

Service Overview

Speaker: Ben

Sermon Series: History Makers

Message: History Makers - Rahab

Scripture Reference: Joshua 2:1-21

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Service Welcome *Speaker: Worship Team*

Good morning. Welcome to church.

Delightful to have you here and great to be together to worship God. As I was preparing for this morning, I felt the Lord said, "it's time to take up your sword," and it kept coming to me for weeks, this phrase. So I want to encourage you that this is a season to take the word of God seriously, to arm yourself for battle. We're in a battle. But this battle is not against flesh and blood, it's against the powers and principalities of darkness. We have weapons, and the Word of God is our weapon.

I want to encourage you. I've been practicing this a lot in the last 12 months—taking the word and doing battle with it when fear comes against me. I say, "I have not been given a spirit of fear, but a spirit of power, of love and sound mind."

As we're singing this morning, we're actually taking our swords. As we're singing the Word of God, we're singing truth. And it may not feel like you're doing anything, but I want to encourage you to persevere. The Word is powerful and effective, and it will make a difference. So we're going to pray the Lord's Prayer together, and then we're going to worship.

Pre-Worship Prayer *Speaker: Worship Team*

Actually, first, I'm just going to pray, Lord, would you just come? Thank you for your Holy Spirit that your presence is here right now. Thank you. You're speaking to your people that you love, your people, and you love it when we take time out and come into your presence and just offer ourselves as a living sacrifice.

So we thank you for your love for us. Thank you. You're teaching us. You're training us, training our hands for war and our fingers for battle. So we want to surrender, Lord, and ask that you would do that with us this morning. Help us to sing with conviction. Help us to pray the Word of God with conviction. Because that's where your power is. In Jesus name, amen.

Let's pray the Lord's Prayer together. Our father in heaven, hallowed be your name. Your kingdom come, your will be done on earth as it is in heaven. Give us today our daily bread, and forgive us our sins, as we forgive those who sin against us. And lead us not into temptation, but deliver us from the evil one. Yours is the power and the glory, forever and ever. Amen.

Worship Singing

Song: God is So Good (You Are Worthy) by Ben Smith, Daniel Bashta, Pat Barrett

Song: Living Hope by Brian Johnson, Phil Wickham

Song: O Come Let Us Adore Him by C. Frederick Oakeley, John Francis Wade, Matt Redman, Teri Bryant

Song: Yet Not I But Through Christ In Me by Jonny Robinson, Michael Farren, Rich Thompson

Post-Worship Prayer *Speaker: Kathy Bates*

Yes, Lord. We thank you that that is indeed true. You are our hope and that you are alive. You are active in our lives. You are alongside us. You're at work in our world and you are the hope of this world. So Lord, we fix our eyes afresh on you today. We lift you up. Lord God, Father, Son and Holy Spirit. Amen.

Introduction, Announcements & Upcoming Events *Speaker: Kathy Bates*

It is so good to have each and every one of you here this morning. I'm Kathy, I'm one of the pastoral team members. I do want to welcome those who are worshiping with us online as well, and also want to say thank you to everyone who gives to the work of the gospel in this place. You can join us in doing that, too—either by giving directly through a bank transfer, or by physically giving in the response box as you come in the entry door. You can find the details for that in the newsletter or also on our website.

Also, an invitation to all women and girls in the room. You will have received an invitation, no doubt, on the way in. On our upcoming, scrumptious morning tea on the 18th of May this year, we're exploring meaningful relationships between different generations. And Abby, who's one of our PBC young people, and her older friend Dale are going to share their experience of intergenerational friendship. And some of you might have seen that relationship forming on a TV documentary called Old People's Home for Teenagers.

But this is shaping up because we're not just saying it's old people and teenagers, we're saying it's all generations. We have this really special little microcosm in the church of intergenerational opportunity here. And so, this is shaping up to be a really fun and interactive morning. You are welcome to bring people of peace—friends, neighbours, daughters, sisters, mothers. We invite women of all ages to join us on that day, so you can register for that. There's a sign up in the foyer, or alternatively, you can go through the newsletter or through the website to register as well. Our registrations are going to close on the 13th of May.

The only other thing I want to draw your attention to is a prayer night that's coming up in May. As you know, the heart of some of our young adults is growing for unreached people groups in the Middle East. So two of our interns are organising a prayer night for the growth of the gospel in that region. And they would want to invite the rest of the church to join them. I think this is like a stepping out for these young people, our young adults who haven't really been thinking in these ways before. And so they're actually just going, 'hey, does anyone want to join us in praying for this?' And I think it'd be lovely if we can actually partner with them in that.

Well, what I'm going to invite you to do in a moment is turn to someone near you, and I want you to share what is it that warms your heart when you see it, and that causes gratitude to God to well up

in you. Something that warms your heart when you see it and causes gratitude to God to well up in you.

--- Break as congregation discusses something that warms their hearts ---

I trust that that gave rise to good conversations. And hopefully you'll get to continue them as you go on into morning tea.

Bible Reading: Joshua 2:1-21 (NSRV)

Then Joshua son of Nun sent two men secretly from Shittim as spies, saying, 'Go, view the land, especially Jericho.' So they went, and entered the house of a prostitute whose name was Rahab, and spent the night there. 2 The king of Jericho was told, 'Some Israelites have come here tonight to search out the land.' 3 Then the king of Jericho sent orders to Rahab, 'Bring out the men who have come to you, who entered your house, for they have come only to search out the whole land.' 4 But the woman took the two men and hid them. Then she said, 'True, the men came to me, but I did not know where they came from. 5 And when it was time to close the gate at dark, the men went out. Where the men went I do not know. Pursue them quickly, for you can overtake them.' 6 She had, however, brought them up to the roof and hidden them with the stalks of flax that she had laid out on the roof. 7 So the men pursued them on the way to the Jordan as far as the fords. As soon as the pursuers had gone out, the gate was shut.

8 Before they went to sleep, she came up to them on the roof 9 and said to the men: 'I know that the Lord has given you the land, and that dread of you has fallen on us, and that all the inhabitants of the land melt in fear before you. 10 For we have heard how the Lord dried up the water of the Red Sea[a] before you when you came out of Egypt, and what you did to the two kings of the Amorites that were beyond the Jordan, to Sihon and Og, whom you utterly destroyed. 11 As soon as we heard it, our hearts failed, and there was no courage left in any of us because of you. The Lord your God is indeed God in heaven above and on earth below. 12 Now then, since I have dealt kindly with you, swear to me by the Lord that you in turn will deal kindly with my family. Give me a sign of good faith 13 that you will spare my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death.' 14 The men said to her, 'Our life for yours! If you do not tell this business of ours, then we will deal kindly and faithfully with you when the Lord gives us the land.'

15 Then she let them down by a rope through the window, for her house was on the outer side of the city wall and she resided within the wall itself. 16 She said to them, 'Go towards the hill country, so that the pursuers may not come upon you. Hide yourselves there for three days, until the pursuers have returned; then afterwards you may go on your way.' 17 The men said to her, 'We will be released from this oath that you have made us swear to you 18 if we invade the land and you do not tie this crimson cord in the window through which you let us down, and you do not gather into your house your father and mother, your brothers, and all your family. 19 If any of you go out of the doors of your house into the street, they shall be responsible for their own death, and we shall be innocent; but if a hand is laid upon any who are with you in the house, we shall bear the responsibility for their death. 20 But if you tell this business of ours, then we shall be released from this oath that you made us swear to you.' 21 She said, 'According to your words, so be it.' She sent them away and they departed. Then she tied the crimson cord in the window.

Sermon: History Makers - Rahab *Speaker: Ben*

Hey, my name is Ben, and I am one of the pastors here at PBC. As a church, we have been working through a series called History Makers, where we are hearing stories and getting to know some of the people in the Bible who made history in profound ways.

This week we are looking at the story of Rahab. I just want to prime us with a certain lens to look through into Rahab's story. That lens is the lens of faith. Rahab is a woman of great faith. But what is it about? Rahab reveals the kind of faith that we are called to. How does her life serve as an example of the faith that we are called to in Christ Jesus? We're going to ask that question at several times throughout the sermon. But I wonder what you'll see in Rahab story for yourself now.

This great story actually falls at a really pivotal moment in the history of God's chosen people, Israel. So before we unpack her story, I just want to quickly rewind and see the great narrative of God's people, because it actually brings some light to what Rahab says and declares when she meets the spies.

So here's a really quick recap of generations worth of history in hopefully only minutes. Before Rahab was on the scene, God's people went to Egypt. It was a time of famine. They needed food. They needed a place to be safe and Egypt was that place. And so they found themselves in Egypt. But over a period of time, whilst they were in Egypt, they were enslaved by the Egyptians, and they were made to work.

And it's here in slavery where God's people not only worked hard, but they were tormented. It's here in slavery that God's people cried out to God to save them. Now, God being the God he is, he heard their cries and he sent a leader, Moses, to speak for his people, to speak to Pharaoh in the name of God.

And after some great displays of God's power and lots of pain, the Egyptians finally let them go. God's people were free from slavery and free from oppression. They left Egypt with all they could take with them, completely free, until the Egyptians changed their minds and they pursued them to the edge of the Red Sea. God's people were trapped by a ferocious army on one side and on the other side, the shoreline of the Red Sea.

God sees his people in strife, and he meets them there he does a miraculous thing which becomes known for thousands of years. He parts the Red Sea before them, and God's people walk straight through on dry land. And then he closes it so the Egyptians can't follow. Now the Israelites, God's people, are genuinely safe, genuinely free from the Egyptians.

And now God starts to lead them through the desert. And they come to a place. They come to Mount Sinai. Here's where the God gives them the law and commands them how to live and how

not to live as well. Let's suppose for a moment we haven't come to Rahab story. We're going to get that, but we just want to pause here for a moment, because this is the rich and the remembered history of God's people, Israel, especially in this moment of Rahab story.

As you look at this story, I wonder if you can see God. I wonder how you can see God when you look at Egypt. Do you see the way that he provided a safe place for them in famine? Can you see how God heard his people in slavery? Can you see how he freed his people? Can you see how he led them, how he delivered them through the Red Sea?

Can you see how he guided them through the laws that he gave them? This is a real simple distillation, but there's so many different things about the character and the nature of God that is revealed in the story of Israel. It's powerful and it declares the might of God and also the gracious, giving nature of God as well.

I wonder, can you see him? I've heard people call God at this point in the Bible, "the God of the Old Testament," as if the God of the gospel or the God of today is actually something different. But the reality is, the truth is, that the mighty hand of God, the one who freed Israel from national bondage and parted seas to save them, is the same God who's alive right now and here with us.

Back to the history. One of the key promises that God made to his people was that they would have a land. He would give them a land they could call their own, and God would rule over his people. Now, at the moment, they've gotten through the Red Sea, they're in the desert, they're given the law, but they're in the desert.

But they have a destination in mind. And that is the promised land, otherwise known as Canaan. And there are other people living there. This was the destination, the target of their voyage—this is where God was also leading his people. After Mount Sinai, they make their way to the promised land. God takes them there, and they come to a place down the bottom here. It's called Kadesh Barnea, and this is actually the context of the story we read last week. This is the place where Moses sends some spies into the promised land to see what is in the promised land, and what's going on in there.

When the spies return, two of them, Caleb and Joshua, give a faithful report saying, "this land is plentiful, and we can take this land in the power of God." But the other ten come back with the message of fear, "the land is plentiful, it's beautiful, but these people are too fierce for us to overcome."

It's here that Israel is gripped by fear rather than faith. It's as if they've forgotten this whole narrative back here. It's like they've forgotten the whole narrative that God had written. They forgot the great power, the great lengths the God had gone to, to secure, to save his people, to keep his promises that he made to them.

And so they find themselves right here, forgetting his power, forgetting his provision, even though God said he would give them this land, they refused. And so as a result, the people were unfaithful, and God said none of them would enter the promised land, with a few exceptions for some faithful people. So for 40 years, God's people just wandered around in the desert until everyone of that generation had died off in the desert.

Even Moses died and Joshua took over leadership of God's people. Though, God didn't abandon his people, he was still very present with his people—he provided for them. And although he didn't give him the promised land, he did actually start to give them some victories over some enemies. Some people ambushed them and they had victory over them.

But then, there were these two spots where God profoundly gave them great victory, utter and complete victory over King Sihon and King Og, which Rahab mentioned in the story. And these are two people who were just up here to the east of the promised land in Heshbon.

And so they've come up the side here, and they have these victories over the king, and they start actually owning land. They're still to the east of the promised land.

The promise of the promised land had gone for generations. And they are just so close. Joshua gathers the people and he makes this announcement. He says these things, “three days from now, you will cross the Jordan here and go in and take possession of the land the Lord your God is giving you for your own.” They are so close to their promised land. People had died is waiting for this, people in slavery longing for the day that these guys were going to see in three days time.

They are so close. And before the whole army goes into the nation, goes into the promised land, Joshua sends some spies ahead into this land, and he gives them this instruction. He says, “go look over the land.” He said, “especially Jericho.” If you didn't catch it already at this point in time, Jericho was really key, if not one of the most important Canaanite fortresses in the whole Jordan Valley.

it would be one of the first fortresses, one of the first enemies that they would face, that they would have to conquer. Jericho was also one of the principal places of idol worship as well, and it would have been a spiritually corrupted place with many different kinds of locations in the city devoted to the goddess of the moon, Ashtaroth.

And so not only was Jericho a fortified city that need to conquer, but it also held a lot of symbolic significance as well. It would symbolize the people, the powers, the laws, the armies, the religions, the idols, the evil that opposed God. And so the spies are sent in to look over the land, especially Jericho.

And so when they're looking over the land, the spies saw the house belonging to a woman named Rahab. We aren't told a whole lot about Rahab beyond this passage, but we can understand that Rahab knows exactly what Jericho was like. Women were not treated well in this society, let alone someone of her status or someone of her profession. No doubt wicked and evil things had happened to her in her lifetime, treated and used as a soulless commodity by others. She knew exactly what the city was like when the king hears there's some spies who are in Jericho, and that Rahab might know where they are. He sends a message to her and calls Rahab to give the spies up. And this is where Rahab makes a choice which side she's going to be on. She sides with God and God's people. She hides the spies, and she sends the king in the completely wrong direction.

Why would she do this? Well, Rahab actually tells us why once the king's people had left. Rahab walks up to the roof where she's hidden the spies and she speaks with these hidden spies. Here are some of the words of faith. Remember looking through the lens of the question, 'what does this actually show to us about the faith that we are called to?'

These are some of her words. I wonder if there's something in here. To the spies, Rahab said, "I know that the Lord has given you this land, and that a great fear of you has fallen on us, so that all who live in this country are melting in fear because of you. We have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt."

She remembers. She's heard the story and she remembers, "and what you did to Sihon and Og, the two kings of the Amorites east of the Jordan, whom you completely destroyed." She remembers. She's heard these stories, and she remembers even when Israel forgot. Rahab here, the most unlikely person in the most unlikely place, remembers. "When we heard of it," she says, "our hearts melted in fear, and everyone's courage failed because of you. For the Lord your God is God in heaven, above and on earth, below."

In other words, we've heard about you. We've heard about your God. We've heard about this story. And now people are scared. Scared because of you. And from whatever Rahab knows about God, we see a beautiful declaration of faith that the Lord your God is God in heaven above and on the earth below.

What a profound declaration of faith from the most unlikely person in the most unlikely place. I think it's a beautiful thing within her story, that she hides the spies first, and then she shares a declaration of faith second. She doesn't hide them after a deal has been struck, she hides them, and then later on we find out why. She hides the men of God, then she throws herself and her family on the mercy of God second—the act of faith before the promise of protection.

And so we're talking about faith and the example of faith that Rahab is for us. I think one of the really key things is that the faith that we are called to is not conditional. See, Rahab didn't set conditions, write out a legal contract and then hide the spies. She was faithful to God and his

people and hid the spies first without the guarantee of what was going to happen to her. Sincere faith is not actually about earning God's favour. I'm not doing this because I can see an immediate benefit. I'm doing this to honour God. I'm not doing this because of my good. I'm doing this to be in step with God's plan. That's the heart of faith.

I wonder for you which one describes your faith in God? Do you trust God when you can see the outcome and with the outcomes guaranteed? Is that the moment when you trust God? Or are you willing to trust him when the outcome isn't known, when the outcome isn't guaranteed, when the outcome is not clear?

That's when faith is really tested. That's when faith becomes really quite sincere. This is the kind of faith that doesn't know the outcome. This is the kind of faith that sees a young shepherd boy walk up out in front of a whole army and face a giant with a rock in a sling. The outcome is definitely not guaranteed, but I trust God. This is the kind of faith that sees the early church declaring the gospel when their safety is not guaranteed.

In fact, they're being hunted, but rather they trust in God without guarantee of their own safety. That's what faith looks like. It's the kind of faith that sees people, even today, leaving behind their friends, their family, their community, even their wealth to make God known in new places with no guarantee of their own prosperity. Since their faith trusts God when everything else is unknown.

I think of Ben, who finished up last week going into a new ministry space, he doesn't know it looks like. But to have sincere faith means I'm gonna trust God, even though I don't know. Am I willing to trust God when the outcome is unknown? There's something else here about sincere faith that I want to pick up on. And it's not just my observation, but it's actually that of James. In the New Testament he picks up on the story of Rahab to explain his point. In James 2, he's talking about faith. Faith is a topic of discussion. And in short, James is saying that faith without works is dead.

And so, through James's words in the New Testament, but also through Rahab example, we'll see in a moment that the sincere faith that we are called to is active. James says, "in the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction?"

What made Rahab righteous? Was it her profession of faith? No, it was her actions of protecting the spies. She took God's side with her actions, not just her words. She demonstrated that her faith was sincere because it was active. There's lots of different ways that we can talk about this, but I'll use two simple illustrations.

One is I'll grab this chair. I can believe with complete faith that this piano stool can hold my weight. I can believe that I'm going to sit down and I can tell you all about this chair. I can say it is the best chair. It's the most secure chair. It's the strongest chair. This chair can hold me as I sit down and I

can tell you all about it. But the moment that my faith becomes sincere is when I'm actually willing to sit down.

Yeah, let's ramp it up and increase the adrenaline a little bit. When I remember a school camp that I went on and we had this thing called 'The Leap of Faith', and it was petrifying. Anyway, essentially it's just a pole with some bolts on the side, and there's a little platform up the top. You get strapped to a rope that goes to the top of the platform, and you climb up this pole using these like peg nail things. You get to the top, you stand on this platform metres above the earth, and you just sit back and you fall off the edge. I'm obviously not going to show you how.

But you fall off the edge, and the idea is that this rope, it catches you. The reason it's called a leap of faith is because 12 year old me, I saw that, and was like, "yeah, that's awesome. I'm going to do that." As soon as I put on the harness, my heart rate starts to increase, you know, walking up this peg wall ladder thing, getting nervous and more nervous. Get to the top and I look down, I go, "Who put me here? This is ridiculous." But there's only one way down. And so that moment of faith becomes sincere. And see, my faith that this thing is going to hold me, that I'm going to be okay, it becomes real as I lean off and as I trust in it, I actively trust in it.

Does that make sense? Sincere faith that we're called to isn't just about professing, but it's about action. They go hand in hand. So I wonder, is your faith truly active like Rahab, or does your profession of faith sit by itself? Is it merely words? And I think this is a really challenging one. Is my faith active or is it all talk?

I wonder if you're able to see parts of your life that actually need to trust to God, and maybe even parts of your life that you find hard to trust to God? I can see it in my life, so I'm hoping not alone in that. The things I find hard to trust to God, they're typically things that I really care about, that really matter to me, or I think I'm really good at. These are often things that that that I find hard to trust to God, especially if I think I'm really good at it, because then I then I don't even think about trusting God with it.

Currently, I'm overseeing a young adult ministry here, and although I've seen this coming for a long time, the moment is finally here. And the weird reality of that is I've spent a lot of time kind of in the planning stages now, actually. But a result of that means I have so many ideas. I've just been sitting coming up with ideas, things I want to address, priorities, things that I think matter. But the reality is that I know that this ministry is not going to flourish if it's all on me.

I know the only way that this ministry is going to be healthy, is going to be a good place, is if God is the one who brings it to life. Now I can say that to you. That's one thing. But when I'm sitting on my computer planning the next event, trying to work out what are we going to talk about together? Like what story from the Bible are we going to do? Are we going to sing worship songs? When I'm making those decisions, those active decisions, that's where I go, "hey, am I trusting myself in my

own skill set, or am I genuinely trusting this to God? Am I asking him what his heart is? Am I asking him what his instruction is?

I don't know where your spaces are, but is our trust in God merely words? Do you say that you trust God with things, but in reality you take control back when it gets harder or becomes uncertain? Do your actions say that you trust God with your marriage? Do you trust God with your mortgage? Do you trust God with your frustrations or even trusting him with your dreams? We are called to a faith that is more than just words. We are called to a faith that is active. Is yours?

So Rahab hides the spies and she sends the king in the wrong direction. After this, she does have a conversation with the spies and she asks them for a simple thing. "Show me kindness. I've shown you kindness. Please. Would you show me kindness as well?" And so the spies say, "yeah, we will," but they make a deal. They require three things of Rahab. They require her to gather her family in her home whilst the Israelites are attacking Jericho. That's the first thing. The second thing is she needs to hang a scarlet cord in her window, which we say that she does. And the final thing is that she needs to keep the spies presence in Jericho a secret, not tell anyone that they were there.

Rahab agrees and seems to actually obey all these things, and then she gives them some tips on where to go and how to avoid detection, and sends them on their way. When the spies eventually get back to Joshua, the leader of the Israelites, they give a very excited recount of their experience. Remember, it's the Israelites on just the other side of the Jordan to the Promised Land, right? They've been waiting for this for generations, and this is what they come back, just elated, to say to Joshua. They say, "the Lord has surely given the whole land into our hands. All the people are melting in fear because of us."

Some excitement, right? Like you could taste it and we've seen it. This is actually quite doable. This is what I mean. You can believe with all your heart that this chair will hold your weight, right? We'll only get to know if you genuinely have faith and that when you sit down, we know that. But the level and the measure of your faith doesn't dictate how strongly this carries, right?

You can believe this chair is the strongest and it can still fail. It's because your belief doesn't dictate how strong it is, right? If I made a chair out of paper, you can believe with your whole heart that it's going to take your weight. But the reality is that that chair is flawed. And so when you sit on it, it's going to crumble. You're going to fall to the ground. When it comes to our faith, that faith is insufficient if our faith is in the wrong place. If your faith is in the wrong place, your faith is doomed. If my faith is in myself, my faith is going to lead me to a place that's going to fail as soon as I fail.

And I seem to do that a lot more than I wish I did. The people of Jericho, they had faith. Their faith was in the walls of Jericho and in the armies of Jericho. And so it failed. I wonder, where is your faith in times of frustration? In times of annoyance, what do you step on to? What do you rely on?

Because if our faith is in anything but Jesus Christ, we're doomed to fail. The faith we are called to is a faith that recognises that we are not enough. We cannot save ourselves, but God is always enough. It's a really humbling aspect of faith. It doesn't get us all the way, but it just latches us onto that which we have faith in. The faith we're called to is not conditional. It's alive and active. In of itself, it's insufficient. It relies on God.

But I want to end in this place, and that is that faith that we're called to is honoured by God. This is where we can see the grace of God. This is the part that doesn't really require your actions, but potentially our worship. Do you see the way that in Rahab's story, God honoured her faithfulness to him? He protected her and he kept her safe, which is profound in its own right. But not only that, Rahab actually married into the Israelite people, and she joins a rich lineage, a family tree that includes King David of Israel.

She's like a great grandmother or something like that, a great great grandmother. And this lineage is the same lineage that continues down to Jesus Christ himself. Rahab is a part of that family line, the most unlikely person in the most unlikely place becomes a part of the lineage of our Savior. What a profound honouring of faithfulness. That's who our God is. He honours faithfulness.

And we can keep asking like, "am I faithful? How can I be more faithful?" But the reality is that God meets our faithfulness, whether it's seen by people or not. He sees it and he honours it. The words of Jesus in Matthew 10, he says, "you will be hated by everyone because of me. But the one who stands firm to the end will be saved". He'll be blessed, he'll be honoured, he'll be safe.

Or in Matthew 5, "Blessed are you when people insult you, persecute you, and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven. For in the same way they persecuted the prophets who were before you."

If our goal is to be honoured by people, I don't think faithfulness in God is the way to be honoured by people. Well, if our goal is to be honoured by God, faithfulness is surely the way. Faithfulness does not mean prosperity in our life and doesn't necessarily mean good fortune either. It can be painful. It can be costly.

But God sees your faithfulness wherever it is. Even if you are the most unlucky guy. I guess that's what makes up a history maker and someone who creates space for God to move through them as faithfulness in action.

Post-Sermon Prayer *Speaker: Ben*

Hey, I'm going to pray. Heavenly father, we will acknowledge you. Acknowledge that you sit above all things, and your gracious hand holds us and carries us through every day of our lives.

Lord we know that you are good. We know that you are a strong foundation. So, Lord, be the one in whom we place our faith, our trust, our lives. Teach us, Lord, what it means to be genuine and active in our faith in you and Lord, with the lives of faith that we live with, they glorify you. Would they bring you praise and would they bring you honour forever and ever? In Jesus' name, amen.

Service Wrap-Up *Speaker:*

Thank you, Ben. I love that God brings things together, because that word that I gave earlier about taking up your sword, I believe, links in with Christ beautifully, because it takes faith to use the Word of God to fight your battles, to stand on the Word.

And that's what we're doing, is declaring that our faith is in God when we use his Word like this. And the other thing I want to say is that this is our gift we can bring him while we're on earth. We're not going to need faith in heaven, from my understanding, so this is our opportunity to really love him through honouring His word, trusting in His word, leaning on him. So let's stand and sing.

Worship Singing

Song: King of Kings by Brooke Ligertwood, Jason Ingram, Scott Ligertwood

Post-Worship Prayer *Speaker: Kathy Bates*

So God we do praise your name because you are able. You are the God who can do all things. And Lord God, I want to pray that you would increasingly teach us what it is to live from a place of faith and trust in you, Lord. We recognise that that is day by day, activity by activity or future circumstance by circumstance.

So Lord God, I just want to pray that we would be students growing in that place of faith, growing in our confidence in you. And Lord God, I want to pray that our hearts won't grow tired. But Lord God, we would keep coming to you as a child with fresh faith every day. Amen.

Conclusion *Speaker: Kathy Bates*

I wonder today whether there are parts of your life that you do need to trust God for, as you step into whatever it might be. We have a prayer team down the front, and we would love to pray with you. Bless you and have a great week.

Online Outro *Speaker: Kathy Bates*

Hey, thank you for joining us online today. We pray that you have been blessed and encouraged. And if there is something from today that you would like us to pray into with you, don't hesitate to let us know.

If we haven't met you, we'd love to hear from you. And you also welcome to come and join us in person as well. To know more about our church, please go to our church website and you can also find more details about who we are through our newsletter. And you can subscribe to that through our website as well.

God bless you and may you have a great week.

**Names have been changed to protect privacy.*