



Remembering Carol Ann Harvestine

May 31st, 1941 – December 26th, 2025

~ Rest in Peace ~

TWO QUILTS REQUESTED!

We are looking for 2 quilts that the church can borrow to adorn the high altar during the "Season After Epiphany":

Quilt #1 – Sundays January 18th & 25th

Quilt #2 – Sundays February 1st and 8th

transforming

a 3-week small group study @ PEUMC



When: Monday, January 26th

Monday, February 2nd

Monday, February 9th



11:00 – noon – Memorial Lounge / ZOOM

Topic:

The Bible & the Lives of Transgender Christians

Trans biblical scholar Austen Hartke brings a biblically-based, educational, and affirming resource to shed light and wisdom on gender expansiveness and Christian theology. Our small group study will be based on Austen's updated and expanded 2023 edition of the book **transforming**. **transforming** skillfully weaves ancient and modern stories that will change the way readers think about gender, the Bible, and the faith to which Jesus calls us. Hartke helps readers visualize a more inclusive Christianity, equipping them with the language, understanding, confidence, and tools to change both the church and the world.

BEHOLD THE LAMB OF GOD, WHO TAKES AWAY THE SINS OF THE WORLD! -John 1:29

by Pastor Caleb

How does Jesus Christ = Lamb of God?

1. Jesus is innocent, pure, and sinless.

Lambs in ancient Israel symbolized purity and innocence, especially when used for ritual sacrifices. Jesus as the Lamb of God emphasizes His sinless nature, uniquely able to bear the sins of the world.

2. Sacrifice and Substitutionary Atonement

Lambs were offered as substitute sacrifices for sin in Israel's worship (think "scapegoat"). Jesus as the One who takes away the sin of the world (John 1:29) fulfills the entire sacrificial system.

3. The Passover Lamb – Liberation & Protection

The Passover lamb's blood (Exodus 12) protected Israel and marked their liberation from slavery. Paul explicitly calls Jesus "*our Passover lamb*" (1 Corinthians 5:7).

- *Deliverance from bondage*
- *God's protection*
- *A new beginning for God's people*

4. The Lamb is God's Substitute.

In the near-sacrifice of Isaac, in Genesis 22, God provides a ram as a substitute sacrifice, saving Isaac from death, a story long understood as foreshadowing God providing God's own Lamb for humanity. Abraham said: "*God's own Self will provide the lamb.*"

5. The Suffering Servant

The Prophet Isaiah describes the Servant as being led like "*a lamb to the slaughter*," "*bearing the sins of many.*"

Early Christians saw a connection between these kinds of prophecies and Christ's suffering.

6. The Lamb in Revelation – Slain Yet Victorious

The Book of Revelation presents a lion-like Lamb who has been slain yet stands victorious.

- *Christ's victory is through self-giving love*
- *Power is made perfect in weakness*
- *The Lamb inaugurates the New Creation*

7. Covenant & Communion

Jesus reinterprets the Passover meal, making the Lamb central to the New Covenant in *His* blood. Holy Communion remembers the Lamb whose blood seals God's covenant with all humanity.

8. Gentleness, Meekness, and Humility

Lamb imagery evokes Christ's gentle, humble, and nonviolent nature. God is not about domination but self-giving love.

NOTE: “Substitutionary Atonement” is the theory that Jesus died as a substitute for sinners, taking upon Himself the penalty for humanity’s sin. This doctrine holds that His death was the payment for our guilt, allowing believers to be reconciled to God. There are many verses in the Bible that support this theory – but it is not the only one, nor the only method the Bible understands by which “Jesus saves the world from its sin.” Jesus’ work of salvation is multidimensional.

How exactly does Jesus Christ “take away the sins of the world?”

1. He bears sin as the sacrificial substitute.

The Lamb takes away sin by bearing it – carrying humanity's guilt, brokenness, and alienation into His own body. This fulfills the entire sacrificial system, as the people understood and practiced it, where a lamb must die *in place of* a sinner. In this way, the barrier between God & humanity is removed.

2. He liberates like the Passover lamb.

The Passover lamb's blood protected Israel and marked their liberation from slavery. Jesus breaks our bondage to sin; oppressive powers lose their claim; a new Exodus begins: freedom from *everything* that enslaves (personal, social, and systemic)

3. He cleanses and purifies.

Lamb imagery includes purity and cleansing. Jesus removes sin by purifying hearts, communities, and relationships. Shame is washed away; wrongdoing is

replaced with holiness; brokenness is restored to wholeness.

4. He reveals sin for what it is.

Jesus exposes sin: personal, communal, political, and religious. His light reveals what is hidden. Sin loses its power when unmasked; people can truly repent when they finally see.

5. He judges and defeats evil.

In Revelation, the Lamb is not passive – He judges the forces of evil and dismantles them. Evil systems are confronted; violence, empire, and injustice are unseated. Sin's cosmic power is broken.

6. His absorbs violence without returning it.

When the Lamb suffers violence rather than inflicting it, He shows life's paradox: victory is through self-giving love. Cycles of retaliation are broken; new patterns of life enter the world (nonviolent, self-giving, reconciling); humanity is invited into a different way of being.

7. He reconciles the world to God.

The Lamb restores relationship between God and humanity; sin is understood as an estrangement that needs to be healed. Alienation becomes communion; enemies become friends; humanity is welcomed home.

8. He creates a new humanity.

The Lamb takes away sin by making people *new* – not just forgiven – but *transformed*. Sin's engrained patterns are replaced with Christ's heart & mind; communities become places of justice, mercy, and peace; the Church becomes a sign of the world God is making.

9. He takes away sin by killing it

The Lamb dies, and sin dies along with Him. When He rises again, a New Creation rises with Him. Sin's final weapon – death – is defeated; Resurrection Life becomes the new reality; the old world of sin begins to pass away.

10. He offers universal invitation and scope

John says He takes away the sin OF THE WORLD – not just Israel, not just individuals, not just the “religious.” No one is outside the reach of grace; no community is beyond redemption; no system is too entrenched for transformation.