

Harris Creek Baptist Church
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Show Your Wounds to Share Your Savior

John 20: 24-29

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.” 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.” 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.”

Church, he is risen! He is risen indeed. It's the greatest thing that has ever happened on this earth, the resurrection of Jesus Christ. Which means that if we are in him, we will be raised also. So thankful. My name is John. I'm glad to be a part of this church. We just moved on Friday, and at the risk of sounding a little bit like an arranged marriage, I know we don't know each other yet, but I love you already. We have loved this place since we've known about it. We've followed JP and Monica for the last five years as they've been down here, visited often, been a part of their transition, and have watched online so many of the faces that we've seen leading worship and everything, and it's glad to finally be here in the flesh.

Like he said, we moved on Friday, so I don't know where my socks are. But I know where my Savior is, and I know where he is not. Because Jesus Christ crucified, dead, buried, raised from the dead, appeared to the disciples, ascended to the Father, seated at the right hand of God, and is coming again. He alone is not in the grave, unlike every other false prophet of every other false religion that is in the grave to this day. Jesus Christ alone, his grave is empty. This is the hope of Christianity. The truth of the gospel that Jesus has raised. Amen.

So over spring break, we were driving in the car, I look over to the left and I see this cemetery, and cemeteries often just have the name of the cemetery there, but what this one had rather than the name of the cemetery, on the left, it says “The Lord, he is not here. The Lord is risen.” And it was a reminder, those words from scripture that the angel said “He's not here, why do you look for the living among the dead? The Lord is not here. He is risen.” That every single person who would walk into that graveyard and walk amidst the grave's bodies in the ground, headstones there, would be forever reminded that Jesus, because he rose, the first fruit of the resurrection. That everyone who walked through and is experiencing death in that graveyard would know this is not the end. For anyone who was trusted in Christ, this is not the end. That because Christ raised, anyone who was in him will be raised as well. And so the church has said that throughout

history, he's risen, he's risen indeed. And yet, not everyone has always had that confidence about the resurrection.

So I want to have some crowd participation, and you got to play along because this is my first day and it's going to be super weird if you guys are like nah. So join with me. We're going to have crowd participation. I'm going to say one word. You don't know what it is yet. I'm going to say one word, and I want you to respond in kind with the first word that comes to your mind. Okay, everybody got that? Little game, I'm going to say a word, then you're going to say out loud, not like to your neighbor. You're going to say it loud, first word that comes to your mind. Ready? One. Two. No, you're not, I'm counting, you're not counting. The rules were really simple. I'm going to say a word. One. You're like, we're all in. We want to help you, new guy. Please don't fall on your face. One, two, three. Thomas. (Audience responds with doubting.) Doubting. Doubting.

So many of you said doubting or doubt. Poor guy, 2,000 years later, and Thomas is known for doubting. Like it's an idiom in the English language that we say "Oh, yeah, you know, you're being a doubting Thomas." You don't have face. One of the apostles, Thomas. But on this Easter Sunday, while we know him as the doubter, doubting Thomas. I want you to leave today a lot more like Thomas, but not for why you would think. Not because of doubt, but in fact, the opposite.

And so today we're going to look at the life of Thomas and what changed in him. It changed his entire trajectory of his life as he saw the resurrected Savior. And we will leave more like Thomas.

So Thomas is an interesting person in the scriptures. He's only mentioned twelve times, twelve times in the entire Bible, though he's one of the apostles. So Peter gets a lot of mentions, John, the beloved disciple, lots of mentions. Thomas gets twelve. And most often, those twelve are only because he's listed in the roster of the twelve. It's like well there was Nathaniel and Bartholomew, and don't forget Thomas, he was there too. He's just like, he's an add on in the roster. So we don't think about him much. If anything, we think about him as doubting. But there's a couple of times, there's three times that we have recorded words of Thomas. And I would say that they actually flip the script on him being a doubter. So here's one. It's in John chapter 11. You know the story. So Lazarus has died and Jesus is going to go to Bethany, to the home of Mary and Martha, the sisters of Lazarus, and he's going to go there and raise Lazarus, right? We all know the story.

Well the disciples, they're gathered around and he's like "Hey, let us go back to Judea. We're going to go to Bethany because Lazarus has died, and this will not result in death. He's just falling asleep." And the disciples are like "You can't go back there. You know that the Jews just tried to stone you! There's a death warrant on your head and you're going to go back to Judea? We can't go back there. They tried to stone you there. You can't just waltz back in because Lazarus died. You're going to die too!" That's what they say to him. You know they tried to stone you. Thomas alone speaks up and says, "Well then let us go also with you, Jesus, that we might die with you." Now that's an incredible statement of faith. That's a bold disciple who

would say if you're going to die, then I'm going with you. Like, where you go, I go, even if it means death.

The other time that we see Thomas speaking is in John chapter 14. In verse five. And so in John 14, and you're going to know, it's a familiar passage as well when we get to verse six, but in one through four, Jesus is saying, Hey, in my father's house, there are many rooms. I go and prepare a place for you. If it weren't so I wouldn't have said, but I have made a place for you and I'm going to come back to you. And where I go, you know the way to. Well Thomas speaks up and he says "Lord, we don't know where you're going or how to get there." And because of the boldness, rather than just going along, like I guess this is just a parable that's going to be veiled, I don't know what he's talking about, like in your father's house, many rooms, you prepare a place, you're going to come back for us. Instead, Thomas speaks up, he's like "No, hold on, actually, we don't know where you're going or how to get there." And Jesus replies with one of the most incredible salvific statements in the New Testament. And he says "I am the way, the truth, and the life. And no one comes to the father except through the son."

Thank you, Thomas, for the clarifying question. And then, we have, unfortunately, what he's known for, the doubt. The doubting statements that he makes. And so if you look in John chapter 20, it'll be on the screen. This is verses 24 through 25. Here is where doubting Thomas comes from. It says ²⁴**Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came.** So what's happened here is Jesus was raised from the dead. This is resurrection—well it's eight days after Resurrection Sunday, and Thomas wasn't with the disciples when he was raised from the dead, and so he's now with them eight days later, and it's this story. He wasn't with them. 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."** And there we have doubting Thomas. That he says to them like "Hey, I'm never going to believe, unless I literally can put my finger into the nail hole and put my hand into his spear-pierced side by the Roman centurion, I will never believe."

Now why so emphatic? Why would he so emphatically say I've got to see it, I've got to touch it. Unless I can see the actual hole and put my finger in it where the nail was, I'll never believe. Why is he this outlier of all the other disciples? Well the reason why is when you back up to verse 20, you hear what happened on Resurrection Sunday. Jesus first appears to Mary, Mary Magdalene. She's there checking the tomb. She turns around because she hears a voice of a man saying "Woman, why are you weeping?" All she can see is a silhouette. She's in a tomb, like a cave, sun out before, silhouette there of a figure speaking. And she hears the sweetest words ever, "Mary." And she knew it was her Savior's voice. She wraps him up in a big hug, resurrected Christ. She'd seen him die on the cross. Now he's alive. And he says "Hey, you've got to let go of me. I've not yet ascended to the Father, but go tell the brothers." And so she does. And so she tells them, "I've seen the Lord." And here in the evening of Resurrection Sunday, it says Jesus came and stood among them and said to them, "**Peace be with you.**" Listen, think about Thomas. He's not there. But think about Thomas and what he had just said. ²⁰**When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord.**" You see Thomas was only asking for what the other disciples had already seen.

Jesus knows, like I know you can't conceive of this. I know that I was crucified. I know that you saw me buried. I've been guarded by centurion soldiers. That this is sheer impossibility, apart from the fact that God has raised Jesus from the dead. I know this is so hard. You don't have a category for this as humans who are going to be dust to dust and are mortal. But here, see my hands. See my side. And then it says the disciples were glad. And so Thomas, who wasn't with them, and we don't know why he wasn't with them, but we know that eight days later, he's saying "Unless I see the nails in his sides, I'll never believe." Because they had, they're like, "Thomas, we saw him, we felt him, we touched him." And he's like "Then I want too also."

And so it says, **"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, (so they're all there, but he turns and he looks at Thomas, the one who has doubted. The one who says "Unless I see, I'll never believe." Because God knows every word on your tongue before it's ever come to be. He had heard what he said, and he wasn't mad at him, and so he looks at Thomas, and he says "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe."** I mean, put yourself into this room right now. Jesus has said, he's heard him said, "Unless, I'll never." And he says "Thomas, I know what you said. I know this is so hard to believe. Put your hand in my side."

How personal is that? How intimate for Thomas to place his hand inside the wound of his Savior. A mortal wound now raised from the dead. And to touch him. Jesus wasn't mad at him. He understood and he wanted him to believe, and so he gave him proof of the resurrection. But if that was Thomas' doubt, having felt those mortal wounds and seen the resurrected Christ, everything changes. Because now in verses 26 and following, Thomas answers him. Listen to his response of the resurrected Christ. He went from I'll never believe, to this. **"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."** This is no longer doubting Thomas, this is defining Thomas.

Thomas just gave one of the most Christological statements in the entire Bible. As he ascribes to Jesus, "You are God in flesh. You're fully man, fully God." Statement of Deity. He says to Jesus, "My Lord and my God." Kurios and Theos, a huge statement. You're God in flesh, which is the gospel. That God the Father sent the Son, lived a sinless life, died the death that we deserved upon the cross. God's wrath poured out on Him instead of us, was dead, buried, and raised again. And so Thomas rightly says, "No longer, unless I see, I'll never believe." Now he says, "You are my Lord and you are my God." But then, as I said, there's only twelve mentions of Thomas. That was the 11th, and the 12th is simply another roster in the book of Acts. It says in the book of Acts they're gathered in the upper room, and he's just one of the ones who's named. There's Bartholomew, there's Nathaniel, there's Andrew, and there's Thomas. And that's it.

And it can be so confusing, like how can that be it? He confessed, you are my Lord, and you are God. And that's it? I mean you're looking through the Book of Acts and you're like, surely Thomas went on to tell someone, or do something, he confessed Jesus as God. Where's Thomas? Why is he missing from the script? He's missing from the script because he went farther than any

other apostle. Hippolytus and Eusebius, who were church historians of the early church, they record that Thomas, having seen the resurrected Christ and confessed “My Lord and my God.” He was this unstoppable force who was like, I will go to the ends of the earth, Judea, Samaria, the ends of the earth. Some say that he made it to China and all the way back to India, where he said, you can run me through with a spear, I will not stop telling that Jesus Christ is God in flesh, the forgiveness of sins, resurrection from the dead, and was martyred on Mount Shani in India. He's not in Acts because he was in India. He was so much further than any of the other apostles, because having been transformed, having touched those mortal wounds that meant death, and now saw the resurrection power of Jesus, was like, “I'm going to go tell everybody for all of my days. And you can kill me, you can kill the body, but I will never die, because as he has been raised, so also will I.” And that's what seeing Jesus' mortal wounds did. He knew the power of the resurrection, and everything changed.

But my question today is what does it mean for us? Because it's not just that it's true, it's true for you. That if everyone confesses with their mouth that Jesus is Lord, and as we did at the beginning of the service, said He is risen indeed. It says if you believe in your heart, Romans 10:9, that God raised Christ from the dead, you will be saved. We just publicly confessed “He has risen indeed.”

So this Sunday, it's not just that we celebrate the resurrection of Jesus, it's the reality, the personal appropriation that because Christ raised, so also will I, because I've placed my hope, my faith, my soul into the arms of my resurrected Savior, Jesus Christ, and so I will never taste death. Whoever is trusted in Jesus has crossed over from death to life, and will never perish. It's the gospel and the good news.

What does this mean for us? Thomas touched Jesus' wounds and everything changed. Church, no one on this earth can touch Jesus' wounds again until they're at home with the Lord. But you know whose wounds they can touch? They can touch yours. They can touch your wounds, your mortal wound of sin. And in the same way that Thomas saw the resurrection power through the mortal wounds of Jesus, if you allow them to touch your mortal wound of sin, then they will see the resurrection power of Jesus Christ, and not just hear about it on Sunday, but every day as you walk through this life and said “I once was dead in my sin, but Jesus has changed me. He's not made me better; he's made me new.” This is what it means to be born again. Jesus said to Nicodemus, “Unless you're born again, you'll never see the kingdom.” Nicodemus is like “What are you talking about? How can a man enter again the mother's womb? What do you even mean?” Jesus was saying you're born physically alive, but you're spiritually dead. You've got to be spiritually made alive, and the Holy Spirit, having trusted in Jesus, is the only way to be raised again.

And so you, church, and it's how you heard the gospel. You heard someone share that they had been forgiven of their sins by Jesus Christ. And so here it is, as we go out these doors today, we show our wounds to share our Savior. You show them your mortal wound in order to share your Savior. And that's how they'll know the power of the resurrection.

Scripture's clear that we were dead in our sins. That's Ephesians chapter 2, children of wrath, dead in our sins and trespasses. Romans chapter 6, verse 23, it says **“²³ For the wages of sin is death, (we were enemies of God) but the free gift of God is eternal life.”** (And not many paths up the mountain.) It says **“The free gift of God is eternal life in Christ Jesus our Lord.”**

So we were dead. Now in Christ, we are alive. And so what we do and how we can tell others, is we show them our wound, our mortal wound of sin, in order that they can see the resurrection power of Jesus. That it wasn't just Jesus raised from the dead, that you've been raised from the dead also from your sin.

Does anybody ever have a hard time working Jesus into a conversation? You're like man we're just talking about news, sports, and weather, and all of a sudden I'm going to be like, “And by the way, you're dead in your sin, you need Jesus!” Oh my gosh. It's hard, right? It can be tricky. Like how do I navigate this and move this conversation into spiritual things? I'll tell you the way that I do it most often, is I tell people that I'm a recovering alcoholic. That two doctors told me I was dying of alcoholism at the age of 30. And now I've got their attention. I'll tell the waitstaff, the grocery clerk, the mailman, the U Haul person, whoever, I'll tell anybody. I will roll up my sleeve and show them my mortal wound of alcoholism. I was dying, and not just because alcoholism will kill you, because of my sin. I was dead in my sin, and now I'm different.

Sometimes you know I'll be with my kids and they'll be like “Oh, you're such a, you know, you're being a good dad.” And I'm like “Well I wasn't always; I was a drunk.” And they're like, “Oh, okay, well.” But that's my own road, and you know why I do it? Because I am certain of the fact that all 8 billion people walking this earth have one singular thing in common. I know, I know something about them, I know they have sin. Everyone has sin. Not everyone has a Savior. And people can relate a lot more to your failures than they can your successes, and so I will tell them about my sin because now I've got common ground. And while they may not show their mortal wound of sin, I'm allowing them to say, hey put your hands here, I'm not who I was. I've been raised from the dead. I'm not an alcoholic anymore, 18 years sober, all because of Jesus. They'll say “Well good for you. Hey, congratulations. Great job!” They're like, oh, make no mistake. I tried quitting. I was dying. Jesus did this. And I let them put their hand in my side, so to say. I let them touch that alcoholism, that mortal wound, so that they can know the resurrection power of Jesus. Because I know they have sinned, but they might not have a Savior.

And that's personal, right? That's really personal. But I think it's a lot more personal to interact with these people and allow them to die and go to hell. And just be like, oh, it would have been awkward. No, what's awkward is if we know that the world needs Jesus, and we just passed them by. And so, while they can't touch Jesus' wounds, they can touch yours and know the resurrection power of Jesus.

Leonard Ravenhill, a British theologian and pastor, he said this, “A man with an experience of God is never at the mercy of a man with an argument.”

1. *A man with an experience of God is never at the mercy of a man with an argument*

You've got a bulletproof apologetic. So my Uber driver, who is Muslim, could argue with me like, "Oh the scriptures have been corrupted. Oh, Jesus actually didn't die on the cross. Oh, you know, the Quran, there's many ways up to heaven. Oh, I believe that my good works, my five pillars of Islam will get me to heaven." And I'm like, "Hey, look at the Dead Sea Scrolls. They weren't corrupted." I can deconstruct all of the arguments, but what really does is I'm like, Hey Mo (short for Muhammad), I was a drunk. Jesus changed me. I'm new; I'm not who I was. And that's a rock in his shoe. Because I know that apart from Jesus, he's not changed, he's still in his sin. And so we can argue all day about apologetics or everything, or I can tell him, "Hey Mo, I want you to, I want you to, I'm going to show you my wounds so that I can share my Savior," because I know he's got sin just as I did, and he can know that resurrection power.

But I want you to hear something, it's not just Thomas and it's not just me. This is the pattern of the scriptures. You see our tendency is to conceal, to put on our Sunday best and then keep our Sunday best on throughout the rest of the week and be like "I'm great, you're great, we're all great. Hey, did you catch the game? Did you see this and that?" And it's just Sunday best and everything's fine and good and happy. And so we tend to conceal when the Bible's pattern is reveal, like everyone's broken, everyone needs a Savior.

2. *We tend to conceal when the Bible's pattern is to reveal.*

Stop concealing the scars and the wounds, show your wound to share your Savior. And I'll put it before you, I don't need to convince you, it's right there in the Scriptures. When you look at the Hall of Faith in Hebrews chapter 11. Lots of people listed, and rightfully so. One of them is Jacob, and you're like why is Jacob in the list? Jacob was a schemer. If I'm picking people of faith, I'm not sure he makes the list. But he makes the list in this regard. It says that as he's blessing Joseph's sons, Ephraim and Manasseh, and he crosses his hands (strange thing), it says he leans on his staff as he worshiped. Now look, Hebrews 11, economy of words, there's not a lot of room to write. Why did the spirit put those words in there that he's leaning on his staff as he's worshipping and blessing him? Like what? Why is that detail there? Lean on your staff? We probably could have done without that. And the spirit is saying "No, no, Jacob is showing you his wound so that he can share his Savior." Because he's leaning on his staff that he always carried post wrestling with God. When he was a schemer and he sent his wife and kids ahead of him trying to negotiate with Esau, cowardly and passive, wrestled with God and his hip got wrenched out of socket. And so the Spirit's reminding us at the end of his life as he's blessing, even then, leaning on his staff, walking with a limp, showing his wounds to share his Savior.

3. *Show your wounds to share your Savior.*

Or then you've got Paul, incredible apostle, missionary to the church, theologian, preacher. He's writing to his protege Timothy. And you'd think he'd be like, "Hey Timothy, you do what I do. Here's what we do. We live the right, straight and narrow path. This is how we're going to go." And instead, he says to Timothy, in 1 Timothy chapter 1, verse 12, Even though I was once a blasphemer, persecutor, and violent man. He leads with, these were my wounds. I sought to destroy the church, Timothy. And share this with everyone. I'm going to show my wounds to

share my Savior. He says but the unlimited mercy of God was put on display through me, chief of sinners.

Or you got Mary Magdalene, the one that I said was first to visit the tomb. You'd think when the scripture records her, they'd be like, and Mary Magdalene, the one who saw Jesus first. She was the first to witness the resurrection, that's Mary. Or you might say Mary Magdalene, the one who bankrolled Jesus' ministry. She was the one who financed so much of the activity. That's who Mary is. Instead, it says Mary Magdalene, out of whom seven demons came. Again, Scripture will not let us, by the Spirit who inspired these words, don't forget these people weren't good. She was filled with demons, but she met Jesus and he made her new. She showed her wounds to share her Savior. She's like no I'm not the one who financed Jesus'. Yes, that happened, but I was filled with darkness, that's what Jesus did for me.

But my favorite one is the Gerasene demoniac. The Gerasene demoniac, in Mark chapter 5, he's living among the tombs, he's been chained there, left to die. And Jesus, before they get to him, he gets on a boat with his disciples and says, "Let us go to the other side. We're going to go, we're going to go on a boat ride, fellas." And you know this story too. It's when the wind and waves are crashing in, there's swamp in the boat. "Rabbi, don't you care? We're going to perish." And Jesus gets up, rebukes the wind and waves, "Peace be still." Whew. And he gets to the other side. When he gets to the other side, this demoniac, this man filled with demons, runs naked from the tombs, falls on his feet, and demon speaking, says, "Son of God, why have you come here to torment us before the appointed time?" And Jesus is saying "Come out of the man." And the demons are begging with Jesus, "Send us into the pigs." And he's saying, "Come out of the man." And they're begging. And finally he says "What's your name?" And he says "We're Legion, for we are many." And they say "Don't send us into the abyss, let us go into the pigs." Because there's a herd of pigs nearby, and he lets them. You're like, wait, Jesus is bargaining with the demons? Why is he letting them do this? Like, why? Why would he grant them a favor? The demons, 2,000 in number come out of the man. We know it's 2,000, because 2,000 pigs then rush into the Sea of Galilee and died, 2,000 dead pigs. And now you've got the demoniac seated at the feet of Jesus, clothed and in his right mind.

It says before that he was chained up, cutting himself with stones, crying out among the graves day and night, but that he would snap them loose because no one could restrain him. Now he's seated at the feet of Jesus in his right mind. And the villagers come, they behold this, they're like, "All right, we don't even care about him, we care about these 2,000 pigs, they just ruined our agricultural, livestock, financial, like what's going? Get out of here." So the demons begged Jesus, let us go into the pigs, now the villagers are begging Jesus, "Go, go, we don't want you here." And you're like, well he's not going to pervade through the Gerasene's, like that's what he's doing, he's come on mission. And he agrees to it. He gets back on the boat. And then the demoniac, it's the same word, so the demons beg, he says "Yes, go to the pigs." The people beg, get out of here, he says "Yes, I'll go." Then the man who is possessed with demons begs, "Let me go with you."

Now all throughout Jesus' ministry, He's been saying "Leave your nets and follow me. Leave your tax collector booths and follow me. Let the dead bury the dead, and follow me. Follow me,

follow me, follow me, follow me.” The demoniac says “Jesus, let me go with you. Let me follow you.” And he says, “No.” Which seems so cruel. Like what? He actually wants to, and you told him no. And he gets back on the boat with the disciples, and they go back. And imagine them like rowing through dead pigs, 2,000, boom, boom, boom, just pushing back through dead pigs. Demoniac’s standing on the shore, now in his right mind, with villagers who previously chained him up. And at this point you know the apostles are like “I don't know why he just said no, but praise God crazy-naked guy is not coming in the boat.”

And then it's back to normal business. It's the woman with the bleeding condition, and healing Jairus's daughter, raising her. And that's the end of the story. And you know the apostles are like “Why, why did we almost die in a lake for one person? You got three years of public ministry, and we just spent a whole day, almost died, got ran out of the Gerasene’s, for one guy and he wanted to follow us, and you didn't even let him follow us. Like what are you doing, Jesus? That doesn't make any sense!” Except for the fact that Jesus says, “No, but go back to where you're from, and tell everyone everything God has done for you.” Which is a statement of deity. A man would have said, “Oh, what God has done for me, then Jesus, you are God.”

They left, and at that point, it'd be the end of all we knew, just like Thomas. But scriptures are collapsed. At some point, one of the apostles, maybe Mark, maybe Peter, would have been walking throughout, maybe the Decapolis, the ten cities where he went back to and been like, “Wait a second, wait, I know you, I've seen you before. You're the man, you're the man that the demons lived among the grave, the one you asked to follow us, and Jesus said no, but go back to where you're from. What did you do? What happened?” And it says in Mark chapter 5, we get the conclusion of the story. It says he went back to the Decapolis and he told all of his friends everything Jesus had done for him. And it says all the people were amazed.

Now, in order for them to be amazed, he had to have told them the before. For them to be amazed by the end of the story, they had to have heard the beginning. So he went back to where he was from, and they're like, “Oh, where have you been?” And I think that he probably showed them his arms where he cut himself with stones day and night. It was like, I was filled with demons. They chained me up and left me for dead, no water, no food. I was dying there, crying out among the tombs. I was such a problem to them. They locked me in a graveyard to die. And one day a man came upon the shore, set me free, cast the demons out, and he told me to come back and tell everyone.

I think we're going to meet people in heaven from the Decapolis and be like, wait, Jesus didn't spend time in the Decapolis, how did you get here? How did you get to heaven? And they'll say “The demoniac. He came and told me; he showed me his wounds and shared his Savior. He told me about Jesus, the one who set him free from the demons, the one who healed him. I know about Jesus because he told me.” And that'll be the reason why they're there.

The question is, will we meet people from where you're from who will say I'm here because I saw the resurrection of power of Jesus through the wounds of my friend. My friend, my family member, my neighbor, my coworker, my fellow student had the courage to go first, and rolled up their sleeves and said, touch this mortal wound of sin. I was addicted to porn. I was an alcoholic.

I was a control freak. I was consumed by worry and fear. I was egotistical and materialistic, and I had an eating disorder of eating too much or eating too little. I was dying in my sin but Jesus saved me. He made me new.

Will you show your wounds to share your Savior, that they might know the resurrection power of Jesus Christ? And so my word to you today, this Easter Sunday, is to go back, just like the demoniac where he said, "Go back to where you're from." Go back to Hewitt, go back to Woodway, go back to McGregor, go back to Baylor and everywhere. Go back to where you're from, go back to your place of work and tell them, show your wounds to share your Savior, that all might know the resurrection power of Jesus Christ. He is risen indeed.

Let's pray. Father, we won't do this because of our own ability, because we have been told to. We will only be able to do this as we are led by your Spirit. That you would give us the power, that you would give us the words, that you would give us the humility, that you would give us the boldness to show our wounds to share our Savior. That we would not hide our light of Christ under a bushel of vanity or awkwardness, but that we would show our wounds to share our Savior, that they might touch the mortal wound of sin in our lives to know the resurrection power of Jesus Christ, our Lord, and it is him to whom we sing now. Thank you, Jesus. Amen.