

Resurrection Blessing

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Preacher: Pastor Kenoyer

[0:00] Turn in your Bibles.

I suppose that's the way a pastor should start, right?! Well, not always. Other pastors start differently, but that's where I'm at! Turn in your Bibles.

2, 1 Corinthians chapter 15. Let me read an opening segment of the passage and then cut over to the verses that we are going to focus on this morning.

Now, I would remind you, brothers, 15.1, of the gospel I preached to you when you received, which you received, in which you stand, and by which you are being saved if you hold fast to the word I preached to you unless you believed in vain.

For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, and that He was buried, and He was raised on the third day in accordance with the Scriptures.

[1:28] Now over to verse 20. But in fact, Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

For as by man came death, by a man also has also come the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive.

Let's pray. Our Father God, this morning for us, our prayer is not a habit, but an appropriate expression of our absolute dependence upon you.

Our hearts are reminded of what the prophet Zechariah wrote when he said this, not by might nor by power, but by my Spirit, saith the Lord. And it is my desire that the preaching of the Word this morning would be accompanied by the enabling of the Spirit, and that the reception of your Word in the lives of your people would be marked by the enabling of the Spirit, and that the conviction and the salvation of those that are here today that really do not know Christ would be brought about through the conviction and the power of the Spirit of God, that we together might glory in Jesus. And we ask this because of Him and in His name. Amen. A number of years ago, Pastor Saul and I were at the Basics Conference, which is a conference in Solon, Ohio, where Alistair Begg is the pastor and we have gone there yea many years.

[3:21] I will never forget, and there are many of those conferences that have been just a rich blessing to me, but I will remember, in particular, this Resurrection Sunday, having the privilege of listening to John Lennox.

He is a man who has a Ph.D. and actually several of them, and teaches mathematics at Oxford. I don't know if he still does that, but he was. He had the opportunity to actually engage in a public debate with Richard Dawkins.

How many of you have heard the name Richard Dawkins? Incredibly brilliant man who clearly denies the faith and has taken pleasure in having debates and actually taking people apart over their faith.

And yet, John Lennox and he had two different debates, and I guess I would say that probably the one you think won would probably depend on your stand and your faith. At the conclusion of one of those debates, Richard Dawkins, in a little fit of disappointment, probably a little more in terms of irritation, summarized his view of John Lennox this way.

He said, Here you are, and you rest your life and faith on nothing more than the resurrection of Christ. And that's true. Why is it that I have faith in what my eternal destiny is?

[4:48] Why is it that when I heard the news that David Moore had passed away, I could say without hesitation, absent in the body, present with the Lord, and he is alive today in the presence of Christ?

Why can I say that? It is because of the resurrection. Earlier this morning, we looked at a passage that kind of pushed together the reality of the suffering of Christ for our salvation, and what I would like to do this morning in this second service is look at the centrality of the resurrection to our faith. How key, how critical is the resurrection to your faith? So as we look at this passage this morning, what we are doing is concentrating not on the argument of the reality of the resurrection.

That's settled earlier in the passage in 1 Corinthians. What we are looking at this morning is the practical reality. What is the benefit that comes to us as believers when we accept the resurrection and we live in the light of the resurrection?

Now think with me just for a moment. It is fairly easy to get caught up in the issues of life and the baggage and problems that go with it and kind of forget what we are by virtue of our relationship with Christ.

[6:02] Isn't that right? The issues and challenges, the heartaches, the difficulties, the uncertainties that we face can overwhelm us on occasion.

And it is appropriate for us to zero in and remind ourselves again that we who know the Lord Jesus Christ have incredible confidence and have great reason to live lives that are marked by profoundly different attitudes and behaviors than the unbeliever who is on their desperate way to an eternal place of suffering and judgment.

We who know Christ have great cause for victory. And this morning as we look at our passage, we're going to look at this thing and think about so what does it mean to live in the light of the resurrection of the Lord Jesus Christ?

I want you to look there at verse 20 through 23 and we're going to focus on that passage and pick up first of all his resurrection and future happiness. Paul starts this portion of the lesson by reaffirming the fact of the resurrection there in verse 20.

But in fact, Christ has been raised from the dead, the first fruits of those who are fallen asleep. And when Paul uses that little word in fact, he is making an emphatic, a forceful statement and saying to us as believers, it's a truth, it's a fact, it's a reality.

[7:32] Christ is risen from the dead. And by the way, I want to encourage you to remember that that is an absolute foundational truth in your life as a believer, isn't it? Isn't it? How many of you on occasion have had to remind yourself more than once of how important it is that your theology govern your attitudes?

Wave at me if you're with me on this one, okay? Every now and then, hello, our attitudes can get the best of us. Isn't that right? Are there any other people out here besides Tim Kenoyer that can sometimes wake up and just be in a foul mood without practice?

Don't have to stretch, you know? It's just, there I am. My bride will say to me, what's the deal with you? And I will say, it's really difficult being me, okay? You know, it's like, that's a lot of work.

Here's the fact of the matter. We have to remind ourselves regularly of the central truths of our faith and the resurrection of Christ is right at the heart of those things.

So, here we come to grips with the fact that the resurrection of Christ is a settled matter. The arguments have already been made in this passage. And what we're looking at is, okay, how do we know that this plays out in practical terms for us?

[8:49] You look there at the statement that is made. It says, in fact, Christ has been raised from the dead. And then he uses a little statement there, the first fruits of those who have fallen asleep.

Christ's resurrection, to summarize and push it together, and then we'll break it out a little bit.

Christ's resurrection assures us of our own future life. That little word, first fruits, is not one that we probably think about most of the time.

But in the ancient farming community that Israel was, when the harvest time came, what the farmer was commanded by God to do was he was to take his little sickle, and he was to cut some handfuls of grain and take it in, and there before the priest, he was to offer it to God, and he was to wave it. It was called the wave offering, or it was called the first fruits offering. Now, for us, we probably don't think that much of having adequate food.

Do we? There's probably not a one of you here this morning that wouldn't wish that you were just a couple pounds lighter.

[10:05] And there's probably not a one of us here this morning that is thinking, I wonder what I'm going to have for lunch, and at the same breath, wondering if you have any.

We may be thinking, well, I wonder if I'm going to have sushi, or I'm going to have rice and curry, or I'm going to have, you know, whatever it is. You're not pondering the uncertainty of the question. But in the ancient culture, the issue of harvest was pretty critical. If you pay attention, one of the things that God used often to get Israel's attention was famine.

Am I right? And so, when the Old Testament saint put his sickle in and cut that handful of grain, he would then take it before the priest, and he'd wave it, and it was called the first fruits because, in essence, what he was saying, I'm giving this to you first, and I know there's more to come.

There's more to come. When you are used to being hungry, and you are used to not having adequate food to eat, to give away the first part of what you receive is what?

[11:19] Hard. How many of you have ever been at the dinner table and watched the mashed potatoes going around and wondered when you see someone else put a huge glob on there, you're thinking to yourself, what are you thinking?

I hope they enjoy this. In fact, I'm glad they took my share, right? What are you thinking? I see families looking around at each other and thinking there is a serial offender in the family.

The first fruits was, in essence, a statement, there's more to come. There's more to come. And so when you think about the resurrection and future happiness, understand that Christ's resurrection from the dead is something that guarantees and makes it absolutely certain that you and I are also going to raise from the dead.

That's a blessing for us to hold on to. And as you look at this passage, you remind yourself what this text is saying is that we have absolute confidence in what the future holds for us because of what Jesus Christ has done.

And so when you stop and think about your own home going and your own death, you remind yourself here in this passage in verse 20 and then again in verse 23 it says, each in his own order, Christ the first fruits, then at his coming, those who belong to Christ.

[12:41] And so as you ponder the reality of what gives you great hope in the future, it is this fact. Christ Jesus has risen from the dead and he has become the first fruits of those who die in Christ.

And so I want you to recognize this morning that the believer's coming resurrection will be to life. Why? Because of what Jesus Christ has done. It's interesting to recognize in the Bible that the scriptures give us a pretty clear picture of the fact that death is coming.

And after death, there's more to come. The question is, is what's coming for you? I want to remind you of a couple different passages that make that undeniably clear.

For one, turn in your Bible, stay there in 1 Corinthians because we'll come back to it. But go back to Daniel chapter 12. We're thinking about the reality that death is going to come.

In fact, in Hebrews chapter 9, it says it's appointed unto man once to die and after that, what? The judgment. It's coming. So in Daniel chapter 9, I'm sorry, Daniel chapter 12, verse 2, it says, and many of those who sleep in the dust of earth shall awake some to everlasting life.

[13:56] So let me ask you this. Just put your finger on that verse and think to me, are you going to rise to everlasting life? Are you completely confident that that is how the story ends?

Over in 1 John, it says, these things are written that you might know that you have everlasting life. God is interested in you having confidence in how the story ends. And your confidence, I want to assure you of this, cannot rest in your own perfection or your own accomplishments because you, left to your own devices, will never get it right.

That's right. Jesus came, lived an absolutely sinless life and died in my place and rose again because I couldn't do it myself. And so here it says in Daniel, it says, some will rise to everlasting life and some to shame and everlasting contempt.

So ask yourself the question, which group am I going to be in at the end? Which group am I going to be in at the end?

It's an important question. It's critical. Another passage that I want you to look at is over in John 5, verse 28.

[15:16] John 5, verse 28. Do not marvel at this, for an hour is coming when all who are in the tombs will hear His voice and come out, those who have done good to the resurrection of life and those who have done evil to the resurrection of judgment.

So I want you to recognize this morning as you think about the reality of Christ's resurrection and it is a fact, His resurrection reminds us also of our own resurrection.

And the fact of the matter is, is that everybody who dies is going to come again back to life and one to eternal suffering and the other to eternal joy. And you who have the opportunity of hearing the preaching of the gospel this morning, if you don't know Christ, my appeal to you would be this. This is the day, this is the hour, this is the time to come with humility and brokenness and say, I realize I'm a sinner, justly condemned before a holy God and I need Jesus to be my Savior. I want you to understand that the Bible makes it clear that those who die in Christ will be made alive in Christ. It's hard for us to fathom the marvel of what Jesus meant when He spoke about the fact that those who die in Christ will be alive in Christ.

[16:34] We have a tendency of thinking about death as being a horrible condition and somewhere we don't want to go. And I would suppose that most of us on those occasions when we're thinking about dying and we're kind of, how many of you ever been in that moody place?

Well, it'd be better if I were dead. None of you? None of you? None of you ever said to yourself, well, this is pretty miserable. I think I might as well check out. No.

Here's the fact. Those who die in Christ live. Live. We live a life that is different than we can imagine but it is something the Scriptures and Jesus Christ in particular refers to as being alive.

Look in your Bible just for a moment. You're there in John but go back to Matthew 18. I remember when I was reading in morning devotions and it came to this text and it really struck me.

Matthew 18, verse 8 and 9. Jesus is talking about what we do or what we should do in dealing with issues of sin in our life. Look at verse 8.

[17:41] It says, and if your hand or your foot causes you to sin, cut it off. By the way, stop just for a moment. How many of you realize that it's really not my hand or my foot that causes me to sin?

Foot, stop. What makes me sin? Trick question here. What makes me sin? The heart. Isaiah or Jeremiah says, the heart is deceitful above all things and desperately wicked.

Who can know it? When you have a problem with sin, it's really not just the hand or the foot that's causing the problem. Jesus was using poetic language to make a point to us.

How many would like to lose your hand? I was watching one of my grandsons use a saw, a table saw, the other day. And how many of you know that there's good reason for having particular protocol with table saws?

Do you understand what I mean by protocol with table saws? It means when you get towards the end, you should use a pushing stick. You should have the guard down. How many of you understand all those things?

[18:46] Because I don't know, I don't care how experienced you are at using a table saw. Sooner or later, if you don't practice good saw skills and safety habits, what are you going to do?

You're going to sacrifice a finger. You may sacrifice more than a finger. And there's some of you here that can raise your hand and wave at me and say, I bear testimony to that fact. What Jesus is saying is poetically saying, hey, listen, it's better, go ahead and cut that hand off.

Now, when I cut my hand off, is my problem with sin gone? What's the answer? I wish. It's not. Jesus' point is that it is appropriate to take strong measures to protect yourself from the eternal consequences of hell.

Look at what it says there in that passage. It says, it's better to cut it off and throw it away. It's better for you to enter life. Let's try that again. Enter life crippled.

Where's life? What's he speaking about? The next step. He's talking about heaven. He's saying, it's better to go to heaven. That's life. It's better to make the sacrifice and let me tell you something, it would be easier by far to cut off a hand and cut off a foot or take out an eye, are you listening to me, than with absolute humility to say, God, I am a sinner condemned justly before you and completely unable to save myself and I desperately need you to be the savior of my life.

[20:17] That's the harder thing. We remind ourselves here that it is life that comes with believing in the Lord Jesus Christ. Going back to 1 Corinthians, we've seen, first of all, the future happiness that comes, but there's something else that we find there and it's future hope.

His resurrection and future hope. Verse 24 through 28. Then comes the end when he delivers the kingdom of God the Father to God the Father after destroying every rule and every authority and power.

I'm going to have you kind of work your way through this in a very quick and rapid way and just remind yourself of some of the statements that are made in this passage. It says, He must reign and He has put all His enemies under His feet.

Question. How many of you in this current political season are finding yourself hoping that one party or the other will win and Washington will get it all right and all of us will live happily ever after? How many of you are thinking that way? Now, do me a favor. If you don't believe that way, then don't post the junk on Facebook that suggests that that's actually how it's going to happen. Do you understand that? That was a sidebar.

[21 : 32] My email is tkanoirat. Sorry. I want you to understand that Christ's resurrection proved and proves His coming victory.

That's the point that we're looking here in this passage. It says, He must reign and put all His enemies under His feet. And how do we know for certain that Christ is going to be victorious and He is going to reign over all the whole earth?

We know it by the fact of the resurrection. Interesting to see the resurrection as a recurring theme in particular in apostolic preaching.

And I want you to look at two different passages where the issue of the coming of the Lord Jesus, His resurrection, is seen as a proof of the fact that He is going to be the judge of the whole earth. You're in 1 Corinthians there.

I want you to turn to Acts. And we're going to look at Acts 2, verse 34 through 36. How can I be absolutely certain how the story ends and who wins?

[22 : 35] Acts chapter 2, verse 34 and 36. And I want you to understand that as Peter was preaching on this Pentecost day, many, many of those who heard him preach without question had also been involved in crying out with a loud voice, crucify Him, crucify Him.

Look at Acts chapter 2, verse 34. For David did not ascend into heaven, but he himself says, the Lord said to my Lord, sit at my right hand until I make your enemies your footstool.

Let all the house of Israel therefore know for certain that God has made Him, talking about the Lord Jesus, both Lord and Christ, this Jesus whom you crucified.

you put Him to death, the Father raised Him up, and He is coming back to be the judge of the whole earth. Another passage in relationship to that would be over in Acts chapter 17.

This is Paul preaching in the Agora in Athens, and mark what it says in verse 30 and 31. The crowd was interested. They wanted to know about the resurrection. It was kind of an entertaining little theological side note, and they were curious and they wanted to hear Paul.

[23 : 54] When you invite an apostle to preach, you don't go away, kind of, yeah, well, that was pretty interesting. It's pretty convicting. That's what happened.

A reminder that the preaching of the Word of God is designed by the Spirit to bring people to face to face with the issues in their life, call them to repentance, and that's what happened here. Look at verse 30.

The times of ignorance God overlooked, but now He commands all people everywhere to repent.

Verse 31, Because He has fixed a day on which He will judge the world in righteousness by whom? By a man whom He appointed, He has appointed, and of this He has given assurance to all by raising Him from the dead.

How do I know that Christ will be the judge of the whole world? I know it by the empty tomb. I know it by the fact of His resurrection.

[24 : 58] The empty tomb guarantees how the story ends, and it means that Jesus is going to return and take His kingdom and be in absolute control, and He will grant eternal joy and peace to believers and eternal condemnation and suffering to unbelievers.

Now with that, we come to one other piece that I want you to focus on this morning, and that is His resurrection and holy living. Interesting little political side statement.

How many of you heard it said that there's a lot of evangelicals that are voting for Trump? Have you heard that? Nod your head, so I know that I'm speaking to people who are awake.

You know what? Here's the truth. Liberal, unbelieving media has been asking themselves that question, how can you say that all these evangelicals are going to vote for Trump?

And here's the outcome to their research. Do you know what they found? That those who profess to be evangelicals that are voting for Trump don't go to church. Can you hear the Jeopardy theme in the background?

[26 : 15] Dun, dun, dun, dun. You know, here's the truth. We live in a day and age where there are many, many people who say they're Christian that just flat don't live it.

Hmm? They don't. Their moral behavior is not substantially different than unbelievers. I mean, the truth of the matter is their conduct, their conversation, the things they enjoy, the entertainment they engage in, their vocabulary at work, the whole thing, it doesn't display the character and power of the cross.

And Paul comes to grips with that here. And his argument is this, in essence, that it is the fact of the resurrection that calls believers to holy living.

Well, take up, if you would, there in the passage in 1 Corinthians chapter 15 and I'm going to introduce you to one of the more complicated verses in the Bible. Otherwise, what do people mean by being baptized on behalf of the dead?

If the dead are not raised at all, why are people baptized on their behalf? This verse is one of the more difficult ones in the Scriptures to interpret.

[27 : 43] Given the difficulty of the interpretation of this verse, I want to remind you of a couple basic principles to Bible interpretation. Number one, a good principle in Bible interpretation is to rely upon the Scriptures to explain the Scriptures.

Can I say that slowly so you don't miss it? Rely upon the Scriptures to explain the Scriptures. And context is key. So, kind of keep that in mind.

Let me throw another one out there. How many of you have ever heard the statement, well, there are many interpretations? Everybody smile. You've heard that one? There are many interpretations? There are many interpretations? That's not true. That's not true at all.

That's not true. There's one interpretation. There are many applications. When God says no, guess what? Well, that's just your interpretation. Have you ever heard people say that thing?

Well, that's just your interpretation. Hey, no, God said no. Now, sometimes interpretations are hard to get your hands on. And this is one of those cases where you could ask godly people, I spent quite a bit of time reading all the different opinions and I thought, ah!

[28 : 56] Lots of them. That being said, I do want you to understand as we think about this issue of Bible understanding, there's only one correct interpretation to a text.

There are many correct applications. So, what is Paul saying here? Well, let's first of all eliminate the things that we know he's not saying because of other Bible passages.

Number one, he is not saying that baptism saves. How do we know that? Can anybody think of a Bible verse that says something like, believe on the Lord Jesus Christ and that's it?

Baptism is a indication of your faith. It is not the making of your faith. I have my wedding ring on. I always put it on when I'm going out in public. Taking off my ring did not make me unmarried.

How many of you understand that? Putting it on did not make me married. My ring is just a public testimony to the fact of my relationship for life to that little girl back there.

[29 : 55] Where is she? She's here in the service. She went to be in the, there she is. Oh, hi.

Baptism is an outward sign of the work of God in your life.

And so, we look at this passage and we understand, listen, hey, baptism doesn't save anybody nor should we ever be of the mind that people who are living can be baptized for the dead for their salvation.

How do we know that's not true? Well, somebody immediately said to me, Hebrews chapter 9 says what? Verse 7. It's appointed unto man once to die and after that the judgment except in the case where somebody who's alive will be baptized for you for a certain price.

Is that what it says? No. No. As we read our way, remember the principle of Bible study is pay attention to the context.

That helps, doesn't it? If you were to read verse 30 through 34, you will find that the recurring theme of this passage is talking about suffering and adversity and testimony.

[31 : 08] Look at verse 30. Okay? Why are we in danger every hour? If he is talking about being baptized to bring salvation to dead people, why don't you just leave it there?

No. He goes on and he says, why is it that we're suffering like we are? Verse 31. He says, I protest by my pride in you which I have in Christ Jesus our Lord.

I die, I continue to suffer. Now, why did Paul suffer? Because he was a bad employee? Because he was late to work every day?

No. He suffered for the testimony of Christ. And then he goes on and he says, 32, what do I gain if humanly speaking I fought with beasts at Ephesus if the dead are not raised?

Let us eat, drink, for tomorrow we die. What Paul is saying in this passage is that godliness and its testimony are significant in view of the fact of the resurrection.

[32 : 12] And godliness and a godly testimony is significant in terms of testimony to unbelievers who are watching you in adversity and asking you a reason for the hope that lies within.

Here's Paul saying, every day I'm going through hard times. And he says, every day I am suffering for the testimony of Christ. And if it were not for the resurrection, there's no reason for me to be going through the hardships and difficulties that I am.

Why is that? Well, if there is no resurrection, number one, if you go earlier in the passage of 1 Corinthians, we of all people are what? What? We're the most miserable.

You're believing a myth. I mean, hey, think about that. The call of Christ is to holy living. Isn't that right? Right?

Not to living a life simply on the basis of your temporal lusts and desires of the moment. It is living in view of the cross and the return of Christ. And so I want you to understand this morning as you look at this passage that what Paul is arguing for and making clear is that we who know Christ and know the certainty of the resurrection are to live godly, holy lives.

[33 : 32] Look at the passage there in verse 34. Wake up from your drunken stupor. Now, how's that for being in your face? Wake up from your drunken stupor.

Have you ever seen a drunk? I mean, kind of wallowing in his vomit, just, you know, feeling sorry for himself. I mean, I've got the biggest headache. I really feel lousy.

I don't know how I'm going to, you know, wake up from your drunken stupor and do what? As is right and do not go on sinning. Now, look at the next verse.

For some have no knowledge of God. I say this to your shame. Everybody smile now. Look at me. When you as a believer, a believer in the resurrection and the return of Christ, live a godless life, you compromise the testimony of Christ in the little community and circle that you were in.

Isn't that right? Do you know people pay attention to you all the time? All the time. Yesterday, shopping, little Muslim girl was serving me and I asked her to get me something and she went.

[34 : 54] It was at Walmart, as a matter of fact. And she didn't come back for about 10 minutes and I was there waiting and when she came back, I could tell that she was a little nervous.

She came up to me very apologetic. I'm so very sorry that I was so long and I did and, you know, I said, hey, no problem. I'm not paid by the hour. You know, whatever. And later, she had to go to a different register.

Couldn't do what we wanted to do there and she said to me, you are a kind person. You know what I said to her? I said, oh, I'm not a kind person but my faith is what has changed my life.

Does that make sense? How many of you without the confidence and power of the cross would be pretty moody, surly, unhappy, just despicable, could have made a movie about you?

How many of you, you know, there you are. Okay? Paul is saying this. Get it. It's the resurrection that gives us great reason to live the life that we're supposed to live.

[36 : 13] And here's the fact. We are to live godly lives for the sake of Christ and for the sake of others. Don't go asking other people, hey, how am I doing it looking like Jesus?

Smile. They will tell you if you're doing it. Does that make sense? They will tell you because it is so atypical that they can't, what's the deal with you?

And you can't propose that it's a nutritional supplement that you're taking. You can say, it's my faith. He's the one that's done this to me. He's the one that's brought the change. And so here the question revolves around the issue of the resurrection.

How clearly are you focused on the power of the resurrection in your life as a believer and that fact is what drives you and motivates you to live a life that is so atypical that the unbelieving world asks you a reason for the hope that is in you.

Paul argues this morning from the fact of the resurrection to the application of the resurrection. and this morning I speak to most of you who are here as believers and my charge is this, you who know Christ have every reason to live a life that represents the power of the cross and the resurrection of our Lord Jesus Christ.

[37 : 33] Isn't that right? And God's people said, Amen. That's a fact. And you who listened this morning to the preaching of the word, one of two things should be happening. You're sitting here saying, I am encouraged by what Jesus Christ has done for me and by the empty tomb I don't have to stay the way I am.

I can live for His glory and I can live with an eye on eternity. And for some of you that are sitting here this morning it's a matter of rededicating your life to that holy purpose. There are some of you here that don't know Christ.

And the fact of the matter is the scripture makes it undeniably clear that if you should die before you come to faith you will stand before the holy judge who is the one who also died upon the cross for your sins and He will judge you for all eternity and you will pay for your unrepentant and stubborn heart forever.

And I would plead with you in Christ's stead you come broken and contrite calling upon the name of the Lord and believing that through Him alone is salvation.

Let's pray together. Our gracious Father this morning as we attend to the word of God and we remind ourselves that you sent Jesus into the world to be the Savior and we remind ourselves of the empty tomb and the victory that He purchased for us on the cross and at the empty tomb we are thankful that we can live a life of purpose and worth because of Jesus.

[39 : 17] And there are some of us here this morning that need to humble ourselves enough and take our thoughts off of our own heart and life and say Jesus you've died for me you own me and I am committed by your grace to live for you.

There are some here today that need Christ as their Savior and as we sing this closing song our prayer is this is that they would be drawn to the cross and believing in Jesus. We ask this in Jesus' name.

Amen.