



실로암 한인 침례 교회

Siloam Korean Baptist Church (SBC)

June 07, 2026, 10:30 a.m.

Ordinary Times (Year A)



Immanuel Baptist Church

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### 모임 안내 Gatherings

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주일 예배 Lord's Day Worship Service (Korean/English) 10:30 am  
수요 성경 공부 Wednesday Bible Study (Korean) 8:00 pm via Zoom  
Zoom Meeting ID: 401 799 0718



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## 예배 순서 WORSHIP ORDER

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예배 인도자 Presider

### I 모이기 Gathering

교회 소식 Life of the Church ..... 인도자 Presider

예배 기도 Invocation..... 인도자 Presider

찬양 Let's Praise! .....다같이 All Together

H393 오 신실하신 주 Great Is Thy Faithfulness

H369 죄짐 맡은 우리 구주 What A Friend We Have in Jesus

C1244 주님께 드려요 Surrender Everything to the Lord

신앙 고백 Affirmation of Fath .....다같이 All Together

삶을 뒤돌아보기 Time to Reflect .....다같이 All Together

평화의 나눔 Sharing Peace .....다같이 All Together

중보 기도 Intercessory Prayers .....다같이 All Together

주기도문 The Lord's Prayer .....다같이 All Together

### II 말씀 The Word

성경 봉독 Scripture Reading.....다같이 All Together

마태복음 Matthew 9:9-13, 18-26

설교 Sermon.....장선욱 목사 Pastor Sean Chang

오직 믿음 Only Faith

### III 화답 Response

성찬식 The Holy Communion .....다같이 All Together

헌금 기도 Offering Prayer.....다같이 All Together

### IV 파송 Sending

파송 및 축도 Sending Word and Benediction.....장선욱 목사 Pastor Sean Chang

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## THE LIFE OF THE CHURCH

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### General Congregational Meeting on June 21, 2026

- Moving worship place.

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## THE PRAYER LIST

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- To be an Acts 2 church
  - serves the community.
  - supports missionaries.
  - The local church is the hope of the world.
- For the missionaries
  - Daniel Cho in Cambodia
  - Nakwon Lee in Kenya and the children we support: Fabian Kamau Eunice Wanjiku Allysa Wambui Sharlin Akai
- For those in hardship
- For the sick and caretakers
- For our children under the covenant
- For those who are travelling
- For those in government

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## THE FIRST LESSON 창세기 GENESIS 12:1-9

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1 The Lord had said to Abram, "Go from your country, your people and your father's household to the land I will show you.

2 "I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing.

3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

4 So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he set out from Harran. 5 He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Harran, and they set out for the land of Canaan, and they arrived there.

6 Abram traveled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land. 7 The Lord appeared to Abram and said, "To your offspring I will give this land." So he built an altar there to the Lord, who had appeared to him.

8 From there he went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the Lord and called on the name of the Lord.

9 Then Abram set out and continued toward the Negev.

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## 시편 PSALM 33:1-12

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1 Sing joyfully to the Lord, you righteous; it is fitting for the upright to praise him.

2 Praise the Lord with the harp; make music to him on the ten-stringed lyre.

3 Sing to him a new song; play skillfully, and shout for joy.

4 For the word of the Lord is right and true; he is faithful in all he does.

5 The Lord loves righteousness and justice; the earth is full of his unfailing love.

6 By the word of the Lord the heavens were made, their starry host by the breath of his mouth.

7 He gathers the waters of the sea into jars; he puts the deep into storehouses.

8 Let all the earth fear the Lord; let all the people of the world revere him.

9 For he spoke, and it came to be; he commanded, and it stood firm.

10 The Lord foils the plans of the nations; he thwarts the purposes of the peoples.

11 But the plans of the Lord stand firm forever, the purposes of his heart through all generations.

12 Blessed is the nation whose God is the Lord, the people he chose for his inheritance.

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## THE SECOND LESSON 로마서 ROMANS 4:13-25

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13 It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. 14 For if those who depend on the law are heirs, faith means nothing and the promise is worthless, 15 because the law brings wrath. And where there is no law there is no transgression.

16 Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all. 17 As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not.

18 Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be." 19 Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah's womb was also dead. 20 Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, 21 being fully persuaded that God had power to do what he had promised. 22 This is why "it was credited to him as righteousness." 23 The words "it was credited to him" were written not for him alone, 24 but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead. 25 He was delivered over to death for our sins and was raised to life for our justification.

### Exploring the Text Together

Romans 4:13-25 is a pivotal text where the Apostle Paul utilizes the figure of Abraham, the patriarch of faith, to illustrate the doctrine of justification by faith alone. Paul makes it clear that the promise to Abraham and his offspring to be heirs of the world did not come through the law, but through the righteousness of faith. While those from a legalistic Jewish background argued that the keeping of the Mosaic Law and circumcision were mandatory for right standing with God, Paul counters that Abraham was credited as righteous long before the law was instituted, thereby establishing that salvation is a universal gift rooted entirely in divine grace.

The passage profoundly describes the nature of Abraham's faith as believing "against all hope." Even though he was about a hundred years old and faced the physical reality that his own body and Sarah's womb were "as good as dead," his faith did not waver. Instead of looking at human impossibility and succumbing to doubt, he grew strong in his faith and gave glory to God, fully convinced that God had the power to do what He had promised. Through this, Paul demonstrates that true biblical faith is not mere intellectual assent, but an unswerving reliance on the character and omnipotence of God in the face of contrary evidence.

Finally, Paul bridges this historical narrative into the immediate reality of the New Testament believer, declaring that this accounting of righteousness was written not for Abraham alone, but for us as well. He links Abraham's faith in the God who gives life to the dead directly to our faith in the God who raised

Jesus our Lord from the dead. The text concludes with a profound Christological statement: Jesus was delivered over to death for our sins and was raised to life for our justification, establishing that the path of faith walked by Abraham is the very same path that justifies every believer today.

### **Themes of Faith Found in the Passage**

The most prominent theological theme in this passage is "The Promise of Grace Transcending Law and Works." Paul warns that if those who depend on the law are heirs, faith means nothing and the promise is worthless. Because human frailty makes it impossible to keep the law perfectly, the law ultimately brings wrath; however, by making the promise depend on faith, God ensures that it rests entirely on His unmerited favor—grace. This guarantees the promise to all of Abraham's offspring, breaking through exclusive ethnic or legalistic barriers and offering certain salvation to anyone who shares the faith of Abraham.

The second core theme is "The Omnipotence of God Who Gives Life to the Dead and Creates Out of Nothing." The object of Abraham's faith was the Sovereign Creator who calls into being things that do not exist. When Abraham looked at his own aged body and Sarah's barrenness, he recognized a state of reproductive death; yet he looked past the physical void to the God of resurrection. Paul highlights that believing in God's ability to bring life out of dead situations is the very core of saving faith, serving as the theological bedrock for believing in the resurrection of Jesus Christ.

The third vital theme is "Justification Through the Penal Substitutionary Death and Resurrection of Jesus." As encapsulated in verse 25, Jesus was delivered over to death for our trespasses and raised to life for our justification. Christ's death successfully paid the debt for our law-breaking, and His bodily resurrection serves as the divine vindication and objective proof that our sins are erased and we are set right with God. Through this dual redemptive act, the believer is brought into a permanent state of peace and right relationship with the Father, entirely apart from self-earned merit.

### **Reflecting on Our Lives and Faith**

In our modern world, we are constantly evaluated by a performance-driven culture that measures worth through achievements, qualifications, and hard work. Unwittingly, this secular paradigm often leaks into our spiritual lives, tempting us to adopt a functional legalism where we believe God's love and acceptance are contingent upon our moral performance or level of ministry involvement. Today's text shatters this exhausting cycle by reminding us that our standing before God is never earned through religious accolades, but is received entirely as a gift through resting in His absolute faithfulness.

Furthermore, this passage forces us to examine how we respond when we find ourselves in situations where we are called to believe "against all hope." Whether confronting financial collapse, fractured relationships, chronic illness, or deep spiritual dryness, we frequently encounter realities that feel as terminal as Abraham's dead body and Sarah's barren womb. In those moments of crisis, where is our focus fixed? If we spent more time meditating on our limitations than on God's promises, we inevitably

sink into despair; we are challenged here to mimic Abraham by acknowledging realities honestly while simultaneously anchoring our confidence in the God who works beyond human limits.

Finally, we must ask ourselves whether we are living in the current, active power of Christ's resurrection. The resurrection is not a dusty historical event confined to antiquity, but a present reality that continuously secures our justification and fuels our daily walk. When we are plagued by guilt, shame, or a sense of spiritual inadequacy, we must look away from our failures and look intently at the risen Lord who stands as the eternal guarantee of our righteousness. True spiritual freedom begins when we stop measuring our worth by our fluctuating faithfulness and start anchoring it in the unwavering, finished work of Christ.

### Questions for Shared Reflection

1. Abraham was well aware that his body and Sarah's womb were "as good as dead," yet his faith did not weaken. What does it look like in practical terms to maintain dynamic trust in God's promises while being completely honest about harsh, discouraging realities? Share an experience from your own life.
2. Paul states that the promise comes by faith so that it may "rest on grace" (v. 16). Since we are conditioned by a society that demands we earn everything through individual merit, what internal or cultural barriers sabotage our ability to fully accept and rest in God's free, unearned grace?
3. Verse 25 declares that Jesus "was delivered over to death for our sins and was raised to life for our justification." How does this specific truth about the purpose of Christ's death and resurrection provide concrete comfort and power against the guilt, shame, or systemic trials you are currently facing?

### Action Plan

1. Monday [Anchoring in the Promise] Spend time meditating on God's faithfulness rather than your current feelings. Read and memorize Romans 4:21 at least three times today, anchoring your soul in His ability to perform what He promised.
2. Tuesday [Renouncing 'Dead' Thoughts] Identify areas in your life that you have deemed "as good as dead" through human calculation. Write them down, lay them before the Lord, and pray over them, inviting the God who creates out of nothing to move.
3. Wednesday [Resting in Unearned Grace] Consciously step away from a performance mindset. Spend five minutes in silence reflecting entirely on the fact that your righteousness is a gift of grace purchased by Christ, thanking God that you do not have to earn His favor.
4. Thursday [Giving Glory Through Praise] Praise God in the midst of unchanged circumstances, just as Abraham gave glory to God while waiting. Sing or verbally declare a prayer of praise focusing purely on the character and goodness of God despite your current trials.

5. Friday [Walking in Resurrection Reality] Proclaim the power of the resurrection over your daily life. Whenever whispers of condemnation or past failures arise, counter them by reciting Romans 4:25, and consciously walk in the spiritual freedom of a justified child of God.

### Prayer

Righteous and faithful Heavenly Father, we thank You that despite our total lack of merit or qualification, You have called us righteous through faith in our Lord Jesus Christ and brought us into Your eternal covenant of promise. Just as Abraham looked past the physical impossibilities of his life and chose to hope against all hope, give us the grace to fix our gaze not on our bleak circumstances, but on Your unchanging and trustworthy character. In moments of systemic trial, weariness, or despair, remind us that You are the God who gives life to the dead and calls into existence things that do not exist; may we lean continuously on the power of Jesus, who was delivered over for our sins and raised for our justification. We pray this in the victorious and transforming name of our Lord Jesus Christ. Amen.

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## THE GOSPEL 마태복음 MATTHEW 9:9-13, 18-26

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9 As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. "Follow me," he told him, and Matthew got up and followed him.

10 While Jesus was having dinner at Matthew's house, many tax collectors and sinners came and ate with him and his disciples. 11 When the Pharisees saw this, they asked his disciples, "Why does your teacher eat with tax collectors and sinners?"

12 On hearing this, Jesus said, "It is not the healthy who need a doctor, but the sick. 13 But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners."

18 While he was saying this, a synagogue leader came and knelt before him and said, "My daughter has just died. But come and put your hand on her, and she will live." 19 Jesus got up and went with him, and so did his disciples.

20 Just then a woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his cloak. 21 She said to herself, "If I only touch his cloak, I will be healed."

22 Jesus turned and saw her. "Take heart, daughter," he said, "your faith has healed you." And the woman was healed at that moment.

23 When Jesus entered the synagogue leader's house and saw the noisy crowd and people playing pipes, 24 he said, "Go away. The girl is not dead but asleep." But they laughed at him. 25 After the crowd had been put outside, he went in and took the girl by the hand, and she got up. 26 News of this spread through all that region.