

**Re-Up**  
**Starting the Fall with the Right Things in the Right Places**  
**Part One: Look Up: Set Your Heart On Things Above**  
**Colossians 3.1-4**

August 21, 2022

David Henderson

Before prayer

Students back in school over the past couple of weeks – I've been praying for you, that Jesus would be near you and also that he would shine through you

Purdue students, grad students, faculty, back on campus, classes starting tomorrow – welcome! We've been looking forward to your arrival or return. I'm impressed that school starts tomorrow and you're here today.

This morning we kick off our new year of ministry at Covenant with a sermon series called Re-Up.

The idea for this series came way back early in the spring, I think, when I was praying about a series of conversations we had as a staff about how, for so many people, COVID had disrupted their spiritual lives and the way they engaged with church.

The Bible teaches us that spiritual growth is a normal and expected part of the Christian life, and that the church is the primary arena in which that spiritual growth will be nurtured.

Then came COVID. For many of us – just as it did every other part of life – the virus disrupted our spiritual lives and our church involvement. In some cases, the changes were healthy: we slowed down, reconnected with family and friends, thinned out our schedules, found more balance, took care of a few overdue home improvement projects.

But if we're honest, for some, the challenges and disruptions of COVID were ones that set us back in our spiritual progress rather than propelled us forward. For a quite a few, the last couple of years have been a time of pulling in and paring back, maybe even opting out – becoming accustomed to our church involvement requiring less of us. We've become less consistent in worship, less inclined to get together with others, less available to serve.

And the church's ministries have been stretched as a result. As we heard this morning, it's much harder for us to get enough men and women to carry out our Next Gen ministries in the way we'd like, not to mention our visitation teams, and our welcome ministry, and almost every other ministry of the church.

Around here we see the fall, which is in many ways the start of the church's ministry year, as a great time to stop and take stock of where we are in our relationship with the Lord, and to make whatever adjustments we need to before we start into another year.

So before we go on, let me just pause and ask: How would you say the disruption of COVID over the past couple of years continues to impact your spiritual growth and the way you're connected with the church? Are you where you want to be? Does your spiritual life look the way you want it to look?

We also see the fall as a great time to remind us all who we are and what we're about as a church. Especially in the past two years we've seen quite a bit of changeover in the makeup of our church, as the tides of COVID, and the turbulent waters of race and politics and other divisive cultural issues, have carried a number away from us, and brought a number of others to us.

How do we best orient those who are new to Covenant? How do we point them to the things that most define us as a church, and bring them into the way we understand what it means to follow Jesus as King and live our lives for him?:

By the way, if you are new to Covenant in the past two years, I want to warmly welcome you. I've already had the chance to meet a number of you, and have really enjoyed getting to know you. We are really glad you've come to explore who we are as a church family and we look forward to engaging in life and ministry together. And many of you have already jumped in with both feet! You took part in the Thrive experience and now you're becoming part of our groups and taking part in our ministries! I love it!

So we also wanted this fall series to be one that orients us all, new and old alike, to what stands at the center of our church's life, and to invite the whole church family's full participation in the life and work of this thing called the church that in God's design stands at the center of fostering and deepening our spiritual growth.

But . . . the last thing we want to do is to be heavy handed in our approach. We want our fall series to be invitational, not accusational. We don't want to communicate a message that sounds like we're saying, "Look, you're not doing it right. This is what you need to do." And we sure don't want to make the Christian life sound like one big checklist of stuff you've got to do.

So in the midst of thinking and praying about all of that, a passage and a phrase came to mind – Colossians 3.1-4, and the word "re-up" as sort of a play on words on that passage.

The usual connotation of the word re-up is fairly neutral. The phrase, which comes from the military in World War One, is short for re-sign-up. First it meant reenlisting for military service. But soon the meaning of the word widened to mean signing back up for any sort of commitment we've made: a job, a contract, a place on the team, a membership in the club.

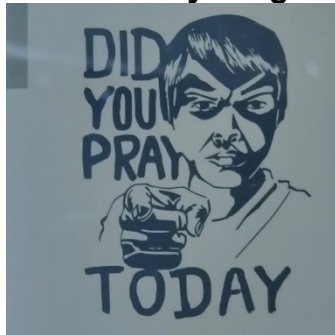
But for many, the word re-up has a decidedly negative connotation, especially for those who've been in the military and have felt undue pressure to sign back on. Especially during the Vietnam War, one of the last steps for every soldier who was seeking to be discharged was to meet with a recruitment officer who pressured them with all kinds of incentives to re-up.

As followers of Christ we are subjects of the king, and there is much that is expected of us as men and women who have committed our lives to him.

But how we understand that expectation, and the invitation to respond to it, is crucial.

The last time Sharon and I drove to Charlotte we passed a truck just outside of Knoxville, Tennessee, that had this sign painted on the trailer.

### **Did You Pray Image**



It says "Did you pray today?" and then has a pretty harsh looking man pointing his finger straight at you.

A worthwhile question, but not exactly an inviting image, is it?

It immediately brought this image to mind.

### **I Want You Images**



Which brings us right back to all the negative associations with the phrase “re-up.”

Come on, get your act together, fulfill your obligation – it’s a message dripping with guilt and pressure.

When you think about God’s invitation to take a next step in your own spiritual growth, is that the sort of association you have? That God is sticking his finger in your face and saying, “Did you do everything I expected of you today?”

But when we offer ourselves back to God in his service, it’s not Creepy Prayer Guy or Uncle Sam who stands before us and invites our deeper engagement. It’s this man.

### Jesus Image



Okay, it’s not actually this man, not Jonathan Roumie, the actor who stars in the mini-series *The Chosen* (which I commend to you if you haven’t seen it).

But the man he portrays, Jesus – who doesn’t wag his finger at us and accuse us, or pressure us and insist that we get with the program, but who extends his hand to us, receiving us with grace and gladness, and invites us deeper in, inviting us to experience more of the fullness he has for us.

Have you ever noticed that when Jesus said, “Come to me, all you who are weary and worn out, and I will give you rest,” he said that in the context of laying out the expectations he has of his followers?

He never says, “My yoke, my set of expectations for my followers, is easy,” because it isn’t. That’s a misunderstanding of the text. But what he does say is, “My yoke is easy to bear, it is gentle.” It is gentle and easy to bear because it comes as invitation and opportunity instead of burden and obligation. It comes free of the added weight of accusation and guilt.

Pausing again . . . which version of the Christian life shapes your thinking? A checklist of demands held before you by a glowering God? Or an invitation into a life of abundance held out to you by a God who loves you? When you hear God’s call to take a next step spiritually, what is the tone you hear? Grace, or guilt?

And when you hear God’s call to growth, where do you land the weight of that burden?

We can so easily miss the fact that Jesus’ invitation to grow comes with its own power source. The expectations that Jesus puts before his followers are coupled with promises of the Spirit of God at work in the life of the believer, bringing about growth from the inside out. Gone is the burden of performance pressure, of having to white knuckle it, having to muster up growth from within, on our own steam.

Listen to these passages, that only communicate that spiritual growth and progress is a normal and expected part of the Christian life, but also tell us where the burden of that growth lies.

Hebrews 12.2 Jesus is the author and perfecter of our faith.

Philippians 1.6 He who began a good work in you will carry it through to completion in the day of Christ Jesus

Philippians 2.12-13 It is God who is at work in us to will and to do according to his good pleasure

Hebrews 13.21 a favorite prayer of mine - May he work in us what is pleasing to him.

So a call to spiritual growth is a call to partnership with God, in which God does the work, and our main responsibility is to open our lives to him and to cooperate with that work.

That means the call to spiritual maturity can land at our feet lightly, wrapped with anticipation and joy.

A number of you have read CS Lewis’ awesome *Chronicles of Narnia*. You’ll remember the exhilarating invitation at the end of *The Last Battle* when Aslan, the Jesus figure, invites his followers: “Come further in! Come further up!”

That same sense of exhilaration and expectancy should be part of what we feel every time we hear God’s invitation to go deeper into the life God has for us.

This morning Jesus says to each of us, "Come further in! Come further up!" And your heart in response says . . . ?

Let me bring us now to the passage that came to mind.

### **Colossians 3.1-2**

Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. Set your minds on things above, not on earthly things.

### **Colossians 3.3-4**

For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory.

There's so much here, but for this morning's message I really just want to zero in on two things.

First, look at what Paul says is true of us if we have become followers of Christ.

Look what he says about where we really are and who we really are and whose we really are.

We think we live on Hartman Court or Stadium or Salisbury or Kalberer, but we don't.

### **Colossians 3.1-2**

Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. Set your minds on things above, not on earthly things.

### **Colossians 3.3-4**

For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory.

In this passage Paul makes an astonishing claim about who we are and where we are as Christians.

We tend to think that what defines us as Christians is that through Christ's death we are forgiven for our sins and reconciled to God. And we are, just as Paul said a few verses back in Colossians 2.13. We were at odds with God, now through his death we have been forgiven and reconciled to God.

But in the verses surrounding that verse, Paul is saying there is a second mysterious layer to our redemption that is also true. Theologians refer to it as "incorporation." It means that in some spiritual way that we can barely grasp, when we received Christ by faith, we began from that point forward to live our lives not just for him, but "in him."

**Colossians 2.6-7**

So then, just as you received Christ Jesus as Lord, continue to live your lives *in him*, rooted and built up *in him*, strengthened in the faith as you were taught, and overflowing with thankfulness.

There's more – what bible scholars refer to as “identification.”

When Jesus died, was buried, then rose from the dead, he didn't just do that *for* us, he did that *with* us.

When Jesus died, we died with him. In him, who we used to be has been put to death.

When Jesus rose, we rose with him. In him, who God intends us to be has been brought to life.

**Colossians 2.9-10 and 12**

For in Christ all the fullness of the Deity lives in bodily form, and in Christ you have been brought to fullness.

For you were buried with Christ when you were baptized. And with him you were raised to new life because you trusted the mighty power of God, who raised Christ from the dead.

That spiritual reality is what Paul is referencing here at the start of chapter three. He reminds the Colossians that they are not simply forgiven and reconciled people who are otherwise the same as they've always been.

Instead, in Christ, their old selves have died, and new selves have risen to life in their place.

In Christ, we are not just forgiven. We are newly constituted beings. Just as the death and resurrection of Jesus are the turning point of all human history, so our death and resurrection with Christ are the turning point of our existence as individual human beings.

Which is why, in Colossians 3.12-17, one of the most beautiful passages in the New Testament, Paul describes life for followers of Christ in such radically distinctive terms: compassion, kindness, humility, gentleness, and patience, and over all these, love, which binds them all together. In Christ, we are transformed beings.

But though we have died and been raised with Christ into new life in the heavenly realms, we still live out our days here on earth, where it is easy for us to lose sight of the truth of things, and for us to get swallowed up in what our eyes tells us is true rather than in what our souls see and know to be true.

But we no longer belong to “the world” – this what-you-see-is-all-there-is realm of the body and the senses. We have died from this world and been brought to life in another that is even more substantial and real. Which brings us back to the verse and the second thing I want us to see.

Look at what Paul says about where we should fix our eyes.

Given what’s true about you as one whose life is found in Christ, here’s where you should keep your focus.

### **Colossians 3.1-2**

Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. Set your minds on things above, not on earthly things.

### **Colossians 3.3-4**

For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory.

Let me tell you two really interesting stories about focusing our eyes, and about two really interesting conversations I had.

The first was with a friend of mine named Lindsay, who recently started drag racing.

I asked Lindsay the most important thing she learned at drag racing school about how to drive a car going from zero to 165 miles an hour in less time than it takes to tell someone your address.

What she told me is that the first time she raced, she thought she blacked out. But what she learned in her racing school was that during her run, her eyes were jumping around all over the place, from her dashboard to the dragstrip to the fence next to her to the car beside her, and every time she moved her eyes, for that split second, she lost her vision. Which meant for most of that eight second run race, she really wasn’t seeing.

What her instructor told her to do is pick a single focal point at the very end of the track and never take her eyes off of it. But instead of concentrating hard on point, which creates tunnel vision and shuts down your ability to see anything else, he told her to relax her vision, and she would discover that by focusing on one thing, she could end up seeing everything clearly at the same time. She started doing that, and it transformed her racing.

Reminds me of the CS Lewis quote:

I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else.



The other conversation was with my friend Ann, who is a helicopter pilot and part of this congregation.

I was telling her about an intense moment in a book I was reading called *Into the Storm*, by Tristram Korten. He tells of pilot Rick Post flying a Coast Guard helicopter into a hurricane to try to rescue thirteen men stranded in a life raft after their cargo ship sank.

He is flying at night with night vision goggles, above thirty foot waves, with sheets of rain coming down, the wind blowing sideways in gusts over 60 miles an hour, trying to lower a little metal basket down toward a raft that is rising and falling on the waves and scuttling away under the wind. He can't see anything out of his windshield, and he is flying almost entirely by instruments.

But then he starts to get disoriented. His hover bar shows he is moving but he feels like he is stationary. More and more he is having trouble staying oriented. The flashes of lightning, the slashing rain bewilder him, and vertigo begins to set in. Realizing that "he needed to reestablish some frame of reference," he hits the "auto depart button," which takes over control of the Jayhawk, lifts it three hundred feet in the air, and reestablishes it in a level hover. From there, with a new frame of reference, he knew immediately which way was up, and he was able to dive back toward the waves and finish the rescue.

Talking to Ann, she confirmed how easy it is to get disoriented when you're flying, even when it's not night time or raining sideways, and your vision isn't limited to a pair of narrow little tubes.

She said that when she worked as an instructor she would tell her students something almost identical to Lindsay's drag racing instructors: "pick your point." Find a point of reference outside of the helicopter, something outside of your immediate visual sphere, a point about fifty feet away, and fix your focus on that before you ever try to pick up or set down the helicopter. And she said it was common for her to have to keep repeating, "Keep your object, keep your object," because her students would bring their eyes into the helicopter and right away they would begin to lose stable and level flight.

There's so much direct relevance to the spiritual realm, isn't there? There are so many places we can fix our eyes.

As the God's Word translation puts our verse:

Focus on the things that are above—where Christ holds the honored position

As we come into the busyness of fall, there are all kinds of things jammed in around us that are trying to grab our focus and our attention.

It would be so easy to let our eyes hop from the dash to the fence flying by to the impossibly narrow strip to the car flying along right beside us, from the instrument panel

to the rain on the windshield to the waves rising and falling beneath us to the wind blasting against the fuselage.

Paul urges us to bring our eyes into line with the rest of our spiritual reality.

You reside in the spiritual realm, in the throne room. So let your gaze rest there, and bring everything else into its proper focus

### **Colossians 3.1-2**

Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. Set your minds on things above, not on earthly things.

As Eugene Peterson put it in his Message translation:

Pursue the things over which Christ presides. Don't shuffle along, eyes to the ground, absorbed with the things right in front of you. Look up,

I just came across that passage this week. But for about twenty years I've had a post-it over my desk that has just two words. Many of you have seen it. It says, "Look up." It comes from this verse.

What could that mean? What might that look like for us to set our hearts and minds on things above? I think it could mean . . .

Entering the throne room together with our church family every Sunday morning and allowing ourselves to be recalibrated to the truest and deepest reality of all, to God who is on the throne, before whom we bow and cast our crowns.

Starting and ending each day with prayer – if you're not using them, the morning and evening prayers on the Lectio 365 app are a great place to start

Regular moments throughout the day of leaning back from the present moment and looking up to Christ, engaging in what Ignatius calls a spiritual retreat

Inviting his continued participation as we cross the various doorways of our day – into meeting room, lunch rooms, classroom, rooms in our home – a practice that someone has called Threshold prayers

Whenever we are with others, whether out loud or silently, to invite the Lord to use the time for his loving purposes, and to make us attentive to them and to him, which I suppose you could call the 18-19-20 prayer, from Matthew 18, verses 19-20: Wherever two or three gather in my name, there am I in their midst

And related to our series, I think it means as we begin the fall, before we let everything else crowd our view, we fix our gaze on him, then bring those other

things one by one into his gaze, and allow him to give them their proper place and perspective

If you're a student, before you let your schedule get jammed and your soul cluttered with syllabuses and homework assignments and sports practices and games, fix your eyes on things above

If you're at home raising kids, before you let the 24/7 needs and commitments of your kids claim every available minute, let Jesus fill your view. Look to him first.

If you work in the business world, or teach, or practice medicine, or whatever you do vocationally, before you let your work responsibilities crowd out your view, lift your line of sight and look at Christ

If you are retired, and you have lots of available margin of time, don't let the habits and routines fill in the time; set your heart on things above, and invite the Lord to shape the way you use your time

What do you think it could mean.

As we begin this new year of life and ministry together, this is God's gracious invitation to us:

Keep Christ at the center. Glue your eyes to him. Make him your fixed point of reference. If you see him clearly, you'll see everything else clearly as well.

### **Closing prayer**

#### **Hebrews 12.1-2**

Let us run with endurance the race God has set before us. We do this by keeping [fixing] our eyes on Jesus, the champion who initiates and perfects our faith. Because of the joy awaiting him, he endured the cross, disregarding its shame. Now he is seated in the place of honor beside God's throne.

**VERSE 1**

You were the Word at the beginning  
One with God the Lord most high  
Your hidden glory in creation  
Now revealed in You our Christ

**CHORUS 1**

What a beautiful Name it is, what a beautiful Name it is  
The Name of Jesus Christ my King  
What a beautiful Name it is, nothing compares to this  
What a beautiful Name it is, the Name of Jesus

**VERSE 2**

You didn't want heaven without us  
So Jesus You brought heaven down  
My sin was great Your love was greater  
What could separate us now?

**CHORUS 2**

What a wonderful Name it is, what a wonderful Name it is  
The Name of Jesus Christ my King  
What a wonderful Name it is, nothing compares to this  
What a wonderful Name it is, the Name of Jesus  
What a wonderful Name it is, the Name of Jesus

**BRIDGE**

Death could not hold You, the veil tore before You  
You silence the boast of sin and grave  
The heavens are roaring the praise of Your glory  
For You are raised to life again  
You have no rival, You have no equal  
Now and forever God You reign  
Yours is the kingdom, Yours is the glory  
Yours is the Name above all Names

**CHORUS 3**

What a powerful Name it is, what a powerful Name it is  
The Name of Jesus Christ my King  
What a powerful Name it is, nothing can stand against  
What a powerful Name it is, the Name of Jesus

## Notes

We see the church and its staff as being charged with doing what Paul says in Colossians 1.28: presenting the church *teleios*, mature, as God intended it to be, to God

**Hebrews 12.1-2**

Let us run with endurance the race God has set before us. We do this by keeping [fixing] our eyes on Jesus, the champion who initiates and perfects our faith. Because of the joy awaiting him, he endured the cross, disregarding its shame. Now he is seated in the place of honor beside God's throne.

## Colossians 2.6-7

<sup>6</sup> So then, just as you received Christ Jesus as Lord, continue to live your lives in him, <sup>7</sup> rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness.

## Colossians 2.9-14

<sup>9</sup> For in Christ all the fullness of the Deity lives in bodily form, <sup>10</sup> and in Christ you have been brought to fullness. He is the head over every power and authority.

<sup>11</sup> In him you were also circumcised with a circumcision not performed by human hands. Your whole self ruled by the flesh was put off when you were circumcised by Christ, <sup>12</sup> having been buried with him in baptism, in which you were also raised with him through your faith in the working of God, who raised him from the dead.

<sup>13</sup> When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ. He forgave us all our sins, <sup>14</sup> having canceled our debt which stood against us and condemned us; he has taken it away, nailing it to the cross. <sup>15</sup> And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

Received Christ (2.6)

Brought to fullness in Christ (2.10)

Sinful nature cut away in Christ (2.11)

Forgiven by Christ (2.11)

Buried with Christ (2.12)

Made alive with Christ (2.13)

Raised with Christ from the dead (2.12)

Through your faith in the working of God (2.12)

Notes

As you think about next steps, or about restoring some lost elements

-

Things above

The idea that the heavenly realm is a location over our heads is just a convention

Not here and then there that is the heavenly realm

Not now and then then that is the heavenly realm

Not physical and then spiritual that is the heavenly realm

But the limited scope of life we experience through our senses and during our earthly life, contrasted with the deepest and truest reality of all, eternal reality, the spiritual and physical realms as one, before and under God, the throne room as the deepest reality

-

The series we've created to focus us this fall is meant to be an invitation held before us, not a burden that weighs us down, not an accusation that hits us over the head.

That's where the verse comes in.

At the same time I thought of the phrase re-up, this verse came to mind.

Around here, we understand faith as giving our allegiance to a person, not meeting a set of religious expectations.

We understand the life of faith as the life God forms in us as we open our lives to Jesus.

The life of faith is his work in us and through us, with which we cooperate. (Hebrews 12.1-2, Philippians 2.12-13, Hebrews 13.21). Not something we muster up in ourselves.

It isn't a checklist in an effort to get God's approval. It is an outpouring in response to already having God's approval.

It is rooted in what he has done, what he is doing, what he will do.

He brought us from death to life. Think of that classic iconic movie scene of the person we thought was dead blinking and opening their eyes. The eyes are the gateways of life.

His work: bringing us to life

Our work: gazing, fixing our eyes

So where we rest those eyes that were dead but now are alive, is crucial.

So we want the church to be an inviting and fertile climate in which that growth can best take place.

We've tried to capture that invitation by the sermon titles we chose: look up, keep it up, offer up, build up, listen up, meet up, point up, stand up.

## **Moo**

**Keep Christ as Lord at center of the human experience**

**Keep centered on Christ**

**Identification/Incorporation – in Christ, with Christ – leads to a new way of life – anticipates 3.12-17**

**Focus on the spiritual/heavenly dimension of reality**

**Not just past redemption but present incorporation and future glorification**

**Spiritual fulfillment is found in Christ**

**Set heart on = seek after = orient to**

**Above = the abode of God, the arena in which believers truly belong, where Christ is, seated and ruling**

**Spiritual growth comes only from Christ**

**Above is where he is and above is where we are – so fix our gaze there**

**Set mind on = think, orient your will toward, set your mind on, present tense – keep on**

**Salvation history – death and resurrection are the pivotal moments**

**In our own salvation history, our death and resurrection should be the same**

**Hidden, but soon to be revealed – our heavenly identity is now hidden but will be revealed, our true status is veiled – really but hidden, will one day be made manifest**

**The life and destiny of believers are inextricably bound up with Christ**

**Our this-world life is one in which we are constantly surrounded by the clutter of responsibilities and circumstances and relationships, any one of which it would be easy to focus on.**

In Madeliene L'Engle's *A Wrinkle in Time*, Charles Wallace, Meg, and Calvin Some of you have read Mrs Which and Mrs Whatsit tessering with cross a fold in the fabric of space and time by tessering.

### **Online interview**

“When I first rode in the Demon, I told my husband, ‘That was terrifying. I think I blacked out, but it was so much fun I want to do it again.’ I came to find out that blacking out is a true thing. The science behind it is your eyes can only focus on something for a certain amount of time. When you’re going so fast, if your eyes don’t have a focal point and they’re just darting all over the place, it’s as if you’re temporarily blind every time you move your focal point. That’s what I was doing, so I really couldn’t see a thing when I first went down the track. Once you learn to really calm your eyes and find that focal point, everything’s good.”

When you dart your eyes around while you’re driving, which makes sense when you are traveling 165 miles an hour and wanting to monitor your speed and rpms and whether the car is straight and where you are in relationship to the other car, you are essentially blind during the time you move your eye from one focal point to another.

Ann Snow:

Really easy to get disoriented

Night vision goggles are as limiting as they are helpful, like looking into little tubes, focusing on a narrow circle of ground, lose peripheral vision, and in low light it becomes the visual equivalent of static, flying in rain or snow is so hard because the light reflects back at you off every drop or flake,

When seeking to fly: pick your point, then pick up or set down – “keep your object”

Appoint fifty feet away, not within your immediate visual sphere, and keep your eyes there



## Notes

### Acts 2.42

<sup>41</sup> Those who accepted his message were baptized, and about three thousand were added to their number that day. <sup>42</sup> They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

### Acts 2.42

They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

Re-up: re-enlist in the military, renew a membership arrangement or employment contract or volunteer commitment, play on a team for another season, go back to school, also, replenishing an illegal drug stash

Negative connotation: pressure to reenlist, negative connotation that goes all the way back to Vietnam

I learned that the phrase became part of a mocking song during the 60s when Vietnam vets were pressured into signing back up. "Re-Up and show what a fool you are. Re-up? I'd rather throw up."

Like the truck we passed on our last trip to Charlotte near Knoxville, TN, seen near Portland, OR, Tucumcari, NM, Jacksonville, FL

Received: received from, can mean assume an office

Continue to live: to walk

Having been rooted: cause to take root, plant, fix, establish

Being built up: building from a foundation according to a plan

Being strengthened in faith: secure, establish, walk where it is solid, steadfast

As you were taught: taught as a student

Abounding: overflow