every time our family grew, our capacity to love grew. And then it was Alice, and then Violet. And now we're waiting on a grandbaby, and I know our hearts are going to grow again.

And a church family is much the same way. When it's small, we can really know and connect to everyone, and it's wonderful, but then when the family starts to grow, and it's more difficult to make those connections. So I want to recognize that, and also encourage us that God is able to make our hearts to expand to love all the people that he calls to us.

When Michele and I got married, we drove her 1989 Mercury Cougar. Posi-track rear wheel drive, it was a beautiful car. But when Natalie came along, that 2-door car wasn't so convenient anymore. So we got a four-door. Eventually we got into minivan territory – and Michele cried when I brought that first minivan home.

As Lewis Lake speaks the Words of God, Jesus will call his people to himself, and that means he's going to call them to his church – to us. And we're thankful for that. But if the car gets full and we have to get a station wagon, and then a minivan, and then a big van, and then a bus to try to the whole family, well, that's what we do.

Herman Bavinck says a church is both an organism, and an institution. That means it's both the family and the minivan. It's the members of the family, and it's the house.

If the organism of the church outgrows the institution of the church, that is, if the church family outgrows the church structure, that becomes a problem too.

Josh and Belonn and Paul and Lynn know that it's not much fun having a family of six in a camper size space. You can do it for a while, but it's not a good long-term solution.

It's nice when the size of the home and the family kind of match.

So this is what we're wrestling with some here at Lewis Lake. And it's a wonderful problem.

One of the things we're trying to do on the structure side of things is try to figure out how to fit us in here, comfortably if possible. Maybe you've noticed the rows are a little smaller – we're packing chairs in here tighter than ever, and we've got more on order.

We're seriously considering going to two services at some point next year, just to try it for a while and see how it works. In some ways a congregation is like a goldfish – it won't really outgrow its bowl, and our bowl is getting pretty full. So we're feeling the pressure to find a bigger bowl.

We've got longstanding plans to construct a dedicated sanctuary, and we might have to dust those off sooner rather than later. We've got ministry plans, including more, smaller adult Sunday school classes that are on hold because we just don't have space.

So that's on the structural side, the institutional side of things.

On the family side, let me say two things:

To those of you who consider yourself a part of the family here, let me encourage you to be ministers – to minister kindness, to minister hospitality, to minister love and encouragement. To be involved in any way you can. To open your hearts wider than you ever thought possible and welcome those whom God is bringing to us. To bring them into the family.

God is doing something wonderful and special here – and it's stretching us in lots of ways, and making us rather uncomfortable sometimes, but don't we want to be used by God? I know you do. And the opportunities before us are great. He's bringing people to us – and we need to be faithful to serve them well.

We've never really tried to be a big church. At the same time, we do want Jesus to be calling people to himself and to his church, so if Jesus makes us a bigger church than we're used to, that's his prerogative. Ours is to follow his lead, to adjust to whatever he brings our way.

And to those of you who Jesus is calling to us more recently, you're kind of new, I want to say this: We're so glad you're here – we're so glad Jesus is at work in your life. Can I encourage you to be patient with us as we try to get the institution and structure here up to speed? We're not a perfect church. We're not perfect people. We're going to disappoint you, and let you down. I wish it wasn't true. But it's going to happen, and when it does, I hope you can chalk it up to clumsiness and incompetence, not hostility or a lack of love.

We probably won't love you perfectly, but we do love you. We want to serve you. We want to minister to you. We want to welcome you into the family. And we want to get better at doing all this. And we'd love for you to join us in this great calling we have from Jesus. There's so much ministry to do, and you're the next wave of ministers.

So settle in, let's grow together, minister together, and see what Jesus will do.