

St. Andrew's Presbyterian Church, Perth
Sunday, May 3rd, 2026
Rev. Gerry Gallant

From Sign to Sermon: When the Spirit Gives the Word
Fifth Sunday of Easter
Acts 2:12-21

Welcome

Announcements

Call to Worship

Come, let us gather before the Lord our God, the Maker of heaven and earth.
We come to worship the One who speaks and brings light into the darkness.

His promises are sure, and His steadfast love endures to all generations.
He does not leave us to wander, but guides us by His eternal truth.

Lift up your hearts to the Lord, for He is gracious and merciful!
We lift our voices in praise and our souls in glad submission to our King.

Prayer of Adoration and Invocation

Almighty and everlasting God,
we adore You as the sovereign Lord of all history
and the gracious Father of Your people.
You dwell in unapproachable light,
yet You have made Yourself known to us through Your Son, Jesus Christ,
and Your enduring truth.

We marvel at Your mercy,
that You would draw near to sinners and gather us into Your presence.
We ask now that Your Holy Spirit would be powerfully at work among us.
Quiet the noise of our busy lives,
awaken our minds,
and soften our hearts.

May our worship be acceptable in Your sight,
and may You be glorified in all we do and say this morning.

In the mighty name of Jesus, we pray.

Amen.

Call to Confession

Scripture reminds us that if we say we have no sin, we deceive ourselves, and the truth is not in us. But God invites us to step into the light, bringing our burdens, our failures, and our pride before His throne of grace. Let us confidently and humbly confess our sins together.

Prayer of Confession

Merciful God,
 we confess that we have sinned against You in thought, word, and deed.
 We have loved ourselves more than we have loved You,
 and we have failed to love our neighbors with compassion and truth.
 We have been quick to judge and slow to forgive.
 We have been anxious instead of prayerful,
 restless instead of trusting,
 and distracted instead of attentive to Your ways.
 Forgive us, Lord.
 Cleanse what is unclean within us.
 Heal what is wounded.
 Correct what is crooked.
 Renew a right spirit in us,
 that we may turn from what dishonors You and walk in newness of life.
 By Your grace, shape us into a people who reflect Your mercy—
 humble in repentance, joyful in obedience, and faithful in love.
 Through Jesus Christ our Lord. **Amen.**

Assurance of Pardon

Hear this word of comfort:
 God is gracious and compassionate, slow to anger and abounding in steadfast love. He does not deal with us according to our sins, nor repay us according to our iniquities.
 To all who truly repent and turn to Him in faith, He grants full forgiveness and new life. Your sins are pardoned, your guilt removed, and your standing restored—not because of your merit, but because of His mercy.
 Therefore, be at peace, and walk in the freedom of His grace.

The Lord's Prayer

**Our Father, who art in heaven, hallowed be thy name.
 Thy Kingdom come, Thy will be done on earth as it is in heaven.
 Give us this day our daily bread.
 And forgive us our debts, as we forgive our debtors.
 And lead us not into temptation, but deliver us from the Evil One.
 For Thine is the Kingdom, the power, and the glory,
 Forever and ever. Amen.**

Hymn: "Your Will Be Done" (V 1, 2, 4)

Your will be done, my God and Father
 As in heaven, so on earth
 My heart is drawn to self-exalting

Help me seek Your kingdom first
 As Jesus walked, so I shall walk
 Held by Your same unchanging love
 Be still my soul, O lift your voice and pray:
 'Father, not my will but Yours be done'

How in that Garden he persisted
 I may never fully know
 The fearful weight of true obedience
 It was held by him alone
 What wondrous faith, to bear that cross!
 To bear my sin, what wondrous love!
 My hope was sure, when there my Saviour prayed:
 'Father, not my will but Yours be done'

As we go forth, our God and Father
 Lead us daily in the fight
 That all the world might see Your glory
 And Your Name be lifted high
 And in this Name we overcome
 For You shall see us safely home
 Now as your church, we lift our voice and pray:
 'Father, not my will but Yours be done!'

Responsive Reading

Psalm 95 1-6

95 Oh come, let us sing to the Lord;
 let us make a joyful noise to the rock of our salvation!
² **Let us come into his presence with thanksgiving;
 let us make a joyful noise to him with songs of praise!**

³ For the Lord is a great God,
 and a great King above all gods.
⁴ **In his hand are the depths of the earth;
 the heights of the mountains are his also.**

⁵ The sea is his, for he made it,
 and his hands formed the dry land.
⁶ **Oh come, let us worship and bow down;
 let us kneel before the Lord, our Maker!**

Anthem (Music Ministry): “A Prayer for Humility”

Prayer for illumination
(Congregant Prepared)

Scripture

Acts 2:12-21

¹² And all were amazed and perplexed, saying to one another, “What does this mean?” ¹³ But others mocking said, “They are filled with new wine.”

Peter’s Sermon at Pentecost

¹⁴ But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. ¹⁵ For these people are not drunk, as you suppose, since it is only the third hour of the day. ¹⁶ But this is what was uttered through the prophet Joel:

¹⁷ “ ‘And in the last days it shall be, God declares,
 that I will pour out my Spirit on all flesh,
 and your sons and your daughters shall prophesy,
 and your young men shall see visions,
 and your old men shall dream dreams;

¹⁸ even on my male servants and female servants
 in those days I will pour out my Spirit, and they shall prophesy.

¹⁹ And I will show wonders in the heavens above
 and signs on the earth below,
 blood, and fire, and vapor of smoke;

²⁰ the sun shall be turned to darkness
 and the moon to blood,

before the day of the Lord comes, the great and magnificent day.

²¹ And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.’

Sermon

There are moments in Scripture when heaven interrupts the noise of earth; not to entertain us, not to impress us, but to save us.

Pentecost is one of those moments. Jerusalem is crowded with worshipers gathered together for a great feast. The air is thick with expectation. And then God acts: a sound like wind, tongues as of fire, and real languages pouring out of mouths of men who never studied them. Some in the crowd are stunned into honest questions. Others are threatened into mockery claiming that the men who speak ‘**are filled with new wine.**’

And right there in the collision of spiritual reality and human confusion, the Lord raises up a preacher.

Not with a gimmick. Not with performance.

But with the Word of God, an open Bible, and a clear summons to repentance and faith.

What we have here in Acts chapter 2:14–21 is the opening movement of Peter’s first great sermon, and it models Spirit-filled preaching. Preaching that is rooted in Scripture, aimed at Christ, pressing the conscience, and urgent for souls.

Here is the point we must not miss: the miracle of tongues drew a crowd; but the Spirit’s purpose was never to leave the crowd staring at the miracle. The miracle serves the message. And the message brings sinners to Jesus Christ.

Pentecost does not end with the amazement of the crowds; it finishes with the proclamation of the Word of God.

At Pentecost, the Spirit magnifies the Word to proclaim Christ, to warn of the coming day, and to open wide the door of salvation to everyone who repents, believes and calls upon the Lord.

Acts 2:14

¹⁴ But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words.

That is not a throwaway detail. It signals that God is shifting the moment from the miracle to the proclamation of His truths. The tongues that drew the crowd now give way to the preaching that explains its purpose to the crowd. The extraordinary sign yields to the ordinary means of grace: the Word faithfully and truthfully preached.

Notice what this tells us about the Holy Spirit. The Spirit is not competing with Himself. The Spirit who gives the gift of tongues is the same Spirit who gives the gift of preaching. And the Spirit is not poured out to make the church chase spiritual experiences, but to enable the church proclaim Christ faithfully.

Even when God does something extraordinary, the Spirit’s ordinary instrument remains Scripture; read, preached, heard, believed. That is not the quenching of the Spirit; it is obeying the Spirit.

Also let’s take a moment to consider the man who is preaching.

This is Peter, the disciple who melted under pressure, the one who denied the Lord three times, the one whose courage used to rise and fall with the temperature of the moment.

Yet here he is, a changed man, standing, lifting up his voice in public, with the apostles at his side.

Pentecost is not merely about tongues of fire. Pentecost is about fearful disciples becoming faithful witnesses.

This should be a comfort for weak saints and a strong rebuke to proud saints.

The Spirit does not erase our personality; He refines it. The Spirit does not turn men into angels; He turns men of dust into men who stand upon God’s truths. Where the Spirit is present, people of clay are changed into people of gold.

Also notice how Peter speaks. He does not gather a private circle and chat like a teacher in the corner.

Instead, He boldly proclaims God’s Word like a herald.

The Spirit fills; the church speaks. And when the church speaks, it must speak the Word of God.

But before Peter explains what Pentecost is, he clears away what it is not.

Acts 2:15

¹⁵ For these people are not drunk, as you suppose, since it is only the third hour of the day.

For those of us who are unaware of how time was kept in the ancient, the third hour of the day is about 9:00 a.m.

Peter's point is not only that it's early, it is also that the accusation does not make any sense.

Faithful Jews ordinarily did not eat or drink until after the morning hour of prayer, and on feast days fasting well into the day was common. The mockery is not only insulting; it is empty.

But Peter is doing more than correcting a statement. He is guarding the holiness of what God is doing.

And we need that guardrail, because the church is often tempted in two opposite directions.

One temptation is to explain away the Holy Spirit, reduce everything to psychology, hype, or social energy.

The other temptation is to excuse spiritual disorder by baptizing it with spiritual language.

Pentecost rejects both. It is not mere enthusiasm. And it is not holy chaos. It is the promised action of God producing intelligible praise and then Biblical preaching.

So, understand this very clearly: the fruit of the Spirit includes self-control, not the absence of it.

The Spirit's fullness is not spiritual intoxication that disables ordinary human faculties; it is spiritual strength that steadies them.

So first he refutes the charge, then he protects the holiness of the moment

And now Peter takes the crowd where Spirit-filled preaching always takes people to God's Word:

Acts 2:16

¹⁶ But this is what was uttered through the prophet Joel:

This is one of the most beautiful moments in Acts. In the middle of spiritual power, Peter essentially says to the gathered crowd, 'Open your Bibles.'

He does not say, 'Trust your feelings.'

He does not say, 'Chase the fire.'

He says, 'This is what...'

In other words: what you are seeing is what God promised long ago. Experience is not the judge of Scripture; Scripture is the judge of experience.

The crowd asks, 'What does this mean?'

The apostle answers, 'Let us go to the Word of God.'

Yes, the Spirit is at work, but the Spirit's work always drives us toward Scripture, not away from it.

The Word without the Spirit becomes nothing but dead letters; the Spirit without the Word becomes fanaticism. Pentecost will not allow you to pick one or the other, it makes it clear that you need both the Spirit and the Word.

And this is still the true church's wisdom today.

When God's works are misunderstood, the answer is not to build theories on impressions. The answer is to open the Book. If we want to honor Pentecost, we do not begin by asking, 'How can we recreate the phenomenon?' We begin by asking, 'What does God say this means?'

So Peter quotes Joel. And the first words matter:

Acts 2:17-18

¹⁷ " 'And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; ¹⁸ even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.

'And in the last days it shall be, God declares...'

That phrase is one of the most important phrases in this Scripture, because it helps us understand what God is saying.

In Joel, the prophecy begins with 'afterward.' But Peter, under the Spirit's guidance, makes clear what was hidden: this outpouring belongs to the messianic 'last days.'

Now we must be careful. When people hear the term 'last days,' they often think of the final few minutes before Christ returns.

But Scripture uses 'last days' to describe the era that started with Christ's first coming and stretches to His return.

It is not merely the last twenty minutes of history; it is the final chapter of redemptive history. The kingdom has been inaugurated. The decisive turning point has arrived.

That means Pentecost is not simply a dramatic day in the past; Pentecost is a declaration about the present.

The age of the Spirit has dawned. The new covenant is here. The reign of the risen Christ is active. And the world is not drifting aimlessly; it is moving toward the day of the Lord.

And Peter is not using 'last days' to satisfy curiosity; he is using it to create urgency.

If the last days have begun, neutrality is not safe. If the last days have begun, delay is dangerous. Salvation must be sought now, while the door stands open.

So what marks this age?

God says: **'I will pour out my Spirit.'**

The language of 'pouring' matters.

Under the old covenant, the Spirit's empowering presence often came in measured ways—given to prophets, priests, kings, and particular leaders for particular tasks. But now God speaks of a torrent: not drops, but a downpour. Not scarcity, but abundance.

This is not to deny that Old Testament believers had the Spirit. They did.

Regeneration has always been the Spirit's work. But the difference here is, its distribution and clarity: in the New Covenant, grace is more plentiful and extended to the multitude.

Then comes the boundary-shattering phrase: **'on all flesh.'**

That does not mean every human without exception is automatically regenerated. Scripture does not teach universal salvation. But it does mean that no outward status bars the door. Not male or female. Not young or old. Not free or servant.

The Spirit is not a reward for social standing. The Spirit is God's gift to His people, poured out widely across the community of the New Covenant.

Joel; as interpreted by Peter, presses home the point:

'Your sons and your daughters shall prophesy.'

'Your young men shall see visions, and your old men shall dream dreams'

'Even on my male servants and female servants... I will pour out my Spirit.'

Do you see what God is doing?

He is demolishing the false boundaries that sinners love to build.

The Spirit is not confined to a priestly caste. The Spirit is not the property of a spiritual elite. The Spirit is given to the church; to men and women, young and old, prominent and lowly.

And God even places His covenant upon, **'male servants and my female servants.'** The world may label them insignificant. God calls them His.

And what is the result? 'They shall prophesy.'

We must not flatten that into mere prediction.

In the Old Testament, prophecy, visions, and dreams often described divine revelation.

But here the emphasis of that word prophecy is Spirit-enabled speech: Spirit-directed witness, declaration, teaching, and a deepened knowledge of God in and through the Gospel.

Here is a crucial Pentecost truth: the Spirit does not bypass the mind; He renews it.

The Spirit does not make truth optional; He writes it on hearts.

The Spirit does not create a silent church; He creates a witnessing church.

Pentecost is the flowering of the promise that God would make His people know Him; not by tearing down His Word, but by planting it deeper.

But Peter does not stop at the gift. He moves to the frame.

Because Pentecost is not only comfort.

It is also warning.

Acts 2:19-20

**¹⁹ And I will show wonders in the heavens above
and signs on the earth below,
blood, and fire, and vapor of smoke;
²⁰ the sun shall be turned to darkness
and the moon to blood,
before the day of the Lord comes, the great and magnificent day.**

We tend to want Pentecost without the day of the Lord. We want empowerment without accountability. We want blessing without judgment.

But Peter refuses to cut Joel in half. He quotes the cosmic language: wonders in the heavens, signs on the earth—blood, fire, vapor of smoke—sun turned to darkness, moon to blood, **‘before the day of the Lord comes, the great and magnificent day.’**

This is apocalyptic imagery; language Scripture uses to describe upheaval accompanying God’s decisive action in judgment and salvation. The point is not to invite endless speculation about astronomical charts. The point is to place every listener under a sober reality: the age that was started by the arrival of the Holy Spirit is an age moving towards another very important day.

And this is profoundly important.

Pentecost is not only the announcement of privilege; it is the announcement of accountability.

The Spirit’s outpouring means the final act of history has begun. The Gospel is going to the nations. The Church is being gathered. And the Day of the Lord is coming.

So, hear the pastoral weight of this: the Spirit’s outpouring is mercy; but that mercy carries an urgency.

Scripture holds together what we are often tempted to separate: the kindness of God and the severity of God.

Pentecost is kindness, God giving Himself to His people. Pentecost is also severity, God's timetable advances, and His coming judgment is not a metaphor.

And that is precisely why Peter ends the quotation not with terror, but with an open door.

Acts 2:21

²¹And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.'

That word 'everyone', or in some translations, 'whoever' is a thunderclap of grace.

It is radically inclusive in its proclamation. It throws open the door that sinners keep trying to shut with pride, pedigree, or performance.

The Gospel offer is not addressed merely to the respectable, the informed, the religiously tidy. It is addressed to sinners, all sinners without any distinction, because sin has leveled the ground and grace has opened the gate.

Now hear this carefully.

The promise is universal in its announcement: 'everyone who calls.'

The command to repent and believe goes out to all. The offer of Christ is sincere and unlimited in proclamation. And the promise is real: everyone who calls upon the name of the Lord will be saved.

That calling is not a merit-earning work; it is the cry of faith

It is the empty-handed appeal of a sinner who has no other hope.

And who is 'the Lord' here?

In Joel, the Lord is Yahweh.

But Peter is heading toward the astonishing conclusion that the Lord to be called upon is Jesus, the crucified and risen Messiah. Pentecost is not merely the birth of the church. It is the public opening of a door: salvation offered in Christ alone, by the power of the Holy Spirit, through the Word of God, to everyone who faithfully calls.

So what are to do with this?

Acts chapter 2 already shows us the fork in the road: some mock, and some call. Dismissal or prayer. Scoffing or surrender.

The text makes four concrete calls on our lives.

First, do not set the Spirit against the Word.

If you want to honor the Holy Spirit, become a Word-saturated Christian.

Peter responds to confusion not with motivational speech, but by opening Scripture. The Spirit poured out at Pentecost is the Spirit who inspired the prophets, and He delights to lead the church through the Word He breathed out. The Spirit does not sideline the Bible; He spotlights it.

Many want 'Spirit' with minimal doctrine, 'fire' without truth, 'experience' without submission.

But Pentecost will not allow that. The Spirit who comes in power immediately drives the church to preaching. Therefore, the truly Spirit-filled church is a Bible-shaped church, and the truly Spirit-filled believer is a Bible-governed believer.

Second, do not confuse spiritual life with spiritual spectacle

The crowd shouted 'drunk,' and Peter said, 'No.'

That matters, because it means true spiritual life is not measured by noise, unusual phenomena, or loss of control. The Spirit's fullness produces clarity, courage, and self-control; not the collapse of them. We must not excuse disorder by calling it 'anointing.' The Spirit is Holy. His fire purifies as it empowers.

Third, live with end-time urgency and do so without panic.

If the last days have begun, procrastination is dangerous. The day of the Lord is approaching.

That should not make the Christian panic; it should make the Christian pray. It should not make the church retreat; it should make the church witness. We live between outpouring and consummation; between Spirit-gift and final judgment.

This urgency is not hysteria; it is sobriety. It is the awareness that history is not a treadmill; it is a storyline moving to an appointed day. Seek the Lord while He may be found. Do not toy with delay. Do not gamble with eternity.

And Fourth, most importantly: call on the name of the Lord

Do not overcomplicate what Scripture makes plain.

The promise is not 'whoever has the right pedigree,' or 'whoever cleans themselves up,' or 'whoever performs well.' The promise is: **'everyone who calls upon the name of the Lord shall be saved.'**

To **'call upon the name'** is not to recite religious syllables like a magic spell.

It is to run to the Lord as your only refuge. It is the language of faith: dependence, pleading, surrender, trust. It is the cry of the drowning man who stops insisting he can swim and finally calls for rescue.

Some of you are weary, and you have been trying to manage your sin instead of confessing it.

Some of you are anxious, and you have been rehearsing fear instead of calling on Christ.

Some of you have been near the church, around the church, even active in the church, but you have not called on the Lord with the helpless faith of a sinner who needs saving.

Hear the Word: call. Cry out. Run to the strong tower of the Lord's name.

For if you do, you will not be cast out.

The Gospel does not say, 'Come if you are strong.' It says, 'Come because you are not.' Pentecost is proof that God delights to save by grace. He pours out His Spirit on His servants; men and women, young and old, and He opens salvation to everyone who calls.

People of God, let us not be a Church that can be explained without God.

Let us not be a people who treat Scripture like an accessory.

Let us be those who, like Peter, stand up in the strength the Spirit supplies, open the Word God has spoken, and proclaim Jesus Christ with clarity and courage.

Pentecost tells you where you are in history. The last days are here. The Spirit has been poured out. The Day of the Lord is coming. And in the meantime, the door of salvation stands open—not because sinners deserve it, but because Christ has purchased it, and the Spirit now publishes it through preaching.

So hear the promise once more, as the Spirit Himself presses it home through the Word:

'Everyone who calls upon the name of the Lord shall be saved.'

And step forth and proclaim the Word of God truthfully and faithfully as the Salt and Light of God's Word in this dark and broken world.

Let us pray,

Grant, Almighty God,
that as You have given us Your holy Word, we may not hear it in vain. May Your Spirit illuminate our minds and take root in our hearts, that we may be transformed by Your truth. Keep us from the pride that blinds us and the unbelief that hardens us. Instead, grant us the humility to submit to Your commands, the faith to rest in Your promises, and the courage to proclaim Your Son, Jesus Christ, to a world in need. May our lives bear fruit to Your glory, now and forever. **Amen.**

John Calvin

Communion

Invitation to the Table

Beloved in the Lord,
This table is not the table of man, but of the Lord. He is the host, and He invites those who trust in Him to come.

This meal is given not for the perfect, but for those who know their need; not for the self-sufficient, but for those who hunger and thirst for righteousness. Here, God sets before us a visible proclamation of His grace—a reminder that salvation is not achieved by our effort, but received by faith.

If you are resting in Him alone for your salvation, if you have turned from sin and are seeking to walk in obedience, then come. Come not because you are worthy, but

because He is merciful. Come not trusting in your own goodness, but in His steadfast love.

But if you are unwilling to turn from sin or are trusting in yourself, then refrain for now—not as a rejection, but as a call to repentance and faith.

For all who come in humility and trust, the promise stands: He will receive you. Come, then, for all is ready.

The Prayer of Great Thanksgiving

The Lord be with you;
And also with you.

Lift up your hearts;
We lift them up to the Lord.

Let us give thanks to the Lord our God;
It is right to give God thanks and praise.

It is truly right and our greatest joy to give you thanks and praise,
O Lord our God, creator and ruler of the universe.
You made all things and sustain them by your power;
you formed us in your image and set us in this world to love and serve you.

When we wandered and would not trust you, you did not abandon us.
You spoke your truth through your servants and called your people home.
And in the fullness of time, out of your great love for the world,
you sent your Son to redeem us and heal our brokenness.

You did not leave your church to speak in its own strength or to chase empty wonders.
By your Spirit you give courage to the timid, clarity to the confused,
and a living witness to Christ among the nations.
You gather scattered people into one body, and you create a praising church—
not driven by chaos, but filled with holy joy and steadfast faith.

Therefore we praise you, joining our voices with choirs of angels,
with saints and servants in every generation,
and with all the faithful of every time and place, who forever sing to the glory of your name:

**Holy, holy, holy Lord, God of power and might,
 heaven and earth are full of your glory.
 Hosanna in the highest.
 Blessed is the one who comes in the name of the Lord.
 Hosanna in the highest.**

You are holy, O God of majesty, and blessed is Jesus Christ, your Son, our Lord.
 He came among us full of grace and truth;
 he welcomed the outsider, lifted the lowly, fed the hungry, and announced your
 kingdom.
 He took our sin upon himself and gave himself for the life of the world.
 Rising from the grave, he won victory over death and lives to reign in glory.
 He is the sure refuge for all who call upon him, and the faithful Lord who will come again
 to make all things new.

We give you thanks that on the night before he died,
 the Lord Jesus took bread, and after giving thanks to you,
 he broke it, and gave it to his disciples, saying:
 “Take, eat. This is my body, given for you. Do this in remembrance of me.”

In the same way he took the cup, saying:
 “This cup is the new covenant sealed in my blood, shed for you for the forgiveness of
 sins.
 Whenever you drink it, do this in remembrance of me.”

Remembering your gracious acts in Jesus Christ,
 we take from your creation this bread and this wine
 and joyfully celebrate his dying and rising, as we await the day of his coming.

Great is the mystery of faith:
Christ has died; Christ is risen; Christ will come again.

Gracious God, pour out your Holy Spirit upon us and upon these your gifts of bread and
 wine,
 that the bread we break and the cup we bless may be the communion of the body and
 blood of Christ.
 By your Spirit, make us one with Christ and one with all who share this feast—
 one body, many members; one witness, many voices; one Lord, one faith, one hope.

As you nourish us at this table, renew in us a sober joy and a steadfast courage:
 that we would not confuse your presence with mere noise,

nor trade your truth for passing impressions,
 but be shaped by your Word and strengthened by your Spirit—
 ready to confess Christ, to love our neighbor, and to bear witness with our lives.

Through Christ, with Christ, in Christ, in the unity of the Holy Spirit,
 all glory and honor are yours, almighty Father, now and forever.
Amen.

The Apostles Creed

**I believe in God, the Father almighty,
 creator of heaven and earth.
 I believe in Jesus Christ, God's only Son, our Lord,
 who was conceived by the Holy Spirit,
 born of the Virgin Mary,
 suffered under Pontius Pilate,
 was crucified, died, and was buried;
 he descended to the dead.
 On the third day he rose again;
 he ascended into heaven,
 he is seated at the right hand of the Father,
 and he will come again to judge the living and the dead.
 I believe in the Holy Spirit,
 the holy catholic church,
 the communion of saints,
 the forgiveness of sins,
 the resurrection of the body,
 and the life everlasting. AMEN.**

Communion

On the night He was betrayed, our Lord Jesus took bread,
 and when He had given thanks, He broke it and said,
"This is my body, which is for you. Do this in remembrance of me."
 (Luke 22:19)

We remember that His body was broken for us,
 that we might be healed, forgiven, and restored.

In the same way, He took the cup, saying,
*"This cup is the new covenant in my blood, poured out for many for the
 forgiveness of sins.
 Do this, as often as you drink it, in remembrance of me."*
 (Luke 22:20)

We remember that His blood was shed for us,
the innocent for the guilty,
the righteous for sinners.

Taking of the bread

Take, eat, and remember:
Christ died in our place,
and by His body we are united to Him
and to one another in the bond of peace.
Let us eat together, proclaiming the Lord's body broken for us.

Drinking of the cup

Take, drink, and remember:
we are redeemed, reconciled, and washed clean,
not by our works,
but by the one sacrifice of Christ Jesus our Lord.
Let us drink together, proclaiming the Lord's death until He comes.

Prayer after Communion

O God, we thank You that You have fed us at Your Table and refreshed us by Your Word and Spirit. We thank You that in this meal, we have tasted the kindness of the Lord.

Now, we ask that You would send us forth into the world, not with a gimmick or for performance, but in the power of the Holy Spirit. May we live with the sobriety of those who know the day of the Lord is approaching, yet with the joy of those who know the Savior's name.

Keep us from being a people who can be explained without You. Instead, let us be Word-saturated and Bible-governed, standing firm in the strength You supply. May our lives be a faithful witness to the salvation You have purchased and the grace You have so richly poured out. Through Jesus Christ our Lord, **Amen.**

Invitation to Offering

Offering

Offertory Prayer
(Congregant Prepared)

Closing Hymn #299: "Holy, Holy, Holy" (V 1,2,3)

Holy, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise to thee.

Holy, Holy, Holy! merciful and mighty!
 God in three Persons, blessed Trinity!

Holy, Holy, Holy! all the saints adore thee,
 Casting down their golden crowns around the glassy sea.
 Cherubim and seraphim, falling down before thee,
 Who was and is and evermore shall be.

Holy, Holy, Holy! though the darkness hide thee,
 Though the eye of sinful man thy glory may not see,
 Only thou art holy; there is none beside thee,
 Perfect in pow'r, in love, and purity.

Pastoral Prayer

Gracious God and Father,
 we thank You for the privilege of gathering as Your people.
 You have sustained us, kept us, and surrounded us with mercies we did not earn.
 Receive our thanks—not only for the gifts we recognize, but also for the quiet faithfulness by
 which You carry us day by day.

We pray for those among us who are weary—grant strength that does not run dry.
 For those who carry grief—grant comfort that is steady and near.
 For those who are anxious—grant peace that guards the heart and mind.
 For those who face illness or pain—grant healing according to Your wise will, and patience in the
 waiting.
 For those who feel alone—draw them into the warmth of Your care through the love of Your
 people.

Bless the households of this congregation.
 Strengthen marriages with humility and tenderness.
 Encourage parents with wisdom and endurance.
 Guide our children and youth with truth and protection.
 Make our friendships honest, our counsel gentle, and our care for one another steadfast.

We remember our community.
 Give wisdom to those in authority, integrity to those who serve, and compassion to all who seek
 the good of their neighbors.
 Let justice be pursued without hardness, and mercy shown without compromise of truth.

And now, as we move into fellowship together, we thank You for the food that has been
 prepared and for those who have served.
 Bless this meal to our nourishment, and bless our conversation to our building up.
 Make our fellowship sincere and welcoming—marked by kindness, attentiveness, and joy.

Keep our words gracious and our laughter clean, and let our time together strengthen the bonds of peace.

Send us from this place ready to do good, quick to forgive, eager to serve, and glad to bear witness to Your love—
not in our strength, but in Yours.
Through Jesus Christ our Lord we pray. **Amen.**

Benediction

May the Lord bless you and keep you.
May God's grace strengthen your faith, God's love enlarge your heart, and God's peace guide your steps—
so that you may live with courage, serve with joy, and abound in hope.
Amen.