

## INTRODUCE

Well, good morning church! If I haven't met you yet, my name is Justin Wellum, and I am an elder candidate here at Fathom Church. Our leader pastor, Chris Martin, is on Sabbatical throughout the summer so I'll be sharing the message today. You'll be hearing from a variety of elders, staff members, and guest speakers throughout the summer. This is my first time preaching and I'm unsure of how to work with a mostly attentive audience. You see, I am currently a School Administrator at a nearby high school but taught for five years prior to this and spent most of my days with high school students who typically have tried to get out of my class by "using the bathroom" or "answering a phone call from their mom" or "faking a life or death disease and asking to go to the nurse." So to make me feel more comfortable, feel free to randomly raise your hand to ask a question or use the bathroom or pull out your phone to text so I can confiscate it!

I used to spend most of my days making things super fascinating, compelling, and life-gripping in order to convince a 17 year old that Tik Tok is not as cool as the lesson we're about to engage in. Well Fathom, today's passage is one that I think can fit the task. It has insults. Demon possession. Racism. Desperation. And Jesus giving the title of "great faith" to a woman. That beats the handwashing drama we listened to two weeks ago. Let's get after it.

If you've got your Bibles, and I hope you do, please open them up to **Matthew 15:21-28**. That's where we're going to be.

We want every person to have a hand on their Bible. You can open your phone or tablet to Matthew 15. That's on page **821** in those Bibles under the chairs.

## INTRODUCTION - Home Team

For those who do not know me or my wife, Maddy very well, we grew up in "the South." Yes "The South." This foreign territory is typically known for its fried chicken,

conservative politics, and “bless your heart” mothers and grandmothers. There’s vicious debate about who is “in” the south and who is “not” in the south. Texas? Definitely not. They are their “own” kind of people. Indiana. Definitely not. They are too “Midwestern” for us. Mississippi. Yep. Definitely the South. We all have that awkward family member. North Carolina? Well, what part? Not all of it.

The irony for me is that I am a transplant to the South. My dad grew up in Toronto and my mom in Rochester, New York. I moved to Louisville, Kentucky when I was seven years old with a Canadian accent and a love for hockey. When I moved to Kentucky, the thing that I learned very quickly though that is a non-negotiable is that I must learn to appreciate college basketball. I mean real college basketball. Not the kind that CSU or CU Boulder attempts. I mean THE University of Kentucky Wildcat basketball and Louisville Cardinals basketball. Basketball games where rivalries are not civil. Where switching “sides” means disownment. College basketball where season tickets are put into wills to be passed along to the next generation. Basketball in Kentucky is a lifestyle and it’s something that you can’t just get until you have experienced it. I grew up in Louisville so I decided to cast my loyalty to the Louisville Cardinals. Most of my childhood was watching Rick Pitino lead the Louisville Cardinals. I had to give up my childhood team though after multiple scandals emerged.

However, I remember one summer a group of my friends from college visiting my friend in G-A-R-R-A-R-D county. You can see a slide with the spelling.

**SLIDE: GARRARD COUNTY**

Not Gerard. Garad county, Kentucky. Welcome to the south. My friend told his family that a few of us were from Louisville. His grandmother pulled him aside and asked in the most serious tone, “Are you safe with those city folk?” My friend responded that he was but I had Grandma staring at me the rest of the day. Worried I may speak an ill word about John Calipari or the University of Kentucky. Despite the craziness of this, I can appreciate this deep feeling of home team and loyalty. You will not find a more loyal sports fan base than in the state of Kentucky. Your home team is everything. You show

up for your team. You are there for your team. Maybe this is why there have been ten national championships between UK and U of L. Home Teams are things that we all have. This can go beyond sports. Your Home Team may be your closest friends who are in your corner. This may mean your family or co-workers or childhood best friends. Home teams are something that we all strive to have. The concept of being on a team or in a community is something that is universal.

Today, we are about to see Jesus cross into enemy territory. He is about to defy his home team and do the unthinkable. He is about to be accused of not being “loyal” or a “good teammate.” In this case, meaning a good Jew. In the process, Jesus shows us that he is not here to play by the traditional rules of the religious game. He is out here for something more. He’s about to reinvent the game. This changes everything. **This is why I am titling this sermon, “Defying the Home Team.”** Let’s go ahead and take a look at the passage. Let’s read together, Matthew 15:21-28

### **Matthew 15:21-28**

**21 And Jesus went away from there and withdrew to the district of Tyre and Sidon. 22 And behold, a Canaanite woman from that region came out and was crying, “Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon.” 23 But he did not answer her a word. And his disciples came and begged him, saying, “Send her away, for she is crying out after us.” 24 He answered, “I was sent only to the lost sheep of the house of Israel.” 25 But she came and knelt before him, saying, “Lord, help me.” 26 And he answered, “It is not right to take the children's bread and throw it to the dogs.” 27 She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table.” 28 Then Jesus answered her, “O woman, great is your faith! Be it done for you as you desire.” And her daughter was healed instantly**

### **CONTEXT**

Oh man. This is going to be a good one. Before we dive in and figure out whether Jesus really did call a woman a “dog”, let’s revisit where we have been the last two weeks.

Two weeks ago, we began this chapter with Jesus and he began a debate with the religious leaders over the Law and the Covenant. Remember, the gospel of Matthew was focused on writing to a Jewish audience. They were familiar with the laws of the Old Testament and Jesus has spent the first twenty verses of this chapter doing the following things:

1. Illuminating to the Pharisees that their Sabbath laws are not helping promote the Covenant but that are actually hindering the people and themselves.
2. Showing the disciples and others that he is not looking for legalistic behaviors but in seeing the heart. Last week it was shared by Jon that, “God isn’t concerned about your tradition. If you get your heart right then you will get your life right.”

Jesus then leaves Jerusalem and his time there and enters “pagan territory” of Tyre and Sidon. He leaves the “religious elite” and shows us that he is not after the tradition of the elders but goes to the Gentiles. Beyond that, he enters an area that is filled with the Canaanites. Now, who are the Canaanites? When I was researching for this sermon this is what I found out about the Canaanites. One commentator wrote that, “The Canaanites for the most part were the most persistent and insidious of Israel’s enemies in the OT period, those whom God had driven out before his people Israel, and whose idolatrous religion was a constant threat to the religious purity of the people of Yahweh.” Why were they such vile enemies of Israel? Well, the Canaanites were descended from Noah’s son Ham. Ham, who is known as the Father of Canaan was cursed in Genesis 9 when he saw his father Noah’s nakedness and did not act on it. In Genesis 9 verses 23-25 we see Noah saying, “ When Noah awoke from his wine and found out what his youngest son had done to him,

**SLIDE with Genesis 9:23-25**

**25** he said,

**“Cursed be Canaan;**

**a servant of servants shall he be to his brothers.”**

**26** He also said,

“Blessed be the Lord, the God of Shem;

and let Canaan be his servant.

**27**

May God enlarge Japheth,<sup>[d]</sup>

and let him dwell in the tents of Shem,

and let Canaan be his servant.”

The Canaanites then became a people that are described in the Bible as being completely and totally wicked. They worshiped foreign gods. They engaged in child prostitution, murder, violence, and total wickedness. They were a people that had no moral compass. They were constantly at war with Israel and were not a people that were worth emulating. If you were an Israelite, then you were raised to despise the Canaanites. They were dirty, wicked, and filled with idolatry. They are your home team’s BIGGEST rival. The one that you can’t stand. This stands in contrast to the religious elite of the Pharisees who tried to be pure and not like the Canaanites.

However, the interesting thing about Canaan is that all of God’s promises were rooted in the land of Canaan. Abraham is promised the land of Canaan. The land flowing with milk and honey. The land that was a point of contention for forty years while Israel wandered in the desert. This is the land where God’s promises would be fulfilled. **We see already God foreshadowing his kingdom is beyond Israel and will include others that we often did not expect.** This leads me to my first point which is:

**Key Point: God’s Kingdom Defies Expectations - Matthew 15:21-22**

**Slide: God’s Kingdom Defies Expectations**

Matthew 15:21-28 – Defying the Home Team – 6/12/2022

Let's take a look at the passage again. Verses 21 and 22.

**21 And Jesus went away from there and withdrew to the district of Tyre and Sidon. 22 And behold, a Canaanite woman from that region came out and was crying, "Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon."**

Again, we see that Jesus has left Jerusalem and is now in the pagan region of Tyre and Sidon. This story also shows up in Mark 7:24-30 and provides a few more interesting details. Take a look at the slide for vs. 24-25

In vs.24-25, we see,

**SLIDE with Mark 7:24-25**

**24 And from there he arose and went away to the region of Tyre and Sidon.<sup>[a]</sup> And he entered a house and did not want anyone to know, yet he could not be hidden. 25 But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet.**

Jesus entered the region and attempted to keep a low profile. He wanted to keep his presence there a secret. We've seen Jesus try this a few different times throughout the Gospels. Why would he be wanting to do this? The Jews were expecting the Messiah to be the conquering king that would rally the people to overtake the Romans. They wanted their kingdom again. They wanted their own land. Similar to how God promised them the Land of Canaan.

**The Israelites wanted Jesus to seize the promises of the Old Testament and Canaan like they had done previously. Remember God's promises were**

**centralized on the land of Canaan. Ironically though, when Jesus enters the land of Canaan he wants to do so quietly and in secret. Not like a conquering king. Jesus is not here to fulfill the expectations we have for him. His kingdom is not going to be what we imagine it to be. This is the first way that Jesus shows us that his kingdom will defy expectations.**

After Jesus enters the region, a woman immediately seeks Jesus out. It is clear that Jesus' popularity has spread to the region. This woman must have heard about Jesus and his miracles. She knows that there is something different about Jesus. She calls out to him and refers to him as "Son of David." Very ironic for a Gentile to give a very Jewish title to Jesus. **One commentator stated, "The woman is doing more than being polite. She clearly has some knowledge of Judaism, and in using a Jewish messianic title she is hoping to attract the interest of a Jewish teacher who would not have expected such a title in this foreign context. But by using this flattering title she, perhaps unwittingly, draws attention to the "irregularity" of a Gentile appeal for the help of the Jewish Messiah."**

We need to pause here and think how unusual this is for the context. A Canaanite woman addresses the leading Jewish teacher of the day and calls him Son of David. Essentially stating that she acknowledges that he is the Messiah who the Jews believed would reinstate the freedom of Israel. This would likely mean that she is acknowledging that Jesus is the one who her and her people would have to surrender to if Israel was to seize rule of the region. It's going to your biggest rival's coach and saying, "Hey Champ. Hey King." This would have been jaw dropping to the readers of this Gospel. The

Jewish audience would have honestly been offended and bothered by this. How dare this Canaanite woman address OUR King in that way. That's our title for him. He's our Messiah. Not yours. How dare you scum address him in that way. Have we felt this way before? Of course not. We've always had a positive outlook when the outcasts of our society show up in our church building. We've looked at the "outcast" individuals in our society who claim Jesus with a sense of excitement and joy, right? If we are being honest, we likely have not always shared the Gospel with joy. I know that I haven't. However, Jesus is not here to play the religious game we have seen in this chapter. He's here to defy all expectations. He's bringing his kingdom not with force and a complete take over. He's bringing his kingdom with grace and truth. He's also bringing it to our biggest rival. Our most vile enemies.

**Church, how do we allow God to defy our own expectations of him? How do we open our minds to let God lead and guide us into places we never thought He would enter? What barriers exist in our lives that prevent God from doing the extraordinary in our own lives?**

This leads to my next point which is that:

**Key Point: God's Kingdom is often Inconvenient - Matthew 15:23-25**

**Slide: God's Kingdom is often Inconvenient**

Let's look back at our text. Now take a look at vs. 23-25"

**23 But he did not answer her a word. And his disciples came and begged him, saying, "Send her away, for she is crying out after us." 24 He answered, "I was sent only to the**



lost sheep of the house of Israel.” **25** But she came and knelt before him, saying, “Lord, help me.”

We see the woman call out to Jesus and Jesus doesn't respond to her. He essentially ignores her. The text doesn't share a lot of details but imagine this woman exclaiming for relief. It's a mother who is desperate for relief for her daughter. She, again, is defying her cultural direction to approach Jesus. She is likely not quiet here. Likely, she's wailing and in torment and distress. Imagine a mother's deep pain over her daughter. She likely has lost sleep, been anxious, and worried about her daughter. Demon possession. That's no joke. In an essay by Thomas Sappington, he states that symptoms of demon possession could include, “seizures, blindness, psychological disorders, social isolation, and suicide attempts.” This demon possession diagnosis would have already made her and her daughter outcasts in their own society. We can speculate that she potentially has tried other methods to heal her daughter. Maybe she has consulted her own personal gods or sought out healings from other physicians. To come to Jesus, a Jew, would have required complete desperation. She's at the end of her rope. She has nowhere else to turn but to a Jew. She likely isn't quiet here. She's probably yelling, “Help, Help, Help! Somebody save my daughter. Jesus, SAVE MY DAUGHTER!” She's likely making a scene.

You know that kind of scene. When somebody runs into the Emergency room and begs for someone to help because they were in a car accident and there's blood everywhere. Or you show up to the hospital ready to deliver a baby and the future mother is in pain. She's in agony. And how does Jesus respond, Silence. Doesn't even acknowledge her

presence. He passes by and keeps going. He's playing the part of a Jewish leader. This woman would have been beneath him. She's the biggest rival to Jesus. Why would he help her? There's no reason why he should acknowledge her. She would have been unclean. The Pharisees would have never spoken to her so why should Jesus? He's a religious teacher too, right? Have we ever felt this in our own lives? Have we felt like Jesus is silent? Take a look at this slide with Psalm 13:1-2

**SLIDE with Psalm 13:1-2**

How long, O Lord? Will you forget me forever?

How long will you hide your face from me?

**2**

How long must I take counsel in my soul

and have sorrow in my heart all the day?

How long shall my enemy be exalted over me?

Can we empathize with this woman? Have you been like David in Psalm 13?

Wondering where God is and why he feels so distant and silent. Are you feeling distant from God now? Do you feel like you can't hear his voice? We are about to see a great miracle from God here and I want to assure that he is there and sometimes He may feel silent. **God's Kingdom and Plan often may feel inconvenient and not make sense to us. However, he is always there. His timing and the way he works is different than we can expect. We have to sometimes wait.**

To stop the scene that is likely happening, the disciples approach Jesus and beg him to “send her away.” This phrase is the same phrase that is used in Matthew 14 when Jesus feeds the five thousand and they ask him to “send the people away.” The disciples are concerned about their image. They want Jesus to stop this woman from exclaiming out loud. They are worried about being in this pagan region and having this woman following them. Now, how they wanted Jesus to handle this is still up for debate. Some commentators suggest that the disciples are asking Jesus to heal the woman’s daughter and just “end this madness.” I can imagine them thinking, “Jesus come on. Can you just heal her so she can stop bothering us?” Others have suggested that the disciples wanted Jesus to rebuke her and send her away. **Regardless, one commentator wrote, “Twelve strong men could presumably have driven the woman away themselves.”** They want Jesus to intervene and to solve the problems that are this woman. They don’t want to get their hands dirty. It’s super inconvenient to lean into the hurt, the pain, the brokenness that is surrounded with this woman. We see this pattern throughout the Gospels. From Matthew 14 and the feeding of the five thousand when the disciples tried to send the people away from Jesus to prevent little children from being near Jesus in Matthew 19. The disciples don’t want to deal with it. It’s inconvenient. She’s a Gentile. She’s dirty in our eyes. It will make me look bad. How often have we felt this way? We’ve been presented an opportunity to either share the Gospel, defend our faith, or help someone and we brush it aside? We turn our heads and look a different way. We speed past them in a car. We put our headphones in and blare music to distract. We post on our social media feeds about Christ but fail to

engage our community. **We are not called to be convenient Christians. The Kingdom is bigger than us and our own conveniences.**

The disciples in this moment force Jesus' hand and he can either enter into this situation or solve it quickly. Jesus decides to enter in and create a teachable moment here. Let's look back at vs. 24, "**He answered, "I was sent only to the lost sheep of the house of Israel.**" Jesus replies to her essentially, "I wasn't sent to people like you." It's a pretty racist comment here. He's again, playing the part of the typical Jewish leader, the one that we have seen previously in this chapter. He's silencing her and making a key point here. While there is some precedent here that Jesus is the Messiah who was called to save the Jews, he's doing something bigger here. He's setting the scene up for the readers and the audience. He's about to make history. Jesus is first and foremost a teacher. He's about to lean into the inconvenience of the Gospel and illustrate a deeper truth that goes beyond the expectations that we have. If we have learned that Jesus' kingdom defies our expectations, is often inconvenient, we are about to see which will be my third point that:

**Key Point: God's Kingdom is defined by Faith and for All - Matthew 15:26-28**

**Slide: God's Kingdom is defined by Faith and for All**

One of my favorite teaching strategies is to "Up the Crazy." Sometimes this is used for behavior management but it can also be used to teach content. It can also be called being a "Devil's advocate" which is where you act in a way that is out of character to make a key point. One of my favorite moments of "Up the Crazy" was when I was teaching chemistry in Phoenix. We were going over parts of the atom and I would

typically begin this lesson with the history of the atom. If you trace back the history of the atom, it began with the idea of Greek philosopher Democritus who started defining our world into “indivisible particulars” known as atoms. Throughout history, our model of the atom has evolved into more complex models from the “Plum Pudding Model” with J.J. Thomson that electrons were floating around a central core of positive energy to Schrodinger’s model of the atom where electrons are described as being in a “cloud” of electrons where we cannot know both the place or speed of electrons. Our current model of the atom now includes quarks, leptons, and subatomic particles that get us into conversations around dark matter, and Higgs Boson particles. Gotta love science. But I would start off this unit with a heated argument with my students stating I refused to believe in protons and electrons. I remember one year opening up the question, “What is the world made of?” A student quickly responded with the textbook answer, “Atoms.” I said, “Cool. What are atoms made of?” Another student quickly chimed in “protons and electrons.” I would then LAUGH UPROARIOUSLY and scoff them. “HA! Protons and electrons are you kidding me. Who told you that? That’s the most ridiculous thing I’ve ever heard.” Shock would come across my student’s faces. I would then respond with, “Who told you that?” They would ALWAYS some some 3rd grade teacher and I’d say, “You are telling me an ELEMENTARY teacher told you about protons and electrons. NOT a scientist.” (Note: For all of my elementary teacher friends, I want to make sure you know that you are the backbone of our society.) This when they got squirmy. I’d then go on a rant making fun of their previous teacher and making bold claims that they were propagating lies that they were told. I’d excuse their previous teachers of being conspiracy theorists and I was here to tell them the “truth” of science.

I'd then have kids get angry at me. They would say I was wrong. One year a student walked out. Now that I had their full attention, I'd say, "Ok if you THINK that I'M WRONG then PROVE IT." I'd divide them into teams to research and show me experiments of how we know protons and electrons exist. They would report back about the Cathode Ray tube experiment, The Gold Foil experiment, and Radioactivity experiments. They would show me models. Their final project was to write a letter explaining why I was wrong and use evidence to back it up. It was always a great accomplishment to see them write pages and pages explaining how much of an idiot I was to start the unit.

I have to imagine Jesus is "Upping the Crazy" here. He is a teacher and is showing his disciples that he is not here to dismiss this woman or to solve her problem quickly. He is wanting to teach a lesson that will be talked about for thousands of years. He's creating this particular moment into a very teachable moment. Let's dig in to see how Jesus demonstrates how excellent of a teacher he is. Let's look at vs. 26-28:

**26** And he answered, "It is not right to take the children's bread and throw it to the dogs." **27** She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." **28** Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly.[a]

Jesus is continuing his point of maintaining the image of a typical Jewish leader and states that he came for the "children" or the Jews and not for the "dogs" or the Gentiles. Is this accurate? Jesus is the bridge between the Old Covenant and the prophets and the New Covenant we are now under. He's THE in between. He's the mediator between old and new. He's the connection between us and God. Jesus is the one who bridges

communities and people together. So why is he trying to isolate her? Jesus is illustrating how big of an ask this is. This would go against everything that has been established in Israel. Imagine it being stated something like, “Do you realize that if I do this that I go against my home team? Against my people, my community, my heritage? It’s social isolation and a complete refusal to do what is expected of me.”

And then....she responds in v.27, “**Yes, Lord, ...YET.**” She’s not done. She is not going to give up. She is beginning to show us and the audience here that the Kingdom is bigger than just the Jews. It’s a kingdom that is meant for ALL people. Remember, she is not unfamiliar with the Kingdom of God. She referred to him as the Son of David. One commentator wrote, “**In refusing to accept the traditional Jewish exclusion of Gentiles from the grace of God, she has shown a truly prophetic grasp of the new perspective of the kingdom of heaven, which is now to be open to “people from east and west” on the basis of their faith rather than of their racial identity. It is that perception which has won the argument.**”

This Canaanite woman is illustrating to us that **The Kingdom of God is defined by Faith and for All.** She’s illustrating that she believes that Jesus is bigger than just being the King of the Jews. He’s the King that is for all of humanity. Jesus is bigger than the King of Fathom. Of Littleton. Of Colorado. He’s the King of the Universe and he is out to ensure that his people are defined by faith. After this, how does Jesus respond. Take a look at vs. 28, “**Then Jesus answered her, “O woman, great is your faith! Be it done for you as you desire.” And her daughter was healed instantly.**”

Jesus described only two people with “great faith” in Matthew. One is this woman and the other is the Centurion in Matthew 8. Another Gentile. Jesus all along had a central lesson he wanted to teach his followers. He is out here to fulfill the Old Covenant and to save the Jews AND He is here to do something SO MUCH BIGGER. He is out here to establish a universal kingdom for all of humanity that is defined by faith. He’s defying his home team and making a bigger team. One that goes beyond race, gender, socioeconomic status, or any other barriers that we put up to prevent people from knowing Christ.

## **APPLICATION**

So Fathom, where does this leave us? A few key points of application I want to leave with you all.

1. Who are the Canaanites in our life? How can we ask God to have a heart like Jesus and see beyond race, gender, culture, socio-economic status and see people as created in God’s image?

This is hard. I think of myself that there are so many different moments where I was the one who made a conscious decision to hold back from engaging or deciding that they are far too on the “outside” for my time. I imagine a few people who I still am putting in this category. I want to challenge myself and challenge you to never underestimate God and the power that he can have over individuals that we have deemed the most lost or undeserving. The Bible is filled with individuals who God has used for extraordinary means and purposes. May we



allow God to use us to fulfill his global mission rather than pretending to be God and deciding who is in and who is out.

2. What is preventing you from having faith like this woman?

This woman approached Jesus desperate for a miracle AND without taking no for an answer. How often do we approach Jesus with true earnestness and faith? God may not answer in a way that we expect but may we have a faith that expects God to show up and act. May we learn from this woman to have a faith that believes fully in God and in his promises for ourselves and our community.

3. How can we go out into our communities and even into unfamiliar territory like Jesus did?

We need to put ourselves into places where we can see God move and act. This may mean going outside of our traditional Christian bubble or outside of our social circle. Jesus entered Tyre and Sidon and led his disciples there to make a lasting point that God is bigger than our comfort. I challenge you to consider what are the tangible ways that you can interact with individuals who are traditionally outside of the norm.

Well I promised a lesson about race, demons and insults. I hope you leave here reminded that our God is bigger than each of us and that the thing he wants

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more than anything is our whole hearts and faith in him. May you go into your week with these thoughts. Let's pray.

## **RESPONSES:**

Well, every week at Fathom we respond in 4 ways:

- COMMUNION – THE LORD'S SUPPER
- GIVING TITHES & OFFERINGS – [fathomchurch.org/give](http://fathomchurch.org/give)
- PRAYER - [fathomchurch.org/prayer](http://fathomchurch.org/prayer)
- SINGING

First song reflection.

## In 1 CORINTHIANS 11

Paul lays out the words of institution for the Lord's Supper. But he also calls us to examine ourselves before we participate

So, I'm going to read the Words of Institution from the Apostle Paul, we'll take communion, and then we'll sing:

### **1 CORINTHIANS 11:23–26 – WORDS OF INSTITUTION**

[23] For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, [24] 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." **TAKE**

[25] In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” **TAKE**

[26] For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Love you church, let's stand and sing together.

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