

Introducing JESUS

“Jesus & A Pessimistic Skeptic”
John 20:19-31

We are going to be in John, Chapter 20. Please join me there. This morning we will observe the account of Jesus and a pessimistic skeptic. This skeptic was a man who was one of the twelve disciples of Jesus. His name was Thomas and was often called, “doubting Thomas” – Thomas the doubter. As we look at his story as it’s portrayed to us in the pages of the New Testament and, in particular, the Gospels we find that there is, in fact, reason to believe that Thomas was kind of a doubter, indeed.

We read about how he was described in the Gospel storyline and we get the sense that he was kind of a negative individual. His story comes to the surface three times in the Gospel. He’s listed with the other twelve where ever the disciples are listed in all four of the Gospel accounts. But if we want to get a glimpse of who Thomas was and what he was like, we can find his story in the Gospel of John, in the storyline of the life of Jesus in three places in particular - John, Chapter 11, John Chapter 14, and John Chapter 20 which is the portion ahead of us.

In all of those pictures we get a sense that Thomas was a man who tended to be negative and live in the dark corners of life. John, Chapter 11 is the account of Jesus raising Lazarus from the dead. Jesus said that they were going to go to Judea because their friend Lazarus was sick and He was going to go wake him up. The other disciples told Jesus that He could not go to Judea because it was dangerous there. They wanted to stone Jesus and put Him to death. Jesus told them that Lazarus was dead and He was going to raise him and that it would be good for their faith to see. Who got the last word in that little portion of the account? It was Thomas who said, “Let us also go, that we may die with him.”

We have Jesus talking about all the good things that are about to happen and how their faith is going to be built up but Thomas said, “Ok, let’s go, but we’re going straight to the gallows. Let’s die with Him.” That just gives us a little glimpse into the way that Thomas’ personality and tendencies were.

Then in John, Chapter 14, the disciples were in the upper room with Jesus. It was the last supper and Jesus began His wonderful body of teaching where He was preparing them for His departure. He told the disciples not to let their hearts be troubled, trust in God, trust also in Him. He was going to His Father’s house to prepare a place for them. He was coming back to get them so they could be with Him. He told them that they knew where He was going and that they knew the way to get there. Thomas chimed in right after Jesus said this and said, “Lord, we do not know where you are going. How can we know the way?”

I appreciate the fact that Thomas was very direct with what was on his mind, but he totally contradicted what Jesus had just said. This is just another picture of Thomas, and when we read the account of Thomas we get the picture of a guy who tended to be negative and pessimistic. Somebody said that Thomas was the kind of guy who could point out the manure pile in every vast field and then call everybody else's attention to it.

John MacArthur in his book, *The Twelve Ordinary Men*, has a little description where he points these things out about Thomas, and he goes as far as comparing Thomas to the character Eeyore in Winnie the Pooh. I asked Kristie who Eeyore was and what was he like. She told me he was the little donkey and Eeyore's tail keeps falling off and he was down and negative. He was always pointing out things that were wrong. Thomas just seemed to be that type of a person – negative, pessimistic, somewhat cynical, skeptical. It really comes out in the passage that is before us this morning.

So, hence, Thomas is remembered as doubting Thomas, but here is the growing conviction in my heart: As I read the full account of Thomas and the story that is presented to us in the pages of the Gospel of John, I don't like remembering him as doubting Thomas. I think there is a better way to remember him because what so often gets lost is that out of the disciple we remember as doubting Thomas comes one of the greatest and clearest expressions and confessions of the Lordship and divinity of Christ to be found in the Gospels.

Thomas was not a doubter when Jesus was done with Him. When we see the account of Thomas before the risen Lord, we find that Thomas came to understand the Lordship and deity of Jesus, and he came to proclaim and give expression of that Lordship and deity of Jesus. I think of the life of Thomas and, yes, he had a lot of doubt and pessimism but when we get the full story I think he should be called "believing Thomas." Here was a man who was worshiping Jesus and giving us a clear, clear statement of exactly who Jesus was.

Perhaps as we go through this story, you will begin to think in a similar manner. Looking back at Thomas will be helpful, but I have a question that is more important. Is there belief and worship in your heart? As we look at Thomas and how he was transformed, I pray that the believers in our midst will be bolstered in their faith even more. I pray that you be made more vibrant in your faith. We are going to look at how Jesus interacted with Thomas and then after we go through the story we are going to go back and glean several gifts of Jesus that are stated in this passage. I pray that your heart will rejoice in what Jesus gives us this morning.

If you are here this morning and you have not repented of your sins and understand your need to turn to Jesus for forgiveness, I pray that as we read about this Man raised from the dead after being crucified for your sin, you will have a heartfelt gratitude and worship and belief welling up in you produced by the Spirit of the Living God so that you can proclaim with Thomas, "My Lord and my God."

That's what is ahead of us, amen! Let's jump in and take a look at this account. When we get into John, Chapter 20, just understand that we need to recall that three days earlier, Jesus was put to death by one of the most vicious forms of execution ever devised from the sinful heart of man. Jesus was crucified on that cross, nailed to it with three large steel nails. Just prior to His crucifixion, His body was ripped to shreds through flogging. He died on the cross. His followers took His body down, cleaned and anointed Him. They wrapped Him up in wrappings as if He were mummified. They placed Him in a tomb and then sealed the tomb.

On the third day there were some strange reports coming back because some of the women went to honor Jesus and His memory by anointing the body some more. When they got to the tomb, they found that the grave was open and the tomb was empty. They didn't understand and went running back to the disciples. Mary Magdalene ran and pounded on the closed door where the disciples were. What must the disciples have thought when someone began pounding on the door? Mary said that the body of Jesus was not in the tomb anymore. Peter and John went. John understood. He believed. None of the other disciples did according to Luke's account. They did not understand what was going on.

Furthermore, there was a rumor spreading among the Jews and the Romans that the disciples were responsible for the removal of the body of Jesus. It was rumored that they came and stole it. So for all these disciples knew the Jews were going to be after them and were going to squelch the movement that Jesus of Nazareth began. The Jews had just crucified Jesus, and the disciples may have a similar fate. The disciples were afraid and were behind closed doors.

We see Jesus beginning to appear as we get into what it says in John 20:19:

¹⁹ On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you."²⁰ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord.²¹ Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you."²² And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit."²³ If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."

Jesus miraculously appeared to His disciples behind locked, closed doors. He gave them the gesture of receiving His Spirit and giving them authority to go and proclaim forgiveness of sins. We notice here that the first word of the risen Lord to His disciples was the word "peace." He didn't say it once, He said it twice, "Peace be with you." It has been suggested that Jesus said this the first time to calm their turmoil and fear. Then he said it the second time to calm their exuberance and excitement because Jesus was right there in their midst.

We have Jesus appearing to the disciples. I realize in this paragraph that there are many interesting things that Jesus did and we are going to come back and explore these things, but what I want for us to understand now is that the disciples were overjoyed because Jesus was alive right there in their midst. But, as we are about to find out, Thomas was not there. Thomas, the one who was negative and pessimistic and tended to be kind of morose, was not there. He was off somewhere by himself. Some suggest that was in keeping with what we know about who Thomas was. When things got heavy, Thomas may have been the type of man who would rather be by himself. All we know is that Thomas was not there.

Now we have ten excited and purposeful disciples who were going to go out and look for Thomas to tell him what had just happened. How do think Thomas was going to respond to that information? We will see as we continue on in verse 24:

²⁴ Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. ²⁵ So the other disciples told him, “We have seen the Lord.”

The text for this verse indicates that the disciples kept on telling him that they had seen the Lord; we have seen Jesus. He was here. The original Greek imperfect tense is used. It is past tense but it is not a onetime event in the past. It was something that was ongoing in the past. Imperfect Tense: Something in the past that was happening over and over and over again. So when we read this we understand in Greek grammar that they kept telling him that they had seen the Lord.

What did that imply about Thomas’ response? He didn’t believe them. Thomas could not grasp it and thought the disciples were hallucinating or saw a ghost. The disciples kept trying to convince Thomas but he was not accepting it. Finally, Thomas let loose with a statement that was very strong and intended to end the conversation. I think it was kind of a grotesque statement that Thomas released in his exasperation. We see in verse 25:

²⁵ So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.”

Is what Thomas is describing here sound kind of grotesque to anyone else or is it just me? Thomas had a double negative at the end where he said that unless he saw those things; unless he probed these things, he would absolutely never believe. When Thomas spoke about placing his fingers into the marks on His hands and His side, he was using another Greek word, “ballo,” that gives us good imagery. Ballo means to throw or to thrust. Unless he got his finger into the wound so that he knew that it was really the Crucified One and unless he thrust his hand into His side, he would never believe what the disciples were telling him.

I think that Thomas gives full reign to his negativity and his pessimism. These were men who had been his brothers and they had seen a lot of what Jesus did. They saw it all.

They knew what happened to Lazarus yet Thomas was allowing his doubt and his negativity to reign in his life.

Thomas was an observer of the disciple's joy but he was not a participant in it and that lingered for an entire week. Then we continue on in verse 26:

²⁶ Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, "Peace be with you."²⁷ Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe."²⁸ Thomas answered him, "My Lord and my God!"²⁹ Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

Once again, miraculously, we have the appearance of the risen Lord Jesus behind locked doors and he appeared to Thomas. He approached him and suddenly all of Thomas' requirements and demands faded away. Thomas' heart was humbled and he surrendered himself to the Lord, and he issued forth a proclamation regarding Jesus that was stellar as far as New Testament confessions of who Jesus is. He saw Jesus in his midst and he said, "My Lord," and his heart proclaimed Jesus as his Master, the One who was on the throne of his life. Then he went further and called Jesus his God, his Deity, the one that he worshiped his Lord and his God.

I want you to understand what we have with this statement of Thomas is recognized as, perhaps, the pinnacle moment of the Gospel of John. Thomas declared Jesus to be his Lord and his God. The most pessimistic and difficult of the disciples was transformed by an appearance of the risen Jesus. Look back to how John was led of the Spirit to open this book. Remember what's in that great dense theological prologue to the Gospel of John? What does it say in the first four verses? "In the beginning was the Word, (which was speaking of Jesus), and the Word was with God, and the Word was God." That's the trinity right there, by the way. Jesus was God in the beginning. All things were made through him, and without him was not anything made that was made. He is the creator God. Then in verse 14 of that same chapter, "The Word (this Divine One) became flesh and tabernacled and dwelt in our midst. That is what is at the front end of the Gospel of John, right?

John was seeking to help us understand that Jesus is God in human flesh that came into the world to redeem sinners like us. Then we have this great moment here when just about everything is said and done in this Gospel where we have the disciple who was full of doubt now proclaiming with his lips that Jesus was his Lord and Jesus was his God. Thomas was proclaiming the sovereign authority of Jesus and the divine nature of the Lord Jesus Christ. I see Thomas right here and I don't know about you but this is what I admire about him, this is what I remember about him; this is what comes to the surface of my thinking when I think about Thomas; Thomas the worshiper, because there he was proclaiming Jesus in such of a remarkable and wonderful way.

What's in your heart in relation to Jesus? Is He your King and your God, the one that you worship because He is the one who has been in existence from all eternity? He is responsible for the fact that we live in this world and that we have breath. He is the one who died on the cross for our sins so that we can live with Him forever in heaven. Is He the one that you proclaim as God? I hope that's the case.

What do we call Thomas? Do we call him doubting Thomas? Sure, he had some of that. Or do we call him Christ confessing; Christ elevating worshiping Thomas? That's what I like to call him. But even more to the point, what should I call you? Who are you? Are you worshiping Jesus? Jesus saw an example in Thomas. He told Thomas that he believed based on sight, but blessed, oh how very fortunate, are those throughout all of the ages who don't get to see what he saw but based on the testimony and the working of the Spirit in their heart, their proclamation is: My Lord and my God.

I'll tell you what. This is good. We have the account of a man back from the grave. I don't know about you, but I have admiration for a man who can do that; who can be buried into the ground and then come back fully restored, vibrant in full vitality, living again in the midst of His disciples. That is something that I admire, respect and will worship if such a one claims to be God in human flesh. Just on the basis of the resurrection alone, praise Jesus!

Now I would like to continue looking at some of the things in this text; looking at the gifts that Jesus gives. I don't know if you noticed it as we were going through this passage, but it is bursting full with Jesus' goodness to His people who trust in Him and believe in Him. Just to evoke more of that worship, can we glean a few things for the next few minutes? Let's take a look and understand some of the gifts that Jesus gives to His people.

First, notice that the Lord Jesus gives us His Spirit. Did you notice that in this passage of Scripture? Jesus gives us His Spirit. What did He say to His disciples in verse 22?

²² And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit."

All throughout the Gospel of John, Jesus had been talking about the Spirit, the Paraclete, the One who would come as a great gift to the people of the Lord who reside within them. We hear Jesus telling His disciples to receive the Holy Spirit. Does anybody find the imagery here? The passage states that Jesus breathed on them and they received the Holy Spirit. Does anybody find that fascinating? Is this Pentecost? Didn't Jesus pour out His Spirit fifty days later at Pentecost? Yes! So what do we make of this where Jesus breathed on them and told them to receive the Spirit? I'll tell you what to make out of it. What we have here in this account is a graphic symbolic foreshadowing of what was imminently to come when Jesus would pour out His Spirit into His people.

If you want to understand this miracle, I think it is helpful to think back a couple of weeks ago when we were studying about Jesus and how He healed the blind man and the

way that He went about doing that. Do you remember the story? Just as a reminder, Jesus spat on the ground, mixed the dirt up and made mud to rub in the blind man's eyes. That action was a symbolic gesture of the creative power of God. In the same way that God in the garden took dirt and made Adam so was He symbolizing His ability to create life using dirt so He created living eyes that had been blind.

Was that blind man immediately healed on the application of the mud? No, Jesus told the man to go to the pool and wash. When the man washed, however much later, he washed away the blindness and said that he could see! This was a great miracle. What we have here is something very similar. It is a graphic, graphic illustration of the Spirit's outpouring that was yet to come. Jesus breathed on the disciples depicting that the Spirit that would be in them was a part of Jesus – Father, Son, Holy Spirit – one Triune God; one in essence but distinct in their personhood.

The Spirit that would be within His people would be Jesus' presence. Jesus breathed on the disciples in a graphic way that was similar to what He did with the blind man, but it was delayed in its actual occurrence, waiting for the day of Pentecost when the Holy Spirit would be poured out. One of the reasons I think this is symbolic of what was yet to come on the day of Pentecost when the Spirit was poured out – what did they do next? They began preaching with boldness. In this passage with the symbolic gesture of the filling of the Spirit, what happened in the next chapter? The disciples went back to fishing. It's just kind of an interesting picture. Perhaps that solves some of the mystery for us as far as what Jesus was doing. That helps me.

Here is something that's even more important. When we come to faith in the Lord Jesus Christ, He breathes His Spirit into our souls so that we become people who are Temples of the Holy Spirit. We become indwelled with the Spirit of the Living God. Back in the account of Genesis in the Garden of Eden, what did God do after He created the physical frame of man? He breathed the breath of life into him. When we come to a living faith in the Lord Jesus Christ, the teaching of Scripture is that we are indwelled by the Spirit. Here we have a graphic picture of what that is like. Jesus breathes His Spirit and new life into our souls so that we permanently and forever have the presence of the indwelling Third Person of the Trinity inside of our hearts and souls. We become Spirit filled people.

I was thinking about this account of how Jesus breathed His Spirit into His people and I was watching our musicians breathing into their clarinets and hearing music coming out. When Jesus breaths us up with His Spirit and we are not quenching that Spirit, what happens? We begin singing the praises of the Lord; things begin happening internally that find expression, externally. This is a gift that Jesus gives His people. Rejoice in the fact that the Spirit of Life has come to indwell us. Jesus viewed this as a gift. What did He say to the Samaritan women? He asked her for a drink and He said, women, if you knew who was asking you for water, you would have asked Him and He would have given you Living Water. By this He was speaking of the Spirit. He gives the Spirit. What a gift! The Paraclete, not the parasite – not the one who drains life, the parasite, but the Paraclete who gives life comes to dwell within His people. What a precious, precious

gift. I hope that your heart is filled with gratitude to King Jesus when you think about what a precious gift He has given to His people.

Secondly, what else does Jesus give His people as shown to us in this passage of Scripture? He gives His people peace. Jesus said, “Peace be with you,” three times in this passage of Scripture. I think that He was so emphatic about this because He had just redeemed His people by His work on the cross. We had enmity with God because of our sin, and Jesus had just absorbed the wrath on our behalf. So now He could be saying, “Peace be with you.”

Jesus gives three kinds of peace: eternal peace, internal peace, and external peace. Eternal peace – eternal forgiveness from a Holy God based on the sacrifice of Jesus. Internal peace – as in Philippians, Chapter 4:6-7:

⁶ Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷ And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.”

He wants to give us internal peace and then external peace. External peace is peace with people around us. Jesus comes to give His people peace. There are some things we learn from this passage about peace and how it comes. The disciples found that peace did not come from locked doors and attempts to protect themselves. They were behind locked doors and making every effort to preserve themselves. They were still there, trembling, trying to protect themselves behind those closed doors.

Peace does not come from other people either. The disciples were together with men who were in a common plight yet they were fearful and afraid. Jesus came in and said, “Peace be with you,” on the basis of His presence with them through the Spirit. Whenever I think about peace entering into a person’s life as a result of coming to new life in Christ I begin thinking about my dad. My dad came to faith later in life. He was in his early to mid 40’s. I look back to some of the things that he faced early in life and he faced some difficult things. First, for as long as I can remember my mom battled bouts of severe illness. Sometimes it got very, very difficult and very, very demanding.

In addition to that, sometimes my dad had unstable employment situations. I can remember there would be months at a time when he was not working, and he was wondering what he was going to do to provide for his family. My dad did his best and, by and large, succeeded to guard the boys, Lance and I, from that but as I got older, I began seeing more and more how things were weighing upon him.

My dad came to faith in the Lord Jesus Christ when I was in high school. I remember an old friend of ours, Missy White, came running up to me after church that Sunday morning telling me that my dad had just went forward to put his faith in Jesus. I started seeing a change in my dad. The change was traceable. I could see it. There was a testimony of this that he put on his old blue Chevy S-10 on the shell of the camper that he

had. He had a bumper sticker with palm trees on it and his testimony read “Jesus can turn stress to rest.”

We all battle anxiety, and I saw it in my dad’s face. But after he accepted Jesus Christ as his personal Savior, I saw that anxiety turn to joy as my father worshiped Jesus. Then my dad got in the Word all of the time. He was up every single morning before work reading his bible, marking it up. It got to the point that later in high school I would read his bible because he had some really cool sayings marked in it that he had gleaned from his study. All of this directly correlated to the fact that he was now alive in Christ and he was communing with Christ in His word.

Jesus came to give His people peace. What a precious gift that is. Abide in the vine. First come to faith in Jesus, repent of your sins and trust in the only One who can grant you forgiveness through His sacrifice on your behalf. Then abide in Him. You must abide in Him. You must walk in Him. You must if you want to know the peace that He desires to give you. So Jesus gives us His peace as we see in this passage of Scripture. He said it over and over again. Jesus gives us His mission. Verse 21:

²¹ Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.”

The theme of being sent recurs all throughout the Gospel of John no less than thirty-nine times. Jesus spoke of being sent by the Father into the world on His redemptive mission to die for sinners and spread the truth of His Kingdom and what the entry way into that Kingdom was – Jesus - who is the way the truth and the life. Jesus constantly spoke of being sent. We can understand Him as a divine missionary from the Godhead, from heaven, into the world as a man to come and spread the truth and make a sacrifice for sin. He was a Divine Missionary. He came in through the incarnation and what we find throughout the life of Jesus is that He came from heaven and He breathed our air; He ate our food; He drank our drinks; He spoke our languages; He went to our schools; He worked as a carpenter; He attended synagogues; He participated in holidays; He attended dinner parties; He attended weddings; He befriended all kinds of people. Jesus entered into this world, incarnationally, to spread His truth and proclaim all that was now in the world through Him.

Now Jesus said, as with me, so with you. As the Father has sent me, now I send you. He sends us into the world to go and do the same things; to wear the same clothes that people wear – modest clothes that people wear, yet we don’t dress differently. We speak the same languages; we go to the same ball games; we play the same recreations; we go to the same restaurants; we eat the same foods. We are sent into the world and as we go out into it we have the awesome privilege of being ambassadors of King Jesus and representatives of the eternal heaven where we will someday live

We have the tremendous privilege of representing the Lord Jesus Christ where He has placed us in our neighborhood, in our work place, in different sporting events. We represent Jesus and the things we do among the people we live with has eternal

ramifications. We need understanding that in the midst of all of these people we are representing the King. We have some authority based on what people do in response to the message we bring.

We can affirm to them whether or not they are eternally forgiven before the Lord. This is what Jesus said in verse 23:

²³ If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.”

I don't think that grants the church the authority to have absolution of sins in its grip, but we have the authority to go and spread the Gospel. We don't need to be shy about telling people that they are forgiven if we observe them responding to the Gospel with a contrite heart and saying “yes” to Jesus.

On the other hand, we have the authority to warn people who don't believe or are indifferent to the things of the Lord. We need to tell them that when they die they will be judged for their sins.

Jesus gives us a mission. There is no person in this room who should ever have any complaint about having any kind of boredom or empty life, because Jesus has given us the right and the authority as sons of God to be a part of this amazing eternal mission of spreading the good news of Jesus Christ. We have a purpose! It's a good purpose. I pray that our hearts delight in this.

Finally, Jesus gives one more gift. I think of this last gift as the whole point of this passage of Scripture. It is the most emphatic one. Jesus gave us His life. Jesus gave us His life. Not only did He give His life on the cross, but the sense that we are speaking of here is that in the same way that He is risen in everlasting resurrection life, so all of us in Christ have eternal life. As we see in verses 30-31:

³⁰ Now Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹ but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in this name.”

When we believe in the message of Jesus, we have life. The kind of life that is put on display for us in the resurrection of Jesus; a man brutally beaten and murdered but now living in newness of His physical, resurrected condition – alive, strong, powerful, and vibrant. Jesus is alive, and with Jesus we are alive for evermore as we trust in Him.

Some people say that the opossum is a dumb animal. Would you agree with that? It may be kind of a creepy animal, maybe kind of dumb. Here is the thing: rarely do you see an opossum except at night you might see one crawling across a fence, but about the only time we see opossums are when they are dead in the road. Anybody else ever notice that? Somebody once asked: “Why did the chicken cross the road - to show the opossum that it could be done.”

I read that the opossum won't enter a hole, cave, or crevice if it only sees one set of footprints. If it sees two sets of footprints, it will go in because it knows that whatever went in the opening came out again. Here is the point of the illustration. We don't have to fear going into the grave. Jesus went in the grave and, in history, He came out again. I want to tell you that your ultimate destination is physical death. You are going die. But that is not something that needs to be feared for those who are alive in Jesus because He went into the grave before us, but He did not remain in that grave. He came out of the grave in new, resurrected life and glory. He gives this resurrection life to those who repent of their sins, acknowledge their need before God, and trusts in Him.

When you ponder this, I pray that worship will fill your heart and that you will praise Him. If you are here this morning and what we have been talking about has drawn your interest and you have not come to a place where you have put your faith in Jesus, we want to encourage you to do so. Please take a registration card and check the box that indicates you want to learn more about making Jesus your Savior. We would love to talk with you.

I also want to let you know that immediately following this service we are going to have an elder, deacon and a deaconess up front. If you have anything you want prayer for or if you want to talk more about coming to faith in Jesus, here is your opportunity. We would love to come along side of you and lift you up in prayer.

He is risen! Let us pray.